

The SERPENT's beguiling EVE

**explained, considered, and
applied to all under Temptation.**

by

**George
Whitefield**

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Temptation.*

A

SERMON

Preached at BLACKHEATH, NEWINGTON, &C.

BY

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GENESIS iii. 15.

And I will put Enmity between thee and the Woman, between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel.

WHO can sufficiently admire the Love and Condescension of the blessed Jesus, in bellowing so many and such various Kindnesses upon Man, upon rebellious Man, Man, who offended against so kind a Benefactor; yet, notwithstanding his Offences, was freely pardoned, and received into Favour, not by any Thing that Man himself could do, or did do, but meerly for the Sake of what was done by the blessed Jesus, who is God blessed forever; it was his Death that satisfied the Divine Justice; he underwent the shameful, painful and ignominious Death of the Cross for Sinners; for such guilty Sinners as you and I; and, therefore, my Brethren, this should elicit our Love to so dear a Redeemer, who has done so much for such ill deserving Creatures as you and I are: We have much offended this Jesus, we have grievously offend-

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ed his Spirit; and, therefore, my dear Brethren, we ought to admire the free and rich Love of our Jesus who has wrought our Salvation for all those who come unto him by Faith; and, therefore, let this be an Encouragement for you to come unto this Saviour; this should make us mindful of him; but alas, we are too apt to forget all his Favours to us.

When we consider how great the Difference is now, to what it was when we first came from the Hands of our Creator; then we were pure and upright, but we did not long continue in this happy State; for *Adam*, who was our fœderal Father, broke the Commands of God, he sinned and fell, and we have sinned and fell in him, and we were unable to help

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ourselves, and must have perished to all Eternity, had it not been for the Love of a Redeemer, who was willing to undergo all the Punishments due to Man: He, I say, my dear Brethren, was willing to die for the Unjust, that he might bring us to God: And therefore, he was hated and despised; he was a Man of Sorrows and acquainted with Grief: The Chastisement of our Peace was upon him, and by his Stripes we are healed; it was all owing to his free Love and Grace that we were delivered, my Brethren, from going down into that Pit which was prepared for
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the Devil and his Angels, there to have lain forever and ever, without any Relief or Pity whatsoever.

And tho' this would have been far less than we have deserved, yet, the Mercy of the Lord Jesus Christ, my Brethren, was very great for poor Sinners, that he was willing to be offered up on their Accounts, and in their Stead: We had sinned, and, therefore, we must have died; but Christ, to save us from the Wrath to come, was willing to be offered up, as I already said, meerly for fallen Creatures: And who can then be forgetful, who can be unmindful of so dear a Redeemer? How can we bear to hearken unto any one Thing which is contrary to the Command of God? O do not, my Brethren, give Ear unto the Charmer which would lead you to Sin, tho' it charms never so wisely? No, but hearken unto the Charms of the Lord Jesus, that charms more wisely than all the Charms of this World; for what will attend the one will not attend the other; one will be eternal Life, and the other will be eternal Death: Which do you choose? Which is it you are in earnest after? Will you eat the forbidden Fruit? Will you break the Commands of God, or, will you not? Are you resolved to persist in your Rebellion against God? Indeed, my dear Brethren, if you do, you cannot ex-

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pect to find him your Friend. Do not let your Friends, your carnal Friends and Relations, persuade you to run into the same Excess of Riot with them; do not hearken do not give Ear to them; No, attend upon them not, but leave all your Pleasures, your sinful, earthly, devilish Pleasures for the Sake of an Interest in Christ; all Interest with him, and in him, is worth more than the whole world.

And, therefore, do not lose Heaven and Happiness, God and Christ, the Conversation and Company of Saints and Angels, for the Sake of satisfying your poor, empty, flashy and unsatisfied Appetites. *Adam* lost Paradise for an Apple, for a small Thing; And will you, my Brethren, lose Heaven for a Playhouse? for Cards, or any of the sinful Diversions of the Age? God forbid! what Excuse will you, my Brethren, make at the great Day, if you neglect this great Salvation, which your precious and immortal Souls depend upon your Care and Consideration of now? Then do not, O do not, my dear Brethren, neglect it; let not the Things of this Life be a Means of making you forget your immortal Souls.

