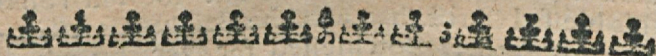


that he did give himself for us; and therefore we are to give our selves to him. And he lives for us in Heaven; what's the work that Christ doth now when he is set at the right hand of the infinite Majesty on high? It is that he might intercede for us, and that he might manage the affaires of the Churches, that he might order and guide things, and work all things for the good of his Churches. When he was upon the Earth he did live to them, and for them, all the daies of his life: And now he is in Heaven with the Father, his life is for the Saints, there's not a thought in the heart of Christ, but it is some way or other for the good of his Church, and all that he doth (I say) and all that he shall do to all eternity, will be for thy good if thou beest a Christian: and therefore wilt not thou give up thy Soul and Body, and Estate, and Name, and Liberty, and all thou art, and hast, and canst do for Him who doth live for thee.

Here I suppose you see the equity of this, what infinite Reason there is for such as profess themselves to be Christians that they should live to Jesus Christ.



CHAP. 7.

Of the Excellency of living to Christ. 1. It serves Gods designe in the World. 2. It raiseth our natural actions, and makes them Spiritual. 3. It makes all the creatures serviceable to us. 4. It brings more Communion with God. 5. Its the end of our Calling. 6. It makes hard things in this World Sweet and Comfortable.

BUt now besides this equity, I shall endeavor to set out the Excellency of Living to Christ, which is the

the third thing propounded for the opening the second Doctrin.

If God gives you a life in this world, and gives you a heart to live to Christ then is your life Excellent. We mistake in our account of the excellencies of mens lives, we think such a man, he lives a brave life, Why? He hath good comings in, and a great estate, and he need venture himself to Sea no more, but may live at home and have a full Table, and fine Cloaths, and every thing that he doth desire, and he may have his ease, and this is accounted a brave life: O my brethren though it's true, there is a great difference between the lives of some and others in respect of outwards; and you to whom the Lord hath given estates, not only for necessity but delight, when you look upon poore people that are scraping in the dunghill, it's a good meditation for you to think, who hath made the difference, Oh but now, though the difference be much in that, yet you must know the difference is greater in this, here's one man that doth much service for Jesus Christ, and here's another doth none at al, this is a wider difference then the other; here's one that honours Jesus Christ in his waies, and here's another that lives as a droane and doth nothing at all for Christ; and Christ hath no honour from him; yea here's one whose heart is set upon Christ, to do service for him, and here's another whose heart is set upon his lusts, and lives altogether to his lusts, and knows no greater excellency then the satisfying of his lusts; but another sees the Excellency of Jesus Christ, and the brightness of the Glory of the Father; he comes to understand the Mystery of Godlyness how all things were made for Christ, and so he serves the design of God the Father.

1. First, Living to Christ, its an Excellent life, and must needs be exceeding acceptable to God; because it doth so serve the design that God hath of honouring himself, that is the great designe (I tel you) that

that God hath in honouring of himself, to set up his Son in his Glory; thou art the Soul that servest the great design that God hath in the World: And is not this a Glorious and Excellent life? to joyne with God, in that wherein the heart of God is more then in all things else; the heart of God is not so much in the Heavens and Earth, as in setting up the Glory of his Son. If God should call any man of you that are here up to Heaven and say, Ple imploy you in this work, that you shall order the motions of the Heavens, the Sun, Moone, and Stars, you shall order their motions in the World: And to another, you shall order all the affaires of the Seas, and al the workings of them: And to another, you shall order all the affaires upon the Earth; these men you would think were much honoured: But when God calls any poore man or woman, and saith, you shall help to serve my great design of setting up the glory of my Son; Oh! this is abundantly more honourable unto men, and more acceptable unto God: God might possibly imploy you in such great works as these & yet might cast you away when he hath done. God many times imployes men in ordering the great affaires of States and Kingdoms, makes them Princes, and Monarchs, and when he hath done, he throws them away as vild and filthy: But now those who are taken by God to honour his Son, in whose hearts God doth put a principle to make it the great care of their lives to set forth the honour of his Son; here's a man or woman that God hath honoured above all creatures; and therefore its observable both in *Jude* the Apostle, and *James*, you shall find in their Epistles that they begun, *Jude the servant of Jesus Christ*, and *James the servant of Jesus Christ*: These two Apostles were the Brethren of Jesus Christ, they were neer a kin to him: I but *Jude* did not say; *Jude* the kinsman of Jesus Christ, nor *James* the Brothe

Brother of Jesus Christ; no, but the servants of Jesus Christ; this they accounted their great honor that they might be the servants of Jesus Christ; For in that they served the Father; and infinitely acceptable it must be to the Father, for thee to Live to Jesus Christ; For in Rom. 14. 18. Speaking but of one thing that one would think were no great matter for the honoring of God in Living to Christ; *he that in these things serveth Christ is acceptable to God, and approved of men.* He that in these things, in what things? the things seem to be but very poor, and low, and Meane; it was but only in this, in tendering of the good of weak christians, there were some weak christians that would be ready to take offence if they did thus and thus, now he that is willing to deny himself, but in some indifferent things, (for so the Apostle speaks here) in the case of offence to other weak christians, those that were Godly would deny themselves, because by that means they might some way further the honor of Christ in tendering the good of his poor Members; yet saith the Apostle he that in these things serveth Christ is acceptable to God, though it be but in tendering poor weak christians, and in denying of thy self in matters of indifferency; Oh! then how acceptable is it to God when as God shall see a poor christian lie prostrating himself before him, and saying, Oh! Lord here take my body, & soul, & name, & liberty and Estate, and Life, and al for the honor of thy Son; in these things I am willing to serve Jesus Christ, I am willing to venture al for Christ that I might serve him; how acceptable is that man unto God, that in these great things shal be willing to serve Jesus Christ, to Live to Jesus Christ, Oh! it's an Excellent Life acceptable to God.

2. And then secondly the excellency of this life appears in this, that by living to Christ: we come to raise all our natural and civill actions, to make them to be spiritual and supernatural. Actions that we performe as men, or as we are members of any society in a civil way

way, when we do the same things for matter that other men do, yet we thereby come to serue Christ in them, and liue to Christ in them: These actions of ours are raised to that height of worth that is beyond the excellency of al the things in the world, they are made spiritual and supernatural actions: As now I wil instance in that action of a Servant, a poor Servant goes abroad and doth his Masters business, he is faithful in it, and is Godly, and he lookes upon Christ in it, Christ hath set him in that place, and in obedience to Jesus Christ he doth what he doth; and another Servant in the family which is imployed about some mean business it may be to make clean the house, or let it be what it wil, yet the Servant being Godly he lookes up to Jesus Christ and saith, that this is the place wherein Christ hath set me and he doth it, Christ ownes this, thou art in this the Servant of Jesus Christ; now another Servant doth that his Master bids him, or which her Mistris bids her, they do it, but its but in a natural way, but thou being Godly and desirest in thy place to liue as it becomes one that professeth the Gospel, thou seruest Christ, as wel as thy Master or Mistris; and this you have in diuers Scriptures in 3. Col. 22, 23. its an excellent consideration for those that are dejected in the consideration of the lowness of their Service you wil say? Oh its an excellent thing to live to Christ indeed yea if we could do any great matters for him; those that are Preachers of Christ, and that are used in any publique way for the promoting of the Gospel, they live an excellent life; but I am a poore Servant that perhaps al the day long am faint to sit at worke in such a poor way, and what can I do for Christ? those natural actions of thine are raysted very high: *Servants obey in al things your Masters according to the Flesh, not with eye service, as men pleasers, but in singleness of heart fearing God: whatsoeuer you do, do it heartily as*

to the Lord and not to men, knowing that of the Lord you shall receive the reward of inheritance, for you serve the Lord Christ. Oh! those that Live to Christ they raise their natural actions, and they make them to be spiritual actions; so you have it in Ephe. 6. vers. 5. *Servants, be obedient to them that are your Masters according to the flesh with fear & Trembling, in singleness of your heart as unto Christ, he looks at Christ, and so they come to be accepted.* And as in Servants several that follow their callings, whatsoever their employments be, If once they have dedicated themselves and their strength to Christ, it is named now as the service of Christ. And truly servants and men of meane places and ranke, yet manifesting the vertue and power of the Grace of Jesus Christ, may do very much for the honor of Jesus Christ, and the beautifying or ordering of his Gospel.

