

Monergism

Christ

The Believer's Wisdom, Righteousness,
Sanctification, and Redemption

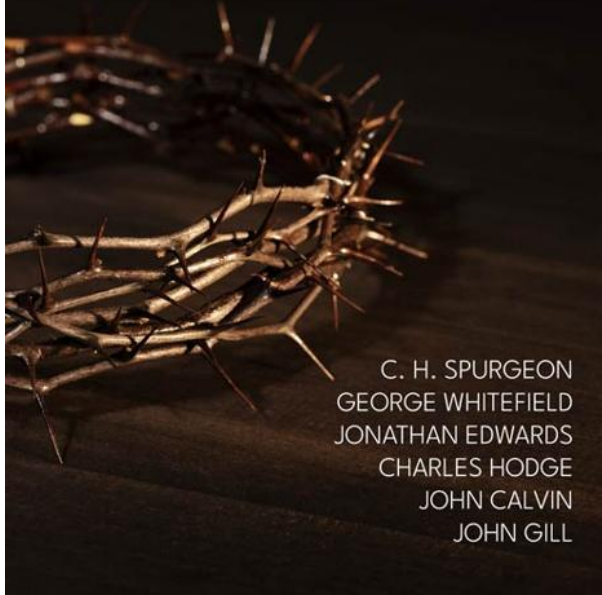


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Christ, the Believer's Wisdom, Righteousness, Sanctification and Redemption

by C. H. Spurgeon, George Whitefield, Jonathan Edwards, Charles Hodge, John Calvin, John Gill

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." - 1 Corinthians 1:30

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***Christ, the Believer's Wisdom,
Righteousness, Sanctification and
Redemption***

by George Whitefield

1 Corinthians 1:30 - "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Of all the verses in the book of God, this which I have now read to you, is, I believe, one of the most comprehensive: what glad tidings does it bring to believers! What precious privileges are they herein invested with! How are they here led to the fountain of them all, I mean, the love, the everlasting love of God the Father! 'Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption.'

Without referring you to the context, I shall from the words,

FIRST, Point out to you the fountain, from which all those blessings flow, that the elect of God partake of in Jesus Christ, "Who of God is made unto'. And,

SECONDLY, I shall consider what these blessings are, 'Wisdom, righteousness, sanctification, and redemption'.

FIRST, I would point out to you the fountain, from which all those blessings flow, that the elect of God partake of in Jesus, 'who of God is made unto us', the father he it is who is spoken of here. Not as though Jesus Christ was not God also; but God the Father is the fountain of the Deity; and if we consider Jesus Christ acting as Mediator, God the Father is greater than he; there was an eternal

contract between the Father and the Son: "I have made a covenant with my chosen, and I have sworn unto David my servant"; now David was a type of Christ, with whom the Father made a covenant, that if he would obey and suffer, and make himself a sacrifice for sin, he should `see his seed, he should prolong his days, and the pleasure of the Lord should prosper in his hands'. This compact our Lord refers to, in that glorious prayer recorded in the 17th chapter of John; and therefore he prays for, or rather demands with a full assurance, all that were given to him by the Father: `Father, I will that they also whom thou hast given me, be with me where I am.' For this same reason, the apostle breaks out into praises of God, even the Father of our Lord Jesus Christ; for he loved the elect with an everlasting love, or, as our Lord expresses it, `before the foundation of the world'; and, therefore, to show them to whom they were beholden for their salvation, our Lord, in the 25th of Matthew, represents himself saying, `Come, ye blessed children of my Father, receive the kingdom prepared for you from the foundation of the world'. And thus, in reply to the mother of Zebedee's children, he says, `It is not mine to give, but it shall be given to them for whom it is prepared of the Father'. The apostle therefore, when here speaking of the Christian's privileges, lest they should sacrifice to their own drag, or think their salvation was owing to their own faithfulness, or improvement of their own free-will, reminds them to look back on the everlasting love of God the Father; `who of God is made unto us', etc.

Would to God this point of doctrine was considered more, and people were more studious of the covenant of redemption between the Father and the Son! We should not then have so much disputing against the doctrine of election, or hear it condemned (even by good men) as a doctrine of devils. For my own part, I cannot see how true humbleness of mind can be attained without a knowledge of it; and though I will not say, that every one who denies election is a bad man, yet I will say, with that sweet singer, Mr. Trail, it is a very bad sign: such a one, whoever he be, I think cannot truly know himself; for, if we deny election, we must, partly at least, glory in ourselves;

but our redemption is so ordered that no flesh should glory in the Divine presence; and hence it is, that the pride of man opposes this doctrine, because, according to this doctrine, and no other, 'he that glories, must glory only in the Lord'. But what shall I say? Election is a mystery that shines with such resplendent brightness, that, to make use of the words of one who has drunk deeply of electing love, it dazzles the weak eyes even of some of God's dear children; however, though they know it not, all the blessings they receive, all the privileges they do or ill enjoy, through Jesus Christ, flow from the everlasting love of God the Father: 'But of him are you in Christ Jesus, who of God is made unto us, wisdom, righteousness, sanctification, and redemption.'

SECONDLY, I come to show what these blessings are, which are here, through Christ, made over to the elect. And,

1: FIRST, Christ is made to them WISDOM; but wherein does true wisdom consist? Were I to ask some of you, perhaps you would say, in indulging the lust of the flesh, and saying to your souls, eat, drink, and be merry: but this is only the wisdom of brutes; they have as good a gust and relish for sensual pleasures, as the greatest epicure on earth. Others would tell me, true wisdom consisted in adding house to house, and field to field, and calling lands after their own names: but this cannot be true wisdom; for riches often take to themselves wings, and fly away, like an eagle towards heaven. Even wisdom itself assures us, 'that a man's life doth not consist in the abundance of the things which he possesses'; vanity, vanity, all these things are vanity; for, if riches leave not the owner, the owners must soon leave them; 'for rich men must also die, and leave their riches for others'; their riches cannot procure them redemption from the grave, whither we are all hastening apace.

But perhaps you despise riches and pleasure, and therefore place wisdom in the knowledge of books: but it is possible for you to tell the numbers of the stars, and call them all by their names, and yet be mere fools; learned men are not always wise; nay, our common

learning, so much cried up, makes men only so many accomplished fools; to keep you therefore no longer in suspense, and withal to humble you, I will send you to a heathen to school, to learn what true wisdom is: 'Know thyself', was a saying of one of the wise men of Greece; this is certainly true wisdom, and this is that wisdom spoken of in the text, and which Jesus Christ is made to all elect sinners — they are made to know themselves, so as not to think more highly of themselves than they ought to think. Before, they were darkness; now, they are light in the Lord; and in that light they see their own darkness; they now bewail themselves as fallen creatures by nature, dead in trespasses and sins, sons and heirs of hell, and children of wrath; they now see that all their righteousnesses are but as filthy rags; that there is no health in their souls; that they are poor and miserable, blind and naked; and that there is no name given under heaven, whereby they can be saved, but that of Jesus Christ. They see the necessity of closing with a Savior, and behold the wisdom of God in appointing him to be a Savior; they are also made willing to accept of salvation upon our Lord's own terms, and receive him as their all in all; thus Christ is made to them wisdom.

2. SECONDLY, RIGHTEOUSNESS, 'Who of God is made unto us, wisdom, righteousness': Christ's whole personal righteousness is made over to, and accounted theirs. They are enabled to lay hold on Christ by faith, and God the Father blots out their transgressions, as with a thick cloud: their sins and their iniquities he remembers no more; they are made the righteousness of God in Christ Jesus, 'who is the end of the law for righteousness to every one that believeth'. In one sense, God now sees no sin in them; the whole covenant of works is fulfilled in them; they are actually justified, acquitted, and looked upon as righteous in the sight of God; they are perfectly accepted in the beloved; they are complete in him; the flaming sword of God's wrath, which before moved every way, is not removed, and free access given to the tree of life; they are enabled to reach out the arm of faith, and pluck, and live for evermore. Hence it is that the apostle, under a sense of this blessed privilege, breaks out into this triumphant language; 'It is Christ that justifies, who is he that

condemns?' Does sin condemn? Christ's righteousness delivers believers from the guilt of it: Christ is their Savior, and is become a propitiation for their sins: who therefore shall lay any thing to the charge of God's elect? Does the law condemn? By having Christ's righteousness imputed to them, they are dead to the law, as a covenant of works; Christ has fulfilled it for them, and in their stead. Does death threaten them? They need not fear: the sting of death is sin, the strength of sin is the law; but God has given them the victory by imputing to them the righteousness of the Lord Jesus.

And what a privilege is here! Well might the angels at the birth of Christ say to the humble shepherds, 'Behold, I bring you glad tidings of great joy'; unto you that believe in Christ 'a Savior is born'. And well may angels rejoice at the conversion of poor sinners; for the Lord is their righteousness; they have peace with God through faith in Christ's blood, and shall never enter into condemnation. O believers! (for this discourse is intended in a special manner for you) lift up your heads; 'rejoice in the Lord always; again I say, rejoice'. Christ is made to you, of God, righteousness, what then should you fear? You are made the righteousness of God in him; you may be called, 'The Lord our righteousness'. Of what then should you be afraid? What shall separate you henceforward from the love of Christ? 'Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? No, I am persuaded, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord', who of God is made unto you righteousness.

This is a glorious privilege, but this is only the beginning of the happiness of believers: For,

3: THIRDLY, Christ is not only made to them righteousness, but sanctification; by sanctification, I do not mean a bare hypocritical attendance on outward ordinances, though rightly informed

Christians will think it their duty and privilege constantly to attend on all outward ordinances. Nor do I mean by sanctification a bare outward reformation, and a few transient convictions, or a little legal sorrow; for all this an unsanctified man may have; but, by sanctification I mean a total renovation of the whole man: by the righteousness of Christ, believers come legally, by sanctification they are made spiritually, alive; by the one they are entitled to, by the other they are made meet for, glory. They are sanctified, therefore, throughout, in spirit, soul, and body.

