

THE INSEPARABLE CONNECTION BETWEEN A SINNER'S HAVING PART WITH CHRIST, AND BEING WASHED BY HIM: OR, THE MYSTERY OF SANCTIFICATION BY CHRIST, OPENED UP.

Several sermons, preached at Ettrick, in the year 1728.

N. B. The first Sermon was preached immediately before the celebration of the Lord's Supper, August 18, 1728; and the others on some subsequent Lord's days.

JOHN xiii. 8.

If I wash thee not, thou hast no part with me.

THESE words are Christ's answer to Peter refusing to let Christ wash his feet. No doubt it was a kind of modesty, reverence, and humility, that put Peter on this peremptory refusal of Christ's astonishing kind offer. But all is not gold that glitters. There is much of this bastard humility in the world, whereby people refuse Christ's offers, and put them away from them, with a very good grace, and great respect to the Lord Christ, as they think. Christ comes to sinners in the gospel, and offers to wash them from their pollution: But will they offer a foul defiled soul to God Almighty, the infinitely holy Saviour, to be washed by him? No; they think they know more of their own sinfulness and unworthiness, and of Christ's greatness and holiness, than that comes to. And so they affront him, under a pretence of honouring him.

There are three characters of this false humility.

1. It condemns the generation of the righteous, who came all to Christ, at his command, to be washed by him, receiving it with admiration of his condescension. The other disciples, no doubt, were struck with amazement at Christ's coming to wash their feet: but true humility took Christ's will for law and right, and makes them silently yield themselves to the Lord. But Peter's behaviour condemns them, as rude and disrespectful, vers. 5, 6, "After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?"

2. It keeps Christ at a distance, and so proceeds not from faith, but unbelief, ver. 6. No doubt, when Christ stretched out his hand to wash Peter's feet, he drew them in quickly to him; and shewed by his deeds, as well as his words, that he had no mind that Christ's

fair hand should come on them. So folk, under a sense of sinfulness, may flee from Christ, while he follows them.

3. It argues a heart not duly humbled; and so it is but accursed pride under the veil of a shew of humility. (1.) Carnal wisdom and reason has the ascendant, and will not bow to divine revelation: vers. 7, 8, "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, "If I wash thee not, thou hast no part with me." Let the gospel of God's grace be delivered never so plain, they will not give over measuring divine mysteries by their carnal reason. (2.) Insensibleness and self-conceit prevails. Peter doubtless thought either that his feet needed no washing, but that they might be borne with even in Christ's presence, as they were; or, if they did, he would wash them himself. So he is peremptory in his refusal. And this lies at bottom in that false humility: either they think they are not so very polluted, but that they may be borne with; or else, that they will wash themselves clean before they come to Christ.

In the text our Lord gives Peter a word that brings him down in a moment from all his heights, and makes him not only content, but earnest to be washed all over by Christ, without pretending to wipe off one spot off himself by himself: "If I wash thee not, thou hast no part with me. Ver. 9, Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." This word strikes Peter to the heart, "If I wash thee not, thou hast no part with me." *Q. d.* Peter, no washing by me, no part with me to salvation. Washing by me, and part with me, you nor no man shall ever be able to separate in your cases. Have the one, have the other; want the one, and upon heaven's truth you want the other."

I think it is an insipid question here, why so severe a threatening for refusing so small a thing? For Christ says not, if I wash not thy feet, thou shalt have no part with me; but simply, "If I wash thee not, thou hast no part with me," in the present time. Neither could it be drawn to the washing of the feet, if the questionists did not first suppose a change of the tense the Holy Ghost useth, which is not at least without necessity to be admitted. (Gr.) If I washed thee not, or, if I have not washed thee, thou hast no part with me. *Q. d.* Peter, if you belong to me, I have done more for you, than to wash your feet with water; I have washed you with my blood: if you have taken that vastly costlier washing off my hand, why refuse you this? If I have not so washed you, you have no part with me; for none have part with me, but those whom I so wash."

