
S E R M O N VI.

CHRIST, the Believer's Wisdom,
Righteousness, Sanctification, and
Redemption.

I COR. i. 30.

*But of him are ye in Christ Jesus,
who of God is made unto us, Wis-
dom, Righteousness, Sanctification,
and Redemption.*

OF all the Verses in the Book of God, this which I have now read to you, is, I believe, one of the most comprehensive—What glad Tidings does it bring to Believers! What precious Privileges are they herein invested with! How are they here led to the Fountain of them all, I mean the Love, the everlasting Love of God the Father—Of whom are you in Christ Jesus, *who of God is made unto us, Wisdom, Righteousness, Sanctification, and Redemption.*

Without

Without referring you at present to the Context, I shall from these Words,

First, Point out to you the Fountain from which all those Blessings flow, which the Elect of God partake of in Jesus Christ—*Who of God is made unto us.*—

Secondly, I shall consider what those Blessings are, *viz. Wisdom, Righteousness, Sanctification, and Redemption.*

And, *First*, I would point out to you, the Fountain from which all those Blessings flow, which the Elect of God partake of in Jesus—*Who of God is made unto us*, i. e. God the Father, for he it is that is spoken of here—Not as tho' Jesus Christ was not God as well as he—But God the Father is the Fountain of the Deity, and if we consider Jesus Christ acting as Mediator, God the Father is greater than He—There was an eternal Contract between the Father and the Son—*I have made, says God, a Covenant with my Chosen, and I have sworn unto David my Servant, which David was a Type of Christ, with whom the Father made a Covenant, that if he would obey and suffer, and make himself a Sacrifice for Sin, he should see his Seed, he should prolong his Days, and the Pleasure of the Lord should prosper in his Hands*—This Compact our Lord refers to in that glorious Prayer recorded in the 17th Chapter of St. *John*; and therefore

he prays for, or rather demands with a full Assurance, all that were given to him by the Father—*Father*, says he, *I will that they also whom thou hast given me, be with me where I am*—For this same Reason the Apostle breaks out into Praising God, even the Father of our Lord Jesus Christ—For he loved the Elect with an everlasting Love, or, as our Lord expresses it, *before the Foundation of the World*—And therefore, to shew them to what they were beholden for their Salvation, our Lord, in the 25th of *St. Matthew*, represents himself, saying, *Come ye blessed Children of my Father, receive the Kingdom prepared for you from the Foundation of the World*—And thus in Reply to the Mother of *Zebedee's* Children, he says, *It is not mine to give, but it shall be given to them, for whom it is prepared of the Father*—The Apostle therefore, when here speaking of the Christian's Privileges, lest they should sacrifice to their own Drag, or think their Salvation was owing to their own Faithfulness, or Improvement of their own Free-will, reminds them to look back on the everlasting Love of God the Father—*Who of God is made unto us, &c.*

Would to God this Point of Doctrine was considered more, and People were more studious of the *Covenant of Redemption* between the Father and the Son, we should then

then not have so much Disputing against the Doctrine of Election, or hear it condemned (even by good Men) as a Doctrine of Devils—For my own Part, I cannot see how true Humbleness of Mind can be attained without a Knowledge of it—And tho' I will not say, that every one who denies Election is a bad Man, yet I will say, with that Sweet-Singer Mr. *Trail*, it is a very bad Sign—Such a one, whoever he be, I think cannot truly know himself—For if we deny Election, we must (say what we will) partly at least, glory in ourselves for suffering Christ to redeem and save us—But our Redemption is so ordered, that no Flesh should glory in the Divine Presence—And hence it is that the Pride of Man opposes this Doctrine, because according to this Doctrine, and no other, *he that glories, must glory only in the Lord*—But what shall I say? Election is a Mystery that shines with such resplendent Brightness, that, to make use of the Words of one, who has drank deeply of Electing Love, it dazzles the weak Eyes even of some of God's dear Children—However, tho' they know it not, all the Blessings they receive, all the Privileges they do or will enjoy, through Jesus Christ, flow from the everlasting Love of God the Father—*But of him are you in Christ Jesus,*
who

who of God is made unto us, Wisdom, Righteousness, Sanctification, and Redemption.

What these Blessings are, which are here through Christ made over to the Elect, I come in the next Place to consider.

And, *First*, Christ is made to them *Wisdom*——But wherein does *true Wisdom* consist? Was I to ask some of you, perhaps you would say, in indulging the Lust of the Flesh, and saying to your Souls, Eat, Drink, and be Merry——But this is only the Wisdom of Brutes——They have as good a Gust and Relish for sensual Pleasures, as the greatest *Epicure* on the Earth——Others would tell me *true Wisdom* consisted in adding House to House, and Field to Field, and calling Lands after their own Names——But this cannot be *true Wisdom*——For Riches often take themselves Wings, and fly away, like an Eagle towards Heaven——Even *Wisdom itself* assures us, *that a Man's Life doth not consist in the Abundance of the Things which he possesses*——Vanity, Vanity, all these Things are Vanity——For if Riches leave not the Owner, the Owners must soon leave them——*For rich Men must also die, and leave their Riches for others.* Their Riches cannot procure them a Redemption from the Grave, whither we are all hastening apace——But perhaps you despise Riches and Pleasure, and therefore place Wisdom
in

in the Knowledge of Books—But it is possible for you to tell the Numbers of the Stars, and call them all by their Names, and yet be mere Fools—Learned Men are not always wise—Nay, our common Learning, so much cried up, makes Men only so many accomplished Fools—To keep you therefore no longer in Suspence, and withal to humble you, I will send you to an Heathen to School, to learn what *true Wisdom* is—“*Know thyself,*” was a Saying of one of the Wise Men of *Greece*—This is certainly *true Wisdom*, and this is that Wisdom spoken of in the Text, and which Jesus Christ is made to all Elect Sinners—They are made to know themselves, so as not to think more highly of themselves, than they ought to think—Before they were Darknes, now they are Light in the Lord, and in that Light they see their own Darknes—They now bewail that they are fallen Creatures by Nature, dead in Trespasses and Sins, Sons and Heirs of Hell, and Children of Wrath—They now see that all their Righteousnesses are but as filthy Rags, that there is no Health in their Souls, that they are poor and miserable, blind and naked, and that there is no Name given under Heaven, whereby they can be saved, but that of Jesus Christ—They see the Necessity of closing with a Saviour, and the Wisdom of God in appointing

ing

ing him to be a Saviour—They are also made willing to accept of Salvation upon our Lord's own Terms, and to receive him as their all in all — Thus Christ is made to them *Wisdom*.

