

A photograph of a forest path, likely a redwood forest, with a dirt path winding through moss-covered rocks and ferns. The trees are tall and thin, and the ground is covered in green moss and ferns. The path leads into the distance, surrounded by dense foliage.

Sermons of George Whitefield

2. What Think Ye of Christ.

“What think ye of Christ?”
Matthew 22:42.

Sermons of George Whitefield

2. What Think Ye of Christ

“What think ye of Christ?” Matthew 22:42.

When it pleased the eternal Son of God to tabernacle among us, and preach the glad tidings of salvation to a fallen world, different opinions were entertained by different parties concerning him. As to his person, some said he was Moses; others that he was Elias, Jeremias, or one of the ancient prophets; few acknowledged him to be what he really was, God blessed for evermore. And as to his doctrine, though the common people, being free from prejudice, were persuaded of the heavenly tendency of his going about to do good, and for the generality, heard him gladly, and said he was a good man; yet the envious, worldly-minded, self-righteous governors and teachers of the Jewish church, being grieved at his success on the one hand, and unable (having never been taught of God) to understand the purity of his doctrine, on the other; notwithstanding our Lord spake as never man spake, and did such miracles which no man could possibly do, unless God was with him; yet they not only were so infatuated, as to say, that he deceived the people; but also were so blasphemous as to affirm, that he was in league with the devil himself, and cast out devils by Beeluzbub, the prince of devils. Nay, our Lord’s own brethren and kinsmen, according to the flesh, were so blinded by prejudices and unbelief, that on a certain day; when he went out to teach the multitudes in the fields, they sent to take hold of him, urging this as a reason for their conduct, “That he was besides himself.”

Thus was the King and the Lord of glory judged by man’s judgment, when manifest in flesh: far be it from any of his ministers to expect better treatment. No, if we come in the spirit and power of our Master, in this, as in every other part of his sufferings, we must follow his steps. The like reproaches which were cast on him, will be thrown on us also. Those that received our Lord and his doctrine, will receive and hear us for his name’s

sake. The poor, blessed be God, as our present meeting abundantly testifies, receive the gospel, and the common people hear us gladly; whilst those who are sitting in Moses' chair, and love to wear long robes, being ignorant of the righteousness which is of God by faith in Christ Jesus, and having never felt the power of God upon their hearts, will be continually crying out against us, as madmen, deceivers of the people, and as acting under the influence of evil spirits.

But he is unworthy the name of a minister of the gospel of peace, who is unwilling, not only to have his name cast out as evil, but also to die for the truths of the Lord Jesus. It is the character of hirelings and false prophets, who care not for the sheep, to have all men speak well of them. "Blessed are you, (says our Lord to his first apostles, and in them to all succeeding ministers) when men speak all manner of evil against you falsely for my name's sake." And indeed it is impossible but such offenses must come; for men will always judge of others, according to the principles from which they act themselves. And if they care not to yield obedience to the doctrines which we deliver, they must necessarily, in self-defence, speak against the preachers, lest they should be asked that question, which the Pharisees of old feared to have retorted on them, if they confessed that John was a prophet, "Why then did you not believe on him?" In all such cases, we have nothing to do but to search our own hearts, and if we can assure our consciences, before God, that we act with a single eye to his glory, we are cheerfully to go on in our work, and not in the least to regard what men or devils can say against, or do unto us.

But to return. You have heard what various thoughts there were concerning Jesus Christ, whilst here on earth; nor is he otherwise treated, even now he is exalted to sit down at the right hand of his Father in heaven. A stranger to Christianity, were he to hear, that we all profess to hold one Lord, would naturally infer, that we all thought and spoke one and the same thing about him. But alas! to our shame be it mentioned, though Christ be not divided in himself, yet professors are sadly divided in their thoughts about

him; and that not only as to the circumstances of his religion, but also of those essential truths which must necessarily be believed and received by us, if ever we hope to be heirs of eternal salvation.

Some, and I fear a multitude which no man can easily number, there are amongst us, who call themselves Christians, and yet seldom or never seriously think of Jesus Christ at all. They can think of their shops and their farms, their plays, their balls, their assemblies, and horse-races (entertainments which directly tend to exclude religion out of the world); but as for Christ, the author and finisher of faith, the Lord who has bought poor sinners with his precious blood, and who is the only thing worth thinking of, alas! he is not in all, or at most in very few of their thoughts. But believe me, O ye earthly, sensual, carnally-minded professors, however little you may think of Christ now, or however industriously you may strive to keep him out of your thoughts, by pursuing the lust of the eye, the lust of the flesh, and the pride of life, yet there is a time coming, when you will wish you had thought of Christ more, and of your profits and pleasures less. For the gay, the polite, the rich also must die as well as others, and leave their pomps and vanities, and all their wealth behind them. And O! what thoughts will you entertain concerning Jesus Christ, in that hour?

