

*The JUSTICE of the present War against the French in  
America, and the PRINCIPLES that should influence us  
in this Undertaking, ASSERTED.*

*Ellis. sent by 4<sup>th</sup>*

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A  
S E R M O N

Preached to the

S O L D I E R S,

Sept. 22. A. D. 1755. from 1 S A M. xviii. 17.

A L S O,

*The Law condemning Men's Righteousness, and destroying their legal  
Confidence, that Christ and Grace may be exalted;*

Shewn in a

S E R M O N

From G A L. ii. 19.

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*By J. Ellis Preacher of God's Word at Little-Compton.*

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*By Jonathan Ellis M:A.*

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*Published at the Desire of the Hearers.*

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## S E R M O N I.

I S A M. xviii. 17. *Only be thou valiant for me, and fight the Lord's Battles.*

**T**H E *Philistines* were now at War with the Children of *Israel*, and pitched in the Territories of *Judah*. The Host of *Israel* and the Enemy lay encamped one over against the other ; where *Goliath*, a grand Champion of *Gath*, came forth to challenge, and put the Issue of the War upon a single Combat : Which Pride of his, procured his Destruction. *David* accepting the Challenge, and going forth in the Name of the Lord, with Ease prevailed. The surest Way of Success, is to engage the Presence of the Lord of Hosts. *David's* Success, and the Victory ensuing, caused his Promotion, and procured him Envy : So the best Deservings often meet with the worst Requittings. His present Majesty, displeas'd at *David's* Applause, promotes him, intending nothing less than his Ruin : He promises to enoble him upon this Condition ; *Only be thou valiant for me, and fight the Lord's Battles.* Which Words, tho' ill designed by *Saul*, are worthy the Advice of a King, and the Attention of one who had a Detachment of Troops under his Command.

DOCTR. A fixed Courage and Boldness is to be maintained, in fighting for the Cause of Christ.

I would shew,

I. What is the Cause of Christ we are called to maintain.

II. This Cause is to be maintained by Force, and defended by the Sword.

III. A fixed Courage and Resolution is to be maintained in fighting for this Cause.

I. What is the Cause of Christ we are called to maintain. For Brevity sake,

1. It is the Cause of Justice. This is an essential Perfection of the divine Nature, whereby he is infinitely just in himself. *Justice and Judgment are the Habitation of his Throne. And when he comes to judge the World, it will be in Righteousness.* That Justice which God requires amongst Men, is distributive; as when a Judge rightly decides Controversies: Punitive Justice, is when he inflicteth deserved Punishment on Offenders. Commutative Justice concerns all Men in their Dealings with one another; not to injure, wrong, or insult each others Persons, Goods, or Properties. This considered in a national Reference, is what our perfidious Enemies have not regarded, but contrary to all Right and Equity, are entered upon the Inheritance of the Lord's People, and against the tenth Commandment, *coveted that which is their Neighbours.*

2. The Cause of Christ is the Cause of Religion. Religion consisteth,

1. In a feeling, affecting, humbling Sense of the Ruin of our Nature by the first *Adam*. A dreadful Fall this, from Holiness to Sin, and from a Power to do Good, to an utter Impotency and Rebellion against God!

2. In a certain Knowledge of Redemption by the second *Adam*, who by fulfilling and satisfying the first Covenant, hath opened *a new and living Way of Access to God.*

3. In resting on the Merit and Passion of Christ alone, thro' the Offer of the Gospel, for Justification and eternal Salvation; for *in him all that believe are justified, from all Things from which they could not be justified by the Law of Moses.* So that all  
Boasting

Boasting is excluded, and the whole Glory of Salvation redounds to Christ.

4. Religion consisteth in a delightful Obedience to the Precepts of the Word. And that--- 1. As seeing the Authority of God in his Word : *This is his Commandment* ; therefore (says the Soul) I must obey : God hath said, and it must be done. This Authority of God, felt in the Conscience, stirs up the Soul to wonderful Acts : *Mark 3. 5.* He stretched forth the withered Hand. 2. As seeing the Excellency of the Command, that it is not only holy and just, but good and desirable. There are *Beauties in Holiness*, which make *her Ways to be Ways of Pleasantness, and all her Paths Peace* ; more eligible than *Thousands of Gold and Silver*. Hence the Soul is comforted in its Way : *O how do I love thy Law !* 3. As seeing the further Obligations which Redemption layeth upon us. He that redeemed a Brother under the Law, had a Right to his Service ; and God challengeth this as his Right : *I have redeemed thee, thou art mine*. These Things our anti-christian Foe persecuteth, and many ten Thousands have fell a Sacrifice to his Fury,

II. This Cause of Christ is to be maintained by Force.

1. The Cause of Justice is to be supported. If a Man injures his Neighbour, the common Law decides it ; but if one Nation invades the Rights of another, it is to be tried by martial Vengeance. *What hast thou to do with me* (says Jephthah) *that thou art come against me to fight in my own Land*, *Judg. 11. 12.* So *Jephthah* went forth and destroyed the Children of *Ammon*.

