

GRACE FOR GRACE,

OR THE

OVERFLOWINGS OF CHRIST'S FULNESS RECEIVED BY
ALL SAINTS.

IN

SIX SERMONS,

PREACHED AT ST. DUNSTAN'S IN THE EAST,
AND OTHER PLACES.

A. D. 1644-5.

GRACE FOR GRACE.

SERMON I.

" And of his fulness have all we received, even grace for grace."

JOHN I. 16.

HERE in this chapter are two choice spirits, John the Baptist and John the Evangelist; both agreeing in this, to advance the honour of Jesus Christ. John the Baptist is brought in by John the Evangelist, giving, as you read in this first chapter, four great testimonies of Jesus Christ.

The first begins at the 15th verse: " John bare witness of Him, and cried, saying, This is he of whom I spake." Wherein John the Baptist doth prefer Jesus Christ above himself; both in regard of his person and regard of his office: in regard of his person, as you read in the latter end of the 15th verse, " This was he of whom I spake, He that cometh after me, is preferred before me ;" in regard of his office, at the 16th, the 17th and 18th verses, " And of his fulness have all we received, even grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." &c.

I confess there are learned interpreters, as Cyril and Chrysostome, that do conceive the words of my text to be the words of John the Evangelist: the 15th verse having, as they say, relation unto John's speech in the latter end of the 14th verse: " Full of grace and truth."

But Origen and others, unto whom I rather incline, think that they are the words of John the Baptist; because they are knit unto the former by the copulative *and*: " And, of his fulness have all we received, grace for grace." He, therefore, that spake the words of the former verse, in all likelihood spake these words: he that spake the words of the former verse was John the Baptist, and therefore these words being linked unto the former by the word *and*, in all likelihood are the words of John the Baptist.

The words of themselves fall into these three propositions :

First, That there is a fulness of grace in Jesus Christ.

Secondly, That of this fulness we have all received.

Thirdly, That we have all received, even grace for grace.

There is a great controversy upon the latter clause, what should be meant by those words, "Even grace for grace:" but because the determination thereof falls properly within the compass of the third proposition, and will have little influence upon the first, which I intend, God willing, to speak upon at this time; therefore I pass by that controversy, and come presently unto the first proposition, which is this:

That there is a fulness of grace in Jesus Christ.

Fulness is here attributed, you see, unto Jesus Christ.

The word in the original *κληραμα* sometimes is taken for abundance: "The earth is the Lord's, and the fulness thereof," Psalm xxiv. 1. So here it is not taken, here it is too narrow; for there is not only *Plenitudo abundantiae*, but, *Plenitudo redundantiae*; not only a fulness of abundance, but a fulness of redundancy—an overflowing of fulness in Jesus Christ.

Sometimes the word is used for fulfilling and perfecting of a thing. So love is said to be the fulfilling of the law. So it is not taken here; for though Christ be the end of the law, yet notwithstanding, the fulness spoken of here, is that which we do receive, and that is the fulness of grace.

The word, firstly and properly, is given unto vessels that are brimful of liquor, and so metaphorically applied here unto our Lord Jesus Christ, who is brimful of grace, in whom there is no emptiness, there is no evacuity. While I speak Jesus Christ, I mean Christ as Mediator, as God-man. There is a fulness in Christ as God: that is not the fulness; so Christ is not taken here, by what is said in the verse before the text, the 14th verse: "And the Word was made flesh; and of his fulness we have all received." So that it is the fulness of Christ as Mediator: there is a fulness of grace in Christ as Mediator. I shall keep me close unto the words. The fulness is here spoken of which we are said to receive, of which we receive. We receive grace for grace: it is the fulness therefore of grace that is in Christ, that I am now speaking of.

Now the word grace, sometimes is taken for the love and

favour of God : " We are saved by grace," Eph. ii. 5 : that is, we are saved through the love and mercy of God.

Sometimes this word *χρης* in the original is used or put for holiness : " Singing with grace in your hearts," Col. iii. 16 ; that is, with holiness in your hearts.

And sometimes it is used for excellency, for gifts, or ability, as in Ephes. iv. 7, (*χαρισμα* *Donum, quodquis gratificatur*), and in all these respects there is a fulness of grace in Christ.

First of all, take grace for love, and bounty, and mercy, and so there is. *Plenitudo bonitatis* : there is a fulness of love in Christ. The heart and love of Christ now in heaven, is the same toward poor sinners, toward his children, toward believers, toward men, as it was when he was upon the earth, when Christ was upon the earth.

First, There was a fulness of pardoning love in him : then he would pardon men before they did come for pardon. " Father (says Christ), Father forgive them, they know not what they do," Luke xxiii. 24. Ye count it a great act of love, where the fault is great, to forgive a man upon his acknowledgment of the fault : our Lord Christ did not stay for their acknowledgment, but whilst they were reeking in their sins he forgives : " Father, forgive them, forgive them, they know not what they do."

Yea, if you look into the gospel ye shall find, that when men were putting forth the highest acts of sin, he was putting forth the highest acts of his love. When Christ was suffering for Peter, Peter was denying Christ : Peter denying Christ, and Christ suffering for Peter. When he was upon the earth, he did not only pardon once, but he would pardon again and again : if men sinned again, he would pardon again. The disciples slept, and Christ pardoned ; they slept again, and Christ pardoned again ; they slept again, and Christ pardoned again. Yea, and when he had pardoned, he would not upbraid them with their former sins, or with his own mercy. After his resurrection, not a word to Peter of all his denial or of Christ's mercy. Beloved, Christ is the same in heaven, he is the same in heaven now.

Again, When Christ was upon the earth, his first and his great care was for those that were weak in grace. The first sermon that he preached, " Blessed are the poor in spirit,"

Matt. v. 3, 4, and, "Blessed are those that mourn." He doth not say, Blessed are those that have assurance of the love of God, and, Blessed are those that have the sense of his love in their hearts; but, Blessed are the poor, and Blessed are they that mourn. And when any poor doubting, trembling soul came unto him, he would not cast away their service because it was accompanied with infirmity; but he would rather pass by their infirmity because it was accompanied with some sincerity. So the woman that came behind him; so Nicodemus. And when any poor soul could not come to Christ, could not come to Christ in Christ's way, Christ would come down to him in his way. Thomas, saith he, thou sayest thou wilt not believe, unless thou thrust thy hands into my side; Thomas, thou wilt not honour me by believing unless thou seest; Thomas, thou wilt not come up to me in my way: well, I will come down to thee in thy way; come, reach hither thy fingers, and thrust thy hands into my side, and be not faithless, but believing. Oh, the admirable condescension of the love of Jesus Christ! Beloved, he is the same now in heaven.

Again, When he was upon the earth, he professed that his heart, and his love, and affections were as much, if I say not more, unto one saint, as unto all his kindred that are such. "Blessed are those that keep thy commandments," Rev. xxii. 14. "Behold, say they, thy mother, and thy brother, and sister are without to speak with thee:" says he, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, sister, and mother," Matt. xii. 47—50. As if he should say, you count my kindred happy, because they are near unto me; but do you see one poor, believing, trembling, gracious soul? I tell you the soul that keeps my commandments, is as much unto me as all my kindred that are such; here is love! and I say the Lord Jesus, his heart is the same still in heaven. And therefore you shall observe, that when he was risen and came amongst his disciples, the door being shut; he comes into the room, and he says unto them, "Peace be unto you," Luke xxxiv. 36. Why, peace be unto you? the ordinary way and manner of salutation: as if he would say thus much unto them, that they should find him every way as courteous, and as loving towards them now being risen, as he was before he died

And, my beloved, if Jesus Christ should not be as gracious, and as kind after death, as before ; then his disciples should be losers by his death : but he professed to them before he died, that they should not be losers, but gainers rather. When our Lord Christ was upon the earth, out of his love, he died for us ; he loved us, and died for us : his love then cost him much : Now that he is in heaven he dies no more, he can love us at a cheaper rate. And shall we think, that when he was upon the earth, he would lay down his life for us ; and now he is in heaven, he will not speak a good word for us ? certainly, beloved, the Lord Jesus is as full of love and tender affection toward his now he is in heaven, as he was upon the earth. Take grace for love, and so there is a fulness of grace in Jesus Christ. That is the first.

Secondly, Take grace for holiness, and so there is *plenitudo sanctitatis*, a fulness of holiness in Jesus Christ. There are three things in the old Testament that were very holy, the law, the high priest, and the temple.

As for the ceremonial law, though it was very holy ; yet in regard of the spiritual command of the gospel, and Christ ; the ceremonials of the law, in the book of the Hebrews, is called the carnal command. Heb. vii. 16.

And as for the high priest, though he had holiness written upon his forehead ; yet therein he was but a type of Christ. And saith the apostle, in the book of Hebrews vii. 27 ; “ The high priest then when he offered for others’ sins, he offered first for his own sins,” but our High Priest not so.

And as for the temple, it was indeed very holy, the Jews rested much thereupon ; and therefore they cried thrice, The temple, the temple, the temple of the Lord, Jer. vii. 4. But now if you look into the vith chapter of Isaiah, you shall find that our Lord Christ is there upon the temple ; and whereas they cried three times for the temple, The temple of the Lord, the temple of the Lord, the temple of the Lord. Three times this is echoed concerning Christ, Holy, holy, holy. At the first verse, “ I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple ;” his train filled the temple. Above it stood the seraphims, each had six wings, with twain he covered his face, with twain he covered his feet, and with twain he did fly, and one cried unto

another, and said, Holy, holy, holy. As if he should say: you that are the Jews, you cry out of the temple; the temple, the temple, the temple. But here is holiness, here is one that is holy, holy, holy, holy. That this is to be understood of Christ, you may see plainly, by comparing it with the ivth chapter of the Revelation, at the 2nd verse: "Immediately I was in the spirit, : and behold a throne was set in heaven, and one sat on the throne," as it is said in Isaiah, one sat on the throne. "And he that sat was to look upon as a jasper, and a sardine stone. And there was a rainbow round about the throne. And round about the throne were four and twenty seats, and there were four and twenty elders, and four living creatures." The description of the gospel church. And, saith he, at the 8th verse, "The four beasts had each of them six wings about them, and they were full of eyes within, and they rest not day and night, saying Holy, holy, holy. Mark, the very same expression that you have there in Isaiah: he doth not say thus, righteous, righteous, righteous; just, just, just; but holy, holy, holy. Is there not then a fulness of holiness in Jesus Christ?

I will give you but two demonstrations of it.

If there were not a fulness of holiness in Jesus Christ, how is it possible that God and man could be brought so near together, that were so far asunder? Every man naturally is full of sin: You say of the beggar, he is full of vermin, why? because he goes to this door, to that door, and to another door, and he scatters his vermin wherever he comes, and the man knows it not: surely therefore, the man is full of vermin.

And so a man naturally, dropping, and scattering his sins and not knowing of it, it argues he is full of sin. God, he is full of holiness: whose eyes cannot endure to behold iniquity: yet when men are converted and drawn to God, they are brought near unto him: they are the apple of his eye: their names are written in the palm of his hand. That is, says Luther, the hand is an instrument of work; and when the names of the saints are said to be written in the palm of God's hand, it notes thus much, says he, That God in all his works hath an eye to his children; God in all the works of his hands hath an eye to his children. They are the friends of God, and God is their friend: when a man is my friend, not

only his purse is my friend, or his estate is my friend, or his tongue is my friend, or his hand is my friend; but his sword is my friend: so when God is a friend to any, not only his mercy is his friend, but the sword of God is his friend, the very wrath of God is as a friend to his children: such a great friendship there is between God and his people, so near they are brought to one another. Well, but how are they brought thus near! they are brought near by Jesus Christ: in whom we have a manuduction, a leading by the hand, says the apostle, as the word carries it, unto God the Father. But now, could men so full of sin, and God so full of grace and holiness be brought so near together by Jesus Christ, if there were not an infinite fulness of holiness in Jesus Christ?

Again, if there were not this fulness of holiness in Christ, how should he be anointed with the oil of gladness above his fellows? The saints themselves are said to be full of grace. The church called, "The fulness of Christ that filleth all in all:" Ephesians 1st chapter 23rd verse. Stephen, Mary, others; full of the Holy Ghost: surely therefore, if so much of the ointment run down upon Christ's members, there must be a great anointing upon Christ himself: surely, there must be an infinite holiness in Christ, that must serve us all: and of his fulness we have all received, we have all received.

You will say, But if the saints be full of grace and holiness, how is this the property of Christ?

