

## S E R M O N XXI.

CHRIST THE BELIEVER'S ALL, IN LIFE,  
DEATH, AND ETERNAL GLORY.

COLOSSIANS, Chap. iii. Ver. 11.

*Christ is All.*

IT is the peculiar glory and excellency of this most blessed and incomparable book, the Bible, that it has Christ as the supreme subject of it. It is the Father's record and testimony of his Son; and which is, that *he that hath the Son, hath life*. It is the revelation of Jesus Christ. Its history, its prophecy, its sacrifices and ordinances, all point, as so many lines in a circle, to him. *The testimony of Jesus is the spirit of prophecy*. The prophets and apostles treat of him; whose person is the glory of heaven; whose love is the everlasting miracle of heaven; whose finished work of salvation bears up the faints before the throne, and yields them matter for perpetual praise, so that they constantly cry, *Thou wast slain, and hast redeemed us to God by thy blood. Worthy is the Lamb that was slain*. His victories and triumphs on the cross,

over sin, Satan, the world, death, and hell, will be celebrated by the hallelujahs of the host of the redeemed in glory, as long as heaven is heaven. Beloved, the sun in the firmament, is not so full of light, or the sea, with its vast abyss, so full of water, as the inspired volume is of Jesus, and his wonderful grace, work, victories, fame, and renown. If it were possible to collect the whole essence of Scripture, and express it in one single sentence, it would be contained and expressed in such words as those which I have now read unto you, *Christ is all*. So that you may see that my text, though short, is vastly comprehensive. It expresses what Christ is to his people on earth; and also what he is to them who are already admitted to his promised glory. In these words Christ is both text and sermon—the foundation and corner stone—the first and the last—the Alpha and Omega—the aim and end—the author and finisher of faith. Christ is all in salvation work, the all in grace and glory. Our apostle, in the first chapter of this epistle, in his setting forth Christ Jesus the Lord, gives such an account of him, in his ancient, native, personal, essential, relative, and mediatorial glories, as is not so fully to be found in all his writings elsewhere. You have the bridegroom of his church shining forth in all the glory and excellency of his godlike Majesty. And why does the apostle set him forth? What was his design in so doing? His intent was, hereby to draw the hearts of saints after him, that they might cleave to him as their well-beloved. By presenting their heavenly husband thus unto them,

he aims to win their souls, that they, beholding Jesus, might be engaged with him, and be led to admiring and adoring thoughts concerning his beauty and glorious excellency, so as to cry out with rapture, *How great is his goodness, and how great is his beauty!* Having drawn a portrait of the God-man, Christ Jesus, he proceeds to speak and give an account of the everlasting gospel of his grace, in which he shines forth in his meridian glory, which he styles *the mystery*: and is such for the profundity of it. It contains *riches, riches of glory, yea, the unsearchable riches of Christ.* What a treasure! Christ is the glory of this mystery. And this Christ, saith Paul, is *in you*; and this *Christ in you is the hope of glory.* Christ is the mystery of the gospel. Grace is the mystery of Christ, which he most divinely displays as he rides forth in the chariot of his gospel, from conquering unto conquer. In the ministry of it, God is pleased *to give the light of the knowledge of his glory, in the face of Jesus Christ, 2 Cor. iv. 6.* If you ask, how are souls thus most divinely illuminated? I reply, by supernatural creation. So the apostle says, in the forecited text, *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 (or, person) of Jesus Christ.* In Jesus all the glories of the Godhead shine forth. In him *are hid* (or, contained) *all the treasures of wisdom and knowledge.* In him *dwelleth all the fulness of the Godhead bodily, i. e. personally.* In him his church and people are complete. He hath made peace for them by the blood of his cross.

His Father, for his sake, hath freely forgiven them all trespasses. He hath spoiled principalities and powers, having made a shew of them openly, triumphing over them on his cross. On this Jesus, who is God essentially, God the Son; personally, and, as Immanuel, God-man, *the image of the invisible God*, the Creator and Lord of every creature, the apostle would fix the eye of their minds. Having set forth his work and resurrection, he would have them look on themselves as reconciled by his death; and as presented by him, *holy and unblamable, and irreprovable in his sight*. They being quickened together with Christ, which was manifested in their spiritual regeneration and translation into the kingdom of God's dear Son, he would have them set their affections on things above. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.* Christ is the believer's treasure—his portion—his all; he is above, in the highest heaven, and the believer's eye is fixed on him: his heart is with him; his affections are drawn out after, and they centre and terminate on him. We must know Christ, or we cannot set our affections on Christ. We must have a spiritual perception of those things which are above, or our souls cannot aspire after them, nor seek an enjoyment thereof in spiritual communion with God. So that the duty exhorted to is spiritual and evangelical, The apostle adds, *Mortify therefore your members which*

