

SERMONS

ON

IMPORTANT SUBJECTS;

BY THE

REV. GEORGE WHITEFIELD, A.M.

LATE OF PEMBROKE COLLEGE, OXFORD, AND CHAPLAIN TO
THE RIGHT HON. THE COUNTESS OF HUNTINGDON.

WITH A MEMOIR OF THE AUTHOR,
BY SAMUEL DREW, A. M.

AND A

DISSERTATION ON HIS CHARACTER, PREACHING, &c.
BY THE REV. JOSEPH SMITH.

LONDON

PRINTED BY H. FISHER, SON, AND CO., FOR
THOMAS TEGG, 73, CHEAPSIDE.

1841.

SERMON LIV.

INTERCESSION EVERY CHRISTIAN'S DUTY.

Brethren, pray for us.—1 Thess. v. 25.

IF we inquire, why there is so little love to be found amongst Christians, why the very characteristic, by which every one should know that we are disciples of the holy Jesus, is almost banished out of the Christian world, we shall find it, in a great measure, owing to a neglect, or superficial performance, of that excellent part of prayer, *intercession*, or imploring the divine grace and mercy in behalf of others.—Some forget this duty of praying for others, because they seldom remember to pray for themselves: and even those who are constant in praying to their Father who is in heaven, are often so selfish in their addresses to the throne of grace, that they do not enlarge their petitions for the welfare of their fellow Christians as they ought; and thereby fall short of attaining that Christian charity, that unfeigned love to their brethren, which their sacred profession obliges them to aspire after, and without which, though they should bestow all their goods to feed the poor, and even give their bodies to be burned, yet it would profit them nothing. Since these things are so, I shall from the words of the text (though originally intended to be more confined) endeavour to show,

I. *First*, That it is every Christian's duty to pray for others, as well as for himself.

II. *Secondly*, Show whom we ought to pray for, and in what manner we should do it. And,

III. *Thirdly*, I shall offer some motives to excite all Christians to abound in this great duty of intercession.

I. *First*, I shall endeavour to shew, That it is every Christian's duty to pray for others, as well as for himself.

Now, *prayer* is a duty founded on natural religion. The very heathens never neglected it, though many Christian heathens amongst us do: and it is so essential to Christianity, that you might as reasonably expect to find a living man without breath, as a true Christian without the spirit of prayer and supplication. Thus, no sooner was St. Paul converted, but "behold he prayeth," saith the Lord Almighty. And thus will it be with every child of God, as soon as he becomes such; prayer being truly called, the natural cry of the new-born soul. For in the heart of every true believer there is a heavenly tendency, a divine attraction, which as sensibly draws him to converse with God, as the loadstone attracts the needle.

A deep sense of their own weakness, and of Christ's fulness. A strong conviction of their natural corruption, and of the necessity of renewing grace, will not let them rest from crying day and night to their almighty

Redeemer, that the divine image, which they lost in Adam, may, through his all-powerful mediation, and the sanctifying operations of his blessed Spirit, be begun, carried on, and fully perfected, both in their souls and bodies. Thus earnest, thus importunate, are all sincere Christians in praying for themselves: but then, not having so lively, lasting, and deep a sense of the wants of their Christian brethren, they are for the most part too remiss and defective in their prayers for them. Whereas, was the love of God shed abroad in our hearts, and did we love our neighbour in that manner, in which the Son of God our Saviour loved us, and, according to his command and example, we could not but be as importunate for their spiritual and temporal welfare, as for our own; and as earnestly desire and endeavour that others should share in the benefits of the death and passion of Jesus Christ, as we ourselves.

Let not any one think, that this is an uncommon degree of charity, a high pitch of perfection, to which not every one can attain: for, if we are all commanded to “love our neighbour (that is, every man) even as ourselves,” nay, to “lay down our lives for the brethren;” then it is the duty of all to pray for their neighbours as much as for themselves, and, by all possible acts and expressions of love and affection towards them, at all times, to show their readiness even to lay down their lives for them, if ever it should please God to call them to it. Our blessed Saviour, as “he hath set us an example that we should follow his steps” in every thing else, so hath he more especially in this: for in that divine, that perfect and inimitable prayer (recorded in the xviith of St. John) which he put up just before his passion, we find but few petitions for his own, though many for his disciples’ welfare: and in that perfect form which he has been pleased to prescribe us, we are taught to say, not *My*, but “*Our* Father,” thereby to put us in mind, that, whenever we approach the throne of grace, we ought to pray not for ourselves alone, but for all our brethren in Christ.—Intercession then is certainly a duty incumbent upon all Christians.