Tho' if you are in earnest after the Salvation of that precious and immortal Soul, the world will hate and despise you: There is and ever will be an Enmity between the Seed

of

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of the Serpent, and the Seed of the Woman. Carnal Friends, and Spiritual ones, earthly and heavenly Relations, Nature and Grace; the House of God, and a Playhouse will never be reconciled, there will be an Enmity forever; for they are, indeed, my dear Brethren, they are quite Opposites; the old Man and the new Man can never be brought to agree together: Jesus Christ's Seed, and the World's Seed will hate one another; there must and will be a War between the People of the World, and the People of God: The World, my Brethren, will hate you, unless you are of it; the world only loves its own, and if you live after the World, you will have its Smiles, and no Reproaches nor Persecutions will then be raised against you; No, it will love you, because you are of it; but, my Brethren, if once you begin to set your Facts *Zion*-wards, if once you are inquiring after Jesus, if once you profess to be a Candidate for Heaven, and live like one, who is in earnest, then, my Brethren, you will no more be esteemed unless it be for an Enthusiast, or a Madman. O hear then what a dreadful Sentence is pronounced against all who love the World more than Christ, *Those who deny him before Men he will deny them before his Father which is in Heaven: Methinks this should make the Arians tremble to consider, that now he is denying*

Christ

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Christ, so the Time is coming when Jesus will deny them.

Then, what is the Enmity of the World to that of the Lord Jesus Christ? Then, let us not regard, my Brethren, the former, so we are but preserved from the latter. There will be an Enmity between God and *Mammon*, between Christ and *Belial*, as you heard in the Text.

And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise its Heel.

Here, my Brethren, you see there is to be a War between these two; a War which the great God will make: Jesus Christ's Seed and the Serpent's will never live together in Concord; there will be no Love, there can be none between a World full of Sin, and a Heart full of Love to God.

There shall be an Enmity between thy Seed and her Seed; there shall be no Agreement between Satan, and a Child of God: Satan may bruise his Heel, but in the End he shall have his own Head bruised; the Believer shall come off Conqueror, not in his own Strength; No, it must be in the Strength of another, and that is, the Lord Jesus Christ: his Strength is sufficient for all true Christians weakness; and when once Jesus Christ makes

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makes himself a Believer's, he will be his forever once in Christ and always his. As long as a Christian lives there will be this Enmity between the two Natures, Grace and Nature, Sin and Righteousness; Holiness and Unholiness can never dwell together; and tho' we may be holy, yet, we must expect to be despised in the World; Satan will bruise our Heel: Now is the Time we must expect he will rage horribly; he will not let his Kingdom be stormed without giving Battle, he will endeavour, my dear Brethren, to put you to Flight.

But do not fear, my Brethren, stand your Ground, do not fly; let Satan and his Agents do their worst; let the Devil and the Beast do their worst; if you dare maintain the Fight you shall bruise their Heads. What tho' they thrust you out of their Synagogues; what tho' they hate and despise you, my dear Brethren, they despised your great Master before you: And the Time will come, it will assuredly come, when they think they are doing God good Service to kill you. O do not fear, my dear Brethren; shew yourselves like Men, like Christians; and then let Men and Devils do their worst, you shall be a Conqueror, thro' the Riches of the free Grace of God. Men may hate you: What Hurt does that and their pointing at you do? Of what Sig

nification

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nification is their crying, *Here comes more of his Followers?* They hate you only because you will not run into the same Excess of Riot with themselves: If you will frequent Taverns and Alehouses, Playhouses, and Balls; if you will run with them into the same Excess of Riot, then they will be pleased with you, then they will not think you are ruining your Families, or going to be methodically mad: No, my Brethren, you may do what you will so you will not be religious; but the very Thoughts of your serving the Lord Jesus Christ with your Bodies, and your Spirits, which are his, is a sufficient Cause, in the World's Opinion, for them to hate you.

