

A lush forest scene with tall trees and a mossy path. The path is covered in ferns and moss, leading through a dense forest of tall, thin trees. The lighting is soft and natural, creating a serene atmosphere.

Sermons of George Whitefield

14. The Conversion of Zaccheus.

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For the Son of man
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Salvation, every where through the whole Scripture, is said to be the free gift of God, through Jesus Christ our Lord. Not only free, because God is a sovereign agent, and therefore may withhold it from, or confer it on, whom he pleaseth; but free, because there is nothing to be found in man, that can any way induce God to be merciful unto him. The righteousness of Jesus Christ is the sole cause of our finding favour in God’s sight: this righteousness apprehended by faith (which is also the gift of God) makes it our own; and this faith, if true, will work by love.

These are parts of those glad tidings which are published in the gospel; and of the certainty of them, next to the express word of God, the experience of all such as have been saved, is the best, and, as I take it, the most undoubted proof. That God might teach us every way, he has been pleased to leave upon record many instances of the power of his grace exerted in the salvation of several persons, that we, hearing how he dealt with them, might from thence infer the manner we must expect to be dealt with ourselves, and learn in what way we must look for salvation, if we truly desire to be made partakers of the inheritance with the saints in light.

The conversion of the person referred to in the text, I think, will be of no small service to us in this matter, if rightly improved. I would hope, most of you know who the person is, to whom the Lord Jesus speaks; it is the publican Zaccheus, to whose house the blessed Jesus said, salvation came, and whom he pronounces a Son of Abraham.

It is my design (God helping) to make some remarks upon his conversion recorded at large in the preceding verses, and then to enforce the latter part of the text, as an encouragement to poor undone sinners to come to Jesus Christ. “For the Son of man is come, to seek and to save that which was lost.”

The evangelist Luke introduces the account of this man’s conversion thus, verse 1. “And Jesus entered and passed through Jericho.” The holy Jesus made it his business to go about doing good. As the sun in the firmament is continually spreading his benign, quickening, and cheering influences over the natural; so the Son of righteousness arose with healing under his wings, and was daily and hourly diffusing his gracious influences over the moral world. The preceding chapter acquaints us of a notable miracle wrought by the holy Jesus, on poor blind Bartimeus; and in this, a greater presents itself to our consideration. The evangelist would have us take particular notice of it; for he introduces it with the word “behold:” “and behold, there was a man named Zaccheus, who was the chief among the Publicans, and he was rich.”

Well might the evangelist usher in the relation of this man’s conversion with the word “behold!” For, according to human judgment, how many insurmountable obstacles lay in the way of it! Surely no one will say there was any fitness in Zaccheus for salvation; for we are told that he was a Publican, and therefore in all probability a notorious sinner. The Publicans were gatherers of the Roman taxes; they were infamous for their abominable extortion; their very name therefore became so odious, that we find the Pharisees often reproached our Lord, as very wicked, because he was a friend unto and sat down to meat with them. Zaccheus then, being a Publican, was no doubt a sinner; and, being chief among the Publicans, consequently was chief among sinners. Nay, “he was rich.” One inspired apostle has told us, that “not many mighty, not many noble are called.” Another saith, “God has chosen the poor of this world, rich in faith.” And he who was the Maker

and Redeemer of the apostles, assures us, “that it is easier for a camel, (or cable-rope) to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” Let not therefore the rich glory in the multitude of their riches.

But rich as he was, we are told, verse 3 that “he sought to see Jesus.” A wonder indeed! The common people heard our Lord gladly, and the poor received the gospel. The multitude, the mob, the people that know not the law, as the proud high-priests called them, used to follow him on foot into the country, and sometimes stayed with him three days together to hear him preach. But did the rich believe or attend on him? No. Our Lord preached up the doctrine of the cross; he preached too searching for them, and therefore they counted him their enemy, persecuted and spoke all manner of evil against him falsely. Let not the ministers of Christ marvel, if they meet with the like treatment from the rich men of this wicked and adulterous generation. I should think it no scandal (supposing it true) to hear it affirmed, that none but the poor attended my ministry. Their souls are as precious to our Lord Jesus Christ, as the souls of the greatest men. They were the poor that attended him in the days of his flesh: these are they whom he hath chosen to be rich in faith, and to be the greatest in the kingdom of heaven. Were the rich in this world’s goods generally to speak well of me, woe be unto me; I should think it a dreadful sign that I was only a wolf in sheep’s clothing, that I spoke peace, peace, when there was no peace, and prophesied smoother things than the gospel would allow of. Hear ye this, O ye rich. Let who will dare to do it, God forbid that I should despise the poor; in doing so, I should reproach my Maker. The poor are dear to my soul; I rejoice to see them fly to the doctrine of Christ, like the doves to their windows. I only pray, that the poor who attend, may be evangelized, and turned into the spirit of the gospel: if so, “Blessed are ye; for yours is the kingdom of heaven.”