Secondly, Righteousness——*Who of God is made unto us, Wisdom, Righteousness*——i. e. Christ's *whole personal Righteousness* is made over to, and accounted their's——Being enabled to lay hold on Christ by Faith, God the Father blots out their Transgressions, as with a thick Cloud, their Sins, their Iniquities, he remembers no more——They are made the Righteousness of God in Christ Jesus, who is the End of the Law for Righteousness to every one that believeth——In one Sense, now God sees no Sin in them——The whole Covenant of Works is fulfilled in them — They are actually justified, acquitted, and looked upon as Righteous in the Sight of God — They are perfectly accepted in the Beloved—They are compleat in him—The flaming Sword of God's Wrath, which before moved every Way, is now removed, and free Access given to the Tree of Life—They are enabled now to reach out the Arm of Faith, and pluck and live for evermore — Hence it is that the Apostle, under a Sense of this blessed Privilege, breaks out into this triumphant Language — *It is Christ that justifies, who is he that condemns me?*

me? Does Sin condemn? Christ's Righteousness delivers Believers from the Guilt of it—Christ is their *Jesus*, their *Saviour*, and is become a Propitiation for their Sins—Who therefore shall lay any thing to the Charge of God's Elect? Does the Law condemn?—By having Christ's Righteousness imputed to them, they are dead to the Law, as a Covenant of Works. Christ has fulfilled it for them, and in their stead—Does Death threaten them? They need not fear—The Sting of Death is Sin, the Strength of Sin is the Law; but God has given them Victory, by imputing to them the Righteousness of the Lord Jesus.

And what a Privilege is here! Well might the Angels at the Birth of Christ say to the humble Shepherds, "*Behold I bring you glad Tidings of great Joy.*" For unto you that believe in Christ, *a Saviour is born.* And well may they rejoice at the Conversion of poor Sinners—For the Lord is their Righteousness—They have Peace with God, through Faith in Christ's Blood, and shall never enter into Condemnation—Oh, Believers! (for this Discourse is intended in a special Manner for you) Lift up your Heads—*Rejoice in the Lord always, Again I say rejoice—*Christ is made to you of God Righteousness, What then should you fear? You are made the Righteousness of God in him—
You

You may be called *The Lord our Righteousness*—Of what then should you be afraid? What shall separate you henceforward from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? No, I am persuaded neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate you from the Love of God, which is in Christ Jesus our Lord, who of God is made unto you *Righteousness*.—

This is a glorious Privilege—but this is only the Beginning of the Happiness of Believers—Christ is not only made to them Righteousness, but *Sanctification*.—By Sanctification, I do not mean a bare hypocritical Attendance on outward Ordinances, (tho' rightly-inform'd Christians, will think it their Duty and Privilege, constantly to attend on all outward Ordinances.) Nor do I mean by Sanctification, a bare outward Reformation, and a few transient Convictions, or a little legal Sorrow.—For all this an un sanctified Man may have—But by Sanctification, I mean a total Renovation of the whole Man.—By the Righteousness of Christ, Believers become legally, by Sanctification, they are made spiritually alive—By one they are entitled to, by the other made

made meet for Glory.—They are sanctified therefore throughout, in Spirit, Soul and Body.

Their Understandings, which were before Dark, now become Light in the Lord; and their Wills, before contrary to, now become one with the Will of God—Their Affections are now set on Things above—Their Memory is now filled with divine Things—Their natural Consciences are now enlightened—Their Members, which were before Instruments of Uncleaness, and of Iniquity unto Iniquity, are now Instruments of Righteousness and true Holiness.—In short, they are new Creatures—Old Things are passed away, all Things are become new in their Hearts—Sin has now no longer Dominion over them.—They are freed from the Power, tho' not the In-dwelling and Being of it—They are holy both in Heart and Life, even in all Manner of Conversation—They are made Partakers of a Divine Nature—And from Jesus Christ they receive Grace for Grace; and every Grace that is in Christ, is copied and transcribed into their Souls—They are transformed into his Likeness—He is formed within them—They dwell in him, and he in them—They are led by, and bring forth the Fruits of his Spirit—They know that Christ is their *Emanuel*, God with and in them—They are living

living Temples of the Holy Ghost—And therefore being a holy Habitation unto the Lord, the whole Trinity dwells and walks in them. Even here, they sit together with Christ in heavenly Places, and are *vitally* united to him their Head, by a living Faith—Their Redeemer, their Maker, is their Husband—They are Flesh of his Flesh, Bone of his Bone—They *talk*, they *walk* with him, as a Man talketh and walketh with his Friend.—In short, they are one with Christ, even as Jesus Christ and the Father are one.

