

to love the Lord and to love himself. And, oh, that the love that now I have been speaking of, unto the very person of Christ, might this day be begotten in any one heart, or increased where it is wanting. I fear we are wanting in our love to Christ's person; wherefore think on these things, and the Lord bless them to you.

SERMON II.

CHRIST CRUCIFIED THE OBJECT OF OUR FAITH.

“For I determined not to know any thing among you, save Jesus Christ, and him crucified.”—1 COR. II. 2.

HAVING spoken of the personal excellencies of Christ, the object of your love, there is a necessity upon me of speaking something concerning Christ crucified, the object of your faith, that your love and faith may go together; and therefore have made choice of these words only for this time.

Wherein the apostle Paul doth give an account of the reason of the plainness of his preaching: “And I, brethren, when I came to you, came not with excellency of speech or of wisdom;” for, saith he, I am to preach Christ crucified. A gallant, eloquent speech, excellency of words, and plaited sentences do not become a crucified Christ. If I should speak at that rate, my speech would not be suited unto the subject that I have in hand, for I preach Christ crucified: saith he, “For I determined not to know any thing among you, save Jesus Christ and him crucified.” Some books read it, “I desire not to know any thing among you;” but rather, “I judge it; I decreed, I determined not to know any thing among you.”

“Not to know any thing among you.” Not to make any thing known unto you. I would preach as if I knew nothing else but Christ and him crucified. Christ and him crucified is the great thing I desire to make known and that ye should know. So that plainly then the observation is this:

The knowledge of Christ crucified is the most desirable thing in the world. The knowledge of Christ crucified is the

most desirable knowledge and the most desirable thing in the world.

That which the apostles taught and the churches learned, must needs be the most desirable. Now this is that the apostles taught, and this is that the churches learned, and therefore this knowledge of Christ crucified is the most desirable. But for the opening and prosecuting hereof,

First, We must a little inquire what it is to know Christ crucified, and when a man may be said to know Christ crucified.

Secondly, That it is our great work and business in the world to know Christ crucified.

Thirdly, What there is in Christ crucified that is so desirable to be known.

Fourthly, Whether a man may live under the gospel and not know Christ crucified.

Fifthly, What are the benefits that we do get or gain by the knowledge of Christ crucified. And then,

Sixthly, What we should do that we may know Christ crucified in a right manner. And,

Seventhly, In case we do know him, what is our duty that flows from hence.

First of all, If you ask what it is to know Christ crucified, or when a man may be said to know Christ crucified,

I answer shortly, A man is said to know a thing nakedly and barely, or else effectually and truly. Barely and nakedly a man knows God and Christ, when he doth understand that there is a God, and Christ a Saviour of the world. So the devil said: "I know thee whom thou art, the Holy One of Israel."

But truly and effectually a man is said to know Christ crucified, when he doth know the mind and will of God the Father in Christ crucified, having a disposition and affections suitable thereunto. Words of knowledge note an affection, and words of affection in Scripture note an effect; accordingly therefore in Scripture phrase, a man is said to know, when he doth go round about a business, doth consider of it and look well into it; and so Christ saith, "Behold me! behold me!" and saith the apostle, "Consider the High Priest of your profession."

This knowledge of Christ crucified is not a bare knowledge

of Christ crucified in the history, but it is a serious looking into the mystery thereof. In Scripture phrase a man is said to know when he doth approve; approbation is put for knowledge: so at the last, Christ shall say, "Depart from me, for I never knew you;" that is, I never approved of you; knowledge being put for approbation. And so a man is said to know Christ crucified when he doth understand and know the mind and will of God the Father in that great mystery, and doth approve thereof.

In Scripture phrase, again, a man is said to know God, or know Christ, when he doth believe or repose in Christ: so, "This is life eternal, to know thee, and him whom thou hast sent;" that is, to believe, knowing being put for believing.

And in Scripture phrase a man is said to know, and to know Christ, when the power and the efficacy of the death of Christ is shed abroad into his heart, and upon his life; and so Paul speaking to the Philippians saith, "I count all things dross for the excellency of the knowledge of Christ, that I may be conformed to his sufferings." So that I say, look when a man doth not only understand, but seriously look into, and consider this great mystery of Christ crucified, approve thereof, rest and repose upon this crucified Christ, having the power and efficacy of his death shed abroad into his heart and life, then he is said for to know Christ crucified truly and effectually. But then

Secondly, How may it appear, that it is our work, our great work, to know Christ crucified?

Why, if it be the work, and great work of preachers of the gospel, to preach Christ crucified; then it is our work, our great work, to know Christ crucified. Now, saith the apostle, in 1 Cor. i., "We preach Christ crucified, (that is our work, saith he,) the power of God, and the wisdom of God." When our Saviour Christ wrought any miracle, he said unto them, "Go, and see thou tellest no man;" but when he died and rose again, "Go, preach the gospel," saith he. And what doth the gospel hold forth but Christ crucified? What is the gospel but a dead Christ? and what is Christ but a living gospel? Now I say, that if it be the work of the preachers, their great work, to preach Christ crucified, then it is our work, and our great work, to know Christ crucified.