3. And then the third excellency of Living to Christ is this, by Living to Jesus Christ we come to have all Creatures in the World, that we have use of, to be serviceable to us. While he is serving the great designe that God the Father hath in honoring of his Son, all Creatures must serve him. As a man that sets his servant on work in some high work, in which all his estate is interested, he will expect that all his other Servants should be useful to this man. So now, when God puts it into thy heart to live to Christ, he sets thee about the Greatest work he hath to do, as Great a work as Angels have to do; now when thou art about that great work in which all the Glory of God is interested, all things must be serviceable to thee. Now God gives a charge to every creature to be useful to thee in their way and in their kind, upon this it is that all creatures will work to serve, and continue the Lives of such as Live to Christ. Indeed when God hath done with them here, he takes them away as he did *Moser*, but while they are about.

about their work, and God hath any work for them to do, he gives command to al creatures to do them service: as he said to Paul, *Paul be of good comfort for I have much people in this place;* and therefore there shal no hurt befall thee; they intend to kil thee, but I have a great deal of service for thee to do for my Son, and till that be done there's none in the world shal do thee hurt. And so saith God to any that gives up himself to Christ. He is in such danger at such a time, and such evils are neer him, then saith God to al his creatures touch him not. I make no question but God sends Angels up and down when he sees men in danger any way for to keep them; this is the honor that God puts upon those that Live unto his Son: Oh! that we had hearts to Beleive this. Certainly God doth put such a price upon this as al things must needs be serviceable to them, therefore in 1. Heb. Towards the Latter end, it's said *that the Angels are Ministring spirits for the good of Gods Elect:* They do not think it much to Minister and serve them, because they do Minister and serve Jesus Christ. This is the Third thing wherein the Excellency of Living to Christ consists.

4. And then the Fourth Excellency is this, by our Living to Jesus Christ, we come to enjoy more communion with Jesus Christ; the more doth Christ delight in Living with us, and in Living in our hearts; Christ Lives in the hearts of the Saints and dwells with them; *open to me and He come in and sup with you;* and my Father will come and sup with you; Oh! those that Live to Christ have more communion with Jesus Christ then others have. There is a Blessed communion that the Saints have with Christ in Heaven, for there they Live wholly to him, & there is a blessed communion that they have with him here to, Oh! they have sweet visitations from Christ, sweet walks with Jesus Christ while they Live here. You that are strangers to communion with
Jesus

Jesus Christ, Learn to Live to him, and then you shall Live in him, and he will Live in you.

5. And Further a **Fift** Excellency in our living to Christ it's the end of all our calling; it's the end of all our Graces; It's the End why the Spirit of Christ is sent into us. Yea the Living to Christ it is that that will make, as your Lives comfortable, so death exceeding gainful and comfortable to you at last. As in that 1. *Phil.* 21. Saith he, *To me to Live is Christ*, what follows then, *and to die is Gain*. Those that Live to Christ most they shall die in Christ: and their death will be comfortable; it will be Gainful. Oh! there's no death so sweet and comfortable as the death of those that have Lived much to Christ. As Luther when he was to die saith he, *Thee have I taught, and thee have I Loved, and into thy hands I commend my spirit*, Oh! those that can say, when they are to die, Lord, thou knowest since thou didst reveal thy Son to me, that it hath been the care of my soul, above all things, to Live to the Glory of thy Son; Oh! that hath been delightful to me when I could do any thing for Jesus Christ; and for the furtherance of the Gospel. Oh! Such a Soul will have an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ. *To me to Live is Christ and to Die is Gain*: The way to make our death Gainful it is *now* to Live to Jesus Christ. You wil say the more useful a mans Life is the more Grievous is his death, indeed it is the more grievous to others, but it is the more comfortable to himself. You wil say, how can it be comfortable for them he lives no longer for Christ? Oh! yes then he doth but change his place, not his employment. He goes to Live to Christ fully; he goes to be with Christ which is best of all, to Live to Christ. In the presence of Christ. It's profitable saith the Apostle that I should Live for your selves; But If I die I shall be with Christ which is the best of al. Oh! with what comfort did the Apostle die when he saw death coming

near

meet to him, I have fought a good fight, I have finished my course, I have kept the Faith &c. Oh! It made him die comfortably because he did live so much to Christ as indeed he did.

6. A sixth Excellency (which might have been named before.) In the meane time while we do live in this World, we shall come to have al hard things made sweet and comfortable to us. This giving up our selves to the honour of Christ, will make all hard things in this World sweet and comfortable to us, even whatsoever we meet with; you have an excellent Scripture for that in 2. Cor. 12. 10. saith the Apostle there, *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake*, here comes in that which sweetens all: The Apostle suffered many Infirmities, Reproches, Necessities, Persecutions, Distresses: See what heaps of words he hath to set out the afflictions that he did suffer in this world; other manner of afflictions then any of you do; and yet there was no man upon the Earth that lived to Christ more than he did. Oh! that you would but consider of this, you that enjoy such abundance of the comforts of the creature; the Apostle did not enjoy such abundance of creature comforts, but suffered such hard things, and wherefore? *for Christs sake*; If Christ may have any honour in my Infirmities, Reproaches, Necessities, Persecutions, Distresses, I take pleasure in them saith the apostle; I doe not only Suffer them but I take Pleasure in them all, because it is for Christs sake. Oh! this wil sweeten any condition, any suffering whatsoever. We live in a sinfull, wretched, vild world, while we live here, *And those that wil live Godly in Jesus Christ, they must suffer Persecutions*; yea but all will come to be sweetned when once you come to know that you live to Christ; when you consider this, I suffer thus and thus Oh! but it is for Christs sake, Oh! this wil sweeten any thing

in this world, so great is the excellency of living to Christ.

APPLICATION.

Something should here have been said for the humbling of our souls, for the little service & honor that Christ hath ever had from us; Oh! look back brethren to your lives and consider this, let every man or woman lay his or her hand upon their hearts and reason thus with themselves, had Christ never had any honour more then from me, what little honour would Christ have had. Christ is in himself infinitely blessed, and honourable; but what hath he had from me almy daies? I have had much from him. Oh! the complaint of the Apostle in *Phil.* 2. 21. may very well be taken up against such as profess themselves Christians, *For all seek their own and not the things which are Jesus Christs*; all seek their own: where's the man or woman but lives to themselves, (as we opened before) and seeks themselves, but none the things of Jesus Christ? as if the things of Jesus Christ had no kind of excellencies or worth in them. Oh! let's be ashamed of this that we live so little to the honour of Jesus Christ. in *Rom.* 16. 18. saith the Apostle there, *For they that are such, serve not our Lord Jesus Christ*: I shall speak to them somewhat more particularly; & shew you who they were God willing the next day; but only now I mention it to shew the great complaint of the Apostle; how grievous it was to his Spirit to see that men did not serve Jesus Christ; it must needs be grievous to that man that knows the excellency of Jesus Christ. And therefore the Apostle, when he looked upon men, and considered how they live to themselves, and the world, and their lusts, and not to Christ; Oh! his Spirit was ful, and saith he, *He that loves not the Lord Jesus let him be Anathema*

Anathema Maranatha, as if he should say, Oh! wretched men or Women, who ever they be that should not love the Lord Jesus, in whom there is such an infinite fullness of al good; let him be cursed with a bitter curse, what rather love and set thy heart upon a base lust then Christ, Oh! let that man be *Anathema Maranatha* cursed with a bitter curse: dost thou hear this, that 'tis the great design of God the Father to set up the honor of his Son, and hath made all things for that end, and he calls thee to further that design, and to joyn with him; & when all is done, thou shalt prize a bare Lust, a whore and drink, and to get a little mony above al the Glory in Jesus Christ: let that man, that woman be *Anathema Maranatha* that should go on and continue in such a way, and the Lord settle a deep apprehension of that curse upon that man or woman who ever they be.