2. The Cause of Religion is to be maintained by Force. Religion is not to be forced on the Conscience by Fire and Sword, but 'tis to be defended against any Power that would bereave us of such a Mercy. And may it not be suspected, that he that does not love his Religion well enough to fight for it, has none at all ? What if the Enemies of Religion, through Lust, stir up War against us ; shall we give up all and die ? No ; the

Armies which are in Heaven (*Rev. 19. 14.*), that is in the Church, shall follow Christ to the Battle. As good a Right have we to war with Men in this Case, as to fight with the Devil and his Angels, when they assault us with Temptations.

III. A fixed Courage and Boldness is to be maintained, in fighting for this Cause. *Be thou valiant for me, and fight the Lord's Battles.* By this Courage, I mean a Mind fitted to endure Hardships, as a good Soldier; a Heart tempered to encounter Dangers, and aiming at noble and heroic Actions, in the Contempt of Death, *Rev. 12. 11.* Here let us enquire, whence this Fortitude of Mind arises. *Ans. 1.* The Justice of a Man's Cause will embolden his Heart. *It is good to be zealous in a good Cause.* Says David, *God that judgeth right, maintaineth my Cause. The Battle is his, and he will give you into my Hands.* 2. A Man's Consciousness of his good Estate, sometimes will make him immovable. *The Righteous is bold as a Lion.* He fights for all that is dear to him, and therefore will shew the Man. Religion is the best Security of a Man's Life and Fortune. *The Lord is with you while you be with him.*

#### IMPROVEMENT.

1. War is sometimes just and equitable. It is true, Princes sometimes grow proud, and aspire after greater Glory, and worldly Dominion, and so sacrifice the Lives and Interests of others, to build their own Applause; this is wrong: But to resent the Injuries of a professed Foe, and assert our own Prerogatives, is an indispensable Duty: *Prov. 20. 18. And with good Advice make War.*

2. What Cause have we to draw the Sword in this Day, when *Lewis*, the grand Tyrant of the Age, ambitious of worldly Glory, and universal Dominion, is fortifying upon our Borders, and making Havock of our Settlements? The Enemy has compassed us as it were from Sea to Sea, inspiring a savage Nation with Thirst of Blood, who naturally knows no Mercy, to rip open Mothers with Child, and dash their little Ones  
against

against the Stones. No Age nor Sex is sure of Life one Moment, who fall into their Hands. A little more Growth of this dangerous Enemy, will enable him to *come up on the Breadth of thy Land, O Immanuel.*

O my dear Country! To Arms! To Arms! This beginning of the *French* shews what the End will be, if not speedily opposed. *This Cockatrice Egg will hatch a Serpent to devour us.*

3. By so much the more are we bound to this, by how much the Cause is Christ's. Religion as well as civil Property is struck at. *The holy City must be trodden under Foot.* It is Jesus whom they persecute. This makes me hopeful, that the God of Armies will step in, and avenge the Quarrel of his Covenant. *Lewis* the Fourteenth was the Author of these Projections, but Death forbid their being put in Execution: Yet he hath left an impious Heir to his Ambition, who it seems is resolved to hazard all for a Conquest; and (I am not in Jest) if he succeeds, your civil and religious Privileges too are gone; and what will remain, but Fetters to bind your Consciences, or Fire to burn you to Ashes? O let a high Resentment and sacred Rage possess ev'ry Breast!

4. Let us undertake our Defence in the Name of the Lord of Hosts. *In the Name of God we will set up our Banners.* It is God must subdue our Enemies, who can lay the proudest Potentates in the Dust, and turn their Councils backward. He hath a Quarrel against Antichrist, and the Day hastens, when he will lead his embattled Hosts to War, and execute the promised Vengeance; therefore trust in him.

I come now to address myself to our dear Friends, who are going against the Enemy.

1. I beseech you above all Things, be at Peace with God. You are going into the high Places of the Field, where many must expect to fall; for *every Battle of the Warrior, is with confused Noise and Garments rolled in Blood.* The Ambushments of a lurking and unseen Enemy, or the Violence of an overpowering Foe, may cut the Thread of Life in a Moment; and are  
you

you prepared to so great a Change? Forgive me, I am jealous you too little think of that which should be your great Concern. O how dreadful would this be, to have a Bullet shot thro' the Heart, and descend in a Moment from the Field of Battle into Hell! To die in a good Cause, will not carry you to Heaven, unless your Natures are renewed, and Sins forgiven. O my dear Friends, first give yourselves to God in Christ: Does he not now stand at the Door and knock, saying, *Open to me?* O accept his Offer: *Ye Gates lift up your Heads, ye everlasting Doors be ye lift up, that the King of Glory may come in.* God hath put into your Hearts to ask his Law at my Lips, and God hath enlarged my Heart, to bring you good News from Heaven; News of Mercy and Peace. I am come an Embassador from the Courts above, with a Pardon in my Hands for every one of you, if you will have it. *Ho, every one that thirsteth, come ye to the Waters.* Take freely, doubt not, you shall be welcome. Look to the unsearchable Riches of Christ, he is a Fountain opened to cleanse from Sin. Mercy, Mercy, for the greatest Sinner amongst you! O! for God's Sake, do not deny me this Suit, it may be the last Offer of Grace from me. I seem (blessed be God) to see now an endless Ocean of Mercy, enough to heal your Souls. All Things are now ready: God is ready to receive you, Christ to cleanse you, and the Spirit to sanctify you. You have taken Arms to fight under George, the most gracious King on Earth: O put on the Armour of God, and enlist yourselves under the Banner of Christ. Come, and upon the Truth of God I promise, this Day Salvation shall come to your Souls; and then how comfortably could you leave your Friends, when you have a Christ in your Hearts, and a Certificate in your Hands, that when you die, you shall enter into Rest? To have the Love of God in you, and your Hearts attach'd to the Cause for which you are to fight, would inspire your Hearts with noble and valiant Actions. *The Lord is my Light and my Health, whom should I fear? The Lord is the Strength of my Life, of whom should I be afraid? Tho' an Host should*  
*escamp*