Their understandings, which were dark before, now become light in the Lord; and their wills, before contrary to, now become one with the will of God; their affections are now set on things above; their memory is now filled with divine things; their natural consciences are now enlightened; their members, which were before instruments of uncleanness, and of iniquity into iniquity, are now new creatures; 'old things are passed away, all things are become new', in their hearts: sin has now no longer dominion over them; they are freed from the power, though not the indwelling of being, of it; they are holy both in heart and life, in all manner of conversation: they are made partakers of a divine nature, and from Jesus Christ, they receive grace; and every grace that is in Christ, is copied and transcribed into their souls; they are transformed into his likeness; he is formed within them; they dwell in him, and he in them; they are led by the Spirit, and bring forth the fruits thereof; they know that Christ is their Emmanuel, God with and in them; they are living temples of the Holy Ghost. And therefore, being a holy habitation unto the Lord, the whole Trinity dwells and walks in them; even here, they sit together with Christ in heavenly places, and are vitally united to him, their Head, by a living faith; their Redeemer, their Maker, is their husband; they are flesh of his flesh, bone of his bone; they talk, they walk with him, as a man talketh and walketh with his friend; in short, they are one with Christ, even as Jesus Christ and the Father are one.

Thus is Christ made to believers sanctification. And O what a privilege is this! to be changed from beasts into saints, and from a devilish, to be made partakers of a divine nature; to be translated from the kingdom of Satan, into the kingdom of God's dear Son! To put off the old man, which is corrupt, and to put on the new man, which is created after God, in righteousness and true holiness! O what an unspeakable blessing is this! I almost stand amazed at the contemplation thereof. Well might the apostle exhort believers to rejoice in the Lord; indeed they have reason always to rejoice, yea, to rejoice on a dying bed; for the kingdom of God is in them; they are changed from glory to glory, even by the Spirit of the Lord: well may this be a mystery to the natural, for it is a mystery even to the spiritual man himself, a mystery which he cannot fathom. Does it not often dazzle your eyes, O ye children of God, to look at your own brightness, when the candle of the Lord shines out, and your redeemer lifts up the light of his blessed countenance upon your souls? Are not you astonished, when you feel the love of God shed abroad in your hearts by the Holy Ghost, and God holds out the golden scepter of his mercy, and bids you ask what you will, and it shall be given you? Does not that peace of God, which keeps and rules your hearts, surpass the utmost limits of your understandings? And is not the joy you feel unspeakable? Is it not full of glory? I am persuaded it is; and in your secret communion, when the Lord's love flows in upon your souls, you are as it were swallowed up in, or, to use the apostle's phrase, 'filled with all the fullness of God'. Are not you ready to cry out with Solomon, 'And will the Lord, indeed, dwell thus with men!' How is it that we should be thus thy sons and daughters, O Lord God Almighty!

If you are children of God, and know what it is to have fellowship with the Father and the Son; if you walk by faith, and not by sight; I am assured this is frequently the language of your hearts.

But look forward, and see an unbounded prospect of eternal happiness lying before thee, O believer! what thou hast already received are only the first-fruits, like the cluster of grapes brought

out of the land of Canaan; only an earnest and pledge of yet infinitely better things to come: the harvest is to follow; thy grace is hereafter to be swallowed up in glory. Thy great Joshua, and merciful High-Priest, shall administer an abundant entrance to thee into the land of promise, that rest which awaits the children of God: for Christ is not only made to believers wisdom, righteousness, and sanctification, but also REDEMPTION.

But, before we enter upon the explanation and contemplation of this privilege,

FIRSTLY, Learn hence the great mistake of those writers and clergy, who, notwithstanding they talk of sanctification and inward holiness, (as indeed sometimes they do, though in a very loose and superficial manner,) yet they generally make it the CAUSE, whereas they should consider it as the EFFECT, of our justification. 'Of him are ye in Christ Jesus, who of God is made unto us, wisdom, righteousness, (and then) sanctification.' For Christ's righteousness, or that which Christ has done in our stead without us, is the sole cause of our acceptance in the sight of God, and of all holiness wrought in us: to this, and not to the light within, or any thing wrought within, should poor sinners seek for justification in the sight of God: for the sake of Christ's righteousness alone, and not any thing wrought in us, does God look favorably upon us; our sanctification at best, in this life, is not complete: though we be delivered from the power, we are not freed from the in-being of sin; but not only the dominion, but the in-being of sin, is forbidden, by the perfect law of God: for it is not said, thou shalt not give way to lust, but 'thou shalt not lust'. So that whilst the principle of lust remains in the least degree in our hearts, though we are otherwise never so holy, yet we cannot, on account of that, hope for acceptance with God. We must first, therefore, look for a righteousness without us, even the righteousness of our Lord Jesus Christ: for this reason the apostle mentions it, and puts it before sanctification, in the words of the text. And whosoever teacheth any other doctrine, doth not preach the truth as it is in Jesus.

SECONDLY, From hence also, the Antinomians and formal hypocrites may be confuted, who talk of Christ without, but know nothing, experimentally, of a work of sanctification wrought within them. Whatever they may pretend to, since Christ is not in them, the Lord is not their righteousness, and they have no well-grounded hope of glory: for though sanctification is not the cause, yet it is the effect of our acceptance with God; 'Who of God is made unto us righteousness and sanctification'. He, therefore, that is really in Christ, is a new creature; it is not going back to a covenant of works, to look into our hearts, and, seeing that they are changed and renewed, from thence form a comfortable and well grounded assurance of the safety of our states: no, but this I what we are directed to in scripture; by our bringing forth the fruits, we are to judge whether or no we ever did truly partake of the Spirit of God. 'We know (says John) that we are passed from death unto life, because we love the brethren.' And however we may talk of Christ's righteousness, and exclaim against legal preachers, yet, if we be not holy in heart and life, if we be not sanctified and renewed by the Spirit in our minds, we are self-deceivers, we are only formal hypocrites: for we must not put asunder what God has joined together; we must keep the medium between the two extremes; not insist so much on the one hand upon Christ without, as to exclude Christ within, as an evidence of our being his, and as a preparation for future happiness; nor, on the other hand, so depend on inherent righteousness or holiness wrought in us, as to exclude the righteousness of Jesus Christ without us. But,

4: FOURTHLY, Let us now go on, and take a view of the other link, or rather the end, of the believer's golden chain or privileges, REDEMPTION. But we must look very high; for the top of it, like Jacob's ladder, reaches heaven, where all believers will ascend, and be placed at the right hand of God. 'Who of God is made unto us, wisdom, righteousness, sanctification, and REDEMPTION.'

This is a golden chain indeed! and, what is best of all, not one link can ever be broken asunder from another. Was there no other text in

the book of God, this single one sufficiently proves the final perseverance of true believers: or never did God yet justify a man, whom he did not sanctify; nor sanctify one, whom he did not completely redeem and glorify: no! as for God, his way, his works, is perfect; he always carried on and finished the work he begun; thus it was in the first, so it is in the new creation; when God says, 'Let there be light', there is light, that shines more and more unto the perfect day, when believers enter into their eternal rest, as God entered into his. Those whom God has justified, he has in effect glorified: for as a man's worthiness was not the cause of God's giving him Christ's righteousness; so neither shall his unworthiness be a cause of his taking it away; God's gifts and callings are without repentance: and I cannot think they are clear in the notion of Christ's righteousness, who deny the final perseverance of the saints; I fear they understand justification in that low sense, which I understood it in a few years ago, as implying no more than remission of sins: but it not only signifies remission of sins past, but also a FEDERAL RIGHT to all good things to come. If God has given us his only Son, how shall he not with him freely give us all things? Therefore, the apostle, after he says, 'Who of God is made unto us righteousness', does not say, perhaps he may be made to us sanctification and redemption: but, 'he is made': for there is an eternal, indissoluble connection between these blessed privileges. As the obedience of Christ is imputed to believers, so his perseverance in that obedience is to be imputed to them also; and it argues great ignorance of the covenant of grace and redemption, to object against it.

By the word REDEMPTION, we are to understand, not only a complete deliverance from all evil, but also a full enjoyment of all good both in body and soul: I say, both in body and soul; for the Lord is also for the body; the bodies of the saints in this life are temples of the Holy Ghost; God makes a covenant with the dust of believers; after death, though worms destroy them, yet, even in their flesh shall they see God. I fear, indeed, there are some Sadducees in our days, or at least heretics, who say, either, that there is no resurrection of the body, or that the resurrection is past already, namely, in our

regeneration: Hence it is, that our Lord's coming in the flesh, at the day of judgment, is denied; and consequently, we must throw aside the sacrament of the Lord's supper. For why should we remember the Lord's death until he come to judgment, when he is already come to judge our hearts, and will not come a second time? But all this is only the reasoning of unlearned, unstable men, who certainly know not what they say, nor whereof they affirm. That we must follow our Lord in the regeneration, be partakers of a new birth, and that Christ must come into our hearts, we freely confess; and we hope, when speaking of these things, we speak no more than what we know and feel: but then it is plain, that Jesus Christ will come, hereafter, to judgment, and that he ascended into heaven with the body which he had here on earth; for says he, after his resurrection, 'Handle me, and see; a spirit has not flesh and bones, as you see me have'. And it is plain, that Christ's resurrection was an earnest of ours: for says the apostle, 'Christ is risen from the dead, and become the first-fruits of them that sleep; and as in Adam all die, and are subject to mortality; so all that are in Christ, the second Adam, who represented believers as their federal head, shall certainly be made alive, or rise again with their bodies at the last day'.