You may observe, that there Words are Part of the Sentence which was pronounced against the Serpent for its tempting *Eve* to break the Command of God, as we shall see more particularly, by considering this Story from the Beginning.

Verse 1. *Now the Serpent was more subtle than any Beast of the Field, which the Lord God had made; and God said unto the Woman, Ye shall not eat of every Tree in the Garden.*

Here, my Brethren, ye may see that the Serpent was the most subtlest Creature; and, therefore, the Devil chose him as the most proper Creature to execute this dreadful Thing of deceiving Man, and making him lose the

Favour

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Favour of God. He begun, my Brethren, by Way of a Parley, well knowing that if he could but obtain that, he had half obtained a Victory: And his Subtilty appeared in beginning with the weaker Vessel, with the Woman, when she was absent from her Husband. He began by asking her a Question, to take off her Regard for the Value and Honour of God. *Hath God said so, that ye shall not eat, &c. Hath he, who hath thus made all these Things for your Use, hath he forbid you eating of all? Hath he not left you at Freedom to eat of every Tree in this Garden of Eden? Sure he that is God, he that has been so good to place you in so beautiful a Place, and yet, not allow you the Liberty of eating thereof; this is not like what he himself appeared to be to you.*

And thus, my dear Brethren, Satan takes the same Method now; he endeavours to make you have low and dishonourable Thoughts of the Lord Jesus Christ; and he uses his utmost Endeavour for to occasion you

to commit Sin; he does all he can to make you unmindful of him: You may go to a Playhouse, or to a Ball, or any Thing, rather than to Jesus: You may go where you will and the Devil will not molest you, so you do not go to Jesus Christ. O do not let him persuade you, by his Flatteries, by his Allurements, by his Threats, to keep from Jesus: Do not enter

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into

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into a Parley with him: Do not give him an Opportunity to converse with you by his Temptations; No, resist him, resist him, my dear Brethren, and then he will fly from you; he will not fight you if you make Prayer your Weapon. O pray unto Jesus Christ for Strength to overcome this subtle Enemy of your Souls, who is lying in wait to destroy you; and if he can but gain his End, then will he triumph over you.

Verse 2, 3, And the Woman said unto the Serpent, *We may eat of the Fruit of the Trees of the Garden: But of the Fruit of the Tree which is in the Midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

Here we may see, my Brethren, how very much to blame the Woman was; how faulty she was in what she said unto the Serpent. She did not as she ought to have done, gone directly to her Husband; No, she was willing to satisfy her sinful Curiosity, and her Curiosity was the Occasion of her Ruin. No doubt but that she might be struck with the Novelty of the Thing, of hearing the Serpent speak; and was willing to hear what he had farther to say; and, therefore, she answers, by telling him, *That they may eat of*

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the Fruit of the Trees of the Garden; but then there was one which they must neither eat of nor touch, lest they should die.

She should have told him, if she had a Mind to have been faithful, *That God had strictly commanded them, that they should not eat thereof, for that very Day they should surely die:* But she makes a doubtful Case of it, *lest ye die.* Here she does not deal fairly; she does not tell the direct Truth: And now, my dear Brethren, let us make an Application of this to ourselves. Are not we apt to flatter ourselves that the Truths of God, in

his Word, of punishing those who depart from him, is not true, but that God will not be so strict to punish Sinners forever, for disobeying him?

Thus the Drunkard thinks he can drink to Excess, he can drink his Wine in Bowls; he can go on to please his sensual Appetite; and at the same Time think, that God will never call him to an Account for all his Excesses; he does not believe that ever God will give him the Cup, with the Dregs of his Wrath, to drink after all past Pleasure, which he has been so fond of.

