



Mr. *Whitefield's*

S E R M O N

O N

*JUSTIFICATION,*

Preached at

Saint ANTHOLIN's.



(Price Six-Pence.)

*Of Justification by CHRIST:*

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A

S E R M O N

Preached at the

P A R I S H C H U R C H

O F

Saint *ANTHOLIN*, &c.

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L O N D O N :

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## I COR. VI. II.

*But ye are Justified.*

The whole Verse runs thus: — *And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of our Lord Jesus Christ, and by the Spirit of our God.*

**I**T has been objected by some, who are so unhappy as to dissent from, nay, I may add, by others also, who actually are Friends to the present Ecclesiastical Establishment, That the Ministers of the Church of *England* preach themselves, and not CHRIST JESUS our Lord; that they entertain their People with Lectures of mere Morality, without declaring to them the glad Tidings of

B Salvation.

Salvation by JESUS CHRIST. How well grounded such an Objection may be, is not my Business to enquire: All I shall say at present to the Point is this; namely, that whenever such a grand Objection is urged against the whole Body of the Clergy in general, every honest Minister of JESUS CHRIST should do his utmost to *cut off* all manner of *Occasion from those that desire an Occasion* to take offence at us; that so by hearing us continually founding forth the Word of Truth, and declaring with all Boldness and Assurance of Faith, *that there is no other Name given under Heaven whereby they can be saved, but that of JESUS CHRIST;* they may be ashamed of this their same confident Boasting against us.

IT was an Eye to this Objection, joined with the Agreeableness and Delightfulness of the Subject (for who can but delight to talk of that which the Blessed Angels desire to look into?) that induced me to discourse a little on that great and fundamental Article of our Faith; namely, our being freely justified from  
all

all our Sins by the precious Blood of JÉSUS CHRIST. *But ye are washed, says the Apostle, but ye are sanctified, but ye are justified, in the Name of our Lord JESUS CHRIST, and by the Spirit of our GOD.*

THE Words beginning with the Particle *But*, have plainly a Reference to something that went before; it may not therefore be improper, before I descend to Particulars, to consider the Words, as they stand related to the Context. The Apostle, in the Verses immediately foregoing, had been reckoning up many notorious Sins, such as Drunkenness, Adultery, Fornication, and such like; the Commission of which, without a true and hearty Repentance, He tells them plainly, would certainly shut them out of the Kingdom of GOD. But then, lest the sincere *Corinthian* Converts, who we find were once infamous for most or all of these Vices, should either on one hand grow spiritually proud by seeing themselves differ from their unconverted Brethren, and therefore should be tempted to set them at nought, and to say with the self-conceited Hypocrite in the Prophet, *Come not*

*nigh me, for I am holier than thou: or, on the other hand, by looking back on the Multitude of their past Offences, should be apt to think their Sins were too many and grievous to be forgiven: He first, in order to keep them humble, reminds them of their sad Estate before Conversion, telling them in plain Terms, Such (or as it might better be read these things) were some of you; that is, Not only one, but all that sad Catalogue of Vices I have been before drawing up, some of you were once guilty of; but then at the same time to preserve them from Despair, behold he brings them glad Tidings of great Joy: But ye are washed, says he, but ye are sanctified, but ye are justified in the Name of our Lord JESUS CHRIST, and by the Spirit of our GOD.*

THE former part of which Text, namely, our being *Sanctified*, I did, in some measure, treat of, when I discoursed on *the Nature and Necessity of the New Birth*: I come now, as was before proposed, to enlarge on the latter part of it, namely, of our being freely

*Justified*

*Justified* from all our Sins, by the precious Blood of JESUS CHRIST: *But ye are Justified in the Name of our Lord JESUS CHRIST!*

FROM which Words I shall endeavour to consider these Three Things :

*First*, WHAT is meant by the Word I, *Justified*.

*Secondly*, I shall endeavour to prove, that II, all Mankind in general, and every individual Person in particular, stands in need of being *justified*.

