

Monergism

# **The Great Salvation**

## **OFFERED AND TENDERED**

*First, by Christ himself, and then by his Holy Apostles,  
with the inevitable Destruction of all that neglect it.*

**ANDREW GRAY**



Monergism

# **The Great Salvation**

OFFERED AND TENDERED

*First, by Christ himself, and then by his Holy Apostles,  
with the inevitable Destruction of all that neglect it.*

**ANDREW GRAY**

# **The Great Salvation**

## **Offered and Tendered**

First, by Christ himself, and then by his Holy Apostles, with the inevitable Destruction of all that neglect it. In two Sermons,  
Reprinted.

By that eminent Servant of Christ, Mr. Andrew Gray, formerly  
Minister of the Gospel in Glasgow.

Isaiah 52. 7. How beautiful upon the mountains are the feet of him  
that bringeth good tidings, that publisheth peace, that bringeth good  
tidings of good, that publisheth Salvation.

London, Printed for H. Barnard in the Poultry. 1694.

## **Table of Contents**

[To the Reader](#)

[Sermon I: A Sermon Concerning the Great Salvation - Hebrews 2:3](#)

[Sermon II: How shall we escape if we neglect so great salvation - Hebrews 2:3](#)

## **TO THE READER.**

Christian Reader,

Blessed were those days, when Christians, whether frowned or smiled upon by the World, lived by Faith, and walked in Holiness and Love; and Ministers sought the things of their Lord and Master, Jesus Christ, and not their own: When Gospel-Truth was plainly declared by the Preachers, and Reverently received, and not wantonly debated by Hearers; When Gospel Ordinances were prized and used for the Enjoyment of God in them; When Jesus Christ was all in all in Men's Religion. And when the Holy Ghost went forth sensibly in Calling, Furnishing, and Countenancing Ministers in their Work. A great measure of this Blessedness did the Western Parts of Scotland Enjoy, especially from the Year 1651 to 1660. Amongst the many bright and shining Stars in Christ's Right Hand, which he set upon his Candlesticks, in that part of Britain, two Youths deserve everlasting Remembrance in the Church, Mr. Hugh Binning, and Mr. Andrew Gray. The former Lived but to the twenty sixth year of his

Age; of whose Labors, though several excellent things are Published, his Discourses of some of the Principles of Christian Religion, deserve Special Regard. They have been often Printed, and their Depth, Gravity and Excellency deserves a larger Commendation than I can give them.

Mr. Andrew Gray, his Contemporary, died in the twenty second year of his Age. He was Born of a Noble Family, bred up at the University, where he profited singularly in Learning, and Polished the excellent Parts God had given him. The Saving Grace of God reached him about the nineteenth year of his Age, and at twenty he was called and settled in the Ministry of the Gospel at Glasgow (a bright Candlestick in that day) with Mr. James Durham, and Mr. John Carstairs, Ministers of the New Testament, of singular Worth. After two years painful and successful Labours there, the Lord called him to his Rest. His singular Gifts for Preaching, his charming way of Delivery both in Voice and Action, the power he was endowed with, and the great success on Men's Hearts, that commonly attended his Labours, were so Eminent, that he was followed by Multitudes wherever he Preached, more than any other Minister in that Land in his Day, and became the blessed Instrument of the Converting of many to the Faith of Christ.

What is Printed of his Sermons, was principally by the Notes taken by some of his Hearers, sometimes compared with what he Wrote himself, which render them but lean Skeletons of the Discourses of a Minister under such singular Influences and Assistance of the Holy Ghost, as he usually was, in his Work. It is well known what Imperfections attend such posthumous writings and what allowances judicious persons read them with. How these two came forth alone, thou shalt know.

A worthy Christian in Lancashire being much taken with Mr. Gray's Sermons, he designed to reprint these two, concerning The Great Salvation, and to give some hundreds of them to his poor Neighbours, for their Souls good. This Gentleman finding that the first Publishers of them were two Ministers in Edinburgh, one of them being my honoured Father, and I also bearing his Name, he did not know but that I was one of the persons that first sent them to the Press; and therefore he desired me to Preach to them. I told him his mistake, and that I being very young when Mr. Gray died, could Testify no more of my own Knowledge, but that I had seen him in my Father's House and Pulpit, and that I do well remember the high Character he had from all the godly Ministers and Christians that knew him, and that his Death was lamented bitterly, as a public Calamity, and a Prognostic of evil to come. Although another might be more fit than I to Commend them to the Public; and if it had been put to my choice, I might have pitched on something else of this Author, or of another, for that Charitable end, driven at, yet seeing everyone is to be left to their own Liberty in good works of this nature, I would neither divert his design, nor deny his request.

These two Sermons, now again published, contain no matters or point of Controversy, (except the main things of the Gospel, be so accounted in this Age, wherein angry contention is more minded by many, than solid Believing and Holy walking) They hold forth the greatest of Truths, and best of Tidings ( The great Salvation wrought out completely by the Son of God our Saviour. ) They warn gravely of the greatest, commonest and most Damning of all Sins ( the neglecting thereof. ) They earnestly call to the most important of all Gospel-Duties ( the believing acceptance of this Saviour with his great Salvation. ) May some of the same Power from on High, accompany thy Reading of them, that did attend the Preaching of them, is the desire of

Thy Servant in the Gospel, Ro. Trail.

## **A SERMON Concerning the GREAT SALVATION.**

Heb. 2. 3. How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?

This everlasting Gospel which is preached unto you, is that glorious Star, which must lead us to the place where blessed Christ doth lie. This Gospel and glad tidings of the great salvation, have come near unto you: And Christ is standing at the everlasting doors of your hearts, desiring that you would open unto him. There is that one great request, which Heaven has this day to present unto you, and it is; that you would at last embrace this great salvation freely offered by him. It is the thing for which you are called to mourn this day, that since the days of your fathers, and since the beginning of your own days, you have stopped your ears from the sweet and chanting voice of this blessed Chamber. You would never dance to Christ when he piped: Neither would you weep to him when he lamented.

But to come to the words which we have read unto you: The Apostle (in the former Chapter) had been discoursing most Divinely of the matchless and incomparable excellencies which are in our Lord Jesus: And in the first verse of this second Chapter, he draws forth an Exhortation from his former Doctrine, which in short is this, That they would take heed to the Blessed Doctrine of the Gospel, and not at any time let it slip out of their minds; and that they would keep this Gospel as a jewel of great price, and would not sell it, but that

they would be induced to buy it. And this Exhortation he presses by two Arguments.

The first Argument is in the second verse, where he says, If the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward, &c. This is, if the transgression of the Law which was delivered but by the Ministry of Angels, and every disobedience to it was so severely punished; let that provoke you to take heed that you transgress not the precious Gospel which was spoken by the Lord himself.

The second Argument is in the words which we have read unto you, and it is taken from the certain and infallible stroke of the justice of God, which shall come upon those who slight this great salvation; it is impossible (says he) that there can be a City of refuge for those who slight this great salvation.

Now in the words which we have read, there are these six things to be considered.

I. First, That is an evil incident to the hearers of this precious Gospel and great salvation, to slight and undervalue it: This is clearly presupposed in the words; otherwise there had been no ground or access for the Apostle to threaten so terrible things against the slights of it.

II. The second thing to be considered in the words, is that the stroke and ruin of those who slight this great salvation, is certain and infallible, it will surely come upon them; this is clear from those words, How shall we escape? As if he had said, there is no imaginable way for us to escape, if we neglect (this) so great salvation; we may have a City of refuge when we are pursued by the Law, or when we are pursued other ways by the justice of God; but if once we slight



this great salvation, there remains no city of refuge (no door of escape left open) unto us; for where will the person flee that slighted this great salvation!

III. There is this third thing of which we shall take notice from the words, that the stroke of the justice of God comes justly upon them who slight this great salvation; and truly it is a most equal and reasonable stroke; which is also clear from the words, How shall we escape if we neglect so great salvation? where he puts it home to their consciences, as if he had said, think you not that it is just and righteous that (if you slight the great salvation.) there should not be a door of escape left open to you: He puts the question home to their conscience to answer, yes, or no.

IV. The fourth thing to be considered in the words, is this, that the slighting of this great salvation is a sin that has many aggravations which attend and wait upon it. And it has two great aggravations from the words which I have read; the first great aggravation in that word of the Text, great salvation; as if he had said, if it were not a great salvation, you might have some cloak or excuse for your slighting of it; but seeing it is such a great and essential salvation, there is now no cloak left for your sin. The second aggravation is from the certainty of this salvation, in these words, which at first began to be spoken by the Lord, and confirmed unto us by those that heard him, namely, His Apostles; whereby he tells them this great salvation is no notion nor fancy; but a most certain, sure, and real salvation, which yet they slight.