Thus is Christ made to Believers *Sanctification*. And oh, what a Privilege is this! To be changed from Beasts into Saints, from a devilish into a divine Nature—To be thus translated from the Kingdom of Satan, into the Kingdom of God's dear Son!—To put off the Old Man which is corrupt, and thus to put on the New Man, which is created after God in Righteousness and true Holiness—Oh, what an unspeakable Blessing is this! I almost stand amazed at the Contemplation of it—Well might the Apostle exhort Believers to rejoice in the Lord. Indeed they have Reason always to rejoice, yea, to rejoice in their Beds—For the Kingdom of God is in them. They are changed from Glory to Glory, even by the Spirit of the Lord—Well may this be a Mystery to the natural, for it is a Mystery even

even to the spiritual Man himself—A Mystery which he cannot fathom—Does it not often dazzle your Eyes, O ye Children of God, to look at your own Brightness, when the Candle of the Lord shines out, and your Redeemer lifts up the Light of his blessed Countenance upon your Souls?—Are not you astonished, when you feel the Love of God shed abroad in your Hearts abundantly by the Holy Ghost, and God holds out the Golden Scepter of his Mercy, and bids you ask what you will, and it shall be given you?—Does not that Peace of God, which keeps and rules your Hearts, surpass the utmost Limits of your Understandings?—And is not the Joy you feel unspeakable? Is it not full of Glory? I am persuaded it is, and in your secret Communion, when the Lord flows in upon your Souls, you are as it were swallowed up in, or, to use the Apostle's Phrase, *filled with all the Fulness of God*—Are not you ready to cry out with Solomon, *And will the Lord indeed dwell thus with Men! How is it that we should be thus thy Sons and Daughters, O Lord Almighty!*

If you are Children of God, and know what it is to have Fellowship with the Father and the Son—If you walk by Faith, and not by Sight—I am assured this is frequently the Language of your Hearts.

M

But

But look forward, and see an unbounded Prospect of eternal Happiness lying before thee, O Believer! What thou hast already received, are only the first Fruits, like the Cluster of Grapes, brought out of the Land of *Canaan*—Only an Earnest and Pledge of yet infinitely better Things to come—The Harvest is yet to follow—Thy Grace is hereafter to be swallowed up in Glory—Thy great *Joshua*, thy great High Priest, shall administer an abundant Entrance unto thee, into the Land of Promise, that Rest which awaits the Children of God—For Christ is not only made to Believers, *Wisdom, Righteousness, and Sanctification*, but also *Redemption*.

But before we enter upon the Explanation and Contemplation of this Privilege, from what has been said, we may, *First*, Learn the great Mistake of Archbishop *Tillotson*, and Writers of his Stamp, who, notwithstanding they talk of Sanctification and inward Holiness (as indeed sometimes they do, tho' in a very loose and superficial Manner) yet they generally make it the *Cause*, whereas they should consider it as the *Effect* of our Justification—Of whom *are ye in Christ Jesus, who of God is made unto us, Wisdom, Righteousness, and then Sanctification*—For Christ's Righteousness, or that which Christ has done in our stead without

us, is the sole Cause of our Acceptance in the Sight of God, and of all Holiness wrought in us—To this, and not to the Light within, or any thing wrought within, should poor Sinners seek for Justification in the Sight of God—For the Sake of Christ's Righteousness alone, and not any thing wrought in us, does God look favourably upon us—Our Sanctification at best in this Life is not compleat—Tho' we are delivered from the Power, we are not freed from the In-being of Sin—But not only the Dominion, but the In-being of Sin, is forbidden by the perfect Law of God—For it is not said, *thou shalt not give way to Lust, but thou shalt not lust*—So that whilst the Principle of Lust remains in the least Degree in our Hearts, tho' we are otherwise never so holy, yet we cannot, on Account of that, hope for Acceptance with God—We must first therefore look for a Righteousness without us, even the Righteousness of our Lord Jesus Christ—For this Reason the Apostle mentions it, and puts it before Sanctification in the Words of the Text. And whosoever teacheth any other Doctrine, doth not preach the Truth as it is in Jesus.

Secondly, From hence also the *Antinomians* and formal Hypocrites may be confuted, who talk of Christ without, but know nothing experimentally of a Work of Sanctification

wrought within them—Whatever they may pretend to, since Christ is not in them, the Lord is not their Righteousness, and they have no well-grounded Hope of Glory—For tho' Sanctification is not the Cause, yet it is the Effect of our Acceptance with God—*Who of God is made unto us Righteousness and Sanctification*—He therefore that is really in Christ, is a new Creature—It's not going back to a Covenant of Works, to look into our Hearts, and seeing that they are changed and renewed, from thence form a comfortable and well-grounded Assurance of the Safety of our States—No, this is what we are directed to in Scripture—By our bringing forth the Fruits, we are to judge whether or no we ever did truly partake of the Spirit of God—*We know, says St. John, that we are passed from Death unto Life, because we love the Brethren*—And however we may talk of Christ's Righteousness, and exclaim against legal Preachers; yet, if we are not holy in Heart and Life, if we are not sanctified and renewed by the Spirit in our Minds, we are Self-deceivers, we are only formal Hypocrites—For we must not put asunder what God has joined together—We must keep the Medium between the two Extremes—Not insist so much on the one hand upon Christ without, as to exclude Christ within, as an Evidence

dence of our being his, and as a Preparation for future Happiness ; nor on the other hand, so depend on inherent Righteousness or Holiness wrought in us, as to exclude the Righteousness of Jesus Christ without us.