Look what that is, that all the ceremonies, sacrifices, and

types of the Old Testament, and all the ordinances of the New Testament do hold forth, that are we to know especially. Now what do all the sacrifices, all the types of the Old Testament hold forth, but Christ crucified; and what do all the ordinances of the New; what doth baptism; what doth preaching; what doth the Lord's Supper hold forth, but Christ crucified? Surely therefore this is our great work to know. But

If Christ crucified be the great and proper, and next object of our faith, then certainly it must needs be our special work and duty for to know Christ, and him crucified. Now Christ crucified is the proper object of our faith, and being opened and preached, will both beget and increase our faith. It is the object of our faith, and therefore, saith the apostle, Rom. iii. 25, "Whom God hath set forth to be a propitiation through faith in his blood:" the blood and death and sufferings of Christ, is the next and immediate object of our faith. Four things there are that do bid for our faith, which men do ordinarily think we are to trust unto: the power of God, the promise of God, the personal excellencies and fulness of Christ, and their own graces. But though we do rest upon the power and all sufficiency of God, yet if you look into Scripture, you shall find that the immediate object of our faith is Christ crucified? God is the *ultimate*, Christ the *immediate* object, "Ye believe in God, believe also in me," John. xiv. 1., in me nextly and immediately, and in God ultimately: and though we may and do rest on the promise or word of God, yet we do so far rest on it, as we do close with Christ therein: the promises are but the veins of Christ, whereby his blood is carried into all his body: it is with the promises as it is with the seals, or sacraments; for what are the sacraments, but so many real promises made to the eye? Now you do not rest on the sacrament itself, but you rest on Christ which the sacrament doth exhibit: so for the promise, though it stay up your heart, as it is the word of God; and though it be *objectum quo*, the object by which you do it, yet Christ, and a crucified Christ is the *objectum quod*, the object which you do rest upon. And as for the personal excellencies, and fulness of Christ, though those excellencies do draw out your love unto Christ, yet it is a crucified Christ that doth draw out your faith. The personal

excellency of Christ makes him a fit subject for you to rest on, but it is Christ crucified that you build and lay the weight of your soul upon. The brazen serpent did not cure the Israelites by virtue of its excellent metal, but as lifted up; so, saith Christ, shall the Son of man be lifted up on the cross, and as lifted up on the cross he is the object of our faith: and though our graces are, and may be a good help to confirm our faith of assurance, yet they are not the object of our faith of reliance: for God doth therefore sometimes put the sentence of death upon our graces, that we may not trust to or rest on them: Christ and Christ alone, and that as dying and crucified, is the object of our faith. And it is not with this object as it is with other objects: take another object, and though it be never so clearly spread before the organ or faculty, yet it cannot cause or beget the act. Suppose the most excellent colour be laid before the eye, will that cause the blind eye to see? No. Or suppose the most excellent sound, or noise of music be laid before the ear, can that cause the deaf ear to hear? No. Yet sound is the object of the ear hearing; and colour the object of the eye seeing; but if the true object of faith, Christ crucified, be opened and laid before an unbelieving heart, it will cause it to believe: yea, and it will increase faith; and therefore if you look into the book of the Hebrews, you shall find, that the great design of that book, is to raise and increase faith, as appears by the therefores that are in that book, "Wherefore let us draw near with full assurance of faith," &c. But how doth the apostle labour to raise and increase our faith? He doth it by opening the priesthood and sufferings of Christ; and without doubt there is no such way to raise, beget and increase our faith, as to open and spread Christ crucified before the soul. Now it is the great work of a minister to be serviceable to the faith of God's people; surely therefore it is his work, and great work to make known Christ crucified: and accordingly Paul saith here, "I determined to know nothing among you, but Christ, and him crucified."

But the apostle saith, "Henceforth know we no man after the flesh, no, not Christ himself: and though we have known him after the flesh, yet henceforth know we him no more," 2 Cor. v. 16, and if we are not to know Christ after

the flesh, how is this true, that it is our great work to know, and make known Christ crucified.