V. The fifth thing of which we shall take notice from the words, is this, That there are no persons (be they who they will, Minister or people) who slight this great salvation, that shall have a door of escape. Hence it is that the Apostle puts himself among the rest,

saying, How shall we escape if we neglect so great salvation? that is, How shall I Paul escape if I neglect so great salvation, and so frustrate the grace of God!

VI. Sixthly, we would take notice of this from the words, That not only heart-despising of this great salvation, but even also the very neglecting of it has a certain infallible and unspeakable ruin attending upon it.

Now before we begin to speak to any of these six things, (which we have observed from these words) there are these two things to which we shall speak a little for clearing of the words; first, what is meant here by great salvation: Secondly, how it is said that Christ was the first preacher of it.

I. First, we conceive that by the great salvation is understood the Gospel, as is clear, Eph. 1. 13. where it is called the Gospel of our salvation; and Acts 13. 26. it is called the word of this salvation; so that by the words of this salvation is understood the Gospel, and those precious offers which are contained in it. And we conceive it may be called a great salvation, in these eight respects.

I. Firstly, it is called the great salvation in respect of the price which was laid down for it; there being no less price laid down to purchase this great salvation, than the blood of the Son of God. From whence then does salvation flow unto you? it comes running to you in a stream of the blood of the Son of God; this is clear, Heb. 9. 12. Neither by the blood of Goats and Calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

II. Secondly, it is called a great salvation in respect of the many difficulties and oppositions which lie in the way of bringing it about.

What great impediments (suppose you) lay in Christ's way before he could accomplish and bring about this great salvation? Was not the Justice of God to be satisfied? was he not to die, and to be made like unto one of us? was he not to lie in the grave? and was he not to bear the torments of hell before this great salvation could be accomplished and brought to pass? there were such impediments in the way of bringing about this great salvation, that if all the Angels in heaven had been set to work, they had been all crushed under it; had it been but that one great impediment to satisfy the justice, and pacify the wrath of God, even that was a pass, through which none could go but the eternal Son of God. It was so guarded, that none dared to adventure to enter it (much less could any win through it) save he only who was mighty to save.

III. Thirdly, it is called a great salvation in respect of that high estimation which the Saints have of it. O what a high estimation have the Saints of this Gospel salvation! there is no mercy which they think comparable to this; all other mercies are but little Zoars in comparison of this great mercy and Gospel salvation.

IV. Fourthly, it is called a great salvation in respect of those noble effects which this salvation brings about and produces. Some of the great effects of the Gospel, David has cleared, Psa. 19. 7, 8, 9, 10. Is not this a great effect (of this Gospel salvation) to bring us out of nature into an estate of grace? And that is an effect of this great salvation. Is not this a great effect to make us who were enemies, become friends? And that is an effect of this great salvation. Is not this a great effect to make us who were moving in the way to hell, move in the way to heaven? And that is an effect of this great salvation. Is not this a great effect to make us who were far off, to be now made near? And yet that is an effect of this great salvation. And is not this a great effect to make us who were darkness become light

in the Lord? And that is the great effect of this Gospel-salvation. Yea, I may say, time would fail me to tell all the great effects of this great salvation. But O will you come and see, and that will best resolve the question unto you, what the noble effects of this great salvation are.

V. Fifthly, it is called a great salvation in respect of the great advantages which do redound to the person who embraces it. Firstly, is not heaven a noble advantage? and that is the gain which attends the embracers of this great salvation. Secondly, Is not Jesus Christ a notable advantage? And yet he is the advantage which attends the embracers of this great salvation. 3rdly, is not eternal communion with God a noble advantage? and that advantage attends the embracers of this great salvation. 4thly, is not eternal liberation from the body of death a great advantage? and that attends the embracers of this great salvation. Fifthly, is not eternal singing in the enjoyment of God a great advantage? and that attends the embracers of this salvation. Sixthly, is not eternal seeing of God as he is, a great and noble advantage? And yet this (as all the former) attends the embracers of this great salvation. Yea, would you be rich? O then embrace this great salvation. Would you be honourable? Come and embrace this great salvation. Would you be eternally happy? O then come and partake of this great salvation.

VI. Sixthly, it is called a great salvation in respect of all other salvations that ever were accomplished. There was never a salvation or victory obtained by any General or Captain (unto a Land or people) that could have the name of great salvation in comparison of this.

VII. Seventhly, it is called a great salvation in respect of the authority of it; we have spoken of the greatness (as to the meritorious cause) of it, and how great things it does effectuate; and also in respect of the

authority of it, it is a great salvation. Would you know who is the Author of this great salvation? it is Christ. Hebrews 5. 9. He became the Author of eternal salvation to all them that obey him. And must not this salvation be suitable to him who is the Author of it? this is one of the most noble and radiant beams of the Majesty of the Son of God the Mediator, that he is the Author of this great salvation.

VII. Eighthly, it is called a great salvation in respect of the continuance and duration of it. It is not a salvation which is but for a day; but it is an eternal salvation, Hebrews 9. 12. He obtained eternal Redemption for us.

Now the second thing whereunto we shall speak for clearing of the words, is this, namely, How it is said that Christ was the first preacher of this eternal salvation. We do not think that the words are thus to be understood, that the Gospel and this great salvation was never preached before Christ came in the flesh; but we think the meaning of the words may be one of these three: if not all of them.

I. First, That all the preaching of this great salvation under the Law, did come very far short in the point of fullness, in comparison of Christ's preaching of it; therefore is Christ said to be the first preacher of this great salvation; as if he had said, I know Adam he preached of this great salvation; and Enoch he preached of this great salvation; and the twelve Patriarchs they preached of this great salvation; and all the Prophets who went before Christ, and are now in heaven, they preached of this great salvation; but all their preaching deserved not the name of preaching in comparison of Christ's; for never man spoke as he spoke. Thus Christ was the first great preacher of this great salvation.

II. Secondly, This may be the meaning of it, that Christ was the first preacher of this great salvation in respect of his clear way of

preaching of it; for he was the first preacher of it without types and shadows; he was the first preacher of it clearly and fully, with so much demonstration and power of the Spirit.

III. Thirdly, The meaning of this (that Christ was the first preacher of this great salvation) may relate to his appearing to Adam in Paradise when he became the first and great preacher of this salvation, when he did speak that word unto him, "The seed of the woman shall tread down the head of the Serpent." The first glorious preaching of this great salvation was when Christ preached to Adam in Paradise. And that was the first and glorious morning of this blessed Gospel.

Now we shall speak a little to the first of these six things which we have observed from these words; namely,

That there are many within the visible Church who are neglecters and slightsers of this great salvation; (do you not all take with it?) it is clear, Matthew 23 towards the close; and chapter 20 verse 5, where those persons being invited to come to the marriage, or feast of the Gospel, it is said of them they made light of it; which are the same words in our Text: And Luke 14 verse 18, when they were invited to come, it is said, They all with one consent began to make their excuse; and Isaiah 28 verse 2. This is the rest wherewith ye shall make the weary to rest, this is the refreshing; yet they will not hear. Now is there a person here who dare deny this charge, that he is a slighter of this great salvation? I confess I am afraid that you will not take with it; therefore I shall propose eight sorts of persons who are slightsers of this great salvation, and I charge you as you will answer to God one day, that you search your hearts, whether you be among the number (in the catalogue) of the slightsers of this great salvation.

I. The first sort of persons who are slightsers of this great salvation, are those persons who go about to establish their own righteousness,

and will not submit to the righteousness of Christ; (in a word) it is that sort of persons who think they may win to heaven by a Covenant of Works, and will not take the Gospel's way of travelling to heaven in the Covenant of Grace. And surely there is not a person here who hath not that cursed inclination to be as little obliged to Christ (for his salvation) as he can; we would go to heaven without the way, which is Christ. And (believe me) there are many in this Congregation who go thus about to establish their own righteousness. And I shall propose six sorts of persons who fall under this first rank.