*are upon the earth*; which consists in putting off the old man with his deeds. He calls on them to exercise themselves in putting on the new man, by practising various graces; and concludes his period with saying, *Christ is all, and in all*. In my preaching on these words, I will aim to set before you what I have to deliver, under the three following heads:

First, by shewing, that *Christ is all* in salvation work.

Secondly, that *Christ is all*, in our experience and enjoyment, so far as we know him, and believe on him, and live and walk, by the faith of the Son of God.

Thirdly, that *Christ is all* in the article of death; and will be *all* to his people in a state of glory.

To begin with my first particular, in which I am to shew that *Christ is all* in salvation work. The word *Christ* signifies *anointed*. It is a name and title given to our Jesus by the Holy Ghost. It points out who, and what our Immanuel is. He, as the second person in the Godhead, was, by his Father's will and designation, set up in the council and covenant of the Eternal Three, to be God-man. He was anointed by the Holy Ghost as God-man, the head and saviour of his mystic body the church, and derived the name *Christ*, or *anointed*, from the Holy Spirit, who filled him as Mediator with all those gifts and graces, which would qualify him to be a fountain of overflowing grace unto us. He received the Spirit without measure, and his fulness is our supply. And *of his fulness* (saith the apostle) *have all we received*. It is out of Christ's fulness that we receive our whole

salvation on earth; and it is out of his fulness that saints receive all their glory and blessedness in heaven. Christ, as God man, is JEHOVAH's all; the object of the ineffable love and delight of Father, Son, and Holy Ghost; the beginning of God's works of old. JEHOVAH had never deigned to go forth into creation acts, had not the second person in the incomprehensible essence condescended to engage to assume human nature: so that Christ, considered as God-man, is the *first born of every creature*, the foundation of creation, as he is of grace. In him, as God-man, the persons of the elect were chosen before the foundation of the world. So saith Paul, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world*, Eph. i. 3, 4. So that it may well be said, *Christ is all*. For if we mount so high as God the Father's act of election, it was *in Christ*. He, as God-man, was the object of it. He was chosen to be JEHOVAH's *fellow*, whose name is *the Lord of Hosts, the brightness of the Father's glory, and the express image of his person*: in whom all the persons of the Godhead were to be manifested, and all the glory of Godhead shine forth to the uttermost capacity of elect creatures, and the greatest display of JEHOVAH's manifestative glory. To behold this shining in the person of Jesus Christ, is the essence of the saints' felicity in heaven. Hence our Lord saith, *Father, I will that they whom thou hast given me, be with me where I am; that they may behold my glory*, John xvii. 24. There are two

words in God's book containing infinite sweetness, and which are of vast concern to us. The one is, the word grace, the other, salvation. The first shews us the cause from whence all blessings flow; the latter, declares how this is openly shewn, made known and discovered to us in our fallen, guilty, sinful state and case. We first read the word *grace*, in the 6th chapter of Genesis, ver. 8. *Noah found grace in the eyes of the Lord.* This word signifies free favour. This is manifested in election. It is out of God's own heart he loves his people. It is because he loved them that he chose them in Christ. The reason why he continues to love them with an everlasting love, is, because it is the good pleasure of his will. None, no creature, not a saint on earth, nor in heaven, hath whereof to glory in his presence. All is of grace. *Of him, and through him, and to him, are all things: to whom be glory for ever and ever. Amen.* God's love to the person of his people is fixed on them in Christ. He loveth them as he doth him. And *Christ is all*, as their election is in him. Their blessings and blessedness are all in him. Their persons are accepted in him. Their everlasting life is in him: and their true knowledge of him is life everlasting. The word salvation is truly sweet. It contains the name of our Christ, and his incommunicable work. When the prophet Isaiah proclaims him, it is with this title, *Behold, thy salvation cometh*, Isa lxii. 11. So saith the angel, *Thou shalt call his name JESUS: for he shall save his people from their sins*, Mat. i. 21. And our Lord makes himself known, as well deserving

