

# SELECTED SERMONS OF JONATHAN EDWARDS

## I

### GOD GLORIFIED IN MAN'S DEPENDENCE °

1 COR. i. 29-31.—That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord.

THOSE Christians to whom the apostle directed this epistle dwelt in a part of the world where human wisdom was in great repute; as the apostle observes in the 22d verse of this chapter, "The Greeks seek after wisdom." Corinth was not far from Athens, that had been for many ages the most famous seat of philosophy and learning in the world.

The apostle therefore observes to them how that God, by the gospel, destroyed and brought to nought their human wisdom. The learned Grecians and their great philosophers by all their wisdom did not know God: they were not able to find out the truth in divine things. But after they had done their utmost to no effect, it pleased God at length to reveal himself by the gospel, which they accounted foolishness. He "chose the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and the base things of the world, and things that are despised, yea, and things which are not, to bring to nought the things that are." And the apostle informs them why he thus

did, in the verse of the text: *That no flesh should glory in his presence, &c.*

In which words may be observed,

1. What God aims at in the disposition of things in the affair of redemption, viz., that man should not glory in himself, but alone in God: *That no flesh should glory in his presence, — that, according as it is written, He that glorieth, let him glory in the Lord.*

2. How this end is attained in the work of redemption, viz., by that absolute and immediate dependence which men have upon God in that work for all their good. Inasmuch as,

First, All the good that they have is in and through Christ; *he is made unto us wisdom, righteousness, sanctification, and redemption.* All the good of the fallen and redeemed creature is concerned in these four things, and cannot be better distributed than into them; but Christ is each of them to us, and we have none of them any otherwise than in him. *He is made of God unto us wisdom:* in him are all the proper good and true excellency of the understanding. Wisdom was a thing that the Greeks admired; but Christ is the true light of the world, it is through him alone that true wisdom is imparted to the mind. 'Tis in and by Christ that we have *righteousness*: it is by being in him that we are justified, have our sins pardoned, and are received as righteous into God's favor. 'Tis by Christ that we have *sanctification*: we have in him true excellency of heart as well as of understanding; and he is made unto us inherent, as well as imputed righteousness. 'Tis by Christ that we have *redemption*, or actual deliverance from all misery, and the bestowment of all happiness and glory. Thus we have all our good by Christ, who is God.

Secondly, Another instance wherein our dependence on God for all our good appears, is this, that it is God that has given us Christ, that we might have these benefits through him; *he of God is made unto us wisdom, righteousness, &c.*

Thirdly, 'Tis *of him* that we are in Christ Jesus, and come to have an interest in him, and so do receive those blessings which he is made unto us. It is God that gives us faith whereby we close with Christ.

So that in this verse is shown our dependence on each person in the Trinity for all our good. We are dependent on Christ the Son of God, as he is our wisdom, righteousness, sanctification and redemption. We are dependent on the Father, who has given us Christ, and made him to be these things to us. We are dependent on the Holy Ghost, for 'tis *of him that we are in Christ Jesus*; 'tis the Spirit of God that gives faith in him, whereby we receive him and close with him.

## DOCTRINE

*God is glorified in the work of redemption in this, that there appears in it so absolute and universal a dependence of the redeemed on him.*

Here I propose to show, I., That there is an absolute and universal dependence of the redeemed on God for all their good. And II., That God hereby is exalted and glorified in the work of redemption.

I. There is an absolute and universal dependence of the redeemed on God. The nature and contrivance of our redemption is such, that the redeemed are in every thing directly, immediately and entirely dependent on God: they are dependent on him for all, and are dependent on him every way.

The several ways wherein the dependence of one being may be upon another for its good, and wherein the redeemed of Jesus Christ depend on God for all their good, are these, viz., that they have all their good *of him*, and that they have all *through him*, and that they have all *in him*. That he is the cause and original whence all their good comes, therein it is of

him ; and that he is the medium by which it is obtained and conveyed, therein they have it *through* him ; and that he is that good itself that is given and conveyed, therein it is *in* him.

Now those that are redeemed by Jesus Christ do, in all these respects, very directly and entirely depend on God for their all.

