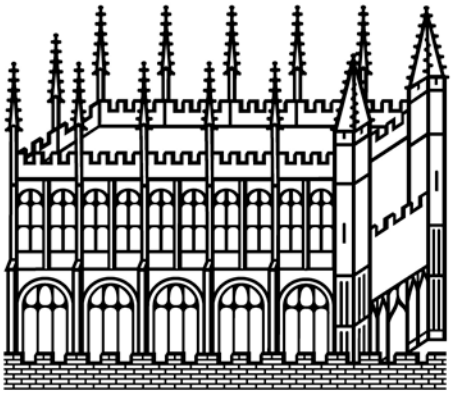

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SIXTEEN SERMONS,

CHIEFLY ON THE

PRINCIPAL FASTS AND FESTIVALS

OF

THE CHURCH;

FROM THE WORKS OF THE LEARNED AND PIOUS

DR. LANCELOT ANDREWS,

BISHOP OF WINCHESTER.

MODERNIZED FOR THE USE OF GENERAL READERS, AND FORMING A SUPPLEMENTARY VOLUME TO THAT OF THE LATE VENERABLE ARCHDEACON DAUBENY.

BY THE EDITOR OF

"HELPS TO DEVOTION IN THE LANGUAGE OF SCRIPTURE,"

AND

"THE DIVINE ECONOMY OF HUMAN LIFE."

"No man having drunk old wine, straightway desireth new: for he saith, The old is better."—*St. Luke.*

LONDON:

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1831.

320.

TO THE REVEREND JOSEPH ALGAR, M.A., MINISTER OF CHRIST-CHURCH, AT FROME SELWOOD, IN THE COUNTY OF SOMERSET, THIS VOLUME IS INSCRIBED BY THE EDITOR, IN TESTIMONY OF SINCERE RESPECT AND ESTEEM FOR HIS PUBLIC CHARACTER, AND IN GRATEFUL ACKNOWLEDGMENT OF HIS KINDNESS AS A FRIEND.

Frome, December 18, 1830.

PREFACE.

THE works of the learned and pious Dr. Lancelot Andrews, Bishop of Winchester, who has been styled, by way of eminence, the St. Chrysostom of the Church, are chiefly confined to the libraries of the clergy, and are, therefore, to the general class of readers but little known. A folio volume of the Sermons of this excellent prelate, published in the year 1635, having come into my possession, I was at first induced to look into it by way of amusement, on account of the quaintness of the style, and the obsolete phrases and extraordinary similes with which it abounds. I soon, however, dis-

covered, through these different disguises, a system of divinity, that conveyed to my mind a clearer and more enlarged view of the Christian Dispensation than I had before entertained; and was strengthened and confirmed in many points of vital importance, that had long been doubtful to me. From the study of the sermons, I employed myself in modernizing a few of them, so far, at least, as to render the perusal interesting to a small circle of friends, who encouraged me, by their approbation, to proceed in the work, expressing, at the same time, a hope, that I would some day publish it. Unwilling, however, to be guided entirely by my own feelings, or by the flattering testimony of partial friends, I subsequently laid the manuscripts before a very sound and able clergyman of the church, on whose judgment I could more safely rely; and,

from his concurrence in the opinion of their utility, have been induced to commit them to the press; trusting, that the signal benefits, which, under Divine Providence, have accrued to myself from the undertaking, may be imparted to others, in similar circumstances, by the perusal.

It is related, in an old book, that James the First took some ambassador to hear the bishop in the chapel of the old palace at Whitehall; and that the king, after service, asking his guest how he liked the preacher, the ambassador replied: "He is a learned man, and a profound theologian, but he playeth with his text, even as a cat doth with a mouse*." The ambassador probably meant this as

* A different version of probably the same story appears in vol. ii. of "Letters from the Bodleian Library."

blame; yet it might be well, perhaps, had we many such playful preachers, if playful he be deemed. But I would rather compare him—and the comparison, while equally characteristic, would be less homely—to the reflecting anatomical professor, investigating that "harp of thousand strings," the human frame, and who, as he proceeds in his manifold inquiries, perceives such harmony in the various divisions, such utility in the minutest parts, such exquisite mechanism in the whole, that, scarcely knowing where to end his task, he pauses in admiration, and exclaims, "O what a miracle to man is man!"—"How fearfully and wonderfully is he made!" And so the bishop, dissecting, with his searching and spiritual eye, THE GREAT BODY OF TRUTH, discovers hidden things, which an eye less scrutinizing might fail to penetrate; finding

in every clause a cluster of excellences, which he delights to particularize and develope, and in every word and letter a voice, as it were, proclaiming, as with so many tongues, the wisdom of God, and the beauty of holiness.

The age in which Dr. Andrews lived was an age of learning; and having, from his high station, continual occasion to address himself to learned auditories, all his discourses are interspersed with Hebrew, Greek, and Latin quotations, which, to auditories and readers of the present day, would, in general, be clouds veiling rather than strengthening the light. These incumbrances on the text are here removed; little more having been attempted by me than to give the matter and spirit of the preacher, in a more intelligible and less antiquated style. And to the attempt, humble as it is, may the Holy Spirit add his blessing!

As the late archdeacon Daubeny modernized and published a portion of the bishop's Sermons, it may be proper to observe, that, in the selection I have made, those which have undergone the revision of his more masterly hand have been purposely avoided; my object being to furnish an additional volume from the same mine of treasures—a mine, that is still unexhausted.

A list of the numerous, highly respectable, and distinguished subscribers, who have honoured my undertaking by their countenance, and whose kindness it is at once my pride and my pleasure to acknowledge, will be found at the end of the work.

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SERMON I.

ON THE NATIVITY.

PREACHED BEFORE KING JAMES I. AT WHITEHALL,
ON CHRISTMAS DAY, 1606.

SERMON I.

ON THE NATIVITY.

ISAIAH, IX. 6.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

THESE are the words of the prophet Isaiah; they might be taken, however, for a quotation from one of the evangelists, being more like the history of what has already occurred, than a prophecy of what is to come. *Is born, is given,* are expressions, that sound as if uttered at the time of Christ's birth, or some subsequent period; whereas, they were written more than seven hundred years previous to that event.

There cannot be a greater support to our faith, than to find the things we believe plainly foretold, for years, nay for centuries, before they actually take place. The prophet here speaks of things to come, as if they were already past. "God calleth those things which be not, as though they were," (Rom. iv. 17.) and challenges any other to do the like. "Show the things that are to come hereafter, that we may know that ye are gods." (Is. xli. 23.) Miracles, it is true, produce a great effect; yet, even in scripture, we read of *lying* miracles, (2 Thes. ii. 9.) and the possibility of being deceived furnishes, unfortunately, room for doubt, even in regard to those that are true. But, that One should be spoken of seven hundred years before he is born; that prophecies, plain, direct prophecies, should be written of him, surpasses all that the imagination can conceive, and is to be attributed to God alone. True, therefore, is what St. John says: "The testimony," that is, the grand, the principal testimony, "of Jesus, is the spirit of prophecy." (Rev.

xix. 10.) St. Peter, when he had recounted what he himself had heard and witnessed in the mount, at the time of the transfiguration, lest even that wonderful scene might appear to be an illusion of the senses, adds, "We have also a more sure word of prophecy." (2 Pet. i. 19.)

This prophecy relates to a certain child. And if we ask, as did the eunuch of Ethiopia, "of whom speaketh the Prophet this?" we must reply with Philip, "Of Christ;" and the testimony of Jesus is the spirit of this prophecy. The ancient Jews held the same opinion: it is a vain pretence, therefore, to apply it, as do the Jews of the present age, to Hezekiah, since to him it can have no possible reference. It was addressed to Ahaz, the father of Hezekiah, at that time king, after the great overthrow, which he sustained by the kings of Israel and Assyria, in the fourth year of his reign; and it is deduced by accurate computation from the eighteenth chapter of the second book of Kings, that Hezekiah, when Ahaz, his father, came to

the crown, was nine years old; consequently, it was then too late to proclaim, as tidings, that he was born, when, at that very time, he was thirteen years of age!

Besides, how absurd would it be to apply to Hezekiah, in the verse following the text, that "of his government and peace there should be no end," that "his throne should be established thenceforth for ever," when both his peace and government actually terminated within a few years!

To us, it is sufficient, that St. Matthew expressly applies to our Saviour the passage in Isaiah, "Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel." (Mat. i. 22, 23.) This verse is inseparably connected with our text, for *unto us* is this child born, *unto us* is this Son given. To him, therefore, we properly apply what can be properly applied to no other person.

But, it may be asked, "What could induce Isaiah to prophesy to Ahaz concerning Christ?" It was for this reason. Ahaz was then in a state of great perplexity and distress: he had

lost in one day eighty thousand of his people, besides two hundred thousand, who were carried away captives. The two kings were raising fresh forces against him: the times were fearfully overcast. Now, it is worthy of remark, that the chief prophecies concerning Christ were spoken in times like these. So that St. Peter did well to compare the word of prophecy to "a light that shineth in a dark place." (2 Pet. i. 19.) Jacob's prophecy of Shiloh was delivered in Egypt, a dark place; Daniel's of the Messiah, in Babylon, a place as benighted as Egypt; Isaiah's prophecy, in the text, was uttered when the ten tribes were on the eve of being carried away captive under Hoshea; and the prediction of Jeremiah, "a woman shall compass a man," (Jer. xxxi. 22.) when Judah was in the same condition under Jeconiah:—all were given, in the dark season of adversity, to those who had most need of the light of comfort.

It may be asked again, "But what analogy does this bear to the case of Ahaz? and what consolation could *he* derive from the promise

of Immanuel? He certainly expected a different message from the Prophet, namely, how to obtain effective succour against his enemies; and he appears to have been so little satisfied with the words of Isaiah, that he dismissed him, and sent for Shebna the scribe, who advised him to apply to the king of Ashur for assistance, and not trouble himself about Immanuel." Notwithstanding these objections, we shall find, if we examine the subject fully, that the mention of Christ was, even at that distant period, neither irrelevant nor unseasonable. In all the calamities which befel the Jewish people, their prophets constantly had recourse to the fundamental promise of the Messiah. For till he was actually come, they might be sure, they would continue to subsist as a people; they could not be rooted out; they must be preserved, if but for this child's sake, till he was born.

Faith, however, in the promised Messiah, was, still, the necessary condition of their deliverance: "if ye will not believe, surely ye shall not be established." (Isaiah, vii. 9.)

Thus, then, do all the prophets argue, and thus do they teach all who are willing to be instructed by them, that the only true way to insure their safety, and to defend themselves against their temporal and spiritual enemies, is to take fast hold of "Immanuel, God with us." To a firm reliance on him, God has annexed the "promises of the life that now is, and of that which is to come." (1 Tim. iv. 8.) All are as lines drawn from this centre; all are in him, "yea and amen." (2 Cor. i. 20.) Well, therefore, might Ahaz and his people receive this child with gladness, and rejoice in his day, as their father Abraham had seen and rejoiced in it before them. (John, viii. 56.)

Having explained the occasion of the prophecy, I proceed to the prophecy itself.

The text clearly points out to us the *nature*, *person*, and *office* of Christ. His *nature*, in the words "*a child, a Son;*" his *person*, in the words "*his shoulder, his name;*" his *office*, in the expression "*the government shall be upon his shoulder.*" We will consider these

in their order, and then inquire into the interest we have in the Messiah, and the benefits which accrue to us by his birth.

I. To begin with his *nature*, the union of the two distinct natures of God and man, the rock upon which the whole superstructure of the Christian religion is raised.

We have here the words, *child* and *Son*, neither of them superfluous,—for in the sacred volume nothing is superfluous,—the first expressive of his *human*, the second of his *divine nature*. The child, to commence his being, must be *born*; but that which is *given* supposes a former existence: the child is born of the Virgin, his mother; the Son is given by God, his Father.

Isaiah promised "a sign from the depth beneath, or from the height above." (Is. vii. 11.) Christ was this sign: he was a child from beneath, a Son from above. And such was the exposition of this passage by the fathers at the council of Seville.

Follow our Saviour through his life, you cannot fail to trace in his person the union of

these two natures. At his birth, there is *a cradle* for the *child, a star* for the *Son; a company of shepherds* beholding the *child, a choir of angels* celebrating the *Son.* In his life, he is himself *subject to hunger*, to show the *nature of the child,* yet *feeding five thousand* to evince the *power of the Son.* At his death, he is *expiring on the cross* as the *son of Adam,* at the same time *disposing of Paradise* as the *Son of God.*

If it be asked what necessity there was for these two natures, I reply, the one would have been insufficient without the other. The very mention of the word *shoulder* implies, that there was a burden to be borne. The nature, that sinned, must bear its own sin; not Ziba commit the fault, and Mephibosheth receive the punishment! But it was not in human nature to endure the punishment due to our sins—the wrath of God. This the Son only could sustain, therefore he was a Son. Had he not been *human,* he could not have suffered; had he not been *divine,* he would

have sunk under his sufferings, and our redemption would have been incomplete.

II. Secondly, of his *person*. It is manifest, that the child and the Son are one and the same, for both are included in name and office: "*his* name shall be called;" and "the government shall be upon *his* shoulder." How meet a person to be a mediator between God and man, as symbolising with either, as participating with both! How meet, if there were a division between them—as, alas, there was, and with but too sufficient cause!—how meet, to effect their re-union! But, as man only, he would have lacked the *shoulder of power;* as God only, the *shoulder of justice.* How truly meet, to suspend hostilities between them, as having taken pledges of heaven and earth, the chief natures in both, to establish free intercourse between the two, by the symbol of Jacob's ladder, of which one end touched the earth, while the other reached unto heaven; and to incorporate the one with the other, having become the son of man by

his birth, and given us a capacity, by our *new birth*, of becoming the sons of God!

III. Thirdly, of his *office*. The Prophet foresaw, that the meanness of his birth would operate to convey a mean opinion of his person, and he therefore tells us, that he cometh with *a principality;* that he is born *a Prince;* and invests him with titles, which more than compensate for the poverty of the manger.

In speaking of Christ, the prophets invariably adapt their language to the situation of those whom they address, and employ the name and office most pertinent to the occasion. In the present instance, Ahaz sought for protection, which we know is due to a king: as a *King*, therefore, Isaiah speaks of Christ. Elsewhere, he is represented by David as a *Priest*, and again by Moses as a *Prophet*. If it be sin for which a sacrifice is to be offered, he is "a priest for ever after the order of Melchizedek." (Ps. cx. 4.) If the will of God, if his great counsel is to be revealed, "A prophet will the Lord raise. Hear him." (Deut. xviii. 18.)

Deliverance from danger being now the point in question, the Prophet invests him with a principality; but it is a principality, not of this world; a principality, which Herod need neither fear nor envy. Had his kingdom been a temporal one, his officers would not only have seen him better defended at his death, but better lodged at his birth, than under the mean covert of a stable, the companion of brute beasts!

Yet a Prince he is, and so is he styled; *born* and *given* to establish a government. Let none therefore imagine, that they may believe and act according to the direction of their own vain fancies; it is Christ, not Belial, who is born to-day. He brings a government with him: they who enlist under his banners must live in subjection to his laws; otherwise, neither in the child nor in the Son, neither in the birth nor in the gift, have they any interest.

This government is called a principality, in which neither the popular confusion of many, nor the factious ambition of a few, bear all the

sway, but one alone is supreme. Such is the government of heaven; such the government of Christ.

And this principality or government is borne on his shoulder. Wherefore on the shoulder? for it is wisdom that governs, and on the head, which is supposed to be the seat of wisdom, is the crown worn. It was probably for this reason. The shoulder is the sustaining member, and is not used except for heavy burdens. Governments have their weight, and require not only wisdom but strength to support them, especially when the subjects are wayward and rebellious. In this case, there is no ruler, of whom it may not be said, that he bears his government upon his shoulders. Aaron's apparel furnishes us with a striking and beautiful illustration of this argument. The names of the twelve tribes were engraven on his breastplate, next his heart, to show the tenderness with which he was to bear them; but they were also engraven on two onyx stones, which were set on his shoulders, to show, that he must bear

them in patience too. The case was the same with Moses. He bore his government, as a nurse does her child, with the tenderest affection; but when his subjects murmured, as they often did, he bore them upon his shoulders, in great patience and long suffering; but complained at length, "I am not able to bear all this people." (Numb. xi. 12.)

The patience of Christ, however, is paramount, surpassing that of all the rest. Between him and other rulers I find two essential points of difference. The first, that, though they may bear and suffer the faults and errors of their governments, they do not suffer *for* them. He did both: he bore with them, and endured for them the sharpest pains, the severest penalties. The Chaldee Paraphrast translates it thus: "The *Law* was upon his shoulders." And so it was: "a burden," says St. Peter, "which neither the apostles, nor their fathers, were able to bear." (Acts, xv. 10.) Yet was it sustained by the blessed Jesus, and with such exact equipoise, that he neither brake nor defaced a single commandment.

But there is another sense,— that in which the law is taken for the punishment due by the law. This is the meaning of our Prophet in the fifty-third chapter, "The Lord hath laid upon him the iniquities of us all." And not against his will, for these are our Saviour's own words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Mat. xi. 28.) I will take the yoke from off your necks, and will lay it on my own. And although his sufferings were so intense as to extort from him a flood of tears, a vehement cry, a sweat of blood, yet would he not cast off the weight, but held it fast, till it obliged him to bow down his head and give up the ghost. If he had relinquished it, it must have fallen upon us: it was the yoke of our burden, as he himself terms it, and if it had fallen upon us, it would have pressed us down to the death. Rather than this should be the case, he bore it himself, and did, what earthly prince never yet has done, died for his government.

The second point of difference between

Christ and other governors is this, that he bears the burden alone. Some, if the weight be too great, relieve themselves by laying a portion of their burden upon others; as Moses, for instance, who, by Jethro's advice, and God's permission, shared the burden with different rulers. Not so with Christ: "he trod the wine-press alone, and of the people there were none with him." (Isaiah, lxiii. 3.)

If, then, for the sake of the subjects of his government, he will endure such heavy things, their weaknesses, as the shepherd bears the lost sheep; their sins, as the scape-goat the sins of the congregation;—over the government itself he will stretch forth his wings as the eagle over her young, and take them, and bear them between his pinions through every evil, through the desert land, and the waste howling wilderness. (Deut. xxxii. 10, 11.) They need take no thought for themselves: no man shall pluck them out of his hand; no man shall tear them from off his shoulders. He has begun the work, he will carry it through; he will neither wax weary, nor will

he faint. Like the scape-goat he will bear their sins, like the eagle he will bear up their estate, till the fulness of time shall come, and he himself shall come in it, with the fulness of every grace and blessing. And this point I hold so material, as to consider the *child* and the *Son* insufficient without the *Prince;* for he is all in all, and, of the three, the chief.

IV. We come now to the consideration of the interest we have in Christ, and of the benefits which accrue to us by his birth.

First, we derive an interest in him from his being *born;* and thus possess a right, by his birth: "*unto us* a child is born." Secondly, by his being *given;* and so acquire a right, by a deed of gift: "*unto us* a Son is given." This repetition of the words *unto us* shows, that it was for *our* benefit, not his own, that he came into the world: for a far more glorious nativity had he before all worlds, and needed not, in regard to himself, to have been born at all in the human nature, much less to have been so meanly born. So neither to the angels was he born or given, but unto us,

alone. They expressly declared, "Unto you is born this day a saviour which is Christ the Lord." Luke, ii. 11.

How comprehensive are these words! They include not only Isaiah, a holy Prophet, but Ahaz, a profligate and wicked prince: not only Simeon the just, but Paul the sinner. Nay, they are of still greater import and extent; for the angels again declare, that they "bring tidings of great joy, which shall be to *all* people." Not to the people of the Jews, or the people of the Gentiles, but, extensively, to ALL people. His name is Jesus Christ: half Hebrew, half Greek, to show, that Jews and Greeks have equal interest in him. In like manner, God is styled Abba, Father, to show the benefits which he intends equally to bestow on those who call him Abba, as the Jews, and on us who call him Father, as the Gentiles. All are included who include themselves; that is, all who believe: and none are excluded but those, who, by want of faith, wilfully exclude themselves. Let us, therefore, hold fast these words, since in them our tenure and interest

are secure. "So Christ loved us, that he was given:" "so God loved us, that he gave his Son."

By his birth, then, whereby he became a partaker of our nature, of our flesh, and of our blood, there arises to us an undoubted interest in him. That which he received from us must be our own; so that his *humanity* is clearly ours: to that we have an indisputable claim. But not so in regard to his *divinity:* therefore, his Father, who has the best right to dispose of him, has assigned that over to us by a deed of gift. Whether he be a child, or a Son, he is ours. He took from us one nature, his Father gave us a capacity of receiving the other. "Thus, God, willing more abundantly to show unto the heirs of promise the immutability of his counsel," took both courses, "that by two strong titles, which it is impossible should be defeated, we might have strong consolation," and ride, as it were, at a double anchor. (Heb. vi. 18, 19.)

Time itself would fail me, were I to attempt the enumeration of the benefits which the

prophet calls the *harvest* of our Saviour's nativity. I shall give it therefore in few words. If the tree be ours, so is the fruit. If Christ be ours, his birth, his life, his death, his satisfaction, his merit, all he did, and all he suffered, is ours. Furthermore, all that the Father hath is his, "he is heir of all things," "the Father hath given all things into his hand." Saint Paul has thus summed up our account: "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours, and ye are Christ's, and Christ is God's." (1 Cor. iii. 22, 23.)

And now shall we bring forth nothing for him, who was thus *born* for us? Shall we render back nothing to him, who *gave* him to us? Yes, we will give thanks to the Father for his great bounty in bestowing the most perfect gift that ever came down from heaven. We will give thanks to the Son for his condescension in being born and burdened as he was. What humility! what amazing condescension! The Son of God becomes a child!

the Word, by whom all things were made, an infant, unable to utter a syllable of the language of his creatures! He, who thundereth in the heavens, weepeth in a cradle! He, who is so great in his power, so awful in his majesty, vouchsafes to be incarnate of a virgin, despises not the humble manger, or the low estate of the poor, and disdains not to be fed with "butter and honey!" But the most striking feature of humility, the greatest test of condescension, is yet untold. For greater is the death of the cross, than the meanness of the birth; greater the humiliation of submitting to drink vinegar and gall, than to be fed with butter and honey; greater, far greater, the condescension to endure an infamous death, than to be content with an inglorious birth!

Let us therefore sing to the Father, with Zacharias, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people;" and to the Son, with the blessed Virgin, "My soul doth magnify the Lord, and

my spirit hath rejoiced in God my Saviour;" and to the Prince, with the government upon his shoulders, with all the holy angels round him, "Glory to God in the highest, and on earth peace, good-will toward men."

And is this all? Shall we stop here? Have we nothing but barren thanks to offer? Yes; by way of duty let us render, to the Child, *confidence;* to the Son, ***reverence;*** to the Prince, *obedience.* Is he ***born?*** (I speak of his spiritual birth, wherein they who hear and do his word are, as he himself expresses it, his mother and his brethren) let us ***cherish*** him. Is he *given?* let us ***keep*** him. Is he burdened? let us *favour* him, by laying on him no greater weight than we can possibly avoid.

This is good moral counsel; but the advice of saint Bernard contains still higher policy:— "With this *born* and *given* child, let us execute the purpose for which he was born and given. Seeing he is ours, let us use that which is ours to the best advantage, and even work

out our own salvation out of our own Saviour, employing him to those ends only for which he was bestowed on us." These are four.

1. He is given to us, says St. Peter, for an *example*. (1 Peter, ii. 21.) We must follow him in all things, but, especially, on this day, with humility: it is the virtue appropriate to his birth. He would have us express throughout our lives, that which he exemplified on his entrance into human life; and, to recommend this virtue the more strongly, it has pleased him to perform greater things for us in this character, than he ever did in the high degree of his majesty, inasmuch as the work of redemption surpasses that of creation.

2. He is given to us for a *price*. A price, either of *ransom*, to redeem us out of a dark place; or of *purchase*, to procure for us, what by no other means we could obtain, the kingdom of heaven. He is given for both, let us offer him up for both: we can present nothing so valuable. To this end was he given, that we might give him back again. We had nothing to offer for sins, so many in number,

so heinous in quality; therefore, he gave us himself, as the thing of greatest price. We had nothing worthy of God, till he bestowed on us the rich gift of his Son, an offering which cannot fail of acceptance with him. Let us, then, offer him now; and let us ask of him, at the same time, that which is most meet for our necessities; for we shall find him no less bounteous than Herod, in granting what is earnestly besought on his birthday.

3. He is given to us as the *living bread* from heaven, which bread is his flesh, born this day, and afterwards given for the life of the world. This he gave for us in sacrifice, and this he giveth us in the sacrament, that the sacrifice may, by the sacrament, be truly applied to us.

4. And, lastly, he is given to us for a *reward*. Not now to be seen, except in hope, but hereafter, by his blessed fruition, to be our final recompense, when, where he is, there shall we be also; in the same place, and in the same state of glory, joy, and bliss, to all eternity.

At his first coming, we have seen what he bore on his shoulders. At his second, he will not come empty. "Lo! I come, and my reward is with me:" that is, as St. Paul expresses it, "an everlasting weight of glory." (2 Cor. iv. 17.) Glory, not like ours, transitory, feather glory, that soon fleeth away; but glory substantial, everlasting, to continue to all eternity, never to have an end.

This is our state in anticipation; and to sum up the whole in the words of St. Augustine, "Let us follow him as our example, offer him as our price, receive him as our sacramental food, and wait for him as our eternal and exceeding great reward*."

* Sequamus exemplum; offeramus pretium; sumamus viaticum; expectemus præmium.

SERMON II.

THE WORD MADE FLESH.

PREACHED BEFORE KING JAMES I. AT WHITEHALL,
ON CHRISTMAS DAY, 1611.

SERMON II.

THE WORD MADE FLESH.

ST. JOHN, I. 14.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

THERE is in the Old Testament, in the tenth chapter of Ezekiel, and in the New Testament, the fourth chapter of the Revelation, mention made of a vision of four different shapes—a man, a lion, an ox, and an eagle. It has been the generally received opinion, that these were intended to represent the four Evangelists; and of these to apply the eagle to St. John. The nature of the eagle is described in the book of Job by two properties—soaring "on high," far higher than any other bird; and suddenly, and with great rapidity, de-

sovereignty in the earth.—"Where the star is, there is Christ." But these properties are strikingly exemplified in St. John: and nowhere more vividly, than in the opening verses of the Gospel which bears his name. Here, like an eagle in the clouds, he soars far above Genesis, beyond the creation of the world, and with a higher "IN THE BEGINNING" than that of Moses, declares, that the Word was then with God, and was God. This may well be termed the eagle's flight: so high, indeed, that no eye can follow him. But, immediately after this declaration, he descends like an eagle from the height of heaven: and, alighting, as it were, upon the body of his flesh, dwells upon the mystery of the Incarnation, and tells us, further, that HE, who in the beginning was with God, and was God, in the fulness of time was with men, and was man.

There are two parts in the text divided by a parenthesis. That which precedes the parenthesis relates to the points of faith, which the Evangelist wills us to believe; namely, that the Word was made flesh, and dwelt

among us; and that which follows it is the consequence, or benefit to us, that he was full of grace and truth; "and of his fulness we have all received, and grace for grace." (Verse 16.) The parenthesis itself contains an affirmation of what he and many others had witnessed, and who therefore spake no more than they knew, and testified no more than they had seen. They saw not the Word himself, but his glory: a glory which could befit no other person, which no other person could possibly assume, and which was in every way sufficient to demonstrate him to be the Only Begotten Son of God.

Every thing that relates to our blessed Saviour's Incarnation is comprehended in this text of Scripture: his two natures—the *Word*, his *divine;* the *flesh*, his *human nature:* the union of them in one person, in the expressions "*was made, and dwelt:*" his office, by his dwelling among us as in a tent or tabernacle, as our champion, as the captain of our salvation; and the benefit, that, by his dwelling among us, he might impart to us, and we

derive from him, those qualities, of which he was full and we were entirely destitute, "grace and truth."

There are many opinions why this name—"the Word"—was given to Christ. Some suppose it to have been because so many excellent words were spoken of him in the sacred writings; so many words of promise and of prophecy concerning him. Others, because he discloses to us the whole counsel of God, in the same manner as the word spoken declares the mind of man; and so, by him, as the Word of God, we are made acquainted with the mind of the Father. A third opinion is, because he comes not only as Jesus a Saviour to redeem us, but as the Word to teach us; and that, as we are to honour him, we are we to learn his word as the Holy Scriptures witness.

[illegible] opinions all fall short of the true [illegible] We will here [illegible] pause. The subject [illegible] is a deep and dangerous mystery; dangerous, if we approach it unadvisedly and without due caution and re-

verence, since it relates to the eternal generation of the Son of God.

The Word is the Only Begotten of the Father; the Only Begotten of the Father is the Word. They are one and the same, but require to be expressed by two distinct terms, that what is wanting in the one may be supplied by the other. So high above our comprehension is the Divine Nature, that no single term is capable of expressing it. In this they agree—as the Son is to the Father, so is the word to the mind. The Son proceeds from the Father; the word from the mind. The Son refers to a *living* nature; the word to an *intellectual* nature. There is in Christ not only the nature and life, but the wisdom of the Father. The Word shows the manner in which he proceeds; the Son, the truth of his proceeding. A better term, indeed, than the Word, could not be devised to show the manner of his proceeding—that it was in no earthly or carnal manner, but uncreated, and pure as the conception of the word by the mind. For in itself, and of itself,

does the mind produce the word, without any foreign aid or intervention, without the impulse of any passion or emotion. Such was the issue, such the generation of the Word Eternal. But, lest we should imagine God's Word to be to him, as ours is to us, not of our substance, the Evangelist tells us, that he is the Only Begotten, and, therefore, of the substance of his Father, very God of very God. He is the Word, to show his proceeding to be pure and entirely spiritual: he is the Son, to show that his proceeding is, nevertheless, true and substantial—truly consubstantial with the Father as the Son; yet of a spiritual, pure, and immaculate, and unpolluted as the conception of the mind.

Now, though the Son be consubstantial, the manner of his [illegible] is [illegible]
[illegible] conception
[illegible] he
[illegible] eternal, not
are so. Thus Christ, as the Son, is consubstantial; as the Word, he is co-eternal.

Much more might be said on this subject:

let the foregoing arguments suffice; and let us now inquire why the Word was made flesh —God incarnate.

In this respect, too, a better term than the word *flesh* could not be chosen, to express the union of the two natures, God and man. It is a part for the whole, and the worse part is purposely selected; for we know, that if he abhor not the flesh, of the spirit there will be no question. There is more force in the expression he was made *flesh*, than in the term he was made *man*, though both are true. He vouchsafed to become man, that he might be made flesh; thus taking upon himself the very lowest and basest part of our nature. Besides, from the flesh came the beginning of transgression—the longing after the forbidden fruit.

But there was a kind of necessity to use the term flesh. *Man* might be taken for a person; and it was not a person, but our nature he took. And, if the term *soul* had been adopted, it might have been supposed, that he took

not on him our flesh, but the intellectual part only of our nature; whereas, a reasonable soul and human flesh subsisted in him at one and the same moment.

Again. The word, which in the Hebrew tongue signifies flesh, is also used to express good tidings, or, as we call it, the Gospel. Surely there must be some especial reason for this connexion; the good tidings must attend on some incarnation; glorious news of great joy must await the whole world. And such is the fact—the Word is made flesh.

Amazing condescension! The Word was the party against whom the offence was committed, and he becomes himself the author of the reconciliation; it must therefore be complete: who else could be competent to the undertaking? All things were made by him; and it was most meet also, that he, the Maker of all, should be the Restorer of all; that he who built the edifice should repair the ruin.

Such, indeed, would be the way to fulfil all

justice. If the Word would take upon him our flesh, he might make full restitution for the fault of the flesh in rejecting the Word.

And this he did by taking on him the seed of Abraham. His eternal generation is like the conception of the word in the mind; his generation in time like the giving it utterance with the voice. The internal motion of the mind invests itself with a natural body of air, and thus becomes vocal: the mind is not changed into the word; the word still remains the same; but the two together become one voice.—Take another similitude from ourselves: the soul is neither converted into, nor compounded with the body; yet the two together, though distinct in nature, become one man. So into the Godhead was the manhood taken; the natures were preserved without confusion; the person was entire without division. In being made flesh, he ceased not to be the Word: he did not change that which he was, but assumed that which he was not. The mystery of godliness was no

detriment to the Godhead, and the honour of the creature no wrong to the Creator.

And now, having gone through these points of faith, I come to that on which I would much rather dwell, and which ought to warm our hearts with love and devotion to him, who thus became flesh for us: since if we are so deeply indebted to him for the promise, how much greater must be our obligation for the performance!

What is man, that he should be made man? or the son of man, that he should take his nature upon him? If the Word, who made all things, were to be himself made, why was he not made a spirit? for God is a spirit, and there would then be some degree of affinity between them. Or if he were to be made man, why not the more noble, the immortal part, the soul? In that, some points of his image are discernible: it understands, it loves, it has a kind of capacity of the Word. Not so the flesh: it is common to the brutes as to ourselves: it is neither capable of

understanding, nor of loving: let not so precious a gem be set in such base metal. But this is not all. In the flesh there dwelleth no good thing: the very wisdom of the flesh is at utter variance with the Word: there is not only an immeasurable distance, but a vast repugnance between them. Yet, notwithstanding all this, the Word was made flesh. He became a feeble infant, unable to utter a syllable: instead of a stately palace for his birthplace, he was born in a stable; a manger was his cradle, mean swaddling-clothes were his array. Such was his entrance into the world. In after-life, he was subject to all the privations and sufferings of humanity; exposed to cold and heat, hunger and thirst, fainting and weariness. At his death, he is mocked and buffeted, condemned and crucified. To have been made the head of angels would have been an abasement; to be made lower than the angels is a greater humiliation: but to be "despised and rejected of men;" (Isaiah, liii. 3.) "a worm, and no man;" (Psalm xxii. 6.) to be so born,

so arrayed, so cradled, and so treated, is a state of degradation, which excites, in the highest degree, our wonder and astonishment, that indignities such as these could have been offered to him, and that he could have submitted to endure them.

The Word was not only made flesh, but dwelt among us: he took up his abode with us; he was "nigh us;" "he was made in the likeness of men, and formed in fashion as a man." (Phil. ii. 7, 8.) Yet his dwelling was not permanent, but, like ours, transitory. The Greek word signifies dwelling as in a tent; which shows, that he came on some errand, to perform some service. Enmity had been proclaimed from the beginning between the woman and the serpent, between her seed and his seed. This is the enemy he came to conquer: not one, but many; a legion; even, as it were, a whole army. They had prevailed, and had led us away captive under the law of sin. We required a champion to rescue us; and Messiah, the Prince, as Daniel styles him, (ch. ix. 25.) pitched his tent, and

set up his pavilion, as on this day, amongst us. The Tabernacle of God was with men: his tent was the forerunner of his combat; and though he lost his life in the conflict, the victory was on his side: captivity was led captive, and we were delivered.

We come now to the affirmation within the parenthesis—that his glory, the glory as of the Only Begotten of the Father, was beheld by many witnesses.

On this day, the shepherds, having seen the angels who attended on his birth, and heard their celestial harmony, were afterwards directed to the place where they might find and behold him. The wise men saw his star in the East, and came and worshipped him. Peter and James and John were with him in the Holy Mount, and beheld the glory of his transfiguration. A cloud of witnesses saw him taken up into heaven out of their sight, in the Mount of Olives. But they saw the flesh only; the Word they could not see: he is God, "and no man hath seen God at any time." (St. John, i. 18.) They saw his

glory, which glory was an infallible demonstration of his presence. Through the veil of his flesh such beams of radiance were cast, as to assure his disciples, that behind that cloud there was a Sun, which could in no other way be gazed upon by mortal eyes. His glory, however, was not such as appeared in the face of Moses or of Stephen: they were but servants, or, at best, adopted sons: but the glory which encircled him was such, as to befit the Word, or Only Begotten of the Father, and him only. It was to say to the wind and to the sea, "Peace! be still!" (Mark, iv. 39.) to diseases, "I will, be thou clean:" (Mat. viii. 3.) to death itself, "I say unto thee, arise." (Luke, vii. 14.) His glory was attested by his miracles; by the star at his birth; the eclipse at his death; his transfiguration in the Mount; his ascension into heaven. St. John, therefore, tells us here, and repeats the assertion at the opening of his first Epistle, that he writes nothing but what he had heard and seen, and which his hands had handled of the Word of Life. We can have no difficulty

in believing his attestation. He and his fellows suffered many things for the truth of their witness; and the whole world has since, in the fullest manner, given credence to their testimony.