Here then, O believers! is one, though the lowest, degree of that redemption which you are to be partakers of hereafter; I mean, the redemption of your bodies: for this corruptible must put on incorruption, this mortal must put on immortality. Your bodies, as well as souls, were given to Jesus Christ by the Father; they have been companions in watching, and fasting, and praying: your bodies, therefore, as well as souls, shall Jesus Christ raise up at the last day. Fear not, therefore, O believers, to look into the grave: for to you it is not other than a consecrated dormitory, where your bodies shall sleep quietly until the morning of the resurrection; when the voice of the archangel shall sound, and the trump of God given the general alarm, 'Arise, ye dead, and come to judgment'; earth, air, fire, water, shall give up your scattered atoms, and both in body and soul shall you be ever with the Lord. I doubt not, but many of you are groaning under crazy bodies, and complain often that the mortal body weighs

down the immortal soul; at least this is my case; but let us have a little patience, and we shall be delivered from our earthly prisons; ere long, these tabernacles of clay shall be dissolved, and we shall be clothed with our house which is from heaven; hereafter, our bodies shall be spiritualized, and shall be so far from hindering our souls through weakness, that they shall become strong; so strong, as to bear up under an exceeding and eternal weight of glory; others again may have deformed bodies, emaciated also with sickness, and worn out with labor at age; but wait a little, until your blessed change by death comes; then your bodies shall be renewed and made glorious, like unto Christ's glorious body: of which we may form some faint idea, from the account given us of our Lord's transfiguration on the mount, when it is said, 'His raiment became bright and glistening, and his face brighter than the sun'. Well then may a believer break out in the apostle's triumphant language, 'O death, where is thy sting! O grave, where is thy victory!'

But what is the redemption of the body, in comparison of the redemption of the better part, our souls? I must, therefore say to you believers, as the angel said to John, 'Come up higher'; and let us take as clear a view as we can, at such a distance, of the redemption Christ has purchased for, and will shortly put you in actual possession of. Already you are justified, already you are sanctified, and thereby freed from the guilt and dominion of sin: but, as I have observed, the being and indwelling of sin yet remains in you; God sees it proper to leave some Amalekites in the land, to keep his Israel in action. The most perfect Christian, I am persuaded, must agree, according to one of our Articles, 'That the corruption of nature remains even in the regenerate; that the flesh lusteth always against the spirit, and the spirit against the flesh'. So that believers cannot do things for God with that perfection they desire; this grieves their righteous souls day by day, and, with the holy apostle, makes them cry out, 'Who shall deliver us from the body of this death!' I thank God, our Lord Jesus Christ will, but not completely before the day of our dissolution; they will the very being of sin be destroyed, and an eternal stop put to inbred, indwelling corruption. And is not this a great redemption? I

am sure believers esteem it o: for there is nothing grieves the heart of a child of God so much, as the remains of indwelling sin. Again, believers are often in heaviness through manifold temptations; God sees that it is needful and good for them so to be; and though they may be highly favored, and wrapt up in communion with God, even to the third heavens; yet a messenger of Satan is often sent to buffet them, lest they should be puffed up with the abundance of revelations. But be not weary, be not faint in your minds: the time of your complete redemption draweth nigh. In heaven the wicked one shall cease from troubling you, and your weary souls shall enjoy an everlasting rest; his fiery darts cannot reach those blissful regions: Satan will never come any more to appear with, disturb, or accuse the sons of God, when once the Lord Jesus Christ shuts the door. Your righteous souls are now grieved, day by day, at the ungodly conversation of the wicked; tares now grow up among the wheat; wolves come in sheep's clothing: but the redemption spoken of in the text, will free your souls from all anxiety on these accounts; hereafter you shall enjoy a perfect communion of saints; nothing that is unholy or unsanctified shall enter into the holy of holies, which is prepared for you above: this, and all manner of evil whatsoever, you shall be delivered from, when your redemption is hereafter made complete in heaven; not only so, but you shall enter into the full enjoyment of all good. It is true, all saints will not have the same degree of happiness, but all will be as happy as their hearts can desire. Believers, you shall judge the evil, and familiarly converse with good, angels: you shall sit down with Abraham, Isaac, Jacob, and all the spirits of just men made perfect; and, to sum up all your happiness in one word, you shall see God the Father, Son, and Holy Ghost; and, by seeing God, be more and more like unto him, and pass from glory to glory, even to all eternity.

But I must stop the glories of the upper world crowd in so fast upon my soul, that I am lost in the contemplation of them. Brethren, the redemption spoken of is unutterable; we cannot here find it out; eye hath not seen, nor ear heard, nor has it entered into the hearts of the most holy men living to conceive, how great it is. Were I to entertain

you whole ages with an account of it, when you come to heaven, you must say, with the queen of Sheba, 'Not half, no, not one thousandth part was told us'. All we can do here, is to go upon mount Pisgah, and, by the eye of faith, take a distant view of the promised land: we may see it, as Abraham did Christ, afar off, and rejoice in it; but here we only know in part. Blessed be God, there is a time coming, when we shall know God, even as we are known, and God be all in all. Lord Jesus, accomplish the number of thine elect! Lord Jesus, hasten thy kingdom!

And now, where are the scoffers of these last days, who count the lives of Christians to be madness, and their end to be without honor? Unhappy men! you know not what you do. Were your eyes open, and had you senses to discern spiritual things, you would not speak all manner of evil against the children of God, but you would esteem them as the excellent ones of the earth, and envy their happiness: your souls would hunger and thirst after it: you also would become fools for Christ's sake. You boast of wisdom; so did the philosophers of Corinth: but your wisdom is the foolishness of folly in the sight of God. What will your wisdom avail you, if it does not make you wise unto salvation? Can you, with all your wisdom, propose a more consistent scheme to build you hopes of salvation on, than what has been now laid before you? Can you, with all the strength of natural reason, find out a better way of acceptance with God, than by the righteousness of the Lord Jesus Christ? Is it right to think your own works can in any measure deserve or procure it? If not, why will you not believe in him? Why will you not submit to his righteousness? Can you deny that you are fallen creatures? Do not you find that you are full of disorders, and that these disorders make you unhappy? Do not you find that you cannot change your own hearts? Have you not resolved many and many a time, and have not your corruptions yet dominion over you? Are you not bondslaves to your lusts, and led captive by the devil at his will? Why then will you not come to Christ for sanctification? Do you not desire to die the death of the righteous, and that your future state may be like theirs; I am persuaded you cannot bear the thoughts of being annihilated, much less of being

miserable for ever. Whatever you may pretend, if you speak truth, you must confess, that conscience breaks in upon you in more sober intervals whether you will or not, and even constrains you to believe that hell is no painted fire. And why then will you not come to Christ? He alone can procure you everlasting redemption. Haste, haste away to him, poor beguiled sinners. You lack wisdom; ask it of Christ. Who knows but he may give it you? He is able: for he is the wisdom of the Father; he is that wisdom which was from everlasting. You have no righteousness; away, therefore, to Christ: 'He is the end of the law for righteousness to every one that believeth.' You are unholy: flee to the Lord Jesus: He is full of grace and truth; ;and of his fullness all may receive that believe in him. You are afraid to die; let this drive you to Christ: he has the keys of death and hell: in him is plenteous redemption; he alone can open the door which leads to everlasting life.

Let not, therefore, the deceived reasoner boast any longer of his pretended reason. Whatever you may think, it is the most unreasonable thing in the world not to believe on Jesus Christ, whom God has sent. Why, why will you die? Why will you not come unto him, that you may have life? 'Ho! every one that thirsteth, come unto the waters of life, and drink freely: come, buy without money and without price.' Were these blessed privileges in the text to be purchased with money, you might say, we are poor, and cannot buy: or, were they to be conferred only on sinners of such a rank or degree, then you might say, how can such sinners as we, expect to be so highly favored? But they are to be freely given of God to the worst of sinners. 'To us', says the apostle, to me a persecutor, to you Corinthians, who were 'unclean, drunkards, covetous persons, idolaters.' Therefore, each poor sinner may say then, why not unto me? Has Christ but one blessing? What if he has blessed millions already, by turning them away from their iniquities; yet he still continues the same: he lives for ever to make intercession, and therefore will bless you, even you also. Though, Esau- like, you have been profane, and hitherto despised your heavenly Father's birth-

right; even now, if you believe, 'Christ will be made to you of God, wisdom, righteousness, sanctification, and redemption'.

But I must turn again to believers, for whose instruction, as I observed before, this discourse was particularly intended. You see, brethren, partakers of the heavenly calling, what great blessings are treasured up for you in Jesus Christ your Head, and what you are entitled to by believing on his name. Take heed, therefore, that ye walk worthy of the vocation wherewith ye are called. Think often how highly you are favored; and remember, you have not chosen Christ, but Christ has chosen you. Put on (as the elect of God) humbleness of mind, and glory, but let it be only in the Lord; for you have nothing but what you have received of God. By nature ye were foolish, as legal, as unholy, and in as damnable a condition, as others. Be pitiful, therefore, be courteous; and, as sanctification is a progressive work, beware of thinking you have already attained. Let him that is holy be holy still; knowing, that he who is most pure in heart, shall hereafter enjoy the clearest vision of God. Let indwelling sin be your daily burden; and not only bewail and lament, but see that you subdue it daily by the power of divine grace; and look up to Jesus continually to be the finisher, as well as author, of your faith. Build not on your own faithfulness, but on God's unchangeableness. Take heed of thinking you stand by the power of your own free will. The everlasting love of God the Father, must be your only hope and consolation; let this support you under all trials. Remember that God's gifts and callings are without repentance; that Christ having once loved you, will love you to the end. Let this constrain you to obedience, and make you long and look for that blessed time, when he shall not only be your wisdom, and righteousness, and sanctification, but also complete and everlasting redemption.

Glory be to God in the highest!

God Glorified in Man's Dependence

by Jonathan Edwards

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“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.” - 1 Corinthians 1:29-31.

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 22nd 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 God by the gospel destroyed, and brought to naught, their 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 naught the things that are." And the apostle informs them in the text why he thus did, 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; 1 Cor. i. 29, 31. 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. [1 Cor. i. 30.] 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. It is 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. It is 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. It is by Christ that we have redemption, or the 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, it is 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 it is of him that we are in Christ Jesus; it is 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, 1st, that there is an absolute and universal dependence of the redeemed on God for all their good. And, 2dly, 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 the good itself 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. It is of God that we have our Redeemer. It is God that has provided a Savior 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 it is God that accepts the Savior. He gives the purchaser, and he affords the thing purchased.

