

# Deliverance from All Our Sins

By John Kettlewell (1653–1695)

Matthew 1:21

## I. The Text Opened

### A. Matthew 1:21

1. “Thou shalt call his name Jesus: for he shall save his people from their sins.”
2. Since all men, who make any pretense to sobriety and religion, profess themselves most earnestly to be desirous of salvation, and the great errand of our blessed Lord into the world was to purchase it, and make an offer of it to them, it may well seem strange to us, as once it did to the apostles, that yet for all this, *there are but few who shall be saved.*
  - a) For the far greater number of the Christian world, are impenitently wicked.
  - b) They live all their days in a course of sin, and die without repentance; and such men the scripture assures us, in the last judgment will not be forgiven.
  - c) So, that notwithstanding all the noise that is made about salvation, the greatest part have very little, or no share in it.
  - d) It is but seldom found, though it is often talked about, and the generality of men seem to be as far from it, as if the Gospel had never come abroad to bring them to it.
3. Now one chief reason, why so many men do at last miss salvation, after they have put forth such eager desires, and spent such zealous pains on it, is because they mistake its nature, and do not understand truly in what it consists.
  - a) They take it to be something else than what it is and so are apt usually to hope well of it, and, to think they have attained to it, when as, alas! they are yet in a lost state, and at a very great distance from it.
  - b) For although that salvation which Christ dearly purchased, and which the Gospel comes to promote in us, is a salvation from death and sin, as we shall see presently, yet, that which men ordinarily talk of, and expect by him is nothing less.
    - (1) *They think to be pardoned without obedience, and to be saved from punishment, while they persevere in the practice of their sins.*
    - (2) *For if we come to the most reckless sinner, although it is on his death-bed, when he is going out of the world with all his sins, and unmortified lusts about him, yet even he, who is in this way lost in sin, will still talk of his Savior Christ, and hopes to be saved by him regardless.*
4. To prevent such dangerous mistakes in a matter of so high a moment, I intend in speaking on these words,
  - a) *First*, to represent to you what that salvation is, which Christ has purchased for us. *And*,
  - b) *Secondly*, to note some particular uses and improvements of it.
5. *First*, I shall represent to you what that salvation is, which Christ has purchased for us.
  - a) To *save*, is, *to deliver from evil and danger*; and may be extended to as many evils as men may be delivered from. In this way everywhere in *David's* psalms, the deliverance of the righteous out of afflictions and troubles, is called his salvation. *Gideon* is said to have *saved Israel* when *he rescued them out of the hands of the Midianites*, (Judges 6:14).

b) Now as for those evils which Christ came to save us from, in our deliverance from which consists our Christian salvation, they are not the temporal evils and afflictions of this life.

(1) *His kingdom was not of this world; nor is his protection always from the evils of it; he himself was a man of sorrows, and his church must expect to be like him, and to live under persecutions. But they are,*

(a) *First, our sins; and consequences on them.*

(b) *Secondly, those eternal punishments, which are due to us for them.*

(c) *It is on these accounts that he is Christ the Savior; he shall be called Jesus, or a Savior the angel says, because he shall save his people from their sins.*

(2) *As for the latter of these, viz., the deliverance from eternal death, and hell's torments, which are the punishment that is due unto our sins, this Christ has undoubtedly purchased for all those that are his.*

(a) *There remains no condemnation to them that are in Christ Jesus; the apostle says (Romans 8:1).*

(b) *But they are passed over from death unto life, (John 5:24).*

(c) *God who should in anger exact those punishments, is reconciled to them by the death of his Son, (Romans 5:10).*

(d) *So that now they are no longer under his severity as an offended Lord, but can look on him as their protector, and patron, having received the Spirit of adoption, whereby they can call him abba, Father, (Romans 8:15).*

(3) *And as for this deliverance, from the worm of conscience, and pangs of soul, from the eternal pains of hell, and the horrors of darkness, we are generally apt to think it a deliverance indeed, and such as we have all great need of; for who is willing to live with everlasting burnings?*

(a) *Who would be content to roar in never ending tortures?*

(b) *There is no man who believes there is such a place as hell, but whenever he seriously considers it, most earnestly desires to be secured from it.*