The words then bear an inseparable connection betwixt two

things in the case of sinners, standing and falling together. (1.) The washing of them by Christ, to wit, from their sins, Rev. i. 5. (2.) Their having part with him, partaking of his saving benefits, being joint heirs of heaven with him. Compare Deut. xiv. 27, "And the Levite that is within thy gates, thou shalt not forsake him: for he hath no part nor inheritance with thee." The Scripture knows no part sinners can have of salvation or of heaven, but with Christ: Acts iv. 12, "Neither is their salvation in any other: for there is none other name under heaven given among men whereby we must be saved." They that miss their part with Christ, there is but another side where their part will fall: Rev. xxi. 8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Now, if a sinner either be not washed at all, or be washed only with the nitre and soap of his own faithless endeavours and reformation; if he be not washed by Christ; he has no part with him, he is none of his; he is in a state of death and destruction lying ready to be cast out as an abominable thing, into the unclean place, the stinking lake.

The relation betwixt these two, is, the former is a necessary consequent of the latter; and therefore is held forth as a necessary evidence of it. All that have saving part with Christ are washed by him: therefore, if Christ hath not washed thee, thou hast no saving part with him.

The doctrine deducible from the words is as follows.

DOCTRINE A sinner's having any saving part with Christ, and his being washed by Christ, from his sin, are simply and absolutely inseparable.

In discoursing from this doctrine shortly at the time, I shall,

I. Consider a sinner's having part with Christ.

II. His being washed by Christ.

III. The inseparableness of the two.

IV. Improve the doctrine.

I. The first thing to be spoken to, is, A sinner's having part with Christ. And this we take in two things.

1. His being of Christ's mystical body, through union with him: 1 Cor. xii. 12, 13, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." There are

but two general corporations of mankind on earth, heaven, and hell: the corporation of the first and fallen Adam, who has diffused all manner of pollution and defilement over those that are his, not to be washed off by human art; and of this society we are all by nature members: the corporation of the Second Adam, Christ, who cleanses and purifies all that are his, from that pollution and defilement; for the latter is raised out of the former. See the two, 1 John v. 19, "And we know that we are of God, and the whole world lieth in wickedness." 2 Cor. vi. 17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Now, if ye are not washed by Christ, ye belong not to the Second Adam's corporation; ye belong not to Christ.

2. The sinner's having communion with Christ in his saving benefits, partaking of them in fellowship with him: 1 John i. 3, "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son Jesus Christ." All salvation is in Christ; so that they who have part with him, are complete in him, Col. ii. 9, 10. And salvation is in him exclusively to all other, Acts iv. 12. Now, if ye are not washed by Christ, ye have no communion with him in his saving benefits, no part in his salvation, and so none in salvation at all. Christ has a righteousness fully answering the law's demands; it is so broad a white raiment, that it covers all his people, partaking with him in it, Rom. iii. 22. But if he wash you not, ye have no part in it. He has taken out a new right to God, as his God, and all his people partake with him in it: Rom. viii. 17, "And if children then heirs; heirs of God, and joint heirs with Christ." John xx. 17, "I ascend unto my Father, and your Father, and to my God, and your God." But if Christ wash you not ye have no part, he is not your God

II. The next thing to be spoken to, is, The sinner's being washed by Christ. This is inseparable from his having part with Christ, and is the privilege of all, and only those who have part with him. Concerning this washing I offer these particulars.

1. There is a filthiness in sin, whereby the soul is polluted and defiled before the Lord. This is supposed in the washing from it: Ezek. xxxvi. 25, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you." Sin does not only make the sinner guilty, but filthy and abominable. It is the abominable thing that God hates, Jer. xliv. 4. filth itself, Is. iv. 4. This filthiness of sin lies in its contrariety to the holiness of God expressed in his law. Holiness

is the glory of God, and the beauty of the soul, Exod. xv. 11; sin the deformity and filthiness of it. Hence,

1st, It makes the sinner loathsome before God, that he cannot look on him, but with abhorrence; and with such abhorrence as one looks upon a thing he has a natural antipathy at, Zech. xi. 8, "My soul loathed them." Hab. i. 13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Psal. v. 4, "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee."

