The Method of Grace



George Whitefield (1714-1770)

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Introduction

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace"—Jeremiah 6:14

As God can send a nation or people no greater blessing than to give them faithful, sincere, and upright ministers, so the greatest curse that God can possibly send upon a people in this world, is to give them over to blind, unregenerate, carnal, lukewarm, and unskilled guides. And yet, in all ages, we find that there have been many wolves in sheeps' clothing, many that daubed with untempered mortar, that prophesied smoother things than God did allow.

As it was formerly, so it is now; there are many that corrupt the Word of God and deal deceitfully with it. It was so in a special manner in the prophet Jeremiah's time; and he, faithful to his Lord, faithful to that God who employed him, did not fail from time to time to open his mouth against them, and to bear a noble testimony to the honour of that God in whose name he from time to time spake.

If you will read his prophecy, you will find that none spake more against such ministers than Jeremiah, and here especially in the chapter out of which the text is taken, he speaks very severely against them—he charges them with several crimes; particularly, he charges them with covetousness: 'For,' says he in the 13th verse, 'from the least of them even to the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely.' And then, in the words of the text, in a more special manner, he exemplifies how they had dealt falsely, how they had behaved treacherously to poor souls: says he, 'They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.' The prophet, in the name of God, had been denouncing war against the people, he had been telling them that their house should be left desolate, and that the Lord would certainly visit the land with war. 'Therefore,' says he, in the 11th verse, 'I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together; for I will stretch out my hand upon the inhabitants of the land, saith the Lord.'

The prophet gives a thundering message, that they might be terrified and have some convictions and inclinations to repent; but it seems that the false prophets,

the false priests, went about stifling people's convictions, and when they were hurt or a little terrified, they were for daubing over the wound, telling them that Jeremiah was but an enthusiastic preacher, that there could be no such thing as war among them, and saying to people, Peace, peace, be still, when the prophet told them there was no peace.

The words, then, refer primarily unto outward things, but I verily believe have also a further reference to the soul, and are to be referred to those false teachers, who, when people were under conviction of sin, when people were beginning to look towards heaven, were for stifling their convictions and telling them they were good enough before. And, indeed, people generally love to have it so; our hearts are exceedingly deceitful, and desperately wicked; none but the eternal God knows how treacherous they are. How many of us cry, Peace, peace, to our souls, when there is no peace! How many are there who are now settled upon their lees, that now think they are Christians, that now flatter themselves that they have an interest in Jesus Christ; whereas if we come to examine their experiences, we shall find that their peace is but a peace of the devil's making—it is not a peace of God's giving—it is not a peace that passeth human understanding. It is matter, therefore, of great importance, my dear hearers, to know whether we may speak peace to our hearts. We are all desirous of peace; peace is an unspeakable blessing; how can we live without peace? And, therefore, people from time to time must be taught how far they must go, and what must be wrought in them, before they can speak peace to their hearts.

This is what I design at present, that I may deliver my soul, that I may be free from the blood of those to whom I preach—that I may not fail to declare the whole counsel of God. I shall, from the words of the text, endeavour to show you what you must undergo, and what must be wrought in you before you can speak peace to your hearts.

Cautions

But before I come directly to this, give me leave to premise a caution or two. And the first is, that I take it for granted you believe religion to be an inward thing; you believe it to be a work in the heart, a work wrought in the soul by the power of the Spirit of God. If you do not believe this, you do not believe your Bibles. If you do not believe this, though you have got your Bibles in your hand, you hate the Lord Jesus Christ in your heart; for religion is everywhere represented in Scripture as the work of God in the heart. ‘The kingdom of God is within us,’ says our Lord; and, ‘He is not a Christian who is one outwardly; but he is a Christian who is one inwardly.’ If any of you place religion in outward things, I shall not perhaps please you this morning; you will understand me no more when I speak of the work of God upon a poor sinner’s heart, than if I were talking in an unknown tongue.