(c) *And therefore among all those, who are not atheists or desperately loose and inconsiderate in their life, we see there are few or none, who will not make some profession and perform some outward and easy acts of religion, that by them they may quiet their own consciences with some confidence, although it is groundless, of their share in this salvation.*

6. But then, *secondly*, as for those other evils which Christ came to save us from, *viz., our sins*; men are not ordinarily so fully persuaded of their wickedness, nor think they have any great need to be saved from them.

a) For their sins they dearly love and take delight in; and therefore, they do not look on it as a salvation, but as a spoil, to have them taken from them.

b) And yet it is most certain, that this was the great salvation which Christ designed for us, and which he became man to procure for us, *he shall be called Jesus*, the angel says, *because he shall save his people from their sins.*

c) Our greatest evils are our sins, and Christ's saving is his reforming, and reducing the hearts of the sinful and disobedient to the obedience of the just.

d) He saves when he makes the bold, irreligious man awful, and the proud man humble; when he possesses the hearts of the spiteful and contentious, of the envious and revengeful, with meekness and patience, charity and peace.

(1) *He delivers the covetous man from his insatiable love of riches, the carnal mind from its intemperate desire of sensual pleasures.*

(2) *In one word he saves us from our own self-will, and makes us to become entirely resigned to the will of God.*

e) This reformation of our hearts and lives, by rescuing us from all sinful lusts and wicked practices was the great deliverance which Christ was sent to effect for us, as might be evidenced from the *blessing promised to Abraham*; which as Peter expounds it, did principally intend it, (Acts 3:25-26).

(1) *This was seen in the predictions of prophets concerning the Messiah, which clearly foretold it, (Ezek. 11:19-20; Isa. 62:25; Jer. 32:39).*

(2) *From the covenant promised to be made with the house of Israel in those days; of which Jeremiah speaks, which in plain terms expresses it in Jeremiah 31:33.*

*From the declarations of Christ and his apostles, who everywhere proclaim, that the end of his coming was to call sinners to repentance, (Matthew 9:13).*

(a) *To turn men from darkness to light, (Acts 26:18).*

(b) *To redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works, (Titus 2:14).*

(c) *And that his Gospel appears bringing salvation in teaching us, that denying all ungodliness and worldly lusts, we should live soberly, godly, and righteously in this present world, (Titus 2:11-12).*

(d) *All these are so many direct arguments, and clear proofs of Christ's design to save men, by making them better, and that his deliverance was to consist chiefly in their reformation, and in rescuing them from the bondage of their sins.*

## II. The Doctrine from the Text

### A. Doctrine: The Gospel of Jesus Christ is the Great Means of Working Deliverance from Sin to Salvation.

1. The Gospel of Christ is the great means of working this deliverance, and the *power of God* as Paul calls it, *to salvation*.

2. I shall rather choose at present to insist more particularly on such parts of it, as are peculiarly suited for this design, which will be the best way of demonstrating this *doctrine*.

a) And those are chiefly three; the precepts, the promises, the threatenings, which are declared to us in it.

(1) *First, I shall consider the precepts of the Gospel; and that the great salvation which these are designed to promote among us is this deliverance from our sins, is plain from this, because they do most fully, and indispensably exact it.*

(a) *Never did any laws of former legislators, extend the compass of virtue so wide, and advance it to such a height, as the laws of Christ do; they require a more full obedience, and a more perfect reformation, than before that time the world had ever heard of; they teach virtue in the highest degrees, and require obedience in all imaginable instances; representing plainly the nature of several sins, and discovering clearly an irregularity, and sinfulness in several actions, which the Gentiles, no, even the Jews themselves never dreamed of.*

b) They represent the nature of several sins, and discover an irregularity in several actions, which by the bare light, and law of nature the *Gentiles* never saw: they discerned no evil in worshipping of images, and inferior deities, in idolatrous rites, and superstitious observances; they did not know sin in hating an enemy, in cursing and reproaching him, in returning his affronts, and revenging his injuries; uncleanness and lasciviousness, fornication and whoredoms were held generally among them to be as lawful as their parties; in these actions as in several others, they had no sense of sin, nor any fears of punishment.

