

MEMOIRS
OF
REV. GEORGE WHITEFIELD:
BY JOHN GILLIES, D. D.
REVISED AND CORRECTED
WITH
LARGE ADDITIONS AND IMPROVEMENTS.
TO WHICH IS APPENDED
AN EXTENSIVE COLLECTION
OF HIS
SERMONS AND OTHER WRITINGS.

And they that be wise shall shine as the brightness as the firmament and they that turn many to righteousness, as the stars, for ever and ever.—DANIEL. xii. 3.

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SELECTIONS
from the
SERMONS AND OTHER WRITINGS
of
REV. GEORGE WHITEFIELD,

ADVERTISEMENT.

IT will be remembered, by those who have perused the foregoing memoirs, that Whitefield complains, that the transcripts of his sermons, taken in short-hand, and published by his well meaning, but irresponsible friends, were unfair and mutilated exhibitions of his actual performances. He says of some of these imperfect copies, that “the sense and connection are entirely destroyed.” It has been thought a duty, therefore, to confine the following selections from his sermons and other writings, as far as possible, to those which came immediately from his own pen, or received his final revision, or, at least, his sanction and approbation. Thus, it is believed, justice will be done to the memory of this wonderful man; and no further apology need be made for limiting our range of selection mainly to those writings which, says he, “I think I may say, were given me by the Lord Jesus Christ.”

SERMON VII.

THE PHARISEE AND PUBLICAN.

Luke xviii. 14.

I tell you, this man went down to his house justified rather than the other: For every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

THOUGH there be some who dare deny the Lord Jesus, and disbelieve the revelation he has been pleased to give us, and thereby bring upon themselves swift destruction; yet I would charitably hope there are but few, if any such among you to whom I am now to preach the kingdom of God. Was I to ask you, how you expect to be justified in the sight of an offended God? I suppose you would answer, only for the sake of our Lord Jesus Christ. But, were I to come more home to your consciences, I fear most would make the Lord Jesus but in part their Saviour, and go about, as it were, to establish a righteousness of their own. And this is not thinking contrary to the rules of Christian charity: for we are all self-righteous by nature; it is as natural for us to turn back to a covenant of works, as for the sparks to fly upwards. We have had so many legal and so few free grace preachers, for these many years, that most professors now seem to be settled upon their lees, and rather deserve the title of *Pharisees* than Christians.

Thus it was with the generality of the people during the time of our Lord's public ministrations: and therefore, in almost all his discourses, he preached the gospel to poor sinners, and denounced terrible woes against proud self-justifiers. The parable to which the words of the text belong, looks both these ways: for the evangelist informs us, (verse 9.) that our Lord "spake it unto certain who trusted in themselves, that they were righteous, and despised others." And a notable parable it is; a parable worthy your most serious attention. "He that hath ears to hear let him hear" what Jesus Christ speaks to all visible professors in it.

Ver. 10. "Two men went up into the temple to pray," (and never two men of more opposite characters) "the one a Pharisee, and the other a publican." The Pharisees were the strictest sect among the Jews. I was of the strictest sect of the pharisees, says Paul. They prayed often; not only so, but they made long prayers; and, that they might appear extraordinarily devout, they would pray at the corners of the street, where two ways met,

that people going or coming, both ways, might see them. “They made broad (as our Lord informs us) the borders of their phylacteries:” they had pieces of parchment sewed to their long robes, on which some parts of the scripture were written, that people might from thence infer, that they were lovers of the law of God. They were so very punctual and exact in outward purifications, that they washed at their going out and coming in. They held to the washing of pots, brazen vessels and tables, and many other like things they did. They were very zealous for the traditions of the fathers, and for the observation of the rites and ceremonies of the church, notwithstanding they frequently made void the law of God by their traditions. And they were so exceedingly exact in the outward observation of the Sabbath, that they condemned our Lord for making a little clay with his spittle; and called him a sinner, and said he was not of God, because he had given sight to a man born blind, on the Sabbath day. For these reasons, they were had in high veneration among the people, who were sadly misled by these blind guides: they had the uppermost places in the synagogues, and greetings in the market places, (which they loved dearly) and were called of men, Rabbi; in short, they had such a reputation for piety, that it became a proverb among the Jews, that if there were but two men saved, the one of them must be a Pharisee.