1. The first sort are those who trust on their own civility, and think that will carry them to heaven; those are the persons who go about to establish their own righteousness. Say they, I defy the world to say anything to me, I was evermore an honest man and I trust therefore that I shall go to heaven; but I say to thee, (O Atheist that thou art) thou shalt never win to heaven by those means, till thou come to Christ with this, All my righteousness is like filthy rags.
2. The second sort are those who build their confidence upon their denial of their good Works, but yet come never this length to make use of Jesus Christ.
3. The third sort are those who build their confidence upon their duties; they think they will come to heaven by their good prayers, by their reading, and by their fasting, (like unto that Pharisee, Luke 18. 11.) I thank God I am not like other men; for I fast twice in the week, I pay tithes of all that I possess: But I say unto thee, thy duties will never bring thee to heaven if Christ is not the end of all thy duties, nor can you perform a duty without him.

4. The fourth sort of Persons who fall under this first rank of slights of the great salvation, are those who trust on their convictions; if they have once been convinced of their sin and miserable estate, they think there is no more to do, Christ will never reject them, so they sit down and build their hope upon those convictions.
5. The fifth sort of persons are those who build their confidence upon their resolutions; say they, oftentimes I have resolved to be a better man than I am, therefore I think (which is the fearful delusion of many) that God will accept the will for the deed; but it had been good for many such a word had not been in the Bible; or that their cursed eyes had never read it. But know this that though thou hadst as strong resolutions as Peter, or as good wishes as Balaam's had, if thou never labor to bring them to practice, God shall say to thee, Depart from me, I know you not: Any of you who build upon your resolutions, you will build upon a sandy foundation, these being many times a goodness but like the morning dew,
6. And the sixth sort of persons who fall under this first rank of slights of the great salvation (and wherein the evil is most subtle) are those who build their salvation upon their graces; these also go about to establish their own righteousness; but I say to such, Their graces cannot be the foundation of their hope, though they may be as evidences to strengthen their hope. Now are there none here who fall under this first rank of slights of the great salvation? or are there none here who will confess that they have gone about to establish their own righteousness? I say to thee who wilt confess, put a rope about thy neck, and come to Christ; for he is a merciful King: I say to thee, Come to Christ with this, All my righteousness is like filthy rags; and if thou wilt



come with this in sincerity, he shall say, Bring forth the white robe and put upon him. If thou canst be brought to speak that in sincerity to Christ, there shall be no more between Christ and thee, but Come and clothe him with the whole robe.

II. Secondly, Those persons slight the great salvation, who delay their taking hold of the precious offers of the Gospel: for there are many (when we preach this Gospel, and when we hold out the great salvation to them) who say, I will follow Christ, but I must first go home and bury my father; (and so they delay to take hold of this great salvation) But I say to you (whoever you be) that thus delay to take hold on this great salvation, you are the slightsers of it. Is there a person within these doors who dare but acknowledge that he hath slighted this great salvation, and delayed to embrace it? O tell me what do your consciences speak! Are there any but they most acknowledge they come under this second rank? And I say, to you who have thus delayed, will you yet embrace it? I say even unto you who are old men (now past sixty years, and have slighted this great salvation so long) yet this day this great salvation is offered unto you: What say you to it? O what do you say to this offer? Are ye saying, I must now delay (and not receive this great salvation) till my Harvest be by and over? I say unto thee, that the Harvest of the wrath of God is ripe, and he shall put in his sickle, and cut thee down. I will say no more to those who thus slight this great salvation, but this, Why stand ye all the day in the Market place idle, and doing nothing. O will you at last be induced to take and embrace this great salvation before it be hid from your eyes.

III. Thirdly, Those persons are the slightsers of this great salvation, who complement with Christ when they are invited to come and partake of it: And say silently (to the Minister, or rather to their own consciences) I pray you have me excused at this time; as those, Luke

14 verse 18. But I would only ask of such, Have you any lawful excuse why you will not come and partake of this great salvation? is there any person here that hath any lawful excuse to present? I shall never take that off your hand, Have me excused. But be sure of this, I shall never excuse you, but accuse you; therefore I desire that those persons who have slighted the great salvation, by complementing with Christ, that they would complement no more with him at all, but now embrace it.

IV. The fourth sort of persons who slight this great salvation, are these who give way to discouragements and unbelief, so that they will not come and partake of this great salvation: I say, such of you are slightsers of it, and Christ will esteem you such. Oh if ye knew the worth and virtue of this great salvation, there would not be a temptation (you could meet with) that would hinder you from embracing it, but if thou couldst not answer these temptations, thou wouldst not own them. I say unto such undervaluers and slightsers of the great salvation as discouraged persons. (And those who stay long in the place of the breaking forth of children) that when you cannot answer your objections, which hinder you from closing with Christ, I entreat you disown them, as if ye heard them not: Say ye, Think ye this lawful? I say it is both lawful and expedient, for it was the practice of believing Abraham; He considered not his own body being dry as an old stick, nor the deadness of Sarah's womb. He did not consider these things which might have been objections to keep him from believing. He might have started at these two objections; Alas, I am old; and that objections could he not answer; and my wife is past child-bearing; neither could he answer that objection. What then did he with them? He slighted them both, and considered them not. Secondly, I would say this to you who thus slight it because of discouragements; If ye did know the worth of the great salvation which is in this Gospel redemption that is offered unto you, although

ye had an army of objections to go through, ye would go through them all, To get a drink of the water of this well of Bethlehem.

V. The fifth sort of persons who slight his great salvation, are those who will not do so much as take care, and give pains to hear this great salvation offered unto them; for there are some persons who (if they come to the Church) desire to sit farthest off, and so never take care to hear a word of this great salvation: and such are dreadful slighers of it. Like unto these mentioned, Jeremiah 6 verse 10. To whom shall I speak and give warning, that they may hear? Behold their ear is uncircumcised, and they cannot hearken, Isaiah 28 verse 12. But they would not hear, Jeremiah 7 verse 10. who say we are delivered to do all these abominations: Yet they did come and stand before him, in the house which was called by his name.

VI. Sixthly, Those persons are slighers of this great salvation who (when they hear it) are no more (nay not so much) affected with it, than if we were telling unto them the most senseless history of Thomas the Rymer, or some other old fable. Like unto these mentioned, Jeremiah 6 verse 10. The word of the Lord is unto them a reproach, they have no delight in it. I would pose you all, as in the sight of the Author of this great salvation (men or women) did you ever set yourselves (or took ye ever pains) to bring up your hearts to the love of this great salvation? Was it ever the rejoicing of your hearts that Christ died and rose again? I do certainly believe it (and I am persuaded) that there are decrees past in Heaven against many of you, That in hearing ye shall hear, but not understand; and in seeing ye shall see, and shall not perceive: For God hath made your hearts harder than the Flint or Adamant; so that ye refuse to return when he doth exhort you. Believe me, I think there is as much probability that the stones in the wall would hear (if we would speak to him) as soon as many of you.

VII. Seventhly, Those persons are slighers of this great salvation, who did never complain that they wanted a right to this great salvation. I hope some of you are now convinced that ye never came within the compass of this great salvation: I say yet unto you, if ye did never spend one hour in secret weeping and lamenting because ye had not a right to this Gospel redemption, it is but too probable you never had yet a right to it. Yea, know it, that such of you would little care to let precious Christ depart without any grief of heart: I think if this were voiced within this house today, whether or not shall Christ go and depart, I doubt if there would be many heart-dissenters, though many tongue dissenters: Oh, I fear, there would be many hearts here, saying, O Christ, depart and go thy way: Yea, there are many Gadarenes here, who prefer their kine and swine to precious Christ, and would beseech him to go out of their coasts.

VIII. Eighthly, Those persons slight the great salvation, who never took pains to engage their hearts to take hold of Christ and the Gospel. Christ is near to you this day: The great salvation is near to you and is now, even now offered unto you, therefore are there any who will take pains to lay hold on it? I obtest you all who are here, by the beauty and excellency of him who is the Author and of this great salvation, that ye come and partake of it; I obtest you by all the Joys of Heaven that ye embrace this great salvation; I obtest you by all the terrors in Hell that ye embrace it; I obtest you by the promises of the everlasting covenant that ye embrace it; I obtest you by all the curses which are written in this book of the covenant that ye embrace it. I obtest you by the love you owe to your immortal souls, that ye will once be wise, and come partake of this great salvation. May I now have it, sayest thou? Yea, I say unto you all, ye may have it today, ye may be partakers of it before ye go hence: And so before I proceed any further, I do in the name and authority of him who sent me here today, and is the Author of this great salvation, freely offer it unto

you today. But I know there will be eight sorts of humours (within this house today) in relation to this great salvation, which now is offered unto you.