But let us go on, and take a View of the other Link, or rather the End of the Believer's Golden Chain of Privileges—But we must look very high ; for the Top of it, like *Jacob's Ladder*, reaches Heaven, where all Believers will be drawn up, and placed at the Right-hand of God—*Who of God is made unto us, Wisdom, Righteousness, Sanctification, and Redemption.*

This is a Golden Chain indeed !—And, what is best of all, not one Link can ever be broken asunder from another. And was there no other Text in the Book of God, this single one sufficiently proves the final Perseverance of true Believers—For never did God yet justify a Man, whom he did not sanctify ; nor sanctify one, whom he did not compleatly redeem and glorify—No, as for God, his Way, his Work, is perfect—He always carried on and finished the Work he begun—Thus it was in the first, so it is in the new Creation—When God says, *Let there be Light*, there is Light, that shines more and more unto the perfect Day, when Believers enter into their eternal Rest, as God entered into his—Those whom God has

justified, he has in effect glorified—For as a Man's Worthiness was not the Cause of God's giving him Christ's Righteousness, so neither shall his Unworthiness be a Cause of his taking it away—God's Gifts and Callings are without Repentance—And I cannot think they are clear in the Notion of Christ's Righteousness, who deny the final Perseverance of the Saints—I fear they understand Justification in that low Sense, which I understood it in a few Years ago, as implying no more than Remission of Sins—But it not only signifies Remission of Sins past, but also a *fæderal Right* to all good Things to come—If God has given us his only Son, how shall he not with him freely give us all Things? Therefore the Apostle, after he says, *who of God is made unto us Righteousness*, does not say, perhaps he *may* be made to us Sanctification and Redemption. But he *is* made—For there is an eternal, indissoluble Connexion between these blessed Privileges—As the Obedience of Christ is imputed to Believers, so his Perseverance in that Obedience is to be imputed to them also—And it argues great Ignorance of the Covenant of Grace and Redemption to object against it—But to return—

By the Word *Redemption*, we are to understand, not only a compleat Delivery from all Evil, but also a full Enjoyment of all
 Good

Good both in Body and Soul—I say both in Body and Soul—For the Lord is for the Body—The Bodies of the Saints in this Life are Temples of the Holy Ghost—God makes a Covenant with the Dust of Believers—After Death, tho' Worms destroy them, yet even in their Flesh shall they hereafter see God—I fear indeed there are some *Sadducees* in our Days, or at least Hereticks, who say either that there is no Resurrection of the Body, or that the Resurrection is past already, namely in our Regeneration—Hence it is, that our Lord's Coming in the Flesh, at the Day of Judgment, is denied, and consequently we must throw aside the Sacrament of the Lord's Supper. For why should we remember the Lord's Death till he comes to Judgment, when he is already come to judge our Hearts, and will not come a second Time?—But all this is only the Reasoning of unlearned, unstable Men, who certainly know not what they say, nor w'iereof they affirm—That we must follow our Lord in the Regeneration, and be Partakers of a New Birth, that Christ must come into our Hearts, we freely confess, and we hope, when speaking of those Things, we speak no more than what we know and feel—But then it is plain, that Jesus Christ will come hereafter to Judgment, and that he ascended into Heaven with the Body

which he had here on Earth—For says he, after his Resurrection, *handle me, and see, a Spirit has not Flesh and Bones, as you see me have.* And it is plain, that Christ's Resurrection was an Earnest of ours—For says the Apostle, *Christ is risen from the Dead, and become the first Fruits of them that slept—* And as in *Adam* all die, and are subject to Mortality, so all that are in Christ, the second *Adam*, who represented Believers, as their *fæderal Head*, shall certainly be made alive, that is, rise again with their Bodies at the last Day.

Here then, O Believers! is one, tho' the lowest Degree of that Redemption, which you are to be Partakers of hereafter— I mean the Redemption of your Bodies— For this Corruptible must put on Incorruption, this Mortal must put on Immortality— Your Bodies as well as Souls were given to Jesus Christ by the Father— They have been Companions in Watching, and Fasting, and Praying— Your Bodies therefore, as well as Souls, shall Jesus Christ raise up at the last Day— Fear not therefore, O Believers, to look into the Grave— For to you it is no other than a consecrated Dormitory, where your Bodies shall sleep quietly till the Morning of the Resurrection— When the Voice of the Archangel shall sound, and the Trump of God give the general Alarm, *Arise ye Dead,*

*Dead, and come to Judgment, Earth, Air, Fire, Water, shall give up your scattered Atoms, and both in Body and Soul shall you be ever with the Lord—I doubt not but many of you are groaning under crazy Carcasses, and complain often that the mortal Body weighs down the immortal Soul—At least this is my Case—But let us have a little Patience, and we shall be delivered from our earthly Prisons—'Ere it be long these Tabernacles of Clay shall be dissolved, and we shall be cloathed with our House, which is from Heaven—Hereafter our Bodies shall be spiritualized, and shall be so far from hindring our Souls through Weakness, that they shall become strong—So strong, as to bear up under an exceeding and eternal Weight of Glory—Others again may have deformed Bodies, emaciated with Sickness, and worn out with Labour and Age—But wait a little, till your blessed Change by Death comes—Then your Bodies shall be renewed and made glorious, like unto Christ's glorious Body; of which we may form some faint Idea, from the Account given us of our Lord's Transfiguration on the Mount, when it is said, *His Raiment became bright and glistering, and his Face brighter than the Sun*—Well then may a Believer break out into the Apostle's triumphant Language*