It is 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." It is of God that we actually receive all the benefits that Christ has purchased. It is God that pardons and justifies, and delivers from going down to hell; and into his favor the redeemed are received, when they are justified. So it is God that delivers from the dominion of sin, cleanses us from our filthiness, and changes us from our deformity. It is of God that the redeemed 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 Holy Ghost himself is God, by whose operation and indwelling the knowledge of God and divine things, 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 it is of God that we have these means of grace, and it is he that makes them effectual. It is of God that we have the Holy Scriptures; they are his word. It is of God that we have ordinances, and their efficacy depends on the immediate influence of his Spirit. 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.

1. The redeemed have all from 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 excellency of what is given. The gift was infinitely precious, because it was of a person infinitely worthy, a person of infinite glory; and also because it was of 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 a way is made for our having the gift. He gave him to dwell amongst us; he gave him to us incarnate, or in our nature; and in the like though sinless infirmities. He gave him to us in a low and afflicted state; and not only so, but as 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; it was given while we were yet enemies, and before we had so much as repented. It was from the love of God who saw no excellency in us to attract it; and it was without expectation of ever being requited for it. And it is 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.

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: but we stand in need of God's free and sovereign grace to give us that righteousness; 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. 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, for it became God to create holy all his reasonable creatures. It would have been a disparagement to the holiness of God's nature, if he had made an intelligent creature unholy. But now when fallen man is made holy, it is from mere and arbitrary grace; God may for ever 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 from the power of God. Man's redemption is often 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 us-ward 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. It is 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. v. 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. Colos. ii. 12, 13. "Wherein also ye 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 produced 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--a death in sin, a total corruption of nature, and depth of misery--is far more remote from the state attained, than mere death or non-entity.

It is 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 it is 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 sun-rising.-- Men are dependent on the power of God for every exercise of grace, and for carrying on that work in the heart, for subduing sin and corruption, increasing holy principles, and enabling to bring forth fruit in good works. Man is dependent on divine power in 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. It is 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 it is 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. God is the medium of it, as well as the author and fountain of it. All we have, wisdom, the pardon of sin, deliverance from hell, acceptance into God's favor, grace and holiness, true comfort and happiness, eternal life and glory, is 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 the Mediator is God.

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.

As we thus have our good through God, we have a dependence on him 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, "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 have not only all things of God, but by and through him, 1 Cor. viii. 6. "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 extrinsic 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 honour 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 is the light of the heavenly Jerusalem; and is the "river of the water of life" that runs, and "the tree of 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 shall be seen of God in them.

2. The redeemed have all their inherent good in God. Inherent good is twofold; it is 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, and his dwelling in them. They are not only caused by the Holy Ghost, but are in him 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 fullness of good, which the saints receive of Christ. It is by partaking of the Holy Spirit, that they have communion with Christ in his fullness. God hath given the Spirit, not by measure unto him; and they do receive of his fullness, 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 earnest of the Spirit in our hearts." And chap v. 5. "Now he that hath wrought us for the self-same thing, is God, who also hath given unto us the earnest of the Spirit." And "Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession. (Eph. i. 13-14) "

The Holy Spirit and good things are spoken of in Scripture as the same; as if the Spirit of God communicated to the soul, comprised all good things, "How much more shall your heavenly Father give good things to them that ask him? (Matt. vii. 11)" In Luke it is, verse 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 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; "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. (Acts ii. 33)" So that all the holiness and happiness of the redeemed is in God. It is in the communications, indwelling, and

acting of the Spirit of God. Holiness and happiness is in the fruit, here and hereafter, because God dwells in them, and they in God.

Thus God has given us the Redeemer, and it is by him that our good is purchased. So God is the Redeemer and the price; and he also is the good purchased. So that all that we have is of God, and through him, and in him. "For of him, and through him, and to him, or in him, are all things. (Rom. xii. 36)" The same in the Greek that is here rendered to him, is rendered in him, 1 Cor. viii. 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 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 command and oblige the attention and observation. Those things that we are not much dependent upon, it is 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 his 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; and so much the greater the creature's emptiness, so much the greater must the fullness of the Being be who supplies him. Our having all of God, shows the fullness of his power and grace; our having all through him, shows the fullness of his merit and worthiness; and our having all in him, demonstrates his fullness of beauty, love, and happiness. And the redeemed, by reason of the greatness of their dependence on God, have not only so much the greater occasion, but obligation to contemplate and acknowledge the glory and fullness of God. How unreasonable and ungrateful should we be, if we did not acknowledge that sufficiency and glory which we 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 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 respects 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 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. It is certainly what God aims at in the disposition of things in redemption (if we allow the Scriptures to be a Rev. of God's mind,) that God should appear full, and man in himself empty, that God

should appear all, and man nothing. It is God's declared design that others should not "glory in his presence," which implies that it is 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 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 center.

USE

1. We may here observe the marvelous 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 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 who 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, derogate from his glory, and thwart the design of our redemption. And such are 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. However they may allow of a dependence of the redeemed on God, yet they deny a dependence that is so absolute and universal. They own an entire dependence on God for some things, but not for others; they 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. They 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. They own a dependence on God for means of grace, but not absolutely for the benefit and success of those means; a partial dependence on the power of God, for obtaining and exercising holiness, but not a mere dependence on the arbitrary and sovereign grace of God. They 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. They 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. Now whatever scheme is inconsistent with our entire dependence on God for all, and 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 luster 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 sensible acknowledgment of absolute dependence on God in this affair. It is very fit that it should be required of all, in order to their having the benefit of this redemption, that they should be sensible of, and acknowledge, their dependence on God for it. It is by this means that God hath contrived to glorify himself in redemption; and it is fit that he 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 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 him alone. It is necessary in order to saving faith, that man should be emptied of himself, 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, "Whosoever shall not receive the kingdom of heaven as a little child, he shall not enter therein. (Mark x. 15)" It is the delight of a believing soul to abase itself and exalt God alone: that is the language of it, "Not unto us, O Lord, not unto us, but to thy name give glory. (Psalm cxv. 1)"

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 exalt himself, and depend on his own power or goodness; as though from himself he must expect happiness. He is prone to have respect to enjoyments alien from God and his Spirit, as those in which happiness is to be found.--But 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? That his sins are 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 most miserable 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, to 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."

Let Him Who Boasts, Boast in the Lord

by Charles Hodge

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 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.” – 1 Corinthians 1:26-31.

[God] chose the ignorant that he might confound the wise; and the weak, that he might confound the mighty. That is, that he might put them to shame, by convincing them of the little value of the things on which they prided themselves, and by exalting over them those whom they despised. . .

Those who are entirely overlooked as though they had no existence. There is a climax here. God has chosen not only plebeians¹, but of the plebeians¹ those who were objects of contempt, and even those below contempt, too insignificant to be noticed at all. These, and such as these, does God choose to make kings and priests unto himself. To bring to nought, literally, that he might bring to nought. This is a stronger term than that used in the preceding verse, and here specially appropriate. God brings to nothing the things that are, i. e. those who make their existence known and felt, as opposed to those who are nothing. It is apparent from the dispensations of grace, that knowledge, rank, and power do not attract the favour of God, or secure for their possessors any pre-eminence or preference before him. This should render the exalted humble, and the humble content. . .

The design of God in thus dealing with men, calling the ignorant rather than the wise, the lowly instead of the great, is that no man should boast before him. No one can stand in his sight and attribute his conversion or salvation to his own wisdom, or birth, or station, or to any thing else by which he is favourably distinguished from his fellow-men.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption.”

v. 30

To be in Christ Jesus is to be united to him, **1.** Representatively, as we were in Adam, Rom. 5:12-21. 1 Cor. 15:22.. **2.** Vitally, as a branch is in the vine, or a member in the body, John 15:1-7.. **3.** Consciously and voluntarily by faith, Rom. 8:1, *et passim*. Of this union with Christ, the apostle teaches us here, first, its origin, and secondly, its effects.

As to its origin, it is of God. Of him ye are in Christ Jesus. . .Your conversion or saving union with Christ is not due to yourselves; it is not because you are wiser, or better, or more diligent than others

that you are thus distinguished. This which is the turning point in theology, and therefore in religion, is here most explicitly asserted. And it is not only asserted, but it is declared to be the purpose of God to make it apparent, and to force all men to acknowledge it. He so dispenses his grace as to make men see with regard to others, and to acknowledge with regard to themselves, that the fact that they are in Christ, or true Christians, is due to him and not to themselves.

The effects of this union, as here stated, are, that Christ is of God..., as the author, made unto us,

1. Wisdom. Christ is the true wisdom. He is the Logos, the Revealer, in whom dwells all the fulness of the Godhead, and all the treasures of wisdom and knowledge. No man knoweth the Father but the Son, and he to whom the Son shall reveal him, John 1:18. Union with him, therefore, makes the believer truly wise. It secures the knowledge of God, whose glory is revealed in the face of Christ, and whom to know is eternal life. All true religious knowledge is derived from Christ, and it is only those who submit to his teaching who are wise unto salvation.

2. The second effect of union with Christ, is righteousness and sanctification;...these are intimately united as different aspects of the same thing. Righteousness is that which satisfies the demands of the law as a rule of justification; sanctification, or holiness, is that which satisfies the law as a rule of duty. Christ is both to us. He is our righteousness, because by his obedience and death he has fully satisfied the demands of justice, so that we are “the righteousness of God in him,” 2 Cor. 5:21. When we stand before the judgment-seat of God, Christ is our righteousness. He answers for us; he presents his own infinite merit as the all-sufficient reason for our justification. Rom. 3:21. 22. 5:19. Phil. 3:9.

He is also our sanctification. His Spirit dwells in all his people as the Spirit of holiness, so that they are transformed into his likeness from

glory to glory. Wherever the Spirit dwells there are the fruits of the Spirit. Acts 26:18. Rom. 8:9-10. Gal. 5:22. Eph. 2: 5-10.

3. The third effect is redemption, i. e. deliverance from evil. This term sometimes includes all the benefits received from Christ. When he is called our Redeemer he is presented as our deliverer from guilt, from hell, from sin, from the power of Satan, from the grave. But when redemption is distinguished from justification and sanctification, it refers to the final deliverance from evil. The “day of redemption ” is the day when the work of Christ shall be consummated in the perfect salvation of his people as to soul and body. Rom. 8:23. Eph. 1:14; 4:30. Heb. 9:12.