1. I think there will be some of Gallio's disposition here today, that will care for none of these things: Yea, there are many here who will not give a fig for this rich offer of the great salvation. But, I say, Cursed be that person who putteth on Gallio's temper (today) that will care for none of these things.
2. I fear there will be many of Pilate's humour here (today) who will say, they find nothing against the man; yet will cry forth, Take him and crucify him. They find no fault with Christ, and yet will be content that he be crucified. Now can ye say anything against Christ, who is the Author of this great salvation? Produce your strong arguments; Are there any here who have anything to say against him? I am here to answer in his name; I hope there is not one here who hath anything to say against the Author of this great salvation. And why then do ye not take him? See unto yourselves that there be none of Pilate's humour here today, that will cry out, Ye find nothing in Christ why he should not be received, and yet will be content that he be crucified.
3. There will be many of the Jews' humour here today, who cry forth, Away with Christ, away with Christ, and give me Barabas. But oh, what a hellish word is that! Away with spotless Christ, away with transcendent Christ, and give us the world. Now are there any here who will be so gross slights of this great salvation? Will ye slight this great salvation, and embrace your idols, which shall once prove a crown of thorns unto you?
4. There will be some of Felix's humour sound here today, that will say, O Christ go away at this time, and I will hear thee at a more

convenient season: But I say unto you who will not hear me today, nor embrace this great salvation, I shall defy all the Ministers in Scotland to assure you, that ye shall get another offer, if ye send me away today; There is not one that can or dare engage that the great salvation shall be in your offer anymore. Therefore, I say, let none of Felix's temper be here today, that will say, they will hear Christ at a more convenient season.

5. There will be some of Balaam's temper today, who will desire to die the death of the righteous, and to have their last end like his; yet they desire not to live the life of the righteous: But I say unto you, ye shall never die the death of the righteous, if ye live not the life of the righteous.
6. There will be some of you here today, who (I hope) at least will be of Agrippa's humour, that will say, Thou hast almost persuaded me to be a Christian: I say unto thee, O wilt thou quickly out with that word almost, and put in that word altogether, and say, O precious Christ, Thou hast altogether persuaded me to be a Christian: However, if thou come no greater length, I entreat thee come this length, that so thou mayst cry out, I am almost persuaded to embrace Christ the great salvation, and may be ere long ye will come further.
7. There will be some of Judas's temper here today, who will betray Christ for thirty pieces of silver. Yea, some would sell Christ, Heaven, their Idols and all, for less than thirty pieces of silver.
8. I think there will be many of Esau's profane temper here today, who will sell their birth-right for a mess of pottage. Now will ye inquire at yourselves, Am I the person that will give my birth-right for a mess of pottage? doth my heart say, I will sell my birth right, because I am hungered and ready to die, what will it

profit me? give me a mess of pottage, and I will quit my birth-right. I know it, there are not a few such here today: Therefore I entreat you inquire at yourselves what is your humour. Oh shall the great salvation that ye have slighted so long, be slighted this day also, and shall there be none to embrace it? Oh inquire and stand in awe, lest the wrath of the most high pursue you.

Now I shall give you these seven considerations, which may provoke you not to slight, but embrace this great salvation.

1. The first consideration, That the not embracing this great salvation is one of the greatest acts of folly that can be, Jer. 8. 9. They have rejected the word of the Lord, (and immediately it is subjoined) And what wisdom is in them? And so Solomon doth assure you they cannot be wise who neglect this great salvation, Prov. 1. 7. Fools despise wisdom and instruction: Therefore may not I say unto you, be who ye will, (though ye were the greatest heads of wit in all this place) ye are but stark fools as long as ye neglect this: But would you be wise indeed, and wise unto eternal life? Then I entreat you come and embrace this great salvation.
2. The second consideration to provoke you not to slight the great salvation, is this, that the ruin and destruction of the slights of it, is most certain and infallible, Jer. 11. 11. Where (speaking of slighting the covenant, which is indeed this same great salvation) there is a Therefore put to the threatening. Therefore thus saith the Lord, I will bring evil upon them which they shall not be able to escape. I defy you all, who are the slights of this great salvation, to find a back door, when Justice shall pursue you: for there is no door to escape if ye embrace not this great

salvation: But the earth will disclose your iniquity, and heaven will declare your sin.

3. Thirdly, Let this consideration provoke you not to slight this great salvation, that Christ is exceeding serious, and earnest that ye should embrace it: And I think that Isa. 28. 23. speaketh out his exceeding seriousness, where four times he beggeth of his hearers, that they would give ear and hear his voice, saying, Give ear and hear my voice, hearken and hear my speech. What needeth all these exhortations? but that Christ is most serious that they would embrace the great salvation. And O, what a person here today, as serious to the bargain as Christ is! But be who ye will that flight this great salvation, [believe me] the day is coming wherein ye shall cry out, Alas for my slighting of it! Wilt thou therefore think presently with thyself (O thou slighter of this great salvation) what wilt thou say of thy slighting it? When the Devil shall be leading thee in thorough those dark gates of hell! O slighter of the Gospel, how many alasses wilt thou cry, when thou shalt be passing thorough those dark gates into thy everlasting prison? Wilt thou not then cry out, O me (a slighter of the everlasting salvation) whether am I now going? Alas now for my slighting the Gospel! And as thou passest thorough, thou shalt meet with numbers of miserable comforters; there is not one in that prison, who can comfort thee; but many dreadful alasses shalt thou then both cry and hear, if thou embrace not this great salvation.
4. Fourthly, Let this provoke you not to slight the great salvation, that ye will get it for a very look: O ye within this house today, ye will get this great salvation for one look, Isa. 45. 22. Look unto me and be saved, all the ends of the earth; for a very look ye will



get this great salvation, and do ye ever think to get Heaven at a lower rate?

5. The fifth consideration to provoke you not to slight this great salvation anymore, is this, There is not one of you who is a slighter of it, but your slighting it shall increase your immortal bonds. Man or Woman, be who thou wilt, when thou art slighting this great salvation, thou art but plaiting a cord wherewith to bind thy soul eternally in these unquenchable flames, Isa. 28. 22. Be ye not mockers, lest your bonds be made strong. I say therefore unto you, old men, mock not, lest your bonds be made strong: Old Women, near unto your graves, mock not, lest your bonds be made strong: Young men, be ye not mockers, lest your bonds be made strong: Young Women, who are in the flower of your time, mock not, lest your bonds be made strong: but now alas, will there for all this be a person here today who will be a mocker of this great salvation?
6. The sixth consideration to provoke you not to slight this great salvation anymore, is this: Ye know not but that your days may be near unto a close, I say, you know not but the day of the preaching of this great salvation may be near unto a close. What knowest thou O man or Woman, but this shall be the last Sermon that ever thou shalt hear concerning this great salvation? and yet for all this, shall we be sent away without one consent to embrace or receive it? O will ye be persuaded to look to Christ, and so to take him?
7. The seventh consideration to provoke you not to slight the great salvation, is this, that there is a fivefold salvation comprehended under this great salvation.

8. The first is this, come and partake of this great salvation, and thou shalt have salvation from thy idols. And hereby I do proclaim liberty this day unto captives. I am sent forth this day with the Keys of your Prison-house, to open your prison doors unto you, if ye will embrace this great salvation. Play unto you, O ye prisoners, come forth and show yourselves; for the Keys of your prison-house are with us to open your prison doors unto you; therefore O come forth and embrace this great salvation. Will there be any (shall I think) here that will refuse to come forth? O go forth and fly from the land of your captivity, and from the house of your bondage.
9. Thou shalt have salvation from thy darkness and from thy ignorance. I say unto you, who understand no more of God than the stones in the wall, I command you to come forth, and partake yet of this great salvation, and unto you shall light arise; even the day spring from on high and visit you.
10. If ye will come and partake of this great salvation, ye shall have deliverance from all your fears. Dost thou fear that thou shalt be poor? Come and partake of this great salvation, and thou shalt be delivered from it. Art thou afraid of hell? Come and partake of this great salvation, and thou shalt be delivered from that fear. Art thou afraid at the wrath of God? Then come (I say) and partake of this great salvation, and thou shalt have redemption from that and all thy fears; With him is plenteous redemption, and he can make thee quiet from the fear of evil.
11. If thou wilt come and partake of this salvation, thou shalt have deliverance from all thy anxieties, and from all thy cares: Ye are now careful and anxious about many things; come and partake

of this great salvation, and it will make you careful but only for the one thing necessary.