But I must not purpose these reflections: they would carry me too far from the main design of this discourse, which is to show, what those who are truly desirous to know how to worship God in spirit and in truth, ought to think concerning Jesus Christ, whom God hath sent to be the end of the law for righteousness to all them that shall believe.

I trust, my brethren, you are more noble than to think me too strict or scrupulous, in thus attempting to regulate your thoughts about Jesus Christ: for by our thoughts, as well as our words and actions, are we to be judged at the great day. And in vain do we hope to believe in, or worship Christ aright, unless our principles, on which our faith and practice are founded, are agreeable to the form of sound words delivered to us in the scriptures of truth.

Besides, many deceivers are gone abroad into the world. Mere heathen morality, and not Jesus Christ, is preached in most of our churches. And how should people think rightly of Christ, of whom they have scarcely heard? Bear with me a little then, whilst, to inform your consciences, I ask you a few questions concerning Jesus Christ. For there is no other name given under heaven, whereby we can be saved, but his.

1. What think you about the person of Christ? “Whose Son is he?” This is the question our Lord put to the Pharisees in the words following the text; and never was it more necessary to repeat this question than in these last days. For numbers that are called after the name of Christ, and I fear, many that pretend to preach him, are so far advanced in the blasphemous chair, as openly to deny his being really, truly, and properly God. But no one that ever was partaker of his Spirit, will speak thus lightly of him. No; if they are asked, as Peter and his brethren were, “But whom say ye that I am?” they will reply without hesitation, “Thou art Christ the Son of the ever-living God.” For the confession of our Lord’s divinity, is the rock upon which he builds his church. Was it possible to take this away, the gates of hell would quickly prevail against it. My brethren, if Jesus Christ be not very God of very God, I would never preach the gospel of Christ again. For it would not be gospel; it would be only a system of moral ethics. Seneca, Cicero, or any of the Gentile philosophers, would be as good a Saviour as Jesus of Nazareth. It is the divinity of our Lord that gives a sanction to his death, and makes him such a high-priest as became us, one who by the infinite mercies of his suffering could make a full, perfect sufficient sacrifice, satisfaction and oblation to infinitely offended justice. And whatsoever minister of the church of England, makes use of her forms, and eats of her bread, and yes holds not this doctrine (as I fear too many such are crept in amongst us) such a one belongs only to the synagogue of Satan. He is not a child or minister of God: no; he is a wolf in sheep’s clothing; he is a child and minister of that wicked one the devil.

Many will think these hard sayings; but I think it no breach of

charity to affirm, that an Arian or Socinian cannot be a Christian. The one would make us believe Jesus Christ is only a created God, which is a self-contradiction: and the other would have us look on him only as a good man; and instead of owning his death to be an atonement for the sins of the world, would persuade us, that Christ died only to seal the truth of his doctrine with his blood. But if Jesus Christ be no more than a mere man, if he be not truly God, he was the vilest sinner that ever appeared in the world. For he accepted of divine adoration from the man who had been born blind, as we read John 9:38, “And he said, Lord I believe, and he worshipped him.” Besides, if Christ be not properly God, our faith is vain, we are yet in our sins: for no created being, though of the highest order, could possibly merit anything at God’s hands; it was our Lord’s divinity, that alone qualified him to take away the sins of the world; and therefore we hear St. John pronouncing so positively, that “the Word (Jesus Christ) was not only with God, but was God.” For the like reason, St. Paul says, “that he was in the form of God: That in him dwelt all the fullness of the godhead bodily.” Nay, Jesus Christ assumed the title which God gave to himself, when he sent Moses to deliver his people Israel. “Before Abraham was, I AM.” And again, “I and my father are one.” Which last words, though our modern infidels would evade and wrest, as they do other scriptures, to their own damnation, yet it is evident that the Jews understood our Lord, when he spoke thus, as making himself equal with God; otherwise, why did they stone him as a blasphemer? And now, why should it be thought a breach of charity, to affirm, that those who deny the divinity of Jesus Christ, in the strictest sense of the word, cannot be Christians? For they are greater infidels than the devils themselves, who confessed that they knew who he was, “even the holy one of God.” They not only believe, but, which is more than the unbelievers of this generation do, they tremble. And was it possible for arch-heretics, to be released from their chains of darkness, under which (unless they altered their principles before they died) they are now reserved to the judgment of the great day, I am persuaded they

would inform us, how hell had convinced them of the divinity of Jesus Christ, and that they would advise their followers to abhor their principles, lest they should come into the same place, and thereby increase each others torments.