As for the publicans, it was not so with them. It seems they were sometimes Jews, or at least proselytes of the gate; for we find the one here coming up to the temple; but for the generality, I am apt to think they were Gentiles; for they were gatherers of the Roman taxes, and used to amass much wealth (as appears from the confession of Zaccheus, one of the chief of them,) by wronging men by false accusations. They were so universally infamous, that our Lord himself tells his disciples, the excommunicated man should be to them as a heathen man, or a publican. And the pharisees thought it a sufficient impeachment of our Lord’s character, that he was a friend to publicans and sinners, and went to sit down with them at meat.

But, however they disagreed in other things, they agreed in this, that public worship is a duty incumbent upon all: for they both came up to the temple. The very heathens were observers of temple worship. We have very early notice of men’s sacrificing to, and calling upon, the name of the Lord, in the Old Testament! and I find it nowhere contradicted in the New. Our Lord, and his apostles, went up to the temple: and we are commanded by the apostle, “not to forsake the assembling of ourselves together,” as the manner of too many is in our days; and such, too, as would have us think well of them, though they seldom or never tread the courts of the Lord’s house. But, though our devotions begin in our closets, they must not end there. And, if people never show their devotions abroad, I must suspect they have little or none at home. “Two men went up into the temple.” And

what went they thither for? Not, (as multitudes amongst us do) to make the house of God a house of merchandise, or to turn it into a den of thieves; much less to ridicule the preacher, or disturb the congregation. No, they came to the temple, says our Lord, to pray. Thither should the tribes of God's spiritual Israel go up, to walk with and pour out their hearts before the mighty God of Jacob.

“Two men went up into the temple to pray.” I fear one of them forgot his errand. I have often been at a loss what to call the pharisee's address. It certainly does not deserve the name of a prayer. He may rather be said to come to the temple to boast, than to pray; for I do not find one word of confession of his original guilt; not one single petition for pardon of his past actual sins, or for grace to help and assist him for the time to come; he only brings in God, as it were, a reckoning of his performances, and does that, which no flesh can justly do, I mean, glory in his presence.

Verse 11. “The pharisee stood, and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.”

Our Lord first takes notice of his posture; the pharisee stood, he is not to be condemned for that; for standing, as well as kneeling, is a proper posture for prayer. When you stand praying, says our Lord; though sometimes our Lord kneeled, nay, lay flat on his face upon the ground; his apostles also kneeled, as we read in the Acts, which has made me wonder at some, who are so bigoted to standing in family as well as public prayer, that they will not kneel, notwithstanding all kneel that are around them. I fear there is something of the pharisee in this conduct. Kneeling and standing are indifferent, if the knee of the soul be bent, and the heart upright towards God. We should study not to be particular in indifferent things, lest we offend weak minds. What the pharisee is remarked for, is his standing by himself: for the words maybe rendered, he stood by himself, upon some eminent place, at the upper part of the temple, near the holy of holies, that the congregation might see what a devout man he was. Or it may be understood as we read it, he prayed by himself or of himself, out of his own heart; he did not pray by form, it was an extempore prayer; for there are many pharisees that pray and preach too extempore. I do not see why these may not be acquired, as well as other arts and sciences. A man, with a good elocution, ready turn of thought, and good memory, may repeat his own or other men's sermons, and by the help of a Wilkins or Henry, may pray seemingly excellently well, and yet not have the least grain of true grace in his heart; and I speak this, not to cry down extempore prayer, or to discourage those dear souls who really pray by the Spirit; I only would hereby give a word of reproof to those who are so bigoted to extempore prayer, that they condemn, at least judge, all that use forms, as

though they were not so holy and heavenly, as others who pray without them. Alas! this is wrong. Not every one that prays extempore is a spiritual, nor every one that prays with a form, a formal man. Let us not judge one another; let not him that uses a form, judge him that prays extempore, on that account; and let not him that prays extempore, despise him who uses a form.

