

A

SERMON;

preached immediately before the Celebration of the LORD'S SUPPER, at Ettrick. June 7th, 1724.

By the Rev Mr. THOMAS BOSTON, late Minister of the Gospel at Ettrick.

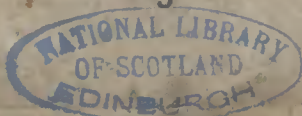
JOHN IV. 14 And we have seen and do testify that the Father sent his Son to be the Saviour of the world.



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A
S E R M O N.

I JOHN IV. 14. *And we have seen and do testify that the Father sent his Son to be the Saviour of the world.*

JOHNS the beloved disciple, in his epistles, is still breathing love; love is the string he delights particularly to harp upon. So he is either magnifying God's love to us, or pressing our love to God, and to one another. And his darling subject, love, is not a narrow one, but most comprehensive; it comprehends both the gospel and the law, both faith and works. The love of God to man is the great doctrine of the gospel, the object of faith; men's love to God and to one another, is the great doctrine of the law of the ten commandments, and the object of holy practice. And there is a near relation between the two; God's love is the fountain, our love the stream, the former the origin, the latter the flame kindled by it. Accordingly in the text there is a display of the love of God, for moving us to love one another; the which display of divine love is the substance of the gospel.

Here then we have the gospel, which the apostles were in one voice to preach us to the world; We have seen and do testify, that the Father sent the Son to be the

our of the world.' And therein we may
sider,

The gospel, or glad tidings itself, viz.
at 'the Father sent his Son to be the Sa-
vour of the world.' Here is glad news to
the world, Christ's mission. The promise
of this mission was made to fallen Adam in
paradise: Believers under the Old Testa-
ment lived and died in the faith of it. But
the apostles testified it as a thing performed;
'the Father sent,' or, 'hath sent the Son.'
The party sent is the Son of God, our Lord
Jesus Christ; no other was fit for this mis-
sion. The party sending, from whom he
received his commission, was the Father, the first
person of the glorious Trinity. None of a
lower dignity could send one of his dignity.
The character in which he was sent, is 'the
Saviour of the world.' So the words
are without any supplement; of which there
is no need here. So Christ is said to have
come a teacher from God John iii 2 i. e.
in the character of a divine teacher. As one
is sent ambassador to such a court, that is,
constituted by his prince, ambassador to that
court, and accordingly sent away in that
character: so Christ was constituted, nomi-
nated, and appointed by his Father: Savi-
our of the world, and so sent away into the
world in that character. The world is the
world of mankind indefinitely, ruined by
Adam's sin. John iii. 16. 'God so loved
the world, that he gave his only begotten

Son, that whosoever believeth on him shall not perish but have everlasting life.' This in God's love towards men appeared.

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2. The certainty of this gospel or good tidings. All the apostles witnessed with their mouth, this great truth. And they witnessed the same as eye-witnesses, having seen our Saviour, and read his commission for that effect, and beheld heaven's seal again and again set to it, in his miracles. And this manner of their witnessing from their eye-sight was so much stood upon, that the apostle Paul, who was not called to be an apostle till after Christ's ascension, was allowed first to see with his eyes, before he should be a witness. Acts xxvi 16. 'I have appeared unto thee for this very purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.'

Doctr. It is the great truth and testimony of the gospel, that the Father has sent his Son Jesus Christ in the character of Saviour of the world.

In prosecuting this doctrine, I shall

I. Take notice of some things imported in this testimony.

I. Open this character, 'Saviour of the world,' in which Christ was sent.

II. Apply

I. I shall take notice of some things imported in this testimony.

1. The world needed a Saviour; otherwise one had not been provided for them by him that does nothing in vain. It was a sick world cast into a desperate illness by eating the forbidden fruit; and needed a physician to cure the distemper. Mat ix. 12. Jesus said unto them 'They that be whole need no physician, but they that are sick.' It was a cursed world, flaked down under wrath by the sentence of the broken law; and needed a Saviour to remove the curse, and bring in the blessing. Acts iii. 26. 'God having raised up his Son Jesus sent him to bless you' &c. It was a lost world, lost to God, lost to themselves, lost to all good, lost and perishing under the wrath of God; and it needed one to seek and save them, Luke xix. 10. 'For the Son of man is come to seek and to save that which was lost.'