Yes, very well ; for the apostle doth not there speak of the knowledge of Christ crucified, neither doth he say, that we should not know the body and flesh of Christ still : there have been indeed a generation of men, and still are, who thought, that when Christ died, rose, and ascended, his body was swallowed up of his Deity, and that he hath now no body, but is all spirit : but the apostle speaks the contrary ; for, says he to the Philippians, “ Who shall change our vile body, that it shall be like to his glorious body ; ” Christ then, though in heaven, hath a body still, and this we are still to know. And in this verse he saith, “ Henceforth know we no man after the flesh,” are we therefore to think, that men have no bodies of flesh here on earth ? The same is said of Christ, that therefore cannot be the meaning of these words : but we are not to know Christ after the flesh, that is, say some, upon any fleshly or carnal account, or in any fleshly or carnal manner ; but I rather think, that the apostle here speaketh in reference to the Jews : times where when we thought, that the Messiah, and salvation were by him, did belong to the Jews only ; but now, saith he, we know that “ God was in Christ reconciling the world to himself,” not the Jews only, but the gentiles also, verse 19, and that Christ did not die only for the Jews, but for the gentiles ; and “ he died for all, that they which live should not live unto themselves, but unto him that died for them, and rose again ; wherefore (see how it comes in) henceforth know we no man after the flesh ; though we have known Christ after the flesh, yet now henceforth know we him no more, therefore if any man be in Christ he is a new creature,” whether he be a Jew or a gentile, it is all one to us whatsoever he be, if he be in Christ he is a new creature, “ wherefore now know we no man after the flesh, no not Christ himself,” upon any such Jewish and restrained account, for “ he died for all,” one as well as another, “ wherefore henceforth know we no man after the flesh, no, not Christ himself,” upon any such Jewish and restrained account, for “ he died for all,” one as well as another, “ wherefore henceforth know we no man after the flesh, no not Christ himself.” And thus this Scripture being opened, the one place is not contrary, but a light to

the other. And so much in answer to that objection, and for the second thing, namely, that it is our great work and business, to know Christ crucified.

The third thing is, What is there in Christ crucified that is so desirable to be known ?

I answer, 1. There is the conjunction of all the attributes of God. The power, the wisdom, the justice, the mercy, and righteousness of God. In the day that you know Christ crucified, that day do all the attributes of God pass before you, which is the glory of God.

2. There also, in Christ crucified, you may see the wealth and riches, not only of the saints, but of the world. Christ's sepulchre is our treasury; "And have made his grave with the rich," Isa. liii. Glassius reads it, He hath placed riches in his grave. For the wealth and riches of the saints lie in the grave and sufferings of Christ.

3. There, in Christ crucified, you see the condescending love of God in the height thereof; the greatest condescension of divine love. There are two travails of Christ that we read of: Christ once "travailing in the greatness of his strength," Isa. lxiii., and that is for the destruction of his enemies and the deliverance of the churches. Another travail which you read of in Isa. liii., "He shall see the travail of his soul and be satisfied," and that is, Christ travailing in the "greatness of his affections," in the day of his sufferings. So that when you know Christ crucified, then you see him and know the greatest condescension of divine love that ever was.

4. There also you may see the greatness, and the vileness, and the misery of sin; for which Christ the Lord of life and glory died.

5. There you may see the greatest sacrifice for sin that ever the world did see. Four things, saith Austin, concur to a sacrifice: the thing sacrificed, the sacrificer, the person sacrificed unto, and those that he sacrifices for; I will add a fifth, the altar. And all these meet in one in Christ upon the cross. He himself the sacrifice, the sacrificer, the person sacrificed to, as God; and as man, the person for whom was the sacrifice, and the altar. So that here is the greatest sacrifice that ever the world saw.

6. There you may see our great High Priest in all his robes and garments rolled in blood.

7. There, in Christ crucified, you may behold and see the covenant sealed, and all the promises confirmed, all the promises being yea and amen in Christ.

8. There you may see your reconciliation with God begun, and the day-break of your eternal happiness. "This is ethrnal life to know thee, and him whom thou hast sent."

9. There you may see your right and title unto all your privileges, and the root of all your enjoyments. As the man being shewn a table full of silver, still had his eye under the table to see the root of it; and being led to another table of gold, still he looked under the table to see the root of it. So here, see but Christ crucified, and you see your title to all the ordinances and the root of all your enjoyments.

10. There you may see all your afflictions sanctified, all your curses turned into blessings upon the cross of Christ.

11. There you may see the gates of Paradise opened afresh. "This day shalt thou be with me in Paradise," said Christ upon the cross.

12. There you may see the ladder that the angels ascend and descend upon for your ministry, as in the first of John and the last.

13. There you may see your desire upon all your spiritual enemies, law, sin, and Satan. It is not only a promise that you shall have your desire upon your enemies, but you shall *see* your desire upon your enemies; look upon Christ crucified, and you see your desire upon all these enemies.

14. There you may see the foundation of your union and communion with God the Father.

15. There you may see again, the accomplishment of that great contrivance between God the Father and Christ, in reference to our salvation.

What shall I say, there, in Christ crucified, you may see a full answer to all your wants, to all your fears, to all your doubts. What do you want, but you may see it in Christ crucified? Do you complain of your own unworthiness? Oh, I am a poor unworthy creature; do but look on Christ crucified, you see him suffering without the gates; Why, saith Austin, did he suffer without the gates? not only to fulfil the scripture, "He was numbered among transgressors:" but he suffered without the gates, not in the holy city, because he suffered for the gentiles as well as the Jews;

he suffered for the ungodly, for the unworthy. Now look upon Christ crucified, and there you see him suffering without the gates for the most unworthy.

