

## S E R M O N XVIII.

## GOD ONLY KNOWN BY REVELATION.

1 CORINTHIANS, Chap. i. Ver. 21.

*For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

**T**HE church of Christ at Corinth, to which the apostle directs this epistle, was planted by him, and had been watered by Apollos, and increased by the Lord with a rich variety of spiritual gifts and graces. Though it was greatly out of order at the time, and all things were not right with them, yet they are addressed as a church of Christ. Paul directs himself to the spiritual and mystic members of Christ among them, giving them the style and title of *sanctified in Christ Jesus*; which points out their separation in Christ, their being chosen by God the Father in him, and separated, or set apart to partake of grace in time, and glory in eternity. In consequence of their sanctification in Christ, they had been made partakers of the glorious fruits and effects of it: they were renewed

in the spirit of their minds, quickened by the Holy Spirit, and made alive to God, were called to be saints, being called with an holy calling. To these he addresseth himself, thanking God, on their behalf, for those rich gifts of free grace bestowed on them; that they were enriched in all utterance, and in all knowledge; came behind in no spiritual gift; were waiting in faith for the second coming of our Lord Jesus Christ: and they are comforted with an assurance that he would confirm them unto the end, that they should be blameless in and at the day of his glorious appearing: of which they might be confident from the faithfulness of God, who had called them into the fellowship of his Son, Jesus Christ our Lord. The apostle exhorts them to unity and concord amongst themselves. *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all build upon the one perfect, everlasting, tried foundation—the person, blood, and obedience of Christ alone; that ye all look to him as the object of your faith and joy in your hearts; that ye all speak the same thing, hold the same fundamental truths, cordially embrace them, and perfectly unite in love and affection to Christ, his gospel and ordinances, ministers and worship: and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.* Intimating that he was informed by a family of considerable note amongst them, that this was not the case. He takes notice of the cause of these dissentions, and gives an account of the manner in which he had preached the gospel among them. *Christ (says he) sent me not to baptize, but to preach the gospel; which*

words are not to be interpreted, as though he was not authorized and commanded by Christ to baptize, as well as to preach; but they mean that his principal work lay in preaching the gospel and planting churches. When persons, by the almighty energy of the Spirit of Christ were brought to believe, upon their desiring baptism they were directed to those ministers who were styled evangelists, who were Paul's companions in travel, to whom the administration of this ordinance was committed. The simplicity of his preaching was manifest. And although the matter of it was of eternal importance, yet he preached Christ, *not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross, i. e. the doctrine of Christ crucified, is to them that perish, foolishness; but unto us which are saved, it is the power of God.* Upon this he quotes a passage from the prophecy of Isaiah, which had been fulfilled in the people of the Jews. *For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.* Then he uses his own words, with a design to humble the pride of, and bring into contempt all human greatness and excellency: *Where is the wise? Philosophers, can they by searching find out God? Where is the scribe? The letter learned and profound scholar, does he see, esteem, and value this mystery of God, salvation by the death and passion of his Son? Where is the disputer of this world? who pretends to give an account of the causes, reason, and fitness of things: Hath not God made foolish the wisdom of this world?* Inasmuch as the mysteries of the gospel exceed their comprehension, are superior to their

reason, and above their apprehension. *For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

I shall, by the Lord's assistance, attempt an explanation of my text in the following manner :

By endeavouring to express what may be conceived to be the apostle's meaning in these words, *For after that, in the wisdom of God, the world by wisdom knew not God.*

Then I will state the utter impossibility of coming to the true and saving knowledge of God but by revelation and inspiration.

Afterwards, it will be considered, that it is the good pleasure of God, by the foolishness of preaching, to save them that believe.

My proposal is, first, to explain and express what may be conceived to be meant by the apostle in these words : *For after that, in the wisdom of God, the world by wisdom knew not God.* The wisdom of God here, without doubt, refers to the display of it in the creation, sustentation, government, and disposal of the heavens and the earth, with all therein ; and which discover such an impress of Deity, that it may be truly said, *The heavens declare the glory of God : and the firmament sheweth his handy work.* The visible world and every part of it, is a book wherein we may read some syllables of Godhead. The power of God is evident in speaking all things out of nothing into being—in stretching out the heavens like a curtain—laying the beams of his chambers in the waters—in compassing the earth with bounds until day and night come to an