*Thirdly* and lastly, That there is no Possi- III, bility of obtaining this *Justification*, which we so much want, but by the *precious Blood of JESUS CHRIST*.

*First* then, I am to consider what is meant I, by the Word *Justified*.

*But ye are Justified*, says the Apostle; which is all the same as though he had said, You have your Sins forgiven, and are looked upon by GOD, as though you never had of-  
fended

fended him at all : For that is the Meaning of the Word *justified*, in almost all the other Passages of Holy Scripture where this Word is mentioned. Thus when this same Apostle writes to the *Romans*, he tells them, that whom GOD calls, those he also *justifies*; that is, forgives them their Sins : And again, speaking of *Abraham's* Faith, he tells them, that *Abraham believed on Him that justifies the Ungodly* : that is, who forgives the ungodly Man his Sins : Which Expression the Apostle himself explains by a Quotation out of the *Psalms*; *Blessed is the Man*, says he, *to whom the LORD imputeth no Sin*. From all which Proofs, and many others that might be urged, it is evident that being *justified*, or having our Sins forgiven, are the same as to Signification : So that what the Apostle here affirms of the *Corinthian* Converts, namely, that they were *justified*, amounts to what all of us profess to hold when we just now repeated our *Creed*, and each of us declared in his own Person, *I believe the Forgiveness of Sins*. Which leads me directly to the

- II. *Second* Thing proposed, namely, To endeavour to prove that all Mankind in general,  
and



and every individual Person in particular, stands in need of being thus *justified*, or having his Sins forgiven.

AND indeed the Apostle supposes this in the Words of the Text: *But ye are justified*, says he, thereby implying that the *Corinthians* (and consequently all Mankind, there being no Difference, as will be shewn hereafter) stood in need of being thus Justified.

BUT, not to rest in bare Suppositions, in my farther Enlargement on this Second Head, I shall endeavour to prove that we all stand in need of being *justified*, on two Accounts: First, as we stand chargeable with Original,—Secondly, as we have been guilty of Actual Sin.

AND First, I affirm that we all stand in need of being *justified*, as we are chargeable with Original Sin: Which, though a Proposition that may be denied by a self-justifying Infidel, who *will not come to CHRIST that he may have Life*, and stoop to those Terms GOD has graciously settled for his Salvation; yet can never be denied by any  
one

one who believes that Saint *Paul's* Epistles were written by Divine Inspiration ; where we are told, that *in Adam all die* ; that is, *Adam's* Sin was imputed to all : And lest we should forget to, make a particular Application, it is farther added in another Place, that *there is none that doth good* (that is by Nature) *no, not one* : that we are all gone out of the *Way* ; namely, of Original Righteousness ; and are by Nature the Children of Wrath. And even *David*, who was the Man after *God's* own Heart, and if any one could, might surely plead an Exemption from this universal Corruption, yet he confesses that He was *shapen in Wickedness*, and that *in Sin did his Mother conceive him*. And, to mention but one more Text, as immediately applicable to the present Purpose, Saint *Paul*, in his Epistle to the *Romans* says, that *Death came upon all Men, for the Disobedience of one Man*, namely, of *Adam*, even upon those, says he, (that is, little Children) who had not sinned after the Similitude of *Adam's* Transgression ; or, had not been guilty of actual Sin, and therefore could not be punished with temporal Death (which came  
into

into the World; as this same Apostle elsewhere informs us, only by Sin,) had not the Disobedience of our first Parents been imputed to them. So that what has been said on this Point seems to be excellently summed up in that Article of our Church, where she declares, “ That Original Sin standeth not in the following of *Adam*, but it is the Fault and Corruption of the Nature of every Man, that naturally is ingendred of the Offspring of *Adam*; whereby Man is very far gone from Original Righteousness, and is of his own Nature inclined to Evil, so that the Flesh lusteth always contrary to the Spirit; and therefore in every Person born into this World it deserves GOD’s Wrath and Damnation.”