I would further premise a caution, that I would by no means confine God to one way of acting. I would by no means say, that all persons, before they come to have a settled peace in their hearts, are obliged to undergo the same degrees of conviction. No; God has various ways of bringing his children home; his sacred Spirit bloweth when, and where, and how it listeth. But, however, I will venture to affirm this, that before ever you can speak peace to your heart, whether by shorter or longer continuance of your convictions, whether in a more pungent or in a more gentle way, you must undergo what I shall hereafter lay down in the following discourse.

Conviction of Sin against God’s Law

First, then, before you can speak peace to your hearts, you must be made to see, made to feel, made to weep over, made to bewail, your actual transgressions against the Law of God. According to the covenant of works, ‘The soul that sinneth it shall die’; cursed is that man, be he what he may, that continueth not in all things that are written in the book of the Law to do them. We are not only to do some things, but we are to do all things, and we are to continue so to do; so that the least deviation from the moral Law, according to the covenant of works, whether in thought, word, or deed, deserves eternal death at the hand of God. And if one evil thought, if one evil word, if one evil action, deserves eternal damnation, how many hells, my friends, do every one of us deserve, whose whole lives have been one continued rebellion against God! Before ever, therefore, you can speak peace to your hearts, you must be brought to see, brought to believe, what a dreadful thing it is to depart from the living God.

And now, my dear friends, examine your hearts, for I hope you come hither with a design to have your souls made better. Give me leave to ask you, in the presence of God, whether you know the time, and if you do not know exactly the time, do you know there was a time, when God wrote bitter things against you, when the arrows of the Almighty were within you? Was ever the remembrance of your sins grievous to you? Was the burden of your sins intolerable to your thoughts? Did you ever see that God’s wrath might justly fall upon you, on account of your actual transgressions against God? Were you ever in all your life sorry for your sins? Could you ever say, My sins are gone over my head as a burden too heavy for me to bear? Did you ever experience any such thing as this? Did ever any such thing as this pass between God and your soul? If not, for Jesus Christ’s sake, do not call yourselves Christians; you may speak peace to your hearts, but there is no peace. May the Lord awaken you, may the Lord convert you, may the Lord give you peace, if it be his will, before you go home!

But further: you may be convinced of your actual sins, so as to be made to tremble, and yet you may be strangers to Jesus Christ, you may have no true work of grace upon your hearts. Before ever, therefore, you can speak peace to your hearts, conviction must go deeper; you must not only be convinced of your actual transgressions against the Law of God, but likewise of the foundation of all your transgressions.

And what is that? I mean original sin, that original corruption each of us brings into the world with us, which renders us liable to God’s wrath and

damnation. There are many poor souls that think themselves fine reasoners, yet they pretend to say there is no such thing as original sin; they will charge God with injustice in imputing Adam's sin to us; although we have got the mark of the beast and of the devil upon us, yet they tell us we are not born in sin. Let them look abroad into the world and see the disorders in it, and think if they can, if this is the paradise in which God did put man. No! everything in the world is out of order. I have often thought, when I was abroad, that if there were no other argument to prove original sin, the rising of wolves and tigers against man, nay, the barking of a dog against us, is a proof of original sin. Tigers and lions durst not rise against us, if it were not for Adam's first sin; for when the creatures rise up against us, it is as much as to say, You have sinned against God, and we take up our Master's quarrel.

If we look inwardly, we shall see enough of lusts, and man's temper contrary to the temper of God. There is pride, malice, and revenge, in all our hearts; and this temper cannot come from God; it comes from our first parent, Adam, who, after he fell from God, fell out of God into the devil. However, therefore, some people may deny this, yet when conviction comes, all carnal reasonings are battered down immediately and the poor soul begins to feel and see the fountain from which all the polluted streams do flow.