2. What think you of the manhood or incarnation of Jesus Christ? For Christ was not only God, but he was God and man in one person. Thus runs the text and context, “When the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose Son is he? They say unto him, The Son of David. How then, says our divine master, does David in spirit call him Lord?” From which passage it is evident, that we do not think rightly of the person of Jesus Christ, unless we believe him to be perfect God and perfect man, or a reasonable soul and human flesh subsisting.

For it is on this account that he is called Christ, or the anointed one, who through his own voluntary offer was set apart by the father, and strengthened and qualified by the anointing or communication of the Holy Ghost, to be a mediator between Him and offending man.

The reason why the Son of God took upon him our nature, was, the fall of our first parents. I hope there is no one present so atheistical, as to think, that man made himself; no, it was God that made us, and not we ourselves. And I would willingly think, that no one is so blasphemous as to suppose, that if God did make us, he made us such creatures as we now find ourselves to be. For this would be giving God’s word the lie, which tells us, that “in the image of God (not in the image which we now bear on our souls) made he man.” As God made man, so God made him perfect. He placed him in the garden of Eden, and condescended to enter into a covenant with him, promising him eternal life, upon condition of unsinning obedience; and threatening eternal death, if he broke his law, and did eat the forbidden fruit.

Man did eat; and herein acting as our representative, thereby involved both himself and us in that curse, which God, the righteous judge, had said should be the consequence of his disobedience. But here begins that mystery of godliness, God

manifested in the flesh. For (sing, O heavens, and rejoice, O earth!) the eternal Father, foreseeing how Satan would bruise the heel of man, had in his eternal counsel provided a means whereby he might bruise that accursed Serpent's head. Man is permitted to fall, and become subject to death; but Jesus, the only begotten Son of God, begotten of the Father before all worlds, Light of light, very God of very God, offers to die to make an atonement for his transgression, and to fulfil all righteousness in his stead. And because it was impossible for him to do this as he was God, and yet since man had offended, it was necessary it should be done in the person of man; rather than we should perish, this everlasting God, this Prince of Peace, this Ancient of Days, in the fullness of time, had a body prepared for him by the Holy Ghost, and became an infant. In this body he performed a complete obedience to the law of God; whereby he, in our stead, fulfilled the covenant of works, and at last became subject to death, even death upon the cross; that as God he might satisfy, as man he might obey and suffer; and being God and man in one person, might once more procure a union between God and our souls.

And now, What think you of this love of Christ? Do not you think it was wondrous great? Especially when you consider, that we were Christ's bitter enemies, and that he would have been infinitely happy in himself, notwithstanding we had perished forever. Whatever you may think of it, I know the blessed angels, who are not so much concerned in this mystery of godliness as we, think most highly of it. They do, they will desire to look into, and admire it, through all eternity. Why, why O ye sinners, will you not think of this love of Christ? Surely it must melt down the most hardened heart. Whilst I am speaking, the thought of this infinite and condescending love fires and warms my soul. I could dwell on it for ever. But it is expedient for you, that I should ask you another question concerning Jesus Christ.

3. What think you about being justified by Christ? I believe I can answer for some of you; for many, I fear, think to be justified or looked upon as righteous in God's sight, without Jesus Christ. But such will find themselves dreadfully mistaken; for out of