2. None of inferior dignity to the Son of God could be the Saviour of the world. No man or angel was able to sustain the character of saviour of a lost world: The work which lay to that office, was above the reach of the whole creation. Rev. v. 3. 'And no man in heaven nor in earth, neither under the earth was able to open the book, neither to look thereon.' Here was a trial of the divine love to man; his case was hopeless and helpless from all the creatures, and it issued in that. 'God so loved the world, that he gave his only begotten Son, John iii. 16.'

3. Christ was sent Saviour of the world from heaven's proper motion. The plot to save man, was concerted entirely without him. The world did not meet and send on to the court of Heaven, with a petition for a Saviour, that a Saviour was granted. Their earnest entreaties and supplications. But the Father of preventing free love, sent his Son Saviour of the world. The world's need spoke loud, but they themselves were quite silent: and yet their need spoke louder than that of the fallen angels: And sovereign free grace heard the voice of man's needs while it stopt its ears to the voice of the needs of fallen angels. Tit. iii. 4. 'But the kindness and love of God our Saviour towards men appeared.'

4. Christ is fully furnished for the saving of a lost world. His being sent in that character, speaks his ability to answer it. Heb. vii. 25. 'Wherefore he is able to save them to the uttermost, that come unto God by him seeing he ever liveth to make intercession for them' [There is no case to be found in the world, but what there is a remedy to be found in Christ for. Whosoever in the world shall die they shall not die because there is no help for their case in the Saviour, but because they did not employ him, or put their case in his hand. The Saviour of the world is certainly able to save the world; since he was sent of God in that character.]

5 Lastly, The salvation of lost sinners of
the world of mankind, is very acceptable to
the God and Father of our Lord Jesus, as
well as to himself otherwise he had not sent
his Son Saviour of the world. 1 Tim ii 3;

‘ For this is good and acceptable in the
sight of God our Saviour who will have all
men to be saved.’ Hence it is called ‘ the
pleasure of the Lord,’ Isa liii 10. ‘ The
pleasure of the Lord shall prosper in his
hand ’ So he is said to make the marriage
for his Son and to send forth to bid that
marriage, Matth. xxii Whence it is evi-
dent, that there is no impediment in the sal-
vation of sinners by Jesus Christ, on Hea-
ven’s part; it is pleasing to the Father, to
his Son, and to his Spirit.

II. I shall open this character, ‘ Saviour
of the world ’ in which Christ was sent;
and for that end inquire into two things,
1. In what sense Christ is the Saviour of the
world. 2 What is the business committed
to him as such

First, In what sense Christ is the Saviour
of the world. A Saviour is a name of hon-
our, and a name of business. It is an hon-
ourable thing to save and help the miserable;
to be destined, appointed, and called to that
employment: But the honourable post has
business annexed to it; it will not do with-
out activity, which success is expected to at-
tend, as in the case of a teacher, physician,
and the like. Now, one may be a Saviour,

even as a teacher, or physician of a society in two ways. 1 In respect of office as being called to and invested with the office of saving teaching or curing of that society. And this one is saviour teacher or physician of that society, before ever he save teach or cure any of them. In this respect one may be call'd an official saviour teacher, or physician. 2 In respect of the event and success, as actually and eventually saving teaching and healing. As the former ariseth from an appointment put upon such an one; this ariseth from the work he manageth in virtue of that appointment. In this respect one may be called an actual and eventual saviour. Thus it is said, Neh ix. 27. 'And according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies'—
This premised, we say,

1. Our Lord Jesus is the actual and eventual Saviour of the elect only in whose room and stead only, he died upon the cross according to the eternal compact passed between him and the Father, in the covenant of grace otherwise called the covenant of redemption; for these are not two, but one and the same covenant. Thus the apostle calls him 'the Saviour of the body' Eph. v. 23. that is, of the elect, who make up the body whereof he was appointed the head from eternity: and in whose name he contracted with the Father in the eternal cove-

nant. And he is their Saviour eventually, as actually saving them Matth. 1. 2. 'And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins.' None but these will ever truly employ him as a Saviour, or put their case in his hand: and there are none of them but will certainly employ him sooner or later, Acts xiii. 48. 'As many as were ordained to eternal life believed.' John vi. 37. 'All that the Father giveth me, shall come to me: and him that cometh unto me, I will in no ways cast out.