*encamp against me, my Heart should not fear : Tho' War arise against me, in this will I be confident.*

2. Believing, do you fight out of religious Principles. Let the Honor of God, Love to your Country, and the Gospel, provoke your Hearts to War. Fight valiantly for the Cities of your God. This Country was dear to our Fathers, who to enjoy the pure Worship of God, left their native Land, the Garden of the World, like Paradise, crossed the vast Ocean, and drove out the Heathen, at the Expence of much Blood and Treasure. They fought to conquer, and you must fight to defend it.

3. Are the Issues depending so great ? Is your Country, Religion, and Privileges assaulted ? then be cautious, be wise and prudent, be valiant yet sedate : Let not a fearful Heart make you too hasty to fly the Enemy, nor too much martial Fury carry you beyond the Bounds of Prudence.

4. Always by Prayer engage the Protection and Presence of God. *By thee (says David) I have run thro' a Troop, and by my God I have leaped over a Wall. Prayer, effectual fervent Prayer, availeth much. Hence, when I cry unto thee, then shall my Enemies turn back ; this I know, for God is with me.*

5. Keep your Hearts clean and pure for God. *One Sinner preventeth much Good.* There was an accursed Thing in the Camp, *Josh. 7.* which made *Israel* fall before their Enemies. Take Care of yourselves and us. Depart from all Iniquity.

6. Love one another. *Take Heed ; fall not out by the Way.* Avoid Contention ; ye are Brethren in Calling, let there be no Striving amongst yourselves : It is enough to have an open Enemy to fight with. Cleave to the Command : *Love one another ; bear each others Burdens ; protect each others Persons ; bind up one anothers Wounds ; fulfil the Law of Christ.*

*Lastly :* We bless you in the Name of the Lord, and wish you God-speed. Go, and the Lord go before you, and the God of our Fathers be your Reward. The eternal God be thy Refuge, and underneath be his everlasting Arms. 'The Lord



hear you in the Day of Trouble ; the Name of the mighty God of *Jacob* defend you, send you Help from the Sanctuary, and Strength out of *Zion* ; grant your Desire on your Enemies, and fulfil all your Petitions. God ride upon the Heavens for thy Help, and in his Excellency on the Sky. May the Arms of your Hands be made strong by the Hands of the God of Armies. God smite through the Lines of your Enemies, that they may fall and rise no more.

I conclude with a Word of Advice to this Assembly. I ask the Prayers of you all for these our dear Friends : Yea, by Virtue of a Commission now in my Hands, I do in the Name of God, command the Prayers of every one of you for them. They are going into the high Places of the Field, where ten thousand Messengers of Death fly invisible : They are going to fight for you, and will you not pray for them ? They hazard all for you, and will you not lift up a Cry for them ? O cry mightily to God for them Day and Night, and cease not. Cast them upon God ; carry them in your Arms to the Throne of Grace, and take no Denial. While they defend you by their Swords, do you protect them by your Prayers ; and put away your Sins by Repentance, that they may not turn away your Prayers : And the Lord hear from Heaven, his holy dwelling Place, and give an Answer of Peace through Jesus Christ. *Amen.*

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## S E R M O N II.

GAL. ii. 19. *For I thro' the Law am dead to the Law, that I might live unto God.*

**T**H E Apostle here treateth of Justification by the Righteousness of Christ; an Article upon which the Church stands where it is firmly believed, and falls when it is rejected. They that are found in this Point, are generally so in other important Articles; but who deny this, often run into the old *Popish* Doctrine of congruous Merit. The one exalt the Lord Jesus, and magnify the Riches of his Grace; the other exalt Antichrist, and magnify corrupted Works. All that love the Lord Jesus in Sincerity, have this Doctrine dearer than their Lives, as knowing if this be lost, Christ and Heaven, and all is gone: 21 ver. *If Righteousness come by the Law, then Christ is dead in vain!* 'Rather than endure which horrid ' Blasphemy (says *Luther*), I would not only, the Holiness of ' the *Pope*, and all Merit-mongers, but also the Holiness of all ' the Saints and Angels in Heaven, were cast into the Bottom ' of Hell, and condemned with the Devil forever.' Our Apostle's Zeal for Justification by imputed Grace, appears in this Epistle, where he proves it by a Series of Reasoning, as can't be gainsay'd; and to add Force to the Argument, brings in his own Experience, against which there is no Reason at all; and at one Stroke, cuts the Throat of all that hope for Salvation in that Way; saying, *I thro' the Law am dead to the Law, that I might live unto God.* Words, I suppose, full of Mystery to many of you! *I am dead* (says he), *yet I live*; *yea, I am dead, that I might live*: Which is more, *I am dead, not to Sin and the World,*

*World, but to the Law of God: Yea (says he) the Law helpeth this forward: I thro' the Law am dead to the Law; and this dying to the Law was necessary, that I might live to God.*

The Text will be fairly opened, if I can satisfy the following Enquiries.