But we must return to Zaccheus. “He sought to see Jesus.”

That is good news. I heartily wish I could say, it was out of a good principle: but, without speaking contrary to that charity which hopes and believeth all things for the best, we may say, that the same principle drew him after Christ, which now draws multitudes (to speak plainly, it may be multitudes of you) to hear a particular preacher, even curiosity: for we are told, that he came not to hear his doctrine, but to view his person, or, to use the words of the evangelist, “to see who he was.” Our Lord’s fame was now spread abroad through all Jerusalem, and all the country round about: some said he was a good man; others, “Nay, but he deceiveth the people.” And therefore curiosity drew out this rich Publican Zaccheus, to see who this person was, of whom he had heard such various accounts. But it seems he could not conveniently get a sight of him for the press, and because he was little of stature. Alas! how many are kept from seeing Christ in glory, by reason of the press! I mean, how many are ashamed of being singularly good, and therefore follow a multitude to do evil, because they have a press or throng of polite acquaintance! And, for fear of being set an nought by those with whom they used to sit at meat, they deny the Lord of glory, and are ashamed to confess him before men. This base, this servile fear of man, is the bane of true Christianity; it brings a dreadful snare upon the soul, and is the ruin of ten thousands: for I am fully persuaded, numbers are rationally convicted of gospel-truths; but, not being able to brook contempt, they will not prosecute their convictions, nor reduce them to practice. Happy those, who in this respect, like Zaccheus, are resolved to overcome all impediments that lie in their way to a sight of Christ; for, finding he could not see Christ because of the press and the littleness of his natural stature, he did not smite upon his breast, and depart, saying, “It is in vain to seek after a sight of him any longer, I can never attain unto it.” No, finding he could not see Christ, if he continued in the midst of, “he ran before the multitude, and climbed up into a sycamore-tree, to see him; for he was to pass

that way.”

There is no seeing Christ in Glory, unless we run before the multitude, and are willing to be in the number of those despised few, who take the kingdom of God by violence. The broad way, in which so many go, can never be that strait and narrow way which leads to life. Our Lord’s flock was, and always will be, comparatively a little one; and unless we dare to run before the multitude in a holy singularity, and can rejoice in being accounted fools for Christ’s sake, we shall never see Jesus with comfort, when he appears in glory. From mentioning the sycamore-tree, and considering the difficulty with which Zaccheus must climb it, we may farther learn, that those who would see Christ, must undergo other difficulties and hardships, besides contempt. Zaccheus, without doubt, went through both. Did not many, think you, laugh at him as he ran along, and in the language of Michal, Saul’s daughter, cry out, “How glorious did the rich Zaccheus look today, when, forgetting the greatness of his station, he ran before a pitiful, giddy mob, and climbed up a sycamore-tree, to see an enthusiastic preacher!” But Zaccheus cares not for all that; his curiosity was strong: if he could but see who Jesus was, he did not value what scoffers said of him. Thus, and much more will it be with all those who have an effectual desire to see Jesus in heaven: they will go on from strength to strength, break through every difficulty lying in their way, and care not what men or devils say of or do unto them. May the Lord make us all thus minded, for his dear Son’s sake!

At length, after taking much pains, and going (as we may well suppose) through much contempt, Zaccheus has climbed the tree; and there he sits, as he thinks, hid in the leaves of it, and watching when he should see Jesus pass by: “For he was to pass by that way.”

But sing, O heavens, and rejoice, O earth! Praise, magnify, and adore sovereign, electing, free, preventing love; Jesus the everlasting God, the Prince of peace, who saw Nathanael under

the fig-tree, and Zaccheus from eternity, now sees him in the sycamore-tree, and calls him in time.