This brings us to the consideration of the benefit that followed upon his being made flesh and dwelling among us; namely, the fulness of grace and truth, which not only Christ's disciples received, but which is imparted likewise to us.

Though the Only Begotten of the Father is full of perfections, two only are here expressed—grace and truth. Grace refers to the Son, and by it we are adopted; truth to the Word, and by it "we are begotten anew, that we should be a kind of first-fruits of his creatures." (James, i. 18.) And these follow, very properly, after glory; for glory of itself terrifies, but grace invites. His mercy is as great as his majesty; and blessed is the conjunction when they are made to meet. Grace without truth is but an illusion; truth without grace is harsh and unpleasing. We

shall never be able to endure the presence of truth, if grace do not precede and allay its severity. But when grace has brought us to Christ, truth will establish our union with him: by grace we shall accomplish what truth requires at our hands; and thus by receiving grace, and walking in truth, the final reward to us, of both, will be glory.

Many, therefore, are the advantages which we derive from the Word being made flesh. Partaking of our nature, he will shed his blessing abundantly upon it. "No man ever yet hated his own flesh:" (Eph. v. 29.) we are constantly before him in his own person; he cannot look upon himself without thinking on us. And God the Father cannot now hate the flesh, which the Word has assumed, which has been taken into the person of his only Son, and united with the Deity. Nay more, instead of hating the flesh, it must now be the object of his affection: his beloved Son, in whom he is well pleased, is clothed with it. "And when he brought the first begotten into the world, he commanded all his angels

to worship him." (Heb. i. 6.) Our nature, therefore, in being made an object of adoration to the blessed angels, has acquired a new dignity.

Besides, we have now good reason to hope, that, in being made flesh, all flesh may make their several requests known to him: "O thou that hearest the prayer, unto thee shall all flesh come." (Psalm lxv. 1.) For since he dwelt amongst us, all may resort to him: neither publicans nor sinners are rejected—he receives them at his table, and condescends to eat with them. (Luke xv. 1, 2.)

And, since he has made our flesh his tabernacle, there is reason to hope, that he will not suffer that tabernacle utterly to perish; but will repair, and raise it again out of the dust. "Our flesh, therefore, may rest in hope" (Psalm xvi. 9.) of being restored, and "fashioned like unto his glorious body." (Phil. iii. 21.)

A third hope is, that the sentence, "Flesh and blood shall not inherit the kingdom of heaven," may be reversed in our favour, flesh

and blood being already there. St. John infers this when he says, "To them gave he power to become the sons of God." (Ch. i. 12.) Surely, if the Son of God have vouchsafed to become the Son of man, it is not incredible, that the sons of men may become the sons of God. The Word is made flesh, and flesh therefore may entertain a reciprocal hope of being regenerated by the Word, adopted through grace, and thus exalted to that glorious dignity.

But as the benefit is great, so is the duty. The temple, which the Word deigned to inhabit, must not be made a temple of pollution. We must ourselves, in a certain sense, incarnate the word, by yielding a ready assent and willing obedience to the type or abstract of the very Word or Wisdom of God—the word of inspiration, which is preached unto us. That word we may be said to incarnate, when we obey its injunctions; when we turn, as it were, the vocal word of Scripture into a real work of holiness, and thus cause it to be felt and seen by the evidence of a change in

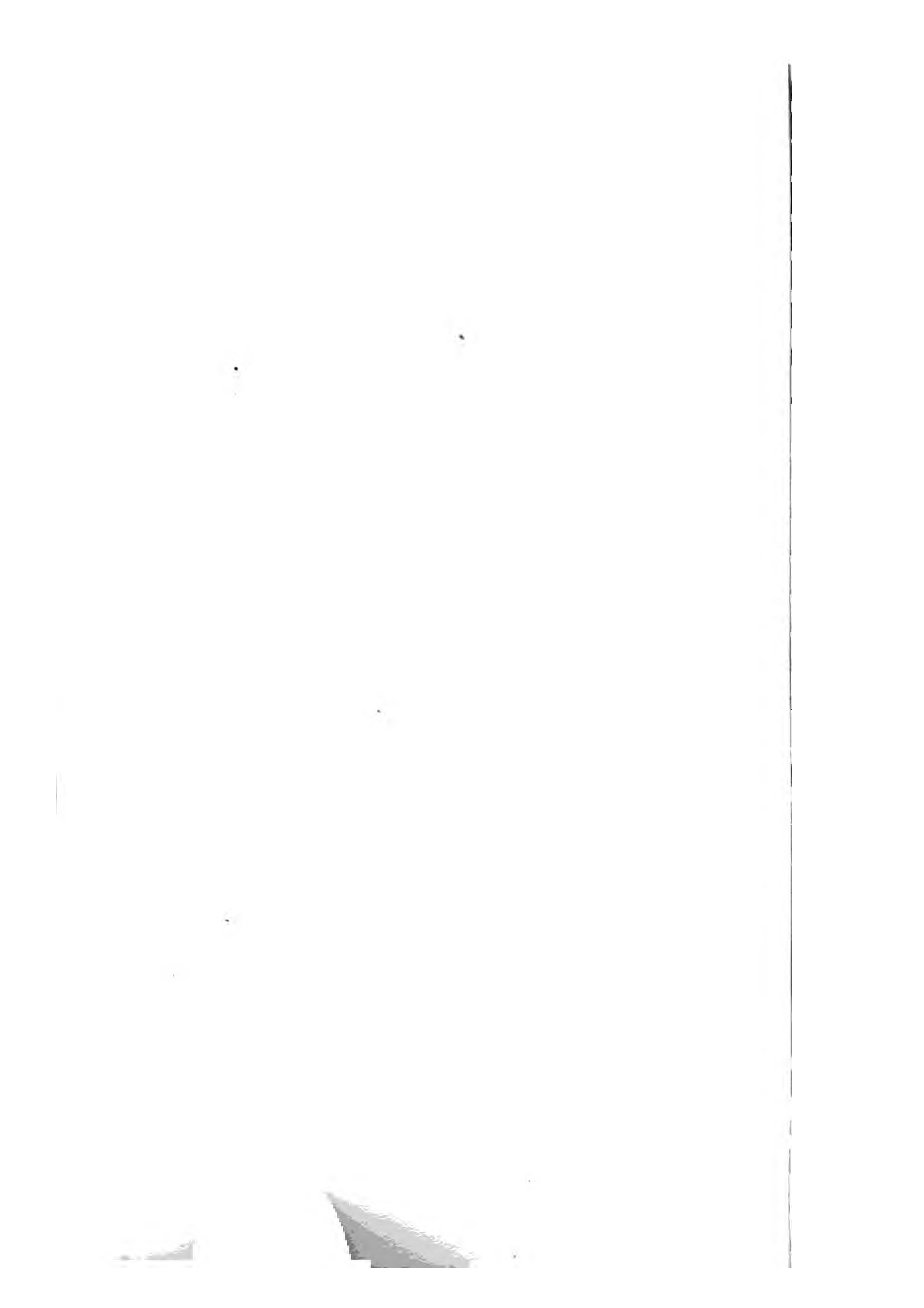
our life and conversation. This is what Christ himself declares to be his *second birth*, when they who do the will of his heavenly Father become his mother and his brethren.

By faith, then, the Word is made flesh to us; by perseverance in holiness, he continues to dwell amongst us, and to replenish us with the fulness of his grace and truth; his grace animating, and his truth guiding us, to the hope of glory—the hope of seeing him as he is, and of being transformed into his own divine image and likeness.

SERMON III.

ON THE DIVINE RECONCILIATION, OR ATONEMENT.

PREACHED BEFORE KING JAMES I. AT WHITEHALL, ON CHRISTMAS DAY, 1614.



SERMON III.

ON THE DIVINE RECONCILIATION, OR ATONEMENT.

PSALM LXXXV. 10, 11.

Mercy and Truth are met together: Righteousness and Peace have kissed each other. Truth shall spring out of the earth, and Righteousness shall look down from heaven.

THE Psalm from which the text is taken was selected by the primitive church, and is retained by our own, as a part of the service of this day, the subject of it being peculiarly appropriate to the great festival which we are now commemorating. For, according to many of the Jewish Rabbins, the meeting here specified was to take place at the birth of the Messiah; that is, at the birth of our Saviour, according to the Fathers, who have therefore, with one consent, appointed this to be a Christmas day Psalm.

In conformity with his usual manner, the

Psalmist comprehends in it both the type and the truth; the church typical, shadowing out, by the things which befel the Jewish people, those things which were to befal the Antitype of it, Christ and his church. For, though in a strictly literal sense the Psalm refers to the return of the Israelites from the Babylonish captivity, the Prophet well knew, that that captivity was not the worst by which they could be enslaved, nor that deliverance the best, which could be brought out for them: there yet remained a bondage, which, if they understood their state aright, more deeply concerned them, and from which it was reserved for the Messiah alone to set them free. This is, in reality, the bondage to which he alludes; and it is the same as that of which the Apostle complains, wherein the soul is led away captive under sin and Satan, the true Babylon or Babel, which brings with it everlasting confusion, from which Christ, the true Zerubbabel, is to redeem both us and them.

Under the allegory of four personages,

Mercy, Truth, Righteousness,—or more properly Justice,—and Peace, the Psalmist has represented to us four attributes, or properties of the Divine Nature, to which he has ascribed personal actions. They meet, and not only meet, but salute as friends. They meet at a birth, the birth of Truth, which Righteousness looked down from heaven delighted to behold; that is, the temporal birth of Christ, of him who said of himself, "I am the Truth."

In the division of this subject I shall consider, first, the *meeting*; secondly, the *parties*; thirdly, the *birth*; and fourthly, the *effect* resulting from it.

First, of the *meeting*. This is no common, no casual meeting: it is one of high import, not by chance, but by concurrence. It is a memorable meeting, since a Psalm was composed in honour of it. The occasion is a birth—Oh! how glorious a birth!—and the end, that Righteousness, who is to be our judge, who is to pronounce our final sentence,

may behold us with an aspect that promises favour.

Secondly, of the *parties.* If the parties be illustrious, the meeting must doubtless be important. The conjunction of the great luminaries of heaven, the interview of mighty potentates of the earth, always portends some great result. Who are the parties here? Four as high, as excellent attributes, as any in the Godhead; or, to keep to the allegory in the text, four as great personages as any in the court of heaven.

These are the parties who meet, and in what manner? Not as the mighty men of this world are wont to meet, in hostile combat, in array of battle: they encounter not as enemies, but run and embrace as friends. And what makes the circumstance of this meeting more remarkable is, that the very parties, who thus, in cordial love, meet and salute each other, are those who would be most likely to turn away from each other in aversion. For, observe, the meeting is not between Mercy

and Peace, whose union might more naturally be expected from the similarity of their dispositions, their mild and gentle qualities,—Mercy being inclined to favour us, and Peace not being our foe;—nor is it between Righteousness and Truth, whose respective natures are stern and severe; but Mercy joins with Truth, attempering her severity with gracious promises; and Righteousness, that is, offended Justice, gives and receives, in token of reconciliation, the kiss of Peace.

But how, it may be asked, could these parties ever have been so far separated, as to make their reunion a matter of surprise, since they are not strangers to each other, but existing in the bosom of God from all eternity, attributes of his undivided essence? Alas! the quarrel was not theirs, but ours. If at Christ's death they met, at Adam's fall they parted: if, when Truth was born on the earth, they came together, when Truth perished from the earth, they fell asunder. This was when the first lie was uttered and believed, whereby God was greatly wronged. So that

it was Adam's transgression, his cause, and consequently ours, that first divided heaven against itself, even the very attributes of God in the Godhead. For how else could the Apostle declare, that "Christ reconcileth all things unto himself, whether they be things in earth, or things in heaven," (Col. i. 20.) had there not been, in heaven as well as earth, something to reconcile?

It cannot, therefore, be denied, that these parties had met before; but it was in variance, and not in friendship. While Mercy and Peace would have befriended our unhappy case, Righteousness and Truth were by no means favourable to us. Mercy commenced the appeal: Mercy, ever ready to do good, ever foremost in the work of kindness. Her inclination is, or, rather, she is herself an inclination, to pity such as are in misery, and to succour them, even though they deserve not her commiseration. For she considers less what the party has done, and what he has merited, than what he suffers, and how woful, how wretched is his plight. Her plea

is, "Wherefore hath God made all men for nought?" (Ps. lxxxix. 47.) "What profit is there in their blood?" (Ps. xxx. 9.) "Will he cast them off for ever? will he be no more entreated? Hath God forgotten to be gracious, and will he shut up his loving kindness in displeasure?" (Ps. lxxvii. 7, 8, 9.) With these and similar arguments she enters into the bosom of God to melt him to compassion; and, certainly, if there were no one to oppose her plea, there might be hope, that Mercy would prevail.

But Truth must also be heard, and she brings forward a just claim of exception. She pleads, What is God but his word? and his word to Adam, and by him to his sons, was, "The soul that sinneth it shall die." (Gen. ii. 17. Ezek. xviii. 4.) God may not falsify his word: "his word is truth."

Righteousness then advances, and seconds Truth. She affirms, that, as God is "true in his word," so is he "righteous in all his works;" (Ps. cxlv. 17.) that he renders to every one his due; to the sinner the wages of

sin, that is, death. (Rom. vi. 23.) God forbid, that the judge of the world should judge unjustly: that would be to convert truth into falsehood, to transform right into wrong.

Nay, they went farther, as if it were their own case. "What will become of me?" said Righteousness. "Of what avail is Justice, if God will not render justice? if he spare sinners?"—"And what will become of me," said Mercy, "if he spare them not?" And on these terms they parted. Truth went into exile as a stranger upon earth: Righteousness confined herself to heaven, whence she would not so much as vouchsafe a look towards us. Mercy remained below, for as it is well expressed by an ancient writer, "Where should Mercy dwell if not with misery*?" As for Peace, she endeavoured to mediate between the parties, in order to make them meet once more on better terms; for without such meeting there were no hope for us. The plea still hangs over us, and we stand, like the

* Ubi enim Misericordia esset, si cum misera non esset.—*Hugo.*

prisoner at the bar, and know not what will be our doom. For though two be for us, there are two against us, as strong and more inflexible than they. So that every thing depends upon this second meeting, upon the reconciling this difference. The parties must be at peace between themselves, before they can be at peace with us, or we with God. And this is certain, that we shall never meet in heaven, if they meet not again on earth.

Many were the methods employed to bring about this reconciliation, but all were unavailing. Where lay the hinderance? It could not be with Mercy: she was easily entreated. Often did she look up to heaven, but Righteousness would not look down on earth. With Truth, in a great degree, but more especially with Righteousness, lay the difficulty. She refused to meet till she had received satisfaction. Justice must be appeased, ere the meeting can take place, which is to save, and set us free.

This blessed event the Christian religion alone can effect. None other can satisfy the

demands of Justice; none other can quiet the alarms of conscience. In short, no choir but ours can sing this Psalm. The words immediately preceding the text are, "That glory may dwell in our land." This glory doth, indeed, dwell in our land, and great cause have we all to bless God, that he hath made our "lot to fall in a fair ground, that we have a goodly heritage;" (Ps. xvi. 6.) that we were not born to inherit a lie, but to keep the feast of this meeting. Ask any other of the religions of the world to point out a way whereby, at once, God's word may be true, and his work just, and the sinner find mercy, and be saved. In vain the question. All but the Christian pass by the wounded man, and let him bleed to death.

Ask the Mahometan. All he can say is, "The prayer of Mahomet shall be upon you." But even were Mahomet—which he was not—a just man and a true prophet, what could his prayers effect but the propitiation of Mercy? How is God's justice appeased? Who shall satisfy that? Justice is not to be moved with

prayers; she hears them not, neither does she heed them: she proceeds to pass sentence. His religion, therefore, is ineffectual. Justice still keeps aloof.

Apply to the Heathen. He will, perhaps, give you a better answer than the Mahometan. The Heathens saw, that without shedding of blood there was no satisfying Justice, and, consequently, no remission of sins. They, therefore, had recourse to the sacrificial offering of animals to their deities. But "it is not possible," as the Apostle declares, (Heb. x. 4.) "that the blood of bulls and of goats should take away sin!" A man sins, and a beast is slain! No purpose of Justice is answered here. What then does Justice require? "Shall I give the fruit of my body for the sin of my soul?" (Micah vi. 7.) Neither will that suffice; for though it were the first born, it was born in sin, and sin can never give satisfaction for sin. The meeting, in this case, is equally hopeless.

Go to the Jew. He can only tell you of his Paschal Lamb; and while viewed in

reference to the Lamb of St. John, the Lamb of God, which came as on this day into the world, the direction is not amiss. But that being now past, there is no more in the sacrifice of the Jew, than in that of the Gentile. Both are beasts; both fall infinitely short of satisfying the demand of Justice.

The Christian religion alone shows us the true way. It tells us of One who thus addresses himself to Justice. "Burnt offering and sin offering hast thou not required; then said I, Lo, I come!" This is he of whom it is written in the volume of the book, (Ps. xl. 6, 7,) that he should accomplish the work. "Prepare him a body," he will perform it: let him be born, he will satisfy Justice and effectuate the meeting. For there is good reason to hope, that if he, the Son of God, the Word and Truth eternal, would say, "Lo, I come!" would "take our nature upon him," and in that nature "give himself for us an offering and a sacrifice," (Eph. v. 2.) Justice might be propitiated, and the long-desired meeting take place. What sin would not his blood

expiate? what justice in heaven or in earth would not that satisfy? If an atonement, a ransom, a perfect commutation be required, he gives it in his blood. This obtained, Justice will embrace Mercy as her friend; this withheld, all hopes of reconciliation are at an end for ever.

Thirdly. I come now to the third division of the subject, namely, the birth: "Truth shall spring out of the earth."

The Christian religion sets before us how the Son of the Most High God took upon himself our nature, that *in* and *for* that nature he might make to God, even on the terms of his strictest justice, a complete, full, all-sufficient atonement. This honour hath the Christian religion, "this glory doth dwell in our land," that these four attributes, by the birth of Christ, are brought, not only to meet, but to embrace.

And if this be the glory of the Christian religion, is it not a disgrace to the Christian profession, that any should be found who inquire, "What need is there of satisfaction?

cannot God forgive offences committed against himself, of his own free goodness, of his mercy, without putting his Son to all this pain and shame?" Deluded men! if he would abandon his Justice or dispense with his Truth, he would do as you say. But his Justice and his Truth are to him as essential, intrinsically essential, as his Mercy: they are equally cherished by him, in every way as dear to him. Justice otherwise remains unsatisfied, and satisfied she must be, either on him or on us. They had better encounter a "bear robbed of her whelps," (Prov. xvii. 12.) than meet Justice except in the presence of Christ.

To us, they meet, as on this day, at Bethlehem. On this day was Truth born; for well does the appellation befit him who was himself the Truth—the truth of all types, the truth of all prophecies, the Word and the Work, the Promise and the Performance. On this day he assumed the human nature. "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open,

and let them bring forth salvation, and let righteousness spring up together." (Is. xlv. 8.) As if the prophet had said, "Let the earth bring forth a Saviour;" for in this sense was the passage applied by Irenæus, who lived near the time of the Apostles, as well as by Lactantius, St. Jerome, and St. Augustine. Thus had Christ two births: for besides his human, he possessed a heavenly, a divine nature, which, like the day-spring, came from on high, and was called by Zacharias, in the New Testament, *Oriens*, "the day-spring," (Luke i. 78.) while in reference to his human nature, he is called by Zechariah in the Old Testament, "THE BRANCH." (Zech. iii. 8.)

It is remarked by Moses, a Jewish Rabbin, "that as field flowers spring of themselves, without the intervention of man, in like manner should the Messiah come; should take his nature not only *in* but *of* the earth." Not bring it with him from heaven (an error into which some heretics have fallen), but take it of the earth, be "the woman's seed, made of a woman," (Gal. iv. 4.) of the lineage

of David, a virgin of "the root of Jesse." (Is. xi. 1.) And what can be more evident than that all this is fulfilled in Christ?

One other remark may be made before we quit the subject of this birth: that as the Truth, while it is yet unaccomplished, and in promise only, is, like the seed in the ground, hidden and covered, as if it had no existence; so as soon as it is actually accomplished, as on this day, then doth it spring forth and flourish indeed, out of the earth.

Fourthly, of the *effect*. A birth has not unfrequently been the means of terminating great dissensions; and by this birth the union of two illustrious houses is effected. First, Truth is won over to our side; for, being now born of our nature, we may rest assured, she will never be against our nature; proceeding from the earth, she will be true to her own country, and, being made man, will be the friend of man.

Thus, by means of this birth, one of the adverse parties is secured to us; and even Righteousness will not much longer keep

aloof, for, lo! joyful tidings! already she vouchsafes to look down from heaven!

The effect produced on Righteousness is two-fold. First, she *looks* down. Was it, that she missed Truth, her sister attribute, and, not finding her in heaven, cast her eyes to the earth in quest of her? Be that as it may, when she beheld the "Word made flesh," the Truth newly sprung up there, where so long it had been a stranger to the soil, she looked, she gazed intently at the sight. This was, indeed, a spectacle to fix the eye, a sight which heaven might witness; which the angels, and even Righteousness herself might come down from heaven to behold. The word in the Septuagint, which is here translated to *look down*, bears much the same signification as the Greek word in the first Epistle of St. Peter, chap. i. verse 12, where the angels are said to desire to look into; that is, to look *earnestly*, as if they would penetrate, or *look through:* but, in the Hebrew, the word is still stronger, as if the eagerness of Righteousness, to behold this glorious

spectacle, were so great, as to lead her to burst open the windows of heaven for the purpose.

What, indeed, could Righteousness desire to see, which would not, in Christ, afford her ample satisfaction? A pure birth, a holy life, a spotless death, a spirit and a mouth without guile, a soul and a body without sin. "Lay judgment to the rule, and righteousness in the balance;" (Is. xxviii. 17.) nothing that is not straight for the rule, nothing but full weight for the balance, will be found in him.

The second effect produced on Righteousness is, that she *comes down*. So attractive is the power of this birth, that she immediately descends from heaven, and the meeting takes place. For on beholding this birth, they all ran and kissed the Son: Truth ran to Mercy and embraced her, Righteousness to Peace and kissed her. They, who had been so long alienated, and so much at variance, now meet and embrace. However distant before, they are now united; however before estranged, they are now made friends.

Well, indeed, met they at the birth of him in whom they all centre. He is the *Truth;* through the tender *Mercy* of our God he came; he is made *Righteousness* unto us, and he is our *Peace.*

A remarkable circumstance, attendant on this meeting, must not be passed over without notice. Righteousness, who before turned with so much aversion from the meeting, is now as eager as any other of the parties to effect it. Nay, she is even more forward than Mercy; for Mercy does no more than meet Truth; whereas Righteousness not only meets Peace, but she kisses her; as a pledge, that all former animosities are forgotten, and that the reconciliation is perfect.

Thus we perceive, how Christ, by his coming, has reconciled the things in heaven. There can be no peace on earth, till peace be first established in heaven; but no sooner is it ratified there, than it is confirmed on earth, as the angels proclaimed to man on this very day. So that by virtue of this birth, heaven is at peace with itself, and no longer at vari-

ance with us; earth, too, is at peace with itself, and the accomplishment of the text by this meeting is fulfilled here also. For the Jews represent Truth: to them she properly belongs, since to them were committed the oracles of God. The Gentiles claim by Mercy; for where was Mercy but with misery; and where was misery but with "them, that sat in darkness, and in the shadow of death?" (Luke i. 79.) Such was the deplorable state of the Gentiles before the birth of Christ. But when the partition wall was broken down, then, truly, did Mercy and Truth meet together. And the other two likewise. For Righteousness was with the Law, which was the rule of righteousness, with the covenant of the Old Testament; "do this, and live," being the express voice of Justice. But Peace was with Christ in the Gospel: "He is our peace." Our peace and peace-maker both, who has united the Law and the Gospel, the Old Testament and the New, and caused them to be now bound together in one volume.

Having entered fully into the subject of

this meeting in Christ, I would now make the application of it to ourselves in another way. I would ask, "Did these meet only in Christ? do they not meet in Christianity also?" Most assuredly they do. Christ is the Author of Christianity, and the same virtues that met at his birth, meet in the *new birth* of every one of his creatures.

Mercy and Truth first. The truth of confession, that is, the confession of our sins, which, if we seek to conceal, and do not confess, "there is no truth in us;" (1 John i. 8.) and truth there must be, or we shall find no mercy. But when this Truth comes forth, Mercy advances straight to meet her. Take an example. "I have sinned against the Lord," said David: there is the truth of confession. "The Lord also hath put away thy sin," said Nathan: (2 Sam. xii. 13.)—there is mercy. Mercy and Truth are then met together. Truth impels man to confess his sins, and Mercy moves God to accept his confession.

To proceed. When a true confession is made by man, "Truth is sprung forth out of

the earth." Thus it must in, ere Righteousness will look down from heaven. But as soon as this Truth springs from the earth to our *condemnation*, Righteousness appears from *heaven* to our justification. Take another example. "Lord, be merciful to me, a sinner!" is Truth from the earth: "he went to his house justified," (Luke xviii. 13, 14.) is Righteousness from heaven.

Now, as Mercy and Truth meet in us, so Truth, with Righteousness, leads us forward to God. Truth, of itself, that is, the truth of religion, however well understood, however earnestly professed, is not sufficient without Righteousness. Truth is but the light to guide us. Righteousness is the way to bring us [illegible] "Righteousness shall set us in the [illegible]" (Ps. xxxv. 13.) that is, [illegible]

ness, committeth sin;"—sin, in the man who separates these two, more aggravated and less pardonable than any other.

Again. Bring Righteousness to Peace, and they will not merely meet, but salute each other, in token, that there exists between them a more than ordinary affection. St. Augustine dwells much on this. "Eschew evil and do good, for that is Righteousness, and then seek Peace, and ye shall find her, for she will come forth voluntarily to meet Righteousness." And this, he assures us, is a certain sign whereby we may know, on the one hand, true righteousness by its tendency to peace, and on the other hand, true peace, by its leading to righteousness.

Now mark the order in which they stand. Mercy leads to truth and the knowledge of it; truth to righteousness and the practice of it; righteousness to peace and the way of it, "guiding our feet into the way of peace," (Luke i. 79.) a way wherein "whoso ordereth his steps aright shall see the salvation of our God." (Ps. xxiii. 23.) This way is plainly

chained out before us: it is to show mercy and speak truth; to practise righteousness and follow peace. This is the peace of Zacharias, which, if duly followed, will bring us, finally, to the peace of Simeon, "to depart in peace;" and peace at the last is infinitely more precious than at any other time, since it is the commencement of a peace that will never end.

I would now say a few words for the continuance of this meeting, and I ask again, "Met they to part?" O, no! and since with much difficulty they have been reunited, let us endeavour by every means in our power to prevent their future disunion. It was this [illegible] which first constituted Christianity, [illegible] now can destroy it, but the sepa[illegible]

[illegible] which I have before quoted, [illegible] upon this point, that is, upon [illegible] Righteousness and Peace. Mercy [illegible] "O," says he (to those [illegible] Mercy and to go Truth, [illegible] peace and dispense with [illegible] they have

met together, they will not now be put asunder: the one without the other is not to be obtained."

The truth is, sever these virtues and farewell to all: take one away, the rest are rendered nugatory. For how vague a thing is mercy, if it be devoid of justice! what is it, but *foolish pity?* And how harsh a thing is justice, if it be not tempered with mercy? it is *injustice* at the highest. Take truth away from mercy, what reliance can be placed on it, who will trust to it? take mercy away from truth, and it becomes harshness rather than verity. Again: than righteousness without peace, wrong is certainly better; and, than peace without righteousness, better far is a sword. But blend them together, how blessed the union, how celestial the harmony!

Entertain, then, cherish them all. Have hope in Mercy; hold the faith in Truth; stand in awe of Righteousness, and be filled with the love of Peace.

And though no time be unseasonable, though there be no day in the year upon

which, by invitation, these parties will not meet, yet, if one day have a higher privilege than another, on this day they meet most cordially; this day, which we keep holy to the memory of their first earthly meeting. What then is the proper business of this day, but still to renew on it the memorial of this happy event? for we cannot celebrate this feast, without entertaining the parties also: they are the necessary attendants on our Saviour's birth, the virtues of his nativity.

The more effectually and the more worthily to procure this meeting, the Church meets us, as Melchisedek met Abraham, with bread and wine, but of a nature far superior to his, and prepares for us a perpetual love-feast, on this day; where Truth from the earth may look up to heaven and confess; and Righteousness from heaven may look down to earth and pardon; where we may show Mercy by giving where there is need, and offer Peace, by forgiving where there is cause. So may all the blessings, which accrued to mankind by the meeting of these attributes at the birth of

Christ, meet in us and dwell with us, till, as we now meet together at his nativity, we may then meet in a perfect man, in the measure of the stature of the fulness of Christ; (Eph. iv. 13.) as we meet now at the Lamb's birth, we may meet then at the Lamb's marriage, and be carried up in the clouds, to reign with him for ever in his kingdom of glory.

SERMON IV.

FOR ASH-WEDNESDAY.

PREACHED BEFORE KING JAMES I. AT WHITEHALL,
ON THE TENTH OF FEBRUARY, 1619.

SERMON IV.

FOR ASH-WEDNESDAY.

JOEL, II. 12, 13.

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God.

OUR holy Church, with a solicitude and affection truly maternal, has thought fit to set apart, once in every year, a solemn period for the duty of turning unto God; deeming it unsafe to leave us wholly to our own guidance, in a matter of such deep importance, lest, as was the case with Felix, our convenient season should never arrive. And with great propriety has she selected the present time, for beginning anew the work of repentance and reformation, when every thing in nature is kindling into new life: when the sun in

Could the Church have discovered an easier, and at the same time an equally efficacious method of conducting our repentance, she

would, doubtless, have suggested it; for fasting is an unwelcome injunction to flesh and blood; and as for weeping, and mourning, and rending the heart, who can endure it? This difficulty was foreseen by the Prophet himself, and therefore, in the words immediately preceding the text, he says, "The day of the Lord is great and very terrible: who can abide it?" As if he had said, "What are the days of abstinence and humiliation, compared with the great and terrible day of the Lord? What are the tears and mortifications of this present life, compared with the weeping and wailing, and gnashing of teeth, which at that awful day await the impenitent sinner? If you could abide that day, I would trouble you with none of these. But since you cannot elude it, I will teach you how to convert it into a day of joy, by turning even NOW to the Lord your God with all your heart, and mind, and soul, and strength."

True repentance, when reduced to its first principles, is a kind of circling, a return to him from whom by sin we have turned away, and

may, by a familiar figure, be explained and illustrated. We know, that a chariot wheel, while by one law of motion it is propelled forward in its course, by another law of motion must turn entirely round its own axis to complete its revolution. In like manner, the repentant sinner looks forward to God, and resolves to turn to him with his whole heart; and he also looks back upon himself, and, with his heart broken with sorrow, bewails his manifold transgressions. These two motions of the heart are distinct, both in nature and in name: the one is *conversion from* sin; the other, *contrition for* sin: the one is resolving to amend that which is to come; the other, reflecting on and sorrowing for that which is past: the one is declining from evil to be done hereafter; the other, condemning itself for evil done heretofore: together, they make up a perfect repentance, or, to pursue the metaphor, a complete revolution. Such is the repentance which Joel preaches to the Jews, which Jonah preaches to the Gentiles, and in which both Prophets and Apostles

concur. For the injunction of St. James, (Epistle iv. 8, 9.) "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded: be afflicted and mourn and weep; let your laughter be turned to mourning, and your joy to heaviness," is precisely the same as that of Joel in the text, and includes, in like manner, both conversion and contrition.

In the division of this subject, I shall, in the first place, point out the duty enjoined in the text—of turning to God with the whole heart; and shall show, secondly, the manner in which this duty is to be performed—namely, with fasting, and with weeping, and with mourning, and with a rent or broken heart. Of these, the two former, fasting and weeping, are the task assigned to the body: the two latter, mourning and rending the heart, the infliction laid upon the soul. Mourning is the affection of sorrow; rending the heart, the affection of anger or indignation; and repentance is the compound of both.

I. The Scripture, in many places and in various figurative terms, sets forth to us the

nature of repentance: such as *renewing*, as from *decay*; *refining*, as from *dross*; *recovering*, as from a *disease*; *purifying*, as from a *stain*; *rising*, as from a *fall*: but in no instance is the sense more full, or the application more frequent, than in this expression of *turning*.

To turn, is a counsel properly given to them that have wandered out of their right way. And if our life be a way—as it is often termed by moralists as well as divines—the end of this way is to bring us to our sovereign good, which we call happiness. But all earthly happiness being found defective and transitory, we are taught to seek it, and encouraged to find it, with God alone, "in whose presence is the fulness of joy, and at whose right hand there are pleasures for evermore." (Psalm xvi. 11.)

From God, then, as from the journey's end of our life, our only true way of happiness, we must never suffer our footsteps to swerve; but must, like Enoch, walk with him all our life long. But this unhappily is not our case.

Pleasure, or interest, or ambition, continually assails us, holding out some glittering bait, to allure us from our proper road. In pursuit of these temptations, we turn aside from God, and forsake the path of his commandments. How greatly then do we stand in need of the advice of the Prophet in the text—of turning unto God! for having once entered into the way of sin, it would be wise, ere we proceed too far in its course, to pause, and inquire to what end it will conduct us. Accusing thoughts will present themselves to our minds, not suffering us, without some misgivings of conscience, to go on quietly in our way. And when any danger of death is near, a chillness, a shuddering, takes possession of our hearts, while we hear, as it were, the voice of one crying behind us, "The way which you have taken is not your true way: this is your way; this way which you have lost: walk ye in it." (Isaiah, xxx. 21.) If the vain tumult of the world drown the voice of this salutary warning, let us sometimes withdraw from its turbulent scenes; let us retire into solitude:

let us not be "like the deaf adder, which stoppeth her ear, and refuseth to hear the voice of the charmer, charm he never so wisely;" but let us listen for it in the stillness of night, when peradventure it may address itself to our consciences. Without this merciful interposition of our heavenly monitor, thousands would perish in their sinful courses. "Remember this, and show yourselves men: bring it again to mind, O ye transgressors!" O, think, while thought is left to you, how swiftly the wheel of our nature turns! A few more revolutions, and our breath must go forth, and we must mingle again with our native dust. And when that is past, Righteousness shall turn again to judgment: Mercy, who now occupies the throne, shall arise and give place to Justice; and then "shall the sinners be turned into hell, and all the people that forget God." (Psalm ix. 17.) In order to remind us more forcibly of this conversion of nature into dust, of sin into ashes (for ashes ever presuppose fire), a ceremony was observed by the ancient Church, of distributing ashes

on this day. I fear, with the ceremony, or shadow, the substance also has disappeared. May the Spirit of God so work with us, that we may profit by the advice of Joel in the text: that if we have not been so happy as to keep the right way, we may not be so unhappy as to persist in the evil one. May he give us grace to flee from sin voluntarily, ere some thorn in the flesh, some bodily or worldly sorrow shall constrain us; for it is one thing to take up the cross, another to have it laid upon us. Happy, thrice happy he who in the days of peace and prosperity resolves to "set the Lord always before him:—then will he be on his right hand, and he shall not be moved!" (Ps. xvi. 8.)

But it is not enough that we leave one by-way of sin to take another;—that from the errors of superstition we rush into the madness of infidelity;—from the abhorring of idols, to the commission of sacrilege! This, as Moses expresses it, would be to "add drunkenness to thirst," (Deut. xxix. 19.) to run from one fatal extreme into another. True conversion

consists not only in an alteration of the mind, but in a subjugation of the will: it is a change not merely of certain notions of the head, but of the affections of the heart. We must turn from sin, not through shame, or fear, but from a thorough hatred of it: we must not only abstain from the act, which the eye of man seeth, but purify the thoughts of the heart, which are naked and open unto the eyes of him with whom we have to do. We must give to God an undivided heart; not the affections broken, but entire. To rend the heart here is a fault and not a virtue: it makes us willing to refrain from sin, but not from all that belongs to it; to turn from our evil way, but not from that which will bring us back to it again. To make our conversion perfect, we must not come nigh the place where sin dwelleth; we must restrain the wanderings of the senses, whereby it is awakened, and shun the society of wicked persons, unto whom sin resorts. "Can a man take fire in his bosom and not be burned? (Prov. vi. 27.) Can he touch pitch, and not be defiled?" (Eccles. xiii. 1.)