Yes, I answer, for though the saints be full of grace, and holiness; yet their fulness is but a fulness of sufficiency, mark, whereby they are made able to this or that work whereunto they are appointed: but the fulness of Christ is a fulness of efficiency, that filleth all in all. And therefore it is said in this chapter, "The law was given by Moses," John i. 17, but grace, (grace and truth you read it,) "grace and truth came by Christ:" the word will bear it, but grace and truth were made by Christ: Christ is our grace maker.

The fulness that is in the saints, is but a particular fulness.

The fulness that is in Christ, is an universal fulness. Therefore says the apostle, "It pleased the Father, that in him should all fulness dwell," Col i. 19. All fulness.

The fulness that is in the saints, is such a fulness as does ebb and flow; as the haven is said to be full of

water, yet sometimes it is empty : but there is a dwelling fulness in the sea : so there is a dwelling fulness in Jesus Christ : and therefore, says the apostle, it pleased the Father that in him should all fulness dwell : oh ! it is a dwelling fulness that is in Jesus Christ.

Our righteousness as we are distinct, or abstracted from Christ, it is but a fading righteousness ; as the morning dew. “ Our righteousness (says Hosea) is as the morning dew,” Hosea vi. 4. in regard of its fading : but the holiness and righteousness of Christ, in the cxth Psalm, is called “ The dew of the morning :” not in regard of its fading nature, but in regard of its muchness, in regard of its multitude, because it makes all dewy. So then it is a filled fulness : it is a dwelling fulness : it is a glorious fulness, a fulness beyond all expressions. Thus, take grace for holiness, and so also there is *Plenitudo sanctitatis* in Jesus Christ.

Thirdly, Take grace for gifts, or for ability, and excellency : and so there is, *Plenitudo excellentiæ*, a fulness of excellency in Jesus Christ. Therefore saith the apostle, “ He is able to save to the uttermost,” Heb. vii. 25 ; he is able to save to all perfection, those that do come unto him : he is able to save to the utmost ; though thou hast sinned to the utmost, he is able to save to the utmost.

Would you have a proof of his kingly fulness ? for he is both King, Priest, and Prophet. Look then I pray into the ist chapter of the Hebrews, at the 3rd verse. He is called the brightness of his Father’s glory : “ Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power ; when he had by himself purged our sins, sat down on the right hand of the Majesty on high : he is made so much better than the angels, as he hath by inheritance obtained a more excellent name than they : for unto which of the angels said he at any time” &c. But, at the 8th verse, “ Unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom.” Here is the fulness of his kingly office.

Would you have a proof of his prophetical fulness ? look into this chapter where the text lies, and it is said, at the next verse, the 17th verse, “ The law was given by Moses, but grace and truth came by Jesus Christ : no man hath seen

God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Ye all count Moses a great prophet; so he was: but Jesus Christ was above him in two or three things here.

Moses gave the law: but grace came by Jesus Christ; grace and truth came by Jesus Christ.

Moses never saw God, he saw his back parts: Christ hath seen him: "No man hath seen God at any time; the only begotten Son," Moses was but a servant, "the only begotten Son, which is in the bosom of the Father, he hath declared him." None so fit to declare the mind of God, which is the work of a prophet, as he which hath lien in the bosom of God the Father.

Would you have a proof of his priestly fulness? Pray look into the xvth of John; consider it duly: saith he, "I will send the Comforter (at the 7th verse), and he shall convince the world of sin, and of righteousness (at the xth verse); because I go to my Father, and ye see me no more." Mark those words: "I go to my Father, and ye see me no more." As if he should say thus: You are indebted to God the Father through your transgressions; I am become your Surety, and now I am ready to be cast into prison for your debt: the grave is to take hold upon me, I am to lie by it for your sin, for your debt: but, saith he now, I will rise out of the grave, I will come forth of prison, I will go to God the Father, and you shall see me no more: whereas now, if I did not pay the whole debt, when I came to heaven, God the Father would say to me, You are in prison for man's debt, what do you here? you have not paid the debt yet; go to prison again, go down to prison again. No, saith he, but I go to my Father, and ye shall see me no more: and therefore conclude I have paid the full debt: "I go to my Father and ye see me no more."

Would you have a proof of Christ's fulness of excellencies in general? Look then I pray upon the iind chapter of Haggai, and 7th verse, there you have this expression of him. He is called the desire of all nations: "I will shake all nations, and the desire of all nations shall come:" mark, the desire of all nations shall come. Christ our Lord Jesus, is the desire of all nations. What is there in all the world that is the desire of *all* nations, but Jesus Christ? Some

nations, some kingdoms, as the West Indies, they are full of gold and silver, but they want clothing, and therefore they desire cloth. Other kingdoms now, as these of England and the like, they have much clothing and cloth; but they want gold and silver, and they desire that. Some nations they abound with spices and with wines; but they want corn, and they desire that. Some nations again, they have much corn, aye, but they have no wine, no spices, and they desire that. Oh! but our Lord Jesus Christ, he is the desire of all nations, the desire of all nations. What woman, never so beautiful, that the whole world was in love with? Jesus Christ the desire of all nations. And, saith the apostle, "he hath in all things the pre-eminence," Col. i. 11. If you will, I will gather it up into a syllogism, thus: If Jesus Christ be the desire of all nations, and hath the pre-eminency of all the world; then there is a fulness of excellency in Jesus Christ: but our Lord Jesus is the desire of all nations, having the pre-eminency in all the world; surely, therefore, there is a fulness of excellency in Jesus Christ; a fulness of excellency, a fulness of holiness, a fulness of love. No wonder, then, that Paul says, "I desire to know nothing, but Jesus Christ, and him crucified," 1 Cor. ii. 2; no wonder that he said, "I count all things but dung and dross, in comparison of the knowledge of Jesus Christ," Phil. iii. 8. Certainly, surely, there is a fulness of grace in Jesus Christ.

You will say unto me, We see, we know there is a fulness in Jesus Christ, a fulness of grace: but now, by way of application, what is our duty that doth flow from hence?

Much every way: I will instance, in four or five particulars, so many duties that do flow from hence.

First, If there be such a fulness in Jesus Christ, a fulness of grace in Jesus Christ; then let all men come unto him. There is none of us all here present, but labour under some wants or other. Oh, says one, I have great charge, family, parish, or otherwise; and I want grace to manage it. Oh, says another, I have great and strong temptations, and I want strength to resist them. Oh, says another, there are many errors abroad; I want knowledge to discern them, and avoid them; I want wisdom to know the truth, and join with the truth, and own the truth, and manifest the truth. Well, whatever your wants be, there is enough in Jesus Christ to

supply them, there is a fulness in him; why should we not come unto him? Oh! you that never tasted of Christ's sweetness, that never yet partaked of his fulness; come unto the Lord Jesus that you may be filled for ever.

You will say, it may be, I am a poor, weak, ignorant, simple man or woman; a guilty creature: and I am afraid for to come unto him. Mark this.

But, I answer, if Christ's invitation be made to you, then you will not be afraid to come to him. Now I pray you look into the ixth chapter of the Proverbs of Solomon; see what an invitation is made upon this ground of Christ's fulness: "Wisdom hath built her house:" by Wisdom, you must understand Christ, as will easily appear by reading over the former chapter: "Wisdom hath built her an house," that is, the church; "she hath hewn out her seven pillars," the firmness and beauty of the church: seven is a note of perfection: "she hath killed her beasts; she hath mingled her wine; she hath also furnished her table." Here is the fulness of Christ in his church. What then? "She hath sent forth her maidens," that is, the ministers of the gospel, who, as virgins, should be untouched and undefiled by the world: "she crieth in the high places of the city: Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of my wine which I have mingled." Pray observe it, who are invited to partake of this fulness; simple ones: "Whoso is simple, let him turn in hither."

Oh! but I am not only simple and ignorant; but the Lord knows I have no heart to good things.

I answer, See what follows: "Whoso is simple, let him turn in hither: and as for him that wanteth heart," so it is in the Hebrew, "she saith to him," to him that wanteth heart, "Come, eat of my bread, and drink of my wine which I have mingled." Oh! is there ever a poor, simple man or woman here; one that complains, The Lord knows I want a heart to what is good! the invitation of the Lord Jesus, it is made to you, it is made to you; think not to say within yourselves, I am afraid to come to Christ.

I have read of the senate of Athens, that once upon occasion they were constrained to sit in the open fields: and being there set in the open fields, a poor chased bird, a sparrow

or the like ; chased by the birds of prey ; came flying to the bosom of one of the senators, for rescue from the birds of prey : the senator, being of a churlish disposition, he takes the poor little chased bird, and throws it from him, upon the ground, and so killed the bird : whereupon the senate made an order that he should die himself : they would not have a man so churlish to be one of the senators. And do you think that the Lord Jesus Christ, when you come as a poor chased bird for shelter into his bosom ; do you think that the Lord Christ will throw you away ? No, no ; as he is full of glory and excellency, so he is full of love and bounty : whatever, therefore, thou hast been, man or woman ; whatever you have been, though you have been never so vile, come unto Jesus Christ, come unto Jesus Christ. Oh ! methinks this doctrine that I have now preached unto you, is a solemn and a great invitation to every soul for to come unto Jesus Christ : and therefore come now unto him, come unto Christ, come unto Christ ; come drunkard, come swearer, come liar, come unclean person ; oh, come, come : you that never tasted of Christ's sweetness, you that never yet partaked of Christ's fulness ; come now ; come, for there is a fulness in Jesus Christ. That is the first thing.

Secondly, If there be such a fulness in Christ ; then let us all trust unto him, build upon him : and you that are the servants and people of God, trust, and trust perfectly : there is no grace would stand us in more stead in these evil times. Beloved, ye all see into what sad times we are now fallen : there is no grace, I say, will stand us in more stead, or more able to turn away the evil that is now upon us, than faith is. Luther hath a notable story to this purpose : There was, saith he, a deadly contest between a great bishop, and a duke of Saxony : the duke of Saxony prepares for war against him : but before he would come upon him, he sends a spy to observe what the bishop was a doing. The spy went : and being returned again ; Come, says the duke, what is the bishop a doing ? Sir, says he, he is idle, and secure, you may fall upon him and destroy him when you will. Aye, says he, but what says the bishop ? Sir, he says thus : I will feed my flock, I will visit the sick, I will preach the gospel ; and as for the war, I will *totius belli molem Deo committere* : I will commit the whole weight and bulk of this war to God him-

self, who fighteth for me. Aye, says the duke, did the bishop say so? *bellum ei inferat diabolus, non ego*: then, says he let the devil take up arms against him if he will, for I will not. Thus, thus faith turns away the sword, faith turns away war. And, my beloved, there is no such way, either to beget or increase faith, as the sight and consideration of the fulness of Jesus Christ. "Those that know thy name (saith the Psalmist) they will trust unto thee," Psalm ix. 10. "How excellent is thy name, O Lord! therefore do the children of men put their trust in thee," Psalm xxxvi. 7. Beloved, ye have heard of Christ's name, his name is full of sweetness: oh, therefore, you servants and people of God, that have gone fearing and trembling up and down, dropping under many fears, without assurance of God's love in Christ; if there be such a fulness in Christ, then trust unto him: yea trust, and trust perfectly to him. If Satan come and tempt you, and says thus unto you; Thou art a poor, unworthy creature; and dost thou think to have mercy? Answer, True, Satan, I am so indeed, most unworthy; but there is a fulness in Jesus Christ, and I will trust in him. Does Satan tempt thee, and say unto thee; Thou art a poor, guilty creature, and dost thou think to find mercy? Answer, True, Satan, I confess I am, I have committed such and such sins; but there is a fulness in Jesus Christ, and I will trust in him: Say, Say Satan what thou wilt against me, I subscribe unto it: I am poor, I am empty, I am unworthy, I am guilty: but Christ is full, Christ is full; there is fulness in Jesus Christ, I will trust unto him. Oh, you servants of the Lord, live much by faith: there is a fulness in Christ, trust unto it. And that is the second.

Thirdly, If there be such a fulness in Christ: then it is our duty to draw forth this fulness: let all men draw forth this fulness. That is done these three ways:

I. By a serious, frequent, solemn consideration and eyeing of Christ's fulness. "For beholding as in a glass (says the apostle) we are changed from glory to glory," 2 Cor. iii. 18. The beholding of Christ's glory, changes us into glory.

II. It is drawn forth also by our resting upon it in a time of temptation. It is here in regard of Christ's fulness, as in regard of God's mercy, or promise: pray mark it, my very

resting upon God's promise in the time of temptation, does make it mine; my very resting upon his mercy in a time of temptation, does make his mercy mine; and my resting also, or your resting upon the fulness of Christ in the time of a temptation, does make it yours.