I HAVE been the more particular in treating of this Point, because it is the very Foundation of the *Christian* Religion: For I am verily persuaded, that it is nothing but a Want of being well grounded in the Doctrine of Original Sin, and of the helpless, nay I may say damnable, Condition each of us comes into the World in, that makes so many Infidels oppose, and so many that call themselves

*Christians* so very Lukewarm in their Love and Affections to, JESUS CHRIST. It is this, and I could almost say this only, that makes Infidelity abound amongst us so much as it does: For, alas! we are mistaken if we imagine that Men *now* commence or continue Infidels, and set up corrupted Reason in Opposition to Revelation, merely for want of Evidence, (for I believe it might easily be proved, that a modern Unbeliever is the most credulous Creature living;) No, it is only for want of an humble Mind, of a Sense of their Original Depravity, and an Unwillingness to own themselves so depraved, that makes them so obstinately shut their Eyes against the Light of the Glorious Gospel of CHRIST. Whereas on the contrary, were they but once pricked to the Heart with a due and lively Sense of their natural Corruption and Liableness to Condemnation, we should have them no more scoffing at Divine Revelation, and looking on it as an Idle Tale; but they would cry out with convicted *Paul*, — *Lord, What wouldest thou have me to do?* or, with the trembling Jailer, on a like Occasion, *Men and Brethren, What shall we do to be saved?* It was an

Error

Error in this Fundamental Point, that made so many resist the Evidence the Son of GOD himself gave of his Divine Mission, when he tabernacled amongst us. Every Word he spake, every Action he did, every Miracle he wrought, proved that He came from GOD. And why then did so many harden their Hearts, and would not believe his Report? Why He himself informs us, when He tells us, *they will not come to me that they may have Life*: they will obstinately stand out against those Means GOD has appointed for their Salvation: And Saint Paul tells us, that *if the Gospel be hid, it is hid to them that are lost*: *In whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the Glorious Gospel of CHRIST, who is the Image of GOD, should shine upon them.* — 2 Cor. iv. 3, 4.

BUT to return from this Digression, which I could not very well avoid making; If it be asked, How it suits with the Divine Goodness to impute the Guilt of one Man's Sin to an innocent Posterity? I should think it sufficient to make use of the Apostle's Words: *Nay but O Man, Who art thou that repliest*  
 C 2 against

*against GOD?* Shall the Thing formed say to him that formed it, *Why hast thou made me thus?* But, to come to a more direct Reply, — Persons would do well to consider, that in this first Covenant GOD made with Man, *Adam* acted as a Publick Person, as the common Representative of all Mankind, and consequently we must stand or fall with Him. Had He continued in his Obedience, and not eaten the forbidden Fruit, the Benefits of that Obedience would doubtless have been imputed to us: But since he did not persist in it, but broke the Covenant GOD made with Him, and us in Him; Who dares charge the Righteous Judge of all the Earth with Injustice, for imputing that to us also? But I shall have an Occasion, by and by, to vindicate the Divine Proceeding in this Point more particularly: and therefore I chuse to wave all farther Consideration of it in this Place, and proceed to the other Thing proposed under this Second general Head; namely,

2. To endeavour to prove, That we all stand in need of being *justified*, not only as we are chargeable with Original, but as we stand convicted of Actual Sin.

That

That G O D, as he made Man, has a Right also to demand his Obedience, I suppose, is a Truth no one will deny: That He hath also given us both a natural and a written Law, whereby we are to be judged, cannot be questioned by any one who believes Saint *Paul's* Epistle to the *Romans* to be of Divine Authority: For in this we are told of a Law written in the Heart, and a Law given by *Moses*; and, that each of us hath broken these Laws, is too evident from our own sad and frequent Experience. Accordingly the Holy Scriptures inform us, that there is *no Man which liveth and sinneth not*; that *in many Things we offend all*; that *if we say we have no Sin we deceive ourselves*, and such like. And if we are thus found Offenders against G O D, it follows that we stand in need of Forgiveness: for thus offending Him; unless we suppose G O D should enact Laws, and at the same Time not care whether they are obeyed or no; which is as absurd as to suppose that a Prince should establish Laws for the proper Government of his Country, and yet let every Violater of them come off with Impunity. But G O D has not dealt so foolishly with