Those, then, who are in Christ have divine wisdom or the saving knowledge of God and of divine things; they have a righteousness which secures their justification. There is no condemnation to those that are in Christ Jesus, Rom. 8:1. They are renewed after the image of God, and shall finally be presented without spot or blemish before the presence of his glory. And they are partakers of eternal redemption or full deliverance from all the evils of sin, and are introduced into the glorious liberty of the children of God. These infinite blessings can be obtained only through Christ. Union with him is the necessary, and the only necessary, condition of our participation of these blessings. And our union with Christ is of God. It is not of ourselves, by our own wisdom, goodness, or strength, but solely by his grace; and therefore must be sought as an unmerited favour.

“That, according as it is written, He that glorieth, let him glory in the Lord.” v. 31

That, i. e. in order that. The design of God in making wisdom, righteousness, sanctification, and redemption dependent on union with Christ, and union with Christ dependent, not on our merit, but on his own good pleasure, is that we should glory only in him; that is, that our confidence should be in him and not in ourselves, and that

all the glory of our salvation should be ascribed to him and not to us. Such being the design of God in the work of redemption, it is obvious we must conform to it in order to be saved. We must seek wisdom, righteousness, sanctification, and redemption only in Christ; and we must seek union with Christ as an undeserved favour.

The Fourfold Treasure

C. H. Spurgeon
(1834-1892)

"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."—1 Corinthians 1:30, 31.

We meet somewhere in the Old Testament with the expression "salt without prescribing how much." Beyond all question the name, person, and work of Jesus are the salt and savor of every true gospel ministry, and we cannot have too much of them. Alas! that in so many ministries there is such a lack of this first dainty of the feast, this essence of all soul-satisfying doctrine. We may preach Christ without prescribing how much, only the more we extol him the better. It would be impossible to sin by excess in preaching Christ crucified. It was an ancient precept, "With all thine offerings thou shalt offer salt;" let it stand as an ordinance of the sanctuary now: "With all thy sermonizing and discoursing thou shalt ever mingle the name of Jesus Christ, thou shalt ever seek to magnify the alpha and omega of the plan of redemption." The apostle in the first chapter of this epistle was anxious to speak to the Corinthians about their

divisions and other serious faults; but he could not confine himself to that unpleasant theme; as naturally as possible his heart bounded over the mountains of division to his Lord and Master. Divisions did but remind him of the great uniting one who has made all his people one, and human follies did but drive him nearer to the infallible Christ who is the wisdom of God. Though Paul had to write many sharp things to those ancient Plymouth Brethren at Corinth, yet how sweetly did he prevent all bitterness by dipping his pen in the honeyed ink of love to the Lord Jesus, and admiration of his person and work! Let us, dear friends, if we have to preach, preach Christ crucified; and if we are private persons, let us in our household life, and in all our conversation, make his name to be as ointment poured forth. Let your life be Christ living in you. May you be like Asher, of whom it is said, he dipped his foot in oil may you be so anointed with the Spirit of your Lord that wherever you put down your foot, you may leave an impression of grace. The balmy south wind bears token of having passed over sunny lands; may the ordinary bent and current of your life bear evidence in it that you have communed with Jesus.

To-night we have before us a text which is extraordinarily comprehensive, and contains infinitely more of meaning than mind shall grasp, or tongue shall utter at this hour. Considering it carefully, let us observe, first, that the apostle here attributes the fact that we are in Christ Jesus to the Lord alone. He shows that there is a connection between our very being as Christians, and the love and grace of God in Christ. "Of him" (that is of God) "are ye in Christ Jesus." So we will first speak about *our spiritual existence*. Then Paul goes on to write of *our spiritual wealth*, which he sums up under four heads: wisdom, righteousness, sanctification, and redemption; but which indeed, I might say, he sums up under one head, for he declares that Christ is made of God unto us all these four things: and then he closes the chapter by telling us where *our glorying* ought to go—it should return to the source of our spiritual existence and heavenly wealth. "He that glorieth, let him glory in the Lord."

I. To begin, then, where God began with us—OUR SPIRITUAL EXISTENCE.

"Of him are ye in Christ Jesus." Different translators have read this passage in divers ways. "Of him," they think properly should be "Through him:" that is, "Through God we are in Christ Jesus." Are you this day united to Christ—a stone in that building, of which he is both foundation and topstone—a limb of that mystical body, of which he is the head? Then you did not get there of yourself. No stone in that wall leaped into its place; no member of that body was its own creator. You come to be in union with Christ through God the Father. You were ordained unto this grace by his own purpose, the purpose of the Infinite Jehovah, who chose you, or ever the earth was. "Ye have not chosen me, but I have chosen you." The first cause of your union with Christ lies in the purpose of God who gave you grace in Christ Jesus from before the foundation of the world. And as to the purpose, so to the power of God is your union with Christ to be attributed. He brought you into Christ; you were a stranger, he brought you near; you were an enemy, he reconciled you. You had never come to Christ to seek for mercy if first of all the Spirit of God had not appeared to you to show you your need, and to lead you to cry for the mercy that you needed. Through God's operation as well as through God's decree you are this day in Christ Jesus. It will do your souls good, my brethren, to think of this very common-place truth. Many days have passed since your conversion, it may be, but do not forget what a high day the day of your new birth was; and do not cease to give glory to that mighty power which brought you out of darkness into marvellous light. You did not convert yourself; if you did, you still have need to be converted again. Your regeneration was not of the will of man, nor of blood, nor of birth; if it were so, let me tell you the sooner you are rid of it the better. The only true regeneration is of the will of God and by the operation of the Holy Ghost. "By the grace of God I am what I am." He "has begotten us again unto a lively hope." "He that hath wrought us to the selfsame thing is God." "Of him are ye in Christ Jesus." Through the operation and will and purpose of God are you this day a member of Christ's

body and one with Jesus. Give all the glory, then, to the Lord alone.

But suppose we read it as we have it in the text, and then we shall not have an allusion to the source of our spiritual life, but to the dignity of it. "Of God are ye in Christ Jesus." Being in Christ you are of God. Not of the earth earthy now, not of Satan, not of the bondage of the law, not of the powers of evil, but of God are you; God's husbandry, God's people, God's children, God's beloved ones. "Ye are of God," little children, "and the whole world lieth in wickedness." On you hath God's light shone, to you hath God's life come, in you God's love is made manifest, and in you shall God's glory be fully revealed. What a dignity is this to be "of God!" Some have thought it a great thing to have it said, "These are they which are of the prince's household," and others have been yet more boastful when they have been pointed at as parts of an imperial court; but you are of the divine family, descended from him who only hath immortality. "they shall be mine, saith the Lord, in the day when I make up my jewels." "For the Lord's portion is his people, Jacob is the lot of his inheritance." Of God, are you, every one of you who are in Christ Jesus: ye are Christ's, and Christ is God's. The Creator, the Upholder, the Sublime, the Invisible, the Infinite, the Eternal claims you. You have a part and lot with him, and you are herein uplifted to the highest degree of exaltation because you are in Christ.

Here, then, you have the dignity of the Christ life—it is *of* God, as its source is through God.

But note the essence of the Christ life. "Of God are ye *in Christ Jesus*." You have no life before the Lord, except as you are in Christ Jesus. Apart from him, you are as the branch that is severed from the vine—dead, withered, useless, obnoxious, rotten. Men gather these branches, and cast them into the fire, and they are burned. A ghastly sight it must be on the battle-field, to see on all sides arms, legs, and various portions of limbs torn away from the bodies to which they belonged, and scattered in hideous disorder! Once of the utmost service, these severed limbs are useless now. Every one knows that

they are dead, for they cannot live divided from the vital regions: even thus if you and I could be separated from Christ, our vital head, death—spiritual death—must be the inevitable result. Our life hinges upon union to our Lord. "Because I live, ye shall live also." Out of Christ we abide in death, but in Christ we live, and we are of God. Our spiritual being, and the fact that our spiritual being is an exalted one, both hang upon this—that we are in Christ. Beloved Christian friends, I can congratulate you upon your being able to know that you are in Christ, and that so you are of God; but I must not speak so broadly to all this congregation. I must rather put a grave enquiry, and ask each of my hearers: Are you all in Christ Jesus? could the apostle write to you, and say: "Of God are you in Christ Jesus." Have you ever been the subject of a work of God, putting you into Christ Jesus?" Are you now of God in Christ Jesus so as to be depending for everything upon him, dwelling in him, and he in you; feeling his life within you, and that your life is hid with him in God? Beloved hearer, there is no joy in this world like union with Christ. The more we can feel it, the happier we are, whatever our circumstances may be. But if you are without Christ, you are without hope. Joy comes not where Jesus comes not. No Savior, then no peace in life or death. Oh remember, beloved hearer, that you will soon die. Where, where will you look for consolation in your last moments? Your soul will soon have to fly through tracks unknown, and face the burning throne of judgment. What will you do then, without the hand of love to guide you and the righteousness of Christ to cover you? He who wraps himself about with Christ's matchless robe can say—

"Bold shall I stand in that great day,
For who aught to my charge shall lay?
While through thy blood absolved I am
From sin's tremendous curse and shame."

But he that hath no Savior, it were better for him that he had never been born. That day is cursed, and hath no blessing, on which he first saw the light. Jesus Christ is willing to receive you if you desire to come to him. Noah's ark was shut, but not until the flood came, it

was open till then; Christ is the ark of the covenant, and the door is not shut yet. Let not this, however, cause you to delay, for the flood will rise, and the rains will fall, and then to those who shall knock at the door, it will be said, "Too late! too late! Ye cannot enter now."

Of him, beloved believers in Christ, are ye in Christ Jesus. All you are, even to your bare existence as Christians, you have to trace to "the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away."

II. Now let us turn to the second part of our subject, and contemplate OUR SPIRITUAL WEALTH. Christ Jesus is of God made unto us wisdom, righteousness, sanctification, and redemption. Here are four things—only it is to be noticed that in the original Greek the second and third have a peculiar connecting link, which the others have not. The wisdom stands alone, and the redemption, but the righteousness and sanctification have a special link, as though we should be taught that they always go together, that they should always be considered as united—a warning to modern theology, which so often divideth what God hath joined together.

