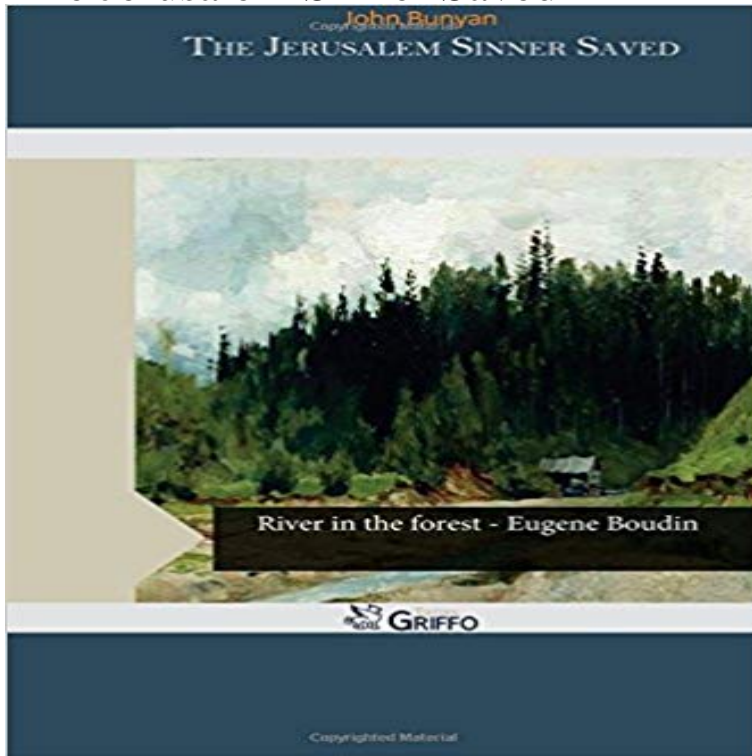


The Jerusalem Sinner Saved



[...]from among them a people to be the first fruits unto God and to the Lamb. The 15th of Luke also is famous for this, where the Lord Jesus takes more care, as appears there by three parables, for the lost sheep, lost groat, and the prodigal son, than for the other sheep, the other pence, or for the son that said he had never transgressed, yea, he shows that there is joy in heaven, among the angels of God, at the repentance of one sinner, more than over ninety and nine just persons, which need no repentance; Luke xv. After this manner therefore the mind of Christ was set on the salvation of the biggest sinners in his lifetime. But join to this, this clause, which he carefully put into the apostles commission to preach, when he departed hence to the Father, and then you shall see that his heart was vehemently set upon it; for these were part of his last words with them, Preach my gospel to all nations, but see that you begin at Jerusalem. Nor did the apostles overlook this clause when their Lord was gone into heaven: they went first to them of Jerusalem, and preached Christs gospel to them: they abode also there for a season and time, and preached it to no body else, for they had regard to the commandment of their Lord. And it is to be observed, namely, that the first sermon which they preached after the ascension of Christ, it was preached to the very worst of these Jerusalem sinners, even to these that were the murderers of Jesus Christ, Acts ii. 23, for these are part of the sermon: Ye took him, and by wicked hands have crucified and slain him. Yea, the next sermon, and the next, and also the next to that, was preached to the self-same murderers, to the end they might be saved; Acts iii. 14-16; chap. iv. 10, 11; chap. v. 30; chap. vii. 52.[...].

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