end; and in setting bounds to the mighty waters, that they turn not again to cover the earth. The wisdom of God shines forth in the order, variety, and beauty of creation. The goodness of God, in communicating to every creature various endowments for their usefulness to one another, and furnishing them with abilities to attain their ends. Yea, God is the fountain of all perfection, and his immutability is manifest by the creatures, every one of which being subject to change, partakes therefore more or less of imperfection. His eternity may be seen in creation, since JEHOVAH must exist before what was made by him: his omniscience, he being present with all the works of his hands: his sovereignty, in that his kingdom ruleth over all: his spirituality, he being invisible: his sufficiency, seeing all creatures had a beginning, and he had no more need of them in time, than before time: his majesty, in the glory and lustre of the heavens, which are his throne. Though so much of God is visibly manifested in creation, and the constant vicissitudes of providential events, yet it is affirmed, *the world by wisdom knew not God.* Man, the epitome of all creation, was made in the likeness and image of God: and the first Adam was filled with wisdom and understanding. He knew JEHOVAH in his nature, persons, and perfections, as far as was suitable to his state and capacity. He knew the creation of all worlds, beings, and things, to be an act of pure sovereignty; that the divine, coequal, and coeternal Three, were jointly concerned therein: that the end proposed by them was the glory of the divine perfec-

tions, and that God himself was the chief end of man. But man, being fallen from his primitive state, knew not God, lost the very knowledge he had of him, and was, through the fall, as ignorant of God and the things of God, as a wild ass's colt. In which case he must have remained, had he not been favoured with divine revelation. This will appear, if we consider that though *the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead*, yet the Heathens, their wise men and philosophers, who searched into the nature of second causes, were ignorant of God in the self-existence, simplicity, and holiness of his nature. And when they knew, or might have known God by the works of creation and providence, so as to acknowledge his eternal Deity, *they glorified him not as God, but changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever, Amen.* Though his perfections are manifested in the creatures, and his power in their preservation, yet the wise philosophers of Greece and Athens, knew him not. Arts and sciences cannot enlighten the mind into the knowledge of him. This will appear more fully, as we consider the state of mankind since the fall. Upon the entrance of sin into the world, God in rich grace revealed unto Adam, that the seed of the woman should bruise the serpent's head. This was the only means of fallen Adam's being restored to the true and saving knowledge of God. Henceforward, God confines the true knowledge of himself to a few families: after-

wards makes himself known to Abraham and his posterity, to whom he gave his Holy Spirit; whilst at the same time he suffered all nations to live in their natural darkness, and to remain in the shadow of death: and even the Israelites were not all of them spiritually illuminated. There was a man among them who had never sinned against his conscience, who was a profound scholar, a perfect moralist, a devout professor of religion, and yet, with all his wisdom, learning, and professed piety, he was absolutely ignorant of the true and saving knowledge of God, and his Son Jesus Christ. Saul, who was afterward called Paul, an apostle of Jesus Christ, is the man I mean. And yet, who stood a fairer chance to be acquainted with God and the things of God? Nor is it a whit better with any others; for in this kingdom, in the last century, two of the greatest astronomers amongst us were Arians, whose doctrines are no better than Deism, and tend to direct Atheism.

Here, Sirs, I would stop and observe, that it is impossible for man, by all the use of his rational and reasoning faculties, by acquired knowledge in the arts and sciences, by philosophy or astronomy, to find out the true knowledge of God, or gain the least spiritual acquaintance with him. It is true, that there is a God may be known, but this is not the true and saving knowledge of the Godhead. You may, in a certain sense, know and acknowledge God, confess him to be holy, just, and good, know that sin is a transgression of his law, and be convinced that without holiness no man shall see the Lord, and yet be perfectly ignorant

of God to any good purpose. The words before us expressly declare that though God's wisdom shines evidently throughout every part of creation, and holds forth God to view as incomprehensible in essence, and boundless in perfections, yet that the world by wisdom knew not God. This leads me then to consider how we may be brought to the true and saving knowledge of the Holy one. This cannot be without divine revelation and inspiration. Hear what our Lord Jesus Christ himself says, *All things are delivered unto me of my Father; and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.* That we may attain a true knowledge of God, there must be a revelation of the incomprehensible nature, distinct personalities, and infinite perfections of Deity. By what means shall we obtain this? *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?* Without the true knowledge of the object of worship we cannot perform any true act of worship. It is the knowledge of God that must lead us to God. Neither is the bare, superficial knowledge of God in his three divine and glorious persons, sufficient. A trinity in the unity of the incomprehensible essence may be acknowledged, and yet we may be destitute of divine, intuitive, spiritual knowledge. The Scripture declares, *No man hath seen God (or, known God, for so it might be rendered) at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.* It is by the Lord Jesus Christ that the knowledge of God is made known; and it is in



