

**LOOKING UNTO JESUS, AS  
CARRYING ON THE GREAT WORK  
OF MAN'S SALVATION; OR, A  
VIEW OF THE EVERLASTING  
GOSPEL; ABRIDGED**

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Looking unto Jesus, as Carrying on the Great Work of Man's Salvation; Or, A View of the Everlasting Gospel; Abridged by Isaac Ambrose & Robert Cox

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**ISAAC AMBROSE & ROBERT COX**

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Robinson  
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UNTO JESUS,**

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**THE GREAT WORK OF MAN'S SALVATION;**

OR

**A VIEW**

OF THE

**EVERLASTING GOSPEL.**



*By* **ISAAC AMBROSE.**

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"Look unto me, and be ye saved, all the ends of the world." *Isaiah* xlv. 22.

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ABRIDGED BY

**REV. ROBERT COX, A.M.**

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## ADVERTISEMENT.



*A religious Public has long admired the spirituality of Ambrose's "Looking unto Jesus," and at the same time complained of its tediousness. Under these circumstances it is hoped, that the present edition will meet with a favourable reception. The Editor has lopped off various redundances, and has also omitted several essays, which, though useful in themselves, are evidently foreign to the professed object of the Author.*

*The Editor takes this opportunity of stating that he does not wish to be considered as necessarily objecting to the SENTIMENTS contained in those parts of Ambrose, which he has deemed it desirable to omit.*

## LOOKING UNTO JESUS.

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### BOOK I.

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#### CHAPTER I.

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*The Division and Opening of the Words.—The Duty of Looking off all other Things.—Directions how to Look off all other Things.*

#### THE DIVISION AND OPENING OF THE WORDS.

**T**HE most excellent subject to discourse or write of, is **JESUS CHRIST**. **Augustin**, after having commended **Cicero's** works for their eloquence, passed this sentence upon them, "They are not sweet, because the name of **Jesus** is not in them." And **St. Paul** determined not to know any thing save **Jesus Christ** and him crucified. This he made the breadth, and length, and depth and height of his knowledge: "yea doubtless (saith he) and I count all things but loss for the excellency of the knowledge of **Christ Jesus my Lord.**"

In the knowledge of **Christ**, there is an excellency above all other knowledge. There is nothing so pleasing and comfortable, so animating and enlivening! **Christ** is the sum and centre of all revealed truths: we can preach nothing as the object of our faith, which doth not some way or other, either meet in **Christ**, or refer to him. **Christ** is the whole of man's happiness:—the sun to en-

lighten him, the physician to heal him, the wall of fire to defend him, the friend to comfort him, the pearl to enrich him, the ark to shelter him, and the rock to sustain him under the heaviest pressures. He is the ladder between earth and heaven, the mediator between God and man, a mystery which the angels desire to look into.

As Christ is more excellent than all the world, so this sight transcends all other sights. **LOOKING UNTO JESUS** is the epitome of a Christian's happiness, the quintessence of evangelical duties. The expression in the original is very emphatical. It signifies a withdrawing the eye from every other object to fix it upon one alone, even on **JESUS**,—a name that denotes his mercy, as that of **CHRIST** denotes his office. Various indeed are the impressive names which are given to him in the Scriptures. He is called **Christ**, as he is the anointed of God; **Lord**, as he hath dominion over all the world; **Mediator**, as he is the reconciler of God and man; the **Son of God**, as he was eternally begotten before all worlds; **Immanuel**, as he was incarnate, and so God with us; and **Jesus**, which signifies Saviour, because he saves his people from their sins.

My design is to look at Jesus more especially, as carrying on the great work of our salvation from first to last.

#### THE DUTY OF LOOKING OFF ALL OTHER THINGS.

The Apostle (Heb. xii. 1.) tells us of "a cloud of witnesses," which no doubt in their season we are to look unto. But when this second object comes in sight, he willeth us to turn our eyes from them, and to fix them upon Jesus Christ. So also there is a time when James may say, "Take, my brethren, the prophets, who have spoken in the name of the Lord for an example;"—but when Jesus comes forth that said, "I have given you an example;"—an example above all other examples,—then "be silent, all flesh, before the Lord." Let all saints and seraphim cover their faces with their wings, that we may look on Jesus, and let all other sights go.

It is especially our duty to look off all that is in the



world, compriy the Apostle unred bder three heads,—“the lust of the flesh, the lust of the eyes, and the pride of life;”—pleasures, profits, and honours.