And not only they that love him not, but you that go about to hinder the setting up of the Gospel of Jesus Christ, that go about to hinder the preaching of the word, it's a dreadful thing; there's those two things, the Laboring to take off the hearts of people from the esteem of the word: and then for the professors of the Gospel to live scandalous lives; these are two things that are the greatest dishonor to Christ; and those that are guilty hereof, it were better that they never had had a being. Dost thou stand against the great design that God hath in the world? know that God is against thee, and though thou maiest go on and prosper, and have a few outward comforts in the world for a while, yet certainly God is against thee: If he be against any man upon the Earth it is against that man that any way hinders the preaching of the Gospel, and the furtherance of the Gospel, for its the Gospel that God wil have honored, and he is resolved it shal be honored whatsoever becomes of thee. Oh! take heed now that thou dost not stand to oppose it, that thy waies be
not

not against the promotion of the Glorious Gospel of Jesus Christ and of his honor; but rather the contrary. All of you learn from hence to make it your work to live to Christ; Oh! that what hath been said might have this effect, to cause but some of you to go away with resolutions, to dedicate your estates to Christ, to study and say to your own souls, what way may I bring more honor to Christ then I have done? I appeal to your consciences, if men that have great estates would but this Sabbath, get into their closets for one quarter of an hour, and seriously examine their hearts thus, put this question to your hearts, let me now speak as in the presence of God; Is there no way in the world wherein I can devise that I may honor Christ more then I have done? God hath given me an estate more then others, and a place of power more then others, is there no way in the world wherein I could do more for Christ then yet I have done? Oh! is not Christ worthy that I should do for him to the uttermost, were it ten thousand times more then I can, and therefore upon what I have heard, I here now give up my self to Jesus Christ, resolving to make it my work above all things in the World to set out his honor in the place where God hath set me: I have lived a great while, and God knows I know not Christ at all, or only the name of Christ; and my conscience knows that he hath had but little honour from me; and I am going out of the World, I am but as a vapor or as smoke, now shall I go out of this World before I have done more for Christ then yet I have don? Oh! That God would but put this in your hearts, that you may put your hearts thus to it.

K 2

CHAP.

CHAP. 8.

Directions by way of Application. Those that live to Christ, 1. They must have union with Christ, 2. They must not fashion themselves according to the world. 3. They must labor for Holiness. 4. They must in the duties of their Relations have an Eye to Christ. 5. They must labor to get every thought subject to Christ, 6. They must consider what the Saints have done heretofore, how they Lived to Christ.

By way of Application.

1 **T**Hose that live to Christ, they must first have union with Jesus Christ. As our Souls and Bodies being united, from thence there comes life; So Christ and the Soul being united, from thence flows life: there must be a union of the Soul to Christ before it can live unto Christ; and the Soul being united to Jesus Christ, there must be a living to-him only, or else thou canst not be said to live to him at all; except I say thou be-est consecrated and devoted to him only. The heart must be single towards Jesus Christ, must not live to Christ and other ends too, but must see Christ to be a sufficient object to take up thy whole heart. In *Ephes. 6. 5.* there the Apostle speaks of servants obedience unto their Masters; and it must be *in singleness of heart, as unto Christ*: therefore it appears from hence that what is done unto Christ must be done with singleness of heart, there must not be a heart divided, somewhat to Christ, and somewhat to the world; But in singleness of heart as unto Christ; Oh! I see good enough in Christ for to make my self happy in him alone; there must be an oneness, a singleness of heart in those that live to Jesus Christ.

2. And those that live to Christ they must not fashion themselves according to the world. In *Rom. 12.*
There

There the Apostle beseeches them by the mercies of God that they would give up themselves as a living Sacrifice to God and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect wil of God, If you would live to Christ, I say you must not fashion your selves according to the world, nor look at what it is the world esteems to be a happy life, or to look at the way and guize and the common course of the world, No, thou must have another thing in thine eye; *Christ is all in all to thy soul*: It must not be accounted by thee any great matter how things are with thee in respect of the world; what encouragement or discouragement thou meetest with there; that must make no great change in thy life, if thou beest one that wouldest dedicate thy life to Jesus Christ.

3. And thou must labor for holiness, study to be chaste and holy; if thou wouldest present thy self to Christ 2 Cor. 11. 2. the Apostle speaks of the Corinthians that he did present them as a chaste Virgin to Jesus Christ; so every one that would live to Christ must labor for holiness. Filthy unclean hearts, and unclean bodies, they are unfit to be presented to Jesus Christ who is holiness it self.

4. And further in al the duties of your relations have an eye to Jesus Christ. Collos. 3. 22. 23. *Servants they must obey as having an eye to Christ.* Those that live to Christ, in all their relations they must look up higher than their relations; the Husband must look higher than to the Wife only, & the Wife must look higher than to the Husband; and Servants must look higher than to the Master; and Child to the Parent; they must eye Christ in all, and serve Christ in all their relations. And nothing must order their hearts in matters of Religion, but the mind of Christ. Men must not square and order their profession of Religion, down to their outward accomodations; to moderate themselves according to their

their outward advantages ; That is, they will be forward in the profession of Religion, so far as they may have outward advantages, and according as those fail, so do they cool in the profession of Godliness : Now these know not what it is to live to Jesus Christ, nothing should order the heart in the waies of Religion but Jesus Christ, look at his wil, and his Rule ; and thou must worship Christ according to the order of the Gospel, not think to worship Christ according to the Ordinances of men, and the waies of men, thou hereby doest not hold the head, but if thou beest one that hast consecrated thy self to Jesus Christ, to live to him, thou must worship, I say, according to the Ordinances of the Gospel ; in *Collos. 2. 8.* saith the Apostle there, *Beware least any man spoil you through Phylosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ.* Take heed saith he, that in the matters of worship of Religion you be not led aside by Phylosophy ; by learning, or by the Traditions of men, or Rudiments of the world, to order your worship according to those : Because such and such learned men do thus and thus, therefore you wil do so ; No, this is not after Christ saith he. Here the Apostle makes a plain difference between following the traditions of men, and Rudiments of the world, and following of Jesus Christ ; all thy worship therefore must be after Christ ; look what thou findest in the Gospel, look what is the order of the Gospel for the worshipping of God in Christ, that thou must observe ; and not look what is the way that is most countenanced by men, and that is most followed ; but what's the way that is most like to the way of the Gospel, read the Gospel, and there see how the Saints of God have worshipped Jesus Christ in the Scripture, and according to that way, thou must worship Jesus Christ ; this is after Christ, for saith he, *In him dwelleth all the fulness of the God-head bodily,* and therefore Christians must follow him in that way of worship and that's to live to Christ.