—O

—O *Death, where is thy Sting!*—O *Grave, where is thy Victory!*

But what is the Redemption of the Body, in Comparison of the Redemption of the better Part, our Souls?—I must therefore say to you Believers, as the Angel said to *John*—Come up higher, and let us take as clear a View as we can at such a Distance, of the Redemption Christ has purchased for, and will shortly put you in actual Possession of—Already you are justified, already you are sanctified, and thereby freed from the Guilt and Dominion of Sin—But, as I observed before, the Being and In-dwelling of Sin yet remains in you—God sees it proper to leave some *Amalekites* in the Land, to keep his *Israel* in Action—The most perfect Christian, I am persuaded, must agree according to one of our Articles, “that the
 “Corruption of Nature remains even in the
 “Regenerate; that the Flesh lusteth always
 “against the Spirit, and the Spirit against
 “the Flesh.” So that Believers cannot do Things for God with that Perfection they desire—This grieves their righteous Souls Day by Day—And with the holy Apostle makes them to cry out, “*Who shall deliver us from the Body of this Death!*” I thank God, our Lord Jesus Christ, but not completely before the Day of our Dissolution. Then will the very Being of Sin be destroyed,
 and

and an eternal Stop put to inbred, indwelling Corruption. And is not this a great Redemption? I am sure Believers esteem it so—For there is nothing grieves the Heart of a Child of God so much, as the Remains of indwelling Sin—Again, Believers are often in Heaviness through manifold Temptations—God sees that it is needful and good for them so to be. And tho' they may be highly favoured, and wrapt up in Communion with God, even to the third Heavens, yet a Messenger of Satan is often sent to buffet them, lest they should be puffed up with the Abundance of Revelations—But be not weary, Be not faint in your Minds—The Time of your compleat Redemption draweth nigh—In Heaven the Wicked One shall cease from troubling you, and your weary Souls shall enjoy an everlasting Rest—His fiery Darts cannot reach those blissful Regions—Satan will never come any more to appear with, disturb, or accuse the Sons of God, when once the Lord Jesus Christ shuts the Door—Your righteous Souls are now grieved, Day by Day, at the ungodly Conversation of the Wicked—Tares now grow up among the Wheat—Wolves come in Sheeps Cloathing—But the Redemption spoken of in the Text will free your Souls from all Anxiety on these Accounts—Hereafter you shall enjoy a perfect Communion of Saints—Nothing
that

that is unholy or un sanctified shall enter into the Holy of Holies, which is prepared for you above—This, and all Manner of Evil whatsoever, you shall be delivered from, when your Redemption is hereafter made compleat in Heaven—Not only so, but you shall enter into the full Enjoyment of all Good—It's true, all Saints will not have the same Degree of Happiness, but all will be as happy as their Hearts can hold—Believers, you shall judge Evil, and familiarly converse with good Angels—You shall sit down with *Abraham, Isaac, Jacob*, and all the Spirits of just Men made perfect—And to sum up all your Happiness, in one Word, you shall see God the Father, Son, and Holy Ghost—And by seeing God, be more and more like him, and pass from Glory to Glory, even to all Eternity.

But I must stop—The Glories of the upper World crowd in so fast upon my Soul, that I am lost in the Contemplation of them.—Brethren, the Redemption spoken of is unutterable; we cannot here find it out—Eye hath not seen, nor Ear heard, nor has it entered into the Hearts of the most holy Men living, to conceive how great it is. Was I to entertain you whole Ages with an Account of it, when you come to Heaven, you must say with *Sheba*, *Not half, no, not one Thousandth Part was told us,*
All

All we can do here, is to go upon *Mount Pisgah*, and by the Eye of Faith, take a distant View of the promised Land—We may see it, as *Abraham* did Christ, afar off, and rejoice in it, but here we only know in part—Blessed be God, there is a Time coming, when we shall know God, even as we are known, and God be all in all. “Lord Jesus, accomplish the Number of
“ thine Elect! Lord Jesus, hasten thy King-
“ dom.”

And now, where are the Scoffers of these last Days, who count the Lives of Christians Madness, and their End to be without Honour? Unhappy Men! you know not what you do. Were your Eyes open, and had you Senses to discern Spiritual Things, you would not speak all manner of Evil against the Children of God, but you would esteem them as the Excellent Ones of the Earth, and envy their Happiness: Your Souls would hunger and thirst after it—You also would become Fools for Christ's Sake—You boast of Wisdom; so did the Philosophers of *Corinth*—But your Wisdom is the Foolishness of Folly in the Sight of God. What will your Wisdom avail you, if it does not make you wise unto Salvation? Can you, with all your Wisdom, propose a more consistent Scheme to build your Hopes of Salvation on, than what has been now laid down before you?—

you?—Can you, with all the Strength of natural Reason, find out a better Way of Acceptance with God, than by the Righteousness of the Lord Jesus Christ? Is it right to think your own Works can in any measure deserve or procure it? If not, Why will you not believe in him? Why will you not submit to his *Righteousness*? Can you deny that you are fallen Creatures? Do not you find that you are full of Disorders, and that these Disorders make you unhappy? Do not you find that you cannot change your own Hearts? Have you not resolved many and many a time, and have not your Corruptions yet Dominion over you? Are you not Bond-Slaves to your Lusts, and led Captive by the Devil at his Will? Why then will you not come to Christ for *Sanctification*? Do you not desire to die the Death of the Righteous, and that your future State may be like theirs? I am persuaded you cannot bear the Thoughts of being annihilated, much less of being miserable for ever. Whatever you may pretend, if you speak Truth, you must confess, that Conscience breaks in upon you in your more sober Intervals whether you will or not, and even constrains you to believe that Hell is no painted Fire—And why then will you not come to Christ? He alone can procure you *everlasting Re-*
dem-

redemption—Haste, haste away to him, poor beguiled Sinners—You lack Wisdom—Ask it of Christ, who knows but he may give it you? He is able. For He is the Wisdom of the Father—He is that Wisdom which was from Everlasting—You have no Righteousness, away to Christ—He is the End of the Law for Righteousness to every one that believeth—You are unholy—Fly to the Lord Jesus—He is full of Grace and Truth, and of his Fulness all may receive that believe in him—You are afraid to die—Let this drive you to Christ, He has the Keys of Death and Hell—In him is *plenteous Redemption*—He alone can open the Door which leads to everlasting Life—Let not therefore the deceived Reasoner boast any longer of his pretended Reason—Whatever you may think, it is the most unreasonable thing in the World, not to believe on Jesus Christ, whom God hath sent—Why, why will you die? Why will you not come unto him, that you may have Life? Oh, every one that thirsteth, come unto the Waters of Life and drink freely—Come buy without Money and without Price—Were these blessed Privileges in the Text to be purchased by Money, you might say, we are poor and cannot buy—Or were they to be conferr'd only on Sinners of such a Rank or Degree, then you might say, how
can