Christ, "God is a consuming fire." Others satisfy themselves, with believing that Christ was God and man, and that he came into the world to save sinners in general; whereas, their chief concern ought to be, how they may be assured that Jesus Christ came into the world to save them in particular. "The life that I now live in the flesh, (says the Apostle) is by faith of the Son of God, who loved me, and gave himself for me." Observe, FOR ME: it is this immediate application of Jesus Christ to our own hearts; and that they can be justified in God's sight, only in or through him: but then they make him only in part a Saviour. They are for doing what they can themselves, and then Jesus Christ is to make up the deficiencies of their righteousness. This is the sum and substance of our modern divinity. And was it possible for me to know the thoughts of most that hear me this day, I believe they would tell me, this was the scheme they had laid, and perhaps depended on for some years, for their eternal salvation. Is it not then high time, my brethren, for you to entertain quite different thoughts concerning justification by Jesus Christ? For if you think thus, you are in the case of those unhappy Jews, who went about to establish their own righteousness, and would not submit to, and consequently missed of that righteousness which is of God by faith in Christ Jesus our Lord. What think you then, if I tell you, that you are to be justified freely through faith in Jesus Christ, without any regard to any work or fitness foreseen in us at all? For salvation is the free gift of God, I know no fitness in man, but a fitness to be cast into the lake of fire and brimstone for ever. Our righteousness's, in God's sight, are but as filthy rags; he cannot away with them. Our holiness, if we have any, is not the cause, but the effect of our justification in God's sight. "We love God, because he first loved us." We must not come to God as the proud Pharisee did, bringing in as it were a reckoning of our services; we must come in the temper and language of the poor Publican, smiting upon our breasts, and saying, "God be merciful to me a sinner;" for Jesus Christ justifies us whilst we are ungodly. He came not to call the righteous, but sinners to repentance. The poor in spirit only, they who are willing to go out

of themselves, and rely wholly on the righteousness of another, are so blessed as to be members of his kingdom. The righteousness, the whole righteousness of Jesus Christ, is to be imputed to us, instead of our own: “or we are not under the law, but under grace; and to as many as walk after this rule, peace be on them;” for they, and they only are the true Israel of God. In the great work of man’s redemption, boasting is entirely excluded; which could not be, if only one of our works was to be joined with the merits of Christ. Our salvation is all of God, from the beginning to the end; it is not of works, lest any man should boast; man has no hand in it: it is Christ who is to be made to us of God the Father, wisdom, righteousness, sanctification, and eternal redemption. His active as well as his passive obedience, is to be applied to poor sinners. He has fulfilled all righteousness in our stead, that we might become the righteousness of God in him. All we have to do, is to lay hold on this righteousness by faith; and the very moment we do apprehend it by a lively faith, that very moment we may be assured, that the blood of Jesus Christ has cleansed us from all sin. “For the promise is to us and to our children, and to as many as the Lord our God shall call.” If we and our whole houses believe, we shall be saved as well as the jailer and his house; for the righteousness of Jesus Christ is an everlasting, as well as a perfect righteousness. It is as effectual to all who believe in him now, as formerly; and so it will be, till time shall be no more. Search the scriptures, as the Bereans did, and see whether these things are not so. Search St. Paul’s epistles to the Romans and Galatians, and there you will find this doctrine so plainly taught you, that unless you have eyes and see not, he that runs may read. Search the Eleventh Article of our Church: “We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by faith, and not for our own works or deserving's.”

This doctrine of our free justification by faith in Christ Jesus, however censured and evil spoken of by our present Masters of Israel, was highly esteemed by our wise fore-fathers; for in the subsequent words of the aforementioned article, it is called a most

WHOLESOME DOCTRINE, and very full of comfort; and so it is to all that are weary and heavy laden, and are truly willing to find rest in Jesus Christ.

This is gospel, this is glad tidings of great joy to all that feel themselves poor, lost, undone, damned sinners. “Ho, every one that thirsteth, come unto the waters of life, and drink freely; come and buy without money and without price.” Behold a fountain opened in your Saviour’s side, for sin and for all uncleanness. “Look unto him whom you have pierced;” look unto him by faith, and verily you shall be saved, though you came here only to ridicule and blaspheme, and never thought of God or of Christ before.

Not that you must think God will save you because, or on account of your faith; for faith is a work, and then you would be justified for your works; but when I tell you, we are to be justified by faith, I mean that faith is the instrument whereby the sinner applies or brings home the redemption of Jesus Christ to his heart. And to whomsoever God gives such a faith, (for it is the free gift of God) he may lift up his head with boldness, he need not fear; he is a spiritual son of our spiritual David; he is passed from death to life, he shall never come into condemnation. This is the gospel which we preach. If any man or angel preach any other gospel, than this of our being freely justified through faith in Christ Jesus, we have the authority of the greatest Apostle, to pronounce him accursed.