In a word, our conversion must be voluntary, not compulsory; steadfast, not wavering; practical, not speculative; sincere, not hypocritical.

II. I come, secondly, to the *manner* in which our repentance is to be conducted. Hitherto we have only looked forward: it now remains, that we turn the eye back upon ourselves, and reflect upon our past offences. This is the office of *contrition;* and the means to be employed are fasting, and weeping, and mourning, and a rent or broken heart.

The Prophet tells us,—or, rather, God himself tells us, for it is he who here speaks by his Prophet,—that our repentance must be incorporate with the body, no less than was the sin. The body as well as the soul has gone astray, and both must incur the penalty due to disobedience: this is a tax, a tribute, which it has pleased Almighty God to lay upon us, and to which we must submit. But though this be a point strongly insisted on, not only in the text, but in many other passages of Scripture, it is strange how little the

practice is attended to by mankind in general: they would fast without sacrificing a single meal, and mourn without shedding a single tear. Yet, surely, if, when we appear in the presence of an earthly sovereign, against whom we have long lived in a state of rebellion, violating his laws and despising his government; if, I say, at such a time propriety require us to approach him with shame in our countenance, fear in our heart, and sorrow in our eyes, with how much more propriety, when we appear before the King of kings, shall we come with the deepest self-abasement, and confusion of face! we who have offended so presumptuously against so glorious a Majesty; so desperately against so omnipotent a Power; so ungratefully against so sovereign a Bounty; and so unkindly against so merciful a God, and so compassionate a Saviour!

The Church, therefore, not only prescribes fasting, to prevent the body from indulging in sins of intemperance, but awards it as a chastisement for sins already committed; for to be abridged of any thing, whether by our-

selves or others, which we might lawfully enjoy, carries with it the nature of a punishment. "I wept," says the Psalmist, "and chastened myself with fasting." (Ps. lxix. 10.) And in the same manner ought the ministers of our religion to inculcate the duty of fasting, not as a point of prudence, to digest some former surfeit; nor as a maxim of philosophy, to preserve the vigour of the intellect, but in the same sense as do the holy prophets, namely, to a religious end;—even to chasten ourselves for sin, by self-denial and forbearance. For if, in sorrow, we are to fast, when the Bridegroom is taken from us, with how much greater reason, when we ourselves, by the sins we have committed, are the occasion of his being taken away! If, therefore, we consider fasting to be an unnecessary part of our duty, we must procure another Epistle and Gospel for the service of this day.

But in what manner are we to fast? Like David, who sware, saying, "So do God to me and more also, if I taste bread, or ought else, till the sun be down?" (2 Sam. iii. 35.)—or like

Daniel, who " ate no pleasant bread, neither came flesh nor wine into his mouth?" (ch. x. 3.) The fast of David is, perhaps, too severe: the Church, like an indulgent mother, requires of us no greater abstinence than that of Daniel; allowing us to sustain nature, but not to purvey for the flesh, to satisfy it in the lusts thereof.

The next injunction is *weeping*. And may not this be dispensed with? Assuredly not. " Put thou," says the Psalmist, " my tears into thy bottle: are they not noted in thy book?" (Psalm lvi. 8.) " Mine eye," says Job, " poureth out tears unto God;" (ch. xvi. 20.) rivers of water ran down from the eyes of David; Mary Magdalen bathed the feet of Christ with her tears. And if, in like manner, we look back upon our past sins; if, like Hezekiah, we think on them, not once only, but again and again; if we consider the base motives, and weigh the grievous circumstances of our actions; if we recount our numerous wanderings, our frequent relapses, our wretched continuance in sin, our sorrow would burst

into passionate grief; we should mourn over the death of our soul, as over the death of a friend, and weep for the unkindness we have shown towards God, as we do for the unkindness which man showeth unto us.

But tears are not always at our command: we cannot always weep when we ought. True; and therefore has the Prophet substituted mourning for weeping. If we cannot weep, we can mourn. Reason has not the power of commanding tears at all times, but the sorrow of mourning she may readily yield. This, therefore, we may do: this at least we *can* do. We may wish and exclaim with the Prophet Jeremiah, "Oh that my head were waters, and mine eyes fountains of tears, that I might weep day and night!" (Jer. ix. 1.) and we can pray, that he who "turned the hard rock into a standing water, and the flint stone into a springing well," (Psalm cxiv. 8.) would vouchsafe to bestow on us some portion of his grace, to this especial end. And with a slight variation from the words of Isaiah, who lamented, saying, "My leanness, my leanness,

wo is me!" (Isaiah, xxiv. 16.) we may bewail ourselves also, and may each of us exclaim, "The hardness of my heart, the dryness of my eyes, wo is me! wo is me!" And, lastly, we may humbly beseech our merciful God and heavenly Father, in default of our own, to accept the strong crying and the bitter tears which, in the days of his flesh, his Blessed Son in great agony shed for us—for us, who ought, but are not able, to perform this duty for ourselves; that what is wanting in us may be supplied by him. This, by the grace of God, we may do: this let us do, and it will be accepted.

As in conversion, the purpose of amendment must proceed from the heart, so in contrition, the sorrow or anger must pierce to the heart; and this brings us to the consideration of the injunction "Rend your hearts;" for a meal may be omitted, a tear or two be shed, and the heart still remain untouched. Esau wept, Ahab would eat no bread, yet at the same time the hearts of both were swelling with pride and passion.

The heart must therefore be contrite, broken, nay, even ground to powder, that we may say and feel, that "it is an evil thing and a bitter, to have turned away and forsaken the Lord our God." (Jer. ii. 19.) Now this contrition, or rending the heart, belongs more properly to the passion of anger, than to that of sorrow; for we cannot truly be said to be grieved with the thing done, without being angry with the doer of it. And if we be, indeed, sorry for our sins, will not our anger be roused against the transgressor? This was the case with Job. "Therefore, I abhor myself." "*Myself*," said he: not the *sin*, which was done and past, so much as himself for the commission of it. Ephraim smote his thigh; the Publican his breast; and the Apostle, in his description of repentance, makes it to consist of indignation and revenge, no less than of sorrow. "Godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death. For behold, this self-same thing, that ye sorrowed after a godly sort,

what carefulness it wrought in you; yea, what clearing of yourselves; yea, what *indignation;* yea, what fear; yea, what vehement desire; yea, what *revenge!*" (2 Cor. vii. 10, 11.)

If the very Heathen, who had not the knowledge of God, declaimed vehemently against vice, that it is a brutish thing, and therefore contrary to the dignity of human reason; shameful, and therefore destructive of social order and public decency; ignominious, and therefore injurious to our credit and good name: shall not the Christian with greater indignation abhor himself, for the manifold insults which he offers to God thereby? to the law of his justice, the awe of his majesty, the reverend regard of his presence, the dread of his power, the long suffering of his love? Shall he not abhor himself, that a creature of dust and ashes, a mere worm, has not hesitated, for some lying vanity, some deceitful pleasure, some pitiful profit, to offend in all these points at once? Surely, if we take the impression aright, reflections such as these cannot

fail to work in us, through the grace of God, a just abhorrence of our sins, a true purpose of amendment of life, and that instantly. *Now* is the only certain portion of our time: that which is past, is come, and gone: that which is to come, to us may never arrive. Of the morrow, of this evening, of an hour hence, we have no assurance. Let us begin then this duty at once. If we turn from the evil we have done, God will avert from us the evil he intended to do. Instead of the Commination, which has this day been read with many curses, he will leave a blessing behind him. The endless misery we shall hereby escape admits of no comparison. This sorrow is but for a season: the consolation is for ever and ever. "Blessed are they, who thus mourn, for they shall be comforted! Blessed are they, who thus hunger and thirst, for they shall be filled!" (Mat. v. 4, 6.) To this Lent shall succeed an Easter, the highest, the most solemn festival in the year, the memorial of our Saviour's rising from the dead, and the pledge of our own blessed and joyful resurrection.

SERMON V.

ON REPENTANCE.

PREACHED BEFORE QUEEN ELIZABETH AT WHITEHALL,
MARCH 4, 1598.

SERMON V.

ON REPENTANCE.

PSALM LXXVIII. 34.

When he slew them, then they sought him, and they returned, and inquired early after God.

THIS Psalm is a Chronicle, or Report, from the time of Moses till the reign of David, of the manner in which the Israelites conducted themselves towards God, in affairs of religion. And this particular verse, which I have chosen for my text, records the mode of their repentance, under the terms of *seeking* and *turning to* God; a duty, it appears, which, while he spared them, they wholly neglected, but, " when he slew them, then they sought him."

Of this sublime and sacred song, Asaph is supposed to be the author; and he gives to it the title of *Maschil,* a word signifying *in-*

struction, and in the highest degree appropriate, if we consider, that whatever befel the dissolved Church of the Jews, whether of good or evil, belongs, in an especial manner, as the Apostle Paul declares, unto us, the Gentiles. "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. x. 11.)

Besides enumerating, in this Psalm, the signal mercies and judgments of God to the Jewish nation, Asaph warns them against falling into the errors committed by their forefathers. "Be not like your forefathers, a stubborn and rebellious generation, a generation, that set not their hearts aright, and whose spirit was not stedfast with God." This warning is not less applicable to Christians of the present age, than it was to the Jews of old, since in no respects do we more closely resemble them, than in their indifference towards God, and their procrastination of the duty of repentance.

For, as if religion were but a mere form,

we spend our whole time in the pursuit of other objects. We neither ask, nor seek, nor confer about the state of our souls, till destruction comes; and though we see many perish, even daily, in this evil course, we neither warn them nor ourselves; but sit still, lulled in fatal security, as if there were no such scripture as this upon record, or as if it applied not to our case. As it was in the times of Moses and of David, so is it with us, who are now acting our parts on the busy stage of human life: the drama is the same, though the actors are different.

In order, then, to avoid the example set before us, and to profit by the instruction contained in the text, we will inquire into the proper time and mode of seeking and turning unto God; that so, by undelayed repentance, we may escape the reproach of the Apostle Jude, of being as "clouds without water, carried about of winds; trees, whose fruit withereth, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved

the blackness of darkness for ever." (Jude, verses 12, 13.)

Repentance being one of our chief duties, the best, the noblest hours of our life ought to be allotted to its service. But, unhappily, we reverse the case. Like the Jews, while the hand of God is not upon us, we regard him as scarcely worth the seeking: instead of the flower of our actions, we appropriate to him the very dregs and refuse of our existence: " we spend our days in vanity, and our years in the trouble" and turmoil of the world, and not till the season of adversity arrives, do we seriously and earnestly turn and inquire after God. In public, in the days of safety, prosperity, and peace, we are in the condition of those described by the Prophet Amos, who are " at ease in Zion; who put far from them the evil day; who lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; who chant to the sound of the viol, and invent to themselves instruments of music, like David; who drink

wine in bowls, and anoint themselves with the chief ointments;" (chap. vi.) but if war, or famine, or pestilence come, then we suddenly grow devout, we "sanctify a fast, and call a solemn assembly." (Joel, ii. xix.) And in private, while youth, and health and strength are our portion, while the evil day is far off, we may be likened to those whom the Prophet Isaiah calls "a rebellious people, lying children, children that will not hear the law of the Lord, who say to the seers, See not, and to the prophets, Prophesy not unto us right things; speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." (Isaiah, xxx. 11.) But when distress, or danger, or death assails us, when Rabshekah is before the walls, we cry, "Now is the day of trouble and rebuke, of tribulation and anguish: now send for Isaiah; now lift up thy prayer for the remnant that is left." (Is. xxxvii. 3.) Surely, this is our case: our repentance is governed almost wholly by the degree of temporal evils,

with which God is pleased to visit us, and we turn not to him, with all our heart, until he slays us.

But though these things ought not so to be, though our repentance ought not thus to be deferred, we shall find, that, sooner or later, every human being will seek after God. The expression in the text, *they* sought, bears me out in this assertion. For whom does the Psalmist intend by *they?* Not the saints, the righteous of the earth, but they who, in the verse preceding the text, are described as spending their days in vanity, and their years in trouble; that is, the idle and the dissolute; and they who are said, in a subsequent verse, to have flattered him with their lips, while their hearts were far from him; the hypocrites also returned, and sought after God. They, too, who grievously provoked the Most High with speeches little short of blasphemy: "Can God, indeed, do this? Can he furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also?

can he provide flesh for his people?" so that instead of seeking God they atheistically doubted, whether there was a God to seek! even these were brought to repentance. This, then, is the triumph of religion, that the idle and the dissolute, the hypocrite and the profane, all, at length, return and seek God: and herein is Folly condemned by her own children, and Wisdom justified by her very enemies, that they who eagerly follow after sin, gladly, in the end, renounce it, and they who scoff at religion, fly to it, at last, as their sole refuge.

Of this truth, we have a striking example in an ancient Greek poet, who relates, that on a time, when the Persian army was closely pursued by the Grecian forces, and had no way of retreating but over the river Strymon, which had been frozen, but was then beginning to thaw—a danger almost as great as that of falling into the hands of their enemies, —many bold blasphemers, who had impiously maintained, that there was no God, fell on their knees, devoutly praying, that the ice

might hold till they had passed over. Pharaoh, too, who exclaimed, "Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go; (Exod. v. 2.) but when the day of visitation by the plagues came, he called for Moses and Aaron, and said unto them: "I have sinned this time: the Lord is righteous, and I and my people are wicked." (Exod. ix. 27.) And David, in the fifty-third Psalm, after tracing, step by step, the progress of those, who have sought to persuade themselves, that there is no God, arrives at this conclusion, that when the measure of their iniquities is full, and the vials of wrath are poured out, "they begin to fear where no fear was, and to wish for the salvation of Zion," which they have so often derided. In vain, till that season arrives, shall we preach to them of the duty of repentance, of the necessity of seeking the grace of God; for they are like "the swift dromedary traversing her ways, like the wild ass of the wilderness, that snuffeth up the air at her pleasure, and who can overtake her?" (Jer. ii. 24.) Age,

sickness, death, are afar off: youth and pleasure, health and strength now possess them: their hour is not yet come; but come it will to all. "I will go, saith the Lord, and return to my place, till they acknowledge their offence and seek me: in their affliction they will seek me early." (Hos. v. 15.) Then will they who now exclaim to us, as Festus did to Paul, "thou art beside thyself, much learning doth make thee mad," acknowledge our exhortations to be the words of truth and soberness; and we may address to them the language of the same apostle to the Corinthians, "whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause." (2 Cor. v. 13.) First or last, then, all by seeking shall confess, that God is to be sought: happy, thrice happy they who seek him before he slays them!

In farther proof of this assertion, should farther proof be wanting, I will call your attention to the following confessions, made by those who turn and seek God.

First, they confess, that there is a God to

seek; a power above us, whose being and sovereignty, all, sooner or later, must acknowledge.

Secondly, they confess, that there is something to be found, some advantage to be derived from the search; some benefit to be gained by it. "I have not said unto the seed of Jacob, seek ye me in vain." (Isaiah, xlv. 19.)

Thirdly, that whatever that good may be, it is not to be obtained without some effort on our part: "we must seek diligently till we find it." (Luke, xv. 8.)

And, fourthly, that seeking God when he slayeth, shows what that good is: "Seek ye the Lord, and your soul shall live." (Ps. lxix. 32.) It is, then, the life, the salvation of the soul, that we seek when we turn unto God! He, alone, has power over the soul: he, alone, can cast it into the fire that is never quenched. And, however indifferent we may be as to the state of our mortal bodies, who among us, at the hour of death, can be indifferent to the condition of his immortal soul? Who is

there among us, that would wish to be cut off suddenly from the land of the living, before he had set his house in order, or prepared himself for the great account, which he must one day render before the judgment seat of Christ? All these considerations prove, that it is a good thing to seek God, even his very enemies being made their own judges.

This point established, we proceed in our inquiry into the proper mode and time of seeking and turning unto God; for there are many whose seeking deserves not the name, so listlessly, so carelessly, is this great duty performed. Such are they whom the prophet Isaiah addresses in these words: "If ye will inquire, inquire ye: return, come." (Chap. xxi. 12.) Such was he, who asked of our Saviour, "What is truth?" and who, without waiting for his reply, rose up, and went his way. (John, xviii. 38.) And such, in general, is our manner of seeking; such our conduct. Some idle question is propounded, some "what is truth?" carelessly started in the course of conversation, and then, we rise up, and go our way!

But if we would seek truly, we must rise early, we must seek diligently. If there be a time to every purpose under heaven, and if, in matters of mere worldly prudence, we select for our important concerns the first beams of the morning, and the full blaze of noon, how much rather ought we to be diligent in our spiritual concerns, devoting to the service of our Maker and our Redeemer the prime of our youth, and the vigour of our manhood? "The morning cometh," says the Prophet, "and so doth the night:" (Isaiah, xxi. 12.) our day rapidly declines, our sun will soon be set. Let us not wait till "our feet stumble upon the dark mountains," but let us seek without a moment's delay. Felix waited for a more convenient season, but that season never arrived!

We must seek God also for *himself*. It is one thing to seek him for the sake of the miracle, and another thing to seek him for the sake of the loaves: it is one thing to flee unto him for conscience sake, and another to apply to him for worldly purposes, to have our wealth increased, or our health restored,

that we may return to our former scenes of riot, and that to-morrow may be as yesterday, and "much more abundant." (Isaiah, lvi. 12.)

Again. We are admonished to "seek the Lord while he may be found; to call upon him while he is near:" (Isaiah, lv. 6.) an admonition which plainly implies, that a time may come, when he is not to be found, a day, when he will not be near. If such be the case, let it be our earnest desire to seize the opportunity he is graciously pleased to vouchsafe to us, when he will accept our contrition; and, thus privileged, let us, with true penitence of heart, sue to him for pardon of our sins, exclaiming with the Patriarch of old, "I will not let thee go except thou bless me." (Gen. xxxii. 26.)

The time meet for repentance is expressly limited by our Saviour. "I gave her space to repent, and she repented not. Wherefore I will cast her into great tribulation, and I will kill her children with death; and all shall know that I am he which searcheth the reins and the heart." (Rev. ii. 21, 22, 23.) Here

there can be no mistake. The time allowed us for repentance is before we are cast down on the bed of affliction and sickness, "while the evil days come not, nor the years draw nigh, when we shall have no pleasure in them." (Eccles. xii. 1.) One hour, then, is more acceptable than whole days of death-bed repentance. But, alas! we are too apt to consider the time thus spent as a sacrifice of the pleasure of our lives; as an infringement on the joy of our hearts: as if the true pleasure of life consisted not in seeking God; as if there could be any solid happiness, where he is not to be found! In the very tears of a penitent there is more of heartfelt joy, than in all the pleasures the world can bestow. But our taste is perverted. By our "flesh pots" we have lived, and by them shall we die, and never know the true meaning of this expression of the Psalmist, "Let the heart of them rejoice, that seek the Lord." (Psalm cv. 3.)

And though the goodness of God endureth yet daily, though he giveth us repeated warnings, sparing us with much long-suffering and

tender mercy, while he bendeth his bow and draweth his sword on others, with what unconcern, in general, do we behold his judgments! He smote down the chosen men of Israel, not only for their own sins, but for an example to the rest; "yet for all this, they sinned yet more, and believed not his wondrous works." "Think ye," says our Blessed Saviour, "that those men, upon whom the tower of Siloam fell, and slew them, were sinners above all men that dwelt at Jerusalem? I tell you, nay: but except ye repent, ye shall all likewise perish." (Luke, xiii. 4.) The sword must pierce our own bosoms; the messenger of death must accost us, in our own persons, and even then, like "Asa, we seek not the Lord in our distress, but the physicians." (2 Chron. xvi. 12.)

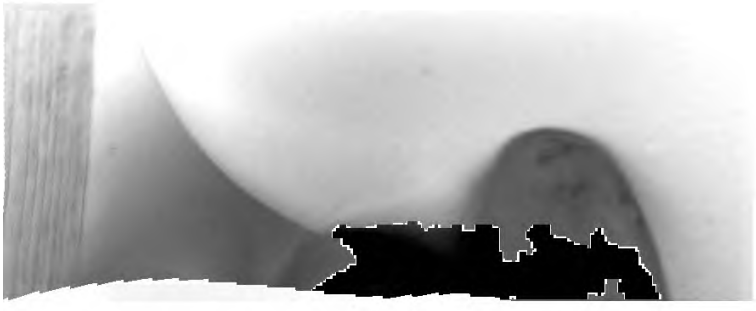
My friends, when we come to the boundaries of human life, and approach the confines of eternity, when our strength is gone, our spirit exhausted, our senses appalled; when a general prostration of the powers of body and soul takes place, and the shadow of death

steals upon our eyelids; how will our hearts condemn us, if we have neglected to seek till then what we should have sought so long before! Then, if we would say or do something, that should stand in the stead of our seeking God, by having a few prayers spoken in our ears, a little *opiate divinity* administered to our souls, I cannot flatter you or myself that such a time will serve! What! shall we *seek him*, when we can seek nothing else? when the help of the physician is vain! Shall we *turn to him*, when we can no longer turn in our beds? Can we *rise early* to seek him, when we shall rise no more on this side the grave? Can we *inquire after him*, when our breath faileth us? Is there no hour for God, but the hour of death? no time to think of heaven, but when time is to us no longer?

This is not to seek God, but to dissemble with him: it is to offer him such an insult, as would be resented by the meanest of our fellow-creatures; and of its success, let the Prophet Hosea bear witness: "They shall go with their flocks and with their herds to seek

the Lord, but they shall not find him; he hath withdrawn himself from them, for they have dealt treacherously against the Lord." (Hosea, v. 6, 7.)

To conclude. If we wish for acceptance, we must seize on the present time, while we are capable of passing judgment on ourselves, and of taking up the cross before it be laid upon us. "Behold, *now* is the accepted time: behold, *now* is the day of salvation!" Let us not wait till a door be shut between Christ and ourselves, like the foolish virgins, who neglected to provide oil in their lamps, and, while they went to seek it, the bridegroom came: but since he may come in a day, when we look not for him, and at an hour, when we are not aware, let us always be ready by undelayed repentance. So shall we safely seek and surely find: we shall find God our Saviour, in whose "presence is fulness of joy, and at whose right hand there are pleasures for evermore." (Psalm xvi. 11.)



SERMON VI.

ON MARY'S ANOINTING CHRIST.

A SERMON FOR LENT.

PREACHED BEFORE QUEEN ELIZABETH AT ST. JAMES'S,
MARCH 30, 1593.

SERMON VI.

ON MARY'S ANOINTING CHRIST.

MARK, XIV. 4, 5, 6.

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

For it might have been sold for more than three hundred pence, and been given to the poor. And they murmured against her.

And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

THE person against whom this accusation of waste was brought, and whose conduct was commended by our Saviour, was Mary Magdalen, once a grievous sinner upon earth, now a glorified saint in heaven.

It has been remarked by St. Augustine, that of all those who sought relief of Christ,

she was the only one who for sin, and for sin only, and not for any worldly sorrow, or bodily infirmity, made supplication to him for mercy. And having received grace and obtained pardon for her manifold transgressions (an inestimable benefit, which they only can appreciate who have received it), in proportion as much was forgiven her, so she loved much. In the expression of her gratitude, nothing which she possessed, or could procure, was too costly; and having a box of very precious ointment of spikenard, or *nardus*, the choicest of its kind, being prepared from the spike or flower of the plant only, she freely poured the whole of it upon the head of Jesus, in return for the "oil of gladness," (Psalm xlvii. 7.) for the spiritual anointing, or "unction from the Holy One," (1 John, ii. 20.) and the "sweet savour of his knowledge," which he had bestowed on her. (2 Cor. ii. 14, 15.)

This action, performed as it was from a good motive, was well received by Christ, and would probably have been applauded by all who witnessed it, had not the avaricious

Judas, who preferred the lucre of gain to every other consideration, by his subtle speech and plausible pretences—first, that it was a waste, and next, that it might have been better bestowed to the relief of the poor—contrived to gain many of the disciples over to his side; who, with great simplicity of heart, thinking that what had been so well spoken must be well intended, concurred in the censure, which he pronounced upon her.

Seeing, however, that this artful accusation contained not only a direct censure upon her for her work, but also an indirect one upon himself for having permitted it, Christ undertakes to plead her cause. And this he does, not merely excusing it as no waste, but commending it as a good work; intimating, that the odour of the ointment was not so grateful to his sense, as the thankfulness of her heart was acceptable to his Spirit; and declaring, that the ointment, which then filled the house with its perfume, should, in after ages, fill the whole world with its fame; and that as far and wide as the Gospel should be preached,

so far and wide should this act be remembered, as well in commendation of her, by whom it was performed, as for the imitation of those, who should, hereafter, come to the knowledge of it.

In discoursing on this subject, I shall consider, first, the speech of Judas; secondly, our Saviour's vindication of Mary; and lastly, shall deduce, from both, some practical inferences for our own instruction and guidance.

The Psalmist has said of the tongue, that it is the best member we have, (Psalm cviii. 1.) and St. James, that it is the worst. (James, iii. 6.) The nature of the tongue being thus, at the same time, good and evil, makes our conversation to partake of the same complex character, and to be, at the same time, good and evil also. Of this truth, the speech of Judas is a striking example—good in substance, inasmuch as it reprobates waste and recommends almsgiving, and evil in circumstance, as will be seen hereafter.

Both reason and religion teach us, in all things, to regard no less the end of our actions,

than the actions themselves; and condemn, not only what is done to an evil purpose, but also what is done to no good purpose, that is, in vain. "What fruit had ye in those things," says the Apostle, "whereof ye are now ashamed?" (Rom. vi. 21.) and of the barren fig-tree, our Saviour says, "Why cumbereth it the ground?"

Religion allows no waste, and censures idleness: it condemns not only a waste of time, but a waste of words. It is an enemy to riot; and Christ, after the miracle of the loaves and fishes, commanded his disciples to gather up the fragments that remained, that nothing might be lost. (John, vi. 12.)

It is the will of God, that Justice should be the purveyor, and Temperance the steward of our goods, that they may be lawfully acquired, and not wastefully squandered. We are to dispense, not to dissipate; to sow, not to scatter; to abstain from superfluous expenses, that we may have enough for useful purposes, for acts of humanity, for deeds of charity. But, alas! such are not the man-

ners of the times. We too often see a waste like that of Nabal, who, though a subject, held a feast like a king; (1 Sam. xxv. 36.) like that of the Assyrians, of whom the meanest were arrayed like young princes; like that of Esau, who had a retinue of four hundred persons in his train; (Gen. xxxiv. 1.) like that of Shallum, who inclosed himself in cedar and lifted up his gate on high. (Jer. xxii. 15.) This riotous and unnecessary waste is the ruin of the Christian character, the loss and destruction of all our good deeds, and I pray God that it prove not the subversion of all our hopes hereafter.

Judas appears to have been well acquainted with the value of the ointment, for, according to Pliny, this sum, of three hundred pence, was the exact price of a pound of the choicest kind of nardus. This is a material point, because the larger the sum, the more reasonable the charge of waste, since a greater number of the poor might be relieved by its application to their necessities. The use, therefore, to which he apparently wishes it to be con-

verted, would seem to be the suggestion of a liberal mind, one against which there could be no exception; for it is, indeed, a blessed conjunction, when frugality and liberality go hand in hand together. Our hearts naturally yearn, and we feel an inward compassion at the miseries of our fellow-creatures; while the law of God commands us not to hide ourselves from our own flesh, but, when we have supplied our proper wants, to administer to the relief of their necessities. Thus, the impulse of Judas, at first sight, is both frugal and charitable; and, if we examine it still more closely, we shall perceive in it great apparent zeal. He wishes, that all superfluities were given to the poor; nay, more, he accounts every thing superfluous, every thing mispent, which is not bestowed on them. He desires, that what would be lavished on one, may be employed to the advantage of many; that these three hundred pence should be applied to necessary relief, rather than to needless luxury; to a continual benefit, rather than a transient enjoyment. The speech,

therefore, whatever be its motive or application, was, in itself, good.

But we must now inquire by whom, and with what intention, it was spoken.

It is natural, on hearing a wise saying, to ask who was the author of it; partly from an honest desire to show him personal respect—for, as Solomon says, "every man shall kiss the lips of him, that giveth a right answer;" (Prov. xxiv. 26.) and, partly, because it is a matter of importance to know and weigh well the mind and disposition of the speaker, no less than the nature of the speech. Surely, if we were not to be told otherwise, we might impute it to Simon Zelotes, *the zealous*, rather than to Judas Iscariot, *the covetous*. Two of the Evangelists, St. Matthew and St. Mark, state, that "some of them," that is, of the disciples, took exception to this act of Mary's; but St. John decidedly affirms, that it was Judas, and we may therefore conclude, that it was at his instigation the others joined in condemnation of it. Now when we hear, that Judas was the speaker, we begin to

suspect the honesty of his intentions. St. John says he was a thief, and a heavier charge was soon after brought against him, for our Saviour calls him "the son of perdition." (John, xvii. 12.) Alas! there are many Judases in the world: men who in all their own dealings are unreformed, and yet are constantly desiring the reformation of others; who have spent and sold, and inordinately consumed their substance, without showing the least regard for the poor, and then exclaim against waste, and talk of charitable purposes! it is indeed an evil case, when a Judas must reform a Mary Magdalen!

But there is a worse evil than this—when wicked counsel meets with easy acceptance, and subtlety finds ready credulity: when the Pharisees can persuade John's disciples to join with them, and say, "Why do *we* and *John's disciples* fast?" when Judas can exclaim, "Why do *I*, and even *Christ's disciples*, reprove this waste?" and, by thus associating themselves with men of acknowledged integrity and virtue, lead others to be deceived

by their pretences. The disciples were at first led away by the plausibility of Judas's speech, but, upon better information from Christ, they were answered, and remained satisfied. Not so Judas: he became enraged, and fell from covetousness to malice, from sacrilege to treason, even to the resolution, since he could not sell the ointment, to sell his Master; since he could not convert to his own use the three hundred pence, to secure to himself the thirty pieces of silver.

From this part of the subject we learn, that a good speech may proceed from an evil tongue—that the hands may be Esau's, and the voice Jacob's. We may learn from Judas, that no waste is to be made, and even a lesson from him may co-operate to our good. And from a man, scarcely less evil-minded than Judas, from Caiphas, the chief priest of the Jews, at whose instigation our Saviour Christ was condemned and crucified, may we receive instruction; for he declared, in a speech uttered with a very different meaning, but which is in reality the foundation of the

Christian religion, and the Christian's hope, that it was "expedient one man should die for the people, that the whole nation perished not." (John, xi. 50.) Thus it pleases God, that we should hear his wisdom justified, not only out of the mouth of her own children, but even out of the mouths of the children of folly; that, condemning evil things even by evil men, their condemnation, proceeding from their own lips, might prove their sentence to be just.

From the credulity of the disciples, too, we learn, not to place too much reliance on smooth words and specious pretences: "the simple," as Solomon says, "believeth every word" (Prov. xiv. 15.); but, when from doubtful lips we hear speeches of extraordinary wisdom and virtue, to stop and inquire into the character of the speaker; assuring ourselves of this, that not only shall Mary Magdalen be maligned, but, as St. Paul says, "Christ himself shall be preached under pretence." (Phil. i. 18.)

Having, on the authority of St. John, fixed

upon Judas as the author of this speech, we have now to seek for the motive by which he was actuated in making it.

We learn, from the same Evangelist, that "he said this, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." (John, xii. 6.) It is evident, therefore, that the speech proceeded from a covetous mind, from the selfishness of an avaricious disposition, and not from any feeling of compassion or charity.

It is one of the mysteries of iniquity, that there are always two motives attendant on bad purposes, the one covert, in the heart, the other open, in the speech; the one, a true cause, the other, only a colour or pretence. As in this instance, the true motive was a wretched desire to provide for himself, the pretended one, a charitable affection for the poor. It is the same in all sinful dealings. The Pharisees said among themselves, after Lazarus had been raised from the dead, "Perceive ye how we prevail nothing? If we let him thus alone, all men will believe on him;

and the Romans will come and take away both our place and nation." (John, xi. 48. and xii. 19.) The true cause here was envy; the alleged one the safety of the state. Again: Herod wished to know, where he might find Christ; ostensibly, to worship, but, in reality, to murder him. (Mat. ii. 8—16.)

In all exceptions against religion, it is neither new nor unusual to find, that what does not immediately tend to our own benefit is considered waste and superfluous. The true reason why the men of Sichem consented to become of Jacob's religion, and to be circumcised, was the hope of temporal advantage, the lust of gain: "Shall not their cattle, and their substance, and every beast of theirs be ours?" (Gen. xxxiv. 34.) It was the same reason that instigated Haman, when he endeavoured to persuade Ahasuerus to suppress the Jewish religion: "If it please the king, let it be written, that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's trea-

suries." (Est. iii. 9.) And, in the New Testament, Demetrius, the silversmith, who made silver shrines for Diana, for the very same reason, uses the same arguments, to persuade the craftsmen to cry, "Great is Diana of the Ephesians;" because, said he, "ye know, that by this craft we have our wealth." (Acts, xix. 25.)

But it is necessary, in some cases, to veil our true motives. Had Judas spoken the real sentiments of his heart, his speech would have run thus: "Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and been put into the bag for my own benefit?"—But this would have been dealing too plainly—it would have been open sacrilege; a crime which St. Paul considers as bad as idolatry: "Thou that abhorrest idols, dost thou commit sacrilege?" (Rom. ii. 22.) The wicked motive must therefore be concealed under a specious pretence: the rest can be dispensed with,—God and his Word, fear and conscience. For this purpose the form, or mask of godliness,

and the cloak of religion are assumed. With these Judas arrayed himself, when he concealed his avaricious design under cover of zeal for the poor; and thus, to hide one fault, committed two, sacrilege and hypocrisy.

It is, however, no new thing under the sun, as Solomon affirms, "to cover a potsherd with silver dross, to overlay a false heart with zealous lips." (Prov. xxvi. 23.) Absalom's vow was the mask for his conspiracy against David: Jezebel's fast, the mask for her oppression of Naboth: and here we have an invective against waste,—a supplication for the poor in the mouth of Judas, and, at the same time, "seven abominations in his heart." (Prov. xxvi. 25.) Is it not heaviness unto death to consider this? Well was it spoken by the wise man: "O, wicked abomination! whence art thou come to fill the earth with deceit?"

But it is better to beware than to complain; and we learn from this point both to know and to avoid: to know, that there may be zeal without religion, that good words may cover

evil intentions; and to avoid, by unmasking the hypocrisy and shunning the hypocrite. The more effectually to do this, let us mark the end of this son of perdition, who, afterwards, by the just judgment of God, went and hanged himself. Such was his fate in this life; and, in the next, he hath his portion with hypocrites, and they with him, in the lake of fire and brimstone, that never shall be quenched.

Now, in accordance with the rule of justice, let us hear the other side of the question. The arguments used by Judas are shrewd presumptions; let us not however decide, till Christ shall have answered them.

Saint Gregory says, that "while Christ was with them, there was no error of the disciples that was not a salutary error, because it rid the world of an error for ever after." The present instance is a case in point. Had not our Saviour overruled the objection, by his decision in favour of Mary Magdalen, we might possibly have been of Judas's opinion, in regard to the sale of the ointment. But

Christ's is a judgment, against which there is no appeal. He does not make exception to Judas as an unfit person, nor expose his intention as wicked and execrable: but he joins issue upon the very point itself, admitting that all had been simply said and honestly meant.

"And Jesus said, Let her alone: why trouble ye her? she hath wrought a good work on me."

First, then, he declares, that what she had done was allowable, and that she was not to be troubled or hindered in the execution of it: secondly, that it was a good work, and that she was not only to be excused but commended for it; and, thirdly, he gives the reason and warrant for both, namely, that it was wrought upon him, on whom nothing can be bestowed in vain.