the discharge and exercise of his prophetic office, that he enlightens the minds of sinners, and shines into their hearts, to give them the light of the knowledge of God. Jesus Christ is the glorious medium, and God transmits his beams of light and illumination upon his church in the person of Jesus Christ; who, by his Holy Spirit, gives us a new understanding to know the Lord; sanctifies the will, and regenerates the soul. It is expressly declared in the word of the living God, that no man can call Jesus Lord, but by the Holy Ghost. Then, first, no learning nor human knowledge can create in us one spiritual idea of Christ, nor give us the least spiritual acquaintance with the Lord. Here I would therefore entreat you to consider the subject; and if the only means of arriving at the true knowledge of God, be by revelation and inspiration, it becomes us to adore and admire God, Father, Son, and Holy Ghost, for that most perfect and precious revelation made of the self-existent Godhead, of the personalities in the Godhead, and of the economy of the divine persons in the everlasting covenant. It is by this ever blessed revelation, which God has given us in the sacred Scriptures, that we are led to the right object of worship; and it is by the divine inspiration of the Holy Spirit, that we are brought to know the Lord; and every act of spiritual worship is the fruit of his indwelling in us, and is owing to his divine breathing upon us. This will appear by repeating what has been before suggested; that Adam, immediately after the fall, was restored and recovered to the knowledge of God by revela-

tion; which exhibited the incarnate God, as the sole object of his faith, and foundation of his hope, without which, he could have known nothing of God's grace and pardoning mercy. It was this which laid the foundation for the first faith in Christ that ever was in the world. The second person in the Godhead, according to his covenant office, as the true prophet of his people, instructed Adam; and it is by him all the saints in every period of time have been enlightened, and made wise unto salvation. The patriarchs were enlightened by him; so were all the prophets which have been since the foundation of the world. He himself says, *I am come a light into the world.* One end of his glorious incarnation was, to reveal and manifest the love, grace, and mercy of God. He enlightened all his holy apostles; and by him his church is still, and will evermore be illuminated and made light in the Lord. If the outward means, whereby Christ is most graciously pleased to bring us to the true and saving knowledge of God, be the inspired volume, how invaluable should the written word be to us: we can never prize it too highly. All the true knowledge of God upon earth is contained in the sacred Scriptures, and they are sufficient to make us wise unto salvation, by faith which is in Christ Jesus. But, alas! who amongst us, is not found guilty of prizing every and any good book, more than and above the book of God? Yet it is an undeniable truth, and I may appeal to each of you who are spiritual, to testify concerning the truth of it, that your souls are never more powerfully quickened, your

hearts more divinely comforted, your faith more established, than when you are at any time spiritually meditating upon the Lord's own word. The Holy Ghost makes use of his own word of inspiration, as a vehicle for communicating such discoveries of God the Father and of Christ, as leave a divine impress, and give us at times to say, *God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.* The new covenant promise is, *All thy children shall be taught of the Lord. They shall all know me from the least to the greatest. I will give them an heart to know me, that I am the Lord. It is written in the prophets, and they shall be all taught of God.* And the Holy Spirit, as the spirit of wisdom and revelation, most graciously makes good his holy word of promise, by teaching sinners the true knowledge of God. Hence his praise is celebrated for it by the Psalmist: *Good and upright is the Lord: therefore will he teach sinners in the way.* All his blessed teaching and illumination is by the word, and exactly agreeable unto it. The word is the instrument, and the Holy Spirit is the agent. He leads us to the knowledge of Christ and of the Father in him: giving us an inward and spiritual experience to know, feel, and acknowledge, that this is life eternal, to know the only true God, and Jesus Christ whom he hath sent. The apostle John writing to saints, says, *We know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ.*