II. Whom we are to intercede for, and how this duty is to be performed, comes next to be considered.

1. And first, our intercession must be *universal*. “I will, (says the apostle) that prayers, supplications, and intercessions be made for all men.” For as God’s mercy is over all his works, as Jesus Christ died to redeem a people out of all nations and languages, so we should pray, that “all men may come to the knowledge of the truth, and be saved.” Many precious promises are made in holy writ, that the gospel shall be published through the whole world, that “the earth shall be covered with the knowledge of the Lord, as the waters cover the sea and therefore it is our duty not to confine our petitions to our own nation, but to pray that all those nations, who now sit in darkness and in the shadow of death, may have the glorious gospel

shine out upon them, as well as upon us. But you need not that any man should teach you this, since ye yourselves are taught of God, and of Jesus Christ himself, to pray, that his kingdom may come; part of the meaning of which petition is, that “God’s ways may be known upon earth, and his saving health among all nations.”

2. Next to the praying for all men, we should, according to St. Paul’s rule, pray for kings; particularly for our present sovereign king George, and all that are put in authority under him: that we may lead quiet lives in all godliness and honesty. For, if we consider how heavy the burden of government is, and how much the welfare of any people depends on the zeal and godly conversation of those that have the rule over them: if we set before us the many dangers and difficulties to which governors by their station are exposed, and the continual temptations they lie under to luxury and self-indulgence; we shall not only pity, but pray for them—that he who preserved Esther, David, and Josiah, “unspotted from the world” amidst the grandeur of a court, and gave success to their designs, would also preserve them holy and unblameable, and prosper all the works of their hands upon them. But,

3. *Thirdly*, You ought, in a more especial manner, to pray for those, whom “the Holy Ghost hath made *overseers* over you.” This is what St. Paul begs, again and again, of the churches to whom he writes: Says he in the text, “Brethren, pray for us;” and again, in his epistle to the Ephesians, “praying always, with all manner of supplication; and for me also, that I may open my mouth boldly, to declare the mystery of the gospel.” And in another place, to express his earnestness in this request, and the great importance of their prayers for him, he bids the church “strive, (or, as the original word signifies, be in an agony) together with him in their prayers.” And surely, if the great St. Paul, that chosen vessel, that favourite of heaven, needed the most importunate prayers of his Christian converts; much more do the ordinary ministers of the gospel stand in need of the intercession of their respective flocks. And I cannot but in a more especial manner insist upon this branch of your duty, because it is a matter of such importance: for, no doubt, much good is frequently withheld from many, by reason of their neglecting to pray for their ministers, and which they would have received, had they prayed for them as they ought. Not to mention, that people often complain of the want of diligent and faithful pastors. But how do they deserve good pastors, who will not earnestly pray to God for such? If we will not pray to the Lord of the harvest, can it be expected he will send forth labourers into his harvest?—Besides, what ingratitude is it, not to pray for your ministers! For shall they watch and labour in the word and doctrine for you and your salvation, and shall not you pray for them in return? If any bestow favours on your bodies, you think it right, meet, and

your bounden duty, to pray for them; and shall not they be remembered in your prayers, who daily feed and nourish your souls? Add to all this, that praying for your ministers will be a manifest proof of your believing, that though Paul plant, and Apollos water, yet it is God alone who giveth the increase. And you will also find it the best means you can use, to promote your own welfare; because God, in answer to your prayers, may impart a double portion of his holy Spirit to them, whereby they will be qualified to deal out to you larger measures of knowledge in spiritual things, and be enabled more skilfully to divide the word of truth. Would men but constantly observe this direction, and when their ministers are praying in their name to God, humbly beseech him to perform all their petitions; or, when they are speaking in God's name to them, pray that the Holy Ghost may fall on all them that hear the word; we should find a more visible good effect of their doctrine, and a greater mutual love between ministers and their people. For ministers' hands would then be held up by the people's intercessions, and the people will never dare to vilify or traduce those who are the constant subjects of their prayers.

4. Next to our ministers, *our friends* claim a place in our intercessions; but then we should not content ourselves with praying in general terms for them, but suit our prayers to their particular circumstances. When Miriam was afflicted with a leprosy from God, Moses cried and said, "Lord, heal her." And when the nobleman came to apply to Jesus Christ in behalf of his child, he said, "Lord, my little daughter lieth at the point of death, I pray thee to come and heal her." In like manner, when our friends are under any afflicting circumstances, we should endeavour to pray for them, with a particular regard to those circumstances. For instance: is a friend sick? We should pray, that, if it be God's good pleasure, it may not be unto death; but if otherwise, that he would give him grace so to take his visitation, that, after this painful life is ended, he may dwell with him in life everlasting. Is a friend in doubt in an important matter? We should lay his case before God, as Moses did that of the daughters of Zelophehad, and pray that God's Holy Spirit may lead him into all truth, and give all seasonable direction. Is he in want? We should pray that his faith may never fail, and that in God's due time he may be relieved. And in all other cases, we should not pray for our friends only in generals, but suit our petitions to their particular sufferings and afflictions; for otherwise, we may never ask perhaps for the things our friends most want.—It must be confessed, that such a procedure will oblige some often to break from the forms they use; but if we accustom ourselves to it, and have a deep sense of what we ask for, the most illiterate Christian will not want proper words to express themselves. We have many noble instances in holy scripture of the success of this kind of particular intercession. But none more remarkable than that of Abraham's servant, in the