with

with his Creatures: No, as he gave us a Law, he demands our Obedience to that Law, and has obliged us universally to obey it, under no less a Penalty than incurring his Curse and eternal Death for every Breach of it. For thus speaks the Scripture: *Cursed is He that continueth not in all Things that are written in this Book to do them;* as the Scripture also speaketh in another Place, *The Soul that sinneth, it shall die.* Now it has already been proved that we have all of us sinned; and therefore, unless some Means can be found out to satisfy G O D's Justice, we must perish eternally.

LET us here then stand a while and see in what a deplorable Condition each of us comes into the World, and still continues, 'till we are put into a State of Grace: For surely nothing can well be supposed more deplorable than to be born under the Curse of G O D; to be charged with Original Guilt, and not only so, but to be convicted as actual Breakers of G O D's Law, the least Breach of which justly deserves Eternal Damnation. Surely this can be but a melancholy Prospect to view ourselves

in,



in, and must put us upon contriving some Means whereby we may satisfy and appease our offended Judge. But what must those Means be? Shall we repent? Alas! there is not one Word mentioned about Repentance in the first Covenant: *The Day that thou eatest thereof, says God, thou shalt surely Die.* So that, if God be true, unless there be some Way found out to satisfy his Justice, we must perish; and there is no room left for us to expect a Change of Mind in God, though we should seek it with Tears. Well then, if Repentance will not do, shall we plead the Law of Works? Alas! *By the Law shall no Man living be justified: For by the Law comes the Knowledge of Sin.* It is that which convicts and condemns, and therefore can by no means acquit, much less justify us. *Wherewith then shall we come before the Lord, and bow down before the most High GOD; in order to procure the Forgiveness of our Sins? Shall we come before him with Calves of a Year old, with thousands of Rams, or ten thousands of Rivers of Oil? Alas! God has shewed thee, O Man, that this will not avail. For he hath declared, I will take no*  
*Bullock*

*Bullock out of thy House, nor He-Goat out of thy Fold: For all the Beasts of the Forest are mine, and so are the Cattle upon a thousand Hills. Will not the Lord then be pleased to accept our First-born for our Transgression, the Fruit of our Bodies for the Sin of our Souls? Even this will not purchase our Pardon: For He has declared that the Children shall not bear the Iniquities of their Parents. Besides, they are Sinners, and therefore, being under the same Condemnation, equally stand in need of Forgiveness with ourselves. They are impure, and will the LORD accept the Blind and Lame for Sacrifice? O wretched Men that we are! Who shall deliver us from this Body of Death? why I thank GOD, our Lord JESUS CHRIST. Which naturally leads me to*

III. The *Third general Thing* proposed, which was to endeavour to prove, That there is no Possibility of our obtaining this *Justification*, which we so much want, but by the *precious Blood* of our Lord JESUS CHRIST: *But ye are justified in the Name of our Lord JESUS CHRIST.* But this having been in some  
measure

measure proved by what has been said under the foregoing Head, wherein I have shewn that neither our Repentance, Works, or Sacrifices could possibly take away, or make Attonement for our Sins; nothing remains for me to do under this Head, but to shew that the Death of JESUS CHRIST has done it for us.

AND here I shall still have recourse *to the Law and to the Testimony*. For after all the most subtle Disputations on either side, nothing but the lively Oracles of GOD can give us any Satisfaction in this momentous Point: it being such an inconceivable Mystery, that the Eternal, only-begotten Son of GOD should die for sinful Man, that we durst not have presumed so much as to have thought of it, had not GOD revealed it in his Holy Word. It is true, Reason may shew us the Wound, but Revelation only can lead us to the Means of our Cure. And though the Method GOD has been pleased to take to put us in a Way of being happy, may be to the Infidel a *Stumbling-block*; and to the wise Opiniator and Disputer of this World *Foolishness*; yet *Wisdom,*

*dom*, that is, the Dispensation of our Redemption, *will be justified* or approved of and submitted to *by all her truly wise and holy Children*, by every sincere and honest *Christian*.