Verse 5. “And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste and come down; for this day I must abide at thy house.” Amazing love! Well might Luke usher in the account with “behold!” It is worthy of our highest admiration. When Zaccheus thought of no such thing, nay, thought that Christ Jesus did not know him; behold, Christ does what we never hear he did before or after, I mean, invite himself to the house of Zaccheus, saying, “Zaccheus, make haste and come down; for this day I must abide at thy house.” Not pray let me abide, but I must abide this day at thy house. He also calls him by name, as though he was well acquainted with him: and indeed well he might; for his name was written in the book of life, he was one of those whom the Father had given him from all eternity: therefore he must abide at his house that day. “For whom he did predestinate, them he also called.”

Here then, as through a glass, we may see the doctrine of free grace evidently exemplified before us. Here was not fitness in Zaccheus. He was a Publican, chief among the Publicans; not only so, but rich, and came to see Christ only out of curiosity: but sovereign grace triumphs over all. And if we do God justice, and are effectually wrought upon, we must acknowledge there was no more fitness in us than in Zaccheus; and, had not Christ prevented us by his call, we had remained dead in trespasses and sins, and alienated from the divine life, even as others. “Jesus looked up, and saw him, and said unto him, Zaccheus, make haste and come down; for this day I must abide at thy house.”

With what different emotions of heart may we suppose Zaccheus received this invitation? Think you not that he was surprised to hear Jesus Christ call him by name, and not only so, but invite himself to his house? Surely, thinks Zaccheus, I dream: it cannot be; how should he know me? I never saw him

before: besides, I shall undergo much contempt, if I receive him under my roof. Thus, I say, we may suppose Zaccheus thought within himself. But what saith the Scripture? “I will make a willing people in the day of my power.” With this outward call, there went an efficacious power from God, which sweetly over-ruled his natural will: and therefore, verse 6, “He made haste, and came down, and received him joyfully;” not only into his house, but also into his heart.

Thus it is the great God brings home his children. He calls them by name, by his word or providence; he speaks to them also by his Spirit. Hereby they are enabled to open their hearts, and are made willing to receive the King of glory. For Zaccheus’s sake, let us not entirely condemn people that come under the word, out of no better principle than curiosity. Who knows but God may call them? It is good to be where the Lord is passing by. May all who are now present out of this principle, hear the voice of the Son of God speaking to their souls, and so hear that they may live! Not that men ought therefore to take encouragement to come out of curiosity. For perhaps a thousand more, at other times, came too see Christ out of curiosity, as well as Zaccheus, who were not effectually called by his grace. I only mention this for the encouragement of my own soul, and the consolation of God’s children, who are too apt to be angry with those who do not attend on the word out of love to God: but let them alone. Brethren, pray for them. How do you know but Jesus Christ may speak to their hearts! A few words from Christ, applied by his Spirit, will save their souls. “Zaccheus, says Christ, make haste and come down. And he made haste, and came down, and received him joyfully.”

I have observed, in Holy Scripture, how particularly it is remarked, that persons rejoiced upon believing in Christ. Thus the converted Eunuch went on his way rejoicing; thus the jailer rejoiced with his whole house; thus Zaccheus received Christ joyfully. And well may those rejoice who receive Jesus Christ; for with him they receive righteousness, sanctification, and

eternal redemption. Many have brought up an ill report upon our good land, and would fain persuade people that religion will make them melancholy mad. So far from it, that joy is one ingredient of the kingdom of God in the heart of a believer; “The kingdom of God is righteousness, peace, and joy in the Holy Ghost.” To rejoice in the Lord, is a gospel-duty. “Rejoice in the Lord always, and again I say, rejoice.” And who can be so joyful, as those who know that their pardon is sealed before they go hence and are no more seen? The godly may, but I cannot see how any ungodly men can, rejoice: they cannot be truly cheerful. What if wicked men may sometimes have laughter amongst them? It is only the laughter of fools; in the midst of it there is heaviness; At the best, it is but like the cracking of thorns under a pot; it makes a blaze, but soon goes out. But, as for the godly, it is not so with them; their joy is solid and lasting. As it is a joy that a stranger intermeddled not with, so it is a joy that no man taketh from them: it is a joy in God, a “joy unspeakable and full of glory.”