And now, my brethren, what think you of this foolishness of preaching? To you that have tasted the good word of life, who have been enlightened to see the riches of God’s free grace in Christ Jesus, I am persuaded it is precious, and has distilled like the dew into your souls. And O that all were like-minded! But I am afraid, numbers are ready to go away contradicting and blaspheming. Tell me, are there not many of you saying within yourselves, “This is a licentious doctrine; this preacher is opening a door for encouragement in sin.” But this does not surprise me at all, it is a stale, antiquated objection, as old as the doctrine of justification itself; and (which by the way is not much to the

credit of those who urge it now) it was made by an infidel. St. Paul, in his epistle to the Romans, after he had, in the first five chapters, demonstrably proved the doctrine of justification by faith alone; in the sixth, brings in an unbeliever saying, "Shall we continue in sin then, that grace may abound?" But as he rejected such an inference with a "God forbid!" so do I: for the faith which we preach, is not a dead speculative faith, an assenting to things credible, as credible, as it is commonly defined: it is not a faith of the head only, but a faith of the heart. It is a living principle wrought in the soul, by the Spirit of the ever-living God, convincing the sinner of his lost, undone condition by nature; enabling him to apply and lay hold on the perfect righteousness of Jesus Christ, freely offered him in the gospel, and continually exciting him, out of a principle of love and gratitude, to show forth that faith, by abounding in every good word and work. This is the sum and substance of the doctrine that has been delivered. And if this be a licentious doctrine, judge ye. No, my brethren, this is not destroying, but teaching you how to do good works, from a proper principle. For to use the words of our Church in another of her Articles, "Works done before the grace of Christ, and the inspiration of the Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; rather, for that they are not done as God has willed and commanded them to be done, we doubt not but they have the nature of sin." So that they who bid you do, and then live, are just as wise as those who would persuade you to build a beautiful magnificent house, without laying a foundation.

It is true, the doctrine of our free justification by faith in Christ Jesus, like other gospel truths, may and will be abused by men of corrupt minds, reprobates concerning the faith; but they who receive the truth of God in the love if it, will always be showing their faith by their works. For this reason, St. Paul, after he had told the Ephesians, "By grace they were saved through faith, not of works, lest any man should boast," immediately adds, "For we are his workmanship, created in Christ Jesus unto good works." And in his epistle to Titus, having given him directions to tell the

people they were justified by grace, directly subjoins, chapter 3, verse 8, “I will that you affirm constantly, that they who have believed in God might be careful to maintain good works.” Agreeable to this, we are told in our Twelfth Article, “That albeit good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God’s judgment; yet are they pleasing and acceptable to God in Christ; and do spring necessarily out of a true and lively faith, insomuch, that a lively faith may be as evidently known by them, as a tree discerned by the fruit.”

What would I give, that this Article was duly understood and preached by all that have subscribed to it! The ark of the Lord would not then be driven into the wilderness, nor would so many persons dissent from the Church of England. For I am fully persuaded, that it is not so much on account of rites and ceremonies, as our not preaching the truth as it is in Jesus, that so many have been obliged to go and seek for food elsewhere. Did not we fall from our established doctrines, few, comparatively speaking, would fall from the Established Church. Where Christ is preached, though it be in a church or on a common, dissenters of all denominations have, and do most freely come. But if our clergy will preach only the law, and not show the way of salvation by faith in Christ, the charge of schism at the day of judgment, I fear, will chiefly lie at their door. The true sheep of Christ know the voice of Christ’s true shepherds, and strangers they will not hear.

Observe, my dear brethren, the words of the Article, “Good works are the fruits of faith, and follow after justification.” How then can they precede, or be any way the cause of it? Our persons must be justified, before our performances can be accepted. God had respect to Abel before he had respect to his offering; and therefore the righteousness of Jesus Christ must be freely imputed to, and apprehended by us through faith, before we can offer an acceptable sacrifice to God: for out of Christ, as I hinted before, God is a consuming fire: and whatsoever is not of faith in Christ, is sin.