First, The redeemed have all their good *of* God ; God is the great author of it ; he is the first cause of it, and not only so, but he is the only proper cause.

'Tis of God that we have our Redeemer : it is God that has provided a Saviour for us. Jesus Christ is not only of God in his person, as he is the only begotten Son of God, but he is from God, as we are concerned in him and in his office of Mediator : he is the gift of God to us : God chose and anointed him, appointed him his work, and sent him into the world.

And as it is God that gives, so 'tis God that accepts the Saviour. As it is God that provides and gives the Redeemer to buy salvation for us, so it is of God that salvation is bought : he gives the purchaser, and he affords the thing purchased.

'Tis of God that Christ becomes ours, that we are brought to him and are united to him : it is of God that we receive faith to close with him, that we may have an interest in him.

Eph. ii. 8, " For by grace ye are saved, through faith ; and that not of yourselves, it is the gift of God." 'Tis of God that we actually do receive all the benefits that Christ has purchased.

'Tis God that pardons and justifies, and delivers from going down to hell, and it is his favor that the redeemed are received into, and are made the objects of, when they are justified. So

it is God that delivers from the dominion of sin, and cleanses us from our filthiness, and changes us from our deformity. It is of God that the redeemed do receive all their true excellency, wisdom and holiness ; and that two ways, viz., as the Holy Ghost, by whom these things are immediately wrought, is from God, proceeds from him and is sent by him ; and also as the

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Holy Ghost himself is God, by whose operation and indwelling the knowledge of divine things, and a holy disposition, and all grace, are conferred and upheld.

And though means are made use of in conferring grace on men's souls, yet 'tis of God that we have these means of grace, and 'tis God that makes them effectual. 'Tis of God that we have the holy Scriptures ; they are the word of God. 'Tis of God that we have ordinances, and their efficacy depends on the immediate influence of the Spirit of God. The ministers of the gospel are sent of God, and all their sufficiency is of him. 2 Cor. iv. 7, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Their success depends entirely and absolutely on the immediate blessing and influence of God. The redeemed have all.

1. Of the *grace* of God. It was of mere grace that God gave us his only begotten Son. The grace is great in proportion to the dignity and excellency of what is given : the gift was infinitely precious, because it was a person infinitely worthy, a person of infinite glory ; and also because it was a person infinitely near and dear to God. The grace is great in proportion to the benefit we have given us in him : the benefit is doubly infinite, in that in him we have deliverance from an infinite, because an eternal, misery ; and do also receive eternal joy and glory. The grace in bestowing this gift is great in proportion to our unworthiness to whom it is given ; instead of deserving such a gift, we merited infinitely ill of God's hands. The grace is great according to the manner of giving, or in proportion to the humiliation and expense of the method and means by which way is made for our having of the gift. He gave him to us dwelling amongst us ; he gave him to us incarnate, or in our nature ; he gave him to us in our nature, in the like infirmities in which we have it in our fallen state, and which in us accompany and are occasioned by the sinful corruption of our nature. He gave him to us in a low and afflicted state ;

and not only so, but he gave him to us slain, that he might be a feast for our souls.°

The grace of God in bestowing this gift is most free. It was what God was under no obligation to bestow: he might have rejected fallen man, as he did the fallen angels. It was what we never did any thing to merit. 'Twas given while we were yet enemies, and before we had so much as repented. It was from the love of God that saw no excellency in us to attract it; and it was without expectation of ever being requited for it.

And 'tis from mere grace that the benefits of Christ are applied to such and such particular persons. Those that are called and sanctified are to attribute it alone to the good pleasure of God's goodness, by which they are distinguished. He is sovereign, and hath mercy on whom he will have mercy, and whom he will, he hardens.

Man hath now a greater dependence on the grace of God than he had before the fall. He depends on the free goodness of God for much more than he did then: then he depended on God's goodness for conferring the reward of perfect obedience: for God was not obliged to promise and bestow that reward: but now we are dependent on the grace of God for much more: we stand in need of grace, not only to bestow glory upon us, but to deliver us from hell and eternal wrath. Under the first covenant we depended on God's goodness to give us the reward of righteousness; and so we do now. And not only so, but we stand in need of God's free and sovereign grace to give us that righteousness; and yet not only so, but we stand in need of his grace to pardon our sin and release us from the guilt and infinite demerit of it.