It should seem that Zaccheus was under soul-distress but a little while; “perhaps” says Guthrie, in his book entitled, ‘The Christians Greatest Interest’ or ‘The trial concerning a saving interest in Christ’ “not above a quarter of an hour.” I add, perhaps not so long: for, as one observes, sometimes the Lord Jesus delights to deliver speedily. God is a sovereign agent, and works upon his children in their effectual calling, according to the counsel of his eternal will. It is with the spiritual, as natural birth: all women have not the like pangs; all Christians have not the like degree of conviction. But all agree in this, that all have Jesus Christ formed in their hearts: and those who have not so many trials at first, may be visited with the greater conflicts hereafter; though they never come into bondage again, after they have once received the spirit of adoption. “We have not, (says Paul) received the spirit of bondage again unto fear.” We know not what Zaccheus underwent before he died: however, this one thing I know, he now believed in Christ, and was

justified, or acquitted, and looked upon as righteous in God's sight, though a Publican, chief among the Publicans, not many moments before. And thus it is with all, that, like Zaccheus, receive Jesus Christ by faith into their hearts: the very moment they find rest in him, they are freely justified from all things from which they could not be justified by the law of Moses; "for by grace are we saved, through faith, and that not of ourselves, it is the gift of God."

Say not within yourselves, this is a licentious Antinomian doctrine; for this faith, if true, will work by love, and be productive of the fruits of holiness. See an instance in this convert Zaccheus; no sooner had he received Jesus Christ by faith into his heart, but he evidences it by his works; for, verse 8, we are told, "Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give unto the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold."

Having believed on Jesus in his heart, he now makes confession of him with his mouth to salvation. "Zaccheus stood forth;" he was not ashamed, but stood forth before his brother Publicans; for true faith casts out all servile, sinful fear of man; "and said, Behold, Lord." It is remarkable, how readily people in scripture have owned the divinity of Christ immediately upon their conversion. Thus the woman at Jacob's well; "Is not this the Christ?" Thus the man born blind; "Lord, I believe; and worshipped him." Thus Zaccheus, "Behold, Lord." An incontestable proof this to me, that those who deny our Lord's divinity, never effectually felt his power: if they had, they would not speak so lightly of him: they would scorn to deny his eternal power and Godhead. "Zaccheus stood forth, and said, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold." Noble fruits of a true living faith in the Lord Jesus! Every word calls for our notice. Not some small, not the tenth part, but the half. Of what? My goods; things that

were valuable. My goods, his own, not another's. I give: not, I will give when I die, when I can keep them no longer; but, I give now, even now. Zaccheus would be his own executor. For whilst we have time we should do good. But to whom would he give half of his goods? Not to the rich, not to those who were already clothed in purple and fine linen, of whom he might be recompensed again; but to the poor, the maimed, the halt, the blind, from which he could expect no recompense till the resurrection of the dead. "I give to the poor." But knowing that he must be just before he could be charitable, and conscious to himself that in his public administrations he had wronged many persons, he adds, "And if I have taken any thing from any man by false accusation, I restore him fourfold." Hear ye this, all ye that make no conscience of cheating the king of his taxes, or of buying or selling run goods. If ever God gives you true faith, you will never rest, till, like Zaccheus, you have made restitution to the utmost of your power. I suppose, before his conversion, he thought it no harm to cheat thus, no more than you may do now, and pleased himself frequently, to be sure, that he got rich by doing so: but now he is grieved for it at his heart; he confesses his injustice before men, and promises to make ample restitution. Go ye cheating Publicans, learn of Zaccheus; go away and do likewise. If you do not make restitution here, the Lord Jesus shall make you confess your sins before men and angels, and condemn you for it, when he comes in the glory of his Father to judgment hereafter.

After all this, with good reason might our Lord say unto him, "This day is salvation come to this house; forasmuch as he also is the son of Abraham;" not so much by a natural as by a spiritual birth. He was made partaker of like precious faith with Abraham: like Abraham he believed on the Lord, and it was accounted to him for righteousness: his faith, like Abraham's, worked by love; and I doubt not, but he has been long since sitting in Abraham's harbour.

And now, are you not ashamed of yourselves, who speak

against the doctrines of grace, especially that doctrine of being justified by faith alone, as though it led to licentiousness? What can be more unjust than such a charge? Is not the instance of Zaccheus, a sufficient proof to the contrary? Have I strained it to serve my own turn? God forbid. To the best of my knowledge I have spoken the truth in sincerity, and the truth as it is in Jesus. I do affirm that we are saved by grace, and that we are justified by faith alone: but I do also affirm, that faith must be evidenced by good works, where there is an opportunity of performing them.