BUT to come more directly to the Point before us. Two Things, as was before observed, we wanted, in order to make our Peace with GOD.

1. To be freed from the Guilt of Original Sin : And,

2. FROM that Punishment we had most justly deserved for our actual Breaches of GOD's Law. And both these (*Thanks be to GOD for this unspeakable Gift*) are abundantly secured to us by the Death and Passion of JESUS CHRIST. For what says the Scripture ?

1. As to the first, or our being freed from the Guilt of Original Sin, — it informs us, that *as in Adam all die, even so in CHRIST shall all be made alive*. And again, *As by the Disobedience of one Man, or by one Transgression,*

gression,

gression; namely, that of *Adam*, many were made Sinners; so by the Obedience of one, *JESUS CHRIST*, many were made Righteous. And again, As by the *Disobedience of one Man*, Judgment came upon all Men into Condemnation; that is, All Men were condemned, on having *Adam's Sin* imputed to them: so by the Obedience of one, that is, *JESUS CHRIST*, the Free Gift of Pardon and Peace came upon all Men unto Justification of Life. Which by the way clears up (as I promised to do before) that seeming Disagreement between *GOD's* Attributes, in imputing *Adam's Sin* to us, (namely, his Justice and Mercy,) and wholly takes off that Imputation of Injustice, which wicked and ungodly Men would blasphemously cast upon the *Righteous Judge of all the Earth*. Had *GOD* indeed imputed *Adam's Sin* to his innocent Posterity, and left them to perish in it: Had he looked upon and punished them all as Sinners, without providing them a Saviour, we might perhaps have had some Pretence to complain of his Severity, though we could not even then but acknowledge his Justice in the Punishment of Sin. But since *He has not dealt with us after our*

*Deserts, nor rewarded us according to our Iniquity: Since the same Revelation acquaints us, that As in Adam all die, even so in CHRIST shall all be made alive: Since the same GOD that informs us that Death came even upon those who had not sinned after the Similitude of Adam's Transgression, declares likewise, that He that believeth and is baptized shall be saved, or put into a State of Salvation: I say, since these Things are so, what Reason have such Worms as we to quarrel with the Most High GOD? Doubtless no more than a condemned Criminal has to find Fault with his Judge for condemning him for breaking the Law, only that He might give him the Pleasure of a Reprieve. No; as for GOD, His Ways are perfect, and his Dealings with his Creatures are holy, just and good; and as in all his Dispensations, so more especially in our Recovery from our fallen Estate by the Death of JESUS, we may justly say, Mercy and Truth have met together, Righteousness and Peace have kissed each other. But,*

2. PARDON for our actual Transgression of GOD'S Law was another Thing which we wanted to have secured to us, before we could be at Peace with GOD. And this the Holy Scriptures inform us is abundantly done by the Death of JESUS CHRIST. The Evangelical Prophet foretels that the promised Redeemer should be *wounded for our Transgressions, and bruised for our Iniquities: that the Chastisement of our Peace should be upon him; and that by his Stripes we should be healed: Isaiah liii. 6.* The Angel at His Birth says, that he should *save his People from their Sins:* And Saint Paul declares, that this is a faithful Saying, and worthy of all Acceptation, that JESUS CHRIST *came into the World to save Sinners:* And here in the Words of the Text, *such* (or, as I observed before, *these Things*) *were some of you; but ye are washed, &c.* — And Saint Peter, alluding to the aforementioned Passage of *Isaiab*; testifies of CHRIST, that *His own self bare our Sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness; by whose Stripes, says he, ye are healed. 1 Pet. ii. 24.* And in another

another Place, the same Apostle says, *Neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we must be saved, but the Name of JESUS CHRIST. Acts iv. 12.*