And as we are dependent on the goodness of God for more now than under the first covenant, so we are dependent on a much greater, more free and wonderful goodness. We are now more dependent on God's arbitrary and sovereign good pleasure. We were in our first estate dependent on God for holiness:

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we had our original righteousness from him ; but then holiness was not bestowed in such a way of sovereign good pleasure as it is now. Man was created holy, and it became God to create holy all the reasonable creatures he created : it would have been a disparagement to the holiness of God's nature, if he had made an intelligent creature unholy. But now when a man is made holy, it is from mere and arbitrary grace ; God may forever deny holiness to the fallen creature if he pleases, without any disparagement to any of his perfections.

And we are not only indeed more dependent on the grace of God, but our dependence is much more conspicuous, because our own insufficiency and helplessness in ourselves is much more apparent in our fallen and undone state than it was before we were either sinful or miserable. We are more apparently dependent on God for holiness, because we are first sinful, and utterly polluted, and afterward holy : so the production of the effect is sensible, and its derivation from God more obvious. If man was ever holy and always was so, it would not be so apparent, that he had not holiness necessarily, as an inseparable qualification of human nature. So we are more apparently dependent on free grace for the favor of God, for we are first justly the objects of his displeasure and afterwards are received into favor. We are more apparently dependent on God for happiness, being first miserable and afterwards happy. It is more apparently free and without merit in us, because we are actually without any kind of excellency to merit, if there could be any such thing as merit in creature excellency. And we are not only without any true excellency, but are full of, and wholly defiled with, that which is infinitely odious. All our good is more apparently from God, because we are first naked and wholly without any good, and afterwards enriched with all good.

2. We receive all of the *power* of God. Man's redemption is spoken of as a work of wonderful power as well as grace

The great power of God appears in bringing a sinner from his low state, from the depths of sin and misery, to such an exalted state of holiness and happiness. Eph. i. 19, "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power."

We are dependent on God's power through every step of our redemption. We are dependent on the power of God to convert us, and give faith in Jesus Christ, and the new nature. 'Tis a work of creation: "If any man be in Christ, he is a new creature," 2 Cor. v. 17. "We are created in Christ Jesus," Eph. ii. 10. The fallen creature cannot attain to true holiness, but by being created again: Eph. iv. 24, "And that ye put on the new man, which after God is created in righteousness and true holiness." It is a raising from the dead: Col. ii. 12, 13, "Wherein ye also are risen with him, through the faith of the operation of God, who hath raised him from the dead." Yea, it is a more glorious work of power than mere creation, or raising a dead body to life, in that the effect attained is greater and more excellent. That holy and happy being and spiritual life which is reached in the work of conversion is a far greater and more glorious effect than mere being and life. And the state from whence the change is made, of such a death in sin, and total corruption of nature, and depth of misery, is far more remote from the state attained, than mere death or nonentity.

'Tis by God's power also that we are preserved in a state of grace: 1 Pet. i. 5, "Who are kept by the power of God through faith unto salvation." As grace is at first from God, so 'tis continually from him, and is maintained by him, as much as light in the atmosphere is all day long from the sun, as well as at first dawning or at sunrise.

Men are dependent on the power of God for every exercise of grace, and for carrying on the work of grace in the heart, for the subduing of sin and corruption, and increasing holy



principles, and enabling to bring forth fruit in good works, and at last bringing grace to its perfection, in making the soul completely amiable in Christ's glorious likeness, and filling of it with a satisfying joy and blessedness; and for the raising of the body to life, and to such a perfect state, that it shall be suitable for a habitation and organ for a soul so perfected and blessed. These are the most glorious effects of the power of God that are seen in the series of God's acts with respect to the creatures.