(1) *These things as the psalmist says, God afterwards showed to Jacob and declared to Israel, but as for the heathen nations, they have not known them, (Psalm 147:19-20).*

(2) *But as for the sinfulness of all these things, and the dreadful sentence which shall be denounced upon all, who continue in these practices, the law of Christ is peremptory.*

(3) *He that looks upon a woman, our Savior says, to lust after her, hath committed adultery with her already in his heart, (Matt. 5:28).*

(4) *The works of the flesh, Paul says, are manifest, adultery, fornication, uncleanness, lasciviousness; of the which I tell you, that they who do such things, shall not inherit the kingdom of God, (Gal. 5:19-21).*

(5) *He who hates his brother, John says, by the sentence of our law, is a murderer, (1 John 3:15).*

(6) *And he who is angry with him without a cause; especially, if he suffers his anger to transport him into reproachful words, and humiliating expressions, such as fool, and racha, or "you stupid fellow," he is liable, our Savior says, to hell fire, (Matt. 5:22).*

(7) *Render to no man evil for evil, Christianity says, but love your enemies; bless them that curse you; do good to them that hate you; and pray for them, that despitefully use you; that so you may be perfect, and the true children of your father which is in heaven, who is kind even to the unthankful, and the evil, (Matt. 5:44-45, 48).*

(8) *And as for the guidance and direction of all religious worship, we are forbid to give that to any creature whatsoever, whether saint or angel; thou shalt worship the Lord thy God, and him only shalt thou serve, (Matt. 4:10).*

(9) *As for all those sins then, which the law of nature did not discover at all, or but very darkly, to the heathens of old, they are almost plainly discovered to us Christians by the law of Christ; we are shown sin more plainly, and taught it more fully, because we must be reformed from it, more perfectly than ever they were.*

3. The laws of Christ discover an irregularity, and sinfulness in several actions, which *the Jews* did not discern under the *law of Moses*; although they had a more perfect way to walk by, than the heathens had, yet even their obedience fell much short of that height which ours must attain to; for in several things, as *the marrying of many wives*, the *putting away their wives for every cause*, the *praying against their enemies*, and *retaliating of their injuries*; the law itself was indulgent to them, by reason of the hardness of their hearts.

a) And as for other things, whose sinfulness the law did really show them, they were still kept in a general ignorance of them, through the corrupt glosses, and perverse interpretations of their *wise men*.

b) Of these our Savior has given us several instances; for as for the main, and most substantial duties of the law; such as *justice, mercy*, and the like, they had made them needless, by an opinion of the sufficiency, either of their sacrifices, for which the prophets are often reproving them, or of some cheap exterior performances.

(1) *Woe unto you scribes and Pharisees, our Savior says, for they pay tithes of mint, anise and cummin; but omit the weightier matters of the law, as judgment, mercy and faith; whereas these things chiefly, ye ought to have done, and not to have left the other undone, (Matt. 23:23).*

(2) *They had taken off all duty to parents required in the fifth commandment, by an unrighteous vow, or oath called corban, of their own devising.*

(a) *Ye say, our Savior says, in opposition to what God has said in the fifth commandment; that if a man shall say to his father or mother, it is corban, i.e. a gift by whatsoever thou mightest be profited by me; he shall be free.*

(b) *And ye suffer him no more to do anything for his father or mother, (Mark 7:11-12).*

(3) *They had removed the obligation, and cancelled in great part the reverence that is due to oaths; by their corrupt excuse about them: woe to you scribes and pharisees, Christ says, which say, whosoever shall swear by the temple, it is nothing; or whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gold of the temple, or the gift upon the altar, he is bound by his oath to become a debtor, (Matt. 23:16-18).*

c) They had undermined all obligations of conscience to obedience towards the Roman governors, because they were foreigners and heathens, and by a proud conceit of their own freedom and privileges, as they were *Abraham's* children.