That people mistake the doctrine of free justification, I believe, is partly owing to their not rightly considering the different persons to whom St. Paul and St. James wrote in their epistles; as also the different kind of justification each of them writes about. The former affects in line upon line, argument upon argument, "That we are justified by faith alone." The latter put this question, "Was not Abraham justified by works?" From whence many, not considering the different views of these holy men, and the different persons they wrote to, have blended and joined faith and works, in order to justify us in the sight of God. But this is a capital mistake; for St. Paul was writing to the Jewish proselytes, who sought righteousness by the works, not of the ceremonial only, but of the moral law. In contradistinction to that, he tells them, they were to look for justification in God's sight, only by the perfect righteousness of Jesus Christ apprehended by faith. St. James had a different set of people to deal with; such who abused the doctrines of free justification, and thought they should be saved (as numbers among us do now) upon their barely professing to believe on Jesus Christ. These the holy Apostle endeavours wisely to convince, that such a faith was only a dead and false faith; and therefore, it behooved all who would be blessed with faithful Abraham, to show forth their faith by their works, as he did. "For was not Abraham justified by works?" Did he not prove that his faith was a true justifying faith, by its being productive of good works? From whence it is plain, that St. James is talking of a declarative justification before men; show me, demonstrate, evidence to me, that thou hast a true faith, by thy works. Whereas, St. Paul is talking only of our being justified in the sight of God; and thus he proves, that Abraham, as we also are to be, was justified before ever the moral or ceremonial law was given to the Jews, for it is written, "Abraham believed in the Lord, and it was accounted to him for righteousness."

Take the substance of what has been said on this head, in the few following words. Every man that is saved, is justified three ways:

(1). Meritoriously, by the death of Jesus Christ: “It is the blood of Jesus Christ alone that cleanses us from all sin.”

(2). Instrumentally, by faith; faith is the means or instrument whereby the merits of Jesus Christ are applied to the sinner’s heart: “Ye are all the children of God by faith in Christ Jesus.”

(3). we are justified Declaratively; namely, by good works; good works declare and prove to the world, that our faith is a true saving faith. “Was not Abraham justified by works?” And again, “Show me thy faith by thy works.”

It may not be improper to illustrate this doctrine by an example or two. I suppose no one will pretend to say, that there was any fitness for salvation in Zaccheus the publican, when he came to see Jesus out of no better principle, than that whereby perhaps thousands are led to hear me preach; I mean, curiosity: but Jesus Christ prevented and called him by his free grace, and sweetly, but irresistibly inclined him to obey that call; as, I pray God, he may influence all you that come only to see who the preacher is. Zaccheus received our Lord joyfully into his house, and at the same time by faith received him into his heart; Zaccheus was then freely justified in the sight of God. But behold the immediate fruits of that justification! He stands forth in the midst and as before he had believed in his heart, he now makes confession with his mouth to salvation: “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.” And thus it will be with thee, O believer, as soon as ever God’s dear Son is revealed in thee by a living faith; thou wilt have no rest in thy spirit, till out of love and gratitude for what God has done for thy soul, thou showest forth thy faith by thy works.

Again, I suppose every body will grant there was no fitness for salvation in the persecutor Saul; no more than there is in those persecuting zealots of these last days, who are already breathing out threatenings, and, if in their power, would breathe out slaughter also, against the disciples of the Lord.

Now our Lord, we know, freely prevented him by his grace, (and O that he would thus effectually call the persecutors of this

generation) and by a light from heaven struck him to the ground. At the same time, by his Spirit, he pricked him to the heart, convinced him of sin, and caused him to cry out, "Who art thou, Lord?" Christ replies, "I am Jesus whom thou persecutest." Faith then was instantaneously given to him, and behold, immediately Saul cries out, "Lord, what wouldst thou have me to do?" And so will every poor soul that believes on the Lord Jesus with his whole heart. He will be always asking, Lord, what shall I do for thee? Lord, what wouldst thou have me to do? Not to justify himself, but only to evidence the sincerity of his love and thankfulness to his all-merciful High-priest, for plucking him as a firebrand out of the fire.

Perhaps many self-righteous persons amongst you, may flatter yourselves, that you are not so wicked as either Zaccheus or Saul was, and consequently there is a greater fitness for salvation in you than in them. But if you think thus, indeed you think more highly of yourselves than you ought to think: for by nature we are all alike, all equally fallen short of the glory of God, all equally dead in trespasses and sins, and there needs the same almighty power to be exerted in converting any one of the most sober, good-natured, moral persons here present, as there was in converting the publican Zaccheus, or that notorious persecutor Saul. And was it possible for you to ascend into the highest heaven, and to inquire of the spirits of just men made perfect, I am persuaded they would tell you this doctrine is from God. But we have a more sure word of prophecy, to which we do well to give heed, as unto a light shining in a dark place. My brethren, the word is nigh you; search the scriptures; beg of God to make you willing to be saved in this day of his power; for it is not flesh and blood, but the Spirit of Jesus Christ, that alone can reveal these things unto you.

4. What think you of Jesus Christ being formed within you? For whom Christ justifies, them he also sanctifies. Although he finds, yet he does not leave us unholy. A true Christian may not so properly be said to live, as Jesus Christ to live in him. For they only that are led by the Spirit of Christ, are the true sons of God.