2 Our Lord Jesus Christ is the official Saviour not of the elect only, but of the world of mankind indefinitely; for our text calls him 'Saviour of the world.' Agreeable to which, God in Christ is called 'the Saviour of all men.' but with a speciality, 'the Saviour of them that believe,' 1 Tim. iv. 10. The matter lies here: Like as a prince, out of regard to his subjects' welfare, gives a commission to a qualified person to be a physician to such a society, a regiment, or the like: and the prince's commission constitutes him physician of that society: so that though many of them should never employ him, but call other physicians, yet still there is a relation betwixt him and them, he is their physician by office; any of them all may come to him if they will, and be healed: So God looking upon the ruined world of mankind, has constituted

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and appointed Jesus Christ his Son, Saviour of the world: He has Heaven's patent for this office; and wheresoever the gospel comes this patent is animated. Hereby a relation is constituted betwixt him and the world of mankind; he is their Saviour, and they the objects of his administration: So that any of them all may come to him, without money or price, and be saved by him as their own Saviour, appointed them by the Father.

That Christ is thus the Saviour of the world, appears, if ye consider,

1. Scripture-testimony, which is plain. Our text expressly calls him so: And so do the believing Samaritans profess their faith in him, John iv. 42. 'We have heard him ourselves and know that this is indeed the Christ, the Saviour of the world.' You have the appointment of Heaven very plain thereanent, John iii. 19. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;' even as the brazen serpent, lifted up on the pole in the wilderness, was the ordinance of God for healing the stung persons of the whole camp of Israel. Hence Christ's salvation is called 'the common salvation,' Jude ver. 3. a salvation which any of mankind sinners may lay hold on. So the Saviour's birth is said to be 'glad tidings for all people.' Luke ii. 10, 11. which it could not have been, if

he had not been a Saviour for all people. Wherefore, he himself testifies, that he came to save the world; John iii. 17. 'God sent not his Son into the world to condemn the world; but that the world through him might be saved' Chap. xii. 47. 'I came not to judge the world, but to save the world.' This was his office, to save sinners, but sinners of mankind indefinitely, without exception, 1 Tim. i. 15. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;' the lost, Luke xix. 10. 'The Son of man is come to seek and to save that which is lost;' 2 Cor. v. 19. 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.' To the same purpose he declares himself 'the light of the world,' namely by office, John viii. 12. that whosoever may employ him may have the light of life.

2. If it were not so, he could not warrantably be offered with his salvation to the world, indefinitely, but to the elect only; more than he can be offered lawfully to fallen angels, who were not within his commission as a Saviour. For the ministerial offer can never lawfully carry the matter beyond the bounds of Christ's commission from his Father. But Christ and his salvation, may be warrantably offered to the whole world of mankind sinners, with assurance that whosoever of them will employ him to save

them, he shall be saved : Mark xvi. 15, 16.
 ' Go ye unto all the world, and preach
 the gospel to every creature. He that be-
 lieveth shall be saved : but he that believeth
 not shall be damned.' Moreover, if it
 were not so, the unbelief of hearers of the
 gospel not elected, their not coming to
 Christ for salvation, could not be their sin :
 For it can never be one's sin not to do a
 thing he has no warrant for, not to employ
 one to save him, whom God never appoint-
 ed to be his Saviour. So it is not the sin of
 fallen angels that they believe not in Christ
 for salvation, because they are not within the
 Saviour's commission; no of those who ne-
 ver heard of Christ, because his commission
 was never intimated to them. But not be-
 lieving in Christ the Saviour, is the sin that
 robs the hearing of the gospel who do at all
 perish. John iii. 16 ' And this is the con-
 demnation that light is come into the world,
 and men loved darkness rather than light,
 because their deeds were evil.' Finally, if
 it were not so, the elect themselves could
 not believe in Christ, till, in the first place,
 their election was revealed to them; which
 is contrary to the stated method of grace. For
 they can never believe in Christ for their
 salvation, till they see him to be a Saviour
 for them.