1. We must look off the world in respect of its sinful pleasures.—We cannot fixedly look on pleasures and Jesus at once. Job tells us, that “they that take up the timbrel and harp, and rejoice at the sound of the organ, and spend their days in mirth,” are the same that say unto God, “Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?”

2. We must look off the world in respect of its sinful profits.—A look on this, keeps off our looking unto Jesus. “Whosoever loveth the world, the love of the Father is not in him.” Just so much as the world prevails in us, so much is God’s love abated both in us, and towards us. “Ye adulterers and adulteresses, (saith James) know ye not that the friendship of the world is enmity with God.” When we have enough in God and Christ, and yet desire to make up our happiness in the creature, this is plain spiritual adultery.

3. We must look off the world in respect of its sinful honours.—What is the desire to be well thought of and spoken of, but as if a man should run up and down after a feather flying in the air! It is a question whether he ever get it; and if he do, it is but a feather. Such is honour: it is hard to obtain it, and if obtained, it is but the breath of a few men’s mouths, and, which is worst of all, it hinders our sight of Jesus Christ. “Not many wise men after the flesh, not many mighty, not many noble are called.” Worldly honour keeps many back from Christ, and therefore, “Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter.”

If it be more particularly enquired,—Why we must look off these things?—we reply,

1. Because we cannot otherwise fixedly look upon Christ.—The eye cannot look upwards and downwards at once. We cannot seriously mind heaven and earth together. “No man can serve two masters;” especially

such as jar, and have contrary employments, as Christ and Mammon have.

2. Because all other things, in comparison of Christ, are not worthy a look.—They are temporary and fading, but Christ is an enduring substance, “the same yesterday, and to-day and for ever.” All other things are thorns and vexation of spirit; but Christ is full of joy and comfort, an object “altogether lovely.” O who would make it his business to fill his coffers with pebbles, when he might have pearls or gold. Must you look off worldly riches,—See before you the riches of the graces of Christ! Must you look off sinful pleasures,—See before you at Christ’s “right hand pleasures for evermore!” Must you look off your own righteousness,—See before you the righteousness of Christ Jesus.

3. Because all other things can never satisfy us.—The soul is *too high* to be exercised in the things of the earth. It is fit to converse not only with angels, but with the eternal God himself. Hence it wearies itself with looking on divers objects, and yet desires new ones; but once admit it to behold the glorious sight of Christ, and then it rests fully satisfied.

#### DIRECTIONS HOW TO LOOK OFF ALL OTHER THINGS.

1. Study every day more and more the vanity of the creature.—Men usually look on worldly things through some false glass, or at a distance, which makes them so admire them; but if they could see them truly in themselves, how uncomely would they appear! Or if they could see them as compared to Christ, how vain would they be! Honours and greatness would appear as bubbles;—pleasures and delights as shadows!

2. Have as little to do with the world as possible.—Things of this world have a glutinous quality; if you let the heart lie any while amongst them, it will cleave unto them, and if it once cleave to them, nothing but repentance or hell-fire can part them.

3. Be better acquainted with Jesus Christ.—Be more in communion with him; get more taste of Christ and heaven, and earth will relish the worse for them. If

Christ be in view, all the world then is but dung and dross, and loss in comparison. The glory of Christ will darken all other things.

4. Meditate continually on heavenly things.—When a Christian has but a glimpse of eternity, and then looks down on the world again, how does he contemn worldly things! “How doth he say of laughter, thou art mad, and of mirth, what is this thou dost?” If the devil had set upon Peter on the mount, when he saw Christ in his transfiguration, and Moses and Elias talking with him, would he so easily have been drawn to deny his Lord? So if the devil should set upon a believing soul, and persuade his heart to the profits, or pleasures, or honours of the world, when he is taken up in the mount with Christ, what would such a soul say?—“Get thee behind me, Satan; wouldst thou persuade me from hence with trifling toys?”

5. Pray earnestly to God for his assistance.—“Turn away mine eyes from beholding vanity,” was David’s prayer. Either God must do it, or you will be wearied in the multitude of your endeavours; but if the Lord draw off the eye, it will be drawn indeed. If the heart bend downwards, go to God to erect it, and to incline it heavenwards; if it be after covetousness, cry to God, “Incline my heart unto thy testimonies, and not unto covetousness.”