The Swearer thinks, he shall never be called to an Account for his Oaths and ungodly Speeches, that all the Woes pronounced against those Wretches, who are despising their

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Maker,

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Maker, and putting their Saviour to an open Shame, thus they do not believe all his Threats pronounced against them.

The *Arians*, *Socinians*, the polite *Infidels* and *Pharisees* of the Age, flatter themselves, that the Word of God is not true; for they are more ready to believe their own wild, unscriptural and irreligious Fancies, than the written Word of God.

The Ministers, if they would be faithful, should shew People their own evil Hearts, and that the only Way to be recovered from that State, wherein we was involv'd, by *Adam's* Sin, and that we lie obnoxious to the Wrath of God, they should shew Sinners the Way to a Saviour; and tell them, that without an Interest in him, you are lost forever: You must be regenerated; you must be born again; you must put off the old Man, with his Deeds, and put on the new Man, Christ Jesus: And unless Ministers tell you, my Brethren, these Things they are unfaithful to you, and to their Master, whose Servants they pretend to be.

It is not their preaching up Morality: It is not your practising that alone, that is sufficient for your Salvation; No, you may observe the golden Rule, as it is called, my Brethren, *Do unto every Man as you would they should do unto you*. You may lead honest,

civil,

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civil, decent Lives, and be, in the World's Account, mighty good Christians, and yet your Natures may not be changed; you may not have an Interest in Christ, and be born again. I say this must be done; and, indeed, my dear Brethren, I speak the Truth, in Christ, I lie not, I would

not, I dare not deceive you: And if, my Brethren, God was to summon me immediately to his Bar, I dare appear in the Vindication of that Doctrine, which I have, from Time to Time, preached unto you.

And howsoever the World may despise me and my Ministry; however they may look on me, as a Babblers, an Enthusiast, or a Madman, yet, if I am but made an Instrument of bringing some of you to Jesus Christ; if I am but an Instrument, I say, of making you fly unto Jesus, I will rejoice, yea, and I will rejoice.

I trust, my Brethren, I preach unto you only for the Glory of my Redeemer: It is his Doctrine I preach; It is the Doctrine of this blessed Jesus, which I declare unto you: It is Love to him, and Love to your Souls, for which I thus expose myself to the ill Treatment of all my Letter-learned Brethren. They may hate me, and despise my Youth as much as they please; I could readily and joy-

fully

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fully go to Prison, or to Death, for the Sake of any of your Souls.

Your Souls, my dear Brethren, are of infinite Concern; they must be happy, or miserable to all Eternity: Then do not deceive yourselves; God is not to be mocked. Go to Jesus Christ, as poor lost Sinners: Let not the Devil keep you back from closing with this Jesus: Do not, as *Eve* did, parley with him: Do not stand to satisfy your Curiosity, but do as Christ did, when he says, *Get thee behind me, Satan*. So bid him be gone, hearken not unto him, lest it prove fatal unto you.

Now let us see what the Serpent said by way of Reply.

And the Serpent said unto the Woman, *Ye shall not surely die: For God doth know, that in the Day ye eat thereof, that your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil.*

Here observe, my dear Brethren, what a direct Lie Satan gives unto *Eve* of God. God says, *Ye shall surely die*. Satan says, *You shall not surely die*: And he gives what many call a Reason, why this Command was given by God unto them; and that is, *In that Day you will be wise and knowing as himself: you will be as Gods, knowing Good and Evil*:

You

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You will be able to distinguish between Good and Evil. Thus Satan is giving the Lie to the Almighty God; and he is doing the same to this Time. Does he not now, my Brethren, endeavour to keep you from coming to Jesus, by telling you there is no Occasion for this, or that Strictness in Religion? But you may go to a Play, or a Ball, and be no Ways inconsistent with a Christian; that you may go to Church on *Sundays*, and take your Recreation afterwards, as you was lately told by one of your Letter-learned Preachers, whose Sermons are lately published; but tho' the Devil, or any of his Emissaries tells you to the contrary, do not believe them, for it is contrary to the Word of God: Do not, O do not let the Devil deceive you; for, indeed, indeed, my dear Brethren, you must have an Interest in Christ, or you are lost forever.