5. And in thy living unto Christ: thou must labor to get even every thought of thine (as much as thou canst) brought into Captivity to him: 2 Cor. 10 5. there the Apostle speaks of the power of his Ministry upon the hearts of the Corinthians, *that it was mighty to bring downe the very thoughts into obedience to Jesus Christ* Oh! the Corinthians they live to Christ: indeed when they were so brought under Christ, as every thought was brought into obedience and subjection to him; that is, they set up Jesus Christ in the very thoughts of their hearts and minds, so that they would have Christ rule in their very thoughts; surely their lives did sparkle much with the Glory of Jesus Christ: and we are so to live as al may behold a professed subjection of us unto the Gospel; And as in 2 Cor. 9. 13. that is, our whole course, in al our lives may be nothing but an apparent open profession of our subjection to the Gospel; our lives may and ought to have this language in them; Lord God, here are we professing our absolute subjection in our whole souls unto the Gospel; Oh! thy Gospel its a glorious Gospel, we have found good in it, and we do not only subject our hearts to it, but we make a professed subjection to thy Gospel in the whole course of our lives; and if thou hast given up thy soul to Jesus Christ, all things wil then follow, as in 2 Cor. 8. 5. saith the Apostle speaking of some Christians, *they first gave themselves to the Lord and then to us*, Oh! that we could find this, A giving and resigning up our selves to Jesus Christ, and then al other things wil certainly foilow Oh! my brethren, this you should labour betimes to do; for it is as you have heard in the opening of the point, a most excellent life; Oh! you young ones that begin to have any knowledge of Jesus Christ, how happy wil it be for you, if the Gospel so prevails in your hearts so as to make you to give up all you have to Jesus Christ, give up your youth to Jesus Christ, that so you may live to him al your daies, Oh your wil have
comfort

comfort when you are old to think this; that through the mercy of God, I find the work of the spirit of Christ in me, whereby when I was young & in my tender age I gave up my self to the praise and honor of Christ; and all these years, since such a time, though there hath bin much weakness and many imperfections, yet I have lived to Jesus Christ. As that old Polycarpus the Martyr said, *These fourscore and six years have I served Jesus Christ and found him a good Master and shal I leave him now,* Oh! it were a good comfort if you could but say, the oldest of you, through Gods Mercy, I have liv'd to Jesus Christ this twenty, thirty, forty years, Oh! that there were many in this Congregation that were but able to say, that though I am conscious to my self of much weakness, and many imperfections; yet I have liv'd to Jesus Christ this forty yeares: Oh! that you could but say that you have lived to Christ, though it were for fewer yeaves, you that are old people you have lived in the world threescore, and it may be som of you towards fourescore years; but how many of these years have you liv'd to Jesus Christ? you that are going out of the world. Oh! you had need live a great deale to Jesus Christ. Oh! I feare that there are many ancient people, whose consciences cannot speak comfort to them in this very thing; the Lord Christ hath had but little, very little honour from them even all their daies.

6. And there's one speciall Consideration for the furtherance of the heart to live to Jesus Christ; and that will be the consideration of what the Saints have done heretofore; how they have rejoyced in giving up their lives to Jesus Christ. *Acts, 15. 26.* It's spoken for the honour of the Saints: *Men that have hazarded their lives for the name of our Lord Jesus Christ;* There are many that may have comfort in this: many that are honourable among us now, that have hazarded their lives for the name of the Lord
Jesus;

Jesus Christ; Oh! these lives if they be granted yet to continue, how comfortable may they be; this life I have continued, but blessed be God I have hazarded it for the name of the Lord Jesus; in the singleness and simplicity of my heart, I gave it up to Jesus Christ; though it's true Christ hath preserved my life and would have the glory of it some other way; but Christ knows that I did give it up unto him, and for his honour could freely lay it down in his cause. The Saints they should live to Christ so as to be the glory of Christ in the World. 2. Cor. 8. 23. It's said of Titus and others, that they were *the Glory of Jesus Christ*; Oh! there had need be a great deale of glory in your lives, that you may be the glory of Jesus Christ; Oh! think of this, and consider, Am I the glory of Christ? Is my life so as that I by my life came to be the glory of Jesus Christ? The serious thoughts of this would cause misgiving thoughts in many: to think, must a Christians life be such as must be the glory of Jesus Christ? Oh! how far am I from that, from being the glory of Jesus Christ in all my course: whatsoever the world thinks of things, yet if Christ may have any honour by us we should be content to be accounted fooles, or mad men, or any thing in the World. in 1. Cor. 4. 10. *We are fooles* saith he, but why? *For Christs sake, you are wise in Christ: We are weake, ye are strong; ye are honourable, but we are despised.* But all for Christs sake: as if the Apostle should say, we are contented to be accounted fooles in the world, so it be for Christs sake; though Parents, and Masters, and Friends, and Acquaintance, and Kindred account us fooles, if it be for Christs sake it is enough. I put these things together because I would be short and come to the next point.



C H A P. 9.

Containing two Directions more how to live to Christ. 1. They must not please themselves but be tender of weak Christians. 2. Be carefull of Keeping the Churches in peace and unity.

THere's two things more that I shall but mention about our living to Christ that the Scripture doth lay much waight upon, and yet we little think of.

1. The first is, That those that would live to Christ they must not please themselves; but they must be very tender of weak ones, of al that have any truth of Grace in them. I say they must be very tender of them and live inoffensively to them; the Scripture laies much waight on that, and makes our living to Christ, to consist very much in it. If you read the 14. of Rom. you shall find how much the Holy Ghost doth lay upon that, saith he, *Let not him that eateth despise him that eateth not, and let not him which eateth not, judg him that eateth; for God hath received him, and one man esteemeth one day above another, another esteemes every day alike, let every man be fully perswaded in his own mind, saith he, in these matters of indifferency, doe not judg one another, For none of us liveth to himself, nor no man dieb to himself, for whether we live we live unto the Lord, and whether we die we die unto the Lord, whether we live therefore or die we are the Lords: And then it follows further; Let us not therefore judg one another any more, but judg this rather, that no man put a stumblingblock, or an occasion*

to fall in his Brothers way: And then, *If thy Brother be grieved with thy meate, now walkest thou not charitably; destroy not him with thy meate for whom Christ dyed.* And then further he goes on in that Argument, and bids us take heed of offending such as Christ died for, and he grounds it all upon this, *For we do not live to our selves; as if he should say we must not please our selves, but we are to live to Christ, and therefore we must seek the good of all the members of Christ.* When a man or woman that's Godly, shall be so tender of any weak Christian, as they will rather deny themselves a great deal of their Liberty, then be any occasion of stumbling to a weak Christian; Christ accounts this a living to himself. Now dost thou live to Jesus Christ, It's a great honour to Christ, and Christ doth own thee very much in this; when thou art so careful not to offend thy weak Brethren. But when men live, and care not for others let them be offended what care they, thou livest to thy self in this; what wilt thou be the occasion of offence and sin to him for whom Christ died, surely thou dost not live to Christ.

2. Secondly, And then another great thing is to be very careful of keeping the Churches in peace and unity. And those men that are the cause of dissensions and breaches in Churches, upon By ends and sinful waies of their own. The Scripture charges them that they live not to Christ, but they live unto themselves. In *Rom. 16. 17.* Now I beseech you Brethren mark them which cause Divisions and Offences contrary to the Doctrin which ye have learned, and avoid them. Why? For they that are such serve not our Lord Jesus Christ (saith he) but their own belly: He doth not speak of those that do embrace the truth, they are not the cause of Divisions; if others wil divide from them, so it is; but now, when men have turbulent spirits, and care not at all what becoms of the peace of

the Churches, and of the Saints; so as they may but gaine their owne ends: for it's spoken of them that for gaining their own ends, either a name, or for getting filthy lucre or that they may live to be some body in the world; they (saith he) serve not Jesus Christ in this; but they serve their own bellies that are the causes of Divisions and giving Offences that way. Certainly he doth not speak of such as for the mind of Christ will deny their own bellies, will deny that esteem that they might have, and those estates, and preferments that they might have, meerly in conscience to obey Jesus Christ; no, but those that will depart from sound Doctrin to drive on their own ends, and their own designs; they serve not the Lord Jesus Christ but their own bellies. Therefore those that do serve the Lord Jesus Christ, are those that do labour to the uttermost they can, with a good conscience, for the peace and unity of the Churches. It's true, Christ would not have any man sin against him for any unities; for so he saith: *I came not into the World to bring Peace but a Sword*, It's true that the profession of the Doctrin of the Gospel, and the Practice of it, doth occasion much Divisions in the World: but yet those that cleave to the true Doctrin are not to be charged with causing of Divisions. But now for such as do not care, so they may have their own ends, what becoms of peace, they serve not Christ. But now those that can appear to Christ, and say, Lord whatsoever it be, if it be not sin against thee, I will do it for the peace of the Church, certainly this Christ will own and accept. Certainly if thou canst appeale to Christ, that the peace of the Saints (indeed if you will mingle Saints with the world then peace cannot be expected there) that are called out of the World and separated from the World (for those are the true Churches of Christ) If thou canst say thus, O Lord thou knowest that there is nothing but sin, but that I would yeeld unto, for the preservation of their peace;

now

now in this case thou servest Jesus Christ; and Christ owns it that thou doest live unto him in this.