Or will you instance in your own sin and guilt? why, do but look upon Christ crucified, and you see that sacrifice for sin that the world never saw the like, and that before your sin was committed.

Will you instance in the dominion of sin and your bondage under it? Look but upon Christ crucified and there you see your ransom: "Who gave himself a ransom for many," in whom we have redemption through his blood.

Will you instance still in your own misery and ruins? Oh, we lie like the ruins of London at this day, in regard of our state by nature: yet do but look upon Christ crucified, and there you shall see the repairer of the breaches, and the restorer of paths to dwell in. Oh, what a blessed thing is it then to have the knowledge of this Christ crucified? Who would not know Christ crucified.

Fourthly, But you will say whether may a man live under the gospel, and not know Christ crucified. We all know Christ crucified we hope, for, is it possible that a man should live under the gospel, and not know Christ crucified?

Surely it is possible a man may live under the gospel, and not know Christ crucified, as he ought to know; for as in times of the law, some that were in the highest forms did not know God. It is said of the sons of Eli, they were children of Belial, that knew not God, yet priests, men of the highest form, and yet they knew not God. So now in the times of the gospel, men may sit upon the highest form of profession, and yet not know Christ crucified aright as they ought to know. You know how ignorant Nicodemus was, "Art thou a doctor in Israel, and knowest not these things?" How unacquainted was he with Christ crucified? yea, Christ's own disciples before Christ's death, how ignorant were they of a crucified Christ? when he said, "Destroy this temple," in John ii., they understood it not. So that possibly men may live under the gospel, and be in a very high form of profession, and yet not know Christ crucified as they ought to know.

And to clear it to you. If we did know Christ crucified as

we ought to know, why are we not more sensible of our ignorance of Christ crucified. It is both recorded and reported of Bishop Usher, a learned and holy man, that in the midst of all his learning, still he would cry out of his ignorance of Christ. And that we know by experience, grace will make one sensible of the sin that is contrary unto that grace. Faith will make one sensible of one's unbelief, humility will make one sensible of one's pride, sincerity will make one sensible of one's hypocrisy, the knowledge of Christ crucified, will make one sensible of one's ignorance of Christ; yet how many are there that were never sensible of their ignorance of Christ crucified; Why? But because they do not know this crucified Christ, as they ought to know.

If we did indeed know Christ crucified as we ought to know, why are we not more crucified to the world, and the things thereof? Gal. vi. You know what Paul saith, "God forbid that I should glory in any thing save in the cross of our Saviour Jesus Christ, by whom the world is crucified unto me, and I unto the world." Did we know Christ crucified as we ought to know, certainly we should be more crucified to the world and the things thereof; but how few even among professors, are crucified to the fashions, ways and manners of the world? And why so? But because few there be that do know Christ crucified in a right manner.

If we did know Christ crucified as we ought to know, then why do we prefer other things before Christ, when they come in competition with Christ? In the general we do choose for Christ, but in time of competition how often do men prefer other things before Christ, and the knowledge of other things before the knowledge of Christ? Truly, saith Paul, "I account all things but loss;" I *did* account and I *do* account all things loss and dross and dung, for the excellency of the knowledge of Christ; not only loss and dross, but I account them dung, unsavoury. Time was when I gloried in my parts and in my privileges, but now how unsavoury are all these things unto me, in regard of the knowledge of Christ. So Moses chose affliction with the people of God in time of competition. Why? Because he esteemed the reproach of Christ greater riches than all the treasures of Egypt.

And if we did know Christ crucified as we ought to know,

why do we boggle, startle at, and go back so often from the cross and persecution for the name of Christ, and not rather glory in the excellencies of Christ when they lie under the greatest reproach? The wise men worshipped Christ in a manger. The disciples and children cried Hosannah, to Christ riding upon an ass. Many will honour Christ in a coach, but will not honour Christ upon an ass. Many cry up the kingdom and the government of Christ when he is upon the throne, but not when a crown of thorns is upon his head. Friends, it is one thing to glory in the kingdom and government of Christ when it is under glory, and another thing when it is under reproach. Many there are that glory in the kingdom and government of Christ when it lies under excellency and glory, few that do glory in the government of Christ lying under reproach; and why, but because they do not know this crucified Christ in a right manner.

If we did know Christ crucified as we ought to know, why are we not willing to take and receive all our mercies and blessings in the way that this crucified Christ hath purchased and bought for us? What way is that? Why Christ hath bought them for us in a way of contraries: heaven by the way of hell, mercy by the way of misery; glory and honour by the way of reproach, victory over enemies by being overcome by enemies; Christ overcame the world by being overcome by the world. This is the way that the crucified Christ went; and if in truth we were acquainted with Christ crucified, and did know Christ crucified as we ought to know him, why should we not be contented to take our mercies and blessings in the way that this crucified Christ hath bought them for us? Joy by grief, hope by fear, mercy by misery, and overcoming by being overcome. But oh, how many are there that are unwilling to take these things thus: why? because few there are that do know Christ crucified as they ought to know. But, O friends, shall we live thus long under the gospel, and not know Christ crucified as we ought to know?