(1) *For on this account, they came to Christ, with that petty question, Master, what thinkest thou, is it lawful to give tribute unto Caesar or not?*

(2) *Hoping by his answer to have matter to accuse him, either of disloyalty to Caesar if he denied, or of betraying the freedoms, and privileges of the Jewish nation if he affirmed it, (Matthew 23:15-17).*

(3) *In this way their sense of duty was defective, which even the Jews themselves were generally misguided.*

(a) *They were carnal men who had a form of godliness but denied its power.*

(b) *They substituted the flesh for the Spirit.*

(4) *What will such a professor do who desires to keep their form of sins in heaven?*

(a) *Heaven would be a horrible place for sinners to reside.*

(b) *For instance, if a man is wholly given up to lust and intemperance; if his greatest pleasure is in drunkenness, in luxury and wantonness, in licentiousness, mirth and riotous entertainments, he would as soon be condemned to abstinence and fasting, and other religious severities, and self-denials here on earth, and think they would be the same in heaven.*

(c) *For there in a spiritual place he must necessarily starve his eager desire, and languish in the pain of an unsatisfied appetite which he desires to do here on earth.*

**(i)** *They would not be content.*

- (d) *In the resurrection from the dead, our Savior says, they neither marry, nor are given in marriage: that is a fool's wish to go to heaven while keeping fleshly desires, that falsity of an Islamic paradise; they neither eat nor drink to sustain them, since they cannot die anymore; being in these respects not like men on earth, but equal to the angels of God in heaven, (Luke 20:35-36).*
- (5) *Again, if a man is turbulent and divisive, apt to set friends at odds, and to enflame enmities; if his whole delight is to stir up strife, and to engage parties; in heaven he must live alone, for he will find no encouragers there like that, nor after all his labor procure so much as one adherent in that most peaceable and quiet place.*
- (a) *His sins must be taken away before he can ever enter into heaven, and he must have a reformation of life.*
- (6) *Again, if a man is ill natured and envious; if he mourns because others rejoice, and grieves at the prosperity of his neighbors, to place him in heaven, where even the meanest souls, whom he most condemned on earth, are crowned with immortal happiness, would be the readiest way both infinitely to heighten, and to perpetuate his torments.*
- (a) *His sins must be taken away before he can ever enter into heaven, and he must have a reformation of life.*
- (7) *Again, if a man's heart is full of hatred and malice, if he delights in doing mischief, and is glad at his soul when he can work his spite, and revenge an injury; what should he do in heaven, where there is nothing else but mercy, forgiveness and love.*
- (a) *There are none there, but who have loved, not only their friends, but even their enemies.*
- (b) *They have sought the good of all the world, and have risked all; yes, when it was needful, laid down their own lives to confirm, or bring others to the truth and make them happy.*
- (c) *This was the gallantry of their virtue then, and it is their immortal honor and delight now; they still reflect on it, and always rejoice in it; and then to make such a wicked man who is full malice, to see a constant witness of that joy, is to confute and reproach, to shame and torment him for evermore.*
- (i) ***His sins must be taken away before he can ever enter into heaven, and he must have a reformation of life.***
- (8) *Again, if a man is proud and ambitious, if he gives himself up to assume a state, and expect an attendance; if his highest aim is to be above his brethren, and to have them submit and pay a respect, to bow and cringe to him; what delight should he take in heaven, where he would find every saint raised to honor, while he stands off at a distance, only as an onlooker.*
- (a) *For, all the saints in heaven, yes, even the very meanest whom he accounted unworthy to come into his presence here on earth, are Christ's brethren, and God's heirs.*
- (b) *They are set on a throne, and crowned with an unspeakable and immortal weight of glory.*
- (c) *And this all the saints about them, whether higher or lower in happiness and honor, according as the degrees of their faith and obedience in this world have been, are infinitely pleased with.*
- (d) *For while they were here on earth, they were accustomed to esteem others better than themselves, (Phil. 2:3).*

(e) *And to look every man not so much upon his own things, as the things of others, (1 Cor. 10:24).*

(f) *And this disposition they carried to heaven with them, where everyone rejoices with each other, and counts his brother's happiness his own.*

(g) *If this man in his sins then were there, he would see all those exalted, whom his pride would make low; he would see them honored, whom he would have despised; he would grieve and envy, fret and fume alone, and find them honored, and himself unpitied, and condemned to all eternity.*