When the sinner is first awakened, he begins to wonder—How came I to be so wicked? The Spirit of God then strikes in, and shows that he has no good thing in him by nature; then he sees that he is altogether gone out of the way, that he is altogether become abominable, and the poor creature is made to lie down at the foot of the throne of God, and to acknowledge that God would be just to damn him, just to cut him off, though he never had committed one actual sin in his life. Did you ever feel and experience this, any of you—to justify God in your damnation—to own that you are by nature children of wrath, and that God may justly cut you off, though you never actually had offended him in all your life? If you were ever truly convicted, if your hearts were ever truly cut, if self were truly taken out of you, you would be made to see and feel this.

And if you have never felt the weight of original sin, do not call yourselves Christians. I am verily persuaded original sin is the greatest burden of a true convert; this ever grieves the regenerate soul, the sanctified soul. The indwelling of sin in the heart is the burden of a converted person; it is the burden of a true Christian. He continually cries out, 'O! who will deliver me from this body of death,' this indwelling corruption in my heart? This is that which disturbs a poor soul most. And, therefore, if you never felt this inward corruption, if you never

saw that God might justly curse you for it, indeed, my dear friends, you may speak peace to your hearts, but I fear, nay, I know, there is no true peace.

Further: before you can speak peace to your hearts, you must not only be troubled for the sins of your life, the sin of your nature, but likewise for the sins of your best duties and performances. When a poor soul is somewhat awakened by the terrors of the Lord, then the poor creature, being born under the covenant of works, flies directly to a covenant of works again. And as Adam and Eve hid themselves among the trees of the garden, and sewed fig leaves together to cover their nakedness, so the poor sinner, when awakened, flies to his duties and to his performances, to hide himself from God, and goes to patch up a righteousness of his own. Says he, I will be mighty good now—I will reform—I will do all I can; and then certainly Jesus Christ will have mercy on me. But before you can speak peace to your heart, you must be brought to see that God may damn you for the best prayer you ever put up; you must be brought to see that all your duties—all your righteousness—as the prophet elegantly expresses it—put them all together, are so far from recommending you to God, are so far from being any motive and inducement to God to have mercy on your poor soul, that he will see them to be filthy rags, a menstruous cloth—that God hates them, and cannot, away with them, if you bring them to him in order to recommend you to his favour.

My dear friends, what is there in our performances to recommend us unto God? Our persons are in an unjustified state by nature, we deserve to be damned ten thousand times over; and what must our performances be? We can do no good thing by nature: ‘They that are in the flesh cannot please God.’ You may do things materially good, but you cannot do a thing formally and rightly good; because nature cannot act above itself. It is impossible that a man who is unconverted can act for the glory of God; he cannot do anything in faith, and ‘whatsoever is not of faith is sin.’ After we are renewed, yet we are renewed but in part, indwelling sin continues in us, there is a mixture of corruption in every one of our duties; so that after we are converted, were Jesus Christ only to accept us according to our works, our works would damn us, for we cannot put up a prayer but it is far from that perfection which the moral Law requireth. I do not know what you may think, but I can say that I cannot pray but I sin—I cannot preach to you or any others but I sin—I can do nothing without sin; and, as one expresseth it, my repentance wants to be repented of, and my tears to be washed in the precious blood of my dear Redeemer. Our best duties are as so many splendid sins.

Before you can speak peace in your heart, you must not only be made sick of

your original and actual sin, but you must be made sick of your righteousness, of all your duties and performances. There must be a deep conviction before you can be brought out of your self-righteousness; it is the last idol taken out of our heart. The pride of our heart will not let us submit to the righteousness of Jesus Christ. But if you never felt that you had no righteousness of your own, if you never felt the deficiency of your own righteousness, you will not come to Jesus Christ. There are a great many now who may say, Well, we believe all this; but there is a great difference betwixt talking and feeling. Did you ever feel the want of a dear Redeemer? Did you ever feel the want of Jesus Christ, upon the account of the deficiency of your own righteousness? And can you now say from your heart, Lord, thou mayst justly damn me for the best duties that ever I did perform? If you are not thus brought out of self, you may speak peace to yourselves, but yet there is no peace.