I. What Law this is ?

II. What is implied in being Dead to this Law ?

III. How the Law works this Death in Men ?

IV. How this Work of the Law promotes a divine Life ?

I am to shew,

I. What Law this is ?

*Ans.* Tho' the ceremonial Law be sometimes mentioned here, yet the moral Law is principally intended. It is the Law given at *Sinai*. 4 chap. 21 ver. The Substance of that Law is, *thou shalt love the Lord thy God with all thy Heart, &c.* On this hangs all the Law. Paul, in another Epistle, excludes the Law from having any Hand in our Justification, even a Law which concerns *Gentiles* as well as *Jews* (therefore not ceremonial), by which *the whole World is become Guilty before God, and condemned.* Man was made under the moral Law, and bound to obey, whether God make Promise to him or not. God was pleased to make a Promise, *do this and live*; and a threat'ning, *if thou sinnest, thou shalt die.* It was this constituted the Covenant of Works. *Adam* broke this Covenant, and its Curse will lie on all his Race forever, unless it be fulfilled, *Matt. 5. 18.*

I proceed,

II. What is implied in being dead to this Law? Caution 1. Not as if Man were released from the Obligations of the Law; *for not a jot shall pass from the Law.* Nor 2. are Men out of *Chast* delivered from the condemning Sentence of the Law; for the Wrath of God and Death is the Lot of every Soul that sinneth. But,

1. It implies that Men see they are condemned by the Law. *Thus saith the Lord, Cursed be the Man that obeyeth not the Words of this Covenant.* Execution and Death are nearly related to

Con-

Condemnation. *Sin is a Transgression of the Law ; and the Sentence is, Vengeance and eternal Fire.* Says the Soul, *I have sinned, therefore the Curse belongs to me.*

2. To be dead to the Law, implies, that Men see they can't satisfy for their Sins against the Law. O Sinner, *wherewithal will you come before the Lord ? What were a Thousand Rams, or ten thousand Rivers of Oyl ? Will present Duty atone for past Defects ? If you were perfect, yet write yourselves unprofitable Servants.* Here a Man is convinced, his Sins against the Law are such, that he can't be redeem'd from them, but *by the Blood of God, who was made a Curse for us.*

3. To be dead to the Law, is to despair of Life and Help by Works of the Law. Their legal Hopes are slain by a happy Vengeance seen from the Throne of God, and a broken Covenant. *If thou, O Lord, shouldst mark Iniquity, who should stand ? This makes a Sinner cry, What shall I do ? I am a dead and damned Sinner for all I can do, or what Help the Law can afford me ; for the Mouth of the Lord hath spoken it : By the Deeds of the Law no Flesh shall be justified.*

4. To be dead to the Law, implies, that Men feel themselves dead by an utter Impotency of Nature : *Dead in Trespases and Sins.* A Man's boasted Power of Free-will, and Self-sufficiency, are lost ; he *is held in the Cords of his Sins ;* he feels an Heart full of *Enmity, that can't be subject to the Law of God.* God here often withdraws some Restraints, that Men may better see that instead of Goodness, *all the Thoughts and Imaginations of the Heart are only evil.*

5. To be dead to the Law, implies, that in the whole of christian Obedience, God's People have no Respect to the Law as a Covenant, save that by Faith they render to the Law its due ; for they bring an everlasting Righteousness, which Christ wrought for them : *His Blood is the Propitiation for their Sin.* What Christ did and suffered is imputed, and the Righteousness of the Law *in them fulfilled.* *He was bruised for their Transgressions, and by his Stripes they are healed.* Therefore Justice

itself clears them, 1 *John* 1. 9. Hence Believers are no more *under the Law*, to be justified by obeying ; for Justification is *freely by Grace* : And as for *Condemnation*, there is none to them that are in *Christ* ; but they are *under Grace*, in a State of Forgiveness, where the Love of God in *Christ* appropriated, leads the Soul to regard the Authority of God, and pay a chearful Obedience to the Law, as it is in the Hands of a Mediator : 1 *Cor.* 9. 21. *I am under the Law to Christ.* This it is to be dead to the Law. I am to shew,

III. How the Law works this Death in Men. *Caution* : I don't mean to exclude the Influence of the holy Spirit, which enlightens the Mind, and assisteth the Law in this Work. I say then, the Law worketh this Death.