But, fifthly, you will say Suppose yet that we do know Christ crucified as we ought to know, what shall we gain or what shall we get thereby? What are the great benefits that we shall obtain or get by knowing Christ crucified in a right manner? Those are many.

Thereby you shall know God, you shall know yourselves, and you shall know men.

You shall know God. God is best known in Christ; the sun is not seen but by the light of the sun. Christ (as one speaks) came from heaven with a Bible under his arm, to make known the will of God the Father to the children of men; and, without Christ, there is no knowledge of God the Father; he doth reveal the Father, thereby you know the Father.

And thereby also you know yourselves: for three things are required to the knowledge of ourselves; we must know our sins, our misery thereby, and our inability for to help ourselves. Know but Christ crucified, you know your sins, you know your misery thereby, and you know your inability to help yourselves.

And thereby you shall know men: for the more I know the worth of a man, the more I know him; and the more I know the difference between man and man, the more I know men: know but Christ crucified, and you know the worth of a man; and you never know the worth of a soul, or of a man, but by knowing Christ crucified. Thereby you know, I say, God, and you know yourselves, and you know men.

Thereby you shall have your hearts drawn out and engaged to Jesus Christ: "When I am lifted up, I will draw all men after me." One would think that the scandal of the cross should drive men from Christ, but there is wisdom and power in Christ crucified which draws men unto Christ. Wisdom draws; it drew the queen of Sheba to behold Solomon: a greater than Solomon is here. Love draws; it drew Rebecca unto Isaac. Here is love indeed in Christ crucified. Christ crucified is the most drawing thing in the world; where love and wisdom and power and strength and all meet; thereby, I say, your hearts shall be drawn out and engaged to Jesus Christ.

Thereby also your lusts and temptations shall be fully mortified and subdued. There are three sorts of lusts, "the lusts of the eye, the lusts of the flesh, and the pride of life," that John speaks of. The devil tempted Adam and Eve by all these, by the lust of the eye they saw the apple that it was fair to look on; by the lust of the flesh that the apple was good to eat; and by the pride of life the devil

told them, that if they ate, they should be "like unto God," and he prevailed with Adam and with Eve. And accordingly he sets upon the second Adam, and thought to have carried him too, he tempted him by all these. He tempted him by the lusts of the flesh, "Turn these stones into bread;" By the lusts of the eye, "He shewed him all the glory of the world;" he tempted him by the pride of life, "All this will I give thee, if thou wilt fall down and worship me;" but here he missed his prize, and so shall he do when he comes and tempts you, if you do but keep close to a crucified Christ in the time of your temptations, "for by faith we quench all the fiery darts of the devil;" and where are they quenched but in the blood of Jesus? You blow out a candle and it is easily lighted again; but if you quench it in blood, it is not so easily lighted again; if you blow out a temptation or a sin by a resolution, it is easily lighted again, but quench it in the blood of Jesus, and it is not so easily lighted again.

Thereby also you shall die unto all your own righteousness. There is no such way in the world to die unto our own righteousness as by the knowledge of a crucified Christ, as in that place of the Philippians, "I account all things loss. &c."

Thereby also you shall be able to deny yourselves in all things, in one thing as well as another. Possibly a man may deny himself in one thing, that he may seek himself in another. I may deny myself in meats and drinks, that I may have the more money; deny myself in prodigality, that I may seek myself in covetousness. It is possible that a man may deny himself in one thing, that he may seek himself in another; a man may deny his pride in one thing, that he may be proud in another. But now the sight of a crucified Christ will teach us to deny ourselves in everything. And therefore the apostle Paul, pressing the Philippians unto humility and self-denial, he opens before them the sufferings of Christ.

By your knowledge of Christ crucified, you shall grow in grace, in one grace as well as in another, grow in assurance and yet in repentance; grow in repentance, and yet in assurance. The sight of Christ crucified is a friend unto your repentance, and a friend unto your assurance. Saith the apostle, "Grow in grace," not in this or that grace, but grace

in the general; "Grow in grace and in the knowledge of Christ:" so that the knowledge of Christ crucified is that whereby you shall grow in one grace as well as in another.

Thereby also your hearts shall be established in opposition to all sufferings and afflictions. It will encourage you to suffer, and it will enable you to suffer. Nicodemus came by night when he first came to Christ; but after he had seen Christ upon the cross, and seen the sufferings of Christ, how boldly did he own Christ then. The sight of a suffering Christ will both encourage to suffer and enable to suffer. All our sufferings are either outward or inward: if my sufferings and afflictions be outward, the sight of a suffering Christ will make me suffer; if my afflictions be inward and spiritual, what is there that will quiet the conscience of a poor trembling soul but Christ crucified? Thereby, I say, you shall be established in opposition unto all your sufferings and afflictions, inward and outward.