Man was dependent on the power of God in his first estate, but he is more dependent on his power now; he needs God's power to do more things for him, and depends on a more wonderful exercise of his power. It was an effect of the power of God to make man holy at the first; but more remarkably so now, because there is a great deal of opposition and difficulty in the way. 'Tis a more glorious effect of power to make that holy that was so depraved and under the dominion of sin, than to confer holiness on that which before had nothing of the contrary. It is a more glorious work of power to rescue a soul out of the hands of the devil, and from the powers of darkness, and to bring it into a state of salvation, than to confer holiness where there was no prepossession or opposition. Luke xi. 21, 22, "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." So 'tis a more glorious work of power to uphold a soul in a state of grace and holiness, and to carry it on till it is brought to glory, when there is so much sin remaining in the heart resisting, and Satan with all his might opposing, than it would have been to have kept man from falling at first, when Satan had nothing in man.

Thus we have shown how the redeemed are dependent on God for all their good, as they have all of him.

Secondly, They are also dependent on God for all, as they have all *through* him. 'Tis God that is the medium of it, as well as the author and fountain of it. All that we have, wisdom and the pardon of sin, deliverance from hell, acceptance in God's favor, grace and holiness, true comfort and happiness, eternal life and glory, we have from God by a Mediator; and this Mediator is God, which Mediator we have an absolute dependence upon as he *through* whom we receive all. So that here is another way wherein we have our dependence on God for all good. God not only gives us the Mediator, and accepts his mediation, and of his power and grace bestows the things purchased by the Mediator, but he is the Mediator.

Our blessings are what we have by purchase; and the purchase is made of God, the blessings are purchased of him, and God gives the purchaser; and not only so, but God is the purchaser. Yea, God is both the purchaser and the price; for Christ, who is God, purchased these blessings for us by offering up himself as the price of our salvation. He purchased eternal life by the sacrifice of himself: Heb. vii. 27, "He offered up himself;" and ix. 26, "He hath appeared to take away sin by the sacrifice of himself." Indeed it was the human nature that was offered; but it was the same person with the divine, and therefore was an infinite price: it was looked upon as if God had been offered in sacrifice.

As we thus have our good through God, we have a dependence on God in a respect that man in his first estate had not. Man was to have eternal life then through his own righteousness; so that he had partly a dependence upon what was in himself; for we have a dependence upon that through which we have our good, as well as that from which we have it. And though man's righteousness that he then depended on was indeed from God, yet it was his own, it was inherent in himself; so that his dependence was not so immediately on God. But now the righteousness that we are dependent on is not in

ourselves, but in God. We are saved through the righteousness of Christ: he *is made unto us righteousness*; and therefore is prophesied of, Jer. xxiii. 6, under that name of "the Lord our righteousness." In that the righteousness we are justified by is the righteousness of Christ, it is the righteousness of God: 2 Cor. v. 21, "That we might be made the righteousness of God in him."

Thus in redemption we han't only all things of God, but by and through him: 1 Cor. viii. 21, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

Thirdly, The redeemed have all their good *in* God. We not only have it of him, and through him, but it consists in him; he *is* all our good.

The good of the redeemed is either objective or inherent. By their objective good I mean that intrinsic object, in the possession and enjoyment of which they are happy. Their inherent good is that excellency or pleasure which is in the soul itself. With respect to both of which the redeemed have all their good in God, or, which is the same thing, God himself is all their good.

1. The redeemed have all their *objective* good in God. God himself is the great good which they are brought to the possession and enjoyment of by redemption. He is the highest good and the sum of all that good which Christ purchased. God is the inheritance of the saints; he is the portion of their souls. God is their wealth and treasure, their food, their life, their dwelling-place, their ornament and diadem, and their everlasting honor and glory. They have none in heaven but God; he is the great good which the redeemed are received to at death, and which they are to rise to at the end of the world. The Lord God, he is the light of the heavenly Jerusalem; and is the "river of the water of life," that runs, and "the tree"

life that grows, in the midst of the paradise of God." The glorious excellencies and beauty of God will be what will forever entertain the minds of the saints, and the love of God will be their everlasting feast. The redeemed will indeed enjoy other things; they will enjoy the angels, and will enjoy one another; but that which they shall enjoy in the angels, or each other, or in any thing else whatsoever that will yield them delight and happiness, will be what will be seen of God in them.