What therefore has been said of Zaccheus, may serve as a rule, whereby all may judge whether they have faith or not. You say you have faith; but how do you prove it? Did you ever hear the Lord Jesus call you by name? Were you ever made to obey the call? Did you ever, like Zaccheus, receive Jesus Christ joyfully into your hearts? Are you influenced by the faith you say you have, to stand up and confess the Lord Jesus before men? Were you ever made willing to own, and humble yourselves for, your past offenses? Does your faith work by love, so that you conscientiously lay up, according as God has prospered you, for the support of the poor? Do you give alms of all things that you possess? And have you made due restitution to those you have wronged? If so, happy are ye; salvation is come to your souls, you are sons, you are daughters of, you shall shortly be everlastingly blessed with faithful Abraham. But, if you are not thus minded, do not deceive your own souls. Though you may talk of justification by faith, like angels, it will do you no good; it will only increase your damnation. You hold the truth, but it is in unrighteousness: your faith being without works, is dead: you have the devil, not Abraham, for your father. Unless you get a faith of the heart, a faith working by love, with devils and damned spirits shall you dwell for evermore.

But it is time now to enforce the latter part of the text; “For the Son of man is come to seek and to save that which was

lost.” These words are spoken by our Saviour in answer to some self-righteous Pharisees, who, instead of rejoicing with the angels in heaven, at the conversion of such a sinner, murmured, “That he was gone to be a guest with a man that was a sinner.” To vindicate his conduct, he tells them, that this was an act agreeable to the design of his coming: “For the Son of Man is come to seek and to save that which was lost.” He might have said, the Son of God. But O the wonderful condescension of our Redeemer! He delights to stile himself the Son of man. He came not only to save, but to seek and to save that which was lost. He came to Jericho to seek and save Zaccheus; for otherwise Zaccheus would never have been saved by him. But from whence came he? Even from heaven, his dwelling-place, to this lower earth, this vale of tears, to seek and save that which was lost; or all that feel themselves lost, and are willing, like Zaccheus, to receive him into their hearts to save them; with how great a salvation? Even from the guilt, and also from the power of their sins; to make them heirs of God, and joint heirs with himself, and partakers of that glory which he enjoyed with the Father before the world began. Thus will the Son of man save that which is lost. He was made the son of man, on purpose that he might save them. He had no other end but this in leaving his father’s throne, in obeying the moral law, and hanging upon the cross: all that was done and suffered, merely to satisfy, and procure a righteousness for poor, lost, undone sinners, and that too without respect of persons. “That which was lost;” all of every nation and language, that feel, bewail, and are truly desirous of being delivered from their lost state, did the Son of man come down to seek and to save: for he is mighty, not only so, but willing, to save to the uttermost all that come to God through him. He will in no wise cast out: for he is the same today, as he was yesterday. He comes now to sinners, as well as formerly; and, I hope, hath sent me out this day to seek, and, under him, to bring home some of you, the lost sheep of the house of Israel.

What say you? Shall I go home rejoicing, saying, That many like sheep have went astray, but they have now believed on Jesus Christ, and so returned home to the great Shepherd and Bishop of their souls? If the Lord would be pleased thus to prosper my handy-work, I care not how many legalists and self-righteous Pharisees murmur against me, for offering salvation to the worst of sinners: for I know the Son of man came to seek and to save them; and the Lord Jesus will now be a guest to the worst Publican, the vilest sinner that is amongst you, if he does but believe on him. Make haste then, O sinners, make haste, and come by faith to Christ. Then, this day, even this hour, nay, this moment, if you believe, Jesus Christ shall come and make his eternal abode in your hearts. Which of you is made willing to receive the King of glory? Which of you obeys his call, as Zaccheus did? Alas! why do you stand still? How know you, whether Jesus Christ may ever call you again? Come then, poor, guilty sinners; come away, poor, lost, undone publicans: make haste, I say, and come away to Jesus Christ. The Lord condescends to invite himself to come under the filthy roofs of the houses of your souls. Do not be afraid of entertaining him; he will fill you with all peace and joy in believing. Do not be ashamed to run before the multitude, and to have all manner of evil spoke against you falsely for his sake: one sight of Christ will make amends for all. Zaccheus was laughed at; and all that will live godly in Christ Jesus, shall suffer persecution. But what of that? Zaccheus is now crowned in glory; as you also shall shortly be, if you believe on, and are reproached for Christ's sake. Do not, therefore, put me off with frivolous excuses: there's no excuse can be given for your not coming to Christ. You are lost, undone, without him; and if he is not glorified in your salvation, he will be glorified in your destruction; if he does not come and make his abode in your hearts, you must take up an eternal abode with the devil and his angels. O that the Lord would be pleased to pass by some of you at this time! O that he may call you by his Spirit, and make