The Sin of Unbelief

But then, before you can speak peace to your souls, there is one particular sin you must be greatly troubled for, and yet I fear there are few of you who can think what it is; it is the reigning, the damning sin of the Christian world, and yet the Christian world seldom or never thinks of it. And pray what is that? It is what most of you think you are not guilty of—and that is, the sin of unbelief. Before you can speak peace to your heart, you must be troubled for the unbelief of your heart. But, can it be supposed that any of you are unbelievers here in this church-yard, that are born in Scotland, in a reformed country, that go to church every Sabbath? Can any of you that receive the sacrament once a year—O that it were administered oftener!—can it be supposed that you who had tokens for the sacrament, that you who keep up family prayer, that any of you do not believe in the Lord Jesus Christ? I appeal to your own hearts, if you would not think me uncharitable, if I doubted whether any of you believed in Christ; and yet, I fear upon examination, we should find that most of you have not so much faith in the Lord Jesus Christ as the devil himself. I am persuaded the devil believes more of the Bible than most of us do. He believes the divinity of Jesus Christ; that is more than many who call themselves Christians do; nay, he believes and trembles, and that is more than thousands amongst us do.

My friends, we mistake a historical faith for a true faith, wrought in the heart by the Spirit of God. You fancy you believe, because you believe there is such a book as we call the Bible—because you go to church; all this you may do, and have no true faith in Christ. Merely to believe there was such a person as Christ, merely to believe there is a book called the Bible, will do you no good, no more than to believe there was such a man as Caesar or Alexander the Great. The Bible is a sacred depository. What thanks have we to give to God for these lively oracles! But yet we may have these and not believe in the Lord Jesus Christ. My dear friends, there must be a principle wrought in the heart by the Spirit of the living God. Did I ask you how long it is since you believed in Jesus Christ, I suppose most of you would tell me, you believed in Jesus Christ as long as ever you remember—you never did misbelieve. Then, you could not give me a better proof that you never yet believed in Jesus Christ, unless you were sanctified early, as from the womb; for, they that otherwise believe in Christ know there was a time when they did not believe in Jesus Christ.

You say you love God with all your heart, soul, and strength. If I were to ask you how long it is since you loved God, you would say, As long as you can

remember; you never hated God, you know no time when there was enmity in your heart against God. Then, unless you were sanctified very early, you never loved God in your life.

My dear friends, I am more particular in this, because it is a most deceitful delusion, whereby so many people are carried away, that they believe already. Therefore, it is remarked of Mr. Marshall, giving account of his experiences, that he had been working for life, and he had arranged all his sins under the ten commandments, and then coming to a minister, asked him the reason why he could not get peace. The minister looked at his catalogue. ‘Away,’ says he, ‘I do not find one word of the sin of unbelief in all your catalogue.’ It is the peculiar work of the Spirit of God to convince us of our unbelief—that we do not have faith. Says Jesus Christ, ‘I will send the Comforter; and when he is come, he will reprove the world’ of the sin of unbelief; ‘of sin,’ says Christ, ‘because they believe not on me.’ Now, my dear friends, did God ever show you that you do not have faith? Were you ever made to bewail a hard heart of unbelief? Was it ever the language of your heart, Lord, give me faith; Lord, enable me to lay hold on thee; Lord, enable me to call thee my Lord and my God? Did Jesus Christ ever convince you in this manner? Did he ever convince you of your inability to close with Christ, and make you to cry out to God to grant you faith? If not, do not speak peace to your heart. May the Lord awaken you, and give you true, solid peace before you go hence and be no more!