There are two things further to be re-
 marked on this head

1. The ground upon which Christ might

be constituted Saviour of the world by office. And that was the sufficiency of the merit of his death and sufferings; For, though Christ died only in the room and stead of his elect, on the cross sustaining their persons only. according to that. John x. 15. 'I lay down my life for the sheep;' yet the price paid for them being of infinite worth was sufficient in itself to save the whole world. The bread provided for them, viz a crucified Christ, was sufficient to give life to and feed, not only them but the whole world of mankind; and, therefore, he might be appointed Saviour of the world, John vi. 33. 51. 'The bread of God is he which cometh down from heaven, and giveth life unto the world. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: And the bread that I shall give is my flesh, which I will give for the life of the world.'

2. The reason why he was actually constituted the Saviour of the world. Among several reasons that might be given for this, I shall only observe here this one. namely, that it was put upon him as a piece of honour the reward of his great services in laying down his life for and instead of those who were the objects of his Father's electing love, Isa xlix. 5. 8. 'And he said, it is a right thing that thou shouldst be my servant, to raise up the tribes of Jacob, and

to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and will preserve thee, and give thee for a covenant of the people.' The Father, for that cause, invested him with 'all power in heaven and earth,' Matth xxviii. 18. John v. 21. 22. 'As the Father raised up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son.' And it was a reward suitable unto his work.

Secondly. What is the business committed to him as Saviour of the world. Not to descend into particulars here, we may take it up in these two.

1. It is to save sinners from their sins. Matth i. 21. 'Thou shalt call his name Jesus; for he shall save his people from their sins.' Satan ruined the world by bringing sin upon them: Thereby they were bound by the cords of guilt, the image of God in them was defaced, they were polluted and made loathsome, and shut up in the hands of a strange lord. God has appointed Christ the Saviour of the world, that the sinners may come to him, and be delivered from their sins, 1 John iii. 8. 'He that committeth sin is of the devil: For the de-

vil sinneth from the beginning. For this purpose, the son of man was manifested, that he might destroy the works of the devil.' It was an inveterate disease, the cure of which was quite beyond the reach of any mere creature, as far as the raising of the dead is : so he was appointed Saviour in the case. Psalm lxxxix 16. ' I have laid help upon one that is mighty ; I have exalted one chosen out of the people.'

2 It is to save sinners from misery, to free them from destruction. Hosea xiii. 9. ' O Israel, thou hast destroyed thyself, but in me is thine help.' They are by sin made objects of wrath, laid under the curse of the broken law, liable to revenging wrath for time and for eternity : He is appointed to save them from all this, upon their coming to him, and employing him for that purpose, Isaiah xxxii. 2. ' And a man shall be as an hiding-place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land.' Sin let in a deluge of miseries on the world, which flow about the sinner continually in a greater or lesser measure : He is a Saviour to dry it up for them. 1 Cor. i. 30. ' But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.'

USE I. Of Information.

1. Behold here, admire, and believe the

great love of God to a lost world, in providing a Saviour, and such a Saviour for them even his own Son. The Scripture speaks of this in a very high strain. John iii. 16. ' God so loved the world, that he gave his only begotten Son ' &c. There was a man love in God. Tit. iii. 4. ' But the kindness and love of God our Saviour toward man appeared : ' A love of the kind, mankind. It has appeared in two eminent instances: (1.) In securing by an irreversible decree the salvation of some of them. (2.) In providing a Saviour for the whole of the kind, constituting his own Saviour to the lost family of Adam indefinitely. Believe it with application to yourselves. If upon this a secret murmur begins to go through your heart. But it was not for me; crush it in the bud, for it is a bud of hell. If you are not one of the devil-kind, but of sinful mankind, it was for you. The Father gave Christ a Saviour for you. That if you would believe on him you should not perish; he sent his Son from heaven with full instructions and ample powers to save you if you will believe. And is not this love? Believe it, and it will be the way to let you into a sight of more love.