1. By convincing a Man of his Duty. The Law saith, *do this.* Here the awaken'd Mind sees the Authority of God, and his Law binding to do or die ; *as where the Word of a King is, there is Power* : So God's Word is in their Hearts, as a burning Fire shut up in their Bones. To withhold Obedience they dare not, for God meets them in a fiery Law, as a Bear or Lion bereaved of her Whelps ; yet to do Obedience they cannot : If the Soul flies to the Law his old Refuge, he sees nothing but Frowns and Death ; if to himself, he finds nothing but Rebellion and Hatred of God. *Thou art a hard Master, reaping where thou hast not sowed* ; requirest much, and giveth no Strength to obey. This sets the Soul to murmuring, and the Heart (*Prov.* 19. 3.) freteth against the Lord. *Thus when the Law entereth Sin aboundeth*, horribly rageth, and the Heart begins to despair.

2. The Law worketh this Death by shewing a Man's Errors. *Ye commit Sin, and are convinced of the Law as Transgressors.* Nature's Light will not do ; it is the Confession of a learned Christian, *Rom.* 7. 7. *I had not known Lust, except the Law had said, Thou shalt not covet.* It is the Law in the Conscience, as the Voice of God, that brings the Knowledge of, and Amazement at Sin. Thus Sin, when it has long deceived Men, at last  
takes

takes Occasion <sup>by</sup> at the Commandment, works in them, and shews to them all Manner of Concupiscence, and by it slays them: And so the Law beats Men off from its Dependance, shewing by Reason of Man's Corruption and Sin, its Commission is only to destroy. *The Letter killeth.*

3. The Law doth this by working, that is, by revealing the Wrath of God: *Rom. 4. 15.* By how much the Conscience is inlightened, by so much it fees the Displeasure of God in the Law. *The Sting of Death is Sin, and the Strength of Sin is the Law.* Now as where there is no Law powerfully exercising its Dominion in the Conscience, there is no answerable Knowledge of Sin: So when the Commandment comes, that is, when a Man fees his Obligations to the Law, his Transgressions against the Law, and the dreadful Sentence of the Law, then his beloved Sins appear full of deadly Poison, wounding him to Death. Here a Man fees thro' the Law his Image and Doom too; then, says he, *Sin revived and I died.*

4. The Law worketh Death in Men, by shewing its Perfection. *Thy Law is exceeding broad;* it requires ev'ry good, and forbids ev'ry evil Thing; it reacheth the Affections and Will. *The Law is spiritual, but Men are carnal;* opposite as Fire and Water, they can't agree. Says the Law, *Confirm ev'ry Word of this Covenant, or thou art accursed.* The Covenant of Works being annexed to the moral Law, it admits of no Failure. *He that breaketh it in one Point, is guilty of the whole Law.* A sad Illustration of this, is, that one Sin of our first Parents, which brought Condemnation on themselves and us: *Rom. 5. 15,* and on. Here the Soul fees the Law which promised Life to Man, on Condition of his Loyalty, did, on his Rebellion, become as *Cherubims and a flaming Sword;* shewing, that the Law is now so far from being a Way of Life, that it threatens nothing but Death, and has ever since been a *Ministration of Condemnation,* and Wrath.

5. Hence the legal Heart begins to die. Perfection is the least the Law will accept. He is a jealous God, and Men cannot

cannot serve him. A felt Impotency to good, and *Enmity to God*, are invincible Bars against obeying. Horror now takes Hold of the Soul, and the Law lays all legal Glory in the Dust. A Man's Sins, like Bands hold him down, that *he can't look up*, nor command one good Thought; not a Word of Comfort from the Law: *It was added by Reason of Transgressions*, " outwardly to restrain the Wicked, and inwardly to condemn." Had *Adam* and his Race continued in Obedience, the Law had been their Refuge, and given them Life everlasting; but his Default brought Death and Damnation. It was Sin made this fearful Change in the Ministration of the Law, and the Conscience is assured thro' the Law, that the same Law which was at first ordained to Life, is now only to Death, *Rom. 7.* Thus the Law seems to militate with itself, and destroy its own Works, that Christ may be exalted. While Men endeavour to uphold the Law, by paying Obedience to it, as a Way of Life, the Law denounces a Malediction on that Obedience (enough to make them desert so hopeless a Cause), saying, *Gal. 3. 10.* *For as many as are of the Works of the Law are accursed*; yet I may not shun to add, the Heart is not wholly broken from the Law, till there be a Manifestation of the Riches of Christ in fulfilling the Law; then the Soul sees a *new and living Way*, that it is *not to him that worketh, but to him that believeth it is imputed for Righteousness.* Then the Soul flies immediately from a fiery Law, and takes Refuge in Christ: Which brings me to shew in the