“The pharisee stood, and prayed thus by himself.” Which may signify also praying inwardly in his heart; for there is a way (and that an excellent one too) of praying when we cannot speak; thus Anna prayed, when she spoke not aloud, only her lips moved. Thus God says to Moses, “Why criest thou?” when it is plain he did not speak a word. This is what the apostle means by the “Spirit making intercession (for believers) with groanings which cannot be uttered.” For there are times when the soul is too big to speak; when God fills as it were, and overshadows it with his presence, so that it can only fall down, worship, adore, and lie in the dust before the Lord. Again, there is a time when the soul is benumbed, barren, and dry, and the believer has not a word to say to his heavenly Father; and then the heart only can speak. And I mention this for the encouragement of weak Christians, who think they never are accepted but when they have a flow of words, and fancy they do not please God at the bottom, for no other reason but because they do not please themselves. Such would do well to consider, that God knows the language of the heart, and the mind of the spirit; and that we make use of words, not to inform God, but to affect ourselves. Whenever therefore any of you find yourselves in such a frame, be not discouraged: offer yourselves up in silence before God, as clay in the hands of the potter, for him to write and stamp his own divine image upon your souls. But I believe the pharisee knew nothing of this way of prayer. He was self-righteous, a stranger to the divine life; and therefore either of the former explanations may be best put upon these words.

“He stood, and prayed thus with himself. God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.” Here is some appearance of devotion, but it is only in appearance. To thank God, that we are not extortioners, unjust, adulterers, and as wicked in our practices, as other men are, is certainly meet, right, and our bounden duty: for whatever degrees of goodness there may be in us, more than in others, it is owing to God’s restraining, preventing, and assisting grace. We are all equally conceived and born in sin; all are fallen short of the glory of God, and liable to all the curses and maledictions of the law; so that he that glorieth, must glory only in the Lord. For none of us have any thing which he did not receive; and whatever we have received, we did not in the least merit it, nor could we lay the least claim to it on any account whatever: we are wholly indebted to free grace for all. Had the pharisee thought thus,

when he said, “God, I thank thee that I am not as other men are,” it would have been an excellent introduction to his prayer: but he was a free willer, as well as self-righteous, (for he that is the one must be the other) and thought by his own power and strength he had kept himself from these vices. And yet I do not see what reason he had to trust in himself that he was righteous, merely because he was not an extortioner, unjust, adulterer; for all this while he might be, as he certainly was, (as is also every self-righteous person) as proud as the devil. But he not only boasts, but lies before God (as all self-justifiers will be found liars here or hereafter.) He thanks God that he was not unjust; but is it not an act of the highest injustice to rob God of his prerogative! Is it not an act of injustice to judge our neighbour? And yet of both these crimes this self-righteous vaunter is guilty. “Even as this publican!” He seems to speak with the utmost disdain; *this publican!* Perhaps he pointed at the poor man, that others might treat him with the like contempt. Thou proud, confident boaster, what hadst thou to do with that poor publican? Supposing other publicans were unjust, and extortioners, did it therefore follow that he must be so? Or, if he had been such a sinner, how knowest thou but he has repented of those sins? His coming up to the temple to pray, is one good sign of a reformation at least. Thou art therefore inexcusable, O pharisee, who thus judgest the publican: for thou that judgest him to be unjust, art, in the very act of judging, unjust thyself: thy sacrifice is only the sacrifice of a fool.

We have seen what the pharisee’s negative goodness comes to; I think, nothing at all. Let us now see how far his positive goodness extends; for, if we are truly religious, we shall not only eschew evil, but also do good: “I fast twice in the week, I give tithes of all that I possess.”