"Let her alone: why trouble ye her?" This is, in my opinion, a very reasonable request. He does not say, "Imitate her example, assist her in her work," for that he knew would never be the case with Judas,—

but, "if you will not further her, at least, throw no impediment in her way. She hath done what she could: it is at her own cost, and of her own ability, that she has procured this ointment: why should the way in which she has chosen to dispose of it grieve or displease you, who have not contributed one mite towards the purchase of it?" But our Saviour does not stop here. He is not content merely to bear with her good intention, he applauds her pious labour, and justifies it as a highly commendable work, answering every objection and overruling every argument which Judas brings against it. If, in the days of her former vanity, when it is more than probable she expended large sums on her own criminal indulgences, Judas had asked the question, "To what end is this waste?" he might, perhaps, have said well. But, now, when it was not on herself, that this valuable perfume was shed, but on Christ, her Saviour, he deems the application unseasonable. And is there not, among ourselves, in the present day, an equally strong delusion? Are we not

apt to consider what is lavished on ourselves, and on our own vain pleasures, as by no means superfluous, and what is given to the poor, which may be said to be bestowed on Christ, as unnecessary waste? Alas! we can audit these expenses with the greatest nicety: but who keeps any account of what is spent on his own criminal passions? Christ, however, teaches us, if we will learn of him, that a day will come, when we shall find, that only to be well bestowed, which is spent on him, and all the rest to be lost indeed. That which is sown in the flesh will be lost in corruption; that which is spent in vain personal decoration will be lost in garments eaten by the moth; that which is spent in costly buildings will be lost in ruins; and that which, with a miserly penury, we have hoarded up for our heirs, will be lost in prodigality, riot, and excess. That only, which is spent on him, will be entitled to the name of a good work, and be rewarded with a blessed remembrance on earth, and with a crown of glory in the kingdom everlasting.

By the words, *on me*, are properly meant Christ's natural body. But the Scripture abounds with figurative expressions; and many ancient interpreters of the Sacred Writings extend the meaning of this phrase to Christ's mystical body, and with good reason: that, seeing he gave his natural body to be bought and sold, torn and pierced, crucified and slain for his mystical body, his mystical body is certainly dearer to him than his natural body, and infinitely preferred before it. And if he will accept that which is done to the less, and call it a good work, much more will he accept what is done to the better beloved, and esteem it still more highly. The Scriptures record, as a good work, that which was laid at the Apostle's feet, as well as that which was poured on the head of Christ; and Satan is said to have filled the heart of Ananias, when he robbed the church, as well as the heart of Judas when he sold his Master.

This, then, is alone a sufficient answer to Judas, that it is bestowed on Christ, and for

his sake: on HIM, on whom nothing that is spent is spent in vain. There are other means of providing for the poor, than by the sale of Christ's ointment, and we are not to make them an excuse for the omission of any duty which we owe to him: "these ought ye to have done, and not to have left the other undone." (Mat. xxiii. 23.) It appears by our Saviour's not only permitting, but defending, such works as these,—he who was the very pattern of true frugality, and an enemy to every kind of excess,—that they are acceptable in his sight, a reasonable service; and that as he was anointed by his Father with the Holy Ghost and with power, (Acts, x. 38.) so he is willing to be anointed by us, in token of our gratitude, since he reproves Simon for being deficient in this duty.

I would ask, do bees make honey, and does nardus produce ointment, for wicked men only? May this exquisite perfume be lawfully bought, and sold, and used by any one who can procure it, and is Christ alone to be deemed unworthy—is he alone to be debarred

from the enjoyment of it? If we object to Mary's ointment, we shall perhaps object also to Simon's feast, seeing that a smaller repast might suffice, and the rest be given to the poor; and while he, who is the giver of all, allows us not only garments for clothing, but ornaments for decoration—not only aliment for hunger, but luxuries for entertainment—shall we bind him to rules, from which we ourselves claim an exemption?

Again, I ask, if ointment might be poured on the head of Aaron under the Law, why not on the head of a greater than Aaron under the Gospel? It is recorded in the Old Testament, to the praise of David, "Shall I dwell in a house of cedars, while the Ark of the Covenant of the Lord remaineth under curtains?" (1 Chron. xvii. 1.) Surely as far as the Gospel exceeds the Law, so far ought we to excel in this sacred duty, seeing that Christ our Saviour has not spared to anoint us with his own blood, and our souls with all the comforts and graces of his Holy Spirit. If, towards us, neither blood nor life were, on his

part, too dear, shall we, on ours, deem any spikenard too costly to be bestowed on HIM? —on HIM, who has created for us every thing, which, either for use or necessity, for pleasure or fruition, we enjoy?

Let us, then, at once decide the question, as our blessed Saviour himself did in favour of Mary Magdalen against the false traitor Judas: and may he, who pronounced a good work on her, pronounce the like sentence upon us, when we stand together before him at the day of judgment.

This brings me, in conclusion, to some practical inferences, which I proposed to deduce from the subject, for our own instruction and guidance.

We learn, in the first place,—and it is a lesson to be borne in mind by all who mean to act well,—that evil constructions are often put upon good actions; and that, if a thing be done with the best intention, and to the best purpose, some Judas will arise and throw a dead fly into the box of ointment. (Eccles. x. 1.) No creature had ever such full ex-

perience of this painful truth as Mary Magdalen. When, in the bitterness of her soul, she showed her repentance with tears, Simon the Pharisee sought to disgrace her. (Luke, vii. 39.) When, hungering and thirsting after righteousness, she showed her devotion in sitting at the feet of Jesus, Martha, her own sister, came and complained of her. (Luke, x. 40.) And now, the third time, when, from a deep sense of duty, she shows her gratitude for comfort received, Christ's very disciples murmur against her. So that, whether she wash his feet with her tears, or anoint his head with balm, or sit still at his feet, it is just the same—nothing she does is right; her actions are still maligned, still misrepresented.

This is the fate of all who act like her, from the lowest to the highest. Nehemiah was accused by Geshem of rebellion against the state, because he sought to establish the Church of God. David was accused by Shimei of being a bloody persecutor, when, if he erred at all, it was in showing too much lenity. And even Christ himself, the Son of

God, could not escape the reproaches of Simon the Pharisee, or the malignity and treachery of Judas, his own Apostle.

Such is the deceitfulness of the sons of men upon the balance; if their actions be weighed, they are found altogether lighter than vanity: (Psalm lxii. 9.) such, too, is the lesson we receive, that, though we do well, we shall be evil spoken of.

But we learn, in the second place, not to be discouraged, or shrink from our duty; not to be dismayed or hindered in the execution of it, however hard may be the measure dealt to us; but to go on, like Mary Magdalen, not once or twice, but three several times, and neither to hold our hand, nor shut our box, nor spare our ointment, be our good deeds spoken of as they may; to look not to Judas upon earth, who condemns, but to Christ in heaven, who approves, and who, in every case, made answer for Mary, against Martha, Simon, Judas, and all her accusers; to know, that what in the opinion of Judas is a waste, in the opinion of Christ is a good work; and to re-

sure with the Apostle, "What I do, that I will do," in spite of the misconstruction of men, because we may say truly in the sight of God, "as deceivers, and yet true;" (2 Cor. vi. 8.) assuring ourselves, that what is done from a great motive will not only be commended on earth, but rewarded in heaven. For the day will come, when all perverse and unjust judgments will have judgment awarded against them, and Mary Magdalen will look with cheerfulness upon the face of her Redeemer, and Judas behold with consternation the countenance of his Judge.

True, therefore, is what our Saviour declares—that, however Mary Magdalen may be maligned, the most ample amends shall be made to her even upon earth; and that, as wide as the world is, and as far as the Gospel shall sound, she shall be well spoken of. And when the great and glorious acts of many monarchs shall be passed over in silence, or buried in oblivion, this poor box of spikenard shall be matter of praise and never die. While, on the contrary, however favourably the pro-

position of Judas may have been received, posterity will pass on it a different judgment, and he be rendered no less hated and despised, than Mary beloved and well spoken of in all ages to the end of time.

This is her portion from Christ: her soul refreshed with the pure joys of heaven, and her name a sweet savour throughout all generations; while the name of Judas is branded with everlasting infamy, loathsome to all that hear it; and his soul has its portion with hypocrites in the lake of fire and brimstone.

SERMON VII.

ON THE PASSION.

PREACHED AT THE COURT, MARCH 25, 1597, BEING GOOD FRIDAY.

SERMON VII.

ON THE PASSION.

ZECHARIAH, XII. 10.

And they shall look on me whom they have pierced.

If that great and honourable personage, the eunuch of Ethiopia, when sitting in his chariot reading the book of the Prophet Isaiah, had opened the sacred volume at this passage in Zechariah, he would, doubtless, have asked the same question of Philip which he did on that occasion,—"I pray thee, of whom speaketh the Prophet this? of himself, or of some other man?" and would have received the same reply. And as the Apostle from those words took occasion to preach Jesus unto him—in like manner, from these words, will I preach Jesus unto you; the Holy Ghost bearing me witness, that they relate

to the Passion of our Saviour Christ, by testifying, that "herein was the Scripture fulfilled, which saith, they shall look on him whom they pierced." (John, xix. 37.)

Throughout the whole course of the life and death of our Blessed Saviour, there is no part, no act, which is not worthy of our most especial regard, and from which does not flow some virtue for our good. But this last act of his Passion is, above all others, recommended to our attention by the Prophet, who, in the context, declares it to be an act of grace. And the Apostle Paul likewise exhorts us to "look unto Jesus, the author and finisher of our faith, who, for the joy that was set before him," that is, the joy of our salvation, "endured the cross, despising the shame." (Heb. xii. 2.)

This duty of looking unto Jesus ought, indeed, to be continually performed, and never wholly neglected by us. But how much more incumbent upon us is it, at this time, and on this day, which we keep holy in remembrance of his Cross and Passion, and of the piercing

of his sacred side? On this day, at least, our eyes and our hearts ought to be fixed on no other object; on this day, which is dedicated to the sole purpose of lifting up the son of man, as Moses lifted up the brazen serpent in the wilderness, that we may look on him and live; when every portion of Scripture appointed to be read in our churches proclaims to us nothing but a crucified Saviour; and when every minister of our religion, in his holy vocation, exhibits him as crucified, visibly, amongst us.

There are two principal points to be considered in this text: first, the *object* or *spectacle propounded;* and, secondly, the *act,* or *duty enjoined.* I shall treat of these in the order in which I have mentioned them, instead of following that in the text, since the object must be set up, before it can be looked upon.

I. And, first, of the object generally.

It is certain, that Jesus Christ is the person here intended, St. John having solved every doubt by his reference to this remarkable passage. Our Prophet, indeed, might

at once have called him by his name of Christ, for Daniel, who in point of time preceded Zechariah, had before styled him the Messiah; but he chose rather to specify and particularize the person of Christ by the peculiar circumstances attendant on his death. Isaiah had said, that he should die, and lay down his soul an offering for sin (chapter liii. 10.); Daniel, that he should die a violent death—"Messiah shall be cut off." (chapter ix. 26.) The Psalmist had alluded more particularly to the death of the cross: "They pierced my hands and my feet." (Psalm xxii. 16.) But, as many others were crucified, and some at the same time with Jesus, Zechariah separates him from all the rest by the most circumstantial proof, adding, that he should be not only crucified, but pierced.

In discoursing on the Passion of our blessed Saviour, two things are to be considered, namely, his sufferings, bodily and mental, and the persons *by* whom and *for* whom he suffered.

Of his bodily sufferings there can be no question. His flesh was torn by whips and

scourges, his temples were lacerated by thorns, his hands and feet were mangled by nails, which affixed him to the cross, and a spear penetrated to his heart, the deepest and deadliest wound of all.

Of his mental anguish, the piercing of his soul, there can be as little question. And can a soul then be pierced? Simeon, prophetically speaking, expressly declares to the Blessed Virgin, that a sword should pierce through her own soul at the time of her Son's Passion. (Luke, ii. 35.) But it is not a sword of steel, or a spear of iron, which is here alluded to; for we should do injustice to the sufferings of our Saviour, if we extended his piercing only to the visible gash in his side. The wound of the soul is of a far different nature, and sorrow and reproach are the instruments by which it is inflicted.

The Apostle Paul says of sorrow, that it pierces—"and pierced themselves through with many sorrows:" (1 Tim. vi. 10.) and the Psalmist, of reproach—"There are, whose tongues are like a sharp sword." With these,

even with both of these, was the soul of Jesus wounded. His sorrow is thus described by all the four Evangelists. By St. Matthew: "My soul is exceeding sorrowful, even unto death." (ch. xxvi. 38.) By St. Mark: "Jesus began to be sore amazed, and to be very heavy." (ch. xiv. 33.) By St. Luke: "And being in an agony, he prayed more earnestly." (ch. xxii. 44.) By St. John: "Now is my soul troubled." (ch. xii. 27.) This is confessed by himself, and declared by them all. His unparalleled sweat of blood must have proceeded from some great sorrow, which agonized his soul; and his most dreadful cry, which at once shook all the powers of heaven and earth, "My God, my God, why hast thou forsaken me?" was the voice of some mighty anguish, wherewith his soul was smitten, and pierced, and suffered,—how much, as it is almost blasphemous to say, so is it dangerous to define.

If, to this keen sorrow, this mighty anguish, we add the piercing despite with which he was treated, it must sink deep into any heart,

but especially into one so noble and so deeply wounded before, as was his. To a generous spirit, what grief is so difficult to bear as that of contumelious reproach? To persecute one already stricken, and to seek to aggravate the woes of one already wounded at the heart, is the highest gradation of wickedness,—the utmost extremity that malice can devise, or affliction suffer. And to this height had they attained,who,— after all their own vile tauntings, their savage indignities, spitting on him, and opprobriously reviling him, when he was in the depth of his misery, and crying in the anguish of his soul, " Eli, Eli,"—prevented those, who wished to have afforded him relief, from rendering him the slightest succour; and, devoid of every feeling of humanity, insulted him with mockery and scorn, saying, " Let be; let us see whether Elias will come to save him." (Mat. xxvii. 49.) This barbarous, this brutal inhumanity must necessarily have pierced deeper into his soul, than even the iron did into his side.

Nor is this all. In addition to the horrible

ingratitude from which he was at that time suffering, he felt for equal ingratitude on the part of ourselves, and of those who shall come after us, which he then foresaw. For so little attention do we in general pay to his sufferings, as to pass them by without any serious regard; and, by incessant and remorseless sins, not only most unkindly and unthankfully requite his bitter pains, but, as much as in us lies, even "crucify the Son of God afresh, and put him to an open shame." (Heb. vi. 6.) So that what with those former sorrows, what with these after indignities, the Prophet might truly say of him, and he of himself, "Upon ME, whom entirely and wholly, body and soul, alive and dead, they have pierced and agonized this day upon the cross, shall they look."

We come now to the persons by whom and for whom our Saviour suffered.

It is usual, when any one is found slain, to institute an inquiry into the cause of his death. And this it especially behoves us to do, because there is commonly an error in fixing it upon the parties who were the cause of our

Saviour's death. We are apt to impute the blame to the soldiers, who were the instruments; or to Pilate, the judge, who passed sentence on him; or to the people, by whose importunity Pilate was reluctantly prevailed on to condemn him; or, lastly, to the elders of the Jews, who stirred up the people. But the Prophet here fixes it at once without the least difficulty. For by saying, "*they* shall look on him whom *they* have pierced," he clearly implies, that the parties are one and the same. They who look on him, therefore, are they who pierced him, and they who pierced him are they who look upon him, the authors and perpetrators of this cruel deed, even of the murder of Jesus Christ, the Son of God.

In the course of justice we say, and say truly, when the life of a criminal is forfeited to the laws of his country, that the executioner cannot be said to be the cause of his death, nor the sheriff by whose command, nor the judge by whose sentence, nor the jury by whose verdict, nor the law itself by whose

authority he suffers. God forbid, that we should accuse these, or any of these, of murder! Sin, and sin only, is the murderer—sin either of the party suffering, or of some other, by whose means, or for whose cause, he is put to death.

Now, it was not for his own sin that Christ died. This is manifest, not so much by his own challenge, "Which of you convinceth me of sin?" (John, viii. 46.) as by the report of his judge, who openly professed, that both he and Herod had examined, and found in him no fault at all. And thereupon Pilate called for water and washed his hands, protesting his own innocency of the blood of this Just Person. (Mat. xxvii. 24.)

It must necessarily, then, be the sin of some others for which Christ suffered; and if we inquire who those others were, the Prophet Isaiah informs us, that he was wounded for *our* transgressions, that he was bruised for *our* iniquities, and that the Lord hath laid upon him the iniquity of *us all*—of us, who, for our manifold and heinous sins, would have

suffered in body and soul the pangs and sorrows of a never dying death, had not he interposed between us and the blow, and received in his own person the wrath of God, which would otherwise have fallen upon us. So that it was, in reality, the sin of our polluted hands, that pierced his hands; the swiftness of our feet to do evil, that nailed his feet; the wicked devices of our heads, that gored his temples; and the wretched desires of our hearts, that wounded his side. We, who look upon him, are they who pierced him: the crime is brought home to ourselves—to me who speak, and to you who hear.

If David acknowledged with grief of heart to Abiathar, when Saul caused Ahimelech and the priests to be put to the sword, for merely providing him with a little bread, "I, even I, am the cause of the death of thy father and all his house," (2 Sam. xxii. 22.) may not, nay, ought not we, with much greater justice and truth, to confess, that we, even we, are the cause of our Saviour's death? We are,

in reality, the principals in this foul murder, and the Jews, and others on whom we seek to lay the charge, are only accessories to, and instrumental causes of the deed. How ought this reflection, if our hearts be not as flint, or, as Job expresses it, "as the nether millstone," (chap. xli. 24.) to awaken compassion and remorse in our bosoms—compassion, that he was thus cruelly pierced; and remorse, that it was for us, miserable sinners, and for our sakes, that he was led to prison and to judgment, to ignominy and to death!

II. The second principal point, to which the Prophet calls our attention, in the text, is the *act*, or *duty enjoined*, of looking upon him whom we have pierced. This is a reasonable request, and one which in common humanity we cannot refuse. When Amasa, treacherously slain by Joab, lay weltering in his blood by the road side, we read, that there was not a man of the whole army, then marching by the place where he lay, but stood still and looked on him. (2 Sam. xx. 12.) And though the priest and Levite rendered no assistance to the man

who fell among the thieves, as the good Samaritan afterwards did, it is related, even of them, that they went and looked on him, before they passed by on the other side. (Luke, x. 32.) Indeed, this desire is so inherent in man, that Nature herself prompts us to obey the injunction of the Prophet. And no less are we prompted by the grace of God, for we are called upon, generally, to regard the works of the Lord and the operations of his hands; (Psalm, xxviii. 5.) and particularly to consider "this new work," in comparison of which God himself declares, that his former works shall not be remembered, nor the things done of old once regarded. (Isaiah, xliii. 18.)

Our Saviour himself invites us also to the contemplation of this spectacle. He does not say, look on HIM whom they have pierced, but look on ME. And the same thing is expressed still more forcibly by Jeremiah; for to Christ himself all the ancient writers concur in applying these words of the Lamentations: "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my

sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." (Lam. i. 12.)

Our own interest, which is seldom an ineffectual pleader, likewise invites us. For, as from the brazen serpent no healing virtue flowed, save to those who stedfastly gazed upon it, so neither from Christ does any virtue spring forth but upon those, who, with the eye of faith, stedfastly contemplate him. And if nothing else impel us to look upon Christ, surely our danger may; for a time will come, when we shall desire, that God, even our Father, would avert from us and from our sins the anger of his countenance, and look upon the face of his anointed with pardon and acceptance; a favour which will justly be denied to us, if we now wilfully turn away our eyes from beholding the agony and shame of the cross of his beloved Son, endured alone, for our fallen race.

As in the object there were many things to be considered, so are there now in the act. It is not enough, that we regard him carelessly

and superficially, we must fix our eyes stedfastly upon him, and contemplate him with the deepest attention. Among men, our compassion is called forth less for malefactors than for the innocent, and among this latter description, the more noble the person, the greater is the grief, and the more painful the spectacle. Now, if we consider the whole verse of the text attentively, we shall find that it is God and not man who speaks,—for to God only it belongs to pour out the spirit of grace —so that we shall exclaim with the centurion, "Truly this was the Son of God." How will this discovery increase our remorse, that the person thus slain by us is greater than the greatest among the children of men, even the Only Begotten Son of the Most High God. But let it increase our comfort, too, that he suffered for our sakes. Though no man had power to take away his life, for he might have commanded twelve legions of angels in his just defence, and was able without the assistance of any angel to strike all his enemies to the ground; (John, xviii. 6.)—yet did he volun-

tarily lay down his life for us sinners. The magnitude of such love surpasses infinitely all that man can feel, for greater love hath no man than this, to lay down his life for his friends; (John xv. 13.) whereas Christ laid down his life for his enemies, even for those who sought his death, and who shed his blood!

We must look on him often, till the frequency of the act shall in some measure atone for our former negligence and aversion. The *looking upon* Christ is not a single, but a reiterated act, and such is the meaning of the term in the original text. And of this we may be sure, that every time we behold him, some new virtue of godly sorrow, true repentance, sound comfort, or stedfast faith, will accrue to us from the sight.

We must look on him till our own hearts are pierced, "mourning for him as one mourneth for his only son, and being in bitterness for him, as one that is in bitterness for his first-born." (Zech. xii. 10.) Or, if this degree of natural sorrow be unattainable, at least, we ought to mourn for him with such a

lamentation, as was made by all Judah and Jerusalem for the good king Josiah; and behold a greater than Josiah is here! not coming like him to an honourable death in battle, but receiving the ignominious death of a malefactor; not dying, like Josiah, without any fault on the part of those who bewailed his untimely fate, but mangled and massacred thus shamefully for us and for our transgressions. If, at the death of the Son of God, even the brute creation mourned, and inanimate nature was convulsed, shall we be more insensible than they? shall we, who alone are benefited by his death, be alone without compassion for his sufferings?

And, forasmuch as it is Christ himself who draws the parallel between his exaltation on the cross, and the lifting up of the brazen serpent in the wilderness, thus uniting the act of faith with the act of sight, we must look on him, and believe. Surely, we may believe and trust in him, who hath loved us with such constancy of unexampled affection even to the end: and at what time can we exclaim with

so much ardour and cheerfulness of faith, "My Lord, and my God!" as when our eyes are fixed upon the print of the nails in his hands, and on the wound of the spear in his side, as they are on this day!

While thus beholding him with the eye of faith, what is there which, with the eye of hope, we may not look for at his hands? "If God," says St. Paul, "spared not his own Son, but freely delivered him up for us all, shall he not with him also freely give us all things?" (Rom. viii. 32.) We may look not only for deliverance from the evil of our present misery, but for restoration to the good of our primitive happiness. By the death of this undefiled Lamb, as by the yearly Passover, we may hope for a safe passage out of Egypt, which is, in a spiritual sense, our redemption from the servitude of the power of darkness. And as, by the death of the sacrifice, we expect to be delivered from every evil, so, by the death of our High Priest, we look and hope for a restitution to every good, even to our forfeited estate in the Land of Promise,

which is heaven itself, where all is love, and joy, and bliss for evermore.

Again. This duty is not to be deferred. We must accustom, we must compel ourselves now to look on our *crucified* Saviour, that we may be able to endure the sight of our *glorified* Saviour, "when he shall come with clouds, and every eye shall see him, and they also who pierced him." (Rev. i. 7.) Then they, who have beheld and mourned with contrite hearts over his sufferings on earth, shall in that day "lift up their heads with joy, for their redemption draweth nigh:" while they, who have passed carelessly by, and neglected to look upon him here, shall "call unto the mountains and rocks to cover them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb." (Rev. vi. 16.)

To conclude. We must look on him till he look on us again. Peter, who had thrice denied him, was melted into tears, when our Lord turned and looked on him. And if to Peter he vouchsafed so gracious a regard, will

he deny us the like favour, if we set him always before us; if we exclaim with the Psalmist, "O look thou upon me, and be merciful unto me, as thou usest to do unto those, that love thy name?"

Let us look till we receive grace, even streams of grace issuing from him that is pierced; till our hearts burn within us from sorrow and compunction for his sufferings, and with love and gratitude for his transcendent goodness. Our views may at first be imperfect, and our impressions slight; but, by the grace of God, they will go on from strength to strength, till our path become as the shining light, which shineth more and more unto the perfect day. "Which God of his infinite mercy grant," &c.

SERMON VIII.

ON THE RESURRECTION.

PREACHED BEFORE KING JAMES I. AT WHITEHALL,
ON EASTER DAY, 1606.

SERMON IX.

ON THE RESURRECTION.

1 CORINTHIANS, XV. 20.

But now is Christ risen from the dead, and become the first fruits of them that slept.

THE same Apostle, who, from the subject of Christ's resurrection, taught the Romans a lesson of duty, from the same subject conveys to the Corinthians a lesson of hope. To the Romans, he holds forth the doctrine by way of example—"that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" (Romans, vi. 4.) to the Corinthians, in another sense, by way of promise, that "he is made the first fruits of them that slept;" and that by this means he will here-

after assimilate us to his own likeness, by changing "our vile body, that it may be fashioned like unto his glorious body." (Phil. iii. 21.) The former is our first resurrection from sin; the latter, our second resurrection from the grave: in that, is pointed out to us the work we have to do; in this, the reward for which we have to hope.

To rise and to reclaim ourselves from a sinful course of life, in which we have long indulged, is not an easy, but a laborious task. And labour, of itself, is hard and unpleasant, unless it be seasoned with hope. "He that plougheth," says the Apostle, in speaking on the subject of the maintenance of the clergy, "should plough in hope." Men may frame to themselves what speculations they please, but this assertion of the Apostle will, in every case, prove true; for if you sever hope from labour, the plough will not go deep into the soil, the furrow will be shallow, and the harvest proportionally scanty.

Labour, then, leads to hope. This the Apostle saw; and he is therefore anxious to

raise up, and set before those, whom he urges to newness of life, and the labour consequent thereon, the best encouragement. Hope, in this life, he could give them none. They were, as he himself was, in danger of dying daily; in danger, every hour, of being brought to an ignominious death. They must, therefore, have some other hope on which to lean; and this is furnished by the text, the hope of being restored to life. "Let us eat and drink, for to-morrow we die," was a favourite maxim with the Corinthians. If we be not sure of another life, said they, let us, at least, make sure of this. But, when, in the sequel of the chapter, he had shown, that there was a restoration, they girded up their loins afresh, and resumed their work, knowing that their labour would not be in vain in the Lord.

This hope, then, leads to our restoration. But our restoration is only a promise, which necessarily refers to a party, that is to make it good. Christ is this party: Christ is our hope. But hope is joined to the living, and Christ is dead: this is the third day since he

was laid in the grave. If our hope be dead, our labour must soon cease, and both be buried with Christ in his sepulchre. Such was the case with the two disciples, who, as on this day, went to Emmaus. "We trusted," said they, "that it had been he which should have redeemed Israel: but now, that he is laid in the grave, our hope is extinct, and we are going to Emmaus." The name of this place is used proverbially, and signifies a people forlorn, destitute of all hope, and aptly figurative of their situation. But as soon as they perceived, that he was alive again, their hope revived, and they bade adieu to Emmaus, returning to their labour and their peril at Jerusalem. This, then, is the hope of the text—the hope of everlasting life, the hope of eternal blessedness. All other hope is vain. The motto of the carnal man is, "While there is life there is hope;" that of the Christian, "There is hope in death." It was this hope which made Job exclaim, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though,

after my skin, worms destroy this body, yet in my flesh shall I see God."

But though our case differs materially from that of the disciples, seeing that the times of persecution are past, yet are we every hour in danger of death, from sickness, from the various accidents to which human nature in its best and healthiest state is liable, and from the natural decay of old age. To us, therefore, the hope in the text is in the highest degree consolatory; and these very words are repeated over our graves, in that most beautiful and solemn service, composed by our Church for the burial of the dead, as the last hope to which we have to trust—the certainty that Christ is risen from the dead, and become the first fruits of them that slept.

The annunciation, "Christ is risen," was first made by an angel in the sepulchre: the exposition, that he is become the first fruits of them that slept, is given by the Apostle, and is the ground of our hope and the crown of our rejoicing. If Christ be the first fruits, his rising must extend to the whole mass, of

which he is only a part. And as St. Peter advises us always to be ready to give a reason of the hope that is in us, let the blessed event, which we this day commemorate, be the reason of our hope, "a hope that maketh not ashamed."

The doctrine of the resurrection is styled by the Apostle, in his Epistle to the Hebrews, one of the foundations of the Christian edifice. It behoved him, therefore, as a skilful builder, to see that it was securely laid; and this could only be done by laying it on the rock, which rock is Christ. Therefore, he laid it on Christ, by asserting, that Christ is risen. Christ is the hope of all Christians; yet is there no hope even in Christ, unless he be first risen. Admirably, then, does the Apostle commence his argument; and when he would open to us the gate of hope, he leads us to Christ's empty sepulchre, to show us, that he is no longer imprisoned in the tomb, to hear the angels say, "He is risen," and afterwards to draw this inference, that if he were able to do thus much for himself, he has promised and will

perform as much for us; we shall be restored to life also.

In the verses preceding the text, the Apostle's argument had run thus: That man is miserable who either labours or suffers in vain. The Christian suffers in vain, if there be no life but this. There is no life but this, if there be no resurrection. There is no resurrection, if Christ be not risen; for our resurrection is dependent on his. "But now," says the Apostle, in a more exalted and triumphant strain, "Christ is risen." If he be risen, we shall rise also. If we rise from the dead, we have a blessed hope; and if a blessed hope, we labour not in vain; we are no longer of all men the most miserable.

"Christ is risen." This is the angels' text; it is a part of the great mystery of godliness, that he was "seen of angels:" they were the first to announce the important truth, which was afterwards "preached to the Gentiles, and believed on in the world."

It became credible, at first, by the testimony and credibility of those who were eye-wit-

nesses of the fact; next, by the constancy of those who died for the confession of their faith in it; and, lastly, it is made credible to us, by the vast multitude of those who, from the earliest periods of Christianity, have believed and still believe it. For, if the event be incredible, how are we to account for the rapid and extensive credence it obtained; since the world was not enjoined by authority, nor compelled by fear, nor inveigled by artifices, nor allured by flattering temptations into the belief of it; and since the instruments whereby it was effected were persons and means far less credible than the event itself. "If it be of God," said Gamaliel, "it will prevail." But though we cannot assert, that all that has prevailed is of God; or that success is an invariable criterion of the truth of any religious system or doctrine; yet may we confidently assert, that what has been attacked with such unsparing violence, pursued with such unrelenting malice, persecuted with such deadly hatred, and yet has prevailed and triumphed over its enemies, was certainly of God; that

what all the powers of the earth sought to crush, but could not prevail against, was certainly of divine original. "Christ is risen." Great and various are the grounds of our rejoicing: first, that a man, one of our own nature, of our own flesh and blood, has obtained such a victory; next, that one who was innocent, sinless, perfect, has so thoroughly established his high character; thirdly, that he has foiled a common enemy; and, lastly, that he has wiped away the ignominy of his death in the glory of his resurrection.

But this is not enough. The Apostle proceeds to inform us, that Christ rose, not as Christ merely, but as Christ the first fruits. Christ is risen, if we may so express it, in a double capacity: as a body natural, considered by himself, without any reference to us; and as a body politic, or chief part of a company or community, which bears to him, and he to it, a mutual reference. In this respect, his resurrection concerns us, no less than it concerns himself. He is a part of a body, of which body we are members. He is called

the head, the root, the first fruits. All these expressions signify but parts of one great whole. The head is a part of the body; the root is a part of the tree; the first fruits are a part of the harvest. Thus the idea which the Apostle conceives of mankind is as of one great heap or mass, of which Christ is the first fruits, and we are the remainder.

The first fruits are not every part, but such a part as represents or possesses an operative force over the whole. The legal ceremony will always be found a good key to the evangelical mystery; and if we have recourse to the book of the Law, to the first institution of this ceremony, as recorded in the twenty-third chapter of Leviticus, we shall discover why St. Paul made choice of this expression, and how beautifully he has adapted it to the present festival. For this very day, the day of Christ's rising from the dead, is, in the Law, the day or feast of the first fruits. The day of the Passion is the day of the Passover, and the day of the first fruits that of the Resurrection.

Let me draw your attention still more closely to the analogy that subsists between these two festivals. Under the law, the fruits of the earth might not be eaten, so long as they remained profane, which they were considered to be till they were consecrated. This was the manner of the ceremony. All the sheaves in a field were unholy. One sheaf was separated from the rest, and called the first fruits: it was taken up, and waved or shaken to and fro before the Lord, and thus consecrated. This done, not only the sheaf so lifted up was holy, but all the sheaves in the field were also made holy. The Apostle says, in reference to this ceremony, "If the first fruit be holy, the lump also is holy." (Rom. xi. 16.) And here we may trace and follow up the analogy. We were all dead sheaves, dead in trespasses and sins. Christ, on this day, the day of first fruits, was, in the manner of a sheaf, taken out of the number of the dead, and in the name of the rest lifted up from the grave, and in his rising there was a great earthquake. And so, by virtue of his

rising, the first fruits being thus restored to life, all the rest of the dead are entitled to the same hope, inasmuch as he was not raised for himself alone, but for us, and in our stead.

Mark, likewise, the alteration that ensued after this lifting up. Christ is risen from the dead;—not the first fruits of the *dead*, but the first fruits of them that *sleep*. Such, then, is the glorious change which has been wrought by this consecration, that a burial-place is converted into a dormitory, graves into beds, death into sleep, the dead into men laid down to take their rest,—a rest of hope, the hope of rising again. "If they sleep, they shall do well." (John, xi. 12.)

And the same signification which is obvious in the word sleep may be unfolded in the term first fruits; from both, the same hope, the same comfort may be derived. For, as first fruits imply fruits of some kind or another, so we, as the fruits of the earth, falling like the seed into the ground, and lying there to all appearance dead, in a state of corruption, and past all hope, yet, suddenly, at the great

Feast of First Fruits, spring forth again from the ground. The Apostle abandons the first simile of sleep, and, seizing on this of first fruits, pursues it through the chapter, demonstrating, that the rising again of the fruits sown would be no less incredible than the resurrection from the dead, did we not perceive the proofs of it every year of our lives.

Now, as the seed which is sown riseth up in the spring, and as they who sleep arise in the morning, so must we conceive of the change wrought in our nature, that feast of first fruits, by Christ, our first fruits. That which is sown perishes not, though it appears to rot; neither do they who sleep perish, though for the time they seem dead;—that shall spring, and these shall awake again. Therefore, as men sow not grudgingly, nor lie down at night unwillingly, no more must we, seeing that by virtue of this feast we are no longer dead, but sleeping; no longer in the condition of stones or clods of the ground, but as first fruits of the earth—they having an annual, we a diurnal resurrection.

But, it may be asked, Can the resurrection of one man from the dead act upon or influence the fate of all the rest of mankind? Undoubtedly, it may; as well as that the sanctification of one sheaf should operate upon the whole harvest: the analogy or correspondence between them cannot be denied? Why should this simile of the Apostle's seem strange to you, that by one man's resurrection we should all rise, seeing that by the death of one man we all incur the penalty of death. By one man sin entered into the world, and by sin, death. To the first sin we were no parties, and yet we all die, because we are of the same nature as the first transgressor. Therefore to the question, "Can the resurrection of one man from the dead, nearly two thousand years ago, be the cause of our resurrection, we know not how many thousand years hence?" I answer, Why not? as well as that the death of one man, nearly six thousand years ago, should be the cause of our death? Thus, out of the very flesh of the viper, from which the poison came, is the remedy extracted: thus

doth strength appear in weakness: that he, who overcame, should, by the very same nature which he overcame, be swallowed up in victory. And, thus, as next to Satan man owes his destruction to man; so, next to God, man is indebted to man for his recovery. But we dwell too long in generalities. Let us come to the persons themselves, in whom the proof of our argument is fully established.

Adam is fallen, and become the first fruits of them that die: Christ is risen, and become the first fruits of them that sleep. These are the great authors of the two most important matters in this world, life and death. Either of them is the head, the root, the first fruits, in reference to the party for which he stands: Adam of them that die; Christ of them that sleep, and shall partake of his resurrection. As there is no reason why Adam's transgression should inflict upon all mankind the penalty of death, but because we are all of the same mass with him; so is there no reason why the righteousness of Christ should not be available to restore us to life, since we are of

the same sheaves of which he is the first fruits. Weakness is the cause of death: raising to life is the effect of power. Shall there be in weakness more strength to destroy, than in power there is efficacy to save? Shall Adam, being but a living soul, taint us more deeply than Christ, who is a quickening spirit, has power to restore us? Nay more: Adam was but from the earth, earthy; Christ is the Lord from heaven. Shall earth accomplish what heaven cannot achieve? O, no: it is impossible: this cannot be. Indeed, the Apostle, speaking on this very subject in the fifth chapter of his Epistle to the Romans, says, "Not as the offence so also is the free gift, but the free gift or grace much more abundant." Great is the difference between the persons and the means: by Adam we came by our attainder; by Christ we are restored to our title.