III. It is drawn forth also, by giving forth: as now the conduit or cistern receives more water into it, by letting out the water which it hath. Possibly, there may be much water in the conduit, or much water in the cistern; and the fountain may be willing to furnish it with more, but it is full already; therefore now, turn the cock, and let that run out which it hath received already, and it draws more into the cistern: so here, beloved, our very spending for Christ receives from Christ: the way to draw out his fulness, is to lay out his fulness; as you do receive from him, so to communicate to other folk: this draws it out. Well, then a fulness ye have heard there is in Christ. This fulness is to be drawn out; ye hear also, how it is, or may be drawn out. Enter therefore into your chamber, and when you are all alone; seriously, frequently, think much of this fulness of Jesus Christ, and in the time of your temptation, then rest upon it. And as it pleaseth Jesus Christ to give out any of his fulness unto you, so let it run out again upon other folk. And this is the third thing.

Fourthly, If there be such a fulness of grace in Christ: then let us all labour to be like unto him; full of grace as Christ, full of meekness, full of humility, full of love especially; for there is a fulness of love in Christ. And yet, alas! whenever was there less love, and more strife than now? whenever less love among professors? whenever more strife than now? Give me leave a little: beloved in the Lord! you see and know what great divisions there are among us, great strifes. All strife and envy arises from an apprehension of scantiness and narrowness in the thing desired. Now then, that which we do strive for; either it is more of the world, or more of Christ. If it be more of the world that we strive for; who shall be most rich, who shall have most honour: if it be more of the world that we strive for: why? oh! why should we strive for that which may make us worsed, but cannot make us better? why should we strive for that, when as the very striving for it, will deprive us of it?

If it be more of Christ that we strive for; mark, if it be more of Jesus Christ, and more of him that we strive for; there is enough in him, there is enough in Jesus Christ for to serve us all. If two, or three, or six, or twenty men be athirst; and they go to drink out of a bottle: while one is drinking, the other envies, because he thinks there will not be enough for him too; but if now five, six, twenty, a hundred be athirst, and go to the river, while one is drinking the other envies not. Why? because there is enough to serve them all. Beloved! if it be more of Christ that we strive for, if it be more of Jesus Christ that we strive for; there is a fulness in him, there is enough in Christ, there is enough in Jesus Christ, ye have heard, to serve all our turns. Oh! therefore, that there may be no more striving, no more envy, no more contention, no more division; labour, let us all labour to be more and more like unto Jesus Christ: he was full of grace, especially he was full of love, let us labour to be like unto him.

In the fifth and last place: the fifth duty. If there be such a fulness in Jesus Christ, then take heed how we do any thing that may rob Christ of the glory of his fulness. Let all men take heed how they do any thing that may rob Jesus Christ of the glory of his fulness. As now, suppose that I think and am persuaded that Jesus Christ hath not given a sufficient rule, hath not laid down a perfect, a sufficient rule in the word, for the ordering, and for the governing of the Churches, and therefore I will eke out what he hath done with my own prudence. This robs him of the glory of his prophetic fulness. Or, suppose I think my sins are so great, they can never be pardoned, so great, there is no hope for mercy: this robs him of the glory of his priestly fulness. Or, suppose that I stint and limit Christ unto this or that particular means of delivering of the church; I know that God is able to deliver England, and to deliver the church; but if he do not take this way, if he do not take this course, if this means fail, then we are all undone, then all, all is lost if this means take not. This is to rob Christ of the glory of his kingly fulness; to stint him to one means; to tie him and limit him to one means. Or, suppose that I set my heart upon any creature fulness; and say as the whore said in the viith of Proverbs, "Come and

let us take our fill of love.” Come friends, come company, let us go unto such a tavern, or such a place, where we may be fully merry : come, O my soul, take thy contentment in creature fulness, there is enough there. This robs Christ of the glory of all his fulness. To carry away the custom of my thoughts unto another shop from Christ, argues that there is not enough in Christ alone. Then, beloved, to conclude all. Are there any here, as I fear there may be too many, that have thus robbed Jesus Christ of the glory of his fulness? I beseech you, in the name of the Lord Jesus Christ, whose fulness I have been now preaching to you ; I beseech you, in the fear of God, go into your chamber, and be alone awhile, and fall down before the Lord, and say thus unto him, or to this purpose :

Oh, Lord, I confess it hath been so with me : I have thought that there hath not been a sufficient rule for the government of the churches : and herein I have wronged Christ in his prophetic fulness, and the Lord pardon this unto me.

Lord, I confess also, that I have said many times that my sins are so great that there is no hope for mercy, that there is no hope for pardon : herein I have wronged the priestly fulness of Jesus Christ : now the Lord pardon this unto me.

I confess, Lord, I have stinted thee, and I have limited thee, and I have said many times in my haste, If this means fail, then England is undone, the church undone : thus I have limited thee, Lord. Oh, herein I have wronged thee, and robbed Christ in his kingly fulness.

Yea, Lord, I do acknowledge and I do confess, I have gone to creature comforts, and my heart hath taken a content and complacency, as if there were enough there ; but now I see there is a fulness in Jesus Christ : the Lord pardon me that ever I let out my heart upon any creature comfort, upon any thing but Jesus Christ. You that have been guilty, fall down and humble yourselves before the Lord, and consider that there is a fulness in Jesus Christ, and labour to draw out this fulness from him. Which that you may so do, think on all these things, and the Lord bless them to you.

SERMON II.

“ And of his fulness have all we received, even grace for grace.”

JOHN I. 16.

I HAVE made entrance into these words in a neighbouring congregation, and shall now desire to go on where I left there.

The words hold forth three great, grand propositions.

First, That there is a fulness of grace in Jesus Christ.

Secondly, That of his fulness all we do receive.

Thirdly, That we do receive of his fulness, even grace for grace.

The former proposition I have despatched, and desire at this time to speak unto the second.

All we do receive of his fulness. “ Of his fulness have all we received.”

The difficulty that lies upon the proposition is this: Who are meant here by this “ All we ? ” Some there are that conceive, that by those words we are to understand all the creatures of heaven and earth, because it is said before, in the beginning of the chapter, that “ He is the light that lighteth every one that cometh into the world.” But though the thing be true, that there is no creature either in heaven or earth, but more or less is beholden to Jesus Christ: for if Christ had not stepped in upon the fall, God’s displeasure was so great against man, that he would presently have broke up house; and the sin of the fall was so heavy, that it would have broken the very axle-tree of the world, if Jesus Christ had not put too his shoulder, according to that of the apostle, “ He bears up all with the word of his power,” Heb. i. 3: yet notwithstanding, all the creatures in heaven or earth cannot be meant here, by this “ All we,” for all the creatures in heaven and earth do not receive grace: they may be said to receive of the fulness of Christ, but not grace for grace. But at the 12th verse it is said, “ As many as received him, to them gave he power to become the sons of God, even to them that believe in his name.” Now in scripture phrase, those are said to receive Christ himself, that do receive his grace; and those that receive his grace, receive Christ himself. Understand therefore by this “ All

we," those that receive him; as ye have it in the 12th verse, which is explained to be, Them that believe in his name.

And then the observation or doctrine lies plain before us, which is this:

That all the saints and people of God, do partake of the fulness of Christ in a way of receiving.

It falls asunder into two parts, thus:

First, That there is a communication of the fulness of Jesus Christ unto all believers.

Secondly, That whatsoever grace or holiness the saints have from Christ, they have it in a way of receiving.

I shall only speak unto the former at this time:

There is a communication of the fulness of Jesus Christ unto all believers. "Of his fulness all we receive." Mark, there is a communication of the fulness of Jesus Christ unto all believers.

He is the second Adam which the apostle speaks of, in the 1st Corinthians, xvth chapter, and the 45th verse: "The first man Adam was made a living soul, and the last Adam was made a quickening spirit." The whole world is divided into two great houses: as once in this kingdom, there was the house of York and the house of Lancaster; so now, the whole world is divided into two great houses, the house of the first Adam, and the house of the second Adam. "The first man Adam was made a living soul, and the last Adam was made a quickening spirit:" that is, look as the first Adam did communicate life unto all his seed; so the second Adam does communicate spiritual life and grace unto all his people. As by the first Adam, sin and sorrow and death came into the world, and so upon all mankind; so by the second Adam, grace and life and eternal life unto all believers. There is a dealing out, a giving out of the fulness of Jesus Christ unto all believers. This will appear—

First of all, By the union that there is between Christ and a believer. There is a glorious, a blessed, an incomparable union between Christ and every believer, though he be never so weak, though he be never so poor. There is a union between the root and the branches; and by virtue of that union, the root sends forth life and strength into all the branches, but yet, notwithstanding, the root is not in the branches; nor the branches in the root, mutually. There

is a union between the head and the members, and by virtue of that union, the head hath an influence upon all the members ; but yet the head is not in the members, nor the members in the head. But now, there is a union between Christ and believers, and Christ is in them, and they are in Christ : We in Christ, and Christ in us. There is a glorious, and blessed union between them. Now, union is the cause of communion or communication ; bread is united unto a man's body by eating of it ; and so by virtue of the union, strength is derived into all the parts, into all the members, and the nearer and closer unto, this union is, the more full is the communication. Now though the union between Christ and a believer, be set out in scripture phrase, under such metaphors as these ; the root and the branches ; the husband and the wife ; and the head and members ; yet none of all these are able to reach it, not in all respects : it is a glorious, and it is a blessed and incomparable union. And therefore, there must needs be a communication of the fullness of Christ to every believer.

Secondly, My second reason I lay upon four propositions, and so shall arise and ascend unto the conclusion by several steps, thus :

I. There is an infinite treasury of grace and holiness in Jesus Christ ; whereby he is able to supply, and succour all those that are tempted. If a man hath had a strait shoe upon his foot, or a strait garment ; he knows where it pinches, and accordingly he is able to get it amended. Now the Lord Jesus Christ, He hath put on our flesh, and knows where it pinches ; he hath been clothed with our flesh, and he knows every place where it pinches ; and accordingly he is able to succour. And therefore, says the apostle, " He was in all things tempted like unto us, that he might be able to succour those that are tempted," Heb. ii. 18. Jesus Christ is not only the Lord Treasurer of all our comforts ; but the Lord Keeper of all our graces. The nearer any thing comes unto the fountain of excellency, the more excellent it is. The sun is the fountain of light, and the nearer any thing comes to the sun, the more light it hath. Fire is the fountain of warmth and heat ; and the nearer any thing comes to the fire, the more warm it is. Why, the Deity is the fountain of all holiness, and Jesus Christ is so near unto

it, as Mediator ; that the apostle says, " In him the fulness of the God-head dwells," Col. ii. 9. And surely therefore there must needs be an infinite treasury of grace, and holiness in him.

The saints, you know, of the Old Testament, they were very holy ; Abraham, and Isaac, and Jacob, and Joseph, and Moses, and Samuel, and David, and Solomon ; they were full of grace, and holiness ; and yet these were but types of Christ, they were but shadows of Christ. Now the type and the shadow does fall infinitely short of the thing typified, and of the substance : and therefore, if there were so much grace and holiness in things that were but a shadow of Christ ; if there was so much wisdom and holiness in others of them that were but the type : oh ! what an infinite treasury of grace and holiness must there be in Christ himself. This is the first proposition.

II. As there is an infinite treasury of grace, and holiness in Jesus Christ ; so whatever grace and holiness Christ as Mediator hath received by God the Father ; he hath not received it for himself, but for others : pray mark it, whatsoever grace and holiness is in Jesus Christ as Mediator, I do not speak of him as God, but as Mediator, he hath not received it for himself, but for others. Jesus Christ was not baptized for himself, but for sinners, stood in the place of sinners when he was baptized. Jesus Christ died not for himself, but for us. When Christ ascended up to heaven, he went not for himself only, but saith he, " I go to prepare a place for you," John xiv. 2. And so when Christ received gifts, says the apostle, " He received gifts for men," Eph. iv. 8 ; not for himself, but for others : he received gifts for men. The woman hath milk in her breasts, but not for herself, but for her child. The sun hath abundance of light in his body, it is not for himself, but for the world. And so Jesus Christ he hath received abundance of grace and holiness ; but it is not for himself, but for others. And therefore pray mark what he says, in John xvii. 19, " And for their sakes I sanctify myself, that they also might be sanctified through the truth." He does not say, for my own sake do I sanctify myself, but for their sakes : " For their sakes I sanctify myself, that they also might be sanctified through the truth." There are certain official parts in the body, you know, that

stand as officers unto all the rest. The stomach hath a great deal of meat in it, but it hath not that meat for itself, but that it may communicate to all the members. The liver hath a great deal of blood in it, but the liver hath not the blood in it for itself, but that it may communicate it unto all the parts. And the head, it hath all the senses seated in it, it hath many spirits; but not for itself, but for the members. So Jesus Christ, who is the head of the church whatsoever grace and holiness as Mediator he hath received, he hath not received for himself, but for others.