Thereby also you shall have boldness in all your addresses unto God the Father. "Wherefore (saith the apostle) let us come with boldness to the throne of grace." Why? "For we have an High Priest." An High Priest, there is the sufferings of Christ. Thereby you have boldness in all your addresses to God the Father.

Thereby, even by the knowledge of Christ crucified, you shall be possessed of Christ. You know many things, and yet you do not possess them by your knowledge of them: but know Christ crucified, and you are possessed of Christ. Saith the apostle, "My little children, of whom I travail in birth again, until Christ be formed in you." Christ formed in you; that is, till the knowledge of Christ be formed in you. The knowledge of Christ brings one into the possession of Christ.

Yea, thereby you shall be furnished and prepared for every good word and work. For what is the death and suffering of Christ, but *officina virtutum*, the shop of virtues? Do you want faith? Christ crucified is the object of your faith, and the cause of it, as you have heard. Are you full of fears; are you afraid because of the law and the avenger of blood that is following you at the heels? Do but look upon Christ crucified, and there you see the city of refuge. So many wounds in Christ, so many cities of refuge. Are you impa-

tient and froward? Why the sight of a patient Christ will make you patient. Are you proud? The sight of a humble Christ, a crucified Christ, will make you humble. If I have gallant and brave clothes on, and go abroad and swagger with them, and a man comes and tells me, Sir, you owe for these clothes; it is enough to take down my plumes. So now, though a man be proud of this or that good thing, yet if he do but see Christ crucified, he shall there be told that Christ hath paid for all; and this will take down his pride. Do you complain of a hard heart? The sight of a broken Christ will break your heart, or nothing will. So that the knowledge of Christ crucified is that that will furnish you and prepare you to every good word and work. And therefore, O friends, who would not labour to know Christ crucified! Let me speak a little more.

This is the knowledge that is the soul humbling knowledge. Other knowledge puffs up; but if you know Christ crucified, you may glory in your knowledge without pride. "Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the learned man glory in his learning." If I glory in my wisdom, I am proud; if I glory in my strength, I am proud; but if I glory in that I know Christ crucified, the more I glory in Christ crucified, the more humble I am. That is a soul-humbling knowledge.

This is that knowledge which is the highest experimental knowledge in the world. A man may have the experience of his own sins, yet be a wicked man. Oh, I have such a proud heart, such a vain heart, may he say. Why? For his sins are within him; and he may easily, though a wicked man, have experience of what is within him by nature: but to have experience of a crucified Christ is not by nature. This is the highest experience in the world—Christ in me the hope of glory; this is the most true experimental knowledge.

This is that knowledge that will make a man wise indeed. Other knowledge may make a man wise, *quo ad hoc*, to this or that thing, but the knowledge of Christ crucified doth make a man wise at large.

And therefore, I say, oh, what a blessed thing is it to know Christ crucified; and who would not labour to know Christ crucified in a right manner?

Sixthly. You will say then, in the sixth place, What shall

we do to know Christ crucified in a right manner; for we have heard men may live under the gospel, sit upon the highest form of profession, and yet not know Christ crucified in a right manner: what shall we do then that we may know Christ crucified in a right manner? Something I shall speak to the manner, and something to the means.

As to the manner. If you would know Christ crucified in a right manner, you must look upon him as the great institution and appointment of the Father. When God doth deal with us in a way of institutions, he hath not respect unto the strength of the means or the worth of the persons. When God deals with us in a way of nature there is respect had to the strength of the means or the worth of the person. As in physic God deals in a way of nature, there respect is had to the strength of the means. But when God deals with us in a way of institution, there he hath neither respect to the strength of means nor to the worth of persons. Now Jesus Christ is the great institution of God the Father, and so if we would know him rightly we must look upon him. For though the stung Israelite was cured by the brazen serpent, yet he was not cured by the brazen serpent in regard of the metal of the serpent, but as it was an appointment, and as an institution. So if a man would know Christ to purpose, he must know him and look upon him as the great institution and appointment of the Father; Him hath God the Father sealed. And what is the reason that many go to and get no good by a crucified Christ, but because they never did to this day look upon Christ crucified as the great institution of the Father.

If you would know Christ crucified in a right manner, you must then look upon him as sent, you must look upon this crucified Christ under the mission of the Father. There are three great missions that you read of in the New Testament. There is the mission of ministers: they are sent out to preach. There is the mission of the Highest: "I will send the Comforter." There is the mission of the Son sent from the Father. Now the mission of Christ from the Father is the original of all the other missions; and you cannot know the other missions rightly, if you do not know this original mission. If you would know Christ crucified in a right manner, you must know him as sent. In the xviith of John, saith

Christ in his prayer to the Father, "But I have known thee, and these have known that thou hast sent me." So that if you would know Christ crucified in a right manner, you must know him and look upon him as under a mission from the Father.