As I observed before, so I tell you again, the faith which we

preach is not a dead, but a lively active faith wrought in the soul, working a thorough change, by the power of the Holy Ghost, in the whole man; and unless Christ be thus in you, notwithstanding you may be orthodox as to the foregoing principles, notwithstanding you may have good desires, and attend constantly on the means of grace; yet, in St. Paul's opinion, you are out of a state of salvation. "Know you not, (says that Apostle to the Corinthians, a church famous for its gifts above any church under heaven) that Christ is in you, (by his Spirit) unless you are reprobates?"

For Christ came not only to save us from the guilt, but from the power of our sins; till he has done this, however he may be a Saviour to others, we can have no assurance of well-grounded hope, that he has saved us; for it is by receiving his blessed Spirit into our hearts, and feeling him witnessing with our spirits, that we are the sons of God, that we can be certified of our being sealed to the day of redemption.

This is a great mystery; but I speak of Christ and the new-birth. Marvel not at my asking you, what you think about Christ being formed within you? For either God must change his nature, or we ours. For as in Adam we all have spiritually died, so all that are effectually saved by Christ, must in Christ be spiritually made alive. His only end in and rising again, and interceding for us now in heaven, is to redeem us from the misery of our fallen nature, and, by the operation of his blessed Spirit, to make us meet to be partakers of the heavenly inheritance with the saints in light. None but those that thus are changed by his grace here, shall appear with him in glory hereafter.

Examine yourselves, therefore, my brethren, whether you are in the faith; prove yourselves; and think it not sufficient to say in your creed, I believe in Jesus Christ; many say so, who do not believe, who are reprobates, and yet in a state of death. You take God's name in vain, when you call him Father, and your prayers are turned into sin, unless you believe in Christ, so as to have your life hid with him in God, and to receive life and nourishment from him, as branches do from the vine.

I know, indeed, the men of this generation deny there is any such thing as feeling Christ within them; but alas! to what a dreadful condition would such reduce us, even to the state of the abandoned heathen, who, St. Paul tells us, “were past feeling.” The Apostle prays, that the Ephesians may abound in all knowledge and spiritual understanding, or as it might be rendered, spiritual sensation. And in the office for the visitation of the sick, the minister prays, that the Lord may make the sick person know and feel, that there is not other name under heaven given unto men, in whom and through whom they may receive health and salvation, but only the name of our Lord Jesus. For there is a spiritual, as well as a corporeal feeling; and though this is not communicated to us in a sensible manner, as outward objects affect our senses, yet it is as real as any sensible or visible sensation, and may be as truly felt and discerned by the soul, as any impression from without can be felt by the body. All who are born again of God, know that I lie not.

What think you, Sirs, did Naaman feel, when he was cured of his leprosy? Did the woman feel virtue coming out of Jesus Christ, when she touched the hem of his garment, and was cured of her bloody issue? So surely mayst thou feel, O believer, when Jesus Christ dwelleth in thy heart. I pray God to make you all know and feel this, ere you depart hence.

O my brethren, my heart is enlarge towards you. I trust I feel something of that hidden, but powerful presence of Christ, whilst I am preaching to you. Indeed it is sweet, it is exceedingly comfortable. All the harm I wish you, who without cause are my enemies, is, that you felt the like. Believe me, though it would be hell to my soul, to return to a natural state again, yet I would willingly change status with you for a little while, that you might know what it is to have Christ dwelling in your hearts by faith. Do not turn your backs; do not let the devil hurry you away; be not afraid of convictions; do not think worse of the doctrine, because preached without the church walls. Our Lord, in the days of his flesh, preached on a mount, in a ship, and a field; and I am persuaded, many have felt his gracious presence here. Indeed we