the title, and as being almighty to save, when he saith, *Look unto me, and be ye saved: or, look unto me and ye are saved.* Our Christ wore the crown as the head of his body the church, in election: not as the cause of election, but as the head of the whole election of grace. He was laid, by the Father, as the foundation of his church. Under the foreviews of the fall, he undertook, at his Father's call, to be the Saviour of his people; to carry his engagements into execution: and for us men, and for our salvation, he came down from heaven. By his mysterious incarnation, he became bone of our bone, and flesh of our flesh. *Ye know, saith Paul, the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* In salvation work, *Christ is all.* To make this clear, I ask, what is salvation? In what does it consist? In reply, I answer in the words of Scripture, *Salvation is of the Lord.* It is the greatest of all blessings which the Lord can possibly bestow on his people, considered as they are by the fall, sinners and ungodly. It proceeds from, and is the fruit of that everlasting covenant which obtained between the Eternal Three before all time: by which their everlasting love to the elect is expressed in acts of everlasting mercy, which shines forth and is manifested to them, *through the redemption which is in Christ Jesus.* Salvation implies deliverance. God's salvation of his people is a deliverance from sin, the greatest of all evils, and from damnation, the greatest of all miseries. It consists in removing from us all sin, and in



delivering us from the curse of the law, which is the true and proper expression of the most just and righteous displacency of God against it. To undertake to be the author of this great salvation, and to complete it, was the greatest act that our most adorable Lord and Saviour ever engaged in, as mediator of reconciliation. To accomplish it, he, who was the essential and only begotten Son of God, became incarnate. He wrought it out by his incarnation, and in his incarnate state, as the surety and representative of his people, by his obedience to the law for them, when he magnified it and made it everlastingly honourable: by which he brought in an everlasting righteousness; which puts down, exceeds, and will do to eternity, all the righteousness of those bright and morning stars, the angels of God's presence. This is the robe in which God's people shine, and in which they will for ever outshine all the angels in glory: in which they appear before the God and Father of our Lord Jesus Christ, *righteous even as Christ is righteous*. Our Lord completed salvation work in bearing all the sins of his people in his own body on the tree; and in sustaining the whole punishment, wrath, and curse due unto them. He purged away the guilt and filth of sin, by his most precious blood-shedding. He hath put away sin by the sacrifice of himself. He proclaimed on the cross his conquests, victories, and triumphs, saying, *It is finished*. So that I may well ask you who believe on him, *What think ye of Christ?* Is he not *all* in salvation work? Is not the whole glory of it due to him? Because it was his work

alone, to bring in everlasting righteousness by his obedience unto death; and in which, by virtue of its imputation unto his beloved ones, they are *made the righteousness of God in him*. Our Jesus is *all* in salvation work. He was made sin, and he hath finished the transgression, and made an end of sins. *He loved us, and washed us from our sins in his own blood*. Jesus wears, and will for ever wear the crown of crowns, as the self-existent Saviour: it being his incommunicable royalty, to save his people by himself alone, and in himself with an everlasting salvation. Shall I ask, in what way do sinners receive and partake of its benefits? I answer, by believing. Christ, his salvation, with all the benefits of it, are set before us in the everlasting gospel. Christ is therein declared to be God's salvation to the ends of the earth. The office of the minister of Christ is to set it forth freely and fully, with all its graces, and with all its blessings: the preaching of it, is the ordinance of the Most High God; by which he bestows his Holy Spirit, and sheds him richly on the heirs of glory. He is sent by the Father, in the name of Jesus, as the fruit of his intercession, to quicken the elect when dead in trespasses and sins; to open the eyes of the blind; to bring such as are in darkness and in the shadow of death, into the light and true knowledge of God, setting before them Jesus in the written word, enabling them to believe on him by faith in the word, which is the revelation of him, giving them to receive Christ by the word into their hearts, as all their salvation, and all their desire. Believers, is not Christ