IV. How this Work of the Law promotes a divine Life. The first Enquiry is, What it is to live to God? The Answer is nigh: I live by Faith in the Son of God. Faith is the Expectation of the Heart, or the Assuredness the Mind conceiveth concerning the Mercy of God in Christ, as it is made out in the Promise of the Gospel. *Abraham* believed God; *i. e.* made sure Account of obtaining the Good promised. It is called precious Faith, because it taketh God at his Word, resteth in the undoubted Truth, and all-sufficient Grace of Christ, against the

the Efforts of carnal Reason, and the Devil, which are confederate, to drive the Soul from its Steadfastness. See what Faith says ; *God hath spoke in his Holiness, I will rejoyce. I will divide Sechem, &c. It is all mine, says he, for God hath promised it, and that is enough.* Such is the Triumph of Faith. This blessed Faith overcomes the World, treads the God of it under Foot, purifies the Heart, hath noble Things in View, and will not let them go for Trifles : And as it receives the Promise of Life, so it now works diligently, walks carefully in the Law of the Lord, not to obtain, but because it hath obtained justifying Grace : *Heb. 12. 28. Wherefore we receiving a Kingdom which cannot be moved, let us have Grace to serve him acceptably, &c.* I am to shew,

2. How this Work of the Law promotes the divine Life ?  
*Ans.* Not as if the Law wrought Grace, or efficiently promoted Men's Salvation ; for Grace and Truth came not by *Moses*, but by *Jesus Christ*, *John 1. 17.*

1. The Law promotes the Life of Faith, by shewing a Man his dreadful Doom, and the Necessity of his Escape : That he had as good take a Serpent in his Bosom, or drink the Adder's Poison, as to trust in the Law : He is mad that will contend with *Cherubims*, or run upon *flaming Swords*. *Saul* was a very good Man in his own Esteem, and blameless as to *Law-righteousness* : But when he got a just View of the Law, his Confidence was rooted from its Tabernacle, and it brought him to the King of Terrors. Men will effect the Law as a Way of Life, till they see it breathes forth nothing but Slaughter and Death against them. Now this is sure, let the Law command, threaten, or promise ; even whatsoever it saith, it saith to them that are under the Law, that every Mouth may be stopped, and they become sensibly guilty before God. This thundering of the Law in the Conscience, is to make the Soul sick of the Law, and seek for a Physician.

2. This Work of the Law promotes the divine Life, as it brings Men under a powerful and blest Constraint to fly to



Christ, and hide themselves there. Men will never be in Earnest for Christ, till their legal Hearts have a Death's Wound. Hence God falls upon them with his Terrors. *Yehovah* is a Man of War, and his Armour is suited to the Hardness of Men's Hearts. *Jer. 23. 29. Is not my Word like as Fire? saith the Lord; and like a Hammer that breaketh the Rock in Pieces?* Men take these Goings of the Lord to be to destroy them, but God intendeth otherwise: True, he *maketh his Arrows sharp in the Hearts of his Enemies*, but it is to break their Hearts and bow their Wills to his Scepter. The Soul finds itself perishing for Hunger, and desperate self Necessity brings it upon its Knees: *I will arise and go to my Father, where there is Mercy to be had.* For as *without the Law Sin was dead, Rom. 7. 8.* so when Sin is revived by the Law, and a Deluge of Wrath crowds upon the Soul, then it looks for an Ark of Safety: *For the Law is a Schoolmaster to bring us to Christ, that we may be justified; not by the Deeds of the Law, but by the Faith of Christ.*

3. The Law promotes a divine Life, for it imbitters Sin, and endears Christ to the Soul. O Sinner, he has now *no Form nor Comeliness that thou shouldst desire him*: But when God's Wrath comes to lie heavy on the Soul, and no Relief from the Law; when God has bent his Bow, and Tempests and Darkness begins to arise, O then *how beautiful on the Mountains would the Feet be, of this Messenger of Grace!* O to see him coming to your Relief, would make you fly as on the Wings of the Wind, to his Embrace! This would melt your Hearts, as Wax before the Sun. *The Sorrows of Death compassed me, and the Pains of Hell gat Hold upon me; then I cried to the Lord, &c. 116 Psal.*

#### IMPROVEMENT.

1. See the Ignorance of the World, and what a monstrous Thing the Opinion of Man's Righteousness is! Would to God, that Ignorance was the Mother of Devotion only in the Church of Rome: It hath reached even to this Land, and Bigots  
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pride Hardness and Rebellion in the Hearts of Men. Poor Sinner, *thou makest thy Boast of the Law*, and trustest in thy own Righteousness, which is accursed, and had in Abomination of the Lord, *Luke 16. 15.* Assure thyself, this Law will bring thee into the Terrors of Death: *It was added by Reason of Transgressions*, to wound not to heal; yet when Law and Conscience condemn Men, they fly to the Law, as *Joab* to the Tabernacle, and perish with him. The *Jews*, at the Foot of *Sinai*, boasted, *We are a holy People, we will do whatsoever the Lord commandeth us*: But when they saw the Law in its terrible Glories, they fled from it with Surprise; the Countenance of Death sat on their Eyelids, and the stoutest Heart in the Camp of *Israel* trembled exceedingly. The like Effect it would have, if you saw the Law and yourselves aright. *Let Moses speak*, say they, *lest we perish*. They cry for a Mediator to shroud them from devouring Flames, but thou art stout hearted, and wilt abide its Terrors; but take Heed, for