2dly, It fills the soul with shame before God. I mean not that holy shame that proceeds from a joint view of sin's loathsomeness, and God's pardoning grace in Christ; that is a fruit of the Spirit, Ezek. xvi. 60, 61, "I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed." But I mean a natural shame, whereby the sinner, obliged to fix his eyes on God's holiness, and seeing his own unlikeness to him, his countenance falls, he is damped, and filled with dread and horror, and therefore labours to make away out of his presence; as Adam did, Gen. iii. 10, "I heard thy voice," said he to the Lord, "in the garden: and I was afraid, because I was naked; and I hid myself." Now, unwashed sinners are filthy all over.

(1.) Their nature is filthy, Psal. xiv. 3, "They are all gone aside, they are altogether become filthy: there is none that doth good, no not one." Sin has spread its defilement over all the faculties of their souls, and over all the members of their bodies: Tit. i. 15, "Unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled." Their very bodies, however perfumed and adorned, are filthy before God with spiritual filth cleaving to them, Heb. x. 22.

(2.) Their life and conversation is filthy, 2 Pet. ii. 7. Their daily walk is a heaping new filth upon their already filthy souls. Their habitual filthiness produces still actual filthiness, as the poisoned spring sends forth poisonous streams, Psal. xiv. 1.

2. Christ has them all to wash who get part in him. Hence the redeemed church sings praises to him that loved them, and washed them from their sins in his own blood, Rev. i. 5. They come to him in their pollution, and are washed by him; they come to him defiled all over, in the defilement of their nature, and of their life, that they may be washed; and coming to him by faith, it is done, Ezek. xvi. 8, 9; Rom. iv. 5; 2 Cor. v. 17. How can it be otherwise? for they cannot wash themselves before they come. Is it possible for people to wash, before they come to the waters? or to bathe before they come into the laver?

3. All those who take part with him by faith, he washes with his blood from their sin, Heb. xii. 24; Rev. i. 5. He offered himself a sacrifice to God for sin, and the blood of the slain sacrifice is sprinkled on the sinners in him, for their cleansing: 1 John i. 7, "The blood of Jesus Christ his Son cleanseth us from all sin." The stain of sin was so deep, that nothing else could wash it out: and had he not provided the laver of his own blood, Abraham, Paul, and all the saints now in glory, since they were once filthy, would have been filthy still, with Cain, Judas, and other filthy vessels of wrath.

There are two things in his blood, that make it to wash out this stain, as deep as it is.

1st, An infinite value and dignity; for it is the blood of an infinite person, the blood of God, Acts xx. 28, the Son of God, 1 John i. 7, the Father's equal, the Most High.

2dly, An infinite efficacy, power, and energy; for the Spirit is in it, the infinite Spirit of holiness, John vi. 53. with 63. The blood was given for atonement, because the life of the flesh, or the animal spirits, are in the blood, Lev. xvii. 11. And therefore it was to be sprinkled while it was yet warm with the spirits in it. Now, Christ's blood is always warm and fresh, with the spirits of life and holiness in it, Heb. x. 20; Rev. iii. 1.

4. There is a twofold washing by the blood of Christ; one that makes clean in the eye of the law, leaving not the least mark of a spot on the soul; peculiar to the saints in heaven, Heb. xii. 23. Another, making clean in the eye of the gospel, though not absolutely: John xv. 3, "Now ye are clean through the word which I have spoken unto you." Cant. iv. 7, "Thou art all fair, my love, there is no spot in thee." It is this last our text means only. Only observe, that they are not different kinds, but different degrees of the same washing by Christ's blood. It is the same laver of Christ's blood, that we are washed in before death to fit us for communion with God here, and that same laver that we are washed in at death, to fit us for communion with God in heaven. Only that efficacy of Christ's blood now exerted on us in part, is put forth on us in full measure to the utter abolition of sin, Eph. v. 25, 26, 27; Rev. vii. 14, 15.

5. As washing is properly the purging away of filthiness, spots, and stains from the object washed; so the washing from sin is formally and directly the sanctification of the sinner, Eph. v. 26; Tit. iii. 5. So if Christ sanctify us not, we have no part in him. Howbeit, it supposes or implies more than that wherein it formally consists.

In all washing there are two things to be distinguished: the

loosing of the filth sticking to the object; for if it do not stick, it cannot defile: and the removing of it being once loosed, which is the washing properly. Accordingly in washing a soul from sin, there are two things.