2. The redeemed have all their *inherent* good in God. Inherent good is twofold; 'tis either excellency or pleasure. These the redeemed not only derive from God, as caused by him, but have them in him. They have spiritual excellency and joy by a kind of participation of God. They are made excellent by a communication of God's excellency: God puts his own beauty, i. e., his beautiful likeness, upon their souls: they are made partakers of the divine nature, or moral image of God, 2 Pet. i. 4. They are holy by being made partakers of God's holiness, Heb. xii. 10. The saints are beautiful and blessed by a communication of God's holiness and joy, as the moon and planets are bright by the sun's light. The saint hath spiritual joy and pleasure by a kind of effusion of God on the soul. In these things the redeemed have communion with God; that is, they partake with him and of him.

The saints have both their spiritual excellency and blessedness by the gift of the Holy Ghost, or Spirit of God, and his dwelling in them. They are not only caused by the Holy Ghost, but are in the Holy Ghost as their principle. The Holy Spirit becoming an inhabitant, is a vital principle in the soul: he, acting in, upon and with the soul, becomes a fountain of true holiness and joy, as a spring is of water, by the exertion and diffusion of itself: John iv. 14, "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life," — compared with chap. vii

38, 39, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive." The sum of what Christ has purchased for us is that spring of water spoken of in the former of those places, and those rivers of living water spoken of in the latter. And the sum of the blessings which the redeemed shall receive in heaven is that river of water of life that proceeds from the throne of God and the Lamb, Rev. xxii. 1, — which doubtless signifies the same with those rivers of living water explained John vii. 38, 39, which is elsewhere called the "river of God's pleasures." Herein consists the fulness of good which the saints receive by Christ. 'Tis by partaking of the Holy Spirit that they have communion with Christ in his fulness. God hath given the Spirit, not by measure unto him, and they do receive of his fulness, and grace for grace. This is the sum of the saints' inheritance; and therefore that little of the Holy Ghost which believers have in this world is said to be the earnest of their inheritance. 2 Cor. i. 22, "Who hath also sealed us, and given us the Spirit in our hearts." And chap. v. 5, "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." And Eph. i. 13, 14, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession."

The Holy Spirit and good things are spoken of in Scripture<sup>x</sup> as the same; as if the Spirit of God communicated to the soul comprised all good things: Matt. vii. 11, "How much more shall your heavenly Father give good things to them that ask him?" In Luke it is, chap. xi. 13, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" This is the sum of the blessings that Christ died to procure, and that are the subject of gospel promises: Gal. iii. 13, 14, "He was made a curse for us, that we might receive

the promise of the Spirit through faith." The Spirit of God is the great promise of the Father: Luke xxiv. 49, "Behold, I send the promise of my Father upon you." The Spirit of God therefore is called "the Spirit of promise," Eph. i. 13. This promised thing Christ received, and had given into his hand, as soon as he had finished the work of our redemption, to bestow on all that he had redeemed: Acts ii. 33, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye both see and hear." So that all the holiness and happiness of the redeemed is *in* God. 'Tis in the communications, indwelling and acting of the Spirit of God. Holiness and happiness are in the fruit, here and hereafter, because God dwells in them, and they in God.

Thus 'tis God that has given us the Redeemer, and 'tis of him that our good is purchased: so 'tis God that is the Redeemer and the price; and 'tis God also that is the good purchased. So that all that we have is *of* God, and *through* him, and *in* him: Rom. xi. 36, "For of him, and through him, and to him (or in him), are all things." The same in the Greek that is here rendered *to him* is rendered *in him*, 1 Cor. vii. 6.

II. God is glorified in the work of redemption by this means, viz., by there being so great and universal a dependence of the redeemed on him.

1. Man hath so much the greater occasion and obligation to take notice and acknowledge God's perfections and all-sufficiency. The greater the creature's dependence is on God's perfections, and the greater concern he has with them, so much the greater occasion has he to take notice of them. So much the greater concern any one has with, and dependence upon, the power and grace of God, so much the greater occasion has he to take notice of that power and grace. So much the greater and more immediate dependence there is on the divine holiness, so much the greater occasion to take notice of and acknowledge that. So much

the greater and more absolute dependence we have on the divine perfections, as belonging to the several persons of the Trinity, so much the greater occasion have we to observe and own the divine glory of each of them. That which we are most concerned with, is surely most in the way of our observation and notice ; and this kind of concern with any thing, viz., dependence, does especially tend to commend and oblige the attention and observation. Those things that we are not much dependent upon, 'tis easy to neglect ; but we can scarce do any other than mind that which we have a great dependence on. By reason of our so great dependence on God and his perfections, and in so many respects, he and his glory are the more directly set in our view, which way soever we turn our eyes.