speaking what we know. Do not reject the kingdom of God against yourselves; be so wise as to receive our witness. I cannot, I will not let you go; stay a little, let us reason together. However lightly you may esteem your souls, I know our Lord has set an unspeakable value on them. He thought them worthy of his most precious blood. I beseech you, therefore, O sinners, be ye reconciled to God. I hope you do not fear being accepted in the beloved. Behold, he calleth you; behold, he prevents and follows you with his mercy, and hath sent forth his servants unto the highways and hedges, to compel you to come in. Remember then, that at such an hour of such a day, in such a year, in this place, you were all told what you ought to think concerning Jesus Christ. If you now perish, it will not be for lack of knowledge: I am free from the blood of you all. You cannot say I have been preaching damnation to you; you cannot say I have, like legal preachers, been requiring you to make brick without straw. I have not bidden you to make yourselves saints, and then come to God; but I have offered you salvation on as cheap terms as you can desire. I have offered you Christ's whole wisdom, Christ's whole righteousness, Christ's whole sanctification and eternal redemption, if you will but believe on him. If you say, you cannot believe, you say right; for faith, as well as every other blessing, is the gift of God; but then wait upon God, and who knows but he may have mercy on thee? Why do we not entertain more loving thoughts of Christ? Or do you think he will have mercy on others, and not on you? But are you not sinners? And did not Jesus Christ come into the world to save sinners? If you say you are the chief of sinners, I answer, that will be no hindrance to your salvation, indeed it will not, if you lay hold on him by faith. Read the Evangelists, and see how kindly he behaved to his disciples who fled from and denied him: "Go tell my brethren," says he. He did not say, Go tell those traitors; but, "Go tell my brethren in general, and poor Peter in particular, that I am risen;" O comfort his poor drooping heart, tell him am reconciled to him; bid him weep no more so bitterly: for though with and curses he thrice denied me, yet I have died for his sins, I am risen again for his justification: I freely forgive him

all. Thus slow to anger, and of great kindness, was our all-merciful High-priest. And do you think he has changed his nature, and forgets poor sinners; now he is exalted to the right hand of God? No, he is the same yesterday, today, and forever, and sitteth there only to make intercession for us. Come then, ye harlots, come ye publicans, come ye most abandoned of sinners, come and believe on Jesus Christ. Though the whole world despise you and cast you out, yet he will not disdain to take you up. O amazing, O infinitely condescending love! even you, he will not be ashamed to call his brethren. How will you escape if you neglect such a glorious offer of salvation? What would the damned spirits, now in the prison of hell, give, if Christ was so freely offered to their souls? And why are not we lifting up our eyes in torments? Does any one out of this great multitude dare say, he does not deserve damnation? If not, why are we left, and others taken away by death? What is this but an instance of God's free grace, and a sign of his good will towards us? Let God's goodness lead us to repentance! O let there be joy in heaven over some of you repenting! Though we are in a field, I am persuaded the blessed angels are hovering now around us, and do long, "as the hart panteth after the water-brooks," to sing an anthem at your conversion. Blessed be God, I hope their joy will be fulfilled. An awful silence appears amongst us. I have good hope that the words which the Lord has enabled me to speak in your ears this day, have not altogether fallen to the ground. Your tears and deep attention, are an evidence, that the Lord God is amongst us of a truth. Come, ye Pharisees, come and see, in spite of your satanical rage and fury, the Lord Jesus is getting himself the victory. And brethren, I speak the truth in Christ, I lie not, if one soul of you, by the blessing of God, be brought to think savingly of Jesus Christ this day, I care not if my enemies were permitted to carry me to prison, and put my feet fast in the stocks, as soon as I have delivered this sermon. Brethren, my heart's desire and prayer to God is, that you may be saved. For this cause I follow my Master without the camp. I care not how much of his sacred reproach I bear, so that some of you be converted from the errors of your

ways. I rejoice, yea and I will rejoice. Ye men, ye devils, do your worst: the Lord who sent, will support me. And when Christ, who is our life, and whom I have now been preaching, shall appear, I also, together with his despised little ones, shall appear with him in glory. And then, what will you think of Christ? I know what you will think of him. You will then think him to be the fairest among ten thousand: You will then think and feel him to be a just and sin-avenging judge. Be ye then persuaded to kiss him lest he be angry, and so you be banished for ever from the presence of the Lord. Behold, I come to you as the angel did to Lot. Flee, flee, for your lives; haste, linger no longer in your spiritual Sodom, for otherwise you will be eternally destroyed. Numbers, no doubt, there are amongst you, that may regard me no more than Lot's sons-in-law regarded him. I am persuaded I seem to some of you as one that mocketh: but I speak the truth in Christ, I lie not; as sure as fire and brimstone was rained from the Lord out of heaven, to destroy Sodom and Gomorrah, so surely, at the great day, shall the vials of God's wrath be poured on you. If you do not think seriously of, and act agreeable to the gospel of the Lord's Christ. Behold, I have told you before; and I pray God, all you that forget him may seriously think of what has been said, before he pluck you away, and there be none to deliver you.