Let us take the first blessing first, asking to be partakers of it at this very moment. Jesus Christ is made unto us *wisdom*. You noticed when we read the chapter that the apostle had been speaking of some other wisdom which he treated somewhat roughly. It had set itself up in opposition to the cross of Christ, and the apostle handled it with no gentle handling. There have always been those in the world who have conceived that wisdom would come to them as the result of the exercise of their own thoughts assisted by culture; that is to say, they hoped to know divine truth by their own thoughts and the additional light arising from the thoughts of other men. They fancied that wisdom would rise out of the human mind, and would not need to be taught us from above. There were those in Paul's days who were always ruminating, considering, contemplating with themselves, and

then disputing, dialoguing, and conversing with others. These were the philosophers of the time. They looked for wisdom through man, and expected to find it in the shallow brain of a poor son of Adam. They so believed that they themselves were wise; that though they affected modesty and did not call themselves "the Sophoi, or wise;" but "the Philosophoi," or lovers of wisdom, yet for all that, in their innermost hearts they esteemed themselves to be an inner circle of instructed persons, and they looked upon the rest of mankind as the unilluminated and the ignorant. They had found a treasure which they kept to themselves, and virtually said to their fellow-men, "You are almost without exception hopelessly ignorant." Now, the apostle, instead of pointing to his own brain, or pointing to the statue of Socrates or Solon, says Jesus Christ is made of God unto us wisdom. We look no more for wisdom from the thoughts that spring of human mind, but to Christ himself; we do not expect wisdom to come to us through the culture that is of man, but we expect to be made wise through sitting at our Master's feet and accepting him as wisdom from God himself. Now, as it was in the apostle's day, so is it very much at this present. There are those who will have it that the gospel—the simple gospel—such as might have been preached by John Bunyan or Whitfield, or Wesley, and others, was very well for the many, and for the dark times in which they lived—the great mass of mankind would be helped and improved by it; but there is wanted, according to the wiseacres of this intensely luminous century, a more progressive theology, far in advance of the Evangelism now so generally ridiculed. Men of mind, gentlemen of profound thought, are to teach us doctrines that were unknown to our fathers; we are to go on improving in our knowledge of divine truth till we leave Peter and Paul, and those other old dogmatists far behind. Nobody knows how wise we are to become. Brethren, our thoughts loathe this; we hate this cant about progress and deep thought; we only wish we could know as much of Christ as the olden preachers did. We are afraid that instead of getting into greater light through the thinkings of men, the speculations and contemplations of the scribes, ancient and modern, and the discoveries of the intellectual and eclectic, have made darkness worse, and have quenched some of the light that was

in the world. Again has it been fulfilled: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" It seemeth to me to be greater wisdom to believe what Christ hath said than to believe what my deepest thoughts have discovered; and though I have thought long upon a subject, and turned it over and over, and think I know more of it than another man, yet, in one simple word of Christ there is more wisdom than in all my thoughts and ruminatings. I am never to look to myself for wisdom, and to fancy that I am the creator of truth or the revealer of it; but ever to go to him, my Lord, my teacher, my all, and to believe that the highest culture, the best results of the highest education are to be found by sitting at his feet, and the best results of the deepest meditation, too, are to be gained in lying down in the green pastures, beside the still waters, where he, as the good Shepherd, leads me. Brethren, when we read that Christ is made of God unto us wisdom, let us recollect what wisdom is. Wisdom is, I suppose, the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the more fools for what they know. There is no fool so great a fool as a knowing fool. But to know how to use knowledge is to have wisdom. Now, that man is wise in three respects who has Christ for his wisdom. Christ's *teaching* will make him wise of thought, and wise of heart. All you want to know of God, of sin, of life, of death, of eternity, of predestination, of man's responsibility, Christ has either personally, or by his Spirit in the word of God, taught you. Anything that you find out for yourself, anything over and above revelation, is folly, but whatever he has taught is wisdom; and he has so taught it that if you learn it in the spirit in which he would have you learn it, it will not be dry, dead doctrine to you, but spirit and life; and his teaching will endow you with wisdom as well as knowledge. Scholars at the cross-foot let us always be. Never let us go to any other school than Schola crucis, for the learners of the cross are the favourites of wisdom. Let Corpus Christi be the college in which we study. To know Jesus, and the power of his resurrection, this is wisdom.

But, in addition to profiting by our Lord's instruction, the Christian learns wisdom through his Master's *example*. "Wherewithal shall a young man cleanse his way?" How shall I be made wise in action? Policy says, "Adopt this expedient and the other;" and the mass of mankind at this age are guided by the policy of the hour; but policy is seeming wisdom and real folly. Remember it is always wisest to act in any condition as Jesus would have acted, supposing him to have been in that condition. Never did he temporise. Principlo guided him, not fashion nor personal advantage. You shall never be a fool if you follow Christ, except in the estimation of fools; and who wishes to be wise in a fool's esteem? But sometimes it may be said: "To do as Christ would have done would involve me in present difficulty or loss." It is true; but there is no man that loseth aught in this life for Christ's sake who shall remain a loser, for he shall receive tenfold in this life, and in the world to come life everlasting. The wisest action is not always the most pecuniarily profitable. It is wise sometimes for men to be poor, ay, even to lose their lives. Truest wisdom—not sham wisdom, not temporary wisdom—you shall manifest by following the example of Christ, though it lead you to prison or to death. His teachings and his example, together, will give you the wisdom which cometh from above.

Above all, if you have the Redeemer's *presence*, he will be made of God unto you wisdom in a very remarkable sense. Never forget or doubt that Jesus is still with his people. They who know how to enter into the secret place of the tabernacles of the Most High, find him still at the mercy-seat. He feedeth among the lilies, and they who know the lilies know where to find him; and those who live with him, and catch his spirit, have their garments perfumed as his are with myrrh, and aloes, and cassia. These may be thought to be mad by some, and others may call them fanatical enthusiasts; but these are the wisest of mankind. O happy men that live at the gates of heaven while yet on earth, that sit at the feet of the blessed in the heavenly places in Christ Jesus while they are toiling along through the pilgrimage of this life! This is to be wise, to have Christ's teaching,

Christ's example and above all, Christ's presence; so may the poorest find the Lord Jesus made of God unto them wisdom.

Pause just a minute. Let none of us ever be so foolish as to suppose that when we have received Jesus and his gospel, we have occasion to blush when we are in the company of the very wisest of the present day. Carry a bold face when you confront the brazen faced philosophy which insults your Lord. The man who does not believe the Bible does not know so much as thou dost. Blush not, though with mimic wisdom the unbeliever tries to laugh or argue thee down. He who knows; not Christ, though he propounds wonderful theories as to the creation of mankind and the formation of the world, and though he has a glib tongue, is only an educated fool, a learned idiot, who thinks his own rushlight brighter than God's own sun. "Ah I but he has been to college, and he has a degree, and he is esteemed by men; for he has written books that nobody can comprehend." "The fool hath said in his heart, There is no God;" and I do not care even if he be a Solon, if he has said that there is no God, he is a fool. Do not blush, then, if you find yourself in his company, do not make yourself the blushing one because the fool is there. Self-conceit were to be avoided and loathed; but this is not self-conceit, but a holy courage in a case which demands of you to be courageous. To know Christ is the best of all philosophy, the highest of all sciences. Angels desire to look into this; but I do not know that they care a fig for half the sciences so valued among men. If you know Christ you never need be afraid of being ashamed and confounded whatever company you may be in. If you stood in a senate of emperors, or amidst a parliament of philosophers, and only told them of the God that came in human flesh, and loved, and lived, and died to redeem mankind, you would have told them a greater mystery and a profounder secret than reason could discover. Be not ashamed, then, amid the intellectual pride of this boastful age.

At the same time let me remind you of another evil: do not seek to complete your wisdom at any other source: be satisfied that in keeping close to Christ you have the highest and truest wisdom. As I

would not have you cowed before the pretender, neither would I have you envy him, or seek to supplement the wisdom that is in Christ Jesus by the wisdom that is of man. Are you so foolish, having begun with Jesus, will you end with a German neologian, or a French wit, or a Puseyite dreamer? Have you taken Christ's word to be your guide, and will you go and tack on to that some decree of Convocation, some rubric of a church, some minute of Conference, or other invention of human brain and fallen fancy? God forbid! Array yourself solely in this armor of gold, and go forth and gleam in the sun, and angels themselves shall marvel at you as they see your brightness. "Jesus Christ is made of God unto you wisdom."