This may make the saints and people of God to come with boldness to the throne of grace: hath Christ received for others, and not for himself; then why not for me? Lord, why not for me? Now you shall see that further proved in the lxist chapter of Isaiah, the 1st and 2nd verses: "The Spirit of the Lord God is on me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, and to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn." They are the words of Christ, spoken in the person of Christ: as if he had said thus: There are a generation of men in the world, that are taken captive by their sins; and lie bound in chains and irons by Satan: and they are broken and bowed down greatly under the burden of them: now God the Father, he hath designed me to go open the prison doors to these poor captives: and because God the Father hath designed me to it; therefore the Spirit of the Lord is upon me, not in me; therefore the Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek. So that you see, now, that anointing that falls upon the head of Christ, it falls not upon him for himself, barely, but that it may run down upon all his members. That is a second proposition.

III. As there is an infinite treasury of grace and holiness in Christ, which he hath not received for himself but for others: so, in the third place, there is an infinite propension and willingness in Jesus Christ to communicate this grace unto the children of men. Pray mark it: there is an infinite propension and willingness in Jesus Christ, to communicate

and give out his grace unto the children of men. "He is faithful (says the apostle) in all his house, as Moses was," Heb. iii. 2. Now if Jesus Christ should receive gifts for men, for others; and then run away with all, and not be willing to give them out; he could not be faithful: but faithful he is. Look, I pray, for this in the xvith Psalm, at the 2nd verse: "Thou hast said unto the Lord, Thou art my Lord: my goodness not for thee: but for the saints that are in the earth, and for the excellent, in whom are all my delight." You read the words thus: "Thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee." But in the Hebrew, the word *extendeth* is not. "Thou art my Lord: my goodness not for thee: but for the saints that are in the earth." That these words are spoken of Christ, pray read the four last verses: "I have set the Lord always before me:" at the 8th verse, "because he is at my right-hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption." Now compare these words with what the apostle says in Acts ii. 25: "David speaketh concerning him (mark): For I foresaw the Lord always before my face; he is on my right-hand, I shall not be moved: therefore did my heart rejoice, and my tongue was glad: moreover also, my flesh shall rest in hope: because thou wilt not leave my soul in hell," the same words, "neither wilt thou suffer thine Holy One to see corruption." Mark what is said then at the 29th verse, the apostle proves, that these words of the Psalm, must needs be understood of Christ, and not of David. "Men and brethren, (says he) let me freely speak unto you of the patriarch David, that he is doth dead and buried, and his sepulchre is with us unto this day." Therefore, says he, these words cannot be understood of David, but must be understood of Christ. Now then, this Psalm being thus to be understood of Christ, says Christ, "Lord, thou art my Lord: my goodness is not for thee: but for the saints that are in the earth, and for the excellent, in whom is all my delight." They are my delight, and therefore what goodness I have from thee, I am willing to give it out again unto them; because all my delight is in them. Do you not think, that a man is willing to eat his meat

when he is a hungry? Pray look into the ivth chapter of John, and you shall see what was Christ's meat, verse the 34th: "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." My meat is to do the will of him that sent me: what is that? Finish his work; what is that? You read before in the lxist of Isaiah, That the Spirit of the Lord was upon him: and God the Father had anointed him to open the prison door. Now therefore, saith he, look how willing a man is to eat his meat when he is a hungry; so willing am I to relieve poor sinners, to open the prison door to poor captive souls. Tender hearted mothers, are you willing to give your children suck? to have your breasts drawn? Yes: why so? Truly, not only because of my child, but the truth is, unless my breasts be drawn it is a pain to me: not only for my child therefore, but for mine own ease also, you will say. Why, brethren, the humanity of Jesus Christ, is, as I may so speak, the breasts of the Deity; by which we suck out all the holiness and grace which we have: and if Jesus Christ's breasts be not drawn, he counts it a pain to him. And therefore he complains so in the gospel: "I came unto mine own, and mine own received me not," John i. 11; they will not draw my breasts; he counts it a pain to him. Tell me are you willing to receive grace? Yes. If you be willing to receive grace, Jesus Christ is willing to give it; for you cannot be willing, if he were not willing first; your willingness does come from his. But I pray what grace are you willing to have? Oh! says one, I am a poor ignorant creature: I would fain, I would fain have more knowledge. Oh! says one, I am one of great passions, and of a disordered life; and, oh! that I had my life better ordered. Oh! says another, I am a poor guilty soul; and I would have pardon, I would have pardoning grace. Now I will appeal to you: whether do you not think, that an honest man is willing to do the work of his office? Can a man be an honest man, and not be willing to do the work of his office; this is the office of Jesus Christ. He is a prophet, and therefore he must be willing to teach you; you that complain that you are ignorant. This is the office of Jesus Christ to be a king; and therefore he is willing to direct you; and to order you: you that complain of distemper, and disorder.

This is the office of Christ to be a priest, and therefore he is willing to satisfy for you : and indeed, if Jesus Christ were not willing to give out his grace unto the children of men, he would never lay it upon such conditions as he does. When a man is unwilling to do a thing for another, he will put it upon hard conditions : as Saul being unwilling to give his daughter to David, he put it upon hard conditions. But now, What does Jesus Christ require ? What does the Lord Jesus Christ require for the communication of his grace ? But only this, that you do receive it : mark only this, that we do receive it ; a condition indeed, that is no condition : I say a condition that is no condition, because he promises strength to receive also. Oh ! my beloved : why should we cumber the way to heaven with preparations, and qualifications, and precedaneous conditions ? There are no incomes, no incomes to be paid at our coming in to Jesus Christ ; there are no precedaneous conditions : grace is free and mercy is free, and Christ is free, and his love is free ; there is an infinite propension in Jesus Christ, to communicate this his grace to the children of men. This is the third proposition.

IV. As Christ is infinitely willing : (so in the fourth place) there is nothing, either in heaven, or in earth that can hinder him from doing all. For now, grant all the former three : that there is an infinite treasury of grace in Christ. That he hath not received it for himself, but others. That he is infinitely willing to give it out unto the children of men. Yet, if he can be hindered, all the former is nothing : mark therefore the fourth, and then we come to the use. There is nothing, either in heaven, or earth, that can hinder Jesus Christ from communicating his grace.

“ I work, says God, and who shall let ? And I communicate, my grace, says Christ, and who shall hinder ? ” Isa. xliii. 13. If any thing can hinder, it must be either Satan without us, or our sins within us : Satan without cannot hinder, he could not go into the herd of swine, he could not destroy a hog, a sow, a pig till he had leave from Christ : and can Satan hinder then, when Christ intends to communicate his grace ? He is called the strong man, but Christ is called the stronger than he. “ Peter, Peter, says our Saviour, Satan hath desired to winnow thee ; but I have prayed that thy faith fail not,”

Luke xxii. 31, 32. Aye, one prayer, one prayer by Jesus Christ is stronger than all the temptations of Satan. Satan cannot hinder. Nor can our sins within hinder. For if you look into the iind chapter of Titus ; it is said there at the 14th verse, " He gave himself for us, that he might redeem us from all iniquity." If from all iniquity, then from unbelief. Then unbelief cannot hinder. If a King came on purpose to pardon all rebellion : if he be able, and willing, and come on purpose to pardon all rebellion : then no one rebellion can hinder, can be a reason why he should not pardon. The covenant that God makes with his, is like the covenant that he made with Noah ; as you read in the livth chapter of Isaiah, the 8th and 9th verses : " In a little wrath I hid my face from thee, for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer : for this is as the waters of Noah unto me : for as I have sworn that the waters of Noah should no more go over the earth : so have I sworn that I would not be wrath with thee, nor rebuke thee." Mark, the covenant God would make with his people, is like the covenant that he made with Noah : The covenant that he made with Noah, what is that ? Pray now look into the viiith chapter of Genesis, and the 21st verse, Noah being come out of the ark, and offering unto the Lord ; " The Lord smelled a sweet savour : and the Lord said in his heart, I will not again curse the ground any more for man's sake ; for the imagination of man's heart is evil from his youth." I think it should rather be read thus, according to the Hebrew ; I will not again curse the ground any more for man's sake ; although the imagination of man's heart is evil from his youth ; although : ye read it, for, I will not again curse the ground any more for man's sake ; for, the imagination of man's heart is evil from his youth. One would think he should rather say thus : I will curse the ground again, and I will bring a new flood, for the imagination of man's heart is evil from his youth. No, but the covenant that God made with Noah, was thus : I do now make a covenant with mankind, that the world shall never be drowned again ; yea, though man do sin, yet the world shall not be drowned again. This is the covenant that the Lord made with Noah : The Lord did not make such a covenant as this : I do promise, that

the world shall not be drowned again, if man do not sin. No, but the covenant that the Lord made with Noah was thus : but I promise the world shall not be drowned again, though men do sin again : this is the covenant the Lord made with Noah : it was so far from running upon a condition, that it runs cross to all conditions. So now the Lord says concerning a poor believer : I do take this soul into covenant with me : Yea, and though he do sin, yet notwithstanding I will pardon him, and this soul shall never lie under water again, shall never lie under water again : his sin shall not hinder my grace ; he shall never lie under water again : for as the covenant I made with Noah, such is the covenant I make with every believer. And beloved, if indeed that we could hinder Christ, when he comes to communicate his grace ; if our sins could hinder, then we might resist grace with an overcoming resistance. It is true, a man may resist the grace of God, with a gainsaying resistance ; but he cannot resist the grace of God, with an overcoming resistance. Whatsoever is overcome, is overcome by a stronger ; man, I say, cannot resist with an overcoming resistance. Pray do but consider well the covenant of grace : says the Lord in that : “ I will take away the heart of stone, and I will give an heart of flesh : and I will cause ye to walk in my ways ; and I will put my Spirit into you,” Ezek. xxxvi. 26, 27. I will take away the heart of stone ? What is that ? a stone is hard, a hard thing does not yield to the touch, a soft thing yields. Pharaoh had a hard heart, and therefore he yielded not. When therefore, the Lord makes such a promise as this ; I will take away the heart of stone : what is his meaning ? his meaning is plainly, I will take away the unyielding, the resisting disposition that is in man. Now therefore, when the Lord makes such a promise as this : that “ He will put his Spirit into them, and cause them to walk in his ways : Our resisting can be no hindrance : Why ? because the Lord hath made a promise to take away our resisting. If the covenant had run thus “ I will put my Spirit into you, and cause you to walk in my ways ;” upon this condition, that you do not resist, then we could hinder : but the Lord in the same promise that he does say, “ I will put my Spirit into them, and cause them to walk in my ways :” He doth also promise to take away the resisting heart, to

take away the spirit of resisting. "I will take away the heart of stone:" there is the resisting: "And I will cause them to walk in my ways." So that our sins cannot hinder.

Now then, put all these together. There is an infinite treasury of grace and holiness in Jesus Christ. This he hath not received for himself, but for others. There is an infinite propension and willingness in him to give out this grace unto the children of men. And nothing either in heaven or earth can hinder him: surely therefore, there is the communication of the fulness of Jesus Christ unto all believers.

You will say unto me then, Why are believers then so empty of grace? It is the ordinary complaint: Oh! I am full of evil: Oh, my heart is empty of all that is good: Believers they complain thus: How can this doctrine be true, if this experience be good?

I answer: I. The fulness of grace which is in a believer, is many times hid from the world, and from himself. When you go to the sea-side, you see the water, you see abundance of water; and ye hear the water roaring, and raging, and making a noise; but you do not see the gold, and the silver that lies at the bottom of the sea: you see the water of the sea; but you do not see the wealth that is in the sea. So now, when you go and look upon a believer; you behold his troubles, you see his waves, and all the troubles that beat upon him. Oh! but the wealth of a believer, the fulness of a believer, the fulness of Christ that is in him, that you see not, it is hid from the world, and it is hid from himself, many times. And therefore, says the apostle, "Our life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory," Col. iii. 3, 4.