Behold here a broad and firm foundation of faith for all and every one of you; that you may come to Christ. whatever your case is and claim his righteousness and his whole salvation for yourselves, to him as the

refuge appointed for you by the Father from sin and wrath with as much freedom as a Hung Iſraelite might have looked to the brazen ſerpent: That you may wholly truſt on him, that he will ſave you from ſin and wrath. For he was ſent of the Father Saviour of the world; and if by the Father's appointment, he is Saviour of the world he is, by office your Saviour and my Saviour, ſince we are members of that world of mankind; ſo that we may, by faith claim his ſaving us from ſin and wrath; as a ſcholar bred in a place, may claim teaching of him who is appointed maſter of a free ſchool in that place; as thoſe of a congregation may claim preaching of their own miniſter and as the wounded in battle may claim healing of their own phyſician who has a commiſſion to be phyſician to their regiment. For we teſtify, that the father ſent his Son Saviour of the world.

3 Sinners living in their ſins, pining away and about to periſh eternally in them are without excuſe For 'we teſtify that the Father has ſent his Son Saviour of the world.' John xv 22. 'If I had not come and ſpoken unto them, they had not had ſin: But now they have no cloak for their ſin' Sinners are deſtroyed with their living and raging luſts they are run down with them as with running ſores their ſouls are bleeding to death with them as with mortal

wounds: In this case they hold on over the belly of their convictions; and they say they cannot help it. One cannot help his swearing; another his sensuality; another pride, passion, covetousness, gross ignorance, his old corrupt, unrenewed heart. But the truth is, ye will not have it helped, John v. 40. 'Ye will not come to me, that ye may have life.' If ye cannot help it, ye have a Saviour who can help it, and would certainly help it if you would employ him. Know it of a truth, if any of you shall perish, and if ye go on in your sins, ye shall perish, ye shall not perish for want of a Saviour.

At the tribunal of God, the devils may say, We could not be saved from our sins; for there was no Saviour appointed for us; The Pagans may say We could not be saved; for though we were within the compass of the Saviour's commission, yet we never heard it, it never was intimated to us. But what will ye get to say, for that ye are not saved from your sins; when your Saviour shall sit judge upon you, and condemn you to suffer the vengeance of eternal fire for that you would have none of him, nor his salvation; ye would not be saved from your sins, would not put your case in his hand; though he had the Father's commission to be the Saviour of the world, and your Saviour, and it was read to you, ye would not receive him as your Saviour, but

would rather die in your sins than employ him.

4 Believers themselves may be ashamed and confounded, for that iniquity prevails so against them. Alas! it is a sad sign the Saviour is little employed among us. Little living by faith, makes little holiness of life. Look to that sin that so easily besets you, that has so often wrecked your soul's ease: Believe you have a Saviour for it, and employ him.

USE II. For Trial.

Try whether the Saviour of the world, by office is your actual Saviour; whether or not he has saved you. Think not that Christ puts off his saving of sinners, till they come to heaven: True they are not completely saved till they be there; but, if your salvation by Christ is not begun here, you shall never get there Titus iii. 5. 6 7. 'Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly through Jesus Christ our Saviour: that, being justified by his grace, we should be made heirs according to the hope of eternal life' And ye have no right before the Lord to his Table, if he has not been a Saviour to you actually and eventually, in having saved you from sin and wrath initially, though not completely: For if it is not so, it is an evidence you have not

received him as your Saviour: for no sooner is he employed by a sinner, but he begins to save that sinner.

Mark 1. If Christ has really begun to save you, ye will will have the saved man's thoughts of sin and of the wrath of God. If a drowned man were pulled alive out of a water, or a filthy, stinking puddle and standing at the side of it looking to it after that gliff: what would be his thoughts of that water, that puddle where he was once over head and ears, and almost gone? Such will be your thoughts of sin and of the wrath of God. Ye will have awful and reverend thoughts of the wrath of God above all awful things Heb xiii. 28. 29. 'Wherefore, we receiving a kingdom which cannot be moved let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire' Matth. x 28. Fear not them which kill the body, but are not able to kill the soul: But rather fear Him who is able to destroy both soul and body in hell.' Of all terrors, it will be to you the most terrible. Those in the state of wrath they are either so as they have lost their senses in it; they know not where they are they are dreaming of some pleasant place; and so they go on peacefully in their sin, undisturbed with the thoughts of wrath. or else they have some terrible apprehensions of it

But there is something more terrible: and therefore, they will rather sin than suffer the hardships attending duty yea attending mortification: or else their heart is fire-hot with the terror of the wrath of God, and, in the mean time at least key-cold of love and child-like affection to the God whose wrath it is. But the saved soul looks on it as of all things the most awful but, in the mean time with a child-like reverence of and affection to that God whose wrath it is.