book of Genesis, who being sent to seek a wife for his son Isaac, prayed in a most particular manner in his behalf. And the sequel of the story informs us, how remarkably his prayer was answered. And did Christians now pray for their friends in the same particular manner, and with the same faith, as Abraham's servant did for his master, they would, no doubt, in many instances, receive as visible answers, and have as much reason to bless God for them, as he had. But,

5. As we ought thus to intercede for our friends, so in like manner must we also pray for *our enemies*. "Bless them that curse you, (says Jesus Christ,) and pray for them that despitefully use you, and persecute you.". Which commands he enforced in the strongest manner by his own example: in the very agonies and pangs of death, he prayed even for his murderers, "Father, forgive them, for they know not what they do!" This, it must needs be confessed, is a difficult duty, yet not impracticable, to those who have renounced the things of this present life, (from an inordinate love of which all enmities arise,) and who, knowing the terrible woes denounced against those who offend Christ's little ones, can, out of real pity; and a sense of their danger, pray for those by whom such offences come.

6. *Lastly*, and to conclude this head, we should intercede for all that are any ways *afflicted* in mind, body, or estate; for all who desire, and stand in need of, our prayers, and for all who do not pray for themselves. And Oh! that all who hear me would set apart some time every day for the due performance of this most necessary duty! In order to which, I shall now proceed,

III. To show the advantages, and offer some considerations to excite you to the practice of daily intercession. And,

1. *First*, It will fill your hearts with love one to another. He that every day heartily intercedes at the throne of grace for all mankind, cannot but in a short time be filled with love and charity to all: and the frequent exercise of his love in this manner, will insensibly enlarge his heart, and make him partaker of that exceeding abundance of it which is in Christ Jesus our Lord! Envy, malice, revenge, and such-like hellish tempers, can never long harbour in a gracious intercessor's breast; but he will be filled with joy, peace, meekness, long-suffering, and all other graces of the Holy Spirit. By frequently laying his neighbour's wants before God, he will be touched with a fellow-feeling of them; he will rejoice with those that do rejoice, and weep with those that weep. Every blessing bestowed on others, instead of exciting envy in him, will be looked on as an answer to his particular intercession, and fill his soul with joy unspeakable and full of glory.

Abound therefore in acts of general and particular intercession; and when you hear of your neighbour's faults, instead of relating them to, and exposing them before others, lay them in secret before God, and beg of him

to correct and amend them. When you hear of a notorious sinner, instead of thinking you do well to be angry, beg of Jesus Christ to convert, and make him a monument of his free grace: you cannot imagine what a blessed alteration this practice will make in your heart, and how much you will increase day by day in the spirit of love and meekness towards all mankind!

But farther, to excite you to the constant practice of this duty of intercession, consider the many instances in holy scripture, of the power and efficacy of it. Great and excellent things are there recorded as the effects of this divine employ. It has stopped plagues, it has opened and shut heaven, and has frequently turned away God's fury from his people. How was Abimelech's house freed from the disease God sent amongst them, at the intercession of Abraham! When "Phinehas stood up and prayed," how soon did the plague cease! When Daniel humbled and afflicted his soul, and interceded for the Lord's inheritance, how quickly was an angel despatched, to tell him "his prayer was heard!" And, to mention but one instance more, how does God own himself as it were overcome with the importunity of Moses, when he was interceding for his idolatrous people; "Let me alone," says God!—This sufficiently shows, I could almost say, the omnipotency of intercession, and how we may, like Jacob, wrestle with God, and by an holy violence prevail both for ourselves and others. And no doubt it is owing to the secret and prevailing intercessions of the few righteous souls who still remain among us, that God has yet spared this miserably sinful nation: for were there not some such faithful ones, like Moses, left to stand in the gap, we should soon be destroyed, even as was Sodom, and reduced to ashes like unto Gomorrah.

But, to stir you up yet farther to this exercise of intercession, consider, that in all probability, it is the frequent employment even of the glorified saints: for though they are delivered from the burden of the flesh, and restored to the glorious liberty of the sons of God, yet as their happiness cannot be perfectly consummated till the resurrection of the last day, when all their brethren will be glorified with them, we cannot but think they are often importunate in beseeching our heavenly Father, shortly to accomplish the number of his elect, and to hasten his kingdom. And shall not we, who are on earth, be often exercised in this divine employ with the glorious company of the spirits of just men made perfect? Since our happiness is so much to consist in the communion of saints in the church triumphant above, shall we not frequently intercede for the church militant here below; and earnestly beg, that we may all be one, even as the holy Jesus and his Father are one, that we may also be made perfect in one?