12. If ye will come and embrace the great salvation offered unto you this day, ye shall be helped before ye go hence to sing that song, O death where is thy sting, O grave where is thy victory! Now O will ye come and embrace this great salvation, and ye shall be more than conquerors through Christ who loveth you. Are there therefore any here today that would have victory over the Devil, and over their own heart? Then come and embrace this great salvation, and then your victory is certain.

But now to press home this great salvation upon you a little further; There are nine sorts of Persons who are invited to come and partake of this great salvation offered this day: And I charge you answer to your names when ye are called, and delay not to come.

1. First, I invite and call here today, all who are willing to come and embrace this great salvation. Now are there any of you here today, who are called willing? Then I invite you to come and embrace this great salvation, Rev. 22. 17. Whosoever will, let him come: But Oh, are there none here today who are named willing? I entreat you if there be any, do not deny your name, but come when ye are called and embrace this great salvation.
2. Secondly, Those persons who thirst for it, are invited to come, and partake of this great salvation, Rev. 22. 17. Let him that is athirst come. Now if there be any here who are named thirsty, let them come and partake of this great salvation, and they shall be satisfied.
3. Thirdly, are there any moneyless folk here to day? Let them come and partake of this great salvation. Are there no moneyless

folk here today? I mean not that money or coin in your purses; but want ye money? That is, Want ye righteousness? Then I pray you come and partake of this great salvation. I say, are ye so poor that ye have nothing but the fear of hell? then I pray you come. If there be any here who have nothing to commend them to Christ, but necessity: I say unto all such, O come, come, come, and partake of this great salvation.

4. Fourthly, Those persons are invited to come (and I wish there were many such) who are weary; but oh! Are there none here today who are called weary? Are you not weary in pursuit of your sins? If there be any such here today, I say unto you, O weary folk, Come, come, come, and partake of this great salvation, and of this excellent Gospel-redemption that was purchased at so dear a rate.
5. Fifthly, Those who are heavy-laden are invited to come, (and I think all of you may answer to this name) are you heavy-laden? O then come! But are there none here who are heavy-laden with sin, with misery, and estrangement from God? If there be any such here, I say unto thee, old man or young man, be who thou wilt, O come and partake of this great salvation.
6. Sixthly, Are there any here today who are called blind? I say, if there be any of you who think you want eyes to see the precious excellencies of Christ, I invite you to come and partake of this great salvation.
7. Seventhly, Are there any who are called lame here today? I say unto such, O come, come, come, and partake of this great salvation; for wear sent forth today to call in the blind and the maimed, and the lame, that they may come and embrace this great salvation; therefore are there none here today who may be

called such? Are you neither blind nor lame? I hope many of you will not deny that you are such; therefore I say unto you, O blind, halt and maimed, Come, come, and partake of this great salvation.

8. The eight sort of persons invited, are those who are sick; therefore if there be any sick folk here today, be who you will, I say unto you, O come and partake of this great salvation; for the whole need not the Physician, but the sick.

9. Ninthly, Are there any here today who know not their name, or their condition? I say unto you, O nameless folk, Come and partake of this great salvation; Come to Christ for the knowledge of your soul's condition; Come as a nameless one, and he shall not reject thee, though thy case were so evil that thou couldst not give it a name; for of all that come unto him he sendeth none away.

Now where do you find your name and surname? O do you not know it? I hope now you may know; therefore I entreat you answer to it, and so come away and partake of this great salvation.

But I am afraid there be many strong iron bars in the way of some of you, which you cannot win over. Ah, how fast are some souls locked in Satan's snare! And therefore I shall speak a little for discovering of those bars that hinder from embracing this great salvation, that so you may be the better helped to remove them.

I. The first great iron bar which keeps folk from embracing this great salvation, is the bar of ignorance; and I am afraid that this (as a mighty bar) hinders many of you: You are ignorant of yourselves, and of the condition of your souls; you are ignorant of the Law, and of its severity and you are ignorant of the precious Gospel in its

condescension. O pray unto God that for Christ's sake he would break that great bar of ignorance; for till that be done, Christ may take up that complaint, Jeremiah 5. 4. Surely they are foolish, they know not the way of the Lord, nor the judgment of their God. I say this bar of ignorance keeps you from embracing this great salvation.

II. The second bar which keeps many from closing with Christ, is, the bar of presumption; for some will cry out, What need have I to embrace the great salvation? Have I it not already? But I say unto thee, O fool, thou art (by all appearance) yet in bondage. O that this evil bar of presumption were put away; for it is one of the greatest impediments which lies in the way of your embracing this great salvation that is in your offer today: Therefore I say unto you, if you will come no further, I entreat you come this length, to confess that you want this Gospel-salvation, and that you are indeed strangers to this Redemption purchased by Christ.

III. The third bar that keeps persons from embracing this great salvation, is the bar of unbelief; you believe not what we say to you about this great salvation; I know that some of you are of the Stoics and Epicures humor, who cry out, What meaneth this man? he seemeth to be the setter forth of some strange God. But I say unto you, I am not the setter forth of any strange God, but it is Jesus of Nazareth whom I preach unto you. Alas, some of you think this great salvation to be some morning dream, or some golden fancy: But I say unto you it is neither a dream nor fancy; but a real truth that we preach unto you.

IV. The fourth bar that keeps persons from embracing this great salvation, is the bar of discouragement; this strong bar keeps many so fast, that they cannot embrace this great salvation, though it be freely offered unto them. I shall say no more to you who are such, but

counsel you to do as those four Lepers did, 1 Kings 7. 4. who sat at the gate of Samaria; who said, Why sit we here till we die? if we say, We will enter into the City, then the famine is in the City, and we shall die there; and if we sit still here, we die also. Now therefore go, and let us fall into the Host of the Syrians; if they save us alive we shall live, and if they kill us we shall but die. Even so say I unto you, that if you abide in the state of unbelief, you shall surely be undone; therefore go forth; for you know not but God may work a great salvation for you; and if you will quit your unbelief, and close with Christ in the offer of this great salvation (by faith) you shall have no more to do but eat and drink, and divide the spoil.

V. The fifth bar which withholds persons from embracing of this great salvation, is the bar of unwillingness; You will not come to me that ye may have life. And alas, this is an iron bar indeed, by which all that are in hell have barred themselves out of heaven. Alas, shall you be such wretches also? O what a dreadful sound is that? Woe unto thee O Jerusalem; Wilt thou not be made clean? when shall it once be? Ah, Turn you, turn you, why will you die? Why will you slight this great salvation? O will none of you this day embrace it?

VI. The sixth bar that withholds persons from embracing this great salvation is the bar of worldliness: Many of you are so fixed to the World that you cannot come and close with this great salvation. I may allude to that word spoken of Saul, 1 Samuel 10. 22, that he hid himself among the stuff; for many have buried and nested themselves in the midst of the world, that they cannot embrace this great salvation.

VII. The seventh bar that keeps many from embracing this great salvation is the bar of hardheartedness; such a stupidity and hardness of heart have seized upon many that let Christ preach as he

will to them (by his Word, or by other dispensations), they are no more moved than if his Word and dispensations were a thousand miles from them. O that strong bar of hardness of heart, when shall the Omnipotent hand of God break it?

VIII. The eighth bar that hinders many from embracing this great salvation is the bar of slothfulness: Many of you cannot be at the pains to embrace it; but I say unto you, there is but small pains in the way of godliness: I say unto you, it may be so easily had, that it is in your offer today; and if you will, you may put forth your hand and take it. Consider therefore what you will do. O will you despise it? I say, will you still neglect and despise it? Will you but read that dreadful word? Acts 13. 40, 41. Behold ye despisers, and wonder, and perish: Tell me freely, Would you have us to return this answer to him who sent us, that you are despisers of the great salvation? Say to it, are there none of you who (for all this) will consent to partake of this great salvation? O captives and prisoners, and you who are in the bonds of Satan, Will you come and partake of this great salvation, and you shall be made free? I have an act of release for you today; if you will come and make use of it, you shall be set at liberty. But, oh shall the prison doors be cast open, and yet none come forth? But that I may come to a close, I say yet unto you, O poor Prisoners; go forth, go forth, and partake of this great salvation. Oh will you not come forth? What holds you in? the foundation of your prison-house is shaken today; therefore if you will but come forth, and cast a look to Christ, your very shackles shall fall off your hands, and you shall be as those who were never bound. Now I leave this with you, and to make you think upon it, I shall speak these five words to you, and I entreat you think upon them.