It is high time for us to proceed to review the next blessing. He is made of God unto us *righteousness*. This was a great want of ours, for naturally we were unrighteous, and to this hour in ourselves we are the same. Righteous we must be to be acceptable with God, but righteous we certainly are not personally, and by merit. All our righteousnesses are as filthy rags, and we are unable to stand before the great King; but there is one who says: "Take away his filthy garments from him," and that same Deliverer, even the Lord Jesus Christ, is made of God unto us righteousness. You know how we usually speak of this as a double work. His blood cleanseth us from all guilt; by it pardon is bestowed upon the believer. He that looks to Christ is absolved from all sin—completely so. Then, in addition to that cleansing, which we call pardon, there is the clothing, the arraying in the righteousness of Christ—in a word, there is justification by faith. The doctrine of imputed righteousness seems to me to be firmly established in the word of God. Yet I have sometimes fancied I have heard a little too much stress put upon the word "imputed," and scarcely enough upon the word "righteousness;" for though I know that righteousness is imputed to us, yet I believe it is not all the truth that we are righteous by imputation. It is true, most true, but there is something true beyond it. Not only is Christ's righteousness imputed to me, but it is mine actually, for Christ is mine. He who believes in Jesus, has Jesus Christ to be his own Christ, and the righteousness of Christ belongs to that believer, and

is his. We are not merely imputedly righteous, but the righteousness of our substitute is legally, actually, truly our righteousness. I am not now speaking of nature—that would have to do with sanctification—but I am speaking of repute before God. He reckons us to be righteous in Christ, and he does not reckon wrongly; the imputation is not a legal fiction or a charitable error. We are righteous. Depend upon it, God's imputation is not like human imputation, which makes a thing to be what it is not: we are in Christ made actually righteous, because we are one with him. Do you think that there is an unrighteous member of Christ's body? God forbid! Do you think Christ mystical to be a building with an unholy stone in it? Is Christ a vine with branches, which bear deadly fruit? As he is, so are we also in this respect. His salt has seasoned the whole lump. In the mystical body, every member is made righteous before God, because joined to the living head. Here is an actual righteousness given to us through the righteousness of Jesus Christ our Lord. He is made of God unto us righteousness. Consider this, O believer—you are to-night righteous before God. You are a sinner in yourself worthy to be condemned, but God does not condemn you, nor ever will he do so, for before the eye of his justice you are arrayed in perfect righteousness. Your sin is not upon you: it was laid upon the Scapegoat's head of old. All your iniquities were made to meet upon the head of the Crucified Savior: he bore your transgressions in his own body on the tree. Where are your sins now? You may ask the question without fear, for they have ceased to be. "As far as the east is from the west, so far hath he removed our transgressions from us." "He hath cast our iniquities into the depths of the sea." Glory be to his name, there is no sin in existence against a believer. Is it not written: "He hath finished transgression, made an end of sin [what stronger expression can there be?], and brought in everlasting righteousness"? And that is true of you to-night, Christian, as true of you to-night as it will be when you are in heaven. You are not so sanctified to-night as you will be in the glory land, but you are as righteous as you can be even there. In God's sight you are as much "accepted in the Beloved," as you will be when you stand on the sea of glass mingled with fire. You are beloved of God, and dear to him

and justified, so that even to-night you can say: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" You cannot lift up a louder boast than that, even when you shall see your Savior, and shall be like him because you see him as he is. By faith this righteousness is yours at this present moment, and will always be yours without a change; yours when your spirit is cast down, as much as when your joys abound. You are accepted not because of anything in yourself, but because you stand in the Lord your righteousness.

I remarked some time ago that the next blessing in our text is pinned on to this one. I need not say much about that fact, but just note it. Righteousness and sanctification must always go together, and though they are two different things, or else there would not have been two different words, yet they blend into each other most remarkably, hence the Greek joins the two words by a close link. Our *sanctification* is all in Christ; that is to say, it is because we are in Christ that we have the basis of sanctification, which consists in being set apart. A thing was sanctified of old, under the law, when it was set apart for God's service. We were sanctified in Christ Jesus when we were set apart by the divine Spirit to be the Lord's own peculiar people for ever. Election is the basis of sanctification. Moreover, the power by which we are sanctified comes to us entirely by virtue of our union with Christ. The Holy Spirit who sanctifies us through the truth, works in us by virtue of our union with Jesus. That which becomes holy in us is the new life. The old nature never changes into a holy thing; the carnal mind is not reconciled to God, neither, indeed, can be. The old man is not sent to the hospital to be healed, but to the cross to be crucified. It is not transformed and improved, but doomed to die and to be buried. The ordinance of baptism, which is placed at the outset of Christ life, is meant to show, by our immersion in the liquid tomb, that it is by death and burial that we pass into life by the power of resurrection. If any man be in Christ, he is not an old creature mended up: he is a new creature. "Old things are passed away; behold all things are become new." Now, it is because this new life is the great, the true matter of

sanctification, and because it comes to us by virtue of our oneness with Christ, that Jesus Christ is made to us the power and the life by which we are sanctified. Beloved, let your hearts add another meaning: let Jesus always be the motive for your sanctification. Is it not a strange thing that some professors should look to Christ alone for pardon and justification, and run away to Moses when they desire sanctification? For instance, you will hear persons preach this doctrine: "The Christian is to be holy, because if he be not holy he will fall from grace and perish." Do you not hear the crack of the old legal whip in all that? What is that but the yoke of that covenant which none of our fathers were able to bear? It is the bondage of Egypt, not the freedom of the children of God. Christ talks not so, nor his gospel. Think not to make thyself holy by motives of that kind. They are not right motives for a child of God. How then should we urge the child of God to holiness? Should it not be in this way: "Thou art God's child: walk worthy of him who is thy Father"? His love to thee will never cease. He cannot cast thee away: he is faithful and never changes, therefore love him in return. This is a motive fit for the child of the free woman, and it moves his heart. The child of the bond woman is driven by the whip, but the child of the free woman is drawn by cords of love. "The love of Christ constraineth us;" not fear of hell, but love of Christ; not fear that God will cast us away, for that he cannot do, but the joy that we are saved in the Lord with an everlasting salvation constrains us to cling to him with all our heart and soul, for ever and ever. Rest assured, if motives fetched from the gospel will not kill sin, motives fetched from the law never will. If you cannot be purged at Calvary, you certainly cannot be cleansed at Sinai. If "the water and the blood, from the riven side which flowed," are not sufficient to purify thee, no blood of bulls or of goats—I mean, no argument from the Jewish law, or hope of salvation by your own efforts—will ever furnish motives sufficiently strong to cast out sin. Let your reasons for being holy be found in Christ, for he is made of God unto you sanctification! I have ever found, and I bear my witness to it, that the more entirely for the future as well as for the present, I lean upon my Lord, the more conscious I am of my own emptiness and unworthiness; and the

more completely I rest my whole salvation upon the grace of God in Christ Jesus, the more carefully do I walk in my daily life. I have always found that self-righteous thoughts very soon lead to sinful actions; but that, on the other hand, the very faith which leads to assurance, and makes the heart rest in the faithfulness of God in Christ, purifies the soul. "He that hath this hope in him purifieth himself, even as he is pure." Jesus, the Savior, saves us from our sins, and is made of God to us "sanctification."

Now the last item of our boundless wealth catalogued in the text is "*redemption*." Somebody says: "That ought to have come first; because redemption, surely, is the first blessing that we enjoy." Ay, but it is the last as well. It is the *alpha* blessing, I grant you that—but it is the *omega* blessing too. You are not yet redeemed altogether. By price you are—for he that redeemed you on the tree did not leave unpaid a penny of your ransom; but you are not yet altogether redeemed by power. In a measure, you are set free by divine power; for you have been brought up out of the Egypt of your sin, you have been delivered from the galling bondage of your corruption, and led through the Red Sea, to be fed upon the heavenly manna; but you are not altogether redeemed by power as yet. There are links of the old chains yet to be snapped from off you, and there is a bondage still about you from which you are ere long to be delivered. You are "waiting for the adoption, to wit, the redemption of the body." You will fall asleep, rejoicing that you were redeemed; but you will not, even when you die, have received the full redemption. When will that come—the full redemption? Only at the second advent of the Lord Jesus; for when the Lord shall descend from heaven with a shout, then the bodies of his saints, which have long been lying in the prison-house of the sepulcher, shall be redeemed by a glorious redemption from the power of death. "I know that my redeemer liveth." The bodies of the saints shall come again from the land of the enemy. Then their body, soul, and spirit—their entire manhood, which Christ hath bought, shall be altogether free from the reign of the enemy. Then will redemption be completed. Remember the saints in heaven without us cannot be made perfect, that is to say,

they wait till we arrive among them, and when all the rest of the chosen ones shall be gathered in, and the fullness of time has come, then shall the bodies of the dead arise; and then, in body and soul made perfect, the year of the redeemed shall have fully come. "Lift up your heads; for your redemption draweth nigh." Here, then, is my joy, that Christ is my redemption. My soul is free from slavery, but my poor trembling and much suffering body feels the chains of death. Weakened by pain, my body shall in all probability bow before the stroke of death's sword. Unless the Lord soon come, it must be the portion of this frame to feed the worm and mingle with the dust: but, O my body, thou art redeemed, and thou shalt rise in power and incorruption; thou shalt yet adore the Lord without weariness, and without pain shalt thou serve him day and night in his temple. Even thou, O my weary body; even thou shalt be made glorious like unto the Lord himself: Thou shalt rise and live in the brightness of his presence.

All, then, that you can possibly want, O Christian, is in Christ. You cannot conceive a need which Jesus does not supply. "Wisdom, righteousness, sanctification, redemption," you have all in him. Some gather a flower here; some gather another there; some will go farther, and pluck another there; and some will go yet beyond to grasp a fourth; but when we win Christ we have a posey; we have all sweet flowers in one.

"All human beauties, all divine,
In my Beloved meet and shine
Thou brightest, sweetest, fairest one,
That eyes have seen or angels known."

But we cannot stay on this tempting subject, though even amid my present pain I would fain talk on by the hour together; and therefore I must finish with the last point; and on that only a word.

You see then, brethren, our very existence as Christians, and all that we possess as Christians, we get from God by Jesus Christ; *let all our*

glory then be unto him. What insanity it is to boast in any but in our Lord Jesus! How foolish are they that are proud of the beauty of their flesh-worms' meat at the best! How foolish are they who are proud of their wisdom! The wisdom of which a man is proud, is but folly in a thin disguise. How foolish are they that are vain of their wealth! He must be a poor man who can think much of gold. He must be a beggar indeed who counts a piece of dirt a treasure. They that know Christ, always value these things at their right estimate, and that is low indeed. If any glory—and I suppose it is natural to us to glory, there is a boasting bump on all our heads—let us glory in the Lord; and here is a wide field and ample sea-room. Now, put out every stitch of canvas, run up the topgallants, seek as stiff a breeze as you will, there is no fear of running on a lee shore here, or striking a rock, or drifting on a quicksand! O men, O angels, O cherubim, O seraphim, boast in Jesus Christ! Wisdom, righteousness, sanctification, and redemption is he, therefore ye may boast and boast, and boast again! You will never exaggerate. You cannot exceed his worth, or reach the tithe of it. You can never go beyond the truth, you do not even reach beyond the skirts of his garments. So glorious is God that all the angels' harps cannot sound forth half his glory. So blessed is Christ that the orchestra of the countless multitudes of the redeemed, though it continue for ever and for ever its pealing music, can never reach to the majesty of his name or the glory of his work. "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name." Let time and space become great mouths for song; let the infinite roll up its waves; let all creatures lift up their voices in praise of him that liveth and was dead; but chiefly, O my soul, since to him thou owest in a double sense thine existence, give thy praise to him from whom all blessing comes. Give thou the homage of thine intellect to him who is thy wisdom. Let thy conscience and love of rectitude adore him who has made thee righteous. Give the tribute of thy soul to him who sanctifies thee; let thy sanctified nature consecrate itself continually; and to him that hath redeemed thee give thou never-ceasing praise. I wish it were possible for me to rise to the height of my text, but my wings flag; I cannot ascend as the eagle, and face the full blaze of the

sun; I can but mount a little as the lark, and sing my song, and then return to my nest. God grant you to know the Lord Jesus in his fullness in your personal experience.