2. See thy Doom. Thou art accursed already: *God hath concluded all under Sin*, and Wrath; and if thou holdest to the Law, thou art a damned Wretch forever. *Christ is of none Effect to you, who will be justified by the Law.* *Paul* has a beautiful Alegory, chap. 4. 21. which I would urge for your Conviction and Instruction. ‘Tell me ye that desire to be under the Law, do ye not hear what the Law saith. *Abraham* had two Sons, resembling the two Covenants; one Son, the first by *Hagar* a Bondwoman, but he shall not be Heir, for this *Hagar*, in Allusion, is *Mount Sinai*, or the Covenant of Works; which, what doth it, but gender to Bondage? Now look, as this illegitimate *Ishmael* was excluded from *Abraham’s* Inheritance, so art thou excluded the Kingdom of God, because thou seekest not by Faith, and thro’ the Promise.’ But you will say, We don’t trust in the Law and Works. I would ask,

1. What is the Way you take for Ease, when Sin surprizeth, or some Desire of Salvation is stirred up in you? Do you away to Christ, to get his cleansing Blood poured into your Wounds

to heal you ? that is Gospel like. Faith removes the greatest Difficulties, and thinks nothing impossible. Says the Apostle, *The Word is nigh thee.* Faith views Christ as a *present Help.* Rather don't you think Help is far to be fetch'd and hard to be got ? A Course of good Works must be run, else God can't find in his Heart to pardon ; then thou trustest in thyself. That is surely *the Righteousness of the Law that saith, Who shall ascend up into Heaven to bring Christ down from thence ?*

2. Did you ever see yourselves helpless, dead, and condemned ? Was you brought to confess, if God execute Vengeance, you must own him just ? that the sovereign Grace and Arm of *Yehovah* would be made illustrious, if you ever get a Release ? Did you here lie astonished why Wrath was stayed, and cry for only Grace, like the poor Publican, till the Mercy of God's Heart was opened to you in Christ, that is blessed ?

3. Did you ever trust Christ to save, when you saw nothing but Sin and Death in you, the Law condemning you, Justice frowning upon you, and Satan tempting you to despair ? Didst then believe Christ was willing to receive, and God to forgive you ? that the Obedience of Christ would justify God in shewing Mercy, and encourage you to fly to him for Mercy ? For it is certain, we must come to Christ not as Saints, but as Sinners, that we may be Saints. While Men are ignorant of the Law fulfilling ~~the~~ Righteousness of Christ, they will go about to establish their own Righteousness, and will not submit to the Righteousness of God : *Rom. 10. 4. Examine yourselves.*

4. Never expect God's Mercy till your legal Hopes are destroyed. You must be *dead to the Law, or you can't live to God.* So long as you make unregenerate Obedience the Ground of your Comfort and Confidence, so long you detract from the Glory of Christ, *and trample under Foot his precious Blood ;* as if it were not enough to justify, unless your moral Works are put to it. Tremble, O Sinner, tremble, lest your Righteousness undo you. *Israel obtained not, not because they did not seek, but because they sought it not by Faith, but as it were, not wholly,*  
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but in Part, *by the Deeds of the Law.* Assure thyself, that to reject the All-sufficiency of Christ, and Riches of Grace in him, is the greatest Affront you can offer his Majesty: If that please you not, *there is no more Sacrifice, but a certain fearful looking for God's fiery Indignation.*

5. Hence Justification is by imputed Grace. This is the Apostle's Aim in this Epistle, and part of my Design to prove in this Discourse. Now if Men by Nature are under the Law as a Covenant; if the Law accepteth nothing less than Perfection as its Condition, and the least Offence brings Judgment and Damnation; if unregenerate Men can't fulfil the Law in its Perfection, nor any Part; if Christ has fulfilled the Law in the Stead of sinful Man; and if the Promise of Salvation be made out to Men, only on Account of these mediatorial Actions of Christ; then Justification is by Faith without the Deeds of the Law: But Men by Nature are under the Law, as a Covenant, &c. &c. Therefore *in him we have Redemption, the Forgiveness of Sin thro' his Blood; not according to Works, but according to the Riches of his Grace.* The Law being broke, next comes its Sentence, *Thou art accursed:* But Christ hath redeemed from the Curse of the Law. He bore our Sins. Then comes the Promise, *Isa. 44. 22. Return unto me, for I have redeemed thee.* Believe the Promise, and it shall be accounted for Righteousness. Stay thy Heart upon the Truth and Grace of God in the Promise, and fear not, thou shalt never perish. A legion Devils will fly before this Faith, nor can Guilt and Corruption cohabit with it. Christ having fulfilled the Conditions of the Covenant as our Surety, the Law and Prophets too, do witness the Righteousness of God, in justifying, *Rom. 3. 21.* and that by a Faith, which is as much the Gift of God, as Pardon itself, *Eph. 2. 8.*

6. Learn the right Use of the Law. *The Law is holy, just, and good;* but not so to Men, unless *they use it lawfully.* The Law rightly applied, is a swift Witness to rowze the Soul from Security, *sharper than a two-edged Sword, piercing even to the di-*  