The very word restoration implies a previous forfeiture; and the nature of an attainder is such, that the person committing the fault taints, not only himself, but his whole

posterity. There is a statute, by which, as the Apostle says, it is appointed unto all men once to die; but when we search the records of the Divine Law, we can find only these words, "Dust thou art, and unto dust thou shalt return," in which sentence Adam alone seems implicated. But even by that statute, the law of attainder, death must necessarily pass upon all men, even upon those who have not sinned after the similitude of Adam's transgression. By another statute, it was declared, that whoever kept the commandments of God should live in them, (Lev. xviii. 5.) death should have no dominion over him. Christ observed and fulfilled these commandments with the greatest exactness: in him, obedience was perfect. Nevertheless, death seized on him, and that seizure was death's forfeiture—the laying the former statute on Christ rendered it utterly void. And forasmuch as Christ came not for himself, but in our name, in our stead, and as our representative; so we, virtually in him, were, by his restoration, restored also. "For if the

first fruits be holy, the lump also is holy: and if the root be holy, so are the branches." Thus by the second Adam we obtain an act of restitution, whereby we have the hope of being restored to life.

But life is a term of latitude, and admits a distinction, which it behoves us much to understand. In the sacred language, the word signifying life is of the dual number, to show us, that there is a duality of lives. This explanation will give us a better clue to the meaning of the text. All are restored to life —that is, all are restored to one life, but not all to both lives. These are expressly named by the Apostle. One is a *natural life*, or life by the *living soul;* the other a *spiritual life*, or life by the *quickening spirit.* Of these two, Adam was in possession, at the time of his fall, of the first only, a *living* soul; and of him, all mankind, Christ no less than ourselves, receive that life. But the other, the spiritual life, which is the most valuable, that life he did not then possess, at least not actually: he had only a possibility of being

translated to that spiritual life, provided he maintained his obedience and walked with God. For it is evident that the life, which the angels now live with God, and which we have the hope and promise of enjoying with him after our restoration—it is evident, that of that life, Adam, at his fall, was not in possession.

By his fall, therefore, Adam fell from and forfeited both estates: not only that, which he had in reversion, by not fulfilling the conditions annexed to it, but that, which he had in possession also.

Christ, in his restitution, restores to all the sons of Adam the former life: all, therefore, have an interest in that life; all shall partake of it. What Adam actually possessed, we shall possess, as certainly: we shall all be restored. To repair our nature, Christ came; and so effectually did he repair it, that, so far as that nature is concerned, we receive by him all that we lost by Adam. The second life he restores also, but not, like the former life, to all, indiscriminately; and for this reason, that

Adam was never seized of that life, by his not performing the condition to which the possibility was annexed, and therefore he held in it nothing more than a defeasible estate. But, then, by his special grace, by a second peculiar act, Christ has enabled us to attain the second estate also, of which Adam had only the reversion, and which he lost by breaking the condition whereunto it was limited. And thus, to this second life Christ has restored as many as are in him; that is, as many as are not only of that mass or lump of which Adam was the first fruits,—for they are interested in the former life solely,—but those also who are of the new mass, of which Christ is the first fruits. "As many as received him," says St. John, "to them gave he power to become the sons of God, even unto those that believe in his name:" to them, therefore, he addresses these words at his resurrection: "I ascend to my Father and your Father, to my God and your God;" in which respect the Apostle styles him "the first-born among many brethren."

It appears, then, that the first of these two lives, the life of the living soul, will be restored to all, to the unjust as well as to the just, without any effort on our part. Let all our care then be directed to have our portion in that spiritual life, which only is life indeed. The life of the living soul, without that of the quickening spirit, may rather be termed a death than a life, for it is an immortal death. Or, if it be a life, they who possess it shall wish for death in preference to such a life; but their wish will be fruitless, for death shall flee from them.

Out of this double life there springs a double resurrection in the world to come: one, a condemnation to judgment; the other, an exaltation to eternal blessedness. This last the Apostle calls "a better resurrection," better beyond all comparison. To attain this, we must exert our utmost endeavours, we must be found in Christ, for such is the order of the resurrection. "Every man in his own order: Christ the first fruits; afterwards, they that are Christ's at his coming." Now he is

in us by his flesh, and we are in him by his Spirit; and there can be no doubt, that they who are restored to life are also restored to the Spirit, for the Spirit is the cause of all life, but more especially of the spiritual life, which it is our highest interest to seek. To possess ourselves of the Spirit of Christ is our business upon earth; for it is one and the same Spirit, that raises our souls from the death of sin, and from the dust of death. There are first fruits of the Spirit, and there is a fulness also; but the latter we can never, in this life, attain. The utmost we can accomplish on earth is to be of the number of those, of whom the Apostle said, "And we have the first fruits of the Spirit." These we receive in our baptism, which is our "laver of regeneration, and our renewing by the Holy Spirit." (Titus, iii. 5.)

But as we require a restoration to life, no less do we require a restoration to the Spirit. How many losses do we sustain by the sins that cleave so fast to us? We become, as it were, unhallowed, and, like the fields, require

to be consecrated anew, not only year by year, but almost day by day. That which was given to us, and which, by the fraud of our great enemy, or through our own negligence, has been taken from us and lost, must be restored; that which we have quenched must be kindled anew; that which we have cast into a deep sleep must be awakened. If then we need such a new consecration, what better time can we select for the purpose, than the feast of first fruits under the Law, and the day of the resurrection from the dead, of Christ our first fruits, under the Gospel? the day wherein he was himself restored to the perfection of his spiritual life, and we to the first fruits of the life of grace.

And if we inquire by what means this consecration shall be effected, the Apostle gives us a sufficient answer, by telling us, that we are sanctified by the offering of the body of Christ. Nay, more, our blessed Lord himself declares, "He that eateth me shall live by me;" and the words which he speaketh, they are spirit and they are life. The same means which wrought death in our mortal bodies,

will perfect the recovery of our immortal souls. By eating the forbidden fruit, we partook of the first fruits of death: by eating the flesh of Christ, we partake of the first fruits of life. And not only are the time and means fully suitable, but the manner is no less so. For as by partaking of the flesh and blood, the substance of the first Adam, we came by our death; so we cannot attain to life, unless we spiritually participate in the flesh and blood of Christ, who is the second Adam: we must become branches of the vine and partakers of his nature, ere there can be life or verdure in us.

Let us then, at this time, by these means, and in this manner, endeavour to be found a part of that mass, of which Christ is our first fruits. So shall we obtain the first fruits of his Spirit, of that quickening Spirit, which will implant in us, here on earth, the first fruits of our restitution, of which we shall receive the fulness in the life to come, called, by St. Peter, "the time of the restitution of all things," when God shall be all in all.

SERMON X.

ON THE RESURRECTION.

PREPARED TO BE PREACHED ON EASTER DAY, 1624.

SERMON X.

ON THE RESURRECTION.

HEBREWS, XIII. 20, 21.

The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting testament*, *make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be praise for ever and ever, Amen.*

THIS text is a benediction; and the use which the Church makes of it, and of others of a similar nature, is to pronounce them over the congregation by way of blessing. For not only the power to pray, to preach, and to ad-

* Old translation; in the new, the word *covenant* is used.

[illegible] the ordinances, but the power also [illegible] whereby it [illegible] is annexed to and [illegible] in the priestly office. The power [illegible] the act enjoined, and the very [illegible] words prescribed, are all found in the [illegible] chapter of the book of Numbers. "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel:" that is, ye shall bless the people, and ye shall do it in these words. This act was not Levitical, nor was it then first instituted, for we read, long before, that Melchisedek, a priest of the Most High God, met Abram, with bread and wine, on his return from the slaughter of the kings, and blessed him. The Apostle closes many of his Epistles with a benediction; and the last act recorded of our Blessed Lord himself is, that he lifted up his hands, blessed his disciples, and then ascended into heaven.

The benediction in the text, having a reference to the festival, which we are this day commemorating,—the great festival of the

Resurrection, by the special mention made in it of Christ being brought again from the dead,—seems well adapted to furnish subject-matter for our present meditation and instruction. The sum of it is briefly this—that God would so bless us, as to make us perfect in all good works, and enable us, by the practice of them, to render ourselves pleasing in his sight.

Now, in furtherance of these objects, two Agents are here introduced; one under the name or title of the God of Peace, the other, under the metaphor of a shepherd, the Great Shepherd of the sheep. The means employed are the bringing again from the dead the Lord Jesus, and the blood of the everlasting testament. In treating on this subject, I shall endeavour, in the first place, to show what great things have been wrought for us by these Agents, and the means employed by them; and, secondly, what is required, on our part, to render these means effectual to our salvation.

I. The titles with which the Supreme Being is invested in the Scriptures are as

distinct and various as his acts; and his acts are as distinct and various as the several attributes from which they emanate. For example, when God proceeds to punish, he is styled the Righteous God; when he shows favour, he is called the God of Mercy; when he performs some great work, he is the God of Power. In the text, he has the title of the God of Peace; for, although the act of bringing again from death seems, strictly speaking, to be an act of power, we shall, nevertheless, find, on a close examination, that it is, in reality, an act of peace. No power of the Almighty will ever be exerted in our behalf, will ever bring again from the dead, unless he be first propitiated, and made the God of Peace. Of his power there can be no question; of his peace there may be a doubt. Throughout the Old Testament, his great title is the Lord of Hosts, a title which never once occurs in the New Testament, but is invariably exchanged for that of the God of Peace. St. Paul, in his Epistles to the Romans, Philippians, Thessalonians, and to the Hebrews in

the text, calls him the God of Peace. Blessed exchange for us! for if the Lord of Hosts be at peace with us, who shall be against us? His peace will command his power, and what more need we?

But let us inquire how he came to lay aside the title of the Lord of Hosts, to assume that of the God of Peace. It was by bringing again from the dead One who became peace for us, even our Lord and Saviour, Jesus Christ.

Christ is here introduced in the character of a shepherd. Think not the more meanly of him for this title. Moses and David, the founders of the monarchy of the Jews; Cyrus and Romulus, the founders of the Persian and Roman monarchies, were all taken from the sheepfolds. A heathen poet calls the great ruler of the Grecian monarchy the shepherd of the people. Christ assumes this title, and God himself does not disdain it in the 80th Psalm. But the name of shepherd, though now universally given to the clergy, was not always applied to them; since secular men,

Joseph, Joshua, and David, were first termed shepherds, and are more frequently distinguished in the Bible by this appellation, than the priests themselves.

The term of shepherd, however, is well chosen as referring to the God of Peace. Peace is well adapted to the office of the shepherd and the nature of the flock. Sheep are gentle animals; they love peace: where peace prevails, they feel in safety, they feed in quiet. Yet have the shepherds ventured far to rescue them from the lion and the bear, as did king David, and the Son of David, who has ventured farther than any other shepherd, having laid down his life for his sheep.

But, because others in common with him have borne the title of shepherd, he is contradistinguished from all the rest by the name of the GREAT SHEPHERD. For, greater is he who feeds the entire flock, than they who have the care of only small portions of it: greater is he who owns the sheep he feeds, than they who are but hirelings, whose own the sheep are not. He made them; they are

the sheep of his hands: he feeds them; they are the sheep of his pasture.

But this is not the greatness here alluded to. Behold the exceeding love of this Shepherd for his sheep: he was sold and slain for them, though they were his own: he purchased them at the expense of his own life: he brought them back again with his own blood, even the blood of the everlasting testament. This it is which makes him not only great, but greater than the greatest of them all.

Christ was brought again from the dead. This act is expressly declared in the text; but there is another act implied, and we have therefore to inquire, why, and how, he was brought thither. If, when he was brought from the dead, peace ensued, it follows, that, by some previous act, peace had been broken. Alas! it was the act of sin. But sin could not affect him, for he knew no sin? True; it was not for himself, but for us, that he suffered. All we, like sheep, had gone astray: we had wandered into the wolves' den, and thither he must repair in order to effect our deliverance.

I may add, "All we, like sheep, were appointed to be slain, and the Lord laid on him the iniquities of us all." (Isaiah, liii. 6.) The Shepherd became as a sheep for our sakes, and the wolves fell upon him whatsoever they listed. "Let these go their way," are his own words in the night in which he was betrayed into the hands of his murderers: let the sheep go, and smite the Shepherd.

That by his own bloodshedding he was brought to the dead, we can now easily comprehend; but we cannot so clearly understand how, by the same means, namely, by the shedding of his own blood, he was brought again *from* the dead. This difficulty, however, will soon vanish, if we consider God in the character of the God of Peace. It was sin, as we before observed, which broke the peace, which nailed our Blessed Lord to the cross, caused him to yield up the ghost, to be laid in the sepulchre, and numbered with the dead. Now, there is no taking away of sin, but by the shedding of blood. Here then is blood, even the Shepherd's blood: it is shed,

and by the shedding of it, sin is taken away, and with sin, the displeasure of God. The Apostle says, "Enmity was slain," (Eph. ii. 16.) and that being accomplished, peace followed of her own accord. "He was our peace," says the same Apostle, in one place; and, "he pacified all by his blood," in another. (Eph. ii. 14; Col. i. 20.)

Upon this peace, then, he who before had been led away captive was brought back again. For, all being now discharged, he was no longer bound, but free from the dead; no longer in the condition of a captive, but of a conqueror. His blood was of the nature of a ransom; and a ransom has the power to bring back again from any captivity.

In each of these acts, God himself was the agent: "the Lord killeth and maketh alive; he bringeth down to the grave and he bringeth up." (1 Sam. ii. 6.) Christ was brought to the dead by the Lord of Hosts, and brought from the dead by the God of Peace. In his justice, God smote the Shepherd: in his love to his sheep, the shepherd was smitten. But

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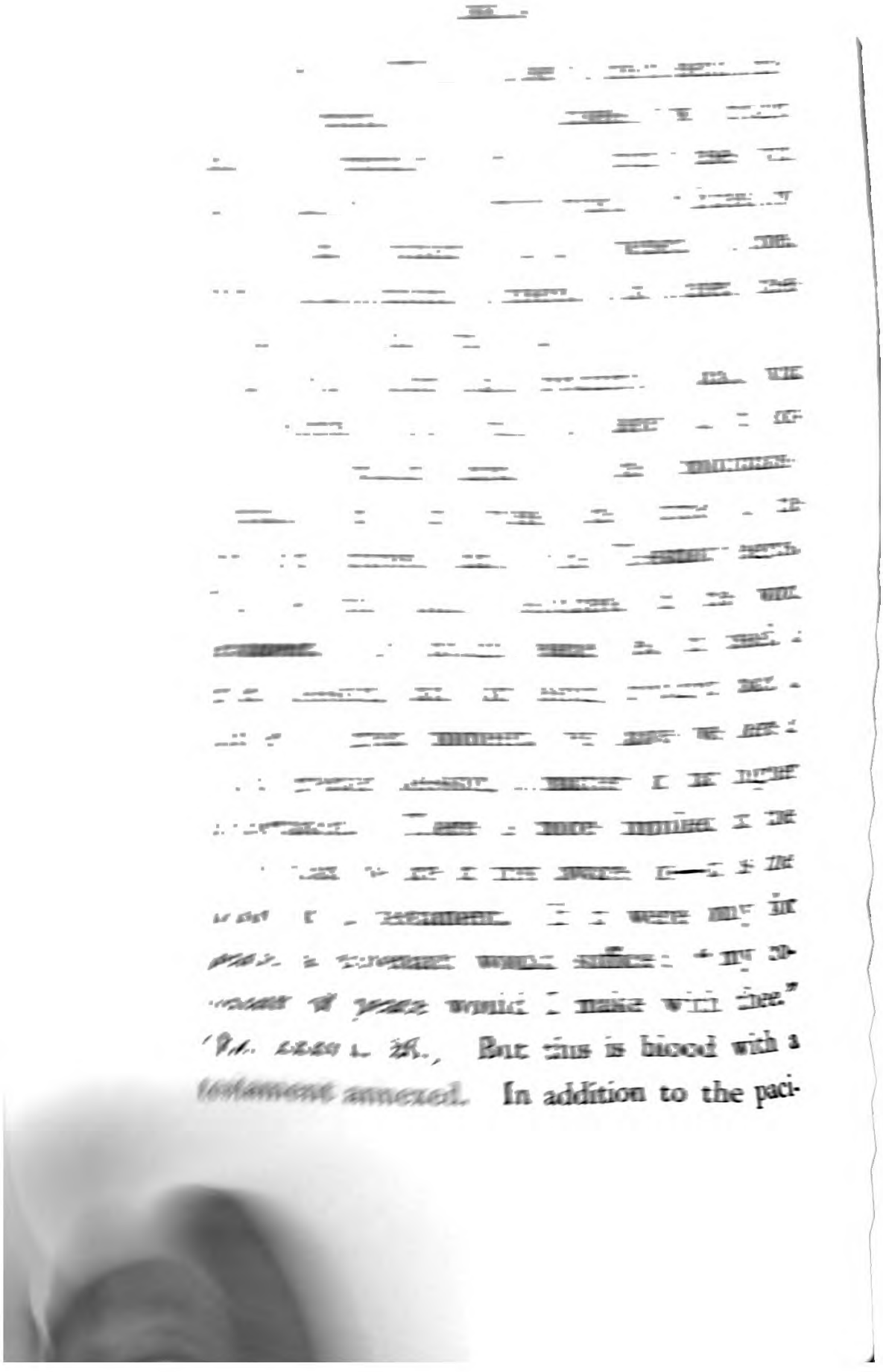
resurrection? Assuredly, the greatest every way. Had not Christ been brought from the dead, we should have remained in eternal bondage to the power of death, to the dominion of the grave. He spared not himself, that we might be spared, nor would he be brought from the dead without us. Behold him, in the parable, with the lost sheep upon his shoulder: that one sheep is the image of us all: the laying him on his own neck is the true emblematical representation of his bringing us back, and shows how completely he identifies himself with us; so that if the God of Peace bring him from the dead, he must bring his sheep also—he will not come back without them. Upon his return from death is ours founded; for in his person our nature was restored, and in our nature is the whole human race included.

Could it be supposed, after the payment of such a price, that he would come back alone, that he would leave his sheep in captivity? We may rest assured, that he did not suffer all this for his own safety, but for the safety



fication and bringing back, this text of scripture furnishes us with the offer of additional grace, to be administered for our further benefit.

Every drop of this blood is of greater value than many worlds. I ask, then, shall this blood, so precious, the blood of so great a person as the Son of God, be shed to obtain nothing more than pardon and peace? being of such inestimable worth, shall it produce so poor, so trifling an effect, as merely to rescue a few sheep from death? O, no: it will accomplish higher purposes; for it possesses a more intrinsic value. There is ascribed to it a price, not only of redemption or ransom, but of purchase; (Eph. i. 14.) so that this blood availed, not only to pay the debt we owed, but to purchase for us an everlasting inheritance: it served, not only to procure our peace, but to place us in a condition far better than that in which we were before.

There is a twofold power in this blood: first, the power of the blood of the covenant —the covenant of peace—for in blood were

all the covenants made: witness that with Abraham, in the fifteenth chapter of Genesis, and that with Moses, in the twenty-fourth of Exodus. And, among heathen nations, no covenant of peace was made, that was not ratified with blood. But in this blood there is a second power—the blood of a testament—which is founded upon better promises: as the blood of the covenant, it pacifies and appeases; as the blood of the testament, it passes over and conveys also.

But even if this were not the case, if our peace only were concerned, it is much better for us, that our peace should be secured by a testament, than by a covenant. Leagues, covenants, edicts of peace, have often been, and are daily broken. But a testament is held inviolable and irreversible: there is no earthly power more binding; nothing in human affairs which is held so sacred.

Of the magnitude and importance of this testament there is much to be said, for it can never, like other testaments, be fully administered—it is everlasting. Everlasting: for

o is He that made it: "His goings forth ıave been from everlasting." (Micah, v. 2.) Everlasting: for so is the testament itself: though it is executed in time, it was made from all eternity. Everlasting: for so is the blood wherewith it is sealed: the virtue and vigour of it, like an inexhaustible fountain, flow as freely and as fresh as on the very day when his side, that "fountain for sin and for uncleanness," (Zech. xiii. 1.) was first pierced. To us, who are now living, it has lost no portion of its efficacy, for it comes to us fraught with as rich a grace, as to the Apostles themselves, who were present at its opening; and they who come after us, even to the very end of time, will not be too late, but will derive, to the full, a benefit as great as either the Apostles or ourselves. Everlasting: for so are its bequests; not, as with us, of things temporal; not, as of the former testament of the land of Canaan, now a barren wilderness, but of eternal life, and joy, and bliss, of eternity itself. And, finally, everlasting, that we expect no other dispensation: our Gos-

pel is an everlasting Gospel: none other is to come after it: this is the last, and it is to endure for ever.

And now, having summed up all this, let me ask, if he were not pre-eminently entitled to the distinguished appellation of the GREAT SHEPHERD? He, who paid this great ransom; purchased this great estate; made this great will; bequeathed these great legacies, even his heavenly kingdom, to his little flock? And for his great love, his great price, his great testament, was he not worthy of the additional title of the GREAT TESTATOR also? We are not only his sheep, but his legataries: in his offices of Pastor and Testator we have an equal interest. He procured no peace, shed no blood, made no testament, was neither brought to or from the dead for himself, but for his flock. All he did, all he suffered, all he bequeathed, all he was, he was for us.

And when all is accomplished, he is more than either Shepherd or Testator, he is the LORD JESUS CHRIST! The more exalted his

dignity, the greater becomes our obligation to him. Then he tells us his name: he tells us, that he is the Great Shepherd; that it was he who brought us back from death by his resurrection from the dead; that the blood and the testament are his. Well, indeed, may it be said, that it hath not entered into the heart of man to conceive what things God hath prepared for them, that have their part in this testament. Of earthly possessions, the greatest is a kingdom; and nothing less than a kingdom, eternal, blessed, and glorious, is it the will of his Father to bestow on us. "Fear not, little flock, for it is my Father's good pleasure to give you the kingdom." (Luke, xii. 32.)

II. Having stated what great things have been done for us, it remains, in the second place, to show, what must be done on our part; namely, the being perfect in good works.

The resurrection is termed in the text a bringing back; so that any bringing back, or return from the worse to the better, is a kind

of resurrection, and may be referred to the resurrection of Christ, who died, and rose from the dead, that sin might be destroyed and good works revive in us. The apostle says, " we were created in good works, that we should walk in them ;" (Eph. ii. 10.) and, again, " that we were redeemed to be a peculiar people, zealous of good works ;" (Titus, ii. 14.) by which it appears, that they are the end of our creation, no less than of our redemption. Without them, we are imperfect, and so is our faith ; " for by works is faith made perfect ; and faith without works is dead." (James, ii. 22, 26.)

If, then, we wish or intend to benefit by the testament, we must comply with the conditions annexed to it. The performance of good works is one of those conditions ; for we are told, by the high authority of Christ himself, that at our coming back from the dead (whence we must all be brought) we shall receive, and be consigned, " every one according to his works ;" (Mat. xvi. 27.) " they who have done evil shall go into everlasting punishment, but

the righteous into life eternal." (Mat. xxv. 46.) Let no man deceive you: the root of immortality is the root of virtue; and the resurrection of Christ is the soil, that gives nourishment to both.

"Make you perfect in good works." Can there then be perfection in this life? I answer, absolute, complete, consummate perfection in this life, there cannot be. The words, therefore, must be taken in a limited sense; but some degree or kind of perfection there must be, or the exhortation of the Apostle, to go on to perfection, (Heb. vi. 1.) and his prayer, that we might be made perfect in good works, would have no meaning. "Brethren," says St. Paul to the Philippians, "I count not myself to have apprehended (or attained), but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13.) This, then, is Christian perfection: it is the perfection of the traveller, constantly

advancing on his way till he arrives at his journey's end. Good works may be considered as so many steps onward: the Apostle calls them "the steps of the faith of our father Abraham;" (Rom. iv. 12.) and we shall, in effect, find them so, for the farther we depart from iniquity, the nearer we shall approach to God in the land of the living, which is the highest reach human perfection can attain.

But the word which, in our translation, is rendered, to *make perfect*, has a different meaning in the original, and signifies, more properly, to *make fit*. As if the Apostle had said, that to the performance of good works, the first requisite is a fitness to do them. In an unfit and indisposed subject no agent can work, not even God himself, but by a miracle. Of ourselves, we can do nothing: we are not sufficient of ourselves to think any thing, as of ourselves; and since it is God that worketh in us to will, he it is who must fit and dispose us to do.

But further. The fitness which the Apostle's word imports is the fitness of a skilful

surgeon, in setting in joint that which was out of place; for the literal meaning of the phrase is this: *set you in joint* to do good works. The Apostle tells us in his Epistles to the Ephesians and Colossians, that the Church and things spiritual are, like the natural body, compacted by joints and sinews, whereby they have action and motion. Like the natural body, these, also, may be out of joint; and, that our nature is so, who can deny?

One of the methods which the goodness of God has appointed for, a remedy against the evils of sin, is by the instrumentality of the ministers of the Gospel; for under the Divine blessing, it is a part of their holy vocation to reset the Church, and every member of it, that is out of joint. "The perfecting of the saints" (Eph. iv. 12.) is one work of the ministry; and this is done by outwardly applying the blood of this testament; by denouncing, at one time, the threats of the Old Testament, at another, by holding forth the promises of the New. The blood is also another inward means. By it, we are made fit, or perfect; and at no

time of our life, to continue the Apostle's metaphor, are we so well in joint, or approach we so near to a state of perfection, as when we have newly partaken of it at the table of the Lord.

There is a work, then, to be done. To hear, to learn, to know the will of God, is not enough. Teach me thy will, and teach me to *do* thy will, are two distinct lessons. Neither is one work sufficient—we must be perfect in all. We must not, so to speak, serve God by *synecdoche*, that is, by substituting a part for the whole, singling out one piece of his service, and neglecting the rest: our religion and our worship must be entire.

Happily, we are not left to ourselves in this respect, for there is One that worketh with us by an inward operation of his own inspiring grace,—that is, by the Holy Ghost,—enlightening our minds, inclining our wills, influencing our affections; so that when we have done well, we may say with the Prophet, "Lord, all our good works thou hast wrought in us;" (Is. xxvi. 12) and with the Apostle,

" we did them, yet not we, but the grace of God, that was with us." (1 Cor. xv. 10.)

Now in every good work, we do the will of God; yet there are gradations, it appears, even in these; for, in the words of the text, mention is made, not only of his will, but of his good pleasure also; as if the latter expression bore a higher meaning than the former; and so doubtless it does, the good pleasure of a person being more than his mere will. So, in the preceding chapter, the Apostle wishes that we may serve God acceptably; that is, may so serve, as that we may please him. Acceptable service, therefore, is the highest we can render. There is no question, that as of evil works such as are of the most heinous nature are the most offensive to him who is of purer eyes than to behold iniquity; so, of good works, some are better pleasing, and consequently are regarded by him with greater delight.

If it be asked, how is this acceptable service to be rendered, and in what does it consist? an answer is given in the words of the same

Apostle. "To do good, and to communicate, forget not." (Heb. xiii. 16.) This is more than an ordinary service—it is a sacrifice, "and with such sacrifices," the Apostle further assures us, "God is well pleased." St. Paul terms the bounteous supplying of his wants by the Philippians, "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Phil. iv. 18.)

Let it be observed, however, that this, and every other work, of every kind, concludes with, "through our Lord Jesus Christ." It is he who, by his intercession and mediation, renders our good deeds pleasing to his heavenly Father; and who, by the assistance and infusion of his active grace, enables us, and makes us fit, to perform them.

To conclude. It is clearly deducible from this benediction of the Apostle, that there is some especial operative force in our Saviour Christ's resurrection, towards the performance of good works. If his rising from the dead had not some special interest in them, some peculiar reference to them, the wish and

prayer had been nugatory. Let us not fall into the error of supposing, that, because the passion and resurrection of Christ are acts, which have long since passed away, their power and virtue are transitory, too, and that there is not in them an inherent force and an abiding efficacy working in us, continually, some new grace. Let us be assured, that whatsoever is wrought in us, or by us, that is well-pleasing to God, is so wrought by virtue of Christ's resurrection; that whatever sin is truly mortified in us, is so mortified by the power of his death; and that whatsoever good is revived or renewed in us, is so revived or renewed by virtue of his rising again from the dead. The same power, that did at first create, the same it is that makes a new creature. The same power, that raised Lazarus, the brother, from his grave of stone, raised Mary Magdalen, the sister, from her grave of sin. By one and the self-same power is the soul first raised from the death of sin; and, afterwards, in due time, the body, from the dust of death.

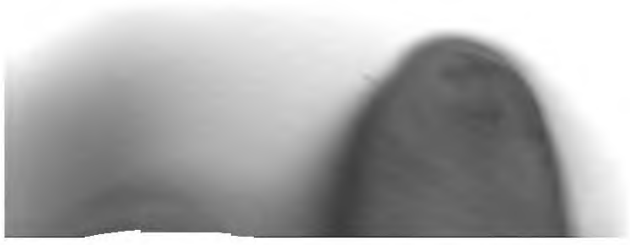
Now this power is inherent in the spirit as

its proper subject, even the eternal Spirit, whereby Christ first offered himself up unto God, and afterwards raised himself from the dead. For, as, in the texture of the natural body, the spirit and the blood, the vein and the artery, always act in conjunction with each other;—so, in Christ, his blood and his spirit are never disunited. In the spirit is the power; in the power, virtually, every good work for which it was ordained. If we obtain the spirit, we cannot miss the power, and the spirit is never separated from the blood, which is consequent upon it.

If, then, this power be in the spirit, and if the blood be the vehicle of the spirit, how may we partake of this blood? It is *offered* in the cup of blessing, which the ministers of Christ bless in his name. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. x. 16.) In the blood of Christ is the spirit; in the spirit resides all spiritual power, that is to say, the power that fits us for the works of the spirit,

and by which we are made partakers of his grace.

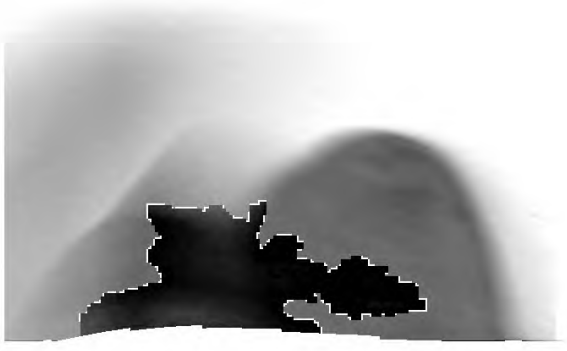
What time, then, can be better chosen for the performance of this duty, than the day in which was first displayed the efficacy of this blood, in making peace, in bringing back Christ from the dead? that Saviour, who made the great testament in our favour, sealing it with his blood, and dying upon it, that it might be established for ever.



SERMON XI.

ON THE ASCENSION.

PREACHED BEFORE KING JAMES I. AT GREENWICH,
JUNE 12, 1614.



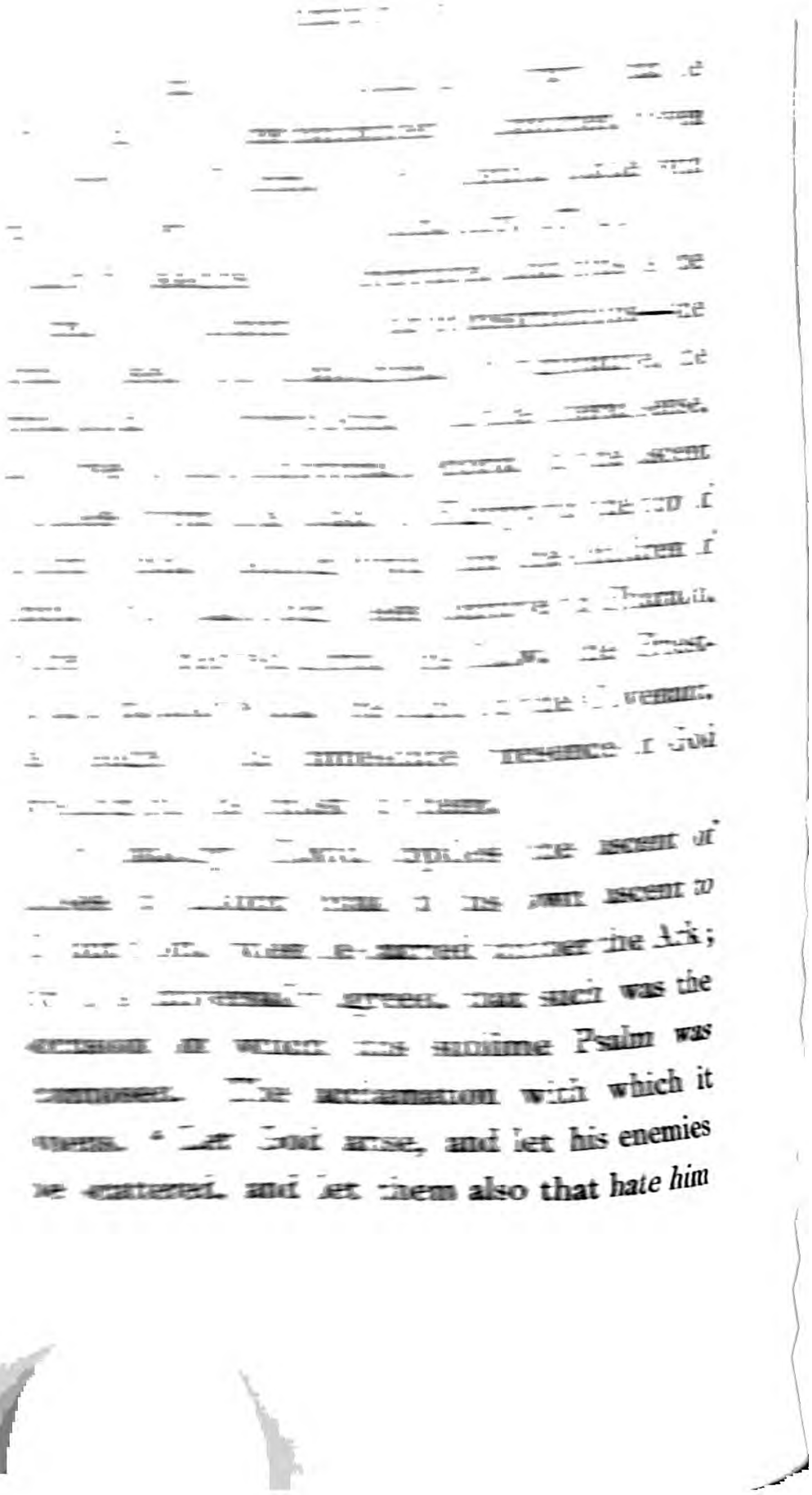
SERMON XI.

ON THE ASCENSION.

PSALM LXVIII. 18.

Thou art gone up on high; thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

THAT Christ is the Person whom the prophet has in view in the first part of this verse, is evident by the application which the Apostle makes of it to our Blessed Saviour in his Epistle to the Ephesians: "When he ascended up on high, he led captivity captive, and received gifts for men." (chap. iv. verse 8.) And that the Holy Ghost is the Person of the Deity, intended by the last clause, is no less evident, from the words of Christ himself, who declared, that it was expedient for his



flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

flee before him," is the same as that used at the removal of the Ark, during the pilgrimage of the Israelites in the wilderness. (Numb. x. 35.) Now this triumphal establishment of the Ark, by David, took place immediately after his conquest of the Jebusites, whom he had taken captive and made tributary there; and when, in honour of the solemnity, he gave gifts, by distributing bread, and flesh, and wine, to all the people. (2 Sam. vi. 19.)

The moral sense is this. Whenever the people of God are carried away captive, and subjected to bondage by their enemies; when sin, or any other power, seems for a time to have usurped God's dominion, and to triumph over him—as the Christian may then with pious ejaculation exclaim, "Let God arise, and let his enemies he scattered;" so, when the Almighty takes their cause in hand, and effects their deliverance, he may then exultingly shout, and say, "God is gone up on high; he is ascended to his throne, or judgment-seat, to give sentence for them." The depression of the Church is, as it were,

Christ's humiliation; and her deliverance, his exaltation.