The pharisee is not here condemned for his fasting, for fasting is a Christian duty; “when you fast,” says our Lord, thereby taking it for granted, that his disciples would fast. And “when the bridegroom shall be taken away, then shall they fast in those days.” In fasting often, says the apostle. And all that would not be cast-aways, will take care, as their privilege, without legal constraint, to “keep their bodies under, and bring them into subjection.” The pharisee is only condemned for making a righteousness of his fasting, and thinking that God would accept him, or that he was any better than his neighbours, merely on account of his fasting: this is what he was blamed for. The pharisee was not to be discommended for fasting twice in a week; I wish some Christians would imitate him more in this: but to depend on fasting in the least for his justification in the sight of God was really abominable. “I give tithes of all that I possess.” He might as well have said, I pay tithes. But self-righteous people (whatever they may say to the contrary) think they give something to God. I give tithes of all that I possess. I make conscience of giving tithes,

not only of all that the law requires, but of my mint, anise, and cummin, of all things whatever I possess; this was well; but to boast of such things, or of fasting, is pharisaical and devilish. Now then let us sum up all the righteousness of this boasting pharisee, and see what little reason he had to trust in himself that he was righteous, or to despise others. He is not unjust, (but we have only his word for that, and I think I have proved the contrary;) he is no adulterer, no extortioner; he fasts twice in the week, and gives tithes of all that he possesses; and all this he might do, and a great deal more, and yet be a child of the devil: for here is no mention made of his loving the Lord his God with all his heart, which was the “first and great commandment of the law;” here is not a single syllable of inward religion; and he was not a true Jew, who was only one outwardly. It is only an outside piety at the best; inwardly he is full of pride, self-justification, free-will, and great uncharitableness.

Were not the pharisees, do you think, highly offended at this character? For they might easily know that it was spoken against them. And though perhaps some of you may be offended at me, yet, out of love, I must tell you, I fear this parable is spoken against many of you. For are there not many of you, who go up to the temple to pray, with no better spirit than this pharisee did? And because you fast, it may be in Lent, or every Friday; and because you do nobody any harm, receive the sacrament, pay tithes, and give an alms now and then, you think that you are safe, and trust in yourselves that you are righteous, and inwardly despise those, who do not come up to you in these outward duties. This, I am persuaded, is the case of many of you, though, alas! it is a desperate one, as I shall endeavour to show at the close of this discourse.

Let us now take a view of the publican, verse 13. “And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

The “publican standing afar off.” Perhaps in the outward court of the temple, conscious to himself that he was not worthy to approach the holy of holies: so conscious, and so weighed down with a sense of his own unworthiness, that he would not so much as lift up his eyes unto heaven, which he knew was God’s throne. Poor heart! what did he feel at this time! None but returning publicans, like himself, can tell. Methinks I see him standing afar off, pensive, oppressed, and even overwhelmed with sorrow; sometimes he attempts to look up; but then, thinks he, the heavens are unclean in God’s sight, and the very angels are charged with folly; how then shall such a wretch as I, dare to lift up my guilty head! And to show that his heart was full of holy self-resentment, and that he sorrowed after a godly sort, he smote upon his breast; the word in the original implies, that he struck hard upon his breast: he will lay the blame upon none but his own

wicked heart. He will not, like unhumiliated Adam, tacitly lay the fault of his villainy upon God, and say, the "passions which thou gavest me, they deceived me, and I sinned:" he is too penitent thus to reproach his Maker: he smites upon his breast, his treacherous, ungrateful, desperately wicked breast; a breast now ready to burst: and at length, out of the abundance of his heart, I doubt not with many tears, he at last cries out, "God be merciful to me a sinner." Not, God be merciful to yonder proud pharisee. He found enough in himself to vent his resentment against, without looking abroad upon others. Not, God be merciful to me a saint; for he knew all his righteousness were but filthy rags. Not, God be merciful to such or such a one; but, God be merciful to me, even to me a sinner; a sinner by birth; a sinner in thought, word, and deed; a sinner as to my person; a sinner as to all my performances; a sinner in whom is no health, in whom dwelleth no good thing; a sinner, poor, miserable, blind, and naked, from the crown of the head to the sole of the feet, full of wounds, and bruises, and putrefying sores; a self-accused, self-condemned sinner. What think you? would this publican have been offended if any minister had told him that he deserved to be damned? would he have been angry, if any one had told him, that by nature he was half a devil and half a beast? No: he would have confessed a thousand hells to have been his due, and that he was an earthly, devilish sinner. He felt now what a dreadful thing it was to depart from the living God: he felt that he was inexcusable every way; that he could in no wise, upon account of any thing in himself, be justified in the sight of God; and therefore lays himself at the feet of sovereign mercy: "God be merciful to me a sinner." Here is no confidence in the flesh, no plea fetched from fasting, paying tithes, or the performance of any other duty; here is no boasting that he was not an extortioner, unjust, or an adulterer. Perhaps he had been guilty of all these crimes, at least he knew he would have been guilty of all these, had he been left to follow the devices and desires of his own heart; and therefore, with a broken and contrite spirit, he cries out, "God be merciful to me a sinner."