your all? Is not his obedience your everlasting righteousness before the throne? Is not his precious and everlastingly efficacious blood-shedding your endless purity? Are you not resting on the one offering of Jesus, for your discharge from all your sin, before the Lord, and that for ever? O how precious is Jesus, as all your salvation! Sirs, our Jesus is almighty to save. He is all-sufficient to bless. Let me therefore address you, who, at present, may not have closed with Christ. Blessings on the Lamb of God, his grace and salvation every way suits wretched sinful men. He came from heaven on purpose to save just such persons as you are. He saith even to you, *Look unto me, and be ye saved.* When a poor guilty creature hears the voice of Christ in the word, looks off himself and looks to Jesus, he hath salvation. Looking unto Jesus is manifestative salvation. To behold the Lamb is life everlasting. The heart of Christ is all love. His bowels are full of mercy. He hath in our nature, in our world, shone forth all in flames of love. You cannot gainsay, nor doubt the truth of this, if you believe what is recorded of it in the blessed word. Consider Jesus in the days of his flesh. View him in the displays of his mercy, in the exercise of his compassion. No sinner ever came to him for pardon, but he most freely bestowed it; none ever cried out, *Thou Son of David, have mercy on me,* that Jesus rejected. Say, then, O poor sinner, whoever thou art, whom the Lord the Spirit may have been pleased to make willing to be saved by Christ alone, what is there to discourage thee, and keep thee one moment

from the precious Jesus? He hath saved such whose sin, corruptions, feelings, and frames, were just like thine. His arms are open to embrace thee. His righteousness was wrought out for just such as thou art. His bowels overflow with pity and compassion. His blood was shed to be the atonement for sin. In the garden, he, by his bloody sweat, opened the fountain which cleanseth from all sin. View him in his foul travail, shining forth in the uttermost display of his mercy. His strong crying and tears, his agony and blood-shedding, his wounded body, his crowned head, the blood which flowed from it, his pierced hands and feet, his treading the wine-press of divine wrath till blood came from every pore, loudly express his wonderful love. O that God the Spirit may fix thine eye and heart on Jesus! He saith, *Him that cometh unto me, I will in no wise cast out.* It was uttered for thy encouragement. His word is a sufficient ground and warrant for thy believing on him. O! be not faithless then, but believing. Thy whole case is provided for; and Christ is most freely and fully set before thee in these words, which were pronounced by one of the most excellent preachers the church of Christ was ever favoured with, who said, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* Which he had no sooner uttered, but, as determined not to be outdone by any of the saved of the Lord in earth or heaven, in setting the crown of salvation on the head of Jesus, he seals this truth with his own testimony concerning it, saying, *Of whom I am chief.* If thou, O man, believest this truth with thine heart,

and by it trusteth on the work of Jesus for the whole of thy salvation before the Lord, thou canst not perish : thou hast everlasting life. So saith our Jesus himself, *Verily, verily I say unto you, He that believeth on me, hath everlasting life,* John vi. 47. The obedience and death of Jesus are the whole of thy salvation. His Father is thy Father — his God is thy God. And sinners are reconciled unto God, by the death of his Son ; yea, and that while we were enemies unto him by wicked works. *When we were yet without strength, in due time Christ died for the ungodly.* The Father's record and testimony of Jesus are set before thee in the word. There thou mayest read, *God so loved the world, that he gave his only begotten Son.* In it thou mayest clearly understand, that the righteousness of Christ delivereth from eternal death ; that *the blood of Jesus Christ cleanseth from all sin ; that he that hath the Son, hath life.* Whosoever he be, that knoweth Christ from the word, and by the teaching of the Holy Spirit, *hath life :* so saith John the apostle, chap. i. 5, 11, 12. It is heaven upon earth to know Jesus. It is paradise restored ; yea, it is paradise enjoyed, to know the love of Christ, which passeth knowledge. Jesus cannot more display his love in heaven, no, not to eternity ; nor shine forth in giving evidence of it more gloriously than he hath already done, in the garden and on the cross. Blessings, everlasting blessings crown his head in glory. He came down from his Father's bosom, took our nature into union with his divine person, that thereby he might, in our world, make known his love in an