*This is the true God and eternal life.* Jesus Christ is the true God, and eternal life is in him ; and it is in the person of Jesus Christ, as God personally dwelling in our nature, that JEHOVAH is discovered, revealed, and made known to us. He is encircled with that ocean of light, through which no mortal eye ever did pierce, or can approach to. *He dwells in the light, which no man can approach unto, whom no man hath seen, nor can see.* As the created light of the sun overpowers the eyes of our bodies, so the glorious light of God overpowers the eyes of our souls. And as we cannot see the sun but in its own light, so we cannot see, apprehend, and savingly know Christ, but in his own light. It is by his own beams of light and truth, through the almighty influences of the Holy Ghost, that we know that he who hath seen him, hath seen the Father : that there is a mutual inbeing and indwelling of the Father in the Son, and the Son in the Father ; and that the glory of God and of Christ, are beheld and known in the glass of the gospel. How great then is the blessing of spiritual knowledge and inspiration ! The true knowledge of God is altogether from above : it is purely heavenly and divine ; you, therefore, upon whom the sun of righteousness hath risen, into whose hearts he hath shone to give you the light of the knowledge of the glory of God, can never sufficiently bless and praise him for it. Being enlightened, you can take in, and may contemplate and view incontestible evidences of Christ's eternal power and Godhead in the works of nature. Indeed, it becomes you to view this glass, in which

there is so glorious a display of Deity. The Son of God assumed a human form; and in his converse with Job, read him such a lecture on the works of creation and providence, as gave this saint an amazing view and conception of Christ's incomprehensible power, eternity, goodness, and sovereignty. Yet Christ, as Christ, *i. e.* as God-man, Mediator, is *the power of God, and the wisdom of God.* The whole fulness of the Godhead dwelleth in him. All the perfections of the Godhead shone forth with a transcendent lustre in his work of mediation; and all other works of God are eclipsed, when he is apprehended, revealed, and discovered. Spiritual illumination is equal to the work of creation. The same almighty JEHOVAH, who said, *Let there be light: and there was light,* must command the light to shine into our hearts. Spiritual renovation is a new creation, and is owing to a new creating act in God; it greatly and principally consists in enlightening the mind, in giving a new and spiritual understanding to know the Lord. I add, you and I know no more of God, to any real purpose, but as we are and have been taught by him. It is by the Spirit's teaching only we can apprehend spiritual truth spiritually. It is in his light that we see Christ, and the things of Christ; and by him we have fellowship with Jesus, and with the Father in him. We should therefore prize his blessed teachings, and be looking up to him continually for divine instruction, by whose anointings we shall know all saving and necessary truth: it being his office in the economy of grace, to teach and lead us into all truth. Having observed, that

though the wisdom, eternity, and perfections of Godhead are discovered in, and manifested by the work of creation; yet the world, by all the wisdom of God thus made known, do not, cannot know him to any saving purpose thereby; and that we stand in need of divine revelation and inspiration, without which we cannot know the Lord: it remains to be considered, that it is the good pleasure of God by the foolishness of preaching to save them that believe. Man was at first a very knowing creature. There was nothing visible or invisible but he was capable of having some knowledge of, and acquaintance with, either by means of his senses, which were exactly suited to present things, or by having his rational faculties enlightened and raised up to objects superior to, and which infinitely exceeded him. And yet, it will be easily granted, that man, in his pristine state of purity and glory, needed a revelation and inspiration, when we consider that, creation,—God's end and design in it—the formation of his body out of the dust of the ground—the forming Eve out of his rib—the institution of the sabbath, could not be known to him by any other way. As to the knowledge of the eternal counsel and covenant of the coequal and incomprehensible trinity, on the behalf of the elect, this we are entirely indebted to revelation and inspiration for. The angels of JEHOVAH's presence, those bright intelligences, who, as bright morning stars, were created on the first day, and rose out of nothing into being at God's almighty *fiat*, who sung their maker's praise, shouting with joy, seem to know nothing of gospel

mysteries but by revelation. *To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.* When the Scripture declares that *the natural man receiveth not the things of the Spirit of God, it adds, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.* This does not suppose that sin has destroyed any faculties of the soul, but that it has most awfully corrupted, polluted, and darkened them. Hence a man out of Christ, without the Spirit of Christ, may have a large and an acquired knowledge of various sciences, yet this cannot give him the least spiritual knowledge of God, or of the things of God. It hath pleased God in his infinite wisdom and grace, to fix and appoint the preaching of the gospel as the means of saving sinners from the power of unbelief, and the darkness of their natural minds. This means God hath fixed upon, by which he confounds the wisdom of the wise, and stains the pride of all human glory. By the foolishness of preaching, wherein is declared the wisdom of God in a mystery, his everlasting love and delight in the persons of his people, whom he chose in Christ before the foundation of the world, are brought forth to view, published, and declared: whereby it is seen, that *it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; that salvation is of the Lord alone, irrespective of the creature's worth or worthiness; that as sin has reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.* It is not by lectures on the nature of the