We come now to the prophetic sense, to "the testimony of Jesus," which is the spirit of all prophecy. The ascent of Christ was to an eminence higher than Mount Sinai, higher, far higher, than Mount Sion: his triumph was the greatest, the most glorious, that ever took place, when the principalities and powers, that had carried, not Israel alone, but all mankind, into captivity, were themselves led captive before his chariot, attended, as it is said in the verse preceding the text, by thousands of angels; and when the gifts and graces of the Holy Ghost were diffused plenteously among men; and God, not by the symbolical presence of an Ark, but by his own spirit, came to dwell among them.

I purpose, in the following discourse, to treat, first, of the Ascension of Christ, that is, of the act itself; secondly, of the manner of it; and, thirdly, of the end it was intended to fulfil; namely, that God, the Holy Ghost, might dwell among men.

And first of the act itself. "Thou art gone up on high." To behold Christ, our great forerunner, ascending like an eagle in the clouds of heaven, is a more glorious spectacle, than to see him, as he long remained on earth, like a worm grovelling in the dust: far more glorious is it, to behold him leading captivity captive, than to see him led captive by it: more glorious still, to behold him receiving gifts for men, than undeserved wrong and bitter sufferings at their hands. Yet St. Paul, commenting on this verse, says, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" (Eph. iv. 9.) This remark seems ill timed, but the Apostle knew, that it was proper and pertinent to the occasion.

To vanquish the victor is twice to overcome: and such was the glory of Christ. Death conquered him; but he afterwards conquered death, and the power of death, and thus obtained a double victory. He, who descended to this low estate by his humility, is now highly exalted. But to what dignity, to

what height is he raised? Set Sion on Sinai, Pelion on Ossa, it is higher still! The Apostle takes the true altitude for us: "He that descended is the same also that ascended far above all heavens." (Eph. iv. 10.) "Set up thyself, O God, above the heavens;" that is, thy proper place: "at the right hand of the majesty on high;" that is, thy proper throne.

"He is gone up on high." We may be sure, then, that the purpose for which he came upon earth is fully accomplished. All is finished. He went not up till the battle was fought, and the victory obtained. Captivity is led captive, and the consummation is complete.

But though the work which he had to perform, here below, be executed in the fullest perfection, something still remains to be done for us, above, in that high place whither he is ascended. We have a cause to be defended against a perfidious and slanderous foe—such an adversary, indeed, did Job find him—and by means of this "Advocate with the Father, Jesus Christ the righteous," (1 John, ii. 1.) the power of Satan will be defeated. Or, do

we stand in need of a high priest to make intercession for us? we have within the Holy of Holies a merciful and faithful High Priest, to make an atonement to God for our transgressions.

Do we fear, that by his high ascent we are removed far out of his sight? "let not our hearts be troubled:" he is ascended to heaven for our "help" (Deut. xxxiii. 26.)—to rescue us from the hands of enemies, who are his captives, and to relieve us from our temporal and spiritual wants. From on high, he can "send a gracious rain upon his inheritance, to refresh it when it is weary;" from on high, he can pour down upon us the gifts and graces of his Holy Spirit. He is ready to supply all our wants; for no good thing will he withhold from those, who lift up their hearts in a true ascension to him.

By his ascent into heaven, he has prepared a way for us to follow him—"a new and living way, which he hath consecrated for us, through the veil of his flesh." (Heb. x. 20.) He is gone thither as our precursor or harbinger,

"to make a way before us," "to prepare a place for us." And as he was taken up into heaven, so shall he come again, in like manner, to be our favourable Judge, to dispense from his tribunal seat the warrant for our ascension with him; that where he is, there we may be also.

Secondly, of the manner of his ascent. The forty-seventh Psalm, which, in the prophetic sense, is strictly applicable to our Lord's Ascension into heaven, expressly declares, that "God is gone up with a shout, or merry noise, the Lord, with the sound of a trumpet." He went up therefore in triumph, as a Roman victor to the Capitol; as David, after his conquest, to Mount Sion. But the ascent of Christ was to no earthly Capitol—it was to the Sion which is above; to "the high and holy place not made with hands." And, as is the manner in triumphal processions after a victory, captives were led bound before his chariot, and gifts were distributed among the multitude. The Romans, upon these occasions, scattered among the people new pieces of

small coin, which they called *missilia.* The Jews had a solemn festival every fiftieth year, termed the Jubilee, when prisoners were released, and new grants were made of estates, which then reverted to their original proprietors. But the manner of this triumph infinitely surpassed that of the heathen conqueror, or of the Israelitish Jubilee, though bearing analogy to both.

"Captivity is led captive" in triumph. A triumph does not take place till after a victory, and a victory does not ensue till after a battle. Again; a battle presupposes hostility,—the existence of some previous quarrel. Christ's ascension is his triumph; his resurrection is his victory; his death, the combat; and the quarrel relates to a captivity, into which the whole human race had fallen, and become subject to bondage.

Let us inquire, more particularly, into the nature of the captivity spoken of in the text. Who are the parties? when were they taken? how were they led? Some consider the parties to be Satan and the power of darkness: others,

Adam and his whole posterity. Both are right: we were captives to them, and taken together with them. But here the resemblance ceases: we are the ransomed, the redeemed, joining in the triumph, and rewarded with gifts; but they are led bound in the chains of a never-ending captivity.

We find this clearly demonstrated in the Epistle to the Colossians. It is there said, that Christ, "having spoiled principalities and powers, made a show of them openly, triumphing over them by his cross." (Col. xi. 15.) These are the enemies with whom he had to contend, and, who, at his death, seemed for a time to obtain the conquest. But, at his resurrection, he arose, and won back the day, and completely carried away the palm of victory. The Apostle, as with a trumpet, sounds the joyful tidings, "Death is swallowed up in victory." (1 Cor. xv. 54.)

But what was the quarrel that induced this hostility? It was for us men, and for our salvation. They, whom he now leads captive, had led us away captive before: he had a

right of property in us, and he came to reclaim his own. We were his by creation—the work of his hands; and by redemption—the price of his blood. His honour was concerned in our recovery: those, who had fraudulently usurped the empire over us, must make full restitution to him.

And how came we captives? In answer to this question, I refer you to the third chapter of Genesis. There we read of what St. Paul styles "a law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin;" (Rom. vii. 23.) and of what St. Peter terms "fleshly lusts, which war against the soul." (1 Pet. ii. 11.) These took Adam by surprise, leading him away captive, and with him, the whole human race. This was the first captivity under the power of Satan. Sin and Error are leaders under him, and thus all mankind are held captive by him at his pleasure. Oh! the thraldom and misery of such a servitude as this! Nothing of which we have ever heard or read can enter into comparison with such a bondage! If any

have felt it, he can understand me, and from the deepest recesses of his heart he will exclaim, "Turn our captivity, O Lord." (Ps. cxxvi. 4.)

And this captivity is turned away by the resurrection of Christ. The Lamb is slain, it is true: he died like a lamb, in all meekness; but that was in respect of his Father, to satisfy his justice, and to pay him the ransom for our freedom, whose prisoners we were. That done, the handwriting of the Law, which was against us, was delivered to him, and he cancelled it. But death, and he that had the power of death, still detained him wrongfully. Then he laid aside the character of the Lamb, and assumed that of the Lion—the Lion of the tribe of Judah. He broke open the gates of death, and cut the gates of brass and the bars of iron in sunder: he trod on the serpent's head and bruised it: he came upon the strong man, and overcame him; took from him all his armour wherein he trusted, and divided his spoil. (St. Luke, xi. 22.)

Of this victory such is the triumph; and it is thus celebrated by the prophet Hosea: "I

will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plague; O grave, I will be thy destruction." (Hosea, xiii. 14.) And by the Apostle, who quotes the same passage, "O death, where is thy sting? O grave, where is thy victory?" Death is led captive, deprived of his sting: the grave is led captive, like one who has been defeated in battle: the strength of sin, that is, the Law, is rent, and fastened like an ensign to his cross, and the bruised head of the serpent is borne in triumph before him, as was the head of Goliah before David, returning from the victory.

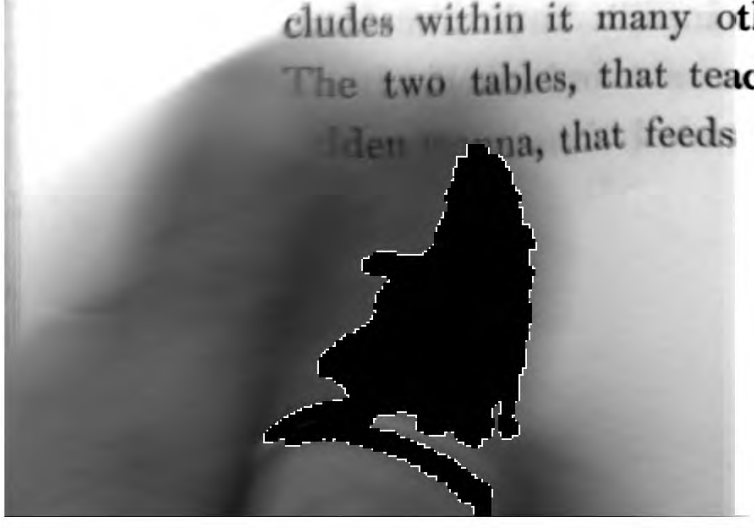
Having considered our Saviour in one point of view, as a triumphant conqueror, leading his enemies captive; let us now consider him in another point of view, as a beneficent conqueror, distributing inestimable gifts.

The expression of the Prophet is, "He *received* gifts for men;" that of the Apostle, "He *gave* gifts unto men." Both are correct. He received gifts, but not for himself. It was the Father who bestowed them on him, that

[illegible] and true is [illegible] assumption [illegible] scripture: "I [illegible] my God [illegible]." Thus whatever [illegible] goodness bestows on [illegible] is received through Christ. He is [illegible] and through [illegible].

[illegible] these [illegible] him as in me. It is the gift [illegible]. If we shew the value [illegible]—as our Blessed Redeemer said to the woman of Samaria—It is God himself [illegible], that he may dwell with us. Man is ascended to heaven in the person of Christ—God is descended upon earth in the person of the Holy Ghost: our flesh is carried up to heaven united with Deity—God's Holy Spirit is come down to earth, dwelling in us as in a temple.

This gift, like the Ark of the covenant, includes within it many other precious gifts. The two tables, that teach the heart; the [illegible]na, that feeds the soul; the cen-



ser, that perfumes all our prayers; the rod, that restores us, withered and dead, to immortal bloom and vigour. All these gifts are feathers of the "Dove that is covered with silver wings, and her feathers with yellow gold." (Psalm, lxviii. 13.)—They are spiritual gifts known by their fruits—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. v. 23.)

St. Paul, commenting on the verse of the text and on the word gifts, says, "He gave some, Apostles, some, Prophets, some, Evangelists; and some, pastors and teachers. All these, then, are likewise gifts of the Holy Ghost. Apostles, Prophets, Evangelists, no longer exist to us now but in their inspired writings. "O, say we, if it had been our happy lot to have lived in their days, how highly should we have esteemed them; what respect, what reverence should we not have paid them!" Alas! we can build sepulchres like the Pharisees; but as our fathers acted, so should we have done. Pastors and teachers, faithful ministers of Christ, still remain to us,

"for the perfecting of the saints, for the work of the ministry." (Eph. iv. 12.) It is by their instrumentality those impressions of grace are wrought in us, which we call fruits of the Spirit, and of which the value is above all earthly estimation. And, if God dwell among us, it is by their doctrines and exhortations we are edified,—that is, built and reared up a meet temple for him.

"He received gifts for men." It was for men, that he ascended up on high; for men, he led captivity captive; for men, he received gifts. And, "behold, ye despisers, and wonder!" it was not for his friends only—for Abraham and David—it was for his enemies also, for the rebellious, that he received gifts! What unspeakable bounty is this!—there is hope even for his enemies!

On this point, listen to the terms of the commission, which he gave to his Apostles, that "repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." (Luke, xxiv. 47.) It was at Jerusalem, all the injuries were

heaped on him, all the indignities offered him, that could possibly be offered by one enemy to another. Yet it was at that very Jerusalem, whose stones were still reeking with his blood, so lately shed, that the proclamation of mercy and of pardon was first to be promulgated.

And no sooner were the gifts imparted, than St. Peter, in obedience to the divine command, published to the assembled multitude the terms of acceptance and grace. "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Yet, notwithstanding this heinous offence, this unparalleled crime, repent, and be baptized in the name of that same Jesus for the remission of sins, and ye shall receive the gifts of the Holy Ghost." (Acts, iii. 22—38.)—Even they, who laid him low, receive the benefits of this

Ascension: they, who bound him, are loosed from their captivity. Let no man, therefore, despair of his part in these gifts, or say, I am excluded from these privileges. Art thou a captive? nay more, art thou an enemy? this Scripture and these gifts are open to thee, if thou wilt receive them.

Thirdly, we have to consider the end which our Blessed Saviour's Ascension was intended to fulfil; namely, that God, that is, the Holy Ghost, might dwell among men.

In this person of the Godhead, here designated by the title of the Lord God, the whole Trinity is included. And dwelt he not, it may be asked, with men before? I answer, not so manifestly as since these gifts were imparted; not with such continuance, not with such abiding efficacy. The fulness of the Gentiles is now come in; all nations are interested in him; the whole earth is encompassed with his fulness. The Apostle says, "He ascended up far above all heavens, that he might fill all things." (Eph. iv. 10.) It was his love for men, that constrained him

thus to dwell with us; and shall we not say with Solomon, at the dedication of his temple, "Arise, O Lord, into thy resting-place, thou, and the Ark of thy strength?" (2 Chron. vi. 41.)

Two things, however, are requisite for the entertainment of this heavenly visitant—a suitable habitation, and a suitable reception. He is a Dove—pure, unspotted, undefiled—he will not dwell with pollution. He is Ointment—he will not be poured into an unclean vessel. In a word, he is God, and his title is Holy. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. iii. 16.)

But be the place ever so commodious, it is the reception and treatment which make the residence approved. "This is my rest for ever: here will I dwell, for I have a delight herein."

"Grieve not," says the Apostle, "the Holy Spirit of God." Who indeed would dwell with continual grief? and what, like discord and disunion, will cause him to forsake us?

Aaron's ointment and the dew of Hermon are both types of the Spirit of peace. In Salem is his tabernacle, and Salem is peace.

To dwell amongst us, he must dwell *in* us —the fruits of the Spirit must be manifest in us, and, of these fruits, the first is love. The Spirit himself is Love; the essential Love of the undivided Trinity.

This Spirit we are to procure, that he may abide with us, and the sacraments are both the signs and means of his indwelling grace. Here we have spiritual food—"the bread of God is he that cometh down from heaven, and giveth life unto the world"—(St. John, v. 33.) "the cup of blessing, which we bless, is it not the communion of the blood of Christ?" (1 Cor. x. 16.) David, when the Ark was brought home, and established, distributed bread and wine, which were figurative of our Lord's institution, and which we always celebrate on the day, when the true Ark came to take up his abode with us for ever.

To conclude.—*If God dwell with us, in the Spirit of grace, here, we shall dwell with him,*

in glory, hereafter. So may he dwell with us, so may we dwell with him, eternally. Then may we no less joyfully exclaim, "This is my rest for ever." To which rest, may he, who is ascended up to heaven, the Great Leader of Captivity, the Great Receiver and Giver of these gifts, vouchsafe to bring us for his mercy sake.

SERMON XII.

ON THE DAY OF PENTECOST.

PREACHED BEFORE KING JAMES I., AT GREENWICH,
ON WHIT-SUNDAY, 1606.

SERMON XII.

ON THE DAY OF PENTECOST.

ACTS, II. 1, 2, 3, 4.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

We are assembled on this day, not merely to discharge our weekly duty of sanctifying the Sabbath, but also to renew and celebrate the yearly memorial of the coming of the Holy Ghost, one of the greatest and most im-

portant of the gifts of God to man. For great as are all the Festivals which we have hitherto commemorated, from the time of our Saviour's Incarnation to that of his Ascension into heaven, without the Feast which we are this day called upon to celebrate in honour of the Holy Ghost they would be incomplete. This is, in fact, the seal or ratification of all the former ones; the earnest, or investiture, of all that Christ hath wrought for us. The great promise of the Old Testament, that he should partake of our human nature, we have already seen accomplished: the great and precious promise of the New, that we should partake of his Divine Nature, is, on this day, fulfilled. The coming of Christ was the fulfilling of the Law; but the coming of the Holy Ghost is the fulfilling of the Gospel.

We will, first, consider briefly, the time of this wonderful event; secondly, the true preparatives for the reception of the Blessed Spirit; and, thirdly, and more at large, the manner in which his Descent was manifested.

I. First. The Day of Pentecost was a great

Feast under the Mosaic Law; and it was highly expedient that the first dedication of Christ's Catholic Church on earth, the first promulgation of the Gospel, the first publication of the Apostles' Commission, should not take place in secret, but in the fullest assembly possible. Accordingly, we read, that "a vast concourse of devout Jews of every nation under heaven, dwellers at Jerusalem," were met together on that day, that the tidings might be carried abroad, even to the most remote corners of the earth. St. Paul remarked to king Agrippa, that he could not be ignorant of this, among other events which he had related to him, because "this thing was not done in a corner."

It is agreed by all interpreters, ancient and modern, that the reason why this Feast was chosen in preference to the rest, was to continue the harmony or analogy that subsisted between the two Testaments, the Old and the New, preserving, by this important link, the union of the typical chain. Thus, at the death of Christ, he was slain, not only in

[illegible] at the very same time, that the Paschal Lamb was sacrificed: on the Feast of the Passover Christ our Passover, was offered up for us.

Now on the fiftieth day from the Feast of the Passover, the Israelites came to Sinai, and on that day, the Feast of Pentecost, they received the Law. This was a day never to be *forgotten*; it was kept as a high Festival, and, *in commemoration* of the signal benefit it *conferred on them*, was styled the Feast of *the Law*.

And on the self-same day that the Law was given in Sinai, reckoning from Christ our Passover fifty days, on that same day did the "New Law," foretold by the Prophet Isaiah, "go forth out of Zion," which is nothing less than the promulgation of the Gospel; the Royal Law, as St. James styles it, because it was given by Christ our King. The other, by Moses, a servant, savoureth of the spirit of bondage, the fear of servants: but this, of the spirit of adoption, the love of children.

A second harmony, or analogy, between the

Jewish Feast of Pentecost, and the Descent of the Holy Ghost at this precise period, is given by one of the ancient Fathers of the Church, St. Chrysostom: that as, under the Law, at this Feast, they first put their sickle to the corn, the harvest, of which the first fruits were offered at Easter, beginning in this month, the Lord of the Harvest, as on this day, caused his Apostles to commence that great Spiritual Harvest, of which the world is the field, and the several furrows of it all the nations under heaven.

To these two harmonies St. Augustine adds a third, taken from the name of Pentecost, which signifies fiftieth. This was the number of the Jubilee, the time of remitting debts, and restoring to men their forfeited estates. How beautifully does this Jubilee of the Old Testament harmonize with the great Jubilee of the Gospel, which is an act of God's most gracious free pardon of the sins of all mankind! And with regard to the restitution to man of his original possessions, how plainly is this declared by the Psalmist in the thirtieth

[illegible] "Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth." Hence it appears, that the Spirit was, indeed, first inserted into man at his creation, but sin destroyed the blessed influence: on this day the same Spirit is again imparted with power fully to restore and renew him, and with him the whole mass of creation.

II. We are now, in the second place, to consider the true preparatives for the reception of the Blessed Spirit, as displayed by the Apostles on the Day of Pentecost. In elucidation of this point we find, that they were *all, with one accord, in one place, patiently waiting* till the fifty days should be accomplished.

First, they were *all with one accord.* Unity of mind or of heart is therefore the first preparative for the reception of this Heavenly Guest. In proof of this assertion, take the natural spirit, which is to give life to the natural body. Can it animate disjointed members, till they are first united and compacted together? And if this argument be insuf-

ficient, take the energetic example of the dry bones, in the thirty-seventh chapter of Ezekiel. These were to be revived. And "first the bones came together, every bone to his bone; then the sinews grew and united them; and the flesh and the skin covered them; and when they were thus knit together, and not before, the spirit from the four winds entered into them to give them life." Thus we see, that not even the natural spirit will enter, but where a way is prepared for it by accord and unity of the body.

And can we then imagine, that the Holy Ghost, the Spirit of all spirits, the Third Person in the Ever-Blessed Trinity, he who is the very essential Unity, Love, and Love-knot of the Father and the Son, even of God with God; and who is sent to be the Union, Love, and Love-knot of the two natures united in Christ, even of God with man; can we imagine, I say, that he, who is essential Unity, will enter, except where unity exists? the Spirit of Unity, except where there is unity of spirit? Assuredly there is not, there cannot

be a more peculiar and appropriate, true and certain disposition to make us for his reception, than that quality in which has the nearest affinity with his nature and essence, namely, *unanimity*. Faith to the Word, and love to the Spirit, are the true preparatives. Nor can there be a greater bar, a more fatal or forcible opposition to his entrance than discordant, disunited minds, and such as are in the gall of bitterness. They can neither give nor receive the Holy Ghost. "Their heart is divided," as saith the Prophet Hosea, "their accord is gone."

And do we marvel, that the Spirit is so dull, so dead within us, when the first point is wanting to make us meet for his reception? Alas! the Day of Pentecost arrives, and we are not all of one accord! High be his reward in heaven, and happy his remembrance on earth, who shall be the means of restoring this harmony to the Church!

Secondly, they were *all in one place*. *Uniformity*, therefore, is no less requisite than unanimity. The Unity of the Spirit, which is

the inward feeling, must be kept in the bond of peace, which is its external sign. We find, that, even in the Apostles' time, there were some who forsook the congregation, and withdrew themselves to their own perdition. (Heb. x. 39.) The will of God is, that as we are built upon one foundation, so should we abide under one roof. "He is the God who maketh men to be of one mind in a house." Therefore it is expressly recorded of this assembly, that, when they prayed, they prayed all together; when they heard, they heard all together; when they brake bread, they did it all together. Division of places will not long subsist without division of minds. Here then we must take our stand: this must be our ground. The same Spirit that loves unanimity, delights no less in uniformity—unity even in regard to circumstance, and time, and place. Thus was the Church begun: thus must it be continued.

Thirdly, they were all *waiting patiently* till the fifty days should be accomplished. How different, alas, is our disposition! how

hasty are we of spirit! how impatient of delay! So it was at first with the Apostles themselves, as we read in the preceding chapter, where we find, that they asked of our Saviour, "Lord, wilt thou, at this time, restore the kingdom to Israel?" But when our Lord rebuked their impatience with this reply: "It is not for you to know the times and the seasons, which the Father hath put in his own power;" and added this promise, "But ye shall receive power, after that the Holy Ghost is come upon you;" how patiently did they await the fulfilment of his promise! Long time, no doubt, hath the Spirit waited for us, and for our conversion: but if we wait for him, he will come, certainly, and when he cometh, he will never forsake us, but continue with us for ever. I cannot better close this part of the subject, than with the words of the Prophet Habakkuk: "Though it tarry, wait for it; because it will surely come, it will not tarry."

III. We are now, in the third and last place, to consider the manner in which the Descent of the Holy Ghost was manifested.

The Holy Ghost is an invisible Spirit, and is in general to be perceived only by the effects he produces. "He goeth by me," says Job, "and I see him not; he passeth on also, and I perceive him not." But, in this instance, he came in sensible types to the ear, and to the eye. He was *heard*, in the sound as of a rushing mighty wind. He was *seen*, in the cloven tongues like as of fire, "which sat on the heads of the Apostles." Doubtless it was expedient, that his Descent should be solemn, august, sensible; that no less honour might be rendered to the Law of Sion than to the Law of Sinai, which was public, and full of glory and majesty: that having once before, and once only, descended in a visible shape, a dove, upon Christ *the Head*, at his solemn inauguration, he should descend also, in a visible shape, upon the Church, *the Body*, that she, his Bride, might receive from heaven, no less than himself, like solemn attestation. And it was, moreover, expedient, that to all succeeding ages it might be testified, that there was a day, when, even apparently to

sense, mankind was visited from on high by the Spirit of God himself.

First, then, the Holy Ghost came to the *ear* in the sound as of a rushing mighty wind. How appropriate was this symbol! Of all created things the wind is the least bodily, and approaches the nearest to the nature of a spirit. Its properties are like those of the Spirit, sudden and violent. How often does it arise in the midst of a calm, powerful in its operation, but giving no warning of its approach! It is the same with the Spirit, which "cometh not," as our Saviour says, "with observation," nor can it be confined within set bounds, or limited by any given rules. Often is it found of them who seek it not, and who therefore little prize and still less deserve it. "His word runneth very swiftly," and "his Spirit cometh with the wings of the wind," says the Psalmist. It cometh suddenly, that it may arouse and affect us; that we may learn, not to despise present motions of grace, though suddenly and unaccountably rising within us; but that we may take the wind

while it bloweth, and the water while the angel moveth it, as not knowing whether the wind will ever rise again, or the water be stirred any more.

It is a common observation, that the wind, which is nothing but air, the least tangible, the least corporeal, and, as it appears to us, the least powerful of all created things, yet increases to such a degree of violence, as to root up the strongest trees, to level with the dust the stateliest edifices, to dash in pieces and hurl whole navies to the fathomless deep, rend mountains asunder, and shiver the hardest rocks: these are effects which we have all seen, and cannot therefore deny.

And, surely, no less observable and admirable, nay, even still more so, have been, and continue to be, the operations of the Spirit. How did it in a few, poor, weak, simple, unlettered instruments, become so full and forcible, as to cast down strong holds, bring into captivity many an exalting thought, and make a conquest of the whole world, even at the time, when the whole world was in array

against it: so that it has been the wonder of mankind, how so mean a beginning should attain to such a height, that wisdom, and learning, and might, and majesty, have all bowed down to its influence!

We have hitherto spoken only of the effects that are incidental to our common element; but the effects we have now to mention show, wherein this wind differed from every other, inasmuch as it came from heaven, and filled only one place.

It is the nature of the wind, to move in a lateral direction from one coast or climate to another; whereas, to come directly down, not merely from the upper region of the air, but from heaven itself, is supernatural, and proves, that this is indeed a wind out of God's own treasury, which points plainly to him, who is ascended into heaven, and thence sends it down to us, that it may fill us with the breath of life. To distinguish its motions from all others is no difficult task. We are commanded to try the spirits, whether they be of God: and if, on this trial, we find, that our

affections spring from above, that we are actuated by a love of heaven, of religion, of the sanctuary, we may rest assured, that it is the Holy Ghost who inspires us. It is he who makes us heavenly-minded, who teaches us to place our affections on heavenly things, and to frame the rules of our conversation in conformity to the will of God.

It is also the nature of the common wind to occupy all places within its circuit; but this filled only *one* place, for it blew not upon any of the neighbouring houses, or of the adjacent places, but only filled the room wherein the disciples were sitting!

And, surely, it is a peculiar property of the Spirit to "blow where it listeth." The place which it filleth is the Church: it is in Sion, where brotherly love, and concord, and unity exist, that "the Lord commandeth his blessing, even life for evermore."

Secondly, the Holy Ghost came to the *eye* in the visible symbol of *tongues*. It was not enough, that the Apostles received in this especial manner the inspiration of the Spirit;

it was necessary they should have the power of imparting the benefit to others. For this purpose, by the gift of tongues "grace was poured into their lips," and, with more than mortal eloquence, they diffused around them the knowledge of life. This union of the wind and the tongues was intended to show the union, that subsists between the Spirit and the Word in heaven: that as breath is given to us to serve the tongue, so is the Spirit given to set forth the Word, and the Holy Ghost to spread abroad the knowledge of Christ.

The tongue is the best or worst member that we have, according as it is employed: it is the best gift of God, if devoted to his praise; and the worst instrument of Satan, if it be set on fire of hell. It can have no greater honour, than to be made the organ of the Holy Ghost, to set forth and sound abroad the knowledge of Christ, to the glory of God the Father: it can have no greater disgrace, than to subserve the cause of Satan, who was a liar from the beginning.

The tongues, which appeared on the Day

of Pentecost, were *cloven*, to the end, that the knowledge of the Gospel might be diffused over many nations, even every nation under heaven. There were assembled men of divers countries, "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians." They were to speak to every one in his own language, and, for this purpose, they were miraculously endowed with the power of speaking in tongues hitherto unknown to them, the Spirit giving them utterance. There was to be a calling of the Gentiles, and the tongues of the Gentiles were given them, wherewith they might be called. They were debtors, not only to the Jews, but to the Greeks; not only to the Greeks, but to the Barbarians: it was, therefore, requisite and indispensable, that they should have the tongues, not only of the Jews, but of the Greeks and Barbarians also, to acquit them-

selves of the debt, and to fulfil the injunction laid upon them, "Go ye into all the world, and preach the Gospel unto every creature."

This division of tongues for the propagation of the Gospel was a special favour from God, and is considered, by ancient writers, as a direct reversal of the curse of Babel. In the beginning, all men spake the same language; now, one man speaks the languages of all. That which was there lost, is here recovered, and, for the building up of Sion in every nation, they are enabled so to speak, as that every nation may understand. But let it be observed, and be it ever remembered, that although they spake with many tongues, yet they all spake the same *thing:* "with one mouth and with one mind they glorified God, even the Father of our Lord Jesus Christ," and "lifted up their voice to God with one accord."

These cloven tongues bore the similitude of fire. They were not of the nature of our common elementary fire, for it is added, that they sat upon each of them, which they could

not have done, without injurious effects, had they not been supernatural. They were of fire from heaven; of the same nature as that which appeared unto Moses, when "the bush burned with fire, and was not consumed."

Here, again, we have to remark on the propriety of the symbol. For, as, in the natural body, the immediate instrument of the soul is heat, whereby all the members are animated and their functions performed; so, in the mystical body, there exists a vigour like that of heat, which we are compelled to cherish, in order to be "fervent in the spirit," and which gives efficacy to all the spiritual operations.

To express this quality, it appeared in the likeness of the element of fire, to show, that there should be an efficacy or vigour in the doctrine of the Apostles resembling it: that the force of fire should be manifest in their words, both in the *splendour*, which is the *light of knowledge*, to clear the mist of darkened understandings, and in the *fervour*, which

is the *force of spiritual efficacy*, to quicken the dulness of cold and dead affections.

And, indeed, the world was at that time so overwhelmed with ignorance, so overrun with the gross errors of paganism, that their lips, like Isaiah's, required to be touched with a coal from the altar. Tongues of flesh and words of air were insufficient. They required a superhuman power, even to speak, as it were, words of fire, to dispel the darkness of heathenism, and refine the dross of idolatry. With such a tongue did our Saviour himself speak, when the two disciples said one to the other: "Did not our hearts burn within us, while he spake unto us by the way?" And with such a tongue did St. Peter speak, when the whole assembly were pricked in their hearts, and exclaimed, "Men and brethren, what shall we do?"

The tongues *sat* upon each of them. And this abiding is emblematical of their last quality, namely, *continuance* or *constancy*. God, himself, gave to St. John the Baptist a sign,

whereby he should know his Beloved Son. "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he." Our Saviour also says, that when he ascended on high he gave gifts unto men, that the Lord God might *dwell* among them; and the Person of the Deity, whom he there designates, is the Holy Ghost, one of whose chief attributes is constancy. His stay is not like that of the butterfly, which flits from flower to flower, and then returns no more; but is abiding, steady, stedfast. His fire resembles not that of the meteor, which shines for a moment, and is then lost for ever; but is permanent, like the fire on the altar, which was never extinguished. His vigour is not that of the lightning's blaze, which startles for the present, and is soon forgotten, but indelible as "the inscription graven with an iron pen and lead in the rock for ever." (Job, xix. 24.)

In conclusion, let us offer up our unfeigned praises and thanksgivings to him, who is

ascended on high, for the signal blessings, which, as on this day, he vouchsafed to confer upon his Church: blessings, of which the happy effects are felt and will be to the end of time; blessings, which are diffused as far as Christendom is wide, and are promised to extend even over the whole earth; and which, if we dispose our hearts aright, and labour earnestly to attain, will not fail to visit us,—even the ineffable graces of the Spirit. No second *visible* coming of the Holy Ghost is, however, now to be expected; but his operations will not therefore be the less certain, or the less effectual. We read, in the book of the Acts of the Apostles, that he came upon the faithful people at three several times, and at three several places, Jerusalem, Cesarea, and Ephesus; yet nothing was heard, nothing was seen; the effects only were perceptible, from the impression that remained. In the fourth chapter, it is related, that, "as they *prayed*, the Spirit came upon them;" in the tenth, "While *Peter yet spake*, the Spirit fell upon them;" again, in

the nineteenth, " As they *received the sacrament,* the Spirit fell upon them." I am aware, that, in the last instance, the sacrament of Baptism was that by which the Holy Ghost was imparted; but the Sacrament of the Lord's Supper is of equal power, and both are included in one verse by St. Paul, in his first Epistle to the Corinthians. " For by one Spirit are we all baptized into one body, and have been all made to drink into one Spirit." These, then, are the means. And whether it be by one or all, whether inwardly, by unity and patiently awaiting his leisure, or outwardly, by frequenting those holy ordinances and offices, which he has appointed, it is not for us to limit or direct in what way he shall come unto us, and visit us, but to offer up our perfect obedience, by making use of all these his prescribed means. Then will he not fail to come unto us as the Spirit of Truth, enlightening our minds with some heavenly knowledge; or as the Spirit of Holiness, reviving in our hearts some virtue or grace; or as the Comforter, ministering to

our souls some contentment or joy in the Holy Ghost. And in the use of these may the Blessed Spirit so dispose us, and sanctify and bless us, that, not only by outward celebration but inward participation, we may feel and know, that we have worthily kept to him this day the Feast of his Coming.

SERMON XIII.

ON THE SENDING OF THE HOLY GHOST.

A SERMON PREACHED BEFORE KING JAMES I. AT WHITEHALL, ON WHITSUNDAY, 1613.

SERMON XIII.

ON SENDING OF THE HOLY GHOST.

EPHESIANS, IV. 30.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

THIS counsel, or precept, is surely a very reasonable request, and one which may easily be complied with. If the Apostle had asked us to do some great thing, should we not have done it? how much rather, then, when he enjoins on us no arduous undertaking, no difficult task, but merely requires us not to grieve the Holy Spirit of God, by whom we are sealed unto the day of redemption. This seems to be a negative more than a positive service; but we shall find, nevertheless, that

duties of the utmost importance are involved in it.

The Holy Ghost is the Spirit of the Great and High God: for the sake therefore of his dignity, it is our duty not to grieve him. Again, it is by his means we have our signature against the great day of redemption; for the sake, therefore, of the benefit conferred on us, it is our duty rather to yield him cause of joy or content, than of sorrow or vexation. This is, as I may term it, his first sealing day —the day on which he first set his seal upon the fathers of our faith, the blessed Apostles.

The Person of the Party for whom this request is preferred is set forth with very great energy in the original, insomuch, that our language is not capable of expressing it with sufficient force. Every word has an article prefixed to it, in order to give it greater emphasis—*the* Spirit, *the* Holy, *the* God; that is to say, the only, living, and true God.

There are two descriptions of persons, whom, from motives of mere worldly policy, it would be unwise in us to grieve—the great,

and the good. The great may render us a dis-service on account of their power: we are therefore actuated by a motive of fear not to grieve them. The good may withhold their bounty: in this case, we are actuated by hope to give them no cause of displeasure. Where both these qualities of greatness and of goodness meet; where power is exerted for our advantage, and bounty displayed in our favour; a still stronger motive than even fear or hope is excited; and love, self-love, the most powerful of all our affections, becomes our ruling principle. Sins of great magnitude might likewise be forborne, as being grievances against our own spirit, which every one must feel whose conscience is not seared; and if the Apostle had said, eschew them, for they yield self-upbraiding; or, as Abigail well expresses it, "grief and offence of heart;" (1 Sam. xxv. 31.) or, as Solomon, "a wounded spirit;" (Prov. x. 14.) or, as Isaiah, "compunction, or the sting of conscience;" (Is. xxix. 10.) or, as our Saviour himself, "a

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have its inherence in some substance. If that substance be visible, we call it a body; if invisible, a spirit.

Here let us trace the analogy. Upon this memorable day, men, who had scarcely a competent knowledge of their own language, were suddenly endued with the capacity of speaking to every nation under heaven in their own tongue. This extraordinary event could not take place without the agency of some power; and that power, we are sure, must have for its subject some substance. Now, there was here no visible or bodily substance; it must therefore be a spirit. But no created spirit could effect this: it must therefore be, and could only be, the Spirit of God.