**(i)** *His sins must be taken away before he can ever enter into heaven, and he must have a reformation of life.*

(9) *If a man is an enemy of God, and an hater of religion, if it has been his practice to vilify God's saints, and to deride his ordinances, to mock the holy Scriptures, or to blaspheme the Deity; what contentment of heart do you think could it be to him to see there is a God of utmost majesty and excellence, mighty and irresistible in power to reward his saints, and as a flaming fire to consume his enemies?*

(a) *What will happen when he sees that heaven and hell, which he boldly and securely condemned as fable, are dreadful realities?*

(b) *To see what being religious comes to, which he derided; and all good men fixed in height of glory whom he had despised, and there expect the miserable state of those men, who had set themselves as he had done, to laugh God's servants out of their religion; or out-brave himself out of his being?*

(c) *Surely to such a person, this sight of heaven could be nothing less than the first horrors and amazements, the beginning and foretaste of hell.*

**(i)** *His sins must be taken away before he can ever enter into heaven, and he must have a reformation of life.*

d) And in this way it appears, that all the sins of impiety towards God, of pride, and intemperance, of envy, hatred, uncharitableness, and unpeaceableness, which take up in a manner, the whole compass of transgressions, are all direct hindrances, and utter incapacities to our enjoying any happiness in heaven; they make us *dead* to all the enjoyments, and wholly unfit for the company of that place; *for what communication hath God with wickedness, what fellowship, the apostle says, hath righteousness with unrighteousness, what communion hath light with darkness, (1 Cor. 6:14).*

(1) *No, being in heaven with all our sins unmortified about us, would not only deprive us of all the happiness and pleasure of that blessed place, but it would also render it an uneasy state, and make heaven itself become in part a hell to us.*

(2) *For it would fill us as I have shown with shame and discontentment, with remorse in your mind, and grief in your heart, with eternal torment and vexation by loving and keeping your sins.*

4. As for this reformation of our lives and natures, and deliverance from sin, here then, it is plainly requisite and indispensably necessary, to fit and capacitate us for any enjoyments of happiness in heaven now, for that time afterwards.

a) And this the scriptures plainly affirm concerning it.

b) Paul tells us, that *the vessels of mercy*, must through that method of faith and repentance which God has prescribed, be *prepared unto glory*, (Rom. 9:23).

(1) *And that God's delivering us from the power of darkness hath made us meet to be partakers of the inheritance of the saints in light, (Col. 1:12-13).*

e) And our Savior says expressly, that *except we put off the old man which is corrupted by sinful lusts, and be born again, we cannot enter into the kingdom of God*, (John 3:3).

(1) *The change must be now, and it cannot be a religiosity as the Jews had in their misguided thoughts.*

d) This then is clear both from the declarations of the Scripture, and the evidence of the thing, that a life of virtue is plainly necessary to our future happiness; and that our being saved from sin in this world is an indispensable requisite to our salvation in the next.

(1) *The eternal life of heaven is a life, as I have shown, that is after the likeness and resemblance of God's; a life of unspotted virtue, and complete goodness, that implies an entire exemption, and most absolute deliverance from all manner of sin.*

(a) *This change must start now.*

(2) *This perfection and its completeness we must expect in heaven, where Paul says, the spirits of just men are made perfect, (Heb. 12:23).*

(a) *But as for the life itself, we must enter upon it, and begin it here.*

(b) *That life of virtue and reformation, which we engage on at our becoming Christians is that very life which never ends, but which is to grow up to full degrees, and to be eternal in the heavens.*

(c) *And therefore, the Scriptures as in respect of the full perfection and its fruition, which is to be had in the next world, they are accustomed to speak of it as a thing in the future, in respect of that more imperfect enjoyment, which we have of it in this world, they sometimes used to speak of it as a thing possessed here.*

(i) *He that believes on me, our Savior says, hath eternal life, (John 6:47).*

(ii) *And again, whoso eateth my flesh and drinketh my blood hath eternal life, verse 54.*

(d) *John bids them, that believe on the name of the Son of God, know that they have eternal life, (1 John 5:13).*

(e) *And that grace or goodness of spirit, which our Savior expressed by water, (John 4), and which he bid the woman of Samaria to ask of him, verse 10.*

(i) *He tells her, shall be a well of water springing up to eternal life, verse 14.*

(ii) *They speak as if we have it now in that heavenly way.*

e) A life of virtue and obedience then, is not only a necessary qualification for our salvation, and eternal life in heaven; but in a degree it is that very salvation and eternal life itself; our deliverance from our sins, is not only the way to happiness, but in an imperfect measure it is that very happiness, whose perfection and complete degrees we are encouraged to hope for in heaven.