moral law, nor by a descant on the work of creation and providence, but by the preaching of Christ crucified, that sinners are saved. Though this is called the foolishness of preaching, either because it is disesteemed by the carnal world, or on account of the subject, the sufferings, blood-shedding, sacrifice, and death of the Son of God in our nature; yet, this *foolishness of God*, (an ironical expression) *is wiser than men; and the weakness of God is stronger than men*. Hereby, Satan is defeated, sinners conquered by victorious and triumphant grace, their minds enlightened by the day spring from on high, and their souls saved from sin, death, and hell. This method of divine grace proceeds from the good pleasure of God's will. *It pleased God by the foolishness of preaching, to save them that believe*. God's free, sovereign, immutable grace, flows from his own will as the fountain of it; and is discovered unto us in the glorious mediation of our adorable Redeemer, the Lord Jesus Christ, who is the almighty Saviour of perishing sinners; who saves them in himself with an everlasting salvation. The gospel, the preaching of it, is said to save them that believe, not actually, but instrumentally, for Christ alone saves. But the gospel is the chariot in which he rides forth, and displays his amazing love, transcendent mercy, and transporting charms. His person and salvation are the grand subjects of the gospel: by it we understand *that God was in Christ, reconciling the world unto himself*. That in the accomplishing this mysterious affair, *it pleased the Lord to bruise him*, with all the weight of vindictive wrath;



*and he hath laid on him the iniquity of us all. That he was wounded for our transgressions ; that he was bruised for our iniquities ; that the chastisement of our peace, or punishment of our sins, was upon him, and that with his stripes we are healed.* The gospel brings to our ears this comfortable message ; *To you is the word of this salvation sent : that JEHOVAH, the Son, has been incarnate, and has finished the transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness.* There is a freeness, fulness, and completeness in the redemption which is in Christ Jesus, all being of grace ; in the display of which, JEHOVAH, in his divine persons, will be glorified for ever. *It pleased God by the foolishness of preaching, by the breath of poor weak and sinful mortals, to save them that believe.* There are some who are altogether for insisting upon a knowledge of our effectual calling, who will allow none to have a right to look upon, and call themselves the Lord's, who cannot tell the place where, the means by which, and the very time when, the Lord first wrought in their souls. I expect such sentiments, in the issue of things, will prove hurtful instead of being useful. I grant, some can give a very clear and circumstantial account of God's work on their souls, but it is the fruit of a retrospective view of the whole of God's operations upon them. The truth of the matter is, that in the work of regeneration we are altogether passive ; and though the mighty power of God is put forth in us, the same power which wrought in Christ in raising him from the dead, whereby we are quickened and made alive to God by the Holy

Ghost, yet we perceive it not. The effects which accompany and follow upon it, we perceive and feel; and by them many can trace the leadings, methods, and means which the Lord made use of, and blessed to the discovering unto them the exceeding sinfulness of sin, their need of Christ, and how he was revealed in them, and became precious unto them. But the exact time when God breathed spiritual life into their souls, cannot be traced out; though when they first perceived a concern and change in their souls may. Do you perceive what I aim at? It is to establish this great and important truth, that what we call regeneration, or, being born again, is the infusion of spiritual life from Christ, the head of his mystic body, into our souls by the agency of the Eternal Spirit; that with it all the seeds of grace and principles of holiness are implanted, and which are discovered and drawn forth by the divine influences of the Spirit in and upon us; so that by the effects our effectual calling may be proved. And some, who go but a snail's pace to heaven, give blessed proof of their being taught of God, and that *they are kept by the power of God through faith unto salvation*, as much as others who can with greater precision speak out and trace the means which God made use of, to discover unto them that they were called according to his eternal purpose in Christ Jesus. Dr. Goodwin (whom I quote to illustrate my meaning) says, “ Suppose you lived at  
“ the latter day, and were saints and believers when  
“ Christ came to judgment, you should see some  
“ men's bodies raised out of the grave, but your own

“ bodies and spirits will be changed, changed in an  
“ instant. You will not find a mighty power upon  
“ you sensibly, but you will find a mighty work,  
“ whereby you will find yourselves not to be the  
“ men you were; your bodies will shine as the sun  
“ in an instant. So it is in regeneration: there is a  
“ mighty change wrought in the soul; but if a man  
“ will judge of it by what he feelth; if he will judge  
“ of it by any violent power put forth in it, there is  
“ exceeding little—a man feelth nothing; he feelth  
“ stirrings and workings in his spirit indeed, as there  
“ will be when a man is thus changed; there will be  
“ an elevation of the spirit and of the body at the  
“ latter day; but for any violent work, there will be  
“ none. So oftentimes it is in the work of grace in  
“ us, it is the same power that makes us new crea-  
“ tures, that raiseth saints out of the grave from the  
“ dust, and as much is in the one as the other.”