O you to whom Christ is no wisdom, how foolish are you! O you to whom he is no righteousness, you are condemned sinners! O you to whom he is no sanctification, the fire of God's wrath will consume you! O you to whom he is no redemption, you are slaves in hopeless bondage! God deliver you! May you be led to put your trust in Jesus even now.

Exposition of 1 Corinthians 1:30

by John Gill

But of him are ye in Christ Jesus,... These words, as they direct to the proper object of glorying, Christ, so they show the high honour the called ones are brought to in and through Christ, and are opposed to their outward meanness, folly, weakness, poverty, and contempt. They are first of God the Father, of his own rich free grace and goodness, without any regard to any motive, merit, or desert of theirs, put into Christ by electing grace, in whom they are preserved and blessed; and which is their original secret being in him; and is made manifest by regenerating grace, by their being made new creatures; which also is not owing to their blood, or to the will of the flesh, or to the will of man, but to God and his free favour in Christ: and in consequence of their being in Christ, as their head and representative, he becomes all to them, which is here expressed,

who of God is made unto us wisdom. Though they are foolish creatures in their own and the world's esteem, yet Christ is their wisdom; he is so "efficiently", the author and cause of all that spiritual wisdom and understanding in divine things they are

possessed of; he is so "objectively", their highest wisdom lying in the knowledge of his person, blood, and righteousness, of interest in him, and salvation by him; with which knowledge eternal life is connected: and he is so "representatively"; he is their head, in whom all their wisdom lies; he acts for them as their wisdom to God, he is their Counsellor, their Advocate, who pleads and intercedes for them, and as their wisdom to men, and gives them a mouth and wisdom which their adversaries are not able to gainsay; and having the tongue of the learned, he speaks a word in season to themselves, when weary, distressed, and disconsolate, and for them in the court of heaven; he is their wisdom, to direct their paths, to guide them with his counsel, in the way they should go, safe to his kingdom and glory:

and righteousness. He is the "author" of righteousness; he has wrought out and brought in one for them, which is well pleasing to God, satisfying to his justice, by which his law is magnified and made honourable; which justifies from all sin, and discharges from all condemnation, is everlasting, and will answer for them in a time to come; this he has brought in by the holiness of his nature, the obedience of his life, and by his sufferings and death: and which is "subjectively" in him, not in themselves; nor does it lie in any thing wrought in them, or done by them; but in him as their head and representative, who by "imputation" is made righteousness to them; and they the same way are made the righteousness of God in him; or in other words, this righteousness, by an act of the Father's grace, is imputed, reckoned, and accounted to them as their justifying righteousness:

and sanctification; Christ is the sanctification of his people, through the constitution of God, the imputation of the holiness of his nature, the merits of his blood, and the efficacy of his grace, he is so "federally" and "representatively"; he is their covenant head, and has all covenant grace in his hands for them, and so the whole stock and fund of holiness, which is communicated to them in all ages, until the perfection of it in every saint: this is sanctification in Christ, which

differs from sanctification in them in these things; in him it is as the cause, in them as the effect; in him as its fountain, in them as the stream; in him it is complete, in them it is imperfect for the present: and they have it by virtue of union to him; sanctification in Christ can be of no avail to any, unless it is derived from him to them; so that this sanctification in Christ does not render the sanctification of the Spirit unnecessary, but includes it, and secures it: likewise Christ is the sanctification of his people "by imputation", as the holiness of his human nature is, together with his obedience and sufferings, imputed to them for their justification; Christ assumed an holy human nature, the holiness of it was not merely a qualification for his office as a Saviour, or what made his actions and sufferings in that nature significant and useful, or is exemplary to men; but is a branch of the saints justification before God: the law required an holy nature, theirs is not holy; Christ has assumed one not for, himself, but for them, and so is the end of the law in all respects: and this may be greatly designed in the whole of this passage; "wisdom" may stand in general for the wise scheme of justification, as it is laid in Christ; "sanctification" may intend the holiness of his nature; "righteousness" the obedience of his life; and "redemption" his sufferings and death, by which it is obtained: but then justification and sanctification are not to be confounded; they are two distinct things, and have their proper uses and effects; sanctification in the saints does not justify, or justification sanctify; the one respects the power and being of sin, the other the guilt of it. Moreover, Christ is the sanctification of his people "meritoriously"; through the shedding of his blood, whereby he has sanctified them, that is, expiated their sins, and made full atonement for them; see Hebrews 10:10. Once more, he is their sanctification "efficiently"; by his Spirit, as the author, and by his word, as the means; he is the source of all holiness, it all comes from him, and is wrought by his Spirit in the heart; which lies in filling the understanding with spiritual light and knowledge; the mind with a sense of sin, and a detestation of it; the heart with the fear of God; the affections with love to divine objects and things; the will with submission and resignation to the will of God in all respects; and is exercised in living a life of faith on Christ,

and in living soberly, righteously, and godly, before God and man: and this, though imperfect now, will be perfected from and by Christ, without which it is impossible to see the Lord:

and redemption; which he is by the appointment of his Father, being foreordained to it before the foundation of the world; and this sense of the word made will agree with every clause in the text; and he is so efficiently, having obtained eternal redemption from sin, Satan, the law, and this present evil world, for his people; and "subjectively", it being in him, and every other blessing which is either a part of it, and comes through it, or is dependent on it, as justification, adoption, and remission of sins. Moreover, this may have respect not only to redemption past, which is obtained by Christ; but to that which draws near, the saints are waiting for, and to which they are sealed up by the Spirit of God; even their redemption and deliverance from very being of sin, from all sorrow and sufferings, from death and the grave, and everything that is afflicting and distressing.

Commentary on 1 Corinthians 1:30

by John Calvin

30.*Of him are ye.* Lest they should think that any of those things that he had said were inapplicable to them, he now shows the application of those things to them, inasmuch as *they are not* otherwise than *of God* For the words *ye are* are emphatic, as though he had said — “You have your beginning from God, who *calleth those things which are not,*” (Romans 4:17,) passing by those things that appear to be; and your subsistence is founded upon Christ, and thus you have no occasion to be proud. Nor is it of creation merely that he speaks, but of that spiritual existence, into which we are born again by the grace of God.

Who of God is made unto us As there are many to be found who, while not avowedly inclined to draw back from God, do nevertheless seek something apart from Christ, as if he alone did not contain all things (100) in himself, he reckons up in passing what and how great are the treasures with which Christ is furnished, and in such a way as to intimate at the same time what is the manner of subsistence in Christ. For when he calls Christ our *righteousness*, a corresponding idea must be understood — that *in us* there is nothing but *sin*; and so as to the other terms. Now he ascribes here to Christ four commendatory titles, that include his entire excellence, and every benefit that we receive from him.

In the *first* place, he says that *he is made unto us wisdom*, by which he means, that we obtain in him an absolute perfection of wisdom, inasmuch as the Father has fully revealed himself to us in him, that we may not desire to know any thing besides him. There is a similar passage in Colossians 2:3 —

In whom are hid all the treasures of wisdom and knowledge.

Of this we shall have occasion to speak afterwards when we come to the next chapter.

Secondly, he says that he is *made unto us righteousness*, by which he means that we are on his account acceptable to God, inasmuch as he expiated our sins by his death, and his obedience is imputed to us for righteousness. For as the righteousness of faith consists in remission of sins and a gracious acceptance, we obtain both through Christ.

Thirdly, he calls him our *sanctification*, by which he means, that we who are otherwise unholy by nature, are by his Spirit renewed unto holiness, that we may serve God. From this, also, we infer, that we cannot be justified freely through faith alone without at the same time living holily. For these fruits of grace are connected together, as it were, by an indissoluble tie, (101) so that he who attempts to sever them does in a manner tear Christ in pieces. Let therefore the man

who seeks to be justified through Christ, by God's unmerited goodness, consider that this cannot be attained without his taking him at the same time for *sanctification*, or, in other words, being renewed to innocence and purity of life. Those, however, that slander us, as if by preaching a free justification through faith we called men off from good works, are amply refuted from this passage, which intimates that faith apprehends in Christ regeneration equally with forgiveness of sins.

Observe, on the other hand, that these two offices of Christ are conjoined in such a manner as to be, notwithstanding, distinguished from each other. What, therefore, Paul here expressly distinguishes, it is not allowable mistakenly to confound.

Fourthly, he teaches us that he is given to us for *redemption*, by which he means, that through his goodness we are delivered at once from all bondage to sin, and from all the misery that flows from it. Thus *redemption* is the first gift of Christ that is begun in us, and the last that is completed. For the commencement of salvation consists in our being drawn out of the labyrinth of sin and death; yet in the meantime, until the final day of the resurrection, *we groan* with desire for *redemption*, (as we read in Romans 8:23.) If it is asked in what way Christ is given to us *for redemption*, I answer — “Because he made himself a ransom.”

In fine, of all the blessings that are here enumerated we must seek in Christ not the half, or merely a part, but the entire completion. For Paul does not say that he has been given to us by way of filling up, or eking out righteousness, holiness, wisdom, and redemption, but assigns to him exclusively the entire accomplishment of the whole. Now as you will scarcely meet with another passage of Scripture that more distinctly marks out all the offices of Christ, you may also understand from it very clearly the nature and efficacy of faith. For as Christ is the proper object of faith, every one that knows what are the benefits that Christ confers upon us is at the same time taught to understand what faith is.

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