If you would know Christ crucified in a right manner, you must look well unto the design, drift and scope of the Father in the sufferings of Christ. Then you know Christ when you know the Father, and you know the Father when you know the Father's design. What is the great design of the Father in sending Christ to die, but to magnify his love, to save poor sinners, to justify the ungodly? Would you know Christ crucified aright? be sure you have an eye to the design of the Father in the matter of a crucified Christ.

Be sure of this, That you look as well upon the testamentalness of Christ's sufferings, as the greatness of his sufferings. Some look much at the greatness of the sufferings of Christ, as the friars and monks, and never look at the testamentalness of Christ's sufferings. Oh, say they, Christ's death was a painful, reproachful, and a lingering death, and thus they aggravate, as truly they may, the sufferings of Christ; but not one word of the testamentalness of his sufferings. But Christ's death was to seal the covenant; therefore if you would know Christ crucified rightly, you must as well look upon the testamentalness of his sufferings, as the greatness of his sufferings. Thus in regard of the manner, if you would know Christ rightly.

And for the means, I shall speak two or three things.

If you would know Christ crucified in a right manner for means, then go unto God the Father to create this knowledge of Christ crucified in you. All light was at the first by a word of creation, "Let there be light." And as in the old creation, the creation of the world, so in the new creation, Let there be light, let there be knowledge: "God that commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." This light comes into the soul in a way of creation; go then to God to create this light.

And be sure that you set open all your windows that the light may come in. There are some sickly and weak who

would fain have the light to come into their chambers, but they are afraid of the cold air, and so dare not open their windows. So here, some would fain have more light and knowledge of Christ, but they are afraid of the cold, and so dare not open their windows to receive the light. But pray, friends, why should we be afraid of new lights? for why should there not be new lights found out in the firmament of the scripture, as well as the astrologers find out new stars in heaven? Be not afraid to set open your windows for any light that God shall make known unto you.

If you would know Christ crucified in a right way and manner, then study much, think much upon this crucified Christ: meditate much, insist and dwell much upon Christ crucified. It is not slight and superficial thinking of Christ crucified that will bring in this knowledge. If I would know a man, I must be conversant with him. So if you would know Christ crucified, you must be conversant with him, you must sit down and consider and dwell upon Christ crucified in your thoughts and meditations. Now there are four times wherein it will be good for you especially to think of Christ crucified much. Four cases: In case of some revelation or vision that you may be under. When Christ was transfigured, and Peter said, "It is good to be here," Christ turns him off and reads a lecture to him about his sufferings; why, but to shew that in such times of raptures and revelations is a fit season to think of Christ crucified. Another time or season is, The time and case of spiritual pride. In case your heart be lifted up within you in reference unto any privilege, gift, or performance, then is a fit time to think on a crucified Christ. The disciples were speaking who should be greatest, "that one might sit on Christ's right hand, and the other at his left hand;" then said Christ, "Are ye able to be baptized with the baptism that I am baptized with, and to drink of the cup that I shall drink of?" "The son of man must suffer," saith he. He turns them about from those thoughts to a crucified Christ; why? but to shew thus much, that when at any time our hearts are lifted up upon any account, then is a fit time and season to think on a Christ crucified. The time of dissension and difference among professors and brethren is a fit time and season to think on a crucified Christ. When one

disciple desired to sit at Christ's right hand and the other at his left, the rest of the disciples took it ill, and all quarrelled one with another. Christ now tells them of his sufferings; Is this a fit time for you to have differences among you? think of my sufferings. Never more seasonable time to think of a crucified Christ than when professors are at variance. Times of dissension call for thoughts of a crucified Christ. Again, In case that a man be in any great affliction, or danger, or fear thereof, then is a good time to think of the sufferings of Christ. Nicodemus comes by night unto Christ out of fear, and Christ first preaches to him the doctrine of regeneration, and when he had done so, saith he in John iii. 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Nicodemus was afraid to suffer for Christ, now Christ turns him over to his sufferings. The Son of man must be lifted up; why? but to shew thus much, that when we are afraid of sufferings, when we meet with afflictions and troubles, and are in fear thereof, then is a fit time for us to think of Christ's sufferings. It is a good thing to think of Christ crucified at all times; but when you have revelations and visions, when your hearts are lifted up, when you are in any dissension, when you are under any any affliction, trouble, or in fear thereof, then is a good time, especially when you are under spiritual temptations. And thus now you see the second thing; if you would know Christ crucified in a right manner, study and meditate much on him, and insist much thereon. But then,

If you would know Christ crucified in a right manner, make it your work and your business to know Christ crucified. Solomon gives you a promise in Prov. ii. 3, "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God," verse 5. How do men seek for hidden treasure; how do men seek for gold and silver? They dig into the bowels of the earth and spare for no pains. So, saith the Lord, If you dig and search for it, you shall have this knowledge. And you know how it is with those that do dig for gold and silver; though they do not meet with a mine presently, possibly they may

meet with several springs of water that may stand them in more stead than the mine. So digging in the Scripture, though a man do not presently reach the mine, yet he may meet with such springs of comfort in the way, as may be a refreshment to him all his days. Now therefore, friends, do you desire to know Christ and him crucified? then remember these three things: Go unto God the Father to create this light in you. Dwell and insist much upon Christ crucified in your thoughts and at some times especially. And then make it your work and business to know Christ crucified. Dig in the mines for this knowledge.