How GOD will be pleased to deal with the *Gentiles*, who yet *sit in Darkness and in the Shadow of Death*, and on whom the Sun of Righteousness never yet arose, is not for us to enquire. *What have we to do to judge those that are without?* To GOD'S Mercy let us recommend them, and wait for a Solution of this Point 'till the Great Day of Accounts, when all GOD'S Dispensations, both of Providence and Grace, will be fully cleared up, by Methods to us, it may be, at present unknown, because Unrevealed. However, this we know that *the Judge of all the Earth will, most assuredly, do right.* But it is time for me to draw towards a Conclusion.

I have now then, Brethren, by the Blessing of GOD, discoursed on the Words of the Text in the Method I proposed; and have in as  
plain



plain a manner as I could, shewn you what is meant by the Word *Justified*, that it signifies our having our Sins forgiven: and have also in some measure proved that we all stand in need of being thus *justified*, as we are chargeable with Original, and have been guilty of Actual Sin: And lastly, that nothing but the *precious Blood* of JESUS CHRIST has, or can procure this inestimable Privilege for us.

MANY useful Inferences might be drawn from what has been delivered; but as I have detained you I fear too long already, permit me only to make a Reflection or two on what has been said, and I have done.

IF then we are *freely Justified* by the Death of JESUS CHRIST, let us here pause a while; and as before we reflected on the *Misery*, let us now turn aside and admire the *Happiness* of Man. But alas! How am I lost to think that GOD the Father, when we were in a State of Enmity by *original*, and of Rebellion by our *actual* Sins, should notwithstanding

standing yearn in his Bowels towards us his fallen, his apostate Creatures: and because nothing but an infinite Ransom could satisfy an infinitely offended Justice, should send his only and dear Son JESUS CHRIST (who is GOD blessed for ever, and who had lain in His Bosom from all Eternity,) to die a cursed, painful, ignominious Death, for us and for our Salvation! O who can avoid crying out, on the Consideration of this Great Mystery of Godliness, — *O the Depth of the Riches of GOD's Love* to us his wretched, miserable, undone Creatures! *How unsearchable is his Mercy, and his Loving Kindness past finding out!* Now know we of a Truth, O GOD, that thou hast loved us, *since Thou hast not withheld thy Son, thy only Son JESUS CHRIST, from thus dying for us.*

BUT as we admire the FATHER sending, let us likewise humbly and thankfully adore the SON coming, when sent, to die for Man. But alas! What Thoughts can conceive, what Words express the infinite Greatness of that unparalleled Love, which drew the Son of  
GOD

GoD down from the Mansions of his Father's Glory to die for sinful Man! The *Jews*, when he only shed a Tear at poor *Lazarus's* Funeral, said, *Behold how he loved him*: How much more justly then may we cry out, *Behold how he loved us*, when He did not spare to shed not only a Tear, but his own precious Blood for us!

AND can any poor returning Sinner, after this, despair of Mercy? What, can they see their Saviour hanging on a Tree, with Arms stretched out to embrace them, and yet, upon their True Repentance, doubt of finding Acceptance with him? No, away with all such dishonourable, such desponding Thoughts.— Look on his Hands, bored with Pins of Iron; look on his Side, pierced with a cruel Spear on purpose to unloose the Sluices of his Blood, and *open a Fountain for Sin, and for Unclean-ness*; — And then despair of Mercy if you can! No, do but leave those Sins He came to die for; *Do not crucify Him afresh, and put him again to open Shame*, by leading wicked, lukewarm, ungodly Lives: In short, do

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but

but labour to attain that *Holiness*, without which no Man shall see the Lord; and then though your Sins be as Scarlet, yet shall they be as Wool; though they be as Crimson, yet shall they be whiter than Snow.

Which God of his Infinite Mercy grant,  
Ec.

F I N I S.

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