ineffable manner, and to an infinite degree. The God-man, Christ Jesus, lived in our world in our nature. He conversed with sinful men. When he sweat his bloody sweat, his heart was enlarged towards us. Though he bore the sin and shame, guilt and filth of his people, and felt and sustained the pain and curse due to their transgressions, yet he fainted not, neither was weary of proving his love to be stronger than death. When he was in an agony, and his sweat was as it were great drops of blood, his heart was full of everlasting love. His soul sorrows, his mangled body, his pierced head, hands and feet, every drop of blood he shed, gave full evidence of his love. His soul travail and sufferings are pathetic. It is a solemn and truly affecting subject; but his love exceeds his bitter passion, as the cause ever must the effect. He looked on his very murderers, and prayed on their behalf, even while they were nailing him to the tree. *Father, forgive them, for they know not what they do.* He looked on the thief, though (to use Mr. Romaine's words) he had cursed him to his face, and overcame his heart by the omnipotent sweetness and freeness of his grace. His heart and bowels are this moment the same. O that he may look on you, and send the Holy Ghost to lead you to behold this great sight, God incarnate! made by JEHOVAH the Father, sin and a curse for us! May the Eternal Spirit lead you, by the word, to look into the heart of Jesus. Listen to the founding of his bowels. He saith, I will surely have mercy on thee. Behold him shining forth in his whole life,—in the garden, with

all his garments rolled in blood,—and on the cross, in all the majesty, strength, and splendour of his mediatorial love. May the reflection of it, on you and me, warm all our hearts; that we may one and all cry out, Behold, how he loved us! And, beloved, as there is nothing in Christ, in his work, word, office, promise, and gospel, which in the least makes against any individual present, may the Lord the Holy Ghost be graciously pleased to realize the subject, and give each, if it please him, such a spiritual understanding of the truths delivered, as may lead to a present and immediate closure with Jesus: that you may each individually break forth, saying, *Behold, God is my salvation: I will trust, and not be afraid; for the LORD JEHOVAH is my strength and my song, he also is become my salvation.* In so doing, you will set a fresh crown on his head; and to his everlasting glory you will say, in salvation work, *Christ is all.* This brings me to my

Second head and particular, to shew that *Christ is all* in our experience and enjoyment, so far as we truly know him, believe, live and walk by the faith of the Son of God. All true genuine experience must most certainly consist in knowing ourselves to be, what the Holy Ghost describes us in his written word; and in our having such an inward knowledge, sense, and feeling of it, as prove to us our need of Jesus. It contains also such a knowledge of Christ, as suits our case, and gives us to perceive that he is most divinely qualified for every wound, malady, and want, which sin hath brought upon, and introduced within

us. It is light makes the darkness manifest. Our Jesus saith, *I am the light of the world: (i. e. of the spiritual world). He that followeth me, shall not walk in darkness, but shall have the light of life.* Jesus is the light of life. He gives spiritual light, and then we see what spiritual life consists in. Then this Scripture shines on us with some degree of clearness and perspicuity, where our Lord, in his address to his Divine Father, says, *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent,* John xvii. 3. Our spiritual and supernatural life is in Christ. He is the head, and the whole life of grace and glory is in him. He is the fountain of it. *I am the resurrection and the life,* saith Jesus. *Your life, believers, is hid with Christ in God.* So that *Christ is all.* Our spiritual and eternal life being in him; it comes from him, it is all contained in him; and it is also maintained in us by him. Our spiritual life consists in Christ's dwelling in us—in our knowing him, and the power of his resurrection. It is manifested in our believing on him, *He that hath the Son, hath life: and he that hath not the Son of God, hath not life,* 1 John v. 12. And those who know Christ savingly, know the Father also; and in their believing on Jesus, believe on his Father, as their Father in him. The believer is *a man in Christ.* He hath life in Christ—receives his new birth from the Spirit—is created anew in Christ Jesus—hath a supernatural being and transplantation into him—lives in him and on him, and can say, *I live by the faith of the Son of God.* This is expe-



rience, such as is true and evangelical: all other is worth nothing. In this experience *Christ is all*. Every act of spiritual life is excited and drawn forth by the Holy Spirit, and exercised on Jesus, the object and fountain of it. This life is communicated to us in regeneration, continued by Christ's indwelling in us, manifested in spiritual acts which lie in our communion with God the Father, and Jesus Christ his Son, through the influence and grace of the Holy Spirit: in which communion *Christ is all*, as all the love of the Father and comforts of the Holy Ghost, flow into our souls from the fulness of Jesus, and in the exercise of faith on him. The knowledge of Christ is the foundation of our enjoyment of Christ. His love is our heaven: his salvation is our glory and joy: his presence is in our esteem better than life: his holding communion with us, and admitting us to hold communion with him, is esteemed by us the choicest expression of his love this side heaven. So that *Christ is all*. We prize him as the heaven of heavens to us. His name yields us a rich perfume. His love exceeds all our expression—goes beyond our utmost conception: it far exceeds the enjoyment we can ever be favoured with of it either on earth or in heaven. We esteem Christ as our all in time, and he will be our all in eternity. In the knowledge of Christ, consists the life of faith; because when we know him, we trust in him, and seek to make his praise glorious. *To me to live is Christ*, was Paul's motto, and it is also every believer's. To live Christ is the believer's life. He lives over in his own