CHAP 10.

Doctrin, The Death of Christ is a great Argument to cause the Saints to live to him. 1. *Christ's dying sheweth our cursed condition in our selves.* 2. *Christ's Dying is the fountain of all good to me.* 3. *The Death of Christ shewes the greatest Obedience that ever was in the world.* 4. *It shewes the greatest self-denial that ever was in the world.* 5. *The Death of Christ was as a common Person.* 6. *The Death of Christ shewes the greatest love that ever was in the world.* 7. *It shewes the great price Christ paid for us.* 8. *The Death of Christ is the strangest thing that ever was in the world; and God had high ends in it.* 9. *The Death of Christ hath great power to enable to die to Sin.*
Application of the whole.

But now I come to speak to that Argument in the Text, That dyed for you and rose again.

Doct. That the Death and Resurrection of Christ is a great Argument to cause the Saints to live unto him.

Now that that I shal speak in this shal be but to shew you wherein the force of the Argument lies, not to multiply Scriptures; for there are a great many tend this way; but to shew you wherein the force of the Argument lies.

That

You wil say, when Christ comes from Heaven accompanied with his Glorious Angels, then indeed he wil be a Glorious Object, for the hearts of his people to work to him. No, not when he comes from Heaven with his Glorious Angels, he is not lookt upon for much in that firstly; I mean the Beleever doth not eye him, though he doth beleeve he wil reign in great Glory, and so the heart rejoyces in that; but the first thing the Beleever doth eye, it is Christ upon the Cross crying out *My God my God why hast thou forsaken me*, and here's the Excellency of Faith: Now the power of this Argument is many waies to be opened.

1. As First, You must live to Christ that dyed for you; for first, when I look upon Christ dying upon the Cross, I come thereby to see what a wretched cursed Creature I was in my self. I see what I deserved to be, that I deserved Death, an accursed Death, an eternal Death. Nay when by the eye of Faith I can see Christ upon the Cross, and then look upon my self, Oh! what if I had stood under the wrath of the infinite God as Christ did? How would it have swallowed me up? Oh! what a breach hath sin made between God and my Soul? What a wretched Creature was I? There's nothing in the world that discovers our wretchedness more than the sight of Christ upon the Cross. And now, Shal I live to my self, this cursed self of mine? That was one Argument why we should not live to our selves, because we were so cursed in our selves, and we can never see it so powerfully as in the Death of Christ.

2. And then Secondly, When I look upon Christ dying I see that to be the Fountain of all good to me. That Blood that comes from his side is the Fountain of all Mercy and Good to me; it's the means of the conveyance of all Good from God to me; it comes all flowing through his Blood. Therefore when the Eye of my Faith is upon the shedding of his heart blood; I see how

That dyed for you.

There are a great many Arguments to move us to live to Christ, from the excellency of the Person of Christ, how glorious he is in himself. But now my Brethren, A poor humbled sinner that beleevs in Christ looks firstly upon Christ as a dying Christ, Christ I say as Crucified and dying, is the primary Object of the Faith of a sinner; not Christ so much in his Glory in Heaven; as Christ upon the Cross. It's true, that faith doth close with Christ from the excellency there is in his own Person; but it is Christ dying that makes him firstly suitable unto the heart of a sinner; he comes to be fit for me, as he is a dying Christ, *Christ that dyed*. As it was with the Serpent that was set up in the Wilderness, the Eye of him that was stung lookt upon the Serpent, as lifted up upon the Pole, and so was heal'd; So the eye of Faith looks upon Christ as dying upon the Cross, and so comes to be healed. - Paul desires to know nothing but Christ; And how Christ? he doth not say in all his Glory in Heaven: But I desire to know nothing but Christ *and him Crucified*. To know Christ upon the Cross as Crucified, hath a mighty power upon the heart of a Beleever to draw the heart of a Beleever to live to him: whereas Christ upon the Cross, is a stumbling stone to the world. - Christ crucified is the great stumbling block to the Jews; and foolishness to the Gentiles; but now he is the power of God to them that beleve. Christ upon the Cross, Christ under all his contempt; he is the power of God upon the hearts of sinners, to draw sinners to him. This is a great mystery in Religion, that Christ in the mid't of all his contempt, and all his scorn, when Christ was made a Curse for mans sin, yet Christ thus, should be such a Glorious Object of the Faith of Beleevers to draw their hearts to him.

You

all the good that I have comes from the heart blood of Jesus Christ. The Death of Jesus Christ is the strength of all the Promises; I hold whatsoever I have upon the tenure of the Death of Jesus Christ. As the Law is the Strength of sin: So the death of Jesus Christ is the Strength of the Promise. This is the blood of the new Testament; The Covenant, The Will of God in pardoning sin, of doing Good, it is all made good in the Blood of Christ. And therefore the death of Christ is a mighty Argument for to make me to live unto him.

3. Thirdly in the Death of Christ I see the greatest obedience that ever was in the world. What do I stand upon obedience of my living to Christ; and making the Wil of Christ to be my Rule? Do not I see the Son of God come in the form of a Servant, and was obedient to the death of the Cross? as in *Phillip. 2.* Never such obedience as in this. This was God the Fathers Will which he required of him; Thou shalt come into the world, and thou shalt be made a Curse, and thou shalt let go thy life and all for the saving of poor Sinners; *Lo I come* (saith Christ) *and delight to do thy Will*, this is thy Wil that I must lay down my life for Sinners; *Lo I come* and I delight to do this Wil. Oh! what obedience is here in the Death of Christ? Obedience to death, that he that is God blessed for ever, even the Fountain of life, should come to be obedient to death; now then what an Argument is here for living to Christ?

4. Again Fourthly, The death of Christ hath this Argument, it's the greatest self-deniall that ever was in the world. In *Phillip 2.* *He emplied himself*, Why? What Duty is there that is required of me wherein I should deny my self? What's that in comparison of what the self-denial was in Jesus Christ? Oh! here's a Pattern of self-denial in the Lord Jesus Christ.

5. But in the fifth place, I beseech you consider this, That Christ in his Death dyed as a common Person, and that hath a mighty efficacy; he takes upon him the Per-
son

son of all Beleevers: and so we are to look upon our selves as dying in Christ, as if so be that we gave up our lives to God in Christ, when he gave up his life: for he did not give up his life, meerly as in his own Person, but he gave up his life to the Father as a common Person, as bearing the persons of all the Elect: therefore Christ said, *Lo I come it's written in my heart to do thy Will, I wil do thy wil, I wil give up my life to thee O!* Father, and in that we are accounted as giving up our lives to the Father. Christ in his Death he appeared to slight and disregard all the world; What did he care for all the Pomp and Glory of the world? he was content to be crucified to the world, and to have his life wholly given up to his Father. I say, in that all the elect Persons were acted, and so thou art to look upon thy self as dead to the world in the death of Christ he being a common head. And therefore we are said to be baptized into his Death, so that the Death of Christ is our deaths: So that Baptism is the Seal of this truth, that the Death of Christ is our Death, and that Christ was as a common Person unto us, and we dyed in him; dyed even unto the world, and dyed to sin in Jesus Christ. Now how shal we live to the world any more? How should we live to any but to Christ seeing he dyed for us and in his death we are accounted to die, he being a common Person? Here's a great deal in this Consideration wherein the force of this Argument lies, he died for us.