And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise, she took of the Fruit thereof, and did eat, and gave also to her Husband, and he did eat.

When the Woman saw that the Tree was good for Food (no doubt but he tasted of it before her, to encourage her to eat thereof,) that was the first Inducement to her eating thereof; so the next was its being pleasant

to

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to the Eyes, a Fruit which was very pleasant to behold, *Then she took of the Fruit of the Tree, and did eat, and she gave also to her Husband and he did eat:* Thus she could not be contented to bring herself into Guilt, but she must involve another likewise: And thus it is, my dear Brethren, the same now; one Sinner is striving to make another guilty of the same: Thus Sinners now, my Brethren, cannot be contented to lose their own Souls, but they must endeavour to make others lose theirs also: And how much is this like, my Brethren, the Temper of the Devil? How much is this like unto the Temper of the Evil One? I say, my Brethren, this is contrary to the Temper of the blessed Jesus.

The Woman saw that the Fruit was pleasant; Pleasure is a Bait which catches many a Soul; it has already been the Ruin of Thousands and of ten Thousands: Therefore, my dear Brethren, shun it as the Mariner does the Rocks; shun it as you love your Souls, as you would be happy forever; so avoid those Pleasures which tend unto your eternal Destruction, which will be the certain Consequence of living in Sin and Pleasure.

And the Eyes of them both were opened, and they knew that they were naked; and they

sewed

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sewed Fig-Leaves together and made themselves Aprons.

Their Eyes were opened, they knew that they were naked; they found that they wanted those Graces which before they enjoy'd; they now loft the Comforts, and Presence of God; they found that they were destitute of the Comforts of his Spirit; that they were naked, as to their Souls; they had no more spiritual Helps and Assistance; No, my Brethren, the Knowledge they had was not like what they expected, or the Devil promised: Alas, they found to their Cost, that all their Help and Comfort was now lost, irrecoverably lost; they had lost the Favour of their Creator, Benefactor, and Friend: He was now their Enemy; now they found, to their Cost, what it was to break the Commands of God: Alas, they had offended him, they had lost his Favour, and his Kindness.

How applicable is this to our ourselves? We are far from God, and by our own Sin and Iniquity, are going farther from him; we have broke his Laws; and against all the Convictions of our own Consciences, we have grievously offended him, and by our Sin are going farther and farther from him; and if we are sensible of this, still, my Brethren, we are apt to continue in our Evil, or to please

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our sinful Curiosity, are running into more and greater Sins, and cannot be at Rest until we have pleased our poor foolish, sensual and sinful Curiosity, tho' to the Hazard of our Souls: Yet we are resolved to persist in our own Ways, let the Consequence thereof be never so detrimental to ourselves: And when we are sensible of our own Unworthiness and confess ourselves to be Sinners, that we are more ready to fly unto the Rags of our own Righteousness and trust to ourselves, or to what we can do; we are willing to have something of our own, and not to be beholden to Christ for his Salvation; No, we think we can save ourselves; we are willing to join our Righteousness and Christ's together, and not let Christ be all in all, which he must do if ever we are saved: Jesus Christ, my Brethren, must cloath you with the white Robe of his Righteousness, or else you are naked, tho' you do not know it, and must

remain so, unless the free Grace of God prevents: Indeed, it is allowing to his Mercy that we are saved at all; but it shews that the Lord is a Lord of Mercy, a gracious God, and willing to pardon all who come unto him: And, therefore, my dear Brethren, let me beseech you to come unto this Jesus, and he will cloath you; you shall not then be naked; No, you shall not then have any Need for Fig-Leaves; no

Need,

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Need, my Brethren, of your own good Actions; for Christ's passive, as well as active Obedience shall be applied to you; and, therefore, my Brethren, this should be an Encouragement for you to come unto him.