thoughts, and his mind is sweetly engaged in spiritual contemplations on the love of Christ; and by it he finds his soul quickened, and his heart warmed. He lives over by spiritual meditations, the righteousness of Jesus, which leads him to view himself in Christ, shining with lustre and majesty before the Father, altogether unutterable. The believer lives on Christ, according to the views he hath of his own sin and misery, which the Holy Ghost sanctifies to him, to the intent he may die to self, as well as to sin. Many of God's children are dead to sin, to the pleasures which it proposes to their senses, who are not dead to themselves, to old Adam's life and natural principles of religion. It is an important truth, which can be learned only from the Holy Spirit's teaching, that none can be alive to Christ who are not dead to themselves. We must renounce all our life and dependence on the first Adam, and come and take up our standing in Christ, the second Adam, or we cannot live wholly out of ourselves on Jesus for all our spiritual and supernatural quickening. O, how contrary is this to us! It is death to nature, to hear or think of it. I speak it, not by way of disrespect;—but how apt are many of you, though the people of God, to be taken with yourselves, and your own righteous performances, and to compliment yourselves accordingly, saying, O what a season of enlargement! How freely I prayed! How greatly was I affected! I was never so happy before! When on examination you would easily see that it is not any spiritual views of Jesus, or real communion with him

you have been favoured with; but that the warmth of your own affections, your own freedom and enlargement, are what hath thus pleased you and carried you away, to some self-admiring thoughts on God's gifts bestowed on you, and on your abilities being drawn forth, and discovered in the exercise of them. I mention this by way of caution, and to improve our subject. We many times pray best when we speak least. When the soul, as we phrase it, is shut up, and left to feel its own deadness and inability to pray, it is then the believer pours out his heart before the Lord, with groanings which cannot be uttered. None can be truly alive to Christ, but such as are perfectly dead to themselves, and to their own acts. This is the highest attainment in the school of Christ, to be alive to him, and to live on him. There are two things which give a man to feel his want of Christ, and serve to fit him for living on Christ. The one is, a true sight of sin, and the other is of self, in the light of the word, and by the teachings of the Holy Spirit. Sin is, in its own nature, exceeding sinful. Self is a monster in religion. A view of sin, in the light of God's word and spirit, kills a man for ever to all hope of deliverance from it, but in Christ, and by him alone. Self, discovered, with the mystery of iniquity which is in it, brings the person to renounce all hope in himself for ever. To such an one the Holy Ghost revealing Jesus Christ, his blood and righteousness, this quickens the soul up into the exercise of faith and hope in God. Are not some present the

Lord's witnesses? Many of you are old in years, and also in profession. You, who are on the Lord's side, what say you? Are you not fully disposed to give in a true and faithful witness for God? How is it with you? How do you find it to be with you, as it respects your inward experience of sin's exceeding sinfulness? Are you not ready to say, our fallen nature is the fountain of all corruption? It may be compared to a burning fiery furnace; always emitting, with an inconceivable velocity, whether we perceive it or not, sin, under one form or other. Indeed, friends, be it as it may, as to your real experience of it, it is all this in reality, so as to exceed all stretch of thought. Then, what can support for a single moment the mind from sinking into everlasting despair, but *looking unto Jesus*? So that, beloved, the real knowledge you have of yourselves, makes way for your getting out of self into Christ. For who can need Christ more than yourselves? Whom can Jesus get his glory from, by saving freely and fully by his grace, more than from you? Sin is felt, that you may go to Jesus continually with it. The wound is again opened to your view, that you may remember, that by Christ's stripes ye are healed. We are apt to think it strange, that we should feel our hearts at seasons so dead, and awfully alienated from God. This shews how forgetful we are of the work and office of the Holy Spirit in our souls, who convinces us continually of sin, and makes us inwardly acquainted with it, in the whole of its effects on our souls, to the intent that we may make use of Christ