6. And then in the sixth place, Here's the greatest love that ever was in the world; saith the Apostle in *Rom. 5* speaking of Love, *Greater love hath no man than this, that a man dies for his Friend, when we were without strength, in due time Christ died for the ungodly &c.* Here is the commendations of Love, while we were yet sinners, Christ died for us, we were ungodly, we were vile base wretched Creatures; yea we were enemies to God and Christ; and yet Christ died for us,

Oh! what an argument is here, the love of Christ surely should constrain us upon this argument: For so the Apostle doth speak in this 5. *Cor.* Speaking of the death of Christ, saith he, *The love of Christ constraineth us, because we thus judge that if one dyed then are all dead &c.* And upon the consideration of this the love of Christ constraineth us, never such love as this, here the love of God is comended indeed. Therefore it would be the most horrible ingratitude that ever was in the world if we should live to our selves; and yet beleeve that Christ died for us. Canst thou give any thing to him better than life? doth he require any thing that is difficult and hard at thy hands? if he do, yet that was more difficult that he went through for thee when he dyed. Doth he require the parting with any thing that is deere to thee, and is there any thing deerer to thee then his life was to him? and yet he commends his love, in that he died for us. The Heavens and the Earth would cry out of that ingratitude, that any should beleeve in the death of Christ: and yet not live to Christ, but to themselves.

7. Yea Seventhly, by the death of Christ: And in that we see what a great price was paid for our ransom; he hath purchased us at a great price, we cost him deer; as the Apostle doth argue in 1. *Cor.* 6. *Ye are bought with a price, your Bodies are not your own, nor your souls are not your own. You are redeemed not with corruptible things, as Silver and Gold, but with the precious blood of Jesus Christ. He was content to come from Heaven, and even to leape as it were into the flames of the wrath of his Father, to snatch you out of that wofull misery that you were in, and to lay down his life to ransom you; now who are you to live to then? who is a captive to live unto, that is in most miserable slavery and bondage, and is ransomed by a great price? surely he accounts himself for ever*

ever bound to him that did ransom him. Perhaps you that are Mariners, if any of you that have been trading to *Algier*, and have seen a poore Captive whipt and beaten till the flesh was torn from the very bones, and yet you (though he were a miserable wretched creature) out of meere pittie should be content to ransom him, and though they say they will have a great ransom, yet if you should be so minded to lay it down, if it were half your estate to ransom such a poor captive; now if such a man after al this, when you have thus ransomed him, and ventured, it may be your estate, yea perhaps your life, if after all this, this man should turn to be an enemy to you, and seek to disgrace you, and to do you all the hurt he can, and should labor to mischeife your children, and deflowr your wife, and so abuse you; would not you think that the very earth should open to swallow up such a man? What kind of torture were such a man worthy of? Oh! consider this: It may be some of your cases, if I should put this in a parable as the Prophet *Nathan* did to *David*: There was a man did thus and thus, and when another had but one sheep, he took away that sheep, saith he, he shall die; so if I should say but thusto you, there was a *Marriner* or *Merchant* that trading to *Turky* or *Algier* & there see a *Captive* in most miserable slavery, & out of his meere pittie, was content there to lay down about half his own Estate, yea to venture his whol estate and life to redeem him; this man after he was redeemed proved to be the most vild varlet, he was the greatest enemy such a one ever had; he sought to cut his throat and to mischeif his children, and to defile his wife; If I should tell you of such a story, would not every one of your hearts rise against him, and be ready to cast a stone at him? Truly it may prove to be some of your conditions; for you profess your selves to be *Christians*; in that you profess an interest in the death of *Jesus Christ*, you profess that you do beleve that

Jesus Christ hath ransomed you, and what ransom did he pay? that that's more worth then ten thousand thousand worlds, either you are yet a slave to the Devill or you have that paid for you for your ransom, that is more worth then ten thousand thousand worlds, and what do you do now? do not you live in waies of enmity against him? every way of wickedness is a way of enmity and fighting against the Lord Jesus; and is this thy requitall? Oh! what mercy is it, that the earth opens not to devour such wretches as these that shall not see power in this argument of the death of Jesus Christ ransoming them from captivity, from sin and the Devill, to live to him.

8. And then the Eighth Argument that you should live to Him that died for you: *Dyed*, here's a mighty argument indeed; for in al the things that ever were done in the world, certainly there must needs be great and wonderfull ends that God had in the death of Jesus Christ; for the death of Christ was the strangest thing that ever was since the begining of the world; that the Father should take the Son of his delight, and with his own hand take away his life; that the Father should raise him upon the Cross, and there take away his life before men and Angels; it is the strangest thing that ever was. Certainly God must needs have some great and glorious ends in so great a work as that, the Creation of the world is nothing so much to be wondred at, as the work of God the Father in putting his own Son to death. Now when a soul considers of this, what a mighty wonderful great work is the death of the Son of God, that the Father should do this; what great ends hath the Father in it? surely he doth aime at some great thing in it. Then it concerns me to labor to sanctifie the name of God in this great work done in Jesus Christ; now then the soul should consider, what should I do for the sanctifying of the name of God in this great work that he hath done in the putting his own Son

to death? Surely I must then labor to live such a kind of life as that God may attain his end in that great work. Now certainly among other ends that God did aime at in the death of his Son it was, *That he might purchase to himself a peculiar people, zealous of good works*; That he might have a people that might live to the glory of his Son, and to the glory of his name in his Son; this was one of the ends that God had in the death of Jesus Christ. Now then what a mighty argument is here to any soul to live to Christ? God hath done a great work in the death of his Son, and hath had great ends in it, and I must sanctifie Gods name according to those great ends that he had in it: and one end among the rest, was that there might be a people purchased *zealous of good works*, that might live to the honor of his Son, and his honour in it.

9. And then there is another argument; In the death of Christ, there is a great deale of influence and power to inable the soul to die to sin, and so to live to him. in *Phil. 3. 10.* there the Apostle desires *Aboue all things, to know Christ, and be found in him; and that he might be made conformable unto his death*; there is a great matter in it, for a Christian to be conformable to the death of Christ; that as Christ dyed, so a Christian may die; there is a power in the death of Christ to work this conformitie: so in the *6. Rom.* saith the Apostle *what shall we say? shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?* as if he should say, there is virtue in the death of Christ to kill sin in us. And so he goes along further in that argument: *For if we have been planted together in the likeness of his death, we shal be also in the likeness of his resurrection,* and then againe: *Knowing this that our old man is crucified with him; that the body of*
sin

sin might be destroyed; that henceforth we should not serve sin, for he that is dead is freed from sin. When Christ died, the body of sin was crucified with him. There is a vertue in the death of Christ to help us to die to sin.

APPLICATION.

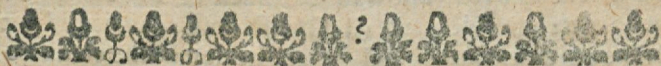
Wherefore my brethren you have here a nine fold strength in this argument of the death of Christ why we should live to him, because he died for us. Oh! then let's learn to eye a dying Christ by Faith, and consider what arguments we may draw from the death of Christ for us to live unto him. When temptation comes to draw thee aside to commit any sin, then let the death of Christ be present before you, such a sin I am tempted to, Oh! but say to thy own soul, did not Christ die for me, and shall I do this against Christ that died for me. Suppose I now saw Christ hanging upon the cross & crying out *my God, my God, why hast thou forsaken me*, and saying Oh! poore wretch this was for you, and that you might be a holy soul unto my self; would not this break your heart and deliver you from the strength of a temptation? would not you say how shall I do this against Jesus Christ that I see upon the cross? every time you come to the Lords Supper, you see Christ crucified before your eyes, Yea and in the preaching of the word, Christians they should by Faith, make Christ reall before their eyes, as crucified upon the cross to help them against every temptation to sin; otherwise you will loose the comfort of the death of Christ. I beseech you obserue this note, If you do not make the death of Christ an argument of Godliness, and Holiness, you will loose the comfort of the death of Christ; there is an infinite treasure of comfort in the death of Christ; It's that that comforts the soul against the imperfections of Grace, against the