II. Though there be a communication of the fulness of Christ unto all believers, yet he does not communicate as a universal cause. The universal cause doth seldom or never produce particular effects, but with a concurrence of particular causes. The sun is the universal cause of all the fruitfulness that is upon the earth: yet notwithstanding, it does produce the fruit, your corn, barley, rye, and wheat, with the help of man, the ground is plowed and sown. The river, or

the fountain is the universal cause of the water that ye have in your houses : but yet notwithstanding, you have not this water, but by pipes, and conveyance ; and when ye want water in your house, you do not say, There is no water in the Thames, there is no water in the fountain. No, but surely the pipe is broken, the pipe is stopped ; or we want some pipe or other. So now, when you want grace, and when you are empty of grace ; you are not to say ; oh ! it is because there is not enough in Christ, or Christ is not willing ; but rather, surely the pipe is broken, or we want this or that ordinance : the pipe is not clean, the pipe is stopped, and therefore we are so empty of grace as we are.

III. Though there be a communication of the fulness of Christ unto all believers : yet notwithstanding he does it in proportion. Mark, Christ does give unto every man according to the place he bears in his body. As the soul, the soul sends forth life and motion to all the members ; but the soul does not give a hearing faculty unto the eye, and the soul does not give a seeing faculty unto the ear ; neither can the foot say, I have nothing from the soul, because I cannot speak like the tongue ; neither can the tongue say, I have nothing from the soul, because I cannot walk like the foot. So the Lord Jesus Christ, he doth observe what place every man doth bear in his body, and accordingly he doth give forth grace unto men. You cannot say thus. Surely, I have none of Christ, because I cannot pray, and do so as others do. But mark, what is the place that you do bear in the body of Christ, and you may go to Christ for strength for that : you may say thus, Lord, through thy grace thou hast given me such a place in thy body ; and I want strength for that ; Oh, let me have it from thee.

IV. Though there be a communication of the fulness of Christ unto all believers : yet it is according to their necessities and wants. The lace, you know, it is laid upon the seam ; upon the seam there lies the lace : lace indeed may be laid upon the whole cloth ; but ordinarily, your silken lace, your silver lace, your golden lace, it is laid upon the seam. Now the Lord Jesus Christ, he knows all the seams of your life, all the seams of your life : there he lays his golden lace on. Mark, therefore, what are the seams of thy life, and see if Christ hath not laid on something there.

Take but these four considerations together, and there is a sufficient answer to that objection.

I come to the application.

First. And whilst I stand upon this point: methinks here I see the transcendent excellency of the saints, and of believers; and the betterness of their condition, above the men of the world, though they be never so rich, or great. Beloved! every man is according to the fulness that he doth live upon: there is the fulness of the earth; "The earth is the Lord's, and the fulness thereof," 1 Cor x. 26. And wicked men, they are said to be filled with this: "Whose bellies thou fillest with hid treasures," Psalm xvii. 14. And there is the fulness of Jesus Christ: and of this fulness the saints and believers do all receive and partake. Look therefore what a difference there is between these fulnesses; the fulness of the earth; and the fulness of Jesus Christ: such a mighty difference in point of excellency, there is between a believer, though he be never so poor: and a wicked man though he be never so rich. Give me leave a little, to open the difference of these fulnesses to you; that so you may see the difference between men and men, and be encouraged unto a godly course.

I. The fulness of the world, it is a fulness made up of many things. "Martha, Martha," says Christ, "thou art busied about many things," Luke x. 41. It is a fulness made up of many things; and therefore not a homogenous fulness: the fulness of Christ is a fulness made up of one thing, the Deity, in whom the Godhead dwells; and therefore it is a homogenous fulness; every part of it is fulness: every part of a homogenous body, hath the name of the whole: every part of water is called water, though it be but a drop: every part of fire, is fire, though it be but a spark: and every part of heaven, it is called heaven, though it be but a corner of heaven. And so, every part of the fulness of Jesus Christ, is fulness. As the philosophers say of the soul, *Anima tota in toto*, that the soul is wholly in the whole, and wholly in every part; so the fulness of Christ, it is wholly in the church; and it is wholly in every believer. Every believer may come and say, I have all Christ. But as for the fulness of the world, every one that hath the world's fulness cannot say so; I have all the world's fulness.

II. The fulness of the earth, is a fulness made up of the worser things. The world, it is a great body, and it hath in it some things that are of a grosser, more drossy nature, and some things that are of a finer nature. The fulness of the earth, it is of the drossy, and the grosser part of the world: oh! but the fulness of Christ, it is of the finer part; and the fulness that does come from him unto believers, the best of the best; wine of the lees; and marrow out of the bones; and wine well refined; it is of the finer part of the world: the other is but the grosser, the thicker, the dirtier, the more grosser part.

III. The fulness of the earth, is a fulness that runs into emptiness; a fulness that hath a hole at the bottom; like unto an hour-glass: if you turn it up, the upper part of the glass is full of sand; but because it hath an hole at the bottom, and there stands a glass beneath it as big as itself; it empties itself into that glass. Then you turn up the glass again, and that is full: but because that having an hole at the bottom, it runs out, having an empty glass beneath it, and this fulness runs into it. So now it is with the world's fulness: a man he hath a great estate, he hath his glass full of sand: aye, but because his children, and his family stand under him; his sand runs into them, and he is soon emptied; he is soon emptied into them. Then, when the father is dead, and gone; and hath emptied out his fulness into his children; the children's glass is turned up: but they having children under them, and house under them; their sand also, is soon run out, it runs out into emptiness. Thus, all the fulness of the world, it is but a fulness that hath a hole at the bottom, that runs into emptiness. Oh! but the fulness of Jesus Christ, the fulness of Jesus Christ it is a dwelling fulness; his fulness runs out into believers, and yet he is full himself: in him the fulness of the Godhead dwells, it dwelleth there.

IV. The fulness of the earth, it can never satisfy the better part of man, the soul, it can never satisfy that. All satisfaction and contentment arise from the conjunction of a convenient with a convenient; the conjunction of suitables. If a man have never so great an estate, if his heart be not suited to it, he hath no content. If a man have never so small an estate, if his heart be suited to it, he is content.

So that now, all content arises from suitableness, the conjunction of suitables. What suitableness is there between the fulness of the earth, and the better part of man, the soul? Mark; properly a thing is never said to be full, till it be full of that for which it is made: a man's chest, a chest or trunk, is not said to be full of air; though it be full of air; yet notwithstanding, we say the chest or trunk is empty, because it is not filled with that for which it was made. And so take one of these meeting houses; though the place be full of stools, yet notwithstanding, though, I say, the place be full of stools, or full of air; yet we say, the church is empty: because though it be full, yet it is not full of that for which it is made, full of people. So now, take a man that hath all the fulness of the earth: because that his soul was never made, his better part was never made for the fulness of the earth, therefore he is said to be empty, in the midst of all his fulness his heart is empty; and the man is an empty man, because his heart is not full of that for which he was made, and that is Christ, that is Christ; the fulness of Christ in him; he is an empty man all this while. Oh but the fulness of Jesus Christ is a soul-satisfying fulness: "He that drinks of the water that I shall give him, (says he) shall never thirst again," John iv. 14. "When I awake (saith the Psalmist) I shall be satisfied with thy likeness," Psa. xvii. 15. And that is the fourth.

V. The fulness of the earth cannot commend a man unto God, or make him more lovely or beautiful in the eyes of God. The poor, vain, foolish stage-player, thinks himself a brave and a jolly man while he is in king's clothes; or while he is acting the part of a king: but the wise spectator, he says, And is he that does but act the king's part, or hath the king's clothes on, so brave a man; what is a king indeed? Beloved, the Lord he sees all we have and do; stands by as a wise spectator; and when men brave it out with the world's fulness; aye, what then is the man, that acts the fulness of Christ? Is he so brave a man that hath a possession here, land, and house; what is he then that hath an eternal inheritance? If there fall but the least drop of the fulness of Christ upon a soul, it makes the soul lovely and beautiful in the eyes of God. The apostle speaking of the adorning of women: says he, at the 3rd verse, "Whose

adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, and of putting on of apparel : but let it be the hidden man of the heart, in that which is incorruptible ; even the ornament of a meek and quiet spirit, which is in the sight of God of great price," 1 Peter iii. 4. As if he should say : all other ornaments, plaiting of hair, and gold and the like, is of no price in the eyes of God : oh ! but a quiet spirit, and a meek spirit ; one drop of the fulness of Christ falling upon the soul, makes the soul lovely in the sight of God ; is of great price.

VI. The fulness of the earth, is a fulness that is mixed with poison, sin, and the curse of God. What pleasure or delight can a man take in drinking, when he shall consider with himself, that poison is mixed withal ? this is good, or sweet liquor, says he, indeed ; oh ! but there is poison in the cup, and therefore I will not meddle with it. Take all the fulness of the world ; and if it be not mixed with the fulness of Jesus Christ, there is poison in it, the curse of God in it, the wrath of God there : and therefore what pleasure, what contentment can a man take therein, without the fulness of Jesus Christ ?

VII. The fulness of the earth is a defiling fulness. When a thing is mixed with any thing that is worse than itself, it is defiled thereby : if silver be mingled with gold, the silver is not defiled thereby, because gold is better than the silver : but if the silver be mingled with lead ; the silver is defiled, because it is mixed with something that is worse than itself. So now, if a man be mingled with spiritual and heavenly things, his heart is not defiled thereby, because they are better than himself : but if a man's heart be mingled with the things of the world, his heart is defiled ; because it is mingled with something that is worse than himself : and the more a man's heart is mingled with the things of the earth, the more defiled it is. As a dog, that hath bemired himself, the more he fawns upon you, the more he dirties you. If you take a dog abroad with you into the fields, and he runs into a dirty ditch, or the river ; after he is dirty you will not suffer him to come near you ; and the more he fawns upon you, and leaps upon you the more he defiles you. Truly such is the earth's and the world's fulness : as, I say, a dog, the more he fawns upon you, and falls upon you, the more it

defiles you. Oh! but the fulness of Jesus Christ is a pure fulness, a fulness that is full of pureness.

VIII. Take all the fulness of the world, and though it be never so much, it falls under your expectation. Sink your expectations as low as you can, and yet notwithstanding, it will fall below your expectation. As for the fulness of Jesus Christ, raise and screw up your expectation as high as you can, and yet you shall find more therein than ever you expected.

IX. As for the fulness of the earth, sometimes it is better wanted than enjoyed. It may make you miserable, it cannot make you happy. Oh! but the fulness of Jesus Christ, it can never make you miserable, it will certainly make you happy, there is no such time, wherein it is better wanted than enjoyed.

X. As for the fulness of the earth, again, it costs a man, many times, more than its worth. It costs him his time, his precious thoughts, his soul; much is laid out for it, much care to get it, much fear to keep it, and much grief to lose it. Oh! but the fulness of Jesus Christ, it costs him nothing: "Come, buy wine and milk, without money or money's worth," Isa. lvi. 1. Christ gives much, and takes little, takes nothing; it costs you nothing, and having it, you have all.

XI. And again, to add no more of these, take all the fulness of the earth, and though it be never so much: it is not able to answer you with love; to return you love for your love. The greatest, and noblest gift of the world, is love. That is always unworthy of your love, that cannot answer your love again. If you have a full bag, if you have a full table, if you have a full house: these fulnesses cannot answer you with love again; but it can defile your own love. Oh! but the fulness of Christ it can answer you with love for love, it gives you a better love than you brought: it nobilitates, and meliorates, and raises your own love for ever. Behold! this is the fulness, this is the fulness that the saints and believers do partake in, that they do receive of: and they may come to this fulness of Jesus Christ, and they may say, Of this fulness, of this fulness we have all received. As those wicked men, they may go the fulness of the earth, and they may say indeed; of this fulness we have all received; but as

for that fulness we have none of it. Oh ! how much better is the condition of a believer, than the condition of a wicked man, though he be never so great or rich.

You that are believers, you do envy at the men of the world, because of their fulness ? I pray tell me, would you change your fulness for theirs ? Would you change your condition for theirs ?

And you that are of the world, wicked ungodly men ; that have but the earth's fulness, Why do you lay out your thoughts and your time upon such a fulness ? a dropsical fulness ; a fading fulness ; a dying fulness ; a fulness that is mixed with a curse ; a fulness that does all bemire you, and dirty you : pray tell me, are you able with daisies, and tulips of the world to satisfy your better part ? Oh ! know you not, that notwithstanding all the earth's fulness, that a wicked man's fortune, I say, that a wicked man's fortune, it lies in a lake that burneth with fire and brimstone ? And when you have done all you can, and gathered all that ever you can together ; you may go unto your full purses ; or unto your full bags ; or unto your full houses ; or unto your full barns ; and you may say : of this fulness I have received. Oh ! but you cannot go unto the fulness of the Lord Jesus Christ, and say : and of this fulness my soul hath received. Oh, fool, says our Saviour, when his barns are full, " this night shall thy soul be taken away from thee," Luke xii. 20. And when you come below, in the pit where no water is ; then you will complain, and say : Oh, wretch that I was, I might have had of the fulness of Jesus Christ, but I chose rather the fulness of the earth, and if I had had the fulness of Christ, I had been made for ever ; but I chose rather the fulness of the world, than the fulness of Jesus Christ, and now I am lost for ever ; Oh, I am lost for ever, I have none of the fulness of Jesus Christ.