The credibility of this narrative rests upon the authority of St. Luke, to whom we are indebted for the book of the Acts of the Apostles. But it received confirmation afterwards, in the most remarkable manner, as we find in various histories. The temples of idols were thrown down all over the world, and the world itself was turned aside from Paganism, and the

worship of heathen gods, to the truth of the Christian religion; and that, in spite of the Spirit of the world, who directed all his forces against Christianity, but in vain. Thus we find, that this work and this power could proceed only from the Spirit of God; and we acknowledge his greatness by the magnitude of his effects.

But another title is added: he is not only the Spirit, but the ***Holy*** Spirit. Why is this epithet chosen? There are other styles, in the eye of flesh, more indicative of magnificence than this of holiness: as the spirit of principality, or of courage, or of power. These all proceed from him:—he is the fountain of all. Yet his title is not the High and Mighty, the Great and Glorious, but, only, the Holy Spirit. Nor do the seraphim and powers of heaven cry, Great, or Lofty, or Powerful, but Holy, Holy, Holy, Lord God Almighty, three several times, making choice, no doubt, of this his sovereign attribute, by which to laud and magnify his glorious name. Hence, we learn, that holiness is the attribute which God

esteems, and which, therefore, we ought to esteem most highly. And by virtue of it, places, and times, and persons, all things sacred, ought to be held by us in due reverence. Could the Spirit of God have assumed a higher title, by that, unquestionably, would he have been designated. But Holy, Holy, Holy, precedes even the title of Lord God of Hosts, as chief, and as supreme.

And he is not only great, he is good also. To us he is the Author of innumerable benefits. No Person of the Trinity has so many denominations, to show the manifold diversity of the gifts which he bestows. His agitation, or motion upon the face of the waters, is the source of the vegetable power in the world: (Gen. i. 2.) his Spirit, or soul of life, is the cause of life in the animal creation: (Gen. i. 20.) his heavenly Spirit of a double life is breathed into mankind. (Gen. ii. 7.) To Bezaleel, the Spirit of God imparted excellence of art and workmanship: (Exod. xxxi. 3.) into the seventy elders he infused excellence of wisdom in governing: (Num. xi. 25.) on

Balaam he bestowed the word of prophecy, the power of foretelling contingent events: (Num. xxiv. 14.) on the Apostles, as on this day, he conferred the gift of tongues, the power of speaking all languages. (Acts, ii. 5—8.) But, above all, from the Holy Spirit proceeds the gift of gifts, the gift of grace, which he bestows on all his servants and his saints, and by which they are made to him servants and saints. We waive all the former gifts and adhere only to this; this, the unspeakable gift, which includes in it so many others. *Reproving* grace, when we go astray: "He will reprove the world of sin, and of righteousness, and of judgment." (St. John, xvi. 18.) *Restraining* grace, "not suffering us to go into Asia or Bithynia," when no good is to be effected there: (Acts, xvi. 6, 7.) *conducting* grace, to "guide us into all truth:" (John, xvi. 13.) *instructing* grace, "teaching all things, and bringing to remembrance what has been forgotten," and thus dissipating, as it were, the mists of error and forgetfulness: (John, xiv. 26.) *quickening* grace, when our

affections grow dull and are becalmed: (2 Cor. iii. 6.) *inspiring* grace, when "we know not how or for what to pray:" (Rom. viii. 26.) *diffusing* grace, "shedding the love of God abroad in our hearts:" (Rom. v. 5.) and, lastly, *assuring* grace, sealing our promise of the life to come.

Now, in this last benefit, another is interwoven, for two are mentioned in the text, namely, redeeming and sealing. Redeeming grace belongs properly to Christ: the office of redemption and the day of redemption are his.

Redemption is a re-purchase—the obtaining possession again of that which had been lost or alienated. It is of two sorts, real and personal: the first is a redemption of our estates; the second of ourselves, our souls and bodies. This, in the text, seems to be a personal redemption, for no mention is made in it of possessions. It has been said, "skin for skin, yea, all that a man hath will he give for his life." (Job, ii. 4.) But the redemption of Christ is a total, an entire redemption, both of persons and estates.

Captivity is one cause of the necessity of redemption; and here a ransom is required: in the other case, there must be a new purchase. We were lost in both: our persons were taken captive, our estates were forfeited. In the seventh chapter of the Epistle to the Romans, mention is made of a law in our members leading us into captivity to the law of sin: that is, when we are carried away by a strong temptation, or over-reached by the crafty devices of the enemy of souls. And in the same chapter we read of being "sold under sin," when, for some consideration which we falsely deem valuable, we dispose of our estates by our own voluntary act.

Christ redeems us in both cases. He gave himself a ransom for all, and purchased an inheritance for us with his blood. His death, like the death of the high-priest, released us from captivity: (Num. xxxv. 28.) his blood, like the blood of the covenant, restored to us our original possessions.

There is a day in which this redemption is signalized: the day of our Blessed Saviour's

passion is the day of payment, but that is past. How then can we be sealed against that day? In answer to this question, we must remark, that in human affairs more than one act is necessary to a complete redemption. There is a day of payment, and a day of putting in possession; and, not unfrequently, a considerable interval elapses between the two. When a merciful king signifies his intention to pardon a wretched criminal, condemned to death, the prisoner is not immediately liberated; he must wait till the sign manual is set to his pardon, before the door of his prison is opened. And so it is with us. The ransom was paid, the sentence reversed, on the day of our Saviour's passion; but the reinstating us in our possessions, the setting us perfectly free, is reserved to a future period. Christ himself tells us of another day, the day of his second appearing; and when that comes, he bids us look up, and lift up our heads, for the day of our redemption draweth nigh—that is a full, perfect, plenary redemption indeed. And till it arrive, " notwithstanding we have the first

fruits of the Spirit, we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body:" (Rom. viii. 23.) our chains are not yet taken off; the door of our prison is still shut.

Now, it is in this interval that we are sealed. Against that second day of full redemption, it behoves us to be well prepared, and to be provided with this mark of separation. There is no redemption without it. In vain shall we say, that we belong to Christ, unless we can exhibit some external evidence of it—the mark of God in our foreheads.

Of this, we have a type in the Old Testament. It is related by Ezekiel, that six men came forth with weapons of slaughter in their hands, to slay and to destroy throughout the city. They were preceded by one, who set a mark upon the foreheads of those, who had wept and bewailed the abominations committed therein; and the destroyers were ordered to spare all those on whom the mark of the seal was set (ch. ix. 4.) Again, in the New Testament the same type is exhibited to

St. John in a vision. "I saw four angels on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the East, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Rev. vii. 1, 2, 3.)

In the Passover, both acts are represented and included: the Lamb slain is redemption; the door posts, stricken with hyssop dipped in blood, are the signature. And these are answerable to two of the great festivals of our Church—redemption by the Son of God on the day of the resurrection, and the completion of the act by the signature of the Holy Ghost on this day.

And, further, in regard to those who bear the impression of the signet, the sentence is not merely, "Save them, destroy them not;

but, let them enter into my rest, my glory, my joy. I not only ransomed their persons, I redeemed also their estates, purchasing an estate of bliss for them, and in their names." This estate was prepared for them by the Father; it is redeemed by the Son, and the conveyance of it is now sealed by the Holy Ghost.

This seal, which is the completion of the whole work, and without which nothing is authentic, is in the dispensation, and at the disposal, of the Holy Ghost. For all that Christ has wrought for us is established and confirmed only by means of this seal. A Christian may possess, and so may a heathen, good moral virtues; but alone, they will be unavailing in the great day of redemption. We are not sufficient, of ourselves, to think any thing as of ourselves; it is the Spirit of God breathing on us, and stamping us with the impression of his Divine Image, that will be effectual to our salvation. It is God the Father who hath made us, and not we ourselves: it is God the Son who hath redeemed

us, and not we ourselves: it is God the Holy Ghost who sealeth us, and not we ourselves; that the whole glory may redound to the Blessed Trinity, and that he who glorieth may glory in the Lord.

From the preceding arguments, the duty of not grieving the Holy Ghost is unequivocally deduced. We have seen, that it would be unwise and ungracious to grieve the great and the good, among our fellow men. But for the sin of grieving the Holy Ghost, no words can be found sufficiently forcible. "Is it a small thing," says the Prophet, "for you to weary men, but will ye weary my God also?" (Isaiah, vii. 13.) Injuries and crimes against men, and even against the Son of Man, may and will be pardoned; but sins against the Holy Ghost will never be forgiven, either in this world, or in the world to come. (Mat. xii. 32.)

God forbid, however, that it should be in the power of flesh and blood to work any grief in the Deity! God forbid, that we should for a moment admit such a notion into our minds, as that the "High and Lofty One who in-

habiteth eternity, whose name is Holy," should be liable to the passions and perturbations, that agitate and afflict the human breast! And, yet, not only the passion of grief, but several others, such as anger, repentance, jealousy, are ascribed to God in Scripture. But though they are so ascribed in various passages of the Sacred Writings, they are as positively contradicted in others. In one place it is said, "the Lord repented that he had made Saul king;" (1 Sam. xvi. 11 and 35.) and, in the same chapter, it is expressly asserted, that "the Strength of Israel is not a man that he should lie or repent." (verse 29.) In the sixth chapter of Genesis, we read, "the Lord repented, that he had made man upon the earth, and it grieved him at his heart;" and in the sixteenth Psalm it is said, that "with God is the fulness of joy for ever," which entirely excludes the idea of grief.

How then are we to reconcile these seeming contradictions? The inquiry is well deserving our attention, and thus I answer it.

When human feelings, affections, or passions,

are ascribed to the Deity, it is for no other end, than to suit the infirmity of our nature, to address us in our own language, and in our own terms. Men act not in any thing so seriously, as when their passions are engaged; or in any thing so cordially, as when their affections are called forth. By consequence, such is the dulness of our capacity, that we never sufficiently comprehend how God will execute this or that particular purpose, unless he be represented to us as possessing the same feelings and passions, which would be excited in ourselves, under similar circumstances. For instance, we punish not effectually unless we are angry. When, therefore, God has to punish, he is represented to us as being under the influence of anger, to denote, that he will proceed in the same manner, as if he really were so. Love, we think, cannot subsist without jealousy. When, therefore, God would show how tenacious he is of the entireness of our love and devotion towards him, he is said to be a jealous God. We change not the course we have once determined to pursue,

but when we repent. When, therefore, God appears to alter the course of his proceedings, though his purpose has always been determinate, he is said to repent. We withdraw not ourselves from those, with whom we have formerly associated, but upon the occasion of some injury or grievance. When, therefore, the Spirit of God withdraws himself for a season, and forsakes us, he is said to be grieved, because no other mode of speech would be conformable to our ideas, or make a suitable impression on our minds. Again, when the existence of passions and affections is denied to the Deity, this is done to show us the immutability and steadfastness of the divine nature, which is in no way obnoxious to human imperfections.

Having explained the meaning of the phrase —grieving the Holy Spirit of God—I proceed now to the application of it. First, when we find human passions ascribed to the Supreme Being, our rule ought always to be, to reflect the same passion back upon ourselves, which is imputed to him; to be jealous of ourselves;

to be angry or grieved with ourselves for that, which is said to anger or to grieve the Omnipotent. And, however lightly we esteem the commission of sin, yet, if it be such as to grieve the Spirit of God, we ought to hold it in the utmost detestation and abhorrence. It is we alone, who are interested in this matter: to us, it is a concern of life or death. The Holy Spirit is in no way affected; his happiness cannot be increased or diminished; he can gain or lose nothing by our good or evil conduct: while, to us, it may be the means, not only of our coming short of redemption, but of being cast into endless misery.

Secondly, this phrase teaches us, that as, when we have given cause of displeasure to one whom we ought highly to reverence and esteem, and greatly to love, we rest not satisfied till we have endeavoured by every means in our power to regain his favour, by evincing the deepest contrition and sorrow for having been the occasion of grief to him; by sincerely promising amendment, and truly practising it: so are we to act in regard to the

Holy Spirit of God: we are not to suspend our grief, till we are reinstated in his favour, and are again renewed by his grace.

And here it may be well to inquire what are the grievances by which the Holy Spirit is said to be afflicted, that we may avoid them, and thus fulfil the Apostle's injunction. In the verse preceding the text, we are exhorted not to suffer any corrupt communication to proceed out of our mouth; and in that which follows it, we are enjoined to let all bitterness and wrath, clamour and evil-speaking, be put away from us, with all malice. The text forms, as it were, a centre between these two verses, and shows us, that, among other things, we are to set a seal upon our mouth, to keep the door of our lips; that no profane or indecent language, no reviling or railing accusations, no oaths or imprecations, may pollute our conversation. The Spirit came, as on this day, in the form of tongues, to signify that he would have the impression of his seal set upon these unruly members, and that his heavenly fire might be breathed forth in that which is

good, to the use of edifying, that it may minister grace to the hearers. St. James says, "If a man seem to be religious and bridleth not his tongue, that man's religion is vain."

There is also a grievance against the Holy Spirit of God, when we reject his seal, and when any mark of holiness is considered rather as a disgrace than a benefit. "Cause the Holy One of Israel to cease from before us," (Isaiah, xxx. 11.) is too often the lamentable cry. Let us wear the signature of the world or of the flesh, of pride or of lust, a little longer—wait till the hour of death, and then will we consent to be sealed. But this is an indignity that cannot be brooked: the Spirit will not thus be trifled with or evaded; and if we refuse him, when he is ready to affix on us his divine impression, the opportunity will be lost to us, perhaps, for ever.

But, let it be granted, that we are willing and desirous to receive the mark of his signature—have we not then a duty to perform, by being in a fit state for its reception? Shall he find us so hardened by malice and revenge,

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that the figure of his seal cannot be engraven upon our flinty hearts? or, so dissolved, as it were, in the lusts of the flesh, that water might as easily receive and retain an impression? Surely, in either of these cases, he will turn away his face from us, and leave us in the same fearful condition as that in which he found us.

And, now, let us suppose, that he is willing to bestow, and that we are, in every way, fitted for the reception of his heavenly influence. Shall we stop here? are our duties all performed? By no means. The signature must be carefully preserved—it must be secured and watched as our richest, our choicest treasure: we must beware, that no evil spirit deface or countersign it—the mark of the beast must not be set upon the image and superscription of God.

To conclude. The outward and visible seal of the Holy Spirit is set upon us in the sacraments; but with this difference, that the seal of Baptism can be affixed but once, while that of the Lord's Supper may be reiterated. In

the first, grace is imparted to us, by renewing in us the Spirit of God, in which we were created: in the last, grace infuses into our minds the assurance of faith and hope, and into our hearts the renewal of charity, the ostensible part of the seal, by which all men may know, that we are Christ's disciples. We must be careful that we "receive not this grace in vain;" (2 Cor. vi. 1.) that we "fail not of it;" (Heb. xii. 15.) that we "neglect it not;" (1 Tim. iv. 15.) that we "quench it not;" (1 Thes. v. 19.) that we "fall not from it;" (Gal. v. 4.) but that we "stand fast and continue in it;" (Rom. v. 2.) be "careful to stir it up;" (2 Tim. i. 6.) yea, to "grow and increase in it more and more," (2 Pet. iii. 18.) even to the perfect consummation of it, which is glory everlasting.

SERMON XIV.

ON THE COMING OF THE HOLY GHOST.

PREACHED BEFORE KING JAMES I. AT GREENWICH,
ON WHIT-SUNDAY, 1613.

SERMON XIV.

ON THE COMING OF THE HOLY GHOST.

ACTS, II. 16—21.

This is that which was spoken by the prophet Joel:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy:

And I will show wonders in heaven above, and signs in the earth beneath—blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, and the

moon into blood, before that great and terrible day of the Lord shall come:

And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.

THESE words formed the text of the first Whit-Sunday sermon that was ever preached. It was delivered by St. Peter, immediately after the miraculous gift of tongues had been bestowed on himself in common with the rest of the Apostles. This extraordinary circumstance, being noised abroad, attracted a vast multitude to the place where they were assembled, and gave occasion to some scoffers among them, to turn the great mystery of the day into a mere mockery, asserting, that it was the effect of new wine, and not of a miracle. Having to make an apology for himself and the rest of the disciples, St. Peter first prays audience, and then soberly and dispassionately assures them, that they have formed an erroneous opinion of the case, since it was yet too early in the day to attach to

him or his fellows a suspicion of drunkenness. "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words. For these are not drunken, as ye suppose, seeing it is yet but the third hour of the day." He goes on to state, that this miraculous manifestation of the Spirit had long ago been foretold by the prophet Joel; and quotes, in proof of his assertion, the passage which I have this day selected for my text. In discoursing on it, I shall treat, first, of the effusion of the Spirit—the act itself, and the parties by and on whom it was poured out; and, secondly, of the end, which it was intended to fulfil,—namely, the salvation of mankind.

The Spirit is, of himself, the Author of life, and he is here introduced as the Author of prophecy. Both are expressed in the Nicene creed, where he is declared to be "the Lord and Giver of life, who spake by the prophets."

Of his personality, we have in the text a clear proof. Prophecy can proceed only from

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with this quality of the Spirit. Moses, him-
self a great prophet, compared prophecy to

a rational nature: it follows, then, that the Spirit being of a rational nature, and proceeding from him who says, "I will pour out of my Spirit," must be a person, and proceeding, as the thing poured out proceeds from him who pours it. He must be also God. No person, angel, or spirit, can be poured out, can be thus made participate. Thus the Personality, the Procession, the Deity, of the Holy Ghost, are all comprehended in these words.

Remark, further, that the expression is not, "I will pour out my Spirit," but "*of* my Spirit." There would not be in all flesh, in the whole human nature, a capacity to receive the entire Spirit, and the Spirit itself is indivisible. We must understand, then, in the words "*of* my Spirit," the gifts and graces of the Spirit,—rays of his effulgence, streams of his effusion. "*Of the Spirit*" is likewise used to denote the difference between Christ and man. The text "The Spirit of the Lord is upon me," (Luke, iv. 18.) is applied by our Blessed Saviour to himself, for "in *him*

dwelt all the fulness of the Godhead bodily;" (Col. ii. 9.) but we can only receive *of* the Spirit, his effects and operations, not the Spirit himself.

In the text, the quality of the Spirit is compared to a liquid, that can be poured out. Pouring is applicable to water: the Spirit, on this day, came in fire, and the word *kindled* would therefore seem more appropriate. But St. Peter admirably adapts his answer to the calumny that had been uttered, and refutes the objection in the very same terms in which it had been raised. And with great fitness does he so express himself; for Christ, in the promise which he had so lately given to his disciples, had said: "Ye shall be *baptized* with the Holy Ghost not many days hence." (Acts, i. 5.) And some time before, he had used the terms *water* and *living water*, which St. John expounded by saying, "This spake he of the Spirit." (John, vii. 39.) Now the graces of prophecy and invocation accord well with this quality of the Spirit. Moses, himself a great prophet, compared prophecy to

the dew falling on the herbs, or the rain poured on the grass. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. xxxii. 2.) And the similitude is so common, that *moreh*, the Hebrew word for rain, signifies also a preacher, and translators often find it difficult to know in which sense to render it. Invocation, too, is a pouring out of prayer, and of the heart itself, in prayer. Moreover, pouring is a sign of plenty. The Spirit had been given before this time, but never so profusely as on this day. This honour was reserved for Christ: the liberal effusion of his blood was met by a liberal effusion of the Spirit; and, to us, the blessed result is, a plenteous redemption.

Again. To pour is the voluntary act of a voluntary agent, who can give or withhold as he pleases. In the same manner, the gifts of the Spirit are dispensed, not indiscriminately, but by measure. The same gifts, the same graces are not imparted alike to all. This is

plainly shown in the text: your *sons* and your *daughters* shall *prophesy;* your *young men* shall *see visions;* your *old men* shall *dream dreams.*

Let us now inquire who is the agent or party pouring. The text plainly asserts, that it is God, who saith, "I will pour out of my Spirit." But the words of St. Peter are, "This Jesus, being at the right hand of God exalted, and having received of the Father the gift of the Holy Ghost, *he* hath shed forth this which ye now see and hear." The agent, then, is Christ the Lord: he, of whom David said, "The Lord said unto my Lord." (Psalm, cx. 1.) And it is the Father also; for of him Christ is said to receive the Spirit. In the nineteenth chapter of Genesis, we read, that the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven. Here two persons of the Trinity are evidently distinguished: from these the Spirit proceeds: both, as with one effusion, pour him out; both, as with one inspiration, breathe him. And in the book of the Re-

vision. It is expressly so recorded: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (ch. xxii. 1.) This water of life is nothing else than the Spirit, so that we have here incontrovertible proof of the whole Trinity.

The last point of this division of my subject is the parties on whom the Spirit is poured out. "I will pour out of my Spirit upon all flesh."

To magnify in the highest degree his mercy, God has chosen that which is the farthest removed from the nature of a spirit, on which to bestow his inestimable gift. For what is flesh? It is proclaimed by the prophet Isaiah to be grass—"grass withering, flowers fading. Surely the people is grass." (ch. xl. verses 6, 7.) And it is poured upon all flesh. Not upon the Jews only, though they were the first recipients of the Spirit; but upon their sons and upon their daughters, and, in process of time, upon the Gentiles also. St. Peter on a subsequent occasion says, "He put no

difference between us and them." (Acts, xv. 9.) And St. Paul—"There is no difference between the Jew and the Greek," (Rom. x. 12.)—"the wall of partition is broken down." (Eph. ii. 14.) Both sexes, as well as every age, and every condition, are included; sons and daughters; the young and the old; servants and handmaidens. And, in proof of this, the Apostles were heard to speak the languages of every nation under heaven, that not only "in Judah might God be known, and his name be great in Israel;" (Psalm lxxvi. 1.) but that "his way might be known upon earth, his saving health among all nations." (Psalm lxvii. 2.)

Yet there is a limitation even here; a qualifying sense in which the words are to be taken. Upon all flesh—that is to say, upon all such as will be my servants; upon all such as call upon my name; and, as St. Peter adds, at the close of his memorable sermon, upon all such as believe and are baptized, will the Spirit be poured out.

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the subject, the end for which this effusion was ordained, namely, the salvation of mankind.

The whole human race was on the point of perishing, and the Spirit, like a precious balm, was poured out for its recovery, that the flesh, being spiritualized, might be rendered fit for the attainment of salvation. The means to this end are prophecy and prayer. The first is the voice of God communing with man—"Come now, and let us reason together, saith the Lord;" (Isaiah, i. 18.) the other is the voice of man communing with God.

Solomon says, that without prophecy the people must perish; and Isaiah shows the utter desolation of the land, "until the Spirit be poured on us from on high." (ch. xxxii. 14, 15.) But the word prophecy does not, in this instance, mean the power of foretelling future events; for after this miraculous effusion of the Holy Ghost, Agabus, the four daughters of St. Philip, and St. John, are the only persons mentioned in the New Testament as being endowed with the gift of pro-

phecy; and these are too few for so plenteous an effusion, as that which took place on the day of Pentecost. Such, however, is the sense in which it is always taken in the Old Testament. But when Christ came, who was the end of all prophecy, and in whom all prophecy was fulfilled, prophetical prediction ceased, and the word was used in a different sense. And by interpreting the words of the prophets, the ministers of the Gospel may not unaptly be said to prophesy: they remove the veil from the face of Moses; they find a Saviour, and discover the mysteries of Christianity, under the types of the Law.

The Spirit was poured upon the Apostles, and they did prophesy. But in what way? St. Peter prophesied, but he predicted no event: he only applied the words of the prophet Joel to this festival of the Church; quoted a passage out of the sixteenth Psalm, which he applied to the resurrection of Christ: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption:"—and another out of the hundred

and tenth Psalm, which he applied to his Ascension: "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool." The rest prophesied; that is, they "spake in divers tongues the wonderful works of God." To prophesy, therefore, in this sense of the word, is to search out and disclose the hidden things of the oracles of God, and not to foretel what shall afterwards come to pass.

Let me not be misunderstood. The gift of prophecy, in the sense of interpreting the Scriptures, is not poured upon all flesh. This proclamation of Joel's is not an universal licence for preaching, so that young and old, servants and handmaidens, may usurp the sacred office. St. Paul expressly forbids women from speaking in the Churches. But enthusiasts of the former ages, and even of the present day, have taken advantage of this text of Scripture, wresting it to their own purpose, and have thereby opened the way to a pernicious error, as if prophesying or preaching were, without exception, permitted to all.

This is a malicious device of Satan, to bring into contempt the gift of God. Were these things so, what was falsely surmised in the case of the Apostles, might then, perhaps, be justly affirmed of these self-styled prophets, and we might address them in the words of Isaiah, "Ye drunken! but not with wine;" (ch. li. verse 24.) for the fumes of ignorance and conceit are of a nature no less intoxicating to the brain than new wine itself. It was no part of Joel's meaning, and certainly not of St. Peter's, to open the door to such a frenzy as this.

How then shall the Spirit be poured upon all flesh? I answer, the Spirit of God is not restricted to prophecy: prayer is no less a gift of the Spirit; and thus the proposition will hold true, that by the privilege of prayer, the Spirit will descend upon all flesh.

But, before I proceed further, some mention must be made of the visions and dreams. This is done in few words. Visions and dreams pertain not to us; they belong to the

days of prophecy, and have with those days ceased. If any pretend to them now, we may say with Jeremiah, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." (Jerem. xxiii. 28.)

In the order of the text, we come now to the signs of the last days, and to the day which is emphatically styled, by the prophet, the great and terrible day of the Lord.

The transition of Joel from the day of the effusion of the Spirit, to the signs of the last days, and to the day itself, is very sudden, and requires our serious attention. There have, at various times, arisen in the Church vain dreamers, who have been looking for a second miraculous effusion of the Spirit, as if new prophets were yet to come. Joel, therefore, immediately after he had foretold the wonderful event, which we at this time commemorate, adverts to the last day, to prove, that this effusion of the Spirit is not to be renewed, but

to serve till the end of time: he calls them the last days, because no such days are to come after them.

The prophetic writings, indeed, abound with sudden and rapid transitions. The imagination of the prophet seems to have been wrought into additional fervour, at the idea of the last day; and he immediately sets before us the fearful signs, depicted in the text, in order to awaken us to a sense of our danger, and to the necessity of caring for our salvation. "Knowing," says St. Paul, "the terror of the Lord, we persuade men." (2 Cor. v. 11.)

"I will show wonders in heaven above, and signs in the earth beneath—blood, and fire, and vapour," or, as the Hebrew word expresses it,—a pillar "of smoke. The sun shall be turned into darkness, and the moon into blood." Thus, for the contempt poured on the manifestation of the heavenly light this day kindled, the heavenly luminaries are, as it were, for a time extinguished: the sun is darkened as if he hid his face from us, and

the moon seems to blush at our indifference and ingratitude. For though eclipses have their cause in nature, like the rainbow, yet, like the rainbow, they may be intended as signs, and have their meaning, too, in Scripture.

These, however, are but the beginning of evils, scarcely the dawn of that terrible day. It remains to show how we are to escape it; and this brings me to the last point, the duty and benefit of prayer: "Whosoever shall call upon the name of the Lord shall be saved."

There are two errors, which I would gladly see reformed. One, that prophesying or preaching is the most essential concern; and the other, that prayer, though not wholly to be neglected, is, at least, secondary to it. Prayer, however, as we see by the text, is the higher aim. All prophesying, all preaching is but to this end,—that we should call upon the name of the Lord. Both are indispensable: we must not magnify the one at the expense of the other, or vilify the one in order to exalt the other. One religious duty should not so

clash with another as to be destructive of either. Religion does not consist in an *auricular profession:* it is not a mere *sedentary employment,* as if the sitting still and listening to anthems and sermons were all that is necessary to salvation! as if the act of the choir or of the preacher could save us! At that last day it will not avail us to cry, "Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets;" (Luke, xiii. 26.) or, "Lord, we have prophesied in thy name:" (Mat. xiii. 22.) we must call upon the name of the Lord in prayer, if we would be saved. But we must call in faith. St. Paul determines this point: "How shall they call on him in whom they have not believed?" (Rom. x. 14.) Invocation, therefore, implies faith. And he is peremptory also in another point—holiness of life. "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. ii. 19.) David understood this point well. "If," said he, "I regard iniquity in my heart, the Lord will not hear me." (Psalm, lxvi. 18.) And of all

invocations, that which he so strongly recommends, both by precept and example, will be found the most effectual: "I will receive the cup of salvation, and call upon the name of the Lord." (Psalm, cxvi. 13.) Our sins have a voice, a cry, an ascending cry: let the voice of our prayers rise above them. And blood has also a voice, especially innocent blood; and in the cup of salvation we have blood speaking better things than that of Abel—not crying for vengeance, but for remission of sins, the price and purchase of our salvation, in the great and terrible day of the Lord.

To the final attainment of this state of meetness, by his holy word of prophecy, by the invocation of his holy name, by the sacrament of his precious blood poured out, and by the effusion and sanctification of his Holy Spirit, may he vouchsafe to bring us for his mercy's sake.

SERMON XV.

ON THE TRINITY.

PREPARED TO BE PREACHED ON WHIT-SUNDAY, 1622.

SERMON XV.

ON THE TRINITY.

1 CORINTHIANS, CHAP. XII. VERSES 4, 5, 6, 7.

Now there are diversities of gifts, but the same Spirit.
And there are differences of administrations, but the same Lord.
And there are diversities of operations, but it is the same God which worketh all in all.
But the manifestation of the Spirit is given to every man to profit withal.

IT has been asserted by the opposers of one of the most sublime doctrines of our holy

*** This is strictly a Whit-Sunday sermon; but as it is the only one in the collection, which contains an exposition of the doctrine of the Trinity, the Editor has adapted it to that Festival, in order to complete the series.

religion, that no mention of a Trinity of Persons in the Deity can be found in the inspired writings of the Old or New Testament, and, consequently, that we have no foundation on which to establish this important article of our faith. But surely the portion of Scripture, which I have chosen for my text, contains, if no other does, the plainest evidence of the existence of three Divine Persons in the Unity of the omnipotent and eternal Godhead.

The text, indeed, if we examine it with attention, will be found truly *tripartite*, being composed of three parts, every one of the three involving in it a kind of Trinity, which I shall distinguish by the terms, *personal*, *real*, and *actual*. Thus, an idea of a *personal* Trinity is conveyed in the expressions the same *Spirit*, the same *Lord*, the same *God*: of a *real* Trinity, in the words, *gifts*, *administrations*, *operations*; and of an *actual* Trinity, in these three—*dividing*, *manifesting*, *profiting*. By a *real* Trinity, I mean the ground or foundation of all that is derived

from the personal Trinity, that is to say, the gifts, administrations, or offices, operations or works; and by an *actual* Trinity, their effects or tendency; dividing, to make manifest; manifesting, to some good end; that end, the profit, not of individuals alone, but of the whole body of the Christian church.

In this passage of Scripture, then, we find, unequivocally, and finding, we adore, the Holy, Blessed, and Glorious Trinity; the Spirit in direct terms; the other two Persons in terms no less direct, if we look back to the sixth verse of the eighth chapter, wherein the Apostle says, "To us there is but one God, the Father, of whom are all things and we of him; and one Lord Jesus Christ, by whom are all things and we by him." So that by God is meant the Father, the First Person; by Lord, the Son, the Second Person; by the Spirit,—the usual title of the Holy Ghost throughout the Bible,—the Third Person. These Three, though in Trinity of Persons they are here distinct, yet in Unity of Essence they are one

and the same: one and the same Godhead, blessed for ever.

Once before, are these Three known thus solemnly to have met in council, and to have co-operated at the creation of the world: "Let us make man in our own image." (Gen. i. 26.) Once again at the baptism of Christ, its new creation, when the Holy Ghost visibly descended upon him, and the voice of the Eternal Father proclaimed, "This is my beloved Son, in whom I am well pleased:" (Mat. iii. 17.) and, the third time, at the baptism of the Church by the Holy Ghost; when, as is customary at all baptisms, each bestows a gift or largess on the party baptised, that is, on the Church, for whom and for whose good all this dividing and manifesting takes place: nay more, for whom and for whose good, the world itself was created, Christ himself baptised, and the Holy Ghost visibly sent down.

I have thus, though but briefly, treated of the personal Trinity, that we may know whence and from whom all the rest are derived. I

proceed to explain more fully what I mean by the real Trinity of *gifts*, *administrations*, and *operations*. By *gifts*, then, is meant the inward endowing, enabling, or qualifying, whereby a person is rendered capable of executing any purpose or office, an enumeration of which to the number of nine is set down in the three verses immediately following the text. "To one is given, by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." By *administrations*, is meant the outward calling, or place, or function, whereby a person is lawfully authorised to execute any purpose or office. Of these, likewise, eight are enumerated in the twenty-eighth verse: "And God hath set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, after that, miracles, then gifts of healing, helps,

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Three Persons are equally interested in all
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governments, diversities of tongues." By *operations*, is meant the effect produced, or the work executed, by the former two, that is, by the skill of the gift, and by the power of the calling: but these are infinite, and no enumeration can therefore be made of them.

Hence it appears that gifts proceed from the Spirit, the Holy Ghost; offices, from Christ the Lord, the Son; works, from God, the Father. Yet must we not suppose these so limited in their extent, as to infer, that all and every one of them do not proceed from all and every person of the Trinity. For example. Gifts are here ascribed to the Spirit: but St. James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James, i. 17.) And St. Paul says of Christ, that, "when he ascended up on high, he gave gifts unto men:" (Eph. iv. 8.) so that gifts come from the other two Persons of the Trinity, no less than from the Spirit. Offices are here assigned to the Lord, that is, to Christ: yet it is said of God the Father, that he ordained

Apostles, and so with the other offices of the Church. And in the twenty-eighth verse of the twentieth chapter of the Acts of the Apostles, it is said of the Holy Ghost, that he placed overseers, or bishops, over the Church: "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood:" so that offices proceed from the other two Persons of the Trinity, as well as from Christ. Works are here ascribed to God, that is, to the Father; yet in the 17th verse of the fifth chapter of St. John, Christ himself says, "My Father worketh hitherto and I work;" and in the 11th verse of the chapter whence my text is taken, we read "All these things worketh one and the same Spirit:" so that works, though they proceed from the Father, are from the Son and the Holy Ghost likewise; and, by consequence, all and every one of the Three Persons are equally interested in all and every act of the Three.

Whence, then, arises the distinction in the text, and how comes it that the gifts, administrations, and operations are thus selected and appointed? I answer, By an admirable congruity, and with the most appropriate reference to the peculiar, and, if I may so express myself, the ***personal attribute***, which properly agrees with the Person from whom it proceeds. For instance. The Spirit is the *Essential Love* of the Father and the Son: Love, then, is his personal property, and it is the nature of Love to be bounteous, and from bounty we have gifts: gifts, therefore, are from the Spirit. Christ is the ***Essential Wisdom*** of the Father, and it is the office of Wisdom to govern; so that the appointment of places or offices falls to him. God is styled the Father Almighty, which shows that *Might* or *Power* is his proper personal attribute, and it is Power that works. Thus, then, are they assorted, and with such fitness and propriety, that we may repair to each, severally, for his several gift, office, or work, yet with no ex-

clusion or disparagement of the rest, but to all conjointly.

Nor must the order in which they stand in the text, that is, the Holy Ghost first and the Father last, be considered as derogating from the dignity of the First Person of the Trinity, who, in the form of baptism and in the doxology, takes precedence of the other two: neither must the order in which they are placed by the Apostle in his benediction to the Corinthians, where the Second Person is first named, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," be considered as derogating from the dignity of the other two. All are coequal. The works appropriate to the Father, though in execution last, are in intention first. It is the same as in a solemn procession, where the last go first and the first come last, and yet are the first in order, though the last in place.

In the execution of any purpose, three things are requisite: ability, authority, and

no person should undertake a work unless he have first a calling, or take on himself a calling unless he have first a gift. The Spirit imparts the gifts, from which we derive ability. Christ invites to some calling, whereby we receive authority: God calls us to a work, in which diligence is to be shown. We are to be careful not to frustrate the meeting of the Trinity in ministering: we can dispense with any one of them. The wisdom of God is never deficient in any thing essential, but at the same time it is never lavish in any thing superfluous. If we miss the gift, all will be unprofitable; if the calling, all disorderly; if the work, all unproductive. But to slight the gift, is a contempt of the Spirit; to dispense with the calling, is a trespass against Christ; to neglect the work is an affront to God himself. I purpose to treat of them in their proper order.

"Now there are diversities of gifts, but the same Spirit."