Lay Hold of Christ by Faith

Once more then: before you can speak peace to your heart, you must not only be convinced of your actual and original sin, the sins of your own righteousness, the sin of unbelief, but you must be enabled to lay hold upon the perfect righteousness, the all-sufficient righteousness, of the Lord Jesus Christ; you must lay hold by faith on the righteousness of Jesus Christ, and then you shall have peace. ‘Come,’ says Jesus, ‘unto me, all ye that are weary and heavy laden, and I will give you rest.’ This speaks encouragement to all that are weary and heavy laden; but the promise of rest is made to them only upon their coming and believing, and taking him to be their God and their all. Before we can ever have peace with God, we must be justified by faith through our Lord Jesus Christ, we must be enabled to apply Christ to our hearts, we must have Christ brought home to our souls, so as his righteousness may be made our righteousness, so as his merits may be imputed to our souls. My dear friends, were you ever married to Jesus Christ? Did Jesus Christ ever give himself to you? Did you ever close with Christ by a lively faith, so as to feel Christ in your hearts, so as to hear him speaking peace to your souls? Did peace ever flow in upon your hearts like a river? Did you ever feel that peace that Christ spoke to his disciples? I pray God he may come and speak peace to you.

These things you must experience. I am now talking of the invisible realities of another world, of inward religion, of the work of God upon a poor sinner’s heart. I am now talking of a matter of great importance, my dear hearers; you are all concerned in it, your souls are concerned in it, your eternal salvation is concerned in it. You may be all at peace, but perhaps the devil has lulled you asleep into a carnal lethargy and security, and will endeavour to keep you there, till he get you to hell, and there you will be awakened; but it will be dreadful to be awakened and find yourselves so fearfully mistaken, when the great gulf is fixed, when you will be calling to all eternity for a drop of water to cool your tongue, and shall not obtain it.

To True Believers

Give me leave, then, to address myself to several sorts of persons; and O may God, of his infinite mercy, bless the application! There are some of you perhaps who can say: Through grace we can go along with you. Blessed be God, we have been convinced of our actual sins, we have been convinced of original sin, we have been convinced of self-righteousness, we have felt the bitterness of unbelief, and through grace we have closed with Jesus Christ; we can speak peace to our hearts, because God hath spoken peace to us. Can you say so? Then I will salute you, as the angels did the women the first day of the week, All hail! fear not ye, my dear brethren, you are happy souls; you may lie down and be at peace indeed, for God hath given you peace; you may be content under all the dispensations of providence, for nothing can happen to you now, but what shall be the effect of God's love to your soul; you need not fear what fightings may be without, seeing there is peace within. Have you closed with Christ? Is God your friend? Is Christ your friend? Then, look up with comfort; all is yours, and you are Christ's, and Christ is God's. Everything shall work together for your good; the very hairs of your head are numbered; he that toucheth you, toucheth the apple of God's eye.

But then, my dear friends, beware of resting on your first conversion. You that are young believers in Christ, you should be looking out for fresh discoveries of the Lord Jesus Christ every moment; you must not build upon your past experiences, you must not build upon a work within you, but always come out of yourselves to the righteousness of Jesus Christ without you; you must be always coming as poor sinners to draw water out of the wells of salvation; you must be forgetting the things that are behind, and be continually pressing forward to the things that are before.

My dear friends, you must keep up a tender, close walk with the Lord Jesus Christ. There are many of us who lose our peace by our untender walk; something or other gets in betwixt Christ and us, and we fall into darkness; something or other steals our hearts from God, and this grieves the Holy Ghost, and the Holy Ghost leaves us to ourselves. Let me, therefore, exhort you that have got peace with God, to take care that you do not lose this peace. It is true, if you are once in Christ, you cannot finally fall from God: 'There is no condemnation to them that are in Christ Jesus'; but if you cannot fall finally, you may fall foully, and may go with broken bones all your days. Take care of backslidings; for Jesus Christ's sake, do not grieve the Holy Ghost—you may

never recover your comfort while you live. O take care of going a gaddling[1] and wandering from God, after you have closed with Jesus Christ. My dear friends, I have paid dear for backsliding. Our hearts are so cursedly wicked, that if you take not care, if you do not keep up a constant watch, your wicked hearts will deceive you, and draw you aside. It will be sad to be under the scourge of a correcting Father; witness the visitations of Job, David, and other saints in Scripture. Let me, therefore, exhort you that have got peace to keep a close walk with Christ.