can such Sinners as we expect to be so highly favoured? But they are to be freely given of God to the worst of Sinners—To us says the Apostle—To me a Persecutor, to you *Corinthians*, who were Unclean, Drunkards, covetous Persons, Idolaters—Therefore each poor Sinner may say then, Why not unto me? Has Christ but one Blessing? What if he has blessed Millions, by turning them away from their Iniquities, yet he still continues the same—He lives for ever to make Intercession, and therefore will bless you, even you also, tho' *Esau* like, you have been prophane, and hitherto despised your heavenly Father's Birth-right—Even now, if you believe, Christ will be made to you of God, *Wisdom, Righteousness, Sanctification, and Redemption.*

But I must turn again to Believers, for whose Instruction, as I observed before, this Discourse was particularly intended—You see Brethren, Partakers of the heavenly Calling, what great Blessings are treasured up for you in Jesus Christ your Head, and what you are entitled to by believing on his Name—Take heed therefore, that ye walk worthy of the Vocation wherewith ye are called—Think often how highly you are favoured, and remember you have not chosen Christ, but Christ hath chosen you. Put on (as the Elect of God) Humbleness of Mind, and
glory,

glory, but oh, let it be only in the Lord—
 For you have nothing but what you have
 received of God—By Nature ye were as
 foolish, as legal, as unholy, and in as dam-
 nable a Condition as others—Be pitiful there-
 fore, be courteous, and as Sanctification is a
 progressive Work, beware of thinking you
 have already attained.—Let him that is holy,
 be holy still, knowing that he who is most
 pure in Heart, shall hereafter enjoy the clear-
 est Vision of God—Let indwelling Sin be
 your daily Burthen, and not only bewail
 and lament, but see that you subdue it daily
 by the Power of Divine Grace, and look up
 to Jesus continually to be the Finisher, as
 well as Author of your Faith—Build not on
 your own Faithfulness, but on God's Un-
 changeableness—Take heed of thinking you
 stand by the Power of your own Free-will—
 The everlasting Love of God the Father
 must be your only Hope and Consolation—
 Let this support you under all Trials—Re-
 member that God's Gifts and Callings are
 without Repentance—That Christ having
 once loved you, will love you to the End—
 Let this constrain you to Obedience, and
 make you long and look for that Blessed
 Time, when he shall not only be your *Wis-*
dom, and *Righteousness*, and *Sanctification*, but
 also compleat and everlasting *Redemption*.

Glory be to God in the Highest.

S E R M O N VII.

The Pharisee and Publican.

LUKE xviii. 14.

I tell you this Man went down to his House justified rather than the other. For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

TH O' there be some who dare wholly deny the Lord Jesus, and disbelieve the Revelation he has been pleased to give us, and thereby bring upon themselves swift Destruction, yet I would charitably hope there are but few, if any such among you, to whom I am now to *preach the Kingdom of God*—Was I to ask you, “How you expect to be justified in the Sight of an offended God?” I suppose you would answer

swer only for the Sake of our Lord Jesus Christ—But was I to come more home to your Consciences, I fear most would make the Lord Jesus but in part their Saviour, and go about, as it were to establish a Righteousness of their own—I believe this is not thinking contrary to the Rules of Christian Charity—For we are all self-righteous by Nature—It is as natural for us to turn back to a Covenant of Works, as for the Sparks to fly upwards—We have had so many legal, and so few Free-grace Preachers for these many Years, that most Professors now seem to be settled upon their Lees, and rather deserve the Title of *Pharisees* than Christians.

Thus it was with the Generality of the People during the Time of our Lord's publick Ministration. And therefore, in almost all his Discourses, he preached the Gospel to poor Sinners, and denounced terrible Woes against proud, Self-Justiciaries—The Parable, to which the Words of the Text belong, looks both these Ways—For the Evangelist informs us, (*Ver. 9.*) that our Lord *take it unto certain that trusted in themselves that they were righteous, and despised others—* And a notable Parable it is—A Parable worthy your most serious Attention—*He that hath Ears to hear, let him hear* what Jesus Christ speaks to all visible Professors in it.

Ver. 10. “*Two Men, says our Lord, went up to the Temple to pray, (and never two Men of more opposite Characters) the one a Pharisee, and the other a Publican*”—
 The *Pharisees* were the strictest Sect among the *Jews*—I was of the strictest Sect of the *Pharisees*, says *St. Paul*—They prayed often, not only so, but they made long Prayers, and that they might appear extraordinary devout, they would pray at the Corners of the Street, where two Ways met, that People going or coming, both Ways might see them—They made broad, as our Lord informs us, the Borders of their *Phylacteries, i. e.* they had Pieces of Parchment sown to their long Robes (which we are told they wore) on which some Parts of the Scripture were written, that People might from thence infer, that they were Lovers of the Law of God. They were very punctual and exact in outward Purifications, so that they washed at their *Going out and Coming in*—They held the Washing of Pots, brazen Vessels, and Tables, and many other such like Things they did—They were very zealous for the Tradition of the Fathers, and for the Observation of the Rites and Ceremonies of the Church, notwithstanding they frequently made void the Law of God by their Traditions—And they were so exceeding exact in the outward Observation of the Sabbath, that

that they condemned our Lord for making a little Clay with his Spittle, and called him a Sinner, and said, he was not of God, because he had given Sight to a Man born blind, on the Sabbath Day—For these Reasons they were had in high Veneration among the People, who were sadly misled by these blind Guides—They had therefore the uppermost Places in the Synagogues, and Greetings in the Market-places (which they loved dearly) and were called of Men, *Rabbi, Rabbi*—In short, they had such a Reputation for Piety, that it became a Proverb among the *Jews*, that if there were but *two* Men saved, the one of them must be a *Pharisee*.