And they heard the Voice of the Lord God, walking in the Garden, in the Cool of the Day; and they hid themselves from the Presence of the Lord God amongst the trees of the Garden.

Good God! what a Change is here, that those who were delighted with the Company of the Lord God, now are hiding themselves from his Presence; they lately could not be at rest when the Lord God was absent from them; but now they are afraid of him, and are hiding themselves from him. Thus, my dear Brethren, we may see how deformed and dreadful Sin makes us; how fearful we are of our best Friends: Sin makes all Cowards; we are afraid, and are willing to hide ourselves from the Presence of God, but that is impossible, for he is Omnipresent. Then let me beseech you to have a Regard to your Actions, knowing there is an All-seeing God, who observes all your Actions: Then behave as if in the Presence of God.

Sure if you acted as if you was in his Presence, you could never run into that Excess of

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Riot,

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Riot which now you are so ready to do. O my dear Brethern, consider that the Day is coming when you will be called to appear at the Bar of God: The Lord called unto *Adam*, and said unto him, *Where art thou?* So, my dear Brethren, the Lord will call you to an Account for your Actions.

Sinners stand forth, and how bold and daring soever you now are; how fearful soever you may be of appearing before this Tribunal, you

will be obliged to do it; and then you will call for the Rocks and Mountains to fall upon you, to hide you from the Face of the Lord God: Then you will see him whom your Sins have pierced; Then you will, my dear Brethren, be called to answer for all your Revilings and Mockings against the People of God: Then it will plainly appear who are the Enthusiasts; who has been the Madmen: Then it will be seen which will turn to the best Account, those who have served God, tho' in a Field, or those who have spent their Time in a Playhouse, or in Gaming, or in any of the fashionable and polite Entertainments of the Age: Then we shall see who has been Fools, and who was the fitter for *Bedlam*: Then it will be known whether the World's Fools have not been wise in God's Account.

And

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And how shall we be able to answer when the Lord shall say unto every of you who have here lived a scoffing Life? Where art thou O thou Scoffer, thou who hast despised my People, who have persecuted those who have served the Lord in Sincerity and Truth? depart from me since you like not my People's Company, on Earth, you shall not have any thereof in Heaven; therefore, depart from me, depart from them forever.

God forbid that any of you should hear this dreadful Sentence pronounced against you; the only Way is to make Jesus Christ your Friend; one, that when he says, *Where art thou?* you may say again) with Joy, *Speak, Lord, for thy Servant heareth.*

And he said, Thy Voice I heard in the Garden, and I was afraid because I was naked, so I hid myself.

God, my dear Brethren, did not appear to *Adam* immediately; No, he said 'till the Cool of the Day, that *Adam* might have Time for Reflection; and when he reflected on what he had done, he was afraid of the Presence of God, so hid himself.

And thus, my Brethren, when we are sensible of our own Vileness, and made to feel the Greatness of our Sins, and what will

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be the End thereof, then we are afraid because of the Presence of God, and strive to hide ourselves from him, because we know we want an Interest in Christ.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eat? And the Man said, The Woman, whom thou gavest to be with me, she gave me of the Tree, and I did eat.

Thus, my Brethren, you see the Question that God put to *Adam*, and he pleads guilty, but throws the Fault on God, *The Woman whom thou gavest to be with me, &c.*

And thus, my dear Brethren, we are ready to blame God for our Sins, and lay the Blame upon him, when we are faulty ourselves, and charge God foolishly: We can avoid many of the Sins which the polite and fashionable Part of the World are so very fond of.

What Advantage? What Satisfaction can come from any of our sinful Pleasures? No, my dear Brethren, they are contrary to the Nature of Christianity; and this you will see, when once you are brought from Darkness to Light, and from the Power of Satan unto God; then you will avoid all these Di-

vers-

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versions, which People, the polite Part of the World are so fond of.