Mark 2. Ye will have a transcendent esteem of and love to your Saviour 1 Peter ii. 7. 'Unto you who believe he is precious' His conscience-purifying blood, his soul sanctifying Spirit, will be more valuable to you than a thousand worlds, ye will desire them above all things part and long after them and ay more and more of them; and, in comparison of them all the world will be but trifles in your eyes which ye will be content to part with, to gain them Matthew xiii. 49. The merchant-man when he had found one pearl of great price he went and sold all that he had, and bought it. Luke xiv. 29. 'If any man come to me and hate not his father, and mother, and wife, and children, and brethren and sisters yea and his own life also, he cannot be my disciple' Psal. iii. 8, 9. Yea doubtless and court all things but lots, for the excellency of the know-

ledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.'

Mark 3. Lastly, Ye will be groaning under the remains of the disease of sin ye are saved from; your conscience will witness ye would be wholly rid of it. Rom. vii. 24. 'O wretched man that I am, who shall deliver me from the body of this death!' Your souls will be longing for the complete salvation; that the enemies may see to-day ye may see no more for ever; that ye may get a complete victory over all your corruptions. Rom. viii. 23. 'We ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body.'

USE Last

Receive the Lord Jesus, then, O sinners, in that character wherein his Father sent him, as the Saviour of the world, and your Saviour. Ye are lost in your sins and lost under the wrath of God and the curse of the law; come to him for his whole salvation. Employ him put your case in his hand as your Saviour by the Father's appointment; and slight him no more.

Motive 1. Consider you need a Saviour. Your disease of sin will ruin you, if ye be

not saved from it. The guilt of it will stake you down under wrath and the wrath of God will sink you into hell. And while sin keeps its dominion over you, be sure the guilt is not removed. Matth. ix. 12. 'They that be whole need not a phyfician, but they that are fiek.' Gen. ii. 17. 'But of the tree of knowledge, of good and evil, thou fhalt not eat of it: For in the day that thou eateft thereof, thou fhalt furely die.'

Mot. 2. There is no Saviour befides Chrift Acts iv. 12. 'Neither is there falvation in any other: For there is none other name under heaven given among men whereby we muft be faved.' All others are phyficians of no value. All your own endeavours will not fave you, nor any thing any creature can do for you.

Mot. 3. He is able to fave you. Heb. vii. 25. 'He is able to fave them to the uttermoft, that come unto God by him.' Whatever be your cafe there is infinite merit in his blood to take away the deepeft guilt. 1 John i. 7. 'The blood of Jefus Chrift his Son, cleanfeth from all fin.' There is an infinite efficacy of his Spirit to fanctify the moft unholy. 1 Cor. vi. 11. 'And fuch were fome of you: but ye are wafhed, but ye are fanctified, but ye are juftified in the name of the Lord Jefus, by the Spirit of our God.' If ye doubt it, ye difhonour Chrift and his Father who fent him Pfalm lxxxix. 19. 'When thou fpakeft in vifion to

thy holy One, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people'

Mat. 4. He is willing to save you. Rev xxii. 17. And the Spirit and the bride say, Come. And let him that heareth say Come. And let him that is athirst, come: And whosoever will let him take the water of life freely' The only thing wanting is your willingness to be saved. Jer xiii 27. 'Wo unto thee, O Jerusalem, wilt thou be made clean? when shall it once be?' here is no fear of being rejected if ye come John vi. 37. 'Him that cometh to me I will in no wise cast out.' He has taken on him the office of saviour of the world and he cannot refuse the business of it.

Mat 5. Lastly Ye must either receive him as your saviour from sin and wrath, according to his commission; or ye will be, and be held refusers of him for your Saviour, after his Father has nominated and commissioned him for that effect. Consider how ye will answer that before the judgment seat.

Quest. How shall I receive him and employ him? Ans. By faith, by believing on him. Being convinced of your sin and cursed state, and desiring to be saved from both believe Christ is your Saviour by his Father's appointment and so wholly trust on him as a crucified Saviour, for his whole salvation on the ground of God's faithfulness in his word.

FINIS.