As for the *Publicans*, it was not so with them—It seems they were sometimes *Jews*, or at least *Profelytes of the Gate*—(For we find one here coming up to the Temple)—But for the Generality I am apt to think they were *Gentiles*—For they were Gatherers of the *Roman Taxes*, and used to amass much Wealth (as appears by the Confession of *Zaccheus*, one of the Chief of them) by wronging Men by false Accusation. They were so universally infamous, that our Lord himself tells his Disciples, the excommunicated Man should be to them as a *Heathen Man*, or a *Publican*—And the *Pharisees* thought it a sufficient Impeachment of our

182 *The Pharisee and Publican.* SER. VII.
Lord's Character, that he was a *Friend to Publicans and Sinners, and went to sit down with them at Meat.*

But however they disagreed in other Things, they agreed in this, *viz.* that Publick Worship is a Duty incumbent upon all. For they both came up to the Temple—The very Heathens were Observers of Temple-Worship. We have very early Notice of Mens sacrificing to, and calling upon the Name of the Lord in the Old Testament. And I find it no where contradicted in the New—Our Lord and his Apostles went up to the Temple, and we are commanded by the Apostle, *not to forsake the assembling ourselves together,* as the Manner of too many is in our Days ; and such too, as would have us think well of them, tho' they seldom or never tread the Courts of the Lord's House—But tho' our Devotions begin in our Closets, they must not end there—And if People never shew their Devotions abroad, I must suspect they have little or none at home.—“*Two Men went up to the Temple.*” And what went they thither for ? Not (as Multitudes amongst us do) to make the House of God a *House of Merchandize,* or turn it into a *Den of Thieves,* much less to ridicule the Preacher, or disturb the Congregation. No, they came to the Temple, says our Lord, *to pray.* For thither should
the

the Tribes of God's *spiritual Israel* go up to talk with, and pour out their Hearts before the mighty God of *Jacob*.

“*Two Men went up to the Temple to pray*” —I fear one of them forgot his Errand— I have often been at a Loss what to call the *Pharisee's* Address—It certainly does not deserve the Name of a Prayer—He may rather be said to come to the Temple to boast, than *to pray*—For I do not find one Word of Confession of his original Guilt —Not one single Petition for Pardon of his past actual Sins, or for Grace to help and assist him for the Time to come—He only brings in God as it were a Reckoning of his Performances, and does that, which no Flesh can justly do, I mean glory in his Presence.

Ver. 11. The Pharisee stood, and prayed thus with himself—God I thank thee that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican.

Our Lord first takes Notice of his Posture—*The Pharisee stood, &c.* He is not to be condemned for that—For standing, as well as kneeling, is a proper Posture for Prayer—When you *stand praying*, says our Lord—Tho' sometimes our Lord kneeled, nay, lay flat on his Face upon the Ground—His Apostles also kneeled, as we read in the *Acts*—Which has made me wonder at some, who are so bigotted to standing in Family,

as well as Publick Prayer, that they will not kneel, notwithstanding all kneel that are around them. I fear there is something of the *Pharisee* in this Conduct—Kneeling and standing are indifferent, if the Knee of the Soul be bent, and the Heart upright towards God. We should study not to be particular in indifferent Things, lest we offend weak Minds—What the *Pharisee* is remarked for, is his *standing by himself*—For the Words may be render'd, he stood *by himself* upon some eminent Place, at the upper Part of the Temple, near the *Holy of Holies*, that the Congregation might see what a devout Man he was—Or it may be understood as we read it—He prayed by himself, or of himself, out of his own Heart—He did not pray by Form—It was an *Extempore* Prayer—For there are many *Pharisees* that pray and preach too *Extempore*—I do not see why these may not be acquired, as well as other Arts and Sciences—A Man, with a good Elocution, ready Turn of Thought, and good Memory, may repeat his own or other Mens Sermons, and by the Help of a *Wilkins* or *Henry*, may pray seemingly excellently well, and yet not have the least Grain of true Grace in his Heart—And I speak this not to cry down *Extempore* Prayer, or to discourage those dear Souls that really pray by the Spirit—

I only

I only would hereby give a Word of Re-
proof to those who are so bigotted to *Ex-*
tempore Prayer, that they condemn, at least
judge all that use Forms, as tho' not so
holy and heavenly as others who pray with-
out them—Alas! this is wrong—Not every
one that prays *Extempore* is a spiritual, nor
every one that prays with a Form, a formal
Man—Let us not judge one another—Let
not him than uses a Form, judge him that
prays *Extempore*, on that Account; and let
not him that prays *Extempore*, despise him
that uses a Form—*The Pharisee stood and*
prayed thus by himself—Which may signi-
fy also praying inwardly in his Heart—For
there is a Way (and that an excellent One
too) of praying when we cannot speak—
Thus *Anna* prayed when she spoke not out
aloud, only her Lips moved—Thus God says
to *Moses*, *Why criest thou*, when it is plain,
he did not speak a Word. This is what
the Apostle means by the *Spirit making In-*
tercession for Believers, with Groanings which
cannot be uttered. For there are Times when
the Soul is too big to speak—When God fills
it as it were, and overshadows it with his
Presence, so that it can only fall down,
worship, adore, and lie in the Dust before
the Lord—Again, there is a Time when the
Soul is benumbed, barren, and dry, and
the Believer has not a Word to say to his
dear