But suppose I do know Christ crucified, what is my duty then?

Why then if you do know Christ crucified, certainly it doth not become you to conform unto the world, and to be uncrucified in your affections to the world?

It doth not become you to be the servants of men, especially in the worship of God. Ye are bought with a price, be ye not the servants of men.

Certainly it doth not become you to walk proudly. What, shall Christ humble himself, and shall we be proud? Certainly it doth not become you to walk proudly.

But what shall I do then?

Go and resign and give up yourselves to Christ. Shall Christ give down himself unto us, and shall not we give up ourselves unto him? Resign and give up yourselves unto him.

And then if indeed you do know Christ crucified, take heed that you do not doubt of your interest in God, or salvation by Christ. What, know Christ crucified and yet doubt? Why, saith the apostle, "If when we were enemies we were reconciled by the death of his Son, much more being reconciled we shall be saved by his life," Rom. v. And, viii. 32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" If God the Father did give his Son to death for you, will he deny you other things?

Go away and look no more sorrowful, let it appear that you know Christ, and that you know Christ crucified.

In case at any time any temptation doth arise upon you, presently turn and look wisely upon Christ crucified, and

there fix. If a man be in a great temptation, possibly the temptation may be put by way of divertisement, turning to another object; but if that other object be engaging, then he is helped thereby, not only by way of divertancy, but by way of assistance. Now if a temptation do arise at any time upon any of you, presently turn your eye, fix it upon Christ crucified, there stand and there look, and thus shall you be helped, not only in a way of divertancy, but in a way of assistance.

If you do indeed know Christ crucified, then why should you not hold forth the virtues of this Christ, the death of Christ, in your dying unto all things below, and say with Paul upon all occasions, "Henceforth let no man trouble me, I bear about in my body the marks of the Lord Jesus." You come to tempt me to such a sin, do not trouble me, I know Christ crucified. Henceforth let no man trouble me, I know Christ crucified. Answer all your temptations thus, and be peremptory and resolute, Let no man trouble me, do not trouble me, I know Christ crucified.

Go away and communicate that knowledge of a crucified Christ unto others; your knowledge is nothing unless you make others to know what you know. There is a twofold revelation of Christ; Christ revealed *to* men, and Christ revealed *in* men, as Paul speaks, "When it pleased the Lord to reveal Christ *in* me." When a man hath a revelation of Christ within him, he will communicate that knowledge. Ye see how it is with the sun shining upon the wall, and with a candle in a lanthorn; the sun shines upon the wall, and the wall enlightens nobody, why, because the sun is not in it: but there is a candle in a lanthorn, and that enlightens others, why? because the candle is within it. So when a man hath a revelation of Christ upon him, it falls dead, as upon a mud wall, and he communicates not that light unto others; aye, but if Christ be in me the hope of glory, then certainly I shall communicate this knowledge of Christ unto others also.

And to end all, if you do know Christ and him crucified, then go and place yourselves before the Lord, as David did, when the Lord had made known his mind unto him: "Then went king David in and sat before the Lord, and he said, Who am I, O Lord God, and what is my house, that thou

hast brought me hitherto?" &c. "And what can David say more unto thee, for thou Lord God knowest thy servant; for thy word sake, and according to thine own heart hast thou done all these great things, to make thy servant know them." So I say, go you and place yourselves before the Lord and say, What am I, Lord, oh what am I, poor ignorant creature as well as others, that Christ crucified should be made known to me? Oh the riches and the greatness of the grace of God; according to thine own heart, Lord, hast thou done this, to make these things known unto thy poor servant: wherefore glory and honour unto God the Father, and unto the Lamb that sitteth upon the throne for ever.

And thus now I have spoken something concerning a crucified Christ, as the object of your faith; the former time concerning the excellency of Christ to draw out your love: now then let your faith and love meet together; and may your love be quickened and your faith strengthened, I have enough.

SERMON III.

THE NEW COVENANT OF GRACE OPENED.

"And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—HEB. xii. 24.

IN this scripture you have the difference between the law and the gospel; the excellency of the state of the church under the new testament, above the state of the church under the old testament: for, saith the apostle at the 18th verse, "Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words: but ye are come unto Mount Sion, (verse 22,) and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," &c.

So that first, look how much mount Sion doth excel mount Sinai; the city of the living God doth excel the wilderness; and the heavenly Jerusalem doth excel the mountain that