1. First, I have excellent tidings to tell you; (I hope some of you will give ear to them) viz. there is a great person come here today,



and that is the Mighty Author of this great salvation, who hath brought everlasting righteousness with him, desiring you to make use thereof; it is his desire that you would take his excellent gifts at his hand. These I say are the tidings that I have to preach unto you; and I hope never to be declared a liar for what I preach unto you: I say yet unto you, that Christ the Author of the great salvation desireth to give it freely unto you, if you will but take it. But O will you not take it? I think if you did see an hundred men lying in prison or dungeon without all light, bread or water, and a great Prince coming to them, saying, I desire you all to come forth, and partake of this great liberty which I bring unto you; and everyone of them should answer, I scorn to come forth at this time; would you not think them exceeding great fools? And yet I fear this act of great folly falls out in many of your hands today; that when Christ hath given us the keys of your prison doors, and they are opened, you will not come forth: But I must entreat you yet to come forth and show yourselves. For who knoweth but we may be commanded to shut your prison-doors again, and to seal them with seven seals, with an unalterable decree from heaven, never to be recalled! Wherefore O ye prisoners, Go forth, go forth from your prison house.

2. Second; I would say this to you, that it is not without much ground that this salvation (offered to you) is called a great salvation. I know a little paper of two or three sheets might contain all the salvations that ever any man obtained; but the world would not be able to contain all the books which might be written to the commendation of this great salvation; yea, (unto any who will embrace it) I say; First, if thou find not this salvation above thy faith, then go thy way when thou art come: But I know thou wilt find it both above thy faith and hope.

Second, if thou find it not above thy desires when thou art come unto it, then go thy way again; but were thy desires as the sand upon the Sea shore, thou shalt always find more in this salvation than ever thou couldst desire. Third, if this salvation be not above thy conception when thou art come to it, then go thy way when thou art come; but think of it as thou canst, it shall always be above thy thoughts of it. Fourth, if this salvation be not above thy opinion of it, then go thy way when thou art come unto it; but I know thou wilt find it far above thy opinion of it. Therefore seeing it is so great a salvation, as that all the world could not contain all the books that might be written in the commendation of it; O will you embrace it, even today, while it is in your offer?

3. Thirdly, I would say this unto you, Be persuaded that there is no sin that will more provoke the Majesty of God to punish you than the sin of slighting this great salvation. Bring forth these murderers, saith the Lord (of the slights of this invitation), and slay them before me. I entreat you to inquire in your own hearts what you will answer when you are reprov'd for slighting it. Old men, will you ask your own hearts what you will answer to Christ when he shall propose that question to you, "Why slighted you the great salvation?" Old women, what will you answer when he shall say to you, "Why slighted you the great salvation?" Young men and young women, inquire in your own hearts, what you will answer when Christ shall say to you, "Why slighted ye the great salvation?" Can you imagine any answer to that question? O dreadful shall that wrath of God be, that shall be executed upon the slights of this great salvation!
4. Fourthly, I would say this unto you, that Heaven is waiting to hear what exhortation the offer of this great salvation doth get among you. Here is the great salvation, here is the offer of it, and

here is the commendation of it; what say you to it? Is it not an excellent salvation? Is it not a free salvation? Is it not a great salvation? Is it not an eternal salvation? Why then do you not welcome it? Can any of you say anything to the discommendation of it? I know you cannot; Yea, I dare say, your own hearts are admiring it as most excellent; and therefore, O will you accept it? Alas, shall there be none here who will be found accepters of this great salvation, so freely offered today!

5. Fifthly, I would say this to you, let all the Angels praise him who is the author of this great salvation. All the Saints round about the throne praise him who is the author of this great salvation. All those who are expectants of heaven, praise him who is the author of this great salvation. All you to whom this offer is made, praise him who is the author of this great salvation. O heaven praise him who is the author of this great salvation, O all you fowls of the air, praise him who is the author of this great salvation. O fire, hail, snow, vapours, stormy winds, and tempests, praise him who is the author of this great salvation. All the tribes of the earth, praise him who is the author of this great salvation; our own soul praise him who is the author of this great salvation, and all that is within us, bless him who is the author of this great salvation. O who would not praise him, who is the author of this great salvation? Are there any here that will refuse to commend him? O think upon him, and let not this be a day of slighting him. Now where are your hearts at this time? I will tell you where many of your hearts are; they are thinking upon the World: But I am sure there are not many of them thinking upon this great salvation. Now what resolution have you to go away with today? Oh, have you no resolution beyond what you had when you came hither today; Are there any here who have this resolution, "To whom shall we go, but to

him who is the author of this great salvation, who alone hath the Words of eternal life?" Even the Lord breathe it upon you. Or is this your resolution, that through Christ's strength (forsake him who will) you will never forsake him? Or have you this resolution? That you will esteem more highly of this great salvation than ever you did? O that the Lord would keep these in the imaginations of the thoughts of your hearts for ever. But as for you who have no resolutions to embrace this great salvation, O wherewith shall I commend it unto you? Do not your own necessities commend it? But if nothing can persuade you to come away and embrace it, then this place shall be a heap of witnesses against you? for it hath heard all the words of the law which he hath spoken unto you, John 24.

Oh, cast your eyes upon these pillars of the house and stones in the walls. I take them as so many witnesses, that they may speak and testify against you in the great day of the Lord, if you neglect this great salvation today. Therefore as you go away, be thinking upon it, and whether or not you intend to embrace it now while you may have it; "This day I have set life and death before you: I have set before you both the great salvation and the great damnation; And O that you had understanding in all these things, that you being wise might be provoked at last to embrace this great salvation," the which we do yet again entreat you to think upon. Is not heaven looking upon you at this time, to see what you will do with this great offer of salvation, which I have this day from the Lord presented unto you? Now to him that can persuade you to embrace this great salvation, this gospel redemption, this blessed mystery, into which the Angels desire to pry, to him, who can bring you back from the pit, and can enlighten you with the light of the living: To him, who hath the keys of your prison, Who can open, and none can shut, and can shut, and none can open: To him, Who hath all power in Heaven and in Earth

communicated, to him who can deliver you from the power of the Grave, and can set you free from all your enemies, we desire to give praise, Amen.

## **SERMON II.**

Heb. 2. 3. How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?

There are two great and most ordinary complaints in these days. 1. There are many who complain that their estates and persons are in bondage, and that they are sold for slaves to the hands of strangers: But O that we could also turn over the complaint to this, that our souls are in bondage, and that we are yet in the gall of bitterness, and in the bond of iniquity, that so we might be provoked to long for the great salvation that is in our offer! 2. There are many complaining (and not without much cause) that there is now such a toleration of errors: But O wilt thou complain also of this, that within thy heart there is a toleration of lusts; is there not an act of toleration concluded in thy breast, that the devil and all his company may reign in thee at pleasure. Oh, have ye not need of great salvation? Shall I tell you that Christ is courting you to embrace it, and that he putteth on all his most glorious robes, and manifesteth himself unto you, as a suitor making an offer of himself and of his great salvation! O tell me, have ye seen him? Or do you think to see him this day? What robes hath he on? There are five glorious robes wherewith he clothes himself when he condescendeth to manifest himself to his people.

First, He cometh to his own with the garments of salvation, according to that word, Zach. 9. verse 9. "Rejoice, O daughter of Zion greatly, shout O daughter of Jerusalem; for behold thy King cometh unto thee, he is just and having salvation." Ay, your King is come here today, and will ye not fall in love with him when he is clothed with the garments of salvation? Can ye ever have a more conquering sight of Christ than when he is clothed with such an excellent robe and offering you salvation?

Secondly, He appeareth to his own sometimes in garments dyed in blood, according to that word, Isa. 63. verse 1. 2. "Who is this that cometh up from Edom with dyed garments in blood, as one that treadeth the Wine Fat!" And now I say to you that will not look to Christ when he appears in the garments of salvation, have ye a heart to refuse him that hath fought such a combat for you, who hath trodden the wine press alone, and hath stained all his garments with the blood of thy enemies? Or is there anyone here who dare refuse his salvation when they see how he treads his enemies in anger and tramples them in his fury, and thus sprinkles their blood upon his garments? O tremble at this sight and seek quarter from him in time, or he shall dye his garments with the blood of thy mortal soul.