Secondly, What an encouragement here is then, and so I come unto the second use : and I will not hold you long in it. What an encouragement is here unto all men good and bad, to come in unto Jesus Christ, and partake of his fulness ! I say in the second place ; here is encouragement unto all you that hear the word of the Lord this day, good or bad : an encouragement unto all souls, good and bad, to come in unto the Lord Jesus Christ, and partake of his ful-

ness! Says our Lord and Saviour, "When I am lift up, I will draw all men after me," John xii. 32. Aye, love is a drawing thing. Love is a drawing thing: it draws men and women together into one yoke, that lived far asunder. And what greater love than this, that Jesus Christ should lay down his life for poor sinners? Wisdom, wisdom is a drawing thing; it drew the Queen of Sheba from far to come unto Solomon; and behold a greater than Solomon is here! Riches, riches, wealth, wealth is a drawing thing. Bounty and liberality a drawing thing; it draws the poor beggar to the rich man's door. And behold, here is riches! Oh, there is an infinite treasury of grace and holiness in Jesus Christ. And here is liberality! For there is an infinite propension and willingness in the Lord Jesus Christ, to give out of this fulness unto poor sinners. Oh, hath God the Father exalted Jesus Christ, and shall not our hearts exalt him? Beloved, let but Jesus Christ be exalted in your thoughts and your hearts, and you will stand firm against all temptations, firm against all discouragements, firm against all afflictions.

Firm against all temptations. If temptations come to offer you profit and pleasure; then will you make this answer: no, you bid me loss; for there is a fulness in Jesus Christ; and of his fulness through the Lord's mercy, I have received.

Firm against all discouragements. If the devil come and tell you; Thou art now a professor, but ere long you will fall away, and prove as great a scandal to religion, as ever you honoured it before. You will make this answer, True, indeed, Satan, I have a backsliding soul, I have a backsliding heart; but there is a fulness in Jesus Christ, and through the Lord's mercy, I have received of this fulness; and therefore I shall persevere in the way that I am in, notwithstanding all thy discouragements.

Firm against all afflictions. If you want this creature comfort, or the other creature-comfort; you will answer: Aye, true, I want friends, I want money, I want credit. Oh! but yet, there is a fulness in Jesus Christ, and there is enough in him; and this fulness, through the Lord's mercy, I have received. Oh, what a drawing, what a drawing argument is here! Methinks the stoutest sinner in all the

congregation should now come in and close with the Lord Jesus Christ.

You will say unto me. Here are encouragements indeed to believers; for the doctrine runs thus. There is a communication of the fulness of Jesus Christ unto all believers. Oh! but what encouragement is here for others, that are not believers? And truly I am afraid, I am even afraid that I am not one of those; what encouragement is there for others that are not believers also.

I answer, Pray look into the lxviiith Psalm, and consider it well, at the 18th verse. See what is spoken concerning Christ to this purpose that now I am upon. "Thou hast ascended on high, thou hast led captivity captive. Thou hast received gifts for men (it is spoken of Christ); yea, for the rebellious also;" mark that word. Thou hast received gifts for men; yea, for the rebellious also. Well then, is there ever a rebellious child in this congregation? Is there ever a rebellious drunkard, that hath taken up arms against the Lord Jesus Christ? Is there ever a rebellious swearer, or an unclean heart here, that hath taken up arms against the Lord Jesus Christ. Says the text, "He hath received gifts for men; yea, for the rebellious also." The reason why you have not these gifts, is, because you do not come to Christ. Oh! but if you would come to Christ, mark, If you would but come to Christ, you that are rebellious, if you would come to Jesus Christ, he hath these gifts, or grace by him; if you would come to him, you should have these gifts from him. Who would not throw down his weapons now? Is there ever a rebel in all this congregation, that hath taken up arms against the Lord Jesus Christ heretofore? Methinks he should be encouraged hence to come unto Jesus Christ. Bodin hath a story concerning a great rebel, that had made a great and strong party against a Roman emperor: and the emperor makes proclamation; that whoever could bring in the rebel, either alive or dead, should have such a great sum of money. The rebel hearing of this, he comes in himself, presents himself unto the emperor, and demands the sum of money. Says the emperor: If now, I should put him to death, the world would think I did it to save my money: notwithstanding all his former rebellion, the emperor pardons him, and gave him the sum of money. Oh!

would a heathen emperor do thus by a poor rebel? And if thou, man or woman, wilt throw down thy weapons, and come in unto the Lord Jesus Christ, do you think that the Lord Jesus Christ, will not give to you those gifts that he hath received for you? Certainly he will. Oh! methinks, therefore, every poor sinner should now hang upon this last word; yea, for the rebellious also. Hath the Lord Jesus Christ received gifts for men. and for the rebellious also? I will for ever hang upon that word, also. Oh! I have been a rebel: I have been an unclean rebel; I have been a swearing rebel; I have been a drunken rebel: Oh! Lord, I will throw down my weapon, and hang upon this word, also: Hath he received gifts for men; and for the rebellious also? Oh! I will come in unto him. Oh! what a mighty encouragement is here for all, good and bad, to come in unto Jesus Christ. Come drunkard, come swearer, come unclean heart, come Sabbath-breaker, come lying children, come stealing servants; oh, come unto the Lord Jesus Christ that you may be filled for ever; oh, come unto Christ, that you may leave your sins. Here is encouragement to all, good and bad, to come unto Jesus Christ.

Thirdly, One word more of use unto believers, and so I have done. Is there a communication of the fulness of Jesus Christ unto all believers? Then, believers, own your own, own your own; labour to strengthen your assurance of your union with Jesus Christ, and maintain your confidence in him. If you have assurance of union with Jesus Christ, you may have the comfort of all this truth: you may, and you will say thus, or to the like purpose: Hath the Lord given me Christ, and will he not with him give me all things else? True indeed, I want grace to do such a work with, to pray with, to hear with, to examine my own heart withal. I want grace to do such a work for God. Oh, but there is a communication of the fulness of Jesus Christ unto all believers, and through the Lord's grace I am one; there is a communication of the fulness of the Lord Jesus Christ unto all the saints, and through the Lord's grace I am one; and therefore in due time I know I shall have this grace communicated to me.

But if you want the assurance of your union with Jesus Christ, oh then you will want the comfort of this truth, then

you will break out and say, True indeed, there is the communication of the fulness of Christ unto believers, but the Lord knows I am none; it is true indeed there is a communication of the fulness of Christ unto all the saints, but the Lord knows I am none. I have an unclean heart of mine own; the Lord knows I am none. Oh, therefore, you that have gone doubting up and down, and had no assurance of your condition all this while, assurance of your union with Jesus Christ; for the love of God get it now, as you desire to have the comfort of this truth that now I have been upon, get it now.

You see, beloved, these times we are fallen upon are dying times; and truly I may say, dying times and doubting hearts cannot stand together. Oh, cock up, cock up; you that have had your evidence for heaven lying abroad all this while, get it in. Labour to get assurance of your union with Jesus Christ, and maintain your confidence and assurance, and so shall you have the comfort of all this truth made good unto you. And the Lord give it in unto you.

SERMON III.

“ And of his fulness have all we received, even grace for grace.”

JOHN I. 16.

I HAVE made entrance into these words in other congregations, and desire to proceed here where I left there.

The words are spoken of our Lord and Saviour Christ: they hold forth three great, grand propositions.

First, That there is a fulness of grace in Jesus Christ.

Secondly, That of his fulness all we have received.

Thirdly, That of his fulness all we have received, even grace for grace.

I have done with the first proposition. The second affordeth this observation:

That all the saints and people of God do partake of the fulness of Jesus Christ in a way of receiving.

This falls asunder into two parts, or two branches.

First, That there is a communication of the fulness of Jesus Christ unto all believers.

Secondly, That whatever grace or holiness the saints have from Christ, they have it in a way of receiving.

I have done, also, with the first of these, and am now, God willing, to speak to the second :

Whatsoever grace or holiness the saints and people of God have from Christ; they have it all in a way of receiving. "Of his fulness all we have received."

The former branch told us that Christ communicates: this tells us that we receive. There the emphasis lay upon Christ's communicating, and here the accent is set upon our receiving. The grace of Jesus Christ is not born with us; we do not go to Jesus Christ in the strength of our nature, to take of his fulness to ourselves, but Jesus Christ gives out and we receive: all in a way of receiving.

The grace and mercy of our justification and remission of sins, is by way of receiving. "Not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement," Rom.v.11. Atonement is to be had, it is to be had by Christ, and this in a way of receiving.

Again, The grace and mercy of our adoption is to be had in a way of receiving. "He came to redeem them that were under the law, that we might receive the adoption of sons," Gal. iv. 5. Adoption is a blessing that is most desirable: this Christ gives, and this we receive.

Again, The grace of our sanctification is to be had in a way of receiving. What is the cause and original of all our grace or holiness but the Spirit of God? and that is received. "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. iii. 2. The schools say, that the word grace, is either taken for the gifts of the Holy Ghost, or for saving and sanctifying grace.

Take grace for the gifts of the Holy Ghost, as sometimes the word is used in Scripture, and that is in a way of receiving Acts x. 46, "They heard them speak with tongues." At the 47th verse, "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost;" that is, the gift of the Holy Ghost.

Take grace for holiness and sanctification, and that is, also,

in a way of receiving; to be had in a way of receiving. "For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father," Rom. viii. 15. There are gifts of prayer, and there is the Spirit of prayer, of adoption, crying, Abba, Father. The first may be without grace, but the second not: wherever the second is, there is grace: and this is received, saith the apostle, here.

In general, all is by way of receiving. "As ye have received the Lord Christ (says the apostle) see that ye walk in him," Col. ii. 6. And, in another place, "What hast thou, that thou hast not received?" 1 Cor. iv. 7. What hast thou that thou hast not received? all in a way of receiving. "He shall come down," says the Psalmist in the lxxiind Psalm, speaking concerning our Lord and Saviour Christ, and his grace, at the 6th verse, "He shall come down like rain upon the mown grass:" or, as some write it, for so the original will bear it, "He shall come down like rain upon the fleece:" having relation to Gideon's fleece. "He shall come down like rain upon the mown grass: as showers that water the earth." A Psalm for Solomon, says the title, but there are many things in this Psalm that cannot properly be understood of Solomon: but, in a type, properly belonging to Jesus Christ. For as Strigelius does well observe: at the 7th verse, the verse next following this text, it is said, "In his days shall the righteous flourish: and abundance of peace so long as the moon endureth." Solomon did not live so long as the moon endures; this, therefore, is to be understood of Christ. And, at the 5th verse, it is said, "They shall fear thee as long as the sun and moon endure, throughout all generations." They did not fear Solomon; men did not fear Solomon as long as the sun and moon endure, through all generations: this, therefore, must be understood of Christ. Now see, therefore, what is said of Christ, and concerning his grace: says the text, in the 6th verse, "He shall come down like rain upon the mown grass." Like rain: rain, you know, is that which does make the earth fruitful. *Non ager sed annus facit fructum*: it is not the sowing, but it is the year that causes fruit: it is the rain that causeth fruit: and so it is the grace of Jesus Christ that does make us fruitful; his grace the cause of our grace. "I

will be as dew (says the Lord, in the xivth of Hosea) unto Israel :” and then follows fruitfulness.

Again, The rain cometh by special appointment from God, with a kind of discrimination. “ He maketh the rain to fall upon one city (saith the prophet) and not upon another,” Amos iv. 7. As we read concerning Gideon’s fleece, Judges vi. 38, 39, 40, the dew fell upon the fleece, when all the earth was dry round about it ; and then the dew fell upon the ground, when the fleece was dry. And this was a type of the grace of Christ. When the Jews were bedewed with the grace of Christ, then all the nations round about, they were dry ; and then when God bedewed the Gentiles, the nations round about, with his grace, then the Jews were dry, and they are dry to this day.

Again, the rain falleth, it is the Scripture phrase, the rain falleth, and falleth upon the earth, and the earth is a recipient to receive it. It is mere recipient at the first, and then brings forth its fruit. The rain falleth, and so doth the grace of Christ ; the grace of Christ falls upon the souls of men and women. Saith the text here, “ He shall come down like rain upon the mown grass.” So doth the grace of Jesus Christ, it comes down upon a poor soul, all in a way of receiving, all in a way of receiving ; whatever grace or holiness a man hath on this side heaven, it is all in a way of receiving.