The Holy Ghost, by the preaching of Christ crucified, is pleased to quicken dead sinners, bringing home the gospel with power to their hearts; he subdues their wills, and inclines them to the obedience of faith; by revealing Christ in the gospel to their understandings, they are enlightened; and by revealing him in their hearts to their consciences, he forms him in them as their *hope of eternal glory*. Thus they are brought to know *him that is holy—him that is true*, and to know themselves to be *in him that is true*, being made one spirit with the Lord. Sirs, I must, for the glory of God, remind you, that we cannot know Jesus and his salvation but by the gospel; that all the

inward and spiritual revealings of Christ by the eternal Spirit, are exactly agreeable to the written word. I tremble at it, when I hear any speak of their forming up a notion or conception of their own, of Christ in their minds. I hate and abhor it as I do popery. It is a spiritual revelation of Christ, as a spiritual Jesus, revealed to the soul by the Spirit, which the Scripture speaks of; it is, if I mistake not, expressed by Dr. Owen, in such words as these:—"The Spirit draws  
" a picture, or creates an idea of Christ upon the soul.  
" As the light and beams of the sun give evidence of  
" the existence of that glorious luminary, so the light  
" and beams of the sun of everlasting righteousness,  
" shining upon and into the hearts of believers, give  
" evidence of him, and of personal interest in him.

There is an holy communion between Christ and believers, carried on in their souls by the Spirit of Christ, who makes many precious discoveries of Christ unto them; giving them spiritual views of his transcendent glory and eternal worth and excellency; and he discovers Christ to his people as exactly suitable to their state and case. Under views of guilt, he presents them with a view of the Redeemer as having been made sin and a curse for them. The redeeming efficacy of his blood he exhibits to their view, leading them to consider that it cleanseth from all sin. When they view the holy requirements and immutable nature of God's moral law, he presents to their faith, Jesus, as JEHOVAH their righteousness. If they feel, and have an increasing view of their wants, he gives them a view of the fulness of grace in Christ; and as they

perceive their ignorance, he leads them to Christ in the exercise of faith for divine instruction. As they perceive their guilt, and feelingly mourn for it, he increases their estimation of, affection for, and confidence in the intercession of their great high Priest. As they experience the rebellion of their wills, he gives them to view Jesus as King-mediator, whose kingdom is a most glorious principality of grace; who rules in the hearts of his saints, and orders all things for them: he has their enemies under his feet, and will make his people conquerors, and more than conquerors, through him. The Holy Spirit reveals more and more of Christ, giving the believer such views of Jesus as words cannot express, and that in an holy, supernatural, and heavenly manner. It is not the natural ignorance which may be in a believer, is any bar to this. Among such as really know the Lord, there are some whose knowledge consists chiefly in knowing him in the holiness, harmony, spirituality, and majesty of divine truth. Some of enlarged faculties are greatly enlightened into the doctrines of grace, and have fellowship with God by means of them; whilst others, of less capacities, who are alike holy, know God and Christ, and the things of the Spirit, in a more intuitive, experimental way; the Holy Spirit draws up their spiritual faculties, and by giving them personal communion with the Father and the Son, they frequently enjoy more of divine love, speak more feelingly of the things of God, and their conversation hath often more of divine unction attending it, than such as have more enlarged natural

capacities. Believer, it may be thou art of a low stature, and weak in divine knowledge; yet, if thou dost know thus much, that it is the will of God to save sinners by Jesus Christ; and if thou hast been brought to know that it is God's will to save thee (a sinner in thyself) in Christ Jesus, thou knowest what is sufficient to make thee truly happy in life, perfectly comfortable in death, and what will fill thee with everlasting joy in heaven.

Those who believe in Christ, through the Spirit, by the gospel, are such as it pleaseth God to save from the guilt and darkness of their natural state. They will be found in Christ for ever; and will one day join in singing with that innumerable company who are already got to glory, having washed their robes and made them white in the blood of the Lamb, *salvation to our God, which sitteth upon the throne, and unto the Lamb.*

What hath been delivered according to God's revealed truth, may the Spirit accompany with his energy and influences, sealing his truth on your hearts. *Amen.*