the remainers of sin, for saith the text by that wil of his we are sanctified in *Heb. 10.* that is the wil of Christ, in tending up of himselfe unto death, its that that sanctifies our hearts, God looks upon that wil of his as our wil and so accepts of it, now what a treasury of comfort is this? Alas I find my wil is not sanctified I cannot give up my selfe to God, but Jesus Christ gave up himselfe to the father, even unto death, and by that wil am I sanctified. I have a crooked and perverse wil of mine owne, but God the father doth impute the wil of Christ, wherby he did so freely give up his life unto him, he doth impute that to me; Oh the treasury of consolation that there is in the death of Christ! and wilt thou loose that benefit of it? what is it that shal take away the stinging of a mans conscience? nothing but the death of Christ; that Bra- sen serpent lifted up in the wilderness, wil take away the stinging of the fiery serpent, a mans guilty conscience; now wilt thou loose the benefit of the death of Christ? what is it that takes away the sting of death? the sting of death is sin; *1. Cor. 15. the strength of sin is the Law, but thanks be to God through Christ, that gives us the victory;* it is by the death of Christ, that the stinging serpent is killed; now if thou makest the death of Christ, an argument for obedience to live to him, thou mayest have the comfort of this death of Christ conquering death; so that if thou shouldst see death coming in at the window and the sting at thy heart yet if thou canst act thy faith upon the death of Christ it kills this fiery serpent; it takes away the sting of it at least. And whats this worth in these dying times? now as ever thou wouldst draw comfort from this fountaine the death of Christ, to kill the fiery serpent, and take away the sting of it, make the death of Christ a strong and convincing argument of obedience now to live to him; and the more in the time of thy health, thou hast made the death of Christ an argument for thy obedience

obedience the more comfort shalt thou have when thou shalt lie a dying. Oh the Joy of those that have made this a lively argument for their obedience, in the time of their health! when they lie a dying, they can triumph over death, *Oh death where is thy sting? thou makest a noise a hissing and a buzzing, but where is the sting? thanks be to God through Jesus Christ: Oh God knowes that the death of Christ in the time of my life was a strong argument to all the duties of obedience, to make me to live to him, and now I find the death of Christ a fountaine of consolation to me at my death.* Oh make this an argument of living to him, But take heed of making it an Argument of wantonness; Oh! who art thou that shalt pervert the blessed truths of God; I will not say 'tis [THE] sin against the Holy Ghost, But I do say it is [A] very great sin against the Holy Ghost; The Argument of the Holy Ghost is, that we must live to Christ who died for us: The Argument of a carnal, base, wicked heart is, Christ died and we may live as we list then, and live to our selves; Oh! do not, do not abuse this blessed Doctrine of the Death of Jesus Christ. And so much of the first Argument, *Live to him that died for*

us.

CHAP.



CHAP. II.

DOCT. The RESURRECTION of Christ of Great Power to make us live to him. 1. It declares him to be the Son of God. 2. It declares our Redemption to be perfected. 3. Christ in his Resurrection, is to be looked upon as a common Person. 4. His Resurrection raises us for the death of Sin. 5. Christs Resurrection begets holy boldness. 6. Christ is risen that he may be Lord of the quick and the dead. 7. Christ is risen to do the work of his Mediation. 8. In Christs Resurrection we are consecrated to God. 9. Christs Resurrection assures us of our Resurrection, and the Application of all,

And rose again.

Doct. The Resurrection of Christ that hath a great deal of force in it to work us to live to him.

First, The Resurrection of Christ doth mightily declare him to be the Son of God, as in *Rom. 1.* Now the more Christ is declared to be the Son of God, the more am I to live to him.

Secondly, the resurrection of Christ is the great evidence, (I beseech you observe this.) That the work of redemption is perfectly fulfilled, that the debt is paid and fully discharged; for when Christ came to satisfie for our sins, he doth encounter with death; the Lord

hath encountred, but what becomes of the combate? who gets the victory? til Christ rose again it did not appeare that Christ had gotten the day in the combate but now when Christ rose again its declared to men and Angels, to al the world, the victory is got; Gods Justice is satisfied, Sin and Hel is overcome; for Christ is risen: And so though indeed wee may have a great deale of comfort from the death of Christ, yet if the resurrection had not been added to it, we could not have had the comfort of it; When I see Christ encountering with death, and in that encountering with the justice of God for my sin, this may make my heart to shake and tremble; here's one that is going into the field to combate, but now when I see him returning a conquerour, that al is done, as if he should say, now the work is quite done, and I am discharged, and all is finished, this is shown in his Resurrection; therefore it's said that Christ died for our sins, and rose again for our Justification: And therefore Oh! let us live to him, Considering he is risen again, and hath done all the work. Suppose you were greatly in debt, and were like to lie in Prison all your daies, and imagine there comes a Friend and saith, Wel, Ple discharge your debt and let you at liberty, his very promise of this is a great comfort to you; but if he doth not only promise but brings his mony, & saith he, What's your debt? So much; he brings the mony and laies it down; this stil is a greater comfort; but when it is not only laid down, but Told, and the Acquittance given, this rejoyces you more; thus it is with the Resurrection of Christ, when we had that Promise, *The Seed of the Woman shall break the Serpents head*, that was comfortable, but then Christ he comes and encounters with Death, and there he laies down the Money, but now in his Resurrection; there's a Discharge, and an Acquittance given, and this is the compleating of your comfort: Oh! then let us live to him, seeing he hath not only undertaken to discharge, but all is discharged.

Thirdly,

Thirdly, As in the Death of Christ we are to look upon him as a common Person, so in his Resurrection; there God the Father justifies him, and saith as it were, *Wel, I acknowledge I am satisfied, and therefore I will discharge you; but now mark, he is not only discharged in his own Person, but saith God, you took the sin of all the Elect upon you, and you have done to the utmost, and have satisfied for them; and therefore I will let you out of Prison. Now mark when Christ was let out of Prison, and so discharged, in that very act of discharging of Christ, were all the Elect of God discharged; so that in that Act there is a Justification in the Person of Christ; and then afterwards there is a Justification in our own Persons, when we come to believe: as there is a satisfaction given for all the Elect when Christ died, so there is a justification: God doth discharge his Elect in Christs Person; that justification that comes by Faith afterwards, it is the Acquittance cast in to our own Souls, and a Justification of our own Persons: But there is a Justification in the Person of Christ in the very time of his Resurrection, for he was discharged as a common Person; you must understand it warily, for it doth not at all infringe the Doctrine of justification by Faith, no more than it doth when we may be said to die in *Adam*, for after that we die in our own Persons; when God said to *Adam*, *In the day that thou eatest thereof thou shalt die the death*: we were the Children of Death in *Adam*, but yet it doth not follow but that sinners die in their own Persons too: they died in *Adam* as in a common head, *Adam* was a representative person, and all mankind died in him, but yet I say, they afterwards really die in their own persons; So all the Elect are justified in Christ as in a common head, but yet they are justified in their own persons too: understand but the difference of justification so, and it wil very much help you to conceive of the great Doctrine of justification, and to avoid many*

mistakes that there are now a daies about it: but now that we are justified in Christ as a Representative person, it's a mighty Argument: to obedience, Oh! let us live to him that rose again: For when I look upon him by Faith rising again, I look upon him as one that did represent me before the Father, and when the Father did discharge him, he did discharge me in him: *It's a mighty Triumph of Faith, who shal condemn* (saith the Apostle) *because Christ died*: but when he comes to his Resurrection, yea rather, saith he; there's a greater Argument for the Triumph of our Faith for our justification from the Resurrection of Christ, than from the Death of Christ: And it's of great use for us to understand the excellency of Christ particularly, to exercise Faith in the Death of Christ, and to see what's there, and in the Resurrection of Christ, and see what's there, and in the Ascension of Christ to Heaven, and see what's there, and in his sitting at the right hand of the Father, and see what's there: For to act our Faith thus particularly. And that's the third thing wherein the Argument of Christs Resurrection consists.