And this will appear further to you, if you consider the insufficiency of nature, the supernaturality of grace, the shortness of all means that are appointed thereunto, the work and nature of faith, and the posture and true behaviour of prayer.

First of all, There is a natural inability in a man unto what is good, truly, spiritually good.

I. A man is unable by nature to overcome any sin, though it be never so small. A man by nature, he may abstain from vices, from a sin, but overcome it he cannot. Sin may be satisfied and not mortified. Mark, sin may be satisfied and not mortified. As in the dropsy, there is a great deal of difference between the satisfying of a man’s thirst, and the healing of the disease. Many men think that their sin is certainly healed, when it is only satisfied. Whereas a beggar, when he is competently served, he will beg no more.

And sin, beggar-like, when it is well served it will not beg again presently, not in the same temptation. Sin itself, will cease to sin, that it may gather strength to sin. But now, a man by nature he cannot overcome it. And therefore in the 1 Cor. xv. 57, the apostle says thus: "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Victories, and all victories is through our Lord Jesus Christ. And if in the Old Testament, all victories were given from God, all outward victories were given from him. Then much more in the New Testament, are all our spiritual victories, the former being but types of these, much more are all our spiritual victories, then to be given to God. Now ye see how it was with David, in the xviiith Psalm, concerning outward victories; he gives all to God. Says he there, at the 32nd verse, "It is God that girdeth me with strength. He maketh my feet like hind's feet: he teacheth my hands to war, so that a bow of steel is broken by mine arms." And at the 2nd verse, says he, "The Lord is my rock, my fortress, my deliverer: my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and mine high tower." As if all his warlike strength and skill were from God. And is not much more our spiritual strength which we have in our christian warfare from Jesus Christ? "I have set the Lord always at my right hand, therefore I shall not fall," says the Psalmist, Ps. xvi. 8. Naturally then, a man is utterly unable to overcome any sin, or temptation, though it be never so small.

II. As a man is unable to overcome any sin: so also, if he be fallen, he is unable to rise again. Peter himself must have a look from Christ before he could repent. As if Jesus Christ had said to him; Peter, thou art now down in the dirt, and know thou canst not arise, unless I give forth my hand unto thee: then here is my hand; and so he did heave him up. Every sin that a man does commit, he is taken captive by it, more or less: sin is a captivity. Now, *Voluntas non est libera, nisi liberata*: a man is not free, unless freed. If the Son make you free, you are free indeed; but else not at all. Every sin that a man does commit, it is a mortal wound, a death of the soul, sin is. A man may be able to kill himself; but being killed he cannot raise himself. The ship having his rudder broken, cannot go where it will, but must

go where the tempest pleases. And beloved, there is never a sin that a man commits, but he does strike upon his rudder, he does strike upon the earth withal; and he does lose his rudder. A poor sheep is able for to lose itself, and to wander: but being lost is not able to come home again. Yea, our Saviour says, in the parable of the lost sheep, meaning lost man, the lost sheep is taken by the shepherd, or the good man that finds it, and is laid upon his shoulder, and so brought back again. What is this shoulder, but the strength of Christ? And indeed, if a poor soul, if a wandering, poor, lost soul, be not laid on the shoulder of Jesus Christ; he will lose, and wander unto all eternity, will lose himself, and wander for ever. This is well expressed, as an ancient does observe in the example of Adam: when Adam had sinned, and fallen; Adam was not able to return again. Let us mark it the rather, because Adam, he was our great common father; and in his example we may all see our own faces. Says he, Adam being fallen, he could not rise again: but when Adam was fallen, what does he? Then he sets himself, for to make himself clothes of fig-leaves, that so he might be freed from the injury of the weather: he could mind his clothes, and do something to take away his shame; but not one thought of God, not one word of God whom he had lost. And so now man, man having sinned; what does he do? He can mind his clothes, he can mind the affairs of the world; those things that concern this life, and his body: oh! but not one word, not one thought of God, until the voice of the Lord be heard: and what then? Then Adam-like he may be ashamed, and may be afraid; but yet no repentance till Christ comes. Naturally a man being fallen, he is unable to rise again.

III. As he is unable to rise again: so he is unable to stand, to hold, to continue: though he should rise up again, he is unable to stand, he is unable to hold, to continue. And therefore David seeing his people in a good frame, he prays, That the Lord would continue that good in the thoughts of their heart, and that for ever, 1 Chron. xxvi. 18. And so the apostle, in the 1 Peter v. 10, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered awhile, make ye perfect, stablish, strengthen, settle you." Pray mark the words,

“ the God of all grace, stablish, strengthen, settle you.” He does not say, The God of nature settle you. Oh, it is an act of grace, of great grace, of rich grace to be settled, it is an act of great grace to be truly settled, as Hierom excellently notes, God is always a giver, God is always a bestower. It shall not suffice me that God hath once given, unless he would always give. You know the parable concerning the strong man that ye read of in Matt. xii. being cast out by a stronger than he, and yet returns again. The devil is this strong man in some great, and gross sin ; now, though he be cast out ; yet notwithstanding the room being emptied, though it be garnished with moral virtues, and evangelical gifts ; yet the room being left empty of Jesus Christ, the Lord Jesus Christ not keeping the house : says the devil, the house is mine still ; and therefore, says he, I will return to mine house, he calls it *his* house all this while ; though the strong man were cast out, and though the room were swept and garnished, yet he calls it *his* house still, because Jesus Christ did not keep there, and continue there. So that the Lord Jesus Christ must have the keeping of the house, as well as the sweeping of the house. Naturally, a man is unable to hold, to stand, and continue, though he do rise.

IV. Pray mark it, that you may see what an insufficiency there is unto what is good, that so we may be brought unto more dependance on Christ. As a man is unable to stand, and persevere : so also, he is unable to any one good work ; spiritually, evangelically good. “ We are not able (says the apostle) as of ourselves, to think a good thought, to speak a good word ; but all our sufficiency is of God,” 2 Cor. iii. 5. And Bradwardine, he reasons the case very well : says he thus : If that a man bestow good breeding upon his child : the father gives the natural being to the child, he brings him up in military affairs, and the child grows very skilful, and the father furnishes him with all kind of armour : yet notwithstanding, if the child hath the prowess, and the valour of the action from himself he may boast in himself, and he may say, True indeed, I had my being from my father, I had, indeed, my skill from my father, I had my arms from my father : but the action is my own, the valour my own, the strength of the action is my own. So, says he, if God should give habitual grace to a man, if the strength for the action

should not be from God, he might boast; true indeed, I had the habit from God, the habitual grace from God, but the action is my own, the spirit of the action is my own: he had now wherein to boast. But all boasting is cut off, as you shall hear by and by. And therefore naturally a man is unable to every work: not only the habit is received; but strength for the action also, it is all received.

V. As a man is unable to every action: so also, he is naturally unable to prepare himself unto what is good, spiritually good. Good people, mark it, I say, a man is also unable to prepare himself unto what is good. Not only unable to do good, but unable to prepare himself unto what is good, spiritually good: not only unable to overcome the enemy, but unable to draw out his forces: not only unable to receive the enemy's charge, but he is unable to draw out his forces. "Ho, ho, every one that thirsteth, come and buy wine and milk, without money, or money's worth." Isa. lv. 1. If a man could prepare, here is money, here is money's worth. As one observes well, Then a man might say, the first beginning of my salvation was of myself, yea, in truth a man may say, The greatest part is from myself; for it is more to begin, and more to prepare; so the greatest part of our salvation should be from ourselves. Ye know what the Apostle says, and I pray consider it, in Ephesians ii. 1. "And you hath He quickened, who were dead in trespasses and sins. Even you," at the 5th verse, "even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved." Mark, twice the Apostle brings in that sentence: he brings it in again at the 8th verse, "For by grace ye are saved." Why twice? not only to show that the progress of a Christian is by grace, but the very first beginning and setting out, it is all of grace: "By grace ye are saved." It is a good speech of Austin, Grace is no way grace, unless it be every way free. Now can a poor dead man prepare himself unto life? Did Lazarus prepare himself to life? Could he do it? Could Lazarus do it? There is, saith the philosopher, a proportion always between the action and the term of the action. Now what proportion is there between nature and grace? "No man," says our Saviour, "comes unto the Son, but whom the Father draws," John vi. 44. Thus says our Saviour. Oh! but says Pelagius, I can go unto Jesus Christ by my own preparation,

I can prepare, I can draw myself unto Jesus Christ, or I can draw Christ to me. Beloved ! in natural actions, there needs always preparations to the introducing of forms, because in the way of generation of nature, things are wrought by degrees. As for example now : if a great log lie in the mud, before you carry it away, you must loosen it from the mud : but the log doth not loosen itself : and so, if wood be to be burnt, first it must be dried, there is preparing the wood to be burnt, because the thing is to be done by degrees, but in the conversion of a poor sinner, the work is done in a moment, it is no natural work ; God infuses grace there ; and therefore there needs no preparation there. And therefore Bradwardine, he reasons the case very well thus : If, says he, a man can prepare himself, then the preparation either helps forward, or causes the following grace ; if it does not help forward, nor cause the following grace, then it does not prepare, that which does not help, does not prepare : and if it does help forward the following grace, or cause it, that God must give a following grace as a reward of this preparation ; then surely, this preparation makes a man pleasing in the eyes of God, for, will God reward a man for a work that does not make him pleasing in the eyes of God ? But how can a man be pleasing in the eyes of God, without faith. "Without faith it is impossible to please God," Hebrews xi. 6. So that a man cannot prepare himself to what is good. Put all these together : a man cannot naturally overcome a sin, a temptation, though never so small : he cannot rise when he is fallen : he cannot stand though he should rise, yea, he is unable to any good work, simply in himself, and he is not able to prepare himself unto what is good. Surely therefore, all is in a way of receiving : whatever grace one hath, he hath it in a way of receiving. This is the first argument.

Secondly, This truth is also argued from the supernaturality of grace. Grace is a supernatural thing, and is called in scripture phrase, the seed of God : the image of Christ : the Divine nature : the good and perfect gift that comes from above, from the Father of lights. It is wrought in the soul by the infinite and almighty power of God ! the same power wherewith God created heaven and earth at the first. And therefore it is called a creation, in Ephesians ii. 10, "We are his workmanship, created unto good works." The same

power that the Lord used in raising up Christ from the dead, is also put forth in the conversion of every sinner.

And besides, when the Lord is pleased to convert, and draw a poor sinner unto Himself, he does not always take those that are the best, those that are the wisest, those that are the most moral, civil men; he does not always take the most prudent: but many times the Lord takes the worst; Paul, Zaccheus, Matthew, the Jailor, divers others. And if you look into the xxxiiird chapter of Job, where you have the platform, indeed, of man's conversion: you shall find there, in what a time God takes a man to convert him: at the 14th verse; "God speaketh once, yea, twice, yet man perceives it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." When man least thinks of it, then God comes, in a dream, in a vision of the night, when deep sleep falleth upon a man, and in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction. What does all this argue then? But that grace, grace is infused, grace is supernatural. Oh! there is a supernaturality in saving grace. Surely therefore, all is in a way of receiving, all is received. That is a second argument.

Thirdly, This truth is also argued, from the shortness of the means of grace. Much means of grace appointed, but take the means as it is in itself without God's appointment or institution upon it, and you will find that all means are too short to reach the end. For example; in the Old Testament, when the Lord would take in Jericho, and break down the walls of Jericho, he commands, "the ram's horns should be blown." Josh. vi. 4. Take the blowing of the ram's horns as lying under God's appointment, and so this action was sufficient for to break down the walls: but take the action of blowing the ram's horns by itself, and so it was too short. So the Lord commands Naaman to go and wash himself in the water of Jordan: 2 Kings v. 10. Take this action of Naaman washing himself in the water: take it, I say, without God's commandment: take it with God's commandment, God's appointment, so it was sufficient to reach his cure, and heal him of his leprosy: but now, take

the action as it was in itself, without the appointment and institution of God, and so it was too short to reach his cure. So in the New Testament: our Saviour, Christ, He takes spittle and clay for to cure a man's eyes. John ix. 6. Take this under Christ's appointment, and so it is sufficient to reach the cure; but take it without, and so short. So God did appoint in baptism, a man should be washed in water; and in the sacrament we should eat bread, and drink wine, for the begetting and increasing of faith. Take these actions as they lie under God's appointment and institution, they are able to reach this end. But take these actions as they are in themselves, washing in water and eating bread, and drinking wine, they are all too short; and too short either to beget or increase grace. Well now, why does the Lord still appoint such means, as in themselves are too short for the end whereto appointed? Surely, not only for this reason, that he might teach us, that the thing done is rather by the appointment, than by the use of means: but also to show thus much: That though we do use the means, yet notwithstanding in the use of the means, we do not attain the thing by the use thereof, but that in the using of means, and waiting there, we shall receive strength from God to do it, to attain the end. Whosoever, therefore, you consider the shortness of the means appointed, conclude thus, that all is in a way of receiving: therefore God hath appointed the means that are in themselves short.