And how common a Case is it to excuse ourselves, by blaming of others? We are ready to run into Faults, and then blame others in order to excuse ourselves, when, it may be, that they are not to blame so much as ourselves. This was the Case of *Adam*; he blames *Eve*: Now, my Brethren) we shall see how common it is for one to accuse another when they themselves are more to be excused than ourselves: We should take Shame to ourselves, and acknowledge ourselves to be unclean; and 'till we do that all our Days are of no Value; No, we must see ourselves to be lost undone damned Creatures, before we shall see ourselves brought into a State of Grace.

Now let us see what the Woman says:

And the Lord laid unto the Woman, What is it that thou hast done? And the Woman said, the Serpent beguiled me, and I did eat.

Adam, he blames his Wife, *Eve*; and she blames the Serpent: Thus both excuse themselves; neither of them will take Shame unto themselves, but throw the Blame upon God.

We should abase ourselves and exalt God; we should not strive to excuse ourselves, but

C 4

look

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look upon ourselves as St. Paul did, *that he was the chief of Sinners*, so we should esteem ourselves to be so too; and if we do but see ourselves such, and go unto Jesus, we shall be receiv'd and taken into the Favour of the Lord Jesus Christ, and shall be accepted.

And the Lord God said unto the Serpent, Because thou hast done this, thou art cursed above all Cattle, and above every Beast of the Field: Upon thy Belly shalt thou go, and Dust thou shalt eat all the Days of thy Life. And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel.

Here, my Brethren, was Mercy, unspeakably; no sooner had Man sinned and fell from God, but a Saviour was promised, and promised that he should be a Conqueror over all the Power of Hell; let Men and Devils do their worst, still, my Brethren, the Lord Jesus Christ will gain the Victory, Men shall not overcome them; No, not if Devils and they combine together: This, my dear Brethren, should support you under all the Scoffs, Jeers and Insults of a wicked World:- Fear not, my dear Brethren, the worst that can be done to you is to take away your Life, and

that

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that will be but sending you to your heavenly Father so much the sooner.

If you live godly, you must suffer Persecution: You cannot go to Heaven, my dear Brethren, without being hated and envied; but, the Joys of Heaven will be a full and compleat Recompence for all you have gone thro' here; then maintain the Battle between the Flesh and Spirit,

Grace and Corruption. O hearken unto his Words, and then, my Brethren, you'll see a happy Effect of all that you have suffered.

Come, my dear Brethren, O let me beseech all of you, to come unto the Lord Jesus Christ, and see how he will assist you in all Things; his Spirit shall be your Support: Then go unto him this Evening; do not go to an Alehouse and mispend your Time, or abuse the Sermon you have now heard.

But retire to your Closets, and there pray that you may be preserved from all Evil; more especially, the greater Evil, Sin; and that at last, you may be received into the Mansions of Glory: And that this may be the happy End of all of you that hear me this Evening, may God of his infinite Mercy grant.

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THE FOLLOWING HYMN WAS SUNG AFTER Sermon.

I

LORD, if to me thy Grace hath giv'n
A Spark of Life, a Taste of Heav'n,
The Gospel Pearl, the Woman's Seed,
The Bruiser of the Serpent's Head.

II.

Why sleeps my Principle Divine?
Why hastens not my Spark to shine?
The Saviour in my Heart to move,
And all my Soul to flame with Love?

III.

Buried, o'er-whelm'd, and lost in Sin,
And seemingly extinct within,
Th' immortal Seed inactive lies,
The heav'nly *Adam* sinks and dies.

IV.

Dies and revives the dying Flame,
Cast down, but not destroy'd, I am,
'Midst thousands Lusts I still respire
And tremble unconsum'd with Fire.

V.

Suffer'd, a while, to want my God,
To groan beneath my Nature's Load,
That all may own, that all may see,
Th' Ungodly justified in me.