as the remedy for every part of our spiritual disease. We think we cannot grow in grace, and thrive in spirituals, except we are full of comfort and enjoyment; but this is altogether our mistake. It is the great work of the Holy Spirit to humble us, which he does by shewing us our nothingness, and to exalt Christ in us, by taking of the things which are his, and shewing them to us. He acquaints us with our misery, that he may shew us Christ's mercy; our sinfulness, that he may preach to us the everlasting virtue of Immanuel's most precious blood-shedding; our wants, and Christ's fulness; our inward hell, that we may the more earnestly long for Christ's promised heaven. By these divine teachings and lessons of instruction which the Holy Spirit bestows on his disciples, they are brought to live and walk by faith, which life is not made up of graces, duties, and comforts, but in centering wholly in Christ, living entirely on his person, love, work, and fulness; walking in him, by the same faith with which we received him; which, as far as we do, all goes well with us, and Christ is to us in every part of our life, walk, warfare, and victories, *All—our all*. This brings me to my

Third particular, to shew that *Christ is all* in the article of death, and will be *all* to his people in a state of glory. As Christ is light in the believer's understanding, life in his heart, peace in his conscience, and the chief and supreme object of his affections, so he *is all* in life, and will be *all* in death; and, in the state of glory, he will be his people's everlasting *all*. Some of you before me are growing old, you cannot be

here long. I congratulate you, my friends, that it is Saturday night with us. A very little while, and he that shall come, will come, and will not tarry. He will undress us of our mortal part; and we, being absent from the body, shall be present with the Lord. This is a glorious prospect: it is full of immortality. Believers, there is but a step between you and death: and there is but a step between you and eternal glory. I would advise you to be preparing yourselves for death, by mixing faith with these words of our Lord, written for our consolation against the fears of death: *Blessed are the dead which die in the Lord.* You cannot fully believe these words, and be subject to guilty and slavish fears concerning death and dying. You will die in the best time for you to die in. The place, and every circumstance which belongs to it, are all divinely appointed. *I know (says Job) that thou wilt bring me to death.* He will make us meet as friends, support us when the stroke is given, make us truly blessed in our expiring moments, be our guide even to it, over, and beyond it for ever. In dying, *Christ is all* to the believer. He dies in him—sleeps in Jesus—falls asleep in his body, and in the very arms of Jesus enters heaven. He beholds Jesus face to face, and finds him to be the fountain of everlasting glory. Last year I preached a funeral sermon at Bethesda; and not knowing I might ever see that people more, I told them, it being a matter of importance, to remember that every part of their salvation was without them, in the person and work of Christ: I now repeat the same to you. Beloved,

Christ is the whole of your salvation—he *is all*; and it is by studying him, and in the exercise of faith on every part of his work, we inwardly receive and enjoy the benefits of it. Would you triumph over death? Look at Christ, and at him only. Consider how completely he hath put away sin, and brought in everlasting righteousness. Remember, he hath conquered death, and him that had the power of death. Live on his victories over death; then you may live as though death had already done its office, because the sting is taken out of it, and Christ hath abolished it. Jesus will be with thee, O believer, when all the springs of nature cease within thee, and will swallow up thy death in life everlasting. It may be thou mayest have no struggle in death. It pleases our Lord at times to take his people to himself so suddenly, that they are actually out of the body, without, as it were, feeling the stroke of dissolution. Some are gone by sudden death, in a moment, in the twinkling of an eye; which shews what our Jesus can do. When and where this is not the case, he is with his dying saints, supports them frequently in a wonderful manner, often lets down such rays of his own glory and shines so immediately on them, that they find themselves in their dying moments in the very suburbs of glory. Lift up your heads, then, ye ransomed of the Lord, who will soon be encircled in the icy arms of death; for your complete deliverance from all sin and sorrow draweth nigh. *Christ is all* in death; and he will be *all* in glory. You and I

shall have no other being in heaven, but what we have in Jesus. We shall live in Jesus, spend an eternity in beholding him, lose our little mite of creature being, and be everlastingly *filled with all the fulness of God*. Not a saint in glory lives a single moment to himself; not an eye in glory, but is fixed on the worthy Lamb. May the Holy Ghost give us such a foretaste of heaven, glory, and immortality, as may cause us to long to be for ever with the Lord. Even so, Lord Jesus. *Amen.*