(1) *The misery that befell us all in Adam, was our falling from God's image, in which he and all his holy angels are infinitely happy; and that happiness and salvation which is promised to us in Christ, is our restoration to it.*

(2) *So that as for the promises of God, it is clear from them, that the great salvation which they are designed for is this deliverance from our sins, since all other promised blessings are made to depend upon it, since it is not possible they should be had without it, no, since this deliverance is the chief promised mercy, and even happiness, and eternal life itself.*

## B. Threatenings

1. And as to this part of the Gospel, I proposed to speak to it, *viz.* the threatenings attached to it.

a) Those *threatenings* which are contained in it, the salvation which they aim at, is evidently this deliverance from our sins, which are those very things they all denounce.

b) The Gospel, though it breaths out nothing but grace and mercy to the penitent, is yet the severest administration of God's covenant that ever was to all hopeless men.

(1) *For, in it, God declares himself an utter enemy to all that will not be reformed, and that he will inflict a most terrible punishment and vengeance on them.*

c) The author of grace and mercy, Christ himself, has spoken it, *that except we repent we shall all perish*, (Luke 13:3).

(1) *And Paul tells us plainly, that at the last day, God will render to all that obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, and that upon every soul of man, whether he be Jew or Gentile, (Rom. 2:6-10).*

(2) *Our sins then are plainly those evils, which the threatenings of the Gospel would cause us to be scared of and run from; and our deliverance from them is that salvation which they would enforce on us.*

(a) *Their end is evidently to make us leave all evil ways, for fear lest they should be inflicted on us if we persevere in them.*

(3) *As for that salvation then, which Christ came to purchase for us, from what I have delivered it appears, I suppose, most evidently what it is.*

(4) *The declarations of the prophets, of Christ and his apostles, the prime end of the precepts, the promises, and the threatenings of the Gospel, the nature of God, of heaven and happiness; in a word, the design of our whole religion, and Christianity, make it clear to us, that it is our reformation; or, as the angel expressed it, our deliverance from our sins.*

(a) *He shall be called Jesus, because he shall save his people from their sins.*

### III. The Text Applied

#### A. Uses

1. And in this way having represented what that salvation is, which Christ came to purchase for us, and shown, I think clearly, that the great deliverance designed for us by him, and promoted by his Gospel, is our reformation, and a freedom from our sins.

2. I proceed *now: Secondly*, to note some uses, and particular improvements of this.

a) I. Then from what has been said on the nature of the *Christian salvation* we may plainly understand, what *faith*, what *repentance*, what *grace*, what *preaching*, what *ordinances* are saving.

(1) *For if salvation mainly consists in our deliverance from our sins, as we have evidently seen it does, then that is a saving faith which makes us obedient.*

(2) *And that is a saving repentance which works our amendment, and that is saving grace, which enables us to a pious practice.*

(3) *And that is saving preaching, which is fitted, not to fill us with vain delights, or learned niceties, or abstract speculations, or mysterious notions, but to awaken our consciences, and reform our lives.*

(4) *And those are saving ordinances, which are powerful and proper means of our conversion, and virtuous performances.*

(5) *This is to be the end of all the helps of religion, and this the excellency of all the means of grace, that they tend strongly to make us leave our sins, and rescue us from disobedience.*

(a) *Our salvation is a deliverance from our sins, and then anything is saving when it delivers and frees us from them.*

b) 2. A second use which I shall note, is for the *trial of our state*; to know whether we are indeed of the number of the saved or not.