I am grieved with the loose walk of those that are Christians, that have had discoveries of Jesus Christ; there is so little difference betwixt them and other people, that I scarce know which is the true Christian. Christians are afraid to speak for God—they run down with the stream; if they come into worldly company, they will talk of the world as if they were in their element; this you would not do when you had the first discoveries of Christ's love; you could talk then of Christ's love for ever, when the candle of the Lord shined upon your soul. That time has been when you had something to say for your dear Lord; but now you can go into company and hear others speaking about the world bold enough, and you are afraid of being laughed at if you speak for Jesus Christ.

A great many people have grown conformists now in the worst sense of the word; they will cry out against the ceremonies of the church, as they may justly do; but then they are mighty fond of ceremonies in their behaviour; they will conform to the world, which is a great deal worse. Many will stay till the devil bring up new fashions. Take care, then, not to be conformed to the world. What have Christians to do with the world? Christians should be singularly good, bold for their Lord, that all who are with you may take notice that you have been with Jesus. I would exhort you to come to a settlement in Jesus Christ, so as to have a continual abiding of God in your heart. We go a-building on our faith of adherence, and lose our comfort; but we should be growing up to a faith of assurance, to know that we are God's, and so walk in the comfort of the Holy Ghost and be edified.

Jesus Christ is now much wounded in the house of his friends. Excuse me in being particular; for, my friends, it grieves me more that Jesus Christ should be wounded by his friends than by his enemies. We cannot expect anything else from Deists; but for such as have felt his power, to fall away, for them not to walk agreeably to the vocation wherewith they are called—by these means we bring our Lord's religion into contempt, to be a byword among the heathen. For

Christ’s sake, if you know Christ, keep close by him; if God has spoken peace, O keep that peace by looking up to Jesus Christ every moment. Such as have got peace with God, if you are under trials, fear not, all things shall work for your good; if you are under temptations, fear not, if he has spoken peace to your hearts, all these things shall be for your good.

To Those Who Have No Peace

But what shall I say to you that have no peace with God?—and these are, perhaps, the most of this congregation; it makes me weep to think of it. Most of you, if you examine your hearts, must confess that God never yet spoke peace to you; you are children of the devil, if Christ is not in you, if God has not spoken peace to your heart. Poor soul! what a cursed condition are you in. I would not be in your case for ten-thousand, thousand worlds. Why? You are just hanging over hell. What peace can you have when God is your enemy, when the wrath of God is abiding upon your pour soul? Awake, then, you that are sleeping in a false peace, awake, ye carnal professors, ye hypocrites that go to church, receive the sacrament, read your Bibles, and have never felt the power of God upon your hearts; you that are formal professors, you that are baptized heathens; awake, awake, and do not rest on a false bottom. Blame me not for addressing myself to you; indeed, it is out of love to your souls. I see you are lingering in your Sodom, and wanting to stay there; but I come to you as the angel did to Lot, to take you by the hand. Come away, my dear brethren—fly, fly, fly for your lives to Jesus Christ, fly to a bleeding God, fly to a throne of grace; and beg of God to break your hearts, beg of God to convince you of your self-righteousness—beg of God to give you faith, and to enable you to close with Jesus Christ. O you that are secure, I must be a son of thunder to you, and O that God may awaken you, though it be with thunder; it is out of love, indeed, that I speak to you.