To provoke you to this great work and labour of love, remember, that it is the never-ceasing employment of the holy and highly exalted Jesus himself, who sits at the right hand of God, to hear all our prayers, and to make

continual intercession for us! So that he who is constantly employed in interceding for others, is doing that on earth, which the eternal Son of God is always doing in heaven. Imagine therefore, when you are lifting up holy hands in prayer for one another, that you see the heavens opened, and the Son of God in all his glory, as the great High-Priest of your salvation, pleading for you the all-sufficient merit of his sacrifice, before the throne of his heavenly Father!

Join then your intercessions with his, and beseech him, that they may, through him, come up as incense, and be received as a sweet-smelling savour, acceptable in the sight of God! This imagination will strengthen your faith, excite a holy earnestness in your prayers, and make you wrestle with God as Jacob did, when he saw him face to face, and his life was preserved; as Abraham, when he pleaded for Sodom; and as Jesus Christ himself, when he prayed, being in an agony, so much the more earnestly, the night before his bitter passion.

And now, brethren, what shall I say more, since you are taught of Jesus Christ himself, to abound in love, and in this good work of praying one for another. Though ever so mean, though as poor as Lazarus, you will then become benefactors to all mankind; thousands, and twenty times ten thousands, will then be blessed for your sakes! and after you have employed a few years in this divine exercise here, you will be translated to that happy place where you have so often wished others might be advanced; and be exalted to sit at the right hand of our all-powerful, all-prevailing Intercessor, in the kingdom of his heavenly Father hereafter. However, I cannot but in an especial manner press this upon you now, because all ye, amongst whom I have now been preaching, in all probability will see me no more; for I am now going (I trust under the conduct of God's most holy Spirit) from you, knowing not what shall befall me; I need therefore your most importunate intercessions, that nothing may move me from my duty, and that I may not "count even my life dear unto myself, so that I may finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God!"

Whilst I have been here, to the best of my knowledge, I have not failed to declare unto you the whole will of God: and though my preaching may have been a savour of death unto death to some, yet I trust it has been also a savour of life unto life to others; and therefore I earnestly hope that these will not fail to remember me in their prayers. As for my own part, the many unmerited kindnesses I have received from you, will not suffer me to forget you: out of the deep, therefore, I trust, shall my cry come unto God; and whilst the winds and storms are blowing over me, unto the Lord will I make my supplication for you. For it is but a little while, and "we must all appear before the judgment-seat of Christ;" where I must give a strict ac-

count of the doctrine I have preached, and you of your improvement under it. And O that I may never be called out as a swift witness against any of those, for whose salvation I have sincerely, though too faintly, longed and laboured! It is true, I have been censured by some as acting out of sinister and selfish views; “but it is a small matter with me to be judged by man’s judgment;” I hope my eye is single; but I beseech you, brethren, by the mercies of God in Christ Jesus, pray that it may be more so! and that I may increase with the increase of grace in the knowledge and love of God, through Jesus Christ our Lord.

And now, brethren, what shall I say more? I could wish to continue my discourse much longer; for I can never fully express the desire of my soul towards you! Finally, therefore, brethren, “whatsoever things are holy, whatsoever things are pure, whatsoever things are honest, whatsoever things are of good report: if there be any consolation in Christ, if any fellowship of the Spirit,” if any hopes of our appearing to the comfort of each other at the awful tribunal of Jesus Christ, “think of the things that you have heard,” and of those which your pastors have declared, and will yet declare unto you; and continue under their ministry to “work out your own salvation with fear and trembling:” so that whether I should never see you any more, or whether it shall please God to bring me back again at any time, I may always have the satisfaction of knowing that your conversation is such “as becometh the. gospel of Christ.”—I almost persuade myself, that I could willingly suffer all things, so that it might any ways promote the salvation of your precious and immortal souls; and I beseech you, as my last request, “obey them that have the rule over you in the Lord;” and be always ready to attend on their ministry, as it is your bounden duty. Think not that I desire to have myself exalted at the expense of another’s character; but rather think this, not to have any man’s person too much in admiration, but esteem all your ministers highly in love, as they justly deserve for their work’s sake.

And now, “brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance amongst all them that are sanctified.” May God reward you for all your works of faith, and labours of love, and make you to abound more and more in every good word and work towards all men. May he truly convert all that have been convinced, and awaken all that are dead in trespasses and sins! May he confirm all that are wavering! And may you all go on from one degree of grace unto another, till you arrive unto the measure of the stature of the fulness of Christ; and thereby be made meet to stand before that God, “in whose presence is the fulness of joy, and at whose right hand there are pleasures for evermore!” *Amen! Amen!*