(1) *For if salvation consists in our deliverance from our sins, then they are not saved but lost men, who still live in their sins, and are enslaved to them.*

(2) *Is any man then a condemner, or profaner of God, of his dreadful name, or of his holy word?*

(3) *Does he spend his time in luxury and immorality, pride and covetousness?*

(4) *Are his hands full of violence?*

(5) *Or is he a stranger to the ways of peace?*

(a) *In other words, if he does not make it his business and care, to fear God and keep his commandments, to be humble, faithful and temperate, to do all men justice, and to speak the truth, and love all, even his enemies, and employ himself in all the instances of duty, which must at the last and great day be the matter of his account, and what he will be judged by, he has either no share at all, or not enough, in Christ's salvation.*

(6) *The chief work of God which such people enjoy, is his forbearance.*

(a) *God does not snatch some of them away in their deplorable condition, nor others in their insecure condition instantaneously, but allows them time and opportunities of reformation; and the only advice which I can give them, is to renounce their evil ways, and to live as new men.*

(b) *And then they may comfortably conclude, that they are in a safe state, and are not without their part in that salvation which Christ came to procure for them.*

c) 3. A third use and improvement, which I shall make of this is for directing our love; in showing what things we ought most chiefly to desire and endeavor after for our brethren.

(1) *For if our greatest happiness, and the great salvation which Christ came to procure for us, consist in our deliverance from our sins, and we are to love our brethren, as Christ loved us; then it is plain, that the great benefit which we are to seek for them, is their virtuous life and reformation.*

(2) *Holiness is the greatest kindness which they can receive, or we can endeavor to promote in them.*

(3) *And therefore, among all those endeavors, which are very commendably used for our brethren's good, whether in their bodies, good names, or fortunes, let us still be sure to have an eye to their highest good of all, their increase in good living, and their deliverance from their sins.*

(4) *Let our greatest care be to make them better, rather than richer, and more honorable than they were.*

(5) *For this is true kindness and love indeed to show our selves most concerned for that whereby they will be infinitely most advantaged.*

d) This deliverance from their sins then, is that which above all things, we should endeavor to procure for them; and as this should be the great aim of all our labors for their advantage, so should it be of those more especially, which are employed for reclaiming them from a false religion, or establishing them in a right one.

*(1) For repentance and reformation are necessary to salvation in all parties, and must carry men (whose other errors God shall see fit to excuse, because of the pitiableness of their ignorance) to heaven in all the sects of the Christian world.*

*(2) And therefore, if we convert a man to a party, but not to obedience, we win a proselyte only half way, and have not saved a soul from death, until we have reduced him, as from error, so from sin as well.*

*(a) In all our endeavors therefore of this sort, let us strive at least as much to win men to the practice, as to the profession of the truth.*

*(b) Let us seek as much to rectify their hearts, as their understandings, and to get them over to an entire obedience to Christ, and not only to an external communion with ourselves.*

3. I would end here, but I want to give you a warning of some men, lastly.

a) Some indeed instead of endeavoring to save, and rescue others from their sins, take a pride in ensnaring them into sin.

b) They will glory in making a sober man drunk; or in corrupting a modest virtue, and drawing it captive at last to acts, and places of debauchery; and some set up to ridicule all religion and virtue, making them the topics of their jokes, this way driving those out of all professions, and open owning of them, who cannot bear to be laughed at.

c) Now these people, who in this way make it their business, to chide you into sin, are not only unchristian, but base and cruel.

*(1) They betray them under a pretense of kindness, and seek eternally to destroy them under a mask of friendship.*

*(2) They say they are friends, but will coax you to sin.*

*(a) Read your bibles later.*

*(b) There is no need to pray now.*

*(c) Your parents won't mind you doing this one little thing.*

*(d) Come with me to do such and such a thing that God does not approve of.*

*(3) They are vile wretches and mischievous instruments; no, I might say they are devils, and destroyers in the very same sense that Christ is a Savior.*

*(a) For he saves in rescuing, and delivering men from their sins, and they destroy them in entangling them in sins, and making them subject to them.*

*(b) Be warned for keeping company of such people or making them your friends.*

4. And these are the *uses* which I think fit to draw from the foregoing notion, and explication of the Christian salvation.

a) And God grant, that while we are all talking and hoping for salvation, we may not appear at last, to have been all the while lost men; but that we may all make it our chief care, to get rid of all sinful habits and wicked ways, while we are in this world; so that we may be qualified for the joys of heaven, and the conversation of blessed spirits, and delivered from those eternal punishments which will be inflicted on all that are irreclaimably disobedient, in the world to come, *Amen*.