I know by sad experience what it is to be lulled asleep with a false peace; long was I lulled asleep, long did I think myself a Christian, when I knew nothing of the Lord Jesus Christ. I went perhaps farther than many of you do; I used to fast twice a-week, I used to pray sometimes nine times a-day, I used to receive the sacrament constantly every Lord’s-day; and yet I knew nothing of Jesus Christ in my heart, I knew not that I must be a new creature—I knew nothing of inward religion in my soul. And perhaps, many of you may be deceived as I, poor creature, was; and, therefore, it is out of love to you indeed, that I speak to you. O if you do not take care, a form of religion will destroy your soul; you will rest in it, and will not come to Jesus Christ at all; whereas, these things are only the means, and not the end of religion; Christ is the end of the Law for righteousness to all that believe (Rom 10:4). O, then, awake, you that are settled on your lees; awake you Church professors; awake you that have got a name to live, that are rich and think you want nothing, not considering that you are poor, and blind, and naked; I counsel you to come and buy of Jesus Christ

gold, white raiment, and eye-salve.

But I hope there are some that are a little wounded; I hope God does not intend to let me preach in vain; I hope God will reach some of your precious souls, and awaken some of you out of your carnal security; I hope there are some who are willing to come to Christ, and beginning to think that they have been building upon a false foundation. Perhaps the devil may strike in, and bid you despair of mercy; but fear not, what I have been speaking to you is only out of love to you—is only to awaken you, and let you see your danger. If any of you are willing to be reconciled to God, God the Father, Son, and Holy Ghost, is willing to be reconciled to you. O then, though you have no peace as yet, come away to Jesus Christ; he is our peace, he is our peace-maker—he has made peace betwixt God and offending man. Would you have peace with God? Away, then, to God through Jesus Christ, who has purchased peace; the Lord Jesus has shed his heart's blood for this. He died for this; he rose again for this; he ascended into the highest heaven, and is now interceding at the right hand of God.

Perhaps you think there will be no peace for you. Why so? Because you are sinners? because you have crucified Christ—you have put him to open shame—you have trampled under foot the blood of the Son of God? What of all this? Yet there is peace for you. Pray, what did Jesus Christ say of his disciples, when he came to them the first day of the week? The first word he said was, 'Peace be unto you'; he showed them his hands and his side, and said, 'Peace be unto you.' It is as much as if he had said, Fear not, my disciples; see my hands and my feet how they have been pierced for your sake; therefore fear not. How did Christ speak to his disciples? 'Go tell my brethren, and tell broken-hearted Peter in particular, that Christ is risen, that he is ascended unto his Father and your Father, to his God and your God.' And after Christ rose from the dead, he came preaching peace, with an olive branch of peace, like Noah's dove: 'My peace I leave with you.' Who were they? They were enemies of Christ as well as we, they were deniers of Christ once as well as we.

To Those Who Are Backslidden

Perhaps some of you have backslidden and lost your peace, and you think you deserve no peace; and no more you do. But, then, God will heal your backslidings, he will love you freely (Hos 14:4). As for you that are wounded, if you are made willing to come to Christ, come away. Perhaps some of you want to dress yourselves in your duties, that are but rotten rags. No, you had better come naked as you are, for you must throw aside your rags, and come in your blood. Some of you may say, We would come, but we have got a hard heart. But you will never get it made soft till ye come to Christ; he will take away the heart of stone, and give you an heart of flesh; he will speak peace to your souls; though ye have betrayed him, yet he will be your peace.

God’s Invitation

Shall I prevail upon any of you this morning to come to Jesus Christ? There is a great multitude of souls here; how shortly must you all die, and go to Judgment! Even before night, or to-morrow’s night, some of you may be laid out for this kirk-yard.[2] And how will you do if you be not at peace with God—if the Lord Jesus Christ has not spoken peace to your heart? If God speaks no peace to you here, you will be damned for ever. I must not flatter you, my dear friends; I will deal sincerely with your souls. Some of you may think I carry things too far. But, indeed, when you come to Judgment, you will find what I say is true, either to your eternal damnation or comfort. May God influence your hearts to come to him!