you a willing people in this day of his power! For I know my calling will not do, unless he, by his efficacious grace, compel you to come in. O that you once felt what it is to receive Jesus Christ into your hearts! You would soon, like Zaccheus, give him everything. You do not love Christ, because you do not know him; you do not come to him, because you do not feel your want of him: you are whole, and not broken hearted; you are not sick, at least not sensible of your sickness; and, therefore, no wonder you do not apply to Jesus Christ, that great, that almighty physician. You do not feel yourselves lost, and therefore do not seek to be found in Christ. O that God would wound you with the sword of his Spirit, and cause his arrows of conviction to stick deep in your hearts! O that he would dart a ray of divine light into your souls! For if you do not feel yourselves lost without Christ, you are of all men most miserable: your souls are dead; you are not only an image of hell, but in some degree hell itself: you carry hell about with you, and you know it not. O that I could see some of you sensible of this, and hear you cry out, "Lord, break this hard heart; Lord, deliver me from the body of this death; draw me, Lord, make me willing to come after thee; I am lost; Lord, save me, or I perish!" Was this your case, how soon would the Lord stretch forth his almighty hand, and say, Be of good cheer, it is I; be not afraid? What a wonderful calm would then possess your troubled souls! Your fellowship would then be with the Father and the Son: your life would be hid with Christ in God.

Some of you, I hope, have experienced this, and can say, I was lost, but I am found; I was dead, but am alive again: the Son of man came and sought me in the day of his power, and saved my sinful soul. And do you repent that you came to Christ? Has he not been a good master? Is not his presence sweet to your souls? Has he not been faithful to his promise? And have you not found, that even in doing and suffering for him, there is an exceeding present great reward? I am persuaded you will answer, Yes. O then, ye saints, recommend

and talk of the love of Christ to others, and tell them, O tell them what great things the Lord has done for you! This may encourage others to come unto him. And who knows but the Lord may make you fishers of men? The story of Zaccheus was left on record for this purpose. No truly convicted soul, after such an instance of divine grace has been laid before him, need despair of mercy. What if you are Publicans? Was not Zaccheus a Publican? What if you are chief among the Publicans? Was not Zaccheus likewise? What if you are rich? Was not Zaccheus rich also? And yet almighty grace made him more than conqueror over all these hindrances. All things are possible to Jesus Christ; nothing is too hard for him: he is the Lord almighty. Our mountains of sins must all fall before this great Zerubbabel. On him God the Father has laid the iniquities of all that shall believe on him; and in his own body he bare them on the tree. There, there, by faith, O mourners in Zion, may you see your Saviour hanging with arms stretched out, and hear him, as it were, thus speaking to your souls; "Behold how I have loved you! Behold my hands and my feet! Look, look into my wounded side, and see a heart flaming with love: love stronger than death. Come into my arms, O sinners, come wash your spotted souls in my heart's blood. See here is a fountain opened for all sin and all uncleanness! See, O guilty souls, how the wrath of God is now abiding upon you: come, haste away, and hide yourselves in the clefts of my wounds; for I am wounded for your transgressions; I am dying that you may live for evermore. Behold, as Moses lifted up the serpent in the wilderness, so am I here lifted up upon a tree. See how I am become a curse for you: the chastisement of your peace is upon me. I am thus scourged, thus wounded, thus crucified, that you by my stripes may be healed. O look unto me, all ye trembling sinners, even to the ends of the earth! Look unto me by faith, and you shall be saved: for I came thus to be obedient even unto death, that I might save that which was lost."

And what say you to this, O sinners? Suppose you saw the

King of glory dying, and thus speaking to you; would you believe on him? No, you would not, unless you believe on him now: for though he is dead, he yet speaketh all this in the scripture; nay, in effect, says all this in the words of the text, “The Son of man is come to seek and to save that which is lost.” Do not therefore any longer crucify the Lord of glory. Bring those rebels, your sins, which will not have him to reign over them, bring them out to him: though you cannot slay them yourselves, yet he will slay them for you. The power of his death and resurrection is as great now as formerly. Make haste therefore, make haste, O ye publicans and sinners, and give the dear Lord Jesus your hearts, your whole hearts. If you refuse to hearken to this call of the Lord, remember your damnation will be just: I am free from the blood of you all: you must acquit my Master and me at the terrible day of judgment. O that you may know the things that belong to your everlasting peace, before they are eternally hid from your eyes! Let all that love the Lord Jesus Christ in sincerity say, Amen.