1st, The loosing of the filth of sin sticking to the soul. Sin sticks to our souls, as pitch or tar to a man's fingers: and there is no removing of it, till once it be loosed by an application of Christ's blood. Now, it is by guilt that it sticks to our soul, 1 Cor. xv. 56. And that is done away in our justification; which must needs go before our sanctification, as the loosing of sticking filth, before the washing it away; as the Holy Ghost teacheth, Rom. vii. 6, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Hence the apostle saith of the Corinthians, 1 Cor. vi. 11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

2dly, The removing and purging away the filth of sin, being once loosed: and the same blood that looses it, purgeth it away in sanctification, as the same water that looseth the filth, carries it away off the cloth; and so the pardoned sinner is made holy: Heb. ix. 14, "How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" Rev. vii. 14, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." And this purging away of the filth of sin off the sinner, lies in three things.

(1.) The putting away of his former loathsomeness before God. The blood of Christ having come over the soul, it is now washed, and God can look on it with complacency, Rev. i. 5, 6. He calls her beloved, that was not beloved.

(2.) Making of the soul fair and clean before the Lord: Cant. iv. 7, "Thou art all fair, my love, there is no spot in thee." The Spirit in the blood leaves his own image on the soul, and carries it all over the man, 2 Cor. iii. 18; Tit. i. 14. Life, eternal life, is in that blood, and wherever it comes; and it goes over the whole man, seeds of life are left in the soul that shall never die out. The Spirit in the blood takes of the fulness of grace in Christ, and communicates to them grace for grace, John i. 16, so transforming them into his image.

(3.) Removing the legal shame out of the soul before God, and causing it, with child-like kindly blushes, to come before him, and

press near him, crying, Abba, Father, with the boldness of faith in greater or lesser measure: Rom. viii. 15, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Ezra ix. 6, "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens."

6. Faith is the instrumental cause of this washing. Hence the apostle, Acts xv. 9, speaks of "purifying the heart by faith." It lays hold upon, and applies the blood of Christ: Rom. iii. 25, "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins."

7. *Lastly*, Afflictions are the occasional causes of this washing: Is. xxvii. 9, "By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin."

III. The next thing to be considered, is the inseparableness of the two. They are so,

1. In respect of their subject, which is necessarily one. He that has the one, has the other; and no man can have either of them singly. If thou hast part in Christ, thou art washed by him; if thou art washed by him, thou hast part with him.

2. In respect of time. That moment one gets part with Christ, he washes him from his sins. In order of nature indeed, part with Christ goes before washing, and justification before sanctification. But in respect of time they come together and at once. That they are so inseparable, appears,

1st, From the end and design of Christ's death, which cannot be frustrated. He died for that end, that sinners taking part with him by faith, might be washed by him from their sins, Eph. v. 25, &c.; Tit. ii. 14.

2dly, From the nature of the thing. There is a lively efficacy in Christ's blood to wash away sin: so that the soul come to Christ, and having part in him, must needs be washed; or that precious blood must be counted as dead water, that has lost its virtue, Heb. x. 20. Can a foul garment be laid in a pure running stream, and the washing of it not be begun the moment that it is laid in? And can an unholy soul be united by faith to Christ, and the washing of it not begun that moment by virtue from his blood?

USE I. Of trial. Ye may hereby know whether ye have any part with Christ or not, and consequently whether ye have a right to the Lord's table or not? Are ye washed by Christ from your sins, or not? If ye are unsanctified, unholy souls, yet living in

the filth of your sins, I declare ye have no part with Christ; since where there is no true holiness, there is no true faith.

QUESTION. How may I know that I am washed by Christ?

MARK 1. If ye are washed by Christ, though ye are not washed perfectly, ye are washed universally: washed in every part, though not perfectly clean in any part: 2. Cor. v. 17. "If any man be in Christ he is a new creature: old things are past away, behold all things are become new." Ye are washed from the gross pollutions of the outward man, from the reigning pollutions of the inner man: Psal. xxiv 3. 4, "Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully." There is a new set in you for purity, darting to all the points of the Christian compass, though you fall short of degrees in every point. That compass ye find, 1 John iii. 3. "And every man that hath this hope in him, purifieth himself, even as he is pure."