Thirdly, Christ appeareth unto his own, being clothed with these humble robes of condescension, when he came in the similitude of sinful flesh. O what a sight was that, to behold the Prince of Heaven clothed with our nature? What a sight was that to behold him that was clothed with light as with a garment; to be clothed with our infirmities, yet he condescended to clothe himself thus, that we might have access unto him, and be partakers of his gifts: O can we refuse him when love hath thus pressed him to put on the beggar's weed, that he might say to worms, "You are my brethren, and my sisters!"

Fourthly, Christ sometimes manifesteth himself being clothed with the garments of beauty and ravishing majesty; such was the sight that the Spouse got of Christ, Song 2. verse 3. "As the apple-tree among the trees of the wood, so is my beloved among the sons;" and Song 5. when she saw him white and ruddy, and the Standard-bearer of ten thousand; And such was that joyful sight of him, when his garment was as the light, and white as the snow, which he had at the transfiguration, when these glorified ones did come [as it were] Ambassadors from that higher house to make him a visit.

And fifthly, Christ he sometimes appeareth to his own in robes of dreadful majesty, and terrible highness and loftiness, when the soul, upon the first sight of him, remains dead, and there remains no more life in them; such was the sight Daniel got in his tenth Chapter, and such was the sight that John got of Christ, Revel. 1. verse 17. And I would ask of all that are here, what a sight have ye gotten of Christ today? In which of all these robes have ye seen him? It is true, we are not to look for the extraordinary sights of him; but yet if ever thou hast seen him in any of his wooing robes, sure he hath appeared matchless; and how then shall ye refuse him?

But now to come to the words I was speaking unto you of; The first thing in the words, to wit, That there are many who live under the offer of this great salvation that do slight it, and do not embrace it: And now I shall only add a few things further unto you. 1. Let me propose a few considerations to persuade you to embrace this great salvation: God forbid we go away before we embrace this gospel salvation: and therefore I charge you in his name, go not away before ye embrace it. And to press it home upon you, there are these eight or nine properties of this great salvation that is offered unto you this day.

And first, it is a free salvation; you have no more ado but to put forth your hand and take it. O come and take it! Christ has fought for this salvation, and there is no more required of you but to come and reap the fruits of his victory; whoever will, let him come; there is nothing that should move you to stay away: O captives, bond-slaves to Satan, O prisoners of hope! Will you come and partake of the great salvation? What holds you from coming away and partaking of it? It is freely offered unto you: Ay, believe it, Christ requires no more of you, but that you should come and take it out of his hand; if we consent to obey, the bargain is ended; you shall eat the good of the land, Isa. 1.

Secondly, This great salvation is a complete salvation that is offered unto you today; this is clear, Luke 1. verse 71. "That we might be saved from our enemies, and from the hands of all that hate us." There is not any enemy that is in your way, but if you will come and partake of the great salvation, you may have victory over it; so complete a salvation is it that is in your offer this day. O shall we pass away and not embrace it! O shall our cursed hearts undervalue this complete salvation that is come to your door? Believe it, salvation is near unto you, joy will take it.

Thirdly, It is a wonderful salvation; it is such a salvation as the Angels desire to pry into it, and it is such a salvation, that all the Prophets desired to pry into it: It is almost six thousand years since all the Angels in Heaven fell into a sea of wonder at this great salvation. It is almost six thousand years since Abel fell into a sea of wonder at this great salvation? And what think you is his exercise this day? He is even wondering at this great salvation. Would you ask all the Angels in Heaven, would they not all say, O embrace the great salvation! Would you ask all the Saints that are above, would they not advise you to embrace the great salvation? Should you ask Adam,



would he not say, O embrace this great salvation? Could you ask Abel, would he not say, O embrace the great salvation? And would not all the Patriarchs say unto you, O embrace the great salvation? And do not all that have tasted of the sweetness of it, cry out unto you, Come and embrace the great salvation.

The fourth property of this salvation is, that it was bought at an exceedingly dear rate, it is a dear salvation, Would you know the difference between Christ's coming to this salvation, and your coming to it? it is this: Christ was forced to travel through all the Armies of the Justice of God. He was forced to drink of the cup of the wrath of God before he could come to purchase this great salvation; and now what is required of you to obtain this? we may say no more, but put out your hands and take it. Will you look to the price that was laid down for this salvation? there is not a wound in the body of Christ, but it says, This is a dear salvation: There is not a reproach Christ met with, but it says, O is not this a great salvation! there is not a necessity that he was put into, but it says, is not this a great and dear salvation! O Sirs, will you not come and take this great salvation, this dear salvation? What must I give for it, say you? I say, you must give nothing for it; come and take it without money and without price; It was dear to Christ, but it shall be cheap unto you. O, is it not cheap unto you! I assure, if you will come to the market to buy the great salvation, there is none of you that needs to stand for the price of it. O come and take it, and have it, and there shall be no more pricing.

Fifthly, It is an everlasting salvation, that you shall enjoy the fruits of throughout eternity, as is clear Heb. 9. 13. "He became the author of eternal redemption unto us;" it is a salvation that the Devil can never be able to take out of your hand; if you take it, you shall never be

robbed of it again. O come and partake of this great salvation, whereby the gates of hell shall never prevail against you.

Sixthly, It is a noble and honourable Salvation; it is not to be taken out of one slavery to another, but it is to be taken out of prison that we may reign, Luke 1. 71. compared with verse. 74. it is, "That we being saved may serve him without fear in holiness and righteousness all the days of our life." I say, Come, come, and partake of this great salvation, that your glory may be increased, and that you may be exalted above the Kings of the earth.

Seventhly, it is a most advantageous salvation: What are the advantages of any salvation that are not to be found in this? Is there not peace to be found through this salvation? Is there not liberty to be found through this salvation? Is there not eternal enjoyment of God to be found through this salvation? Yea, all salvations are in this one salvation.

Lastly, it is a royal salvation, for it comes to us from and through the Son of God: Christ is the author of it, and we conceive Christ may be said to be the author of this salvation, in these respects. 1. He is the meritorious cause that did procure it, it was the price of his blood that was laid down to purchase this great salvation. 2. He is the fountain from whence it flows, according to that word which we have cited, Heb. 5. 9. "He became the author of eternal salvation." 3. He is the person that fits our spirits for the partaking of it, and it is he that removes mountains out of the way, that we may have fair access unto the great salvation. 4. It is he that must persuade our hearts to embrace and to take hold of it; He stands without, and cries to the heart to embrace this great salvation: and he stands within, making the heart cry out, Content, I will embrace the great salvation. He is indeed the person that commends and points forth this great

salvation to us, he is the noble Minister of it; it began first to be preached by him.

Now, is there any of you that have fallen in love with the great salvation, that you may try yourselves? I shall give you some evidences of the persons that are near to this great salvation. 1. Has your estimation of the great salvation increased, beyond what it was in the morning when you came hither? Is your estimation of the great gospel salvation a foot higher than it was in the morning? I say unto you, you are not far from the great salvation, come away. 2. Has your desire for the great salvation increased, beyond what it was in the morning? Have you stronger desires for the great salvation than before you came here? That is evidence you are not free from it. 3. Is your sense of the necessity of the great salvation greater than it was? Do you think you have more need of the great salvation than ever before? And is your opinion and thoughts of saving yourself less than before you came here? Are you forced to cry out, "None but Christ can save me"? I say you are not far from the great salvation; will you come away! O that you would once seal this conclusion with much heart-persuasion, I am undone without Christ, I am undone without Christ, who is the Author of this great salvation: Are there any of you that are sensible that you are in the fetters of sin, and in the bonds of iniquity? Are you brought to the conviction of this, that you are yet in the gall of bitterness? I say if you are brought to this length, to be sensible of your bonds, and are crying out, "O Redeemer, hasten and come away," I say, if you are sensible of your bonds and imprisonment, and crying out, "O thou that wast anointed from eternity to proclaim liberty to the captives, and the opening of the prison to them that are bound; O hasten and come away and redeem me, even poor me; sinking, sinning, perishing, self-destroying me," you are not far from the great salvation. 4. Are you a person who begins to weep because you have been so long a stranger to Christ

and the great salvation? Old men that are here, how long have you been strangers to the great salvation, and to the Author of it? Now will you shed one tear for your estrangement? and cry out, "Woe is me that Christ and I have been so long asunder?" I say, if you have come that length, you are not far from the great salvation; come away: O pity yourselves, make haste, make haste, and come away.

But now in the third place, let me give you some evidences by which you may know more clearly whether or not you have embraced this great salvation, that you may know yourselves, and that you walk not down to your grave with a lie in your right hand.