dear heavenly Father, and then the Heart only can speak. And I mention this for the Encouragement of weak Christians, who think they never are accepted, but when they have a Flow of Words, and fancy they do not please God at the Bottom, for no other Reason, but because they do not please themselves—Such would do well to consider, that God knows the Language of the Heart, and the Mind of the Spirit, and that we make use of Words, not to inform God, but to affect ourselves—Whenever therefore any of you find yourselves in such a Frame, be not discouraged—Offer yourselves up in Silence before God, as Clay in the Hands of the Potter, for him to write and stamp his own divine Image upon your Souls—But I believe the *Pharisee* knew nothing of this Way of Prayer—He was self-righteous, a Stranger to the divine Life, and therefore either of the former Explanations may be best put upon these Words—“*He stood, and prayed thus with himself—God I thank thee that I am not as other Men are, Extortioner, Unjust, Adulterer, or even as this Publican*”—Here is some Appearance of Devotion, but it is only in Appearance—To thank God that we are not *Extortioners, Unjust, Adulterers*, and as wicked in our Practices, as other Men are, is certainly meet, right, and our bounden Duty.

For

For whatever Degrees of Goodness there may be in us, more than in others, it is owing to God's restraining, preventing, and assisting Grace—We are all equally conceived and born in Sin—All equally fallen short of the Glory of God, and liable to all the Curses and Maladictions of the Law, so that he that glorieth, must glory only in the Lord—For none of us have any thing which we did not receive ; and whatever we have received, we did not in the least merit it, or could we lay the least Claim to it on any Account whatever—We are wholly indebted to *Free Grace* for all — Had the *Pharisee* thought thus, when he said, “ *God I thank thee that I am not as other Men are,*” it would have been an excellent Introduction to his Prayer—But he was a Free-willer, as well as self-righteous (for he that is one, must be the other) and thought by his own Power and Strength, he had kept himself from these Vices—And yet I do not see what Reason he had to trust in himself that he was righteous, merely because he was not an *Extortioner, Unjust, Adulterer*—For all this while he might be, as he certainly was, (as is also every self-righteous Person) as proud as the Devil—But he not only boasts, but lies before God (as all Self-justiciaries will be found Liars here or hereafter.) He thanks God that he was not *Unjust*—But

is

is it not an Act of the highest Injustice to rob God of his Prerogative? Is it not an Act of Injustice to judge our Neighbour? And yet of both these Crimes this self-righteous Vaunter is guilty—*Even as this Publican*——He seems to speak with the utmost Disdain——*This Publican*, perhaps he pointed at the poor Man, that others might treat him with the like Contempt—Thou proud, confident Boaster, What hadst thou to do with that *poor Publican*? Supposing other *Publicans* were *Unjust*, and *Extortioners*, did it therefore follow that he must be so? Or if he had been such a Sinner, How knowest thou but he has repented of those Sins? His coming up to the Temple to pray, is one good Sign of a Reformation at least——Thou art therefore inexcusable, O *Pharisee*, who thus judgest the *Publican*——For thou that judgest him to be unjust, art in the very Act of judging, *unjust thyself*——Thy Sacrifice is only the Sacrifice of a Fool.

We have seen then what the *Pharisee's* negative Goodness comes to; I think nothing at all——Let us see how far his positive Goodness extends——For if we are truly religious, we shall not only eschew Evil, but also do Good——“*I fast*, says he, *twice in the Week*, —*I give tithes of all that I possess.*”

The *Pharisee* is not here condemned for his Fasting, for Fasting is a Christian Duty——

When

When you fast, says our Lord, thereby taking it for granted that his Disciples would fast—
And when the Bridegroom shall be taken away, then shall they fast in those Days. In fasting often, says the Apostle, and all that would not be Cast-aways, will take care, as their Privilege, without legal Constraint, to *keep their Bodies under, and bring them into Subjection:*
 The *Pharisee* is only condemned for making a Righteousness of his Fasting, and thinking that God would accept him, or that he was any better than his Neighbours, merely on Account of his Fasting. This is what he is blamed for. The *Pharisee* was not to be commended for fasting twice in a Week—I wish Christians would imitate him more in this. But to depend on Fasting in the least, for his Justification in the Sight of God, was really abominable. “*I give Tythes of all that I possess.*” He might as well have said, *I pay Tythes.*—But Self-righteous People (whatever they may say to the contrary) think they *give* something to God—*I give Tythes of all that I possess*—I make Conscience of giving Tythes, not only of all that the Law requires, but of my *Mint, Annice, and Cummin*, of all Things whatsoever that I possess—This was well. To pay Tythes when required by the Laws of the Land, is certainly our Duty—But to boast of such Things, or of Fasting, is *Pharisaical*

190 *The Pharisee and Publican.* SER. VII.
rifaical and Devilish.—And now then let us
sum up all the Righteousness of this boast-
ing *Pharisee*, and see what little Reason he
had to *trust in himself that he was righte-*
ous, or to despise others—He is not *Unjust*
(but we have only his bare Word for that,
I think I have proved to the contrary.) He
is no *Adulterer*, no *Extortioner*, he fasts *twice*
in the Week, and gives *Tythes of all that he*
possesses.—And all this he might do, and a
great deal more, and yet be a Child of the
Devil. For here is no Mention made of
his loving the Lord his God with all his
Heart, which was the *first and great com-*
mandment of the Law.—Here's not a single
Syllable of inward Religion—And he was
not a true Jew, who was only one outward-
ly. And 'tis only an outside Piety at the
best—Inwardly he is full of Pride, Self-
justification, Free-will, and great Unchari-
tableness.

Were not the *Pharisees*, do you think,
highly offended at this Character? For they
might easily know it was spoken against
them. And tho' perhaps some of you may
be offended at me, yet out of Love I must
tell you, I fear this Parable is spoken against
many of you—For are there not many of
you, who go up to the Temple to pray,
with no better Spirit than this *Pharisee* did?
And because you fast, it may be in the *Lent*,
or