Fourthly, And then the fourth is this, Live to him that rose again for there's a great deal of power in his Resurrection: As there is an influence in his Death to make us conformable to that; So in his Resurrection that known famous place in *Phillip. 3. 10.* is excellent for this, where *Paul* accounted all things as Dung and Dross to know Christ and the power of his Resurrection. My Brethren, If Christ did rise again for you, there is a power in his Resurrection conveyed into your souls to enable you to rise again from the death of sin, and to live the life of holiness, and so in *Rom. 6.* *If we die with him, we shal live together with him*: And if ye be risen with Christ in *Collos. 3.* that shews the great power that there is in his Resurrection.

Fifthly, And then in the fifth place, Christ being as a common person, follows this: the holy boldness that a sinner

sinner may have before God upon the Resurrection of Christ, that is a most famous place in 1 Pet. 3. 21. *The like figure whereunto even Baptism doth now save us, (not the putting away of the filth of the flesh, but the answer of a good Conscience towards God) by the Resurrection of Jesus Christ.* Mark, the answer of a good Conscience towards God by the Resurrection of Jesus Christ; It's as famous a Scripture, and hath as much comfort in it for the Saints and shews the power of the Resurrection of Christ as much as any Scripture we have: *The answer of a good Conscience.* What are the Questions that a good Conscience must answer to: Suppose that Sin, and the Devil, and the Law come to charge a man that is a Beleever, one that hath a good Conscience.

Saith Sin: *Thou hast sinned against the Lord, and therefore thou must die.*

So the Law: *Thou art accursed, for Cursed is every one that abideth not in every thing that is written in the Book of the Law to do it.*

Saies Gods Justice: *I must be satisfied for that sin that is committed.*

Here are great charges, What wil the Beleever answer to all this? Oh! saith the poor sinner, What shal I say to these charges? for a sinner I must confesse I am: under the Curse I must acknowledg my self to be; That divine Justice may require satisfaction of me I cannot deny: Oh! Who must put an answer into my mouth! But when the Beleever comes to understand the Mystery of the Gospel, there's an answer put into his mouth to all these.

What sin; Doeſt thou say that I must die? I answer thee, Look upon my Savior that is risen again, and in his Resurrection am I discharged.

What Law; Doeſt thou say that I am under a Curse? Christ hath risen, and so I am discharged from the Curse in his Resurrection.

What, Doth divine Justice say that it must be satisfied? Christ is risen, still the Resurrection of Christ will

Christ's Resurrection of great

wil answer all: Mark, The answer of a good Conscience by the Resurrection of Jesus Christ; there's no way for any one to answer to the Law, to the Justice of God, but by the Resurrection of Jesus Christ: When sin comes to charge you, what wil you say? Why Lord I have not been to great a sinner as others are, and I have kept my Church, What is this an answer to put off God withall? Oh! no: But when the Soul can come and bring the Resurrection of Christ to answer, that wil answer al: But mark, this is a good Conscience: Oh now the rather should Beleevers labor to keep a good Conscience, those that have not a good Conscience cannot answer thus: But Beleevers they by the Resurrection of Jesus Christ can make such an Answer.

Sixthly, Again further, The force of the Argument in Christ's Resurrection lies here in the end of his Resurrection. Why is Christ risen? He is risen again that he might live to be Lord over all, in *Rom. 14. ver. 9.* there saith the Scripture speaking of this Point, *For to this end (saith he) Christ both died, and rose, and revived, that he might be Lord both of dead and living:* he is risen again that he might be thy Lord: If God the Father saith, *Wel, thou shalt come out of the Grave and rise that thou mightest be the Lord of all,* Oh! then let him be our Lord, because he is risen again for that end.

Seventhly, He is risen to that end that he might be alive to present himself and all the work of his Mediation before his Father for us; which though he work the work of our mediation, yet that's not enough, the Father wil have him to live again, and rise, that he might be alwaies with him to present before his Father this his work, and alwaies be saying to his Father, *Father behold what I have done, behold my Obedience, my Righteousness, my Satisfaction for these Souls,* Christ lives to that end that he might make Intercession for us; and therefore there's a great Argument that we should live to him who rose again.

Eighthly

Eighthly, In Christs Resurrection our lives are consecrated to God; for mark, the Scripture saith, *That Christ is become the first fruits of them that sleep*, What's the meaning of that expression? Surely Christ was not the first that ever rose: but in that he is said to be the first fruits of them that sleep; it's spoken to this end, Because we find in the Law that the Corn in the Harvest was consecrated by the first fruits, as in *Rom. 11. 16. For if the first fruits be holy, the lump is also holy*: Now Christ is the first fruits of them that sleep: that is, Christ in his Resurrection is as the first fruits of the Harvest that was consecrated to God, and in him all is consecrated to God, Christ at his Resurrection doth as it were say thus, Father, here is my life from the Dead made holy unto thee, and in this act all the lives of Believers are consecrated to God, and made holy to God, now when you consider of Christs Resurrection, you must look upon your lives as consecrated to the Father.

Ninthly, And in this Argument there's an assurance of our Resurrection, *1 Cor. 6. 14. And God hath both raised up the Lord, and wil also raise up us by his own power*. Christ our head is risen again, then certainly we shal rise; as if the head be above water, though al the body be under water, yet certainly there's life stil, and an assurance of bringing the body out, so long I say as the head is kept above: So though we be under afflictions & troubles in this world (the Elect of God) yet comfort your selves your Head is risen, though you be subject to death, yet comfort your selves the head is above water & wil draw the whol body after him, Because I live you shal live also saith Christ, Oh! what an argument is here then in Christs Resurrection for Godliness, so that the Saints shal not only rise by Gods power, but by the virtue of the Resurrection of the Son of God: The wicked shal rise by the power of God to Judgment, but the Saints shal rise by the power of their Head Jesus Christ that

that is risen again, and so I say, shall rise to eternal life and Glory, Oh! 'tis a treasury of comfort, the Resurrection of Jesus Christ it was wont to be the comfort of the Christians in the primitive times: After Christ rose the Ecclesiastical Histories tel us that the Christians when they met together in saluting one another, as we in a complementing way wil say, *God save you*, the Christians were wont to say in their salutations *Christ is risen*, & then when they met another Friend, *Christ is risen*, that was their salutation one with another, as to note this: Oh! here's the Fountain of our consolation; Christ is risen, In his Resurrection our happiness is, and in this let us rejoyce, Oh! our Savior, our Savior he is risen; now here you may see what a great deal there is in the Gospel, and every thing of Christ how precious it is, and how powerful it is for the working of the heart to holiness, O that you would sanctifie the name of God in the believing of the death of Christ and the Resurrection of Christ: you often say, Christ died for us, and Christ is risen again, I but do you see into the depth of the Mystery of Godliness that there is here? Do you dive to fetch out those arguments of holiness, to live to Jesus Christ? O! what lives would Christians live if they understood what arguments there were in the death and Resurrection of Jesus Christ? Oh! no marvel that those that do understand the Gospel indeed, do live such holy lives as they do, those that are but meerly civil, and carnal people they wil have some arguments to live civilly, but now Christians they dive into the Death and Resurrection of Christ, and there they find strength to work up their hearts to Godliness, and to work so strictly to God, and to dedicate themselves to the praise and honor of God; Oh! they find Honey that you know not of, you sometimes wonder at the strength of such and such Christians, they are weak in their natural parts: but what holiness there is in their lives and conversations, you marvel at it: but do you know whence

whence they had their strength? They by Faith dive into the Death and Returrection of Jesus Christ, and so there they draw virtue and influence, and there they find such wonderful overcoming arguments that hath so prevailed with them; upon which their lives are so full of holiness: Oh! labor with your hearts with these Arguments: For a Christian to think thus, Oh if I be loose in my Conversation my Conscience will trouble me, and God will meet with me, and afflict me; these are the Arguments rather for servile dispositions, for those that know little of Christ: but for those that know any thing of Christ, Oh! let me live to him, let me make Conscience of my thoughts and affections, of all that I do: Christ died and is risen, I see such Arguments in Christs Death and Resurrection, and this makes me for ever to live unto him: And blessed are they that shall make this Use of his Death and Resurrection; they shall enjoy the fruit and benefit both of Death and Resurrection for ever. And thus much shall suffice for this Text.

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