We have the greater occasion to take notice of God's all-sufficiency, when all our sufficiency is thus every way of him. We have the more occasion to contemplate him as an infinite good, and as the fountain of all good. Such a dependence on God demonstrates God's all-sufficiency. So much as the dependence of the creature is on God, so much the greater does the creature's emptiness in himself appear to be ; and so much the greater the creature's emptiness, so much the greater must the fulness of the Being be who supplies him. Our having all *of* God shows the fulness of his power and grace : our having all *through* him shows the fulness of his merit and worthiness ; and our having all *in* him demonstrates his fulness of beauty, love and happiness.

And the redeemed, by reason of the greatness of their dependence on God, han't only so much the greater occasion, but obligation to contemplate and acknowledge the glory and fulness of God. How unreasonable and ungrateful should we be if we did not acknowledge that sufficiency and glory that we do absolutely, immediately and universally depend upon !

2. Hereby is demonstrated how great God's glory is considered comparatively, or as compared with the creature's. By

the creature's being thus wholly and universally dependent on God, it appears that the creature is nothing and that God is all. Hereby it appears that God is infinitely above us; that God's strength, and wisdom and holiness are infinitely greater than ours. However great and glorious the creature apprehends God to be, yet if he be not sensible of the difference between God and him, so as to see that God's glory is great, compared with his own, he will not be disposed to give God the glory due to his name. If the creature, in any respect, sets himself upon a level with God, or exalts himself to any competition with him, however he may apprehend that great honor and profound respect may belong to God from those that are more inferior, and at a greater distance, he will not be so sensible of its being due from him. So much the more men exalt themselves, so much the less will they surely be disposed to exalt God. 'Tis certainly a thing that God aims at in the disposition of things in the affair of redemption (if we allow the Scriptures to be a revelation of God's mind), that God should appear full, and man in himself empty, that God should appear all, and man nothing. 'Tis God's declared design that others should not "glory in his presence"; which implies that 'tis his design to advance his own comparative glory. So much the more man "glories in God's presence," so much the less glory is ascribed to God.

3. By its being thus ordered, that the creature should have so absolute and universal a dependence on God, provision is made that God should have our whole souls, and should be the object of our undivided respect. If we had our dependence partly on God and partly on something else, man's respect would be divided to those different things on which he had dependence. Thus it would be if we depended on God only for a part of our good, and on ourselves or some other being for another part: or if we had our good only from God, and through another that was not God, and in something else distinct from



both, our hearts would be divided between the good itself, and him from whom, and him through whom we received it. But now there is no occasion for this, God being not only he from or of whom we have all good, but also through whom, and one that is that good itself, that we have from him and through him. So that whatsoever there is to attract our respect, the tendency is still directly towards God, all unites in him as the centre.

## USE

1. We may here observe the marvellous wisdom of God in the work of redemption. God hath made man's emptiness and misery, his low, lost and ruined state into which he sunk by the fall, an occasion of the greater advancement of his own glory, as in other ways, so particularly in this, that there is now a much more universal and apparent dependence of man on God. Though God be pleased to lift man out of that dismal abyss of sin and woe into which he was fallen, and exceedingly to exalt him in excellency and honor, and to a high pitch of glory and blessedness, yet the creature hath nothing in any respect to glory of; all the glory evidently belongs to God, all is in a mere and most absolute and divine dependence on the Father, Son and Holy Ghost.

And each person of the Trinity is equally glorified in this work: there is an absolute dependence of the creature on every one for all: all is *of* the Father, all *through* the Son, and all *in* the Holy Ghost. Thus God appears in the work of redemption as *all in all*. It is fit that he that is, and there is none else, should be the Alpha and Omega, the first and the last, the all, and the only, in this work.