The word, which we here translate *gifts*, does not entirely convey the true meaning of

the original. It is a word peculiar to Christianity, and not to be found in any heathen author—it is a *grace gift*, or gift of grace, freely bestowed by the Spirit, and freely received by us. The natural man feels, that he has a soul, which is all the spirit he is capable of discerning; but the Christian feels, that he has another Spirit, not his own, even the Spirit of God, that is, the Holy Ghost. It is this one and the self-same Spirit which actuates the soul of every Christian, and utterly subverts the whole system of paganism with its multitudinous deities. All our multitude is from unity; all our diversity from identity, all our division from integrity: a free gift from the free Spirit; a gift of grace from the Spirit of grace. Thus, while the heathen thinks himself indebted to his own understanding and study for the knowledge he possesses, the Christian, though he excludes them not, acknowledges, that when he has done all, which, by his natural endowments and by his acquired skill, he is capable of performing, his work will be conducive to no good end, if the Holy

[illegible] it is [illegible] it is these, [illegible] Zechariah [illegible] the mission to [illegible] the Spirit of grace [illegible] to show [illegible] the breath [illegible] we again inhale.

[illegible] all gifts [illegible] one man, nor one gift to [illegible] but many men his proper gift [illegible] another [illegible]. The natural body [illegible] but of many, and [illegible] his peculiar office. "If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?" (1 Cor. xii. 17.) In the great body of the world, God has ordained, that one country should abound in *this* kind of produce, another in that; that Hiram's country should yield excellent timber and stone, and Solomon's good wheat and oil; and in the spiritual body, that Paul *should*

be deeply learned, and Apollos eloquent of speech.

Gifts, too, are bestowed, not only in kind, but in measure. "Unto every one of us," says the Apostle, "is given grace according to the measure of the gift of Christ." (Eph. iv. 7.) To some are given talents, to others only pounds, and of either in a different degree; to one five, to another three, to a third, but one.

We have shown, that gifts are from the Spirit: we have now to prove, that the appointment of places is in Christ. "And there are differences of administrations, but the same Lord."

Order is a thing so highly pleasing to God, that the Three Persons of the Trinity have, as we see, arranged themselves in a certain order, to show how highly they esteem it. And order is a thing so essential to us, that to break through order is to break, as the prophet Zechariah expresses it, both our staves; (Zech. xi. 7.) the staff of beauty, without which there is no decency or regularity, and the staff of bands,

without which there is no stedfastness or constancy. It is not enough to have a gift, we must have a calling before we set to work. Every man, therefore, whatever his gift may be, must wait till his place be assigned to him by Christ. This is deemed necessary even in secular matters. For, let a man write ever so good a hand, if he assume the office, and have not the calling, of a public functionary, his writing is not authentic; or be he ever so great a lawyer, and have not the place of a judge, he can pass no definitive sentence. There is no remedy: there must be division of places, of administrations as well as gifts.

Eight of these places have been already enumerated: five of them are now extinct, as being necessary only in the early days of Christianity. Those, that were to be permanent, are reduced to three, namely, teachers, helpers, governors—a threefold division, taught even to the heathen by the light of nature; for, in what they denominated their religion, they had also their teachers, their helpers, their governors. The same division was pre-

scribed by God himself to his people: their teachers, the priests; their helpers, the Levites; their governors, the sons of Aaron, called *Nesiim*, the true and proper Hebrew word for *prelates*, as *prælati* is the true Latin. And the same division has been established in the Church of Christ from the remotest antiquity: presbyters, to teach; deacons, to help; bishops, to govern. These are all comprised in the term which we render administrations, the lowest of the three. It is indeed a ministry or service, and that on foot and through the dust; a term which Pride, who would rather hear of dominion than of service, can scarcely brook; for it is but the order of a deacon, and Pride would fain assume a higher title. Yet the highest are no more. The king himself is styled by the Apostle "the minister of God;" (Rom. xiii. 4.) David, the best and greatest of kings, is said but to have "served his generation by the will of God;" (Acts, xiii. 36.) the glorious lights of heaven are said to be "created but for our service;" (Deut. iv. 19.)

the angels of heaven are but "ministering spirits;" (Heb. i. 14.) nay, even Christ himself, he who is Lord of all, and who appoints all, is styled but "a minister of the circumcision for the truth of God." (Rom. xv. 8.)

These places, as I said before, are divided for order. I add further, they are not scattered or let fall promiscuously, for that is casual; but dividing is a voluntary act. He that distributes knows what he gives, and on whom he bestows; "for promotion cometh neither from the east, nor from the west, nor from the south: but God is the judge; he putteth down one, and setteth up another." (Psalm lxxv. 6, 7.) The Holy Ghost, by his gifts, points out those that should be taken into these administrations, and Christ appoints none but those whom the Holy Ghost recommends. Christ is the door, of which door the Holy Ghost is the porter, and no man passeth through the door but the person to whom the porter openeth it. "He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber." (John, x. 1.) *If*

he have no talent, he came uncalled by Christ: if he came uncalled, his mission proceeds not from God, and it is in vain for him to cry, "Here I am." Therefore, if any be ignorant, let him, as the Apostle says, be ignorant; (1 Cor. xiv. 38.) that is, let him not consider himself skilful, and take upon himself a calling, or work, for which he is not duly qualified. "Has any rejected knowledge? then," says God himself by the prophet Hosea, "I will also reject him, that he shall be no priest of mine." (Hos. iv. 6.) Let him, who would thrust himself unbidden into the sacred order of the priesthood, be warned by the example of Uzziah, who had no calling to his work of incense. Uzziah was a mighty king, and, "as long as he sought the Lord, God made him to prosper; for he was marvellously helped till he was strong. But when he was strong, his heart was lifted up to his destruction, for he transgressed against the Lord his God, and went into the temple of the Lord, to burn incense upon the altar of incense. And the priests withstood Uzziah the king, and said

unto him, 'It appertaineth not to thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed, neither shall it be for thine honour from the Lord God.' Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah, the chief priest, and all the priests looked upon him, and behold he was leprous in his forehead, and they thrust him out from thence: yea, himself also hasted to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death." (2 Chron. chap. xxvi.) And let him who would usurp a place disproportioned to the measure of his gifts, take warning by the fate of Uzziah, who, though he was a Levite, presumed to take upon himself more than a Levite's office, for he put forth his hand to touch the ark of God, which the

priests only might do, "and the anger of the Lord was kindled against him, and God smote him there for his error, and there he died by the ark of God." (2 Sam. vi. 9.)

Having established two of the propositions of the text, namely, that gifts are imparted by the Spirit, and administrations or offices appointed by Christ, we proceed to the last proposition, that works proceed from God.

"And there are diversities of operations, but it is the same God which worketh all in all."

It is for the sake of the work, that the gift is bestowed, and the place appointed; otherwise, the gift and the calling are in vain. The very word *work* implies labour, and at once condemns three descriptions of persons: first, those who are idle, working not at all, but who spend their days in vanity, and consume whole years in sluggish inactivity. God himself is not idle, nor should his creatures be slothful. He would have them active and laborious—not like Jonah, sitting supinely under a gourd, to see what would become of Nineveh, without taking a single step to its assistance;

nor like the great men of Ezekiel's days, who exclaim, "this city is the caldron, and we be the flesh;" (Ezek. xi. 3.) and who, steeping themselves in the luxuries of the caldron, that is to say, in the wealth of the city, think all is well with them. St. Paul says of himself in the eleventh and twelfth chapters of his second Epistle to the Corinthians, that he was "chargeable to" and "burdensome to" no man. But the word, which in our translation is thus rendered, signifies more properly, "to be torpid, indolent, inactive, to the detriment, or at the cost of another." These are holiday Christians: Christians, if such they can be called, with whom there are no working days; idle drones, whose character is well pourtrayed by an ancient Greek poet, who says, "Every day is holiday with the idle."

The next description of persons are they who are not altogether idle, but whose works are so frivolous and unprofitable, that it would be as well if they were so. These leave undone all that they ought to do, and are constantly aiming at some new thing; busy, indeed, but

to no good end—weaving a fabric that can be of use to no man.

The last are they, who are very active in the concerns of other people, while they neglect their own. These are severely censured by St. Paul in the third chapter of his second Epistle to the Thessalonians. "We hear, that there are some which walk among you disorderly, working not at all, but are busybodies." And in the fifth chapter of his first Epistle to Timothy, he reproves those who are not only idle, but tatlers also and busybodies, speaking, or meddling, with things which they ought not.

Now there is an order to be observed in the work as well as in the calling; and they who do not keep the limits assigned them, but, in a disorderly manner, break through the bounds, become, as the Apostle Peter styles them, "busy bodies in other men's matters," or, according to the literal meaning of the passage, *bishops of other men's dioceses.* (1 Pet. iv. 15.) This is not to be endured. If, in the natural body, the juices, which are contained in their

respective vessels, forsake their proper channels, the whole body will be disordered; and it is the same in the spiritual body, the Church. Every work is not for every calling; but every man is to attend to his own, wherein it is presumed his skill lies, and not to intermeddle with the province of another.

These works are not only wrought *by* us, but wrought *in* us: it is God who worketh all in all; it is he "which worketh in us both to will and to do of his good pleasure;" (Phil. ii. 15.) without him we can do nothing. Well, therefore, may we exclaim with the Prophet Isaiah, "Lord, thou also hast wrought all our works in us." (Isaiah, xxvi. 12.)

But there are some other points, connected with this subject, which require attention. First, our works are said to be wrought *in* us, to show, that they should not be wrung, or extorted from us, by any external cause, without the concurrence of our own will; but that the principle of action should have its source in the heart, and yield forth fruits, which are at once natural and kindly.

Next, the works are from *within*, to show, that they are not assumed, not hypocritical; but that there is in the inward parts such truth as God requires of us. (Psalm li. 6.)

And, lastly, the energy of the workmanship should make the gift apparent. Dividing implies skill—such skill as the surgeon displays, who amputates the limb at the right place, who dissevers the member at the proper joint; for to cut at a venture is to mangle, and not to divide: there is neither art nor skill in such division as this.

A few practical reflections shall close this subject.

There is but one God. But, alas! do we not worship another, even "the God of this world," of whom the Apostle says, that "he 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. 4.)

There is but one Lord. But may we not say with the Prophet Isaiah, "O Lord our God, other lords beside thee have had do-

minion over us?" Happy they who can add, "but by thee only will we make mention of thy name." (Isaiah, xxvi. 13.)

There is but one Spirit. But, alas! there is another Spirit abroad in the world, he who carried Christ up to the top of the mountain, and, showing him all the kingdoms of the world, and the glory of them, exclaimed, "*All* these things will I give thee, if thou wilt fall down and worship me;" as if gifts were at his disposal also!

To conclude. "The manifestation of the Spirit is given to every man to profit withal."

The gifts, the calling, the work, must be made manifest by the faithful minister of Christ. He must not hide his talent in a napkin, nor conceal his light under a bushel: he must not be "ashamed of the Gospel of Christ;" but, "as a worker together with *him*, must labour not to receive the gift of God in vain." (2 Cor. vi. 1.) His chief aim must be, not his own glory, not his own manifestation,—as the brethren of our Lord wished him to manifest himself at Jerusalem, that he

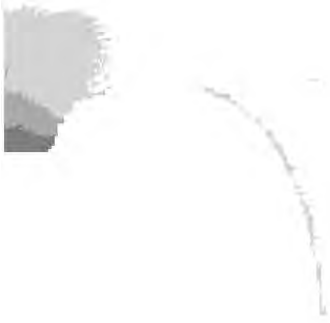
might win credit, and gain to himself worldly renown;—but he must do all for the glory of God, and the edification of the Church; for the advancement of the common faith, and the setting forth of the common salvation, which is the profit here meant. Otherwise, he doth but "hatch cockatrice eggs, of which whosoever eateth dieth, and that which is crushed breaketh forth into a viper; and weaveth spiders' webs, which shall never become garments." (Isaiah, lix. 5.) He must say with the Apostle, "I seek not mine own profit, but the profit of many, that they may be saved." (1 Cor. x. 33.)

Now, to the Blessed Trinity, from whom alone we receive all good gifts, and all spiritual graces, be the glory and the praise for ever and ever. Amen.

SERMON XVI.

ON JUSTIFICATION IN THE NAME OF CHRIST.

PREACHED AT WHITEHALL, NOVEMBER 23, 1600.



SERMON XVI*.

ON JUSTIFICATION IN THE NAME OF CHRIST.

JEREMIAH, XXIII. 6.

This is the name whereby he shall be called, The Lord our Righteousness.

THE Prophet, in the context, directs our attention to this, the chief point of his prediction, by the emphatic word, Behold. I call it the chief point, because it confers a name, which the other points, important as they are, do not bestow. It is usual for men to take their denominations from their principal titles. In the verse following the text, God declares to the Israelites, that he will no

* This sermon is, in the original, arranged upon the Latin text, JEHOVA justitia nostra.

longer be called their Deliverer from Eg. because he will vouchsafe to them a great deliverance from Babylon, and that from it, as from the greater, shall his name be given. So, among men, whatever title of honour is highest in their style, by that, of all others, does each person desire to be distinguished.

The titles of salvation and peace, which occur in the former part of the verse—"In his days Judah shall be saved, and Israel shall dwell safely"—are great and excellent, and are no less true of Christ than this of righteousness. The Lord is my light and my salvation, is declared by the Psalmist, (Psalm, xxvii. 1.) and that "He is our peace," is affirmed by the Apostle. (Eph. ii. 14.) Yet he takes not his name from either of these, but from this of righteousness only. Again: it is the chief, because it is his peculiar title. And, in this manner, every man considers that to be the principal name, which is not common to him with others, but proper to himself alone, as the one in which he has an exclusive privilege.

Now, such titles as those in the context, of executing judgment and justice in the earth, are given to other kings. King David is said to have executed judgment and justice to all his people; and the same is said of king Solomon, by the queen of Sheba. To *do* justice is also the title of inferior magistrates: but to *be* justice itself, to *be* righteousness itself, belongs wholly to Christ: his, and his only, is that high prerogative.

But because it is merely a name, it may appear to some a matter of no great moment. Gallio, the deputy of Achaia, seemed to be of this opinion; for it is recorded of him, in the Acts of the Apostles, (chap. xviii. verse 14.) that when the Jews made insurrection against Paul, and brought him to his judgment-seat, he refused to hear them, saying, that if it had been a case of injustice or crime, he would have investigated the charge; but if it were a question of words or names, he would be no judge of such matters. And in regard to names of mere human appointment, his rea-

[illegible] or, with [illegible] often a direct [illegible]. The Apostle says, [illegible] so much: 2 Timothy [illegible], that "the [illegible], and the church [illegible] and St. John in [illegible] who have [illegible] are dead." [illegible] incongruity of [illegible] in that of [illegible] in the time of [illegible] of truth [illegible] and love- [illegible] name, [illegible], which signifies God's righteousness, or the righteousness of God.

[illegible] they are true, what are [illegible] the breath of men, empty, [illegible]? Not so with the [illegible], which God bestows. If he call us the sons of God, we are so. And from the name of Christ, the Apostle draws a

sound and substantial argument, in proof of the superiority of his nature over the angels, by the excellency of his name above theirs.

"The name of God," says Solomon, "is a strong tower." (Prov. xviii. 10.) And the Psalmist, "They, who trust in chariots and in horses, are brought down and fallen, but we, who remember the name of the Lord our God, are risen and stand upright." (20.) And not only in the dangers of this life, there is also in the name of God a saving power for the life to come. A power to justify: "Ye are justified in the name of the Lord Jesus." (1 Cor. vi. 11.) A power for remission of sins: "Your sins are forgiven you for his name's sake." (1 John, ii. 12.) A power to save: "There is none other name under heaven given among men, whereby we must be saved." (Acts, iv, 12.)

Such is the name here given: Jehovah, or, The Lord our Righteousness: our righteousness in justifying us, in forgiving us our sins, and bestowing on us salvation.

[illegible] present themselves to our [illegible]—the name itself, and the duty [illegible] to Jesus.

[illegible] counsel, as the Psalmist tells us, [illegible] extendeth not. [illegible] perfection of his nature, that it [illegible] from us. But there are [illegible] which he has left us to express [illegible] we owe him, and they are both [illegible] the Prophet David in one verse,—[illegible] word—"Thou hast magnified thy name and thy word above all things." Psalm. cxxxviii. 2. His name is [illegible] invocation; his word for our instruction. The Holy Ghost gives precedence [illegible] name. Our assembling and meeting together is in his name. Supplications are [illegible] in his name. And the hearing [illegible] itself is, that we may call upon his name. "How shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a

preacher?" (Romans, x. 12.) So that preaching and hearing the word are both ordained for the calling on this name.

If, then, this name stand so high with God, as to be pre-eminent above all others, let us not, even in common courtesy, be ignorant of it. No man, who has the slightest respect for his fellow man, will neglect to learn by what name to address him. There is no client, who will fail to inform himself of the name of his advocate; no patient, who will not inquire the name of his physician. So requisite does Solomon consider this knowledge, as to affirm, that he, who is without it, is little better than a brute, and has not the understanding of a man; and he asks: who hath ascended up into heaven or descended? who hath gathered the winds in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name? and what is his son's name? if thou canst, tell." (Prov. xxx. 2.) These questions are answered by the Prophet: his name is Jehovah; and his son's name, The Lord our Righteousness.

[illegible] consisting of several words*, all of them necessary, all of them essential, and uniting together, as it were, a threefold cord, which cannot be broken. To explain its nature fully and clearly, we will take the same number, and examine separately, the several parts of which it is composed.

I. The use of the term Jehovah, or the Lord.

This occurs in the seventy-first Psalm, where "the Lord" must form a part of this name. "I will go," saith he, "in the strength of the Lord God, and will make mention of his righteousness only." His righteousness, indeed, and his only, is to be remembered: our own righteousness is declared, both by the Prophet Isaiah and the Apostle Paul, to be so utterly unavailing, that we are compelled to seek for it elsewhere. "He shall receive righteousness," says the Psalmist, (Psalm, xxiv. 5.) and "the gift of *righteousness*," says the Apostle; (Rom. v. 17.) *by*

* *Jehova justitia nostra.*

which it appears, that there *is* a righteousness —one, however, of a very different kind— which is to be given to us, and which we are to receive. But whither shall we go in quest of it? Not to the heavens—they are unclean in his sight; not to his servants—for in them he putteth no trust; not to the angels—for them he chargeth with folly. (Job, xv. 15; iv. 18; xxv. 5.) If then, none of these avail us, we have a sufficient reason why "The Lord" must necessarily form a part of this name; and, therefore, Jeremiah, expressing more fully in this designation the name before given to Christ, in Isaiah, of Emmanuel, God with us, instead of the name of God, which is *El*, and which forms a part of that name, gives us, in this title, by way of explanation, the name of Jehovah, or The Lord. *El* and the other names of God are communicated to creatures. The name of *El* is given to angels; as Micha*el*, Gabri*el*, and the name of *Jah* * to saints, and their names also terminate

* Praise him in his name Jah, and rejoice before him. Psalm, lxviii. 4.

[illegible]—Isaiah, Jeremiah, Zechariah. But to show us that neither the righteousness of mere men or angels will avail any thing, but the righteousness of God, and very God only, he makes use of that incommunicable name, which is proper to God alone, reserved to him [illegible], and never, upon any occasion, communicated to angel or saint, or any creature in heaven or earth.

2. We observe why Righteousness is chosen to be a part of this name, instead of the [illegible] were mentioned, if salvation or [illegible] the reason is obvious, because righteousness is the root, and salvation and peace [illegible] which spring from it. Isaiah [illegible] righteousness and salvation, that they [illegible] never sever, as it were, but of one [illegible] and of peace: that the [illegible] righteousness is peace, and the [illegible] righteousness, quietness and assurance [illegible] (chap. xxxii. v. 17.) And the Apostle, interpreting the name of Melchisedek, king of Salem, calls him, first, king of righteousness, and afterwards, king of peace. (Heb. vii. 2.)

On the other hand, sin is that root of bitterness, from which spring perdition of the soul, the very reverse of salvation, and disquiet of the conscience, the very opposite to peace. Now, because there is, as the Psalmist alleges, (Psalm, lx. 11.) "a vain salvation;" and as Jeremiah declares, a "peace, falsely so called," (ch. vi. v. 14.) to the end, therefore, that our salvation may be substantial, and our peace real, it behoves us to lay a sure foundation of both, and to plant a true root of this branch, which is the name Jehovah. For as the root of the branch is, such will its fruits be. If it be man's righteousness, which is vain, it will be also a vain salvation, and the peace, like the world's peace, will soon vanish away. But if the Lord be our righteousness, our salvation will be, like him, everlasting, and our peace, such as passeth all understanding. We will now further inquire, why the attribute of Righteousness is made choice of in this name, in preference to any other attribute, such as Power or Mercy.

First, in power there is no true comfort,

except in union with justice. For what is power, if righteousness go not before it? And, secondly, though the name of mercy be one of special comfort, yet, if we weigh it well, we shall find it imperfect, except in union with righteousness. And that for two reasons —one, as persons in misery; the other, as persons convicted of sin. Now, though Mercy be willing to relieve us in the one case,—for her delight is to alleviate misery,—what is to become of us in the other case, as persons convicted of sin? In the verse preceding the text, mention is made of a king, ready to execute judgment and justice. Now Justice is the professed enemy to all sin, and, in the inflexibility of her dealings, she does not allow the power or misery of any to influence her from giving sentence according to the rigour of the Law. True it is, that Mercy is ours, wholly ours; but Justice is against us, and if Justice be not in our favour, we cannot be safe. All our anxiety, therefore, ought to be, how to obtain the triumph of Mercy over Justice, (James, ii. 13.) or how to make them

meet together, and co-operate, as friends in this work. (Psalm, lxxxv. 10.) For, unless Justice be propitiated, in vain do we flatter ourselves, that Mercy alone will accomplish our salvation. These remarks may suffice to show, why neither Power nor Mercy is sufficient; but that Righteousness must form a part of this name.

There is, however, an intermediate word, the most important link in the chain, which must by no means be omitted. Without it, Jehovah is not for us, and Righteousness is altogether against us. But if Christ be not only Righteousness itself, but *our* righteousness also, we have nothing more to desire, our wishes have received their highest consummation; for this pronoun, this possessive, this word of application, is all in all. By it, we have interest in both; and, without it, our case is similar to theirs, who exclaimed, "What have we to do with thee, thou son of David?" This is a fearful state, indeed, and terror and torment attend on the bare contemplation of it.

In concluding our observations on this name, let it be remembered that the righteousness here spoken of is our righteousness in the abstract, and not in the concrete, — that is to say, it is our justice or righteousness itself, and not our justifier, or the maker of us righteous: for, in this sense, I have no doubt, that it is more efficacious, and by far more significant, to say, the Lord our Righteousness, than the Lord our Justifier. I know St. Paul says, that our Saviour Christ shed his blood, to declare his righteousness, and that he might not only be just, but a justifier of them which believe in him. (Rom. iii. 26.) And, again, instead of saying, to him that believeth on God, he says, "to him that believeth on him that justifieth the ungodly," (Rom. iv. 5.) by which he makes God and the Justifier of sinners to be one and the same. But though these expressions are strong, yet the expression, "that he is made unto us by God, very righteousness itself," (1 Cor. i. 30.) is much more forcible; and, again, "that he is made sin for us, who knew no sin, that we

might be made the righteousness of God in him." (2 Cor. v. *ult.*) One of the ancient Fathers of the Church (St. Chrysostom), commenting on this passage, remarks, "that the Apostle, to express the ineffable bounty of that gift, affirms, that God has not given us the operation or effect of his righteousness, but his very righteousness, yea, his very self unto us. Mark," he continues, "how full, how complete is every thing here, so as to leave nothing to desire. Christ, one who had not only committed no sin, but who had not so much as known sin, has God made, not a sinner, but sin itself; as, in another place, not accursed, but a curse itself—sin, in respect of the guilt; a curse, in respect of the punishment. And wherefore? To the end, that we might be made, not righteous persons, that were not comprehensive enough, but righteousness itself; and not every kind of righteousness, but the very righteousness of God himself." What can be said, what can be conceived, more consolatory than this?

There is no real Christian who will refuse

to Christ the application of this name, The Lord our Righteousness, in the largest and most extensive signification of the term, without taking a syllable, or even a letter from it. But as it is the sense, and not the syllables only, which makes the name, we must be careful to preserve it entire, in sense as well as in sound. For it is unhappily true, that some Christians take the name in a different acceptation, and some with a greater latitude than others. There are some, who give it the full and true meaning of the Prophet *Isaiah*, "in the Lord have I righteousness," (ch. xlv. 24.) which expressly declares, that all our righteousness is in him, and that we are to be found in him, not having our own righteousness, but the righteousness of God in him. Others there are, who, though they partially adopt this sense, yet weaken it in another, by interpreting it thus:—*From* Jehovah *proceeds* our righteousness: which is certainly true also, whether we consider him as the exemplar or pattern—for we are to be *made* conformable to the image of Christ—or whether

we consider him as the cause efficient; for, in regard to his own righteousness, the Prophet truly declares, "Lord, thou hast wrought all our works in us:" (ch. xxvi. 12.) and the Apostle, after having said, "*I* laboured more abundantly than they all," immediately corrects himself, and says, "yet not I, but the *grace of God* which was with me." (1 Cor. xv. 10.) This meaning, then, is true and just, but it is not comprehensive enough: for either it mutilates the title, and assigns to Christ not the whole but a part of it; or else, it makes two senses, which is not allowable in one name.

For the further elucidation of this point, let us remember, that true righteousness is not of man's device, but has its witness from the Law and the Prophets. St. Paul, who makes this assertion, goes on to the proof of it, by citing two examples, the first, in the case of Abraham, the other, in that of David. (Rom. iii. 21; and iv. 1.) So that in the Scriptures, both of the Old and New Testament, mention is made of a double righteousness, that is, of a

righteousness accounted, or imputed, and a righteousness done, or imputed.

We read, in the 15th chapter of Genesis, that Abraham believed, and that his faith was accounted to him for righteousness—this is an imputed righteousness: and in the 18th, that Abraham will command his children and his household, to keep the way of the Lord, and to do justice and judgment—this is a righteousness done. In the New Testament, this imputed righteousness is mentioned no less than eleven times in the fourth chapter of St. Paul's Epistle to the Romans; and St. John says, "Little children, let no man deceive you: he that doeth righteousness is righteous." (1 John, iii. 7.)

This last named righteousness,—which consists in integrity of dealing, purity of conduct, and sincerity of speech,—was understood and acknowledged by the heathen philosophers themselves, under the name of virtue: the other is peculiar to Christians, and is altogether unknown in any of the systems of philosophy. The one is a quality of the party,

the other an act of the Judge: the one we possess by influence or infusion—the other, by account or imputation. That both of these kinds of righteousness there are, there can be no question: the only question is, which of them the Prophet principally has in view, in his appropriation of this title to Christ—the Lord our Righteousness.

Here, then, all doubts are removed by a reference to the verse preceding the text. There the Prophet sets before us, in his royal, judicial character, One in the person of a king, of a king executing judgment, and this he tells us before he thinks fit to acquaint us with his name. Before this king, thus sitting on his throne, to execute judgment, to administer justice, the righteousness we have to seek is that, which will stand against the Law and the conscience, against Satan and sin, against the gates of hell and the powers of darkness; which will deliver us from death, despair, and endless misery, and procure for us life, salvation, and eternal happiness. This is righteousness indeed, and this is the sense in which

[illegible] see of the Psalmist. If we refer to the writings of the Old Testament and the rest of the Psalms, when they have occasion to quote the passage of the Proverbs, "Who can say, before the King sitting in the throne of judgment, I have made my heart clean, I am pure from my sin?" Prov. xx. 9. If, I say, we consult these writings, the interpretation they give of that passage will furnish us with a clearer light, by which to understand the true meaning of this name: and we shall find, that it can be taken in no other sense, than the one which has been given to it.

And that the Holy Ghost, by the word of righteousness, would have it always thus understood, and that we should ever set before our eyes a King sitting in his judgment seat, when we speak of his righteousness, is very evident. First, by way of position: for the whole tenour of the Scripture, in regard to our justification, runs entirely in judicial terms. The constant union of justice and judgment throughout the sacred volume shows, that it is a judicial justice we are to set before us.

For example: the terms of a judge—"He that judgeth me is the Lord:" (1 Cor. iv. 4.) of a prison—"kept under the Law, shut up unto the faith, which should afterwards be revealed:" (Gal. iii. 23.) of a bar—"We must all appear before the judgment seat of Christ:" (2 Cor. v. 10.) of a proclamation—"Who shall lay any thing to the charge of God's elect:" (Rom. viii. 33.) of an accuser—"The accuser of our brethren:" (Rev. xii. 10.) of a witness—"Their conscience bearing witness:" (Rom. ii. 15.) of an indictment—"Cursed be he that confirmeth not all the words of this law to do them;" (Deut. xxvii. *ult.*) and, again, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all:" (James, ii. 10.) of a conviction—"That all may become guilty before God." (Rom. iii. 19.)—And the very mention of our sins under the name of debts; of the Law under the name of a hand-writing; the very terms of an advocate; of a surety under the Law; of a pardon, or being justified by those things, which, by the Law, we could not—what do

... these expressions again, what do they ... mean, or can be the meaning of that ... cannot be duly understood, nor what ... righteousness is in question, unless ... consider we before us the image of a ... king in his throne to execute justice ... judgment.

... is evident, secondly, by way of ... or usually, where justifying is ... condemning, which is a term merely ... against it. In the Law—"If ... be a controversy between men, and ... come unto judgment, that the judges ... may judge them; then they shall justify the ... righteous, and condemn the wicked." (Deut. ... 1.) "If any man trespass against his ... neighbour, and an oath be laid upon him, to ... cause him to swear, and the oath come before ... thine altar in this house: then hear those ... in heaven, and do, and judge thy servants, ... condemning the wicked, and justifying the ... righteous." (1 Kings, viii. 32.) And in the Gospel—"By thy words thou shalt be justified, and by thy words thou shalt be con-

demned." (St. Mat. xii. 37.)—"It is God that justifieth: who is he that condemneth?" (Rom. viii. 33, 34.) All these texts manifestly prove, that we must imagine ourselves standing, like the criminal, at the bar, or we shall never state the question aright, or truly understand the mystery of this name. For the question, here, is not whether we have an inherent righteousness or not, or whether God will accept or reward it; but what is the righteousness, that will avail us before the King, executing justice and judgment.

This is a very material point, and by no means to be forgotten. For, without it, if we compare ourselves with ourselves, in respect of what we have hitherto been; or, if we compare ourselves with others, like the Pharisee; we may, perhaps, deceive ourselves into a fanciful belief of our own inherent righteousness. But let us once be brought before this judgment seat, let us once be arraigned here, all our conceit will vanish, and righteousness, in that sense, will not abide the trial.

I will quote some examples. "Hast thou considered my servant Job," says the Almighty to Satan, "that there is none like him in the earth—a perfect and an upright man, one that feareth God, and escheweth evil?" (Job, i. 8.) But what does this just and perfect man say of himself, when standing at the bar of his Maker? "If I be righteous, yet will I not lift up my head, but I will make supplication to my Judge." (chap. ix. 15; and x. 15.)

David hath the witness in himself, to have been a man after God's own heart. Yet durst he not present himself at this tribunal without praying, that God would not enter into judgment with him, since in his sight should no man living be justified: (Psalm cxliii. 2.) but, if he must stand at that bar, he would plead, not his own righteousness, but make mention of that name only, The Lord our Righteousness. (Psalm lxxi. 16.)

Daniel, a man greatly beloved, as the angel termed him—even he, after he had beheld the Ancient of Days seated on his throne, and the books open before him, confesses, "O Lord,

righteousness belongeth unto thee, but unto us confusion of face;" and acknowledges, that not by his own righteousness, but by the everlasting righteousness of the Messiah, was he to be justified. (chap. ix.)

Isaiah, likewise, at the vision of the Lord sitting upon a throne, and the seraphim covering their faces before him, exclaims: "Wo is me! for I am undone; because I am a man of unclean lips: wo is me, for I have held my peace." (Isaiah, vi. 5.) Thus the very sins of his lips, the sins of omission, will be enough to condemn him, though in act he were guiltless of any.

St. Paul, too, a chosen vessel unto the Lord, as Christ himself styles him, expressly declares, that before the Corinthians, or any assize of man, he would stand upon his own righteousness; but seeing, that he who judgeth him is the Lord, he must abandon that plea, and confess, that it is by a very different kind of righteousness he must be acquitted.

This is the sense in which the saints both

)wever easily we may dispense with them, e are tenacious of those, which confer rank nd dignity. "I am the Lord; that is my ıame; and my glory will I not give to an- other," says God by the Prophet Isaiah. (Chap. xlii. 8.) "Not unto us, O Lord, not unto us, but unto thy name be the glory." (Psalm cxv. 1.) And in the New Testament, where it is said of Christ, that God has "given him a name, which is above every name, that at the name of Jesus every knee should bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father;" (Phil. ii. 10.) that very passage is taken from the Prophet Isaiah, where it is expressly said, that "unto God every knee shall bow, and every tongue shall swear, saying, In the Lord have I righteousness; and that the whole seed of Israel, as they shall be justified, so shall they glory in the Lord." (Chap. xlv. 23, *et seq.*) It is the very same question which the Apostle propounds. "Where then is thy glory?" or, "Where is boasting then?" (Rom. iii. 27.) as if to admonish us, that this name is given

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aid: but, above all, in that *which* con-

cerns his name in particular, before the right-

eous Judge. Even so does the Prophet Jere-

miah teach us to pray to him: "O Lord, though our iniquities testify against us, yet deal thou with us according to thy name." (chap. xiv. 7.) In thy name we are justified: deal thou with us according to thy name, and justify us. Our sins are forgiven for thy name's sake: deal thou with us according to thy name, and forgive us our sins. Let not the remembrance of our sins cause thee to forget thine own name. And this if we do, thus if we pray to him, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John, i. 9.) And with this Advocate, with this Righteousness, with this Name, we may, without fear, appear before the King executing justice and judgment.

Thus, in return for the duty, which we are bound to acknowledge, we obtain this benefit, which we are sure to receive—the greatest that can be conferred for importance in itself, and the greatest, beyond all comparison, in respect of the most dreadful time and place in

which we shall require it, when heaven and earth and all that is in them shall avail us nothing, but the righteousness of him only, who is THE LORD OUR RIGHTEOUSNESS.

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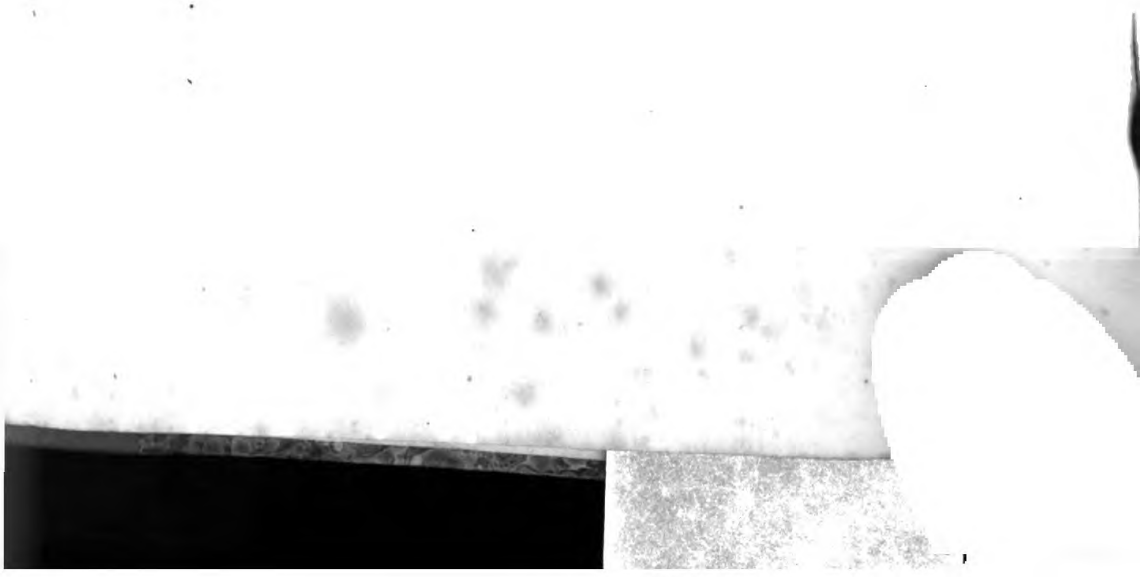
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