This man came up to the temple to pray, and he prayed indeed. And a broken and contrite heart God will not despise. I tell you, says our Lord, I who lay in the bosom of the father from all eternity; I who am God, and therefore know all things; I who can neither deceive, nor be deceived, whose judgment is according to right; I tell you, whatever you may think of it, or of me for telling you so, this man, this publican, this despised, sinful, but broken-hearted man, went down to his house justified (acquitted, and looked upon as righteous in the sight of God) rather than the other.

Let pharisees take heed that they do not pervert this text: for when it is said, "this man went down to his house justified rather than the other," our lord does not mean that both were justified, and the publican had rather

more justification than the pharisee: but it implies, either that the publican was actually justified, but the pharisee was not; or, that the publican was in a better way to receive justification, than the pharisee; according to our Lord's saying, "the publicans and harlots enter into the kingdom of heaven before you." That the pharisee was not justified is certain, for God resisteth the proud; and that the publican was at this time actually justified (and perhaps went home with a sense of it in his heart) we have great reason to infer from the latter part of the text, "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

The parable therefore now speaks to all who hear me this day: for that our Lord intended it for our learning, is evident, from his making such a general application; "for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

The parable of the publican and pharisee, is but as it were a glass, wherein we may see the different dispositions of all mankind; for all mankind may be divided into two general classes. Either they trust wholly in themselves, or in part, that they are righteous, and then they are pharisees; or they have no confidence in the flesh, are self-condemned sinners, and then they come under the character of the publican just now described. And we may add also, that the different reception these men met with, points out to us in lively colours, the different treatment the self-justifier and self-condemned criminal will meet with at the terrible day of judgment. "Every one that exalts himself shall be abased, but he that humbleth himself shall be exalted."

Every one, without exception, young or old, high or low, rich or poor, (for God is no respecter of persons) every one, whosoever he be, that exalteth himself, and not free-grace; every one that trusteth in himself that he is righteous, that rests in his duties; or thinks to join them with the righteousness of Jesus Christ, for justification in the sight of God, though he be no adulterer, no extortioner, though he be not outwardly unjust, nay though he fast twice in the week, and give tithes of all that he possesses: yet shall he be abased in the sight of all good men who know him here, and before men and angels, and God himself, when Jesus Christ comes to appear in judgment hereafter. How low, none but the Almighty God can tell. He shall be abased to live with devils, and make his abode in the lowest hell for evermore.

Hear this, all ye self-justifiers, tremble, and behold your doom! a dreadful doom, more dreadful than words can express, or thought conceive! If you refuse to humble yourselves, after hearing this parable, I call heaven and earth to witness against you this day, that God shall visit you with all his storms, and pour all the vials of his wrath upon your rebellious heads; you exalted yourselves here, and God shall abase you hereafter; you are as

proud as the devil, and with devils shall you dwell to all eternity. Be not deceived, God is not mocked; he sees your hearts, he knows all things. And notwithstanding you may come up to the temple to pray, your prayers are turned into sin, and you go down to your houses not justified, if you are self-justifiers; and do you know what it is not to be justified? Why, if you are not justified, the wrath of God abideth upon you; you are in your blood; all the curses of the law belong to you. Cursed are you when you go out; cursed are you when you come in; cursed are your thoughts; cursed are your words; cursed are your deeds; every thing you do, say, or think from morning to night, is only one continued series of sin. However highly you may be esteemed in the sight of men; however you may be honoured with the uppermost seats in the synagogues in the church militant, you will have no place in the church triumphant. Humble yourselves therefore under the mighty hand of God. Pull down every self-righteous thought, and every proud imagination, that now exalteth itself against the perfect, personal, imputed righteousness of the dear Lord Jesus. For he (and he alone) that humbleth himself shall be exalted.