The first evidence of a person who has embraced the great salvation is that he will have a high esteem of the Saviour and Author of the great salvation: Have you a matchless esteem of matchless Christ, the Saviour of the world? That is a speaking evidence that you are a partaker of the great salvation: Have you come to this point where you cry out, "None but Christ, none but Christ!" It is a speaking evidence that you have come to be a partaker of the great salvation when you can cry out that word, Exod. 15. 2. "The Lord is my strength and my song, he alone is become my salvation." If Christ has become your salvation, then it is likely he has become your song. I would ask this of you: Have you ever come to the point where you dared not venture to praise Christ alone but were forced to call in all the creatures and say, "O magnify the Lord with me"? O, that is evidence that you have embraced his salvation.

Secondly, those who have embraced the great salvation will study to maintain and keep their grasp of it; they would study to hold fast so precious a jewel; this is emphasised in Gal. 5. 1. "Stand fast in the liberty wherewith Christ hath made us free." Yes, they will strive and endeavour to do it, as is also emphasised in that same verse. I say, if

you have been made a partaker of the Gospel of salvation, you will strive to keep yourself from the power of those things that once triumphed over you.

Thirdly, a person who is a partaker of the great salvation will have a high esteem of this mercy and salvation; so when Paul speaks of it here, he cannot help but put some note of excellence to it, calling it the great salvation. Therefore, I say, if you have embraced the great salvation, you will have such a high esteem of it that not to be so subjected to it as you should, or to be in subjection to the power of your lusts in any measure, will be your burden and affliction; the person will be sorry when he is brought forth from the house of his bondage unto the Red Sea; he will be sorry that when he should have songs of triumph over his idols put in his mouth, they should sing songs of triumph over him.

Fourthly, a person who has embraced the great salvation will be longing sometimes for the day when this salvation shall be complete, when he shall sing that song with that numerous multitude which cannot be numbered, Revel. 7. 9. O, what a day shall it be when you shall begin to sing that song! After this (says he), I beheld, and lo, a great multitude of all people which no man could number, of all people, nations, and languages, stood before the Throne, and before the Lamb, clothed with white robes, and palms in their hands, and they cried; and how did they cry? They cried with a loud voice. They would not mutter the song, nor sing silently; but cried with a loud voice: And what did they cry? They cried with a loud voice, "Salvation unto our God who sits upon the Throne, and to the Lamb." I would only ask of you who are partakers of the great salvation, what songs shall be put into your mouth when the waters of Jordan shall divide themselves, and the ransomed of the Lord must pass through! When you shall sing that song Psal. 115. 1. "Not

unto us, not unto us, but unto you belongs the glory of our salvation." O, what a day shall that be when that excellent song shall be put into your mouth! Yes, what a day shall it be when you shall be clothed with those excellent garments that are mentioned in Isa. 6. 10. "For he has clothed you with the garments of Salvation; and he has covered you with the robe of righteousness." O, what robes are these? Did you ever see such excellent robes as these must be? I think we will misrecognize ourselves; O, do you not think we will misrecognize ourselves when we shall put on those excellent robes! Now, therefore, is the bargain closed, or will you go away before you take this great salvation? Dare you go out at these doors and neglect the great salvation? I would ask this of you, think you it will not be most sad that Christ should tell this in Heaven of you tonight, "I was preached to a pack of stones, and none of them would love me!" Will you not fear that this report shall be carried back to Heaven of you? For what report can Christ carry back but this? Now is the cord of this great salvation let down unto you; is there none of you that will take a grip of it! Will you flounder after it? Will you make this a rejoicing day in heaven, that is a fasting day unto you? And the way to make it so is to embrace the great salvation. Now what say you to it, old men? Let me speak to you and ask your thoughts of the great salvation; Gray Hairs should be a crown of glory if it is found in the way of righteousness; old men, speak your minds, that young men may not have your bad example: What say you of this salvation? Is it not a most glorious salvation? Is it not a most excellent salvation that is in your offer? I entreat you to speak your minds, tell Christ you are content to take the great salvation; otherwise, whoever he be that will not partake of this gospel salvation, I, in the name and authority of Christ our Master, denounce eternal and irrevocable war against him; put on your harness, you shall not boast when you put it off again; the wrath and fury of God shall come upon you to the uttermost if you embrace not this great salvation: Other wars are but

for a time; the greatest Captains that ever the earth did carry, are now laid down in the sides of the Pit, and their swords broken under their head. Armies of ten hundred thousand, a hundred years' time have laid them all in their graves and ended all their contests; but there is no discharge of this war that shall be concluded between Christ and you: it shall become an eternal and most terrible war, which shall be but beginning when time is ended. Now peace or war, which of them will you choose? Dare you send a charge to Christ and say you will defy him? I am afraid there will be two things that many of us shall report today. First, I am afraid there will be many that will give Pharaoh's report to the offer of the great salvation; and say, "Who is the Lord, that I should obey him?" I tell you who he is, He is glorious in holiness, fearful in praises, doing wonders. O embrace him before he goes hence, and give not Pharaoh's report, lest you be drowned in the Sea of his wrath, whence there shall be no recovery. Secondly, I fear there will be many here today that will give Demas's report to this precious offer: "I will go and forsake Christ, and embrace this present world." O bad exchange! Cursed be he that shall make it! Will you be of Demas's humour? I fear there have been many of that humour for a long time; but I entreat you once be wise before you die. I confess that proverb, "Old fools are twice fools." I think old men who will not embrace the great salvation, I think you are triple fools. What are you waiting for? Is there anything that can afford you any satisfaction but this great salvation? Now are you convinced, old men, that Christ is waiting for your answer, I entreat you before you go hence, speak your minds, what you think of the great salvation: is it not a lovely salvation? Is it not lovely now? What say you to it? I am to go away, and the offer is to be taken up at this time, and it is hard to say if ever you shall have an offer again. I would only say this to you, and be sure of it; though I should never be a partaker of this great salvation, yet I shall be a witness against you that are not partakers of it. I tell and declare unto you, I shall be a

witness against you, if you embrace not the great salvation; Now, old men, are you persuaded to embrace it? Let me entreat you by the beauty of Christ, come and partake of the great salvation, you who are travelling upon the borders of eternity: Now if you will give no more, give this, will you go home and think upon it? I shall not be uncharitable, nor enter to judge your thoughts. I fear there shall be many declared and found guilty amongst us, that we have declared unto heaven we will not embrace the great salvation, but have trodden the blood of the Son of God underfoot. Now I entreat you, everyone, ask yourselves if you are the persons that will presume in your hearts to do so. Now I shall leave it with you, let it not be a witness against you: I shall leave it with this; O come away, old men, young men, old women, and maids; come and embrace this precious gospel salvation. You may say, you bid us come; but we cannot come: I desire no more of you, but to come with this; Lord I am content to come, but I cannot come: Come once to that: for if once you be content to receive it, it will not be long before you be able to receive it. Now shall Christ depart, and will none of you say you are content to take him, will you charge your own consciences with this; are I content to take Christ and the great salvation; O blest, blest, blest be he that is the author of this great salvation, and blest be he that gets any of the ends of the cord of the great salvation, that we sink not under the wrath and fury of the Lord! Come and embrace this great salvation; and again I say, come and embrace it; for what can you have if you want it; and what can you want if you have it; I shall say no more, but close with that word, Isa. 62. verse. 21. "Behold, the Lord has proclaimed to the ends of the World, to those that are far off: What has he proclaimed, Say you to the Daughter of Zion, Behold your salvation comes, behold it comes!" I say to you that are the ends of the World, Salvation is brought near to you, Stout-Hearted and far from Righteousness, the great salvation is brought near to you, and will you send it away! Oh, consider what you are



doing. And to him that can persuade you to embrace the great salvation, we desire to give praise.

FINIS.

-----

## **MONERGISM BOOKS**

The Great Salvation Offered and Tendered, by Andrew Gray.  
Copyright © 2023

All rights reserved under International and Pan-American Copyright Conventions. By payment of the required fees, you have been granted the non-exclusive, non-transferable right to access and read the text of this e-book on-screen. No part of this text may be reproduced, transmitted, downloaded, decompiled, reverse engineered, or stored in or introduced into any information storage and retrieval system, in any form or by any means, whether electronic or mechanical, now known or hereinafter invented, without the express written permission of Monergism Books.

ePub, .mobi & .pdf Editions September 2023. Requests for information should be addressed to: Monergism Books, PO Box 491, West Linn Or 97068