2. Ye lay the stress of your acceptance with God, not upon your inherent cleanness, the effect of your washing; but on the blood of Christ, the cause of it: Philip. iii. 3. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Close hypocrites never fail to split on this rock. That, Matth. v. 3. "Blessed are the poor in spirit; for theirs is the kingdom of heaven," is set first, for it must be carried through all;" and ver. 8. "Blessed are the pure in heart; for they shall see God."

3. Your hearts are loosed from sin, though it cleaves to you. It lies not like mud in a pool, where there is nothing to wear it out; but like mud in a spring, where the spring-water tends to work it out. So ye will be groaning under the remains of your uncleanness, saying, with the Apostle, Rom. vii. 24. "O wretched man that I am! who shall deliver me from the body of this death?" You will be content to see every spot, Psal. cxxxix. 23, 24, that it may be washed off; and really desirous to be made perfectly clean; as was the Apostle, Philip. iii. 13, 14, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

USE 2. Of instruction and direction to unwashed souls yet lying in their blood. Sinners, will ye be made clean?

FOR MOTIVE: To be left lying in the filth of sin, is formally one half of the punishment of the damned, and virtually the whole of it. See the form of Christ's giving up with a sinner, and dropping him

for ever, Rev. xxii. 11. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." There is the punishment of loss. And in that filth will be bred and fed the worm that never dies; out of it will arise the fire that is never quenched. And that is the punishment of sense.

Now, the DIRECTION is, If ye would be washed by Christ, get part with Christ. Say not, Will ever I get part with Christ being so unclean, not purified and meet for him? But no uncleanness of yours can hinder your getting part with Christ, if you will but take it. See the case of the Corinthians, 1. Cor. vi. 11. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And ye shall rot and pine away in your filth, wash otherwise as well as ye will, if ye will not take it: Psal. lxxxii. 11, 12, "But my people would not hearken to my voice: and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels."

QUESTION. What access have I to get part with Christ? ANSWER. Christ and his salvation are a common good: 1. John iv. 14. "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." Jude ver. 3. this salvation is called "the common salvation." I proclaim to every one to come and take their part with Christ, assuring them of welcome: Rev. xxii. 17. "And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come: And whosoever will, let him take the water of life freely."

QUESTION. How may I be possessed of part with Christ? ANSWER. By faith, crediting the promise of the gospel, and accordingly trusting on Christ as your Saviour, for his whole salvation; for salvation from sin as well as from wrath; for that holiness and purity of heart and life, which are absolutely necessary to make you meet for the inheritance of the saints in light, as well as for that righteousness by which you can only be accepted in the sight of God, and by which alone you can have a sure and indefeasible title to heaven and glory.

Lastly, Let the saints consider, that the more part they have with Christ, the more they will be washed; and that faith is the only way to have part with Christ in all his saving benefits, and that it is a mean, of God's appointment, for washing and purification. Hence be exercising faith daily upon Christ, and particularly in the view of going to a communion table, in order to your being washed and sanctified; remembering, that unless Christ wash you, you can have no part with him.

THE MYSTERY OF SANCTIFICATION BY CHRIST.

Several sermons preached, at Ettrick, August 25, 1728, and subsequent Lord's days.

JOHN xiii. 8,

If I wash thee not, thou hast no part with me.

I ENTERED on these words last Lord's day, on occasion of the sacramental solemnity which was then celebrated among us; observed a doctrine, proposed a method, which was briefly prosecuted, and I made some practical improvement of the subject. But as this text opens a large field of discourse, and contains ample matter for directing faith and practice, I shall now endeavour to prosecute the design of the words more fully, in a series of discourses. For this end I observe the following doctrine, viz.

DOCTRINE. Such an inseparable connection there is between a sinner's having part with Christ, and being washed from his sins by Christ in a work of sanctification, that if a sinner is not washed from his sins by Christ, he has no part with Christ, while he is so.

Briefly, If a sinner is not washed from his sins by Christ, he has no part with Christ.

In handling this important subject, I shall consider,

I. What it is to be washed from our sins by Christ, viz. unto a cleanness in the eye of the gospel.

II. The unwashed or unsanctified sinner's having no part with Christ.

III. Conclude with some practical inferences.