2. Hence those doctrines and schemes of divinity that are in any respect opposite to such an absolute and universal dependence on God, do derogate from God's glory, and thwart the design of the contrivance for our redemption. Those schemes

that put the creature in God's stead, in any of the mentioned respects, that exalt man into the place of either Father, Son or Holy Ghost, in any thing pertaining to our redemption ; that, however they may allow of a dependence of the redeemed on God, yet deny a dependence that is so absolute and universal ; that own an entire dependence on God for some things, but not for others ; that own that we depend on God for the gift and acceptance of a Redeemer, but deny so absolute a dependence on him for the obtaining of an interest in the Redeemer ; that own an absolute dependence on the Father for giving his Son, and on the Son for working out redemption, but not so entire a dependence on the Holy Ghost for conversion and a being in Christ, and so coming to a title to his benefits ; that own a dependence on God for means of grace, but not absolutely for the benefit and success of those means ; that own a partial dependence on the power of God for the obtaining and exercising holiness, but not a mere dependence on the arbitrary and sovereign grace of God ; that own a dependence on the free grace of God for a reception into his favor, so far that it is without any proper merit, but not as it is without being attracted, or moved with any excellency ; that own a partial dependence on Christ, as he through whom we have life, as having purchased new terms of life, but still hold that the righteousness through which we have life is inherent in ourselves, as it was under the first covenant ; and whatever other way any scheme is inconsistent with our entire dependence on God for all, and in each of those ways, of having all of him, through him, and in him, it is repugnant to the design and tenor of the gospel and robs it of that which God accounts its lustre and glory.

3. Hence we may learn a reason why faith is that by which we come to have an interest in this redemption ; for there is included in the nature of faith a sensibleness and acknowledgment of this absolute dependence on God in this affair. 'Tis very fit that it should be required of all, in order to their hav-

ing the benefit of this redemption, that they should be sensible of, and acknowledge the dependence on God for it. 'Tis by this means that God hath contrived to glorify himself in redemption; and 'tis fit that God should at least have this glory of those that are the subjects of this redemption, and have the benefit of it.

Faith is a sensibleness of what is real in the work of redemption; and as we do really wholly depend on God, so the soul that believes doth entirely depend on God for all salvation, in its own sense and act. Faith abases men and exalts God, it gives all the glory of redemption to God alone. It is necessary in order to saving faith, that man should be emptied of himself, that he should be sensible that he is "wretched, and miserable, and poor, and blind, and naked." Humility is a great ingredient of true faith: he that truly receives redemption, receives it as a little child: Mark x. 15, "Whosoever shall not receive the kingdom of heaven as a little child, he shall not enter therein." It is the delight of a believing soul to abase itself and exalt God alone: that is the language of it, Psalm cxv. 1, "Not unto us, O Lord, not unto us, but to thy name give glory."

4. Let us be exhorted to exalt God alone, and ascribe to him all the glory of redemption. Let us endeavor to obtain, and increase in a sensibleness of our great dependence on God, to have our eye to him alone, to mortify a self-dependent and self-righteous disposition. Man is naturally exceeding prone to be exalting himself and depending on his own power or goodness, as though he were he from whom he must expect happiness, and to have respect to enjoyments alien from God and his Spirit, as those in which happiness is to be found.

And this doctrine should teach us to exalt God alone, as by trust and reliance, so by praise. *Let him that glorieth, glory in the Lord.* Hath any man hope that he is converted and sanctified, and that his mind is endowed with true excellency

and spiritual beauty, and his sins forgiven, and he received into God's favor, and exalted to the honor and blessedness of being his child, and an heir of eternal life: let him give God all the glory; who alone makes him to differ from the worst of men in this world, or the miserablest of the damned in hell. Hath any man much comfort and strong hope of eternal life, let not his hope lift him up, but dispose him the more to abase himself and reflect on his own exceeding unworthiness of such a favor, and to exalt God alone. Is any man eminent in holiness and abundant in good works, let him take nothing of the glory of it to himself, but ascribe it to him whose "workmanship we are, created in Christ Jesus unto good works."