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*viding Soul and Spirit.* O self-righteous Soul, stretch thy Desires, exert thy noble boasted Powers, do thy best, then come to the Law, compare thy crooked carnal Works with the Straitness and Spirituality of the Law, and be confounded ; for *curst is he that confirmeth not* (either in himself or by a Surety) *all the Words of this Law.* Take Home the Curse to thyself, as coming out of the Mouth of the Lord ; lay the Threat'nings of an angry God to thy hard Heart ; let its sharp'ned Arrows sink deep into thy Soul, and wound thee to Death ; let Despair of Life by the Law force thee to Christ ; see nothing but Sin in thyself, and Wrath in the Law, and God out of Christ a consuming Fire : But look then to Christ's Law=fulfilling Righteousness. Let the Law magnify Sin, and heap its Curses on thy Head, but do thou magnify the Riches of Christ, and lay hold of the Blessing. Exalt him Godlike on high, above Sin, Death, the Devil, and the Wrath of God. Oppose the Cross against all these ; behold nothing but Christ, and let him satisfy thee ; get Healing by his Wounds, and Peace by his Sorrows. Imitate the Actions of God the Father ; lay thy Sins, Malediction, Curse, Woe, thy Unbelief, Blasphemy, and Guilt, all upon Christ ; that will please him well : *He is able to the uttermost, thou shalt find Rest* to thy Soul.

7. Admire the Riches of divine Wisdom and Goodness : How sweetly do Law and Gospel, Mercy and Justice, harmonize in our Salvation ? *Grace magnifies the Law, and makes it honorable.* The Law is pleased to see Grace glorified, and forces the Sinner into its Arms ; it is a mutual Embrace : *Mercy and Truth are met together, Righteousness and Peace have kissed each other.* O Sinner, God may be more glorified in thy Salvation than in thy Perdition, therefore trust in him.

8. Give up this legal Strife. You are bound to Duty, but not saved by Duty. You will say, I am a Sinner, I must come commended with Duty, and beautified for Christ. O let this Pride of Duty come down to the Dust. Must you be fitted for Christ ? it cannot be, without Union by Faith. Besides,  
have

have we not been praying, singing, hearing? What would you have, is here not Duties enough? Now for Christ; he is thine, if thou wilt have him: *All Things are now ready.* He hath Riches to give the Poor, and Pardon for Rebels. Content thy Heart in Christ; *cast thy Cares upon him,* and my Life for thine, if thou perish. *He will in so wise cast out.* Hast thou nothing? come, and thou shalt have all Things. But must you have Christ in Ordinances? then take him in Ordinances. When you ask, receive; and you will, if you ask without Hipocrisy: And when you hear, believe. How long will you halt here, and grieve the Patience of God? God is pleased to make his own Institutions the Way in which he manifesteth his sovereign Grace; therefore wait at the Posts of his Door, it may be, he will shew thee his Glory: But to make these Conditions of Salvation, or your Walk in them, a Term of Life, is wrong. I would have you hope here, but not as from Works of yours, but as Ordinances God has promised to bless, for the Good of Souls.

9. What horrid Barbarity is there in legal Preaching, and how murderous to the Souls of Men! To raise Men's Hopes from their own Works, and not from the free Promise of Grace in Christ, and as the Fruit of his Purchase, is to preach another Gospel, so agreeable to corrupt Nature, that it is said to *bewitch them*; therefore *the World wonders after the Beast*; and what will come of it in the Close, but that *the false Prophet, the Beast, and all its Worshipers, shall be cast into the Lake that burneth.* Unregenerate Obedience is like *painted Sepulchres*; and to comfort the Conscience in doing such Works, is little better than to perswade them to trust in their Sins.

*Obj.* You speak evil of the Law. *Ans.* God forbid; yea, we *establish the Law.* I have here shewed the Obligation of the Law, the Impossibility of Man's fulfilling it; that hence the Wrath of God lies heavy on you; that your Release from the Curse, depends on God's accepting, and your acquiescing in the Law, = fulfilling ~~the~~ Righteousness of Christ, and that being justified,

justified, you are as much bound to the Law as a Rule afterwards, as you were bound to it as a Covenant before. And if any of you that hear me this Day, are dissatisfied in the Case, I will, upon Information, undertake a further Demonstration of the Argument. But I must conclude.

10. To such as do believe. *Ever look to Christ as the End of the Law for Righteousness to you, and see its covenant Engagements cease ; but hold yourselves bound to the Law as a Rule. Ye are bought with a Price, therefore glorify him. A Kingdom and Mansions are already purchased and prepared, so that your Obedience is not the Cause, but the Measure of your Reward ; it will be according to your Deeds. Has Christ redeemed you from the Law as a Covenant, be doubly attached to it as a Rule ; and let the Promise engage you to cleanse yourselves from all Filthiness. Paul was first apprehended of Christ, and that fired his Heart to press forward ; so do ye, perfecting Holiness in the Fear of the Lord. Trust God's Promise and Covenant to keep you, and doubt not of being brought to an Inheritance incorruptible, and undefiled, and that fadeth not away : Which God grant thro' Jesus Christ. AMEN.*