He that humbleth himself, whatever he be; if, instead of fasting twice in a week, he has been drunk twice in the week; if, instead of giving tithes of all that he possesses, he has cheated the minister of his tithes, and the king of his taxes; notwithstanding he be unjust, an extortioner, an adulterer, nay, notwithstanding the sins of all mankind centre and unite in him; yet, if through grace, like the publican, he is enabled to humble himself, he shall be exalted; not in a temporal manner; for Christians must rather expect to be abased, and to have their names cast out as evil, and to lay down their lives for Christ Jesus in this world. But he shall be exalted in a spiritual sense; he shall be freely justified from all his sins by the blood of Jesus; he shall have peace with God—a peace which passeth all understanding; not only peace, but joy in believing; he shall be translated from the kingdom of Satan, to the kingdom of God's dear Son: he shall dwell in Christ, and Christ in him: he shall be one with Christ, and Christ one with him: he shall drink of divine pleasures as out of a river: he shall be sanctified throughout in spirit, soul, and body; in one word, he shall be filled with all the fullness of God. Thus shall the man who humbleth himself be exalted here; but O how high shall he be exalted hereafter! as high as the highest heavens, even to the right hand of God. There he shall sit, happy both in soul and body, and judge angels; high, out of the reach of all sin and trouble, eternally secure from all danger of falling. O sinners, did you but know how highly God intends to exalt those who humble themselves and believe in Jesus, surely you would humble yourselves, at least beg of God to humble you; for it is he that must strike the rock of your hearts, and cause floods of contrite tears to flow therefrom. O that God would give this sermon such a

commission, as he once gave to the rod of Moses! I would strike you through and through with the rod of his word, until each of you was brought to cry out with the poor publican, "God be merciful to me a sinner." What pleasant language would this be in the ears of the Lord of Sabbaoth!

Are there no poor sinners among you? What, are you all pharisees? Surely, you cannot bear the thoughts of returning home not justified; can you? What if a fit of the apoplexy should seize you, and your souls be hurried away before the awful judge of quick and dead? What will you do without Christ's righteousness? If you go out of the world not justified, you must remain so for ever. O that you would humble yourselves! then would the Lord exalt you; it may be, that, whilst I am speaking, the Lord might justify you freely by his grace. I observed, that perhaps the publican had a sense of his justification before he went from the temple, and knew that his pardon was sealed in heaven. And who knows but you may be thus exalted before you go home, if you humble yourselves. O what peace, love, and joy would you then feel in your hearts! You would have a heaven upon earth. O that I could hear any of you say (as I once heard a poor sinner, under my preaching, cry out) "He is come, he is come!" How would you then, like him, extol a precious, a free-hearted Christ! How would you magnify him for being such a friend to publicans and sinners! Greater love can no man show, than to lay down his life for a friend; but Christ laid down his life for his enemies, even for you, if you are enabled to humble yourselves, as the publican did.

Sinners, I know not how to leave off talking with you; I would fill my mouth with arguments, I would plead with you. Come, let us reason together; though your sins be as scarlet, yet if you humble yourselves, they shall be as white as snow. One act of true faith in Christ justifies you for ever and ever; he has not promised you what he cannot perform; he is able to exalt you. For God hath exalted, and given him a name above every name, that at the name of Jesus every knee shall bow; nay, God hath exalted him to be not only a Prince, but a Saviour. May he be a Saviour to you! and then I shall have reason to rejoice in the day of judgment, that I have not preached in vain, nor laboured in vain.