I am not willing to go away without persuading you. I cannot be persuaded but God may make use of me as a means of persuading some of you to come to the Lord Jesus Christ. O did you but feel the peace which they have that love the Lord Jesus Christ! ‘Great peace have they,’ say the psalmist, ‘that love thy Law; nothing shall offend them.’ But there is no peace to the wicked. I know what it is to live a life of sin; I was obliged to sin in order to stifle conviction. And I am sure this is the way many of you take; if you get into company, you drive off conviction. But you had better go to the bottom at once; it must be done—your wound must be searched, or you must be damned. If it were a matter of indifference, I would not speak one word about it. But you will be damned without Christ. He is the way, he is the truth, and the life. I cannot think you should go to hell without Christ. How can you dwell with everlasting burnings? How can you abide the thought of living with the devil for ever? Is it not better to have some soul-trouble here, than to be sent to hell by Jesus Christ hereafter? What is hell, but to be absent from Christ? If there were no other hell, that would be hell enough. It will be hell to be tormented with the devil for ever. Get acquaintance with God, then, and be at peace. I beseech you, as a poor worthless ambassador of Jesus Christ, that you would be reconciled to God.

My business this morning, the first day of the week, is to tell you that Christ is willing to be reconciled to you. Will any of you be reconciled to Jesus Christ? Then, he will forgive you all your sins, he will blot out all your transgressions. But if you will go on and rebel against Christ, and stab him daily—if you will go on and abuse Jesus Christ, the wrath of God you must expect will fall upon you. God will not be mocked: that which a man soweth, that shall he also reap; and if

you will not be at peace with God, God will not be at peace with you. Who can stand before God when he is angry? It is a dreadful thing to fall into the hands of an angry God. When the people came to apprehend Christ, they fell to the ground when Jesus said, ‘I am he.’

And if they could not bear the sight of Christ when clothed with the rags of mortality, how will they bear the sight of him when he is on his Father’s throne? Methinks I see the poor wretches dragged out of their graves by the devil; methinks I see them trembling, crying out to the hills and rocks to cover them. But the devil will say, Come, I will take you away; and then they shall stand trembling before the judgment-seat of Christ. They shall appear before him to see him once, and hear him pronounce that irrevocable sentence, ‘Depart from me, ye cursed.’ Methinks I hear the poor creatures saying, Lord, if we must be damned, let some angel pronounce the sentence. No, the God of love, Jesus Christ, will pronounce it.

Will ye not believe this? Do not think I am talking at random, but agreeably to the Scriptures of truth. If you do not, then show yourselves men, and this morning go away with full resolution, in the strength of God, to cleave to Christ. And may you have no rest in your souls till you rest in Jesus Christ! I could still go on, for it is sweet to talk of Christ. Do you not long for the time when you shall have new bodies—when they shall be immortal, and made like Christ’s glorious body? and then they will talk of Jesus Christ for evermore. But it is time, perhaps, for you to go and prepare for your respective worship, and I would not hinder any of you. My design is, to bring poor sinners to Jesus Christ. O that God may bring some of you to himself! May the Lord Jesus now dismiss you with his blessing, and may the dear Redeemer convince you that are unawakened, and turn the wicked from the evil of their way! And may the love of God, that passeth all understanding, fill your hearts. Grant this, O Father, for Christ’s sake; to whom, with thee and the blessed Spirit, be all honour and glory, now and for evermore. Amen.

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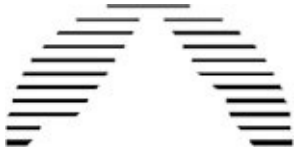

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Notes

[←1]

gaddling – a gad about who goes about to hear and tell some new thing; a gossip.

[←2]

kirk-yard – church yard.