Fourthly. This doctrine is further argued from the work and nature of faith. There is no grace that the Scripture puts more upon than faith. Mark, I pray, in the Old Testament, all the victories are put on faith. In the New Testament, all the cures: if thou canst but believe, says Christ, "According to thy faith be it unto thee." Yea, beloved, if you look into the New Testament, you shall find that the same works that are given to Christ, are given to faith. Jesus Christ, he is said for to sanctify the soul: so doth faith. "Faith purifies the heart," says the apostle. Jesus Christ, he is said for to justify a sinner: so does faith too. "Being justified by faith." Romans v. Jesus Christ, he is said for to save the soul, he is called our Saviour: so doth faith too. By faith ye are saved. What is the reason now that the Lord does especially set the crown upon the head of

faith? Some think it is for this reason: because that faith doth unite the soul unto Jesus Christ: but so does love, love is an affection of union, and all grace unites to Christ; as every sin separates, so every grace unites. Others think it is for this reason, because that as faith sets the crown upon the head of Christ, so God sets the crown upon the head of faith; and this is true. For as the Lord does honour those persons most that honour him most: so he will honour those graces most that honour him most. But besides this, I conceive the great reason is this, why the Lord does thus set all over upon faith, I say, because that faith in the nature of it is a receiving grace. And therefore John having said in this 1st chapter of John, and the 12th verse, "To as many as received him, he gave power to be called the sons of God;" explains himself by this afterward in the same verse, "even to them that believe on His name." So that believing is nothing else but receiving the grace of God: the nature of faith being to receive the truth, or the receiving of Jesus Christ: the proper work and nature of faith being to receive. Now therefore when the Lord does put all upon faith, and faith in its nature is a receiving; plainly it holds forth this truth unto us, that all is in a way of receiving: all grace in a way of receiving.

Fifthly and lastly, This truth is argued also, from the posture and true behaviour of prayer. Mark, prayer is nothing else, but the soul's begging or petitioning for something from heaven. A beggar you know, when he begs, he holds forth, or he stretches forth his hand: noting a willingness to receive. So you read in Scripture, that when the soul is put into a posture of prayer, it is put into this posture. Read, therefore, what is said in Job xi. 13, "If thou prepare thine heart," or establish thine heart, for so the word signifies, "If thou prepare thine heart, and stretch out thine hands towards him." That is, if thou doest pray unto Him, thou stretchest out thine hands unto Him. Now as one observes well: as it were a derision or a mocking of God, to praise God, or to give God thanks for that which he does not give, but I have in my own power: so it were also a mocking of God, to pray to God for that which is not in His hands to give, but in mine to do. Now, my beloved, whatever grace or holiness a man hath, he is to pray for: pray for healing strength; pray for quickening strength; pray for confirming

strength; pray for strength to pray: and seeing the posture of prayer is this, to stretch forth the hands, which notes receiving, in that we are for to beg all grace from God: it argues, all is in a way of receiving, all, all good is in a way of receiving: whatever grace or holiness a man hath on this side heaven, it is all in a way of receiving.

But you will say, that this cuts off all endeavour; if all be in a way of receiving, then nothing to be done? This doctrine is an enemy to all obedience, to all labouring, to all good works, and to all performance, to all endeavour.

I answer, not so. The apostle expressly does speak the contrary, as you may read, and I pray mark, in the iind chapter of his Epistle to the Philippians: "Wherefore," at the 12th verse, says he, "my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence: work out your own salvation with fear and trembling." Why? at the 13th verse. "For it is God which worketh in you both to will, and to do, of His good pleasure." Work out your own salvation with fear and trembling: why? for all is in a way of receiving; it is God, it is God that worketh all in all; it is God, it is God that does it, therefore work. Mark, how the apostle argues: he does not argue, as many do: And I pray tell me if there be any here that think this doctrine is against endeavour; pray tell me, what work or endeavour? Either you would endeavour for to leave your sins; or you would endeavour to do what is good, to perform some good. If you would endeavour for to leave your sins: there is no such way, as to be truly, fully persuaded in your heart of this truth: that all is in a way of receiving. Mark, therefore I pray, how the Apostle argues for that purpose, in the 1 Corinthians iii. 3. For, says he "Ye are carnal; ye are carnal; for where-as there is among you envying and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?" Well, but what course does the apostle take to cure this carnality? See what he says, at the 6th verse: at the 5th, "Who then is Paul? who is Paul? and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man: I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth anything,

neither is he that watereth, but God that gives the increase." As if he should say thus : Here is divisions among you ; and one says, I am for Paul ; and I am for Apollos : oh ! but get your heart settled in this truth, that all is of God, and all is of Christ, and all is in a way of receiving ; and then divisions will be no more ; there will be no more such sayings as these, I am for Paul, and I am for Apollos.

And again, would your endeavours be for the performance of what is good ? The consideration of this truth that is now before you, is of great avail this way too. Says Paul, " I have laboured more abundantly than they all, yet not I, but the grace of Christ in me," 1 Cor. xv. 10. Mark, " yet not I, but the grace of Christ in me." Laboured more than they all, more abundantly than all, yet all from Christ, and yet all from grace, and yet all in a way of receiving. Surely, there is no such way to gracious and blessed endeavours, as the serious consideration of this truth that is now before you.

I will give you two reasons for it :

All actions are carried upon two wheels, fear and love. As a cart moves upon two wheels ; so every action is carried upon these two, fear and love. The more ye love, the more ye move towards a thing : the more ye fear, the more ye move to avoid it : fear and love the two great wheels of every motion. Now as for love, what greater love than this : that Jesus Christ hath died for us, and worketh all our works for us, and in us ; and love causeth love. As for fear, ye know there are some children, so long as they are kept in dependance upon the father, the father having not given them portions, they are obedient to him ; but if once the children have gotten their portions, and are come to live by themselves, then no more obedience. If you have a man by the wrist, and he knows that if you let him go, he falls down into some great river, and there he is lost for ever : will not this man that you have by the wrist, will not he be afraid now to offend you, knowing you have him thus by the wrist ? Beloved ! this doctrine tells us that the Lord hath us all by the wrist ; we live in a continual dependance upon Him ; and all is in a way of receiving, will not this make us to fear the Lord then ? The Prophet Jeremiah, in the vth chap. 24th verse, he wonders that the people should not fear the Lord upon this ground, That the Lord gave them the former and the latter rain. " And,"

says he, "they have not feared the Lord, that hath given them rain, the former and the latter rain." As if he should say thus: These poor people they depend upon God for rain, and is it not a strange thing that they should not fear him? Why, beloved, there is not one drop of spiritual rain or dew of grace that falls upon the heart, but we live in dependance upon God for it; shall not this make us fear?

Again, besides, Whatsoever service you tender unto God on this side heaven, it is all a waiting upon God. And therefore, the saints that serve God, in Scripture they are said to wait on God. Mark I pray you, our service is a waiting upon God: "But those that wait on the Lord shall renew their strength," says Isaiah xl. 31. Now if a man hear that if he have no oil in his lamp, he is lost for ever; and there is no way to get oil, but by setting his vessels under God's spout, and God's ordinance: will not this make a man to wait upon him? Some there are that defer their repentance, and they think to repent afterward, they think they shall be able to repent afterward: but now, when a soul shall hear that all is in a way of receiving; he must take it, therefore, when God does offer it; then he concludes thus; is it so indeed, that all is in a way of receiving? strength to repent, it is by receiving, then will I take, while the Lord offers me strength. Oh! I will never defer my repentance again, I will now wait upon God, and now while the Lord offers, now I will take it. Thus you see this doctrine is a friend unto all endeavour. All is in a way of receiving; no such friend unto good endeavour as this doctrine.

But you will say unto me, Why hath the Lord cast things into this mould, that all should be in a way of receiving?

Besides the reason, that mercy may be sure unto all his servants, which they would soon spend if it were in their own keeping. Mark I pray, there are these two or three reasons of God's proceeding this way, that all grace should be in a way of receiving.

I. And the first is: That all boasting, rejoicing, confidence in one's self may be taken away. "If Abraham (says Paul in the ivth of the Romans) were justified by works, he hath whereof to glory, though not before God:" he hath whereof to glory. But now, when all is in a way of receiving, there is no room for boasting. Mark therefore,

what is said in 1 Cor. iv. 7. "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why doest thou glory as if thou hadst not received it?" God cannot endure boasting, cannot endure self-confidence, God cannot endure that a man should glory in any thing in himself: therefore all, all is in a way of receiving. This is God's reasoning.

II. Again, God hath so ordered things in the dispensations of his grace under the gospel, that Jesus Christ may be fully honoured, exalted. No such way to honour Christ as this, that all should come out of his hands, to be received from him. Pray, was it not a great honour to Joseph in the time of the famine in Egypt, that no bread, but should come through his hands? not a corn of grain, but should come through his hands? So here: when no grace, no strength, no aid, no assistance, no supplies, but all through the hand of Christ, all in a way of receiving: does not this glorify Christ much? What is it, I pray, that makes the sun so glorious a creature, above all the creatures in the world; but this, that all the creatures depend upon him for light and for warmth? This is that which makes the Lord Jesus Christ glorious, that all must be in a way of receiving from Jesus Christ.

III. God hath so ordered things in the dispensations of his grace under the gospel, that the saints and children of God may live by faith. Good people mark it, some there are, some creatures in the world, that do live by sense: as the beasts, and beastly men. Some creatures there are that do live by reason, moral men: but the Lord would have his children to live by faith: that as the men of the world do live by sense and reason; so the Lord would have all his children to live by faith. What way or means to bring a soul off for to live by faith? Establish this doctrine, let this be a statute made in the churches, all in a way of receiving: Aye, says a poor soul, is it so indeed? What? all in a way receiving? Then I see a necessity of living by faith: O Lord, teach me now for to live by faith.

Thus you see the doctrine clearly proved by reason to you. I shall not be able to reach the use of the point, so as I intended.

The doctrine is exceeding useful, full of spiritual use: yet

though I shall not be able to do what I would, give me leave for to make some application of the point ; and so will I wind up all.

I. Is this doctrine true, that all, all is in a way of receiving ? Then behold what infinite care the great God of heaven and earth hath of believers, of every believing soul, though he be never so mean ! Would you not think, that if a mother were so tender of her child, that she would not let her child eat a bit of bread, but it should be of her own cutting ; that she would not let it drink, a drop of drink but it should be of her own drawing : would you not think this mother, this woman were very careful of her child ? Beloved ! thus the case stands : no grace, no assistance, no help for duty, no help against sin ; but the Lord Jesus Christ himself will have the cutting of it, the Lord Jesus Christ will have the giving of it out ; he will have the drawing of it all ; all in a way of receiving. Oh ! what care ! Oh ! what infinite care hath God of poor believers ! When the Lord would commend his care of the children of Israel unto them ; pray mark what an argument he uses in Deut. xi. 10, 11, 12. " For the land whither thou goest in to possess it, it is not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." They fetched water out of the river Nilus, and so they watered the land of Egypt with their feet. But, says he at the 11th verse, " The land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven : " not taken out of the river, and watered by men's feet, as Egypt was. " A land (says the Lord) which the Lord thy God careth for : " a land which the Lord thy God careth for : he cared not for Egypt. How does he prove that the Lord cared for it ? " The eyes of the Lord thy God are always on it, from the beginning of the year, even unto the end of the year." He giveth rain from heaven, and when your land wants water, it is given from heaven, it is not watered by men's feet, it is not watered as Egypt was watered, which land God cared not for. So now, there are some people in the world that water themselves, that go forth in their own strength, that have moral virtues, and they water their hearts with their own feet, as I may say, the Lord cares not for those, the Lord cares not for such.

Oh! but give me a soul that hath rain from heaven, that lives in a continual dependance, that acknowledges that all is received, that lives upon heaven; the Lord cares for such a soul. Now this is the condition of all the saints, of every believer, he hath all in a way of receiving: oh! the infinite care that the Lord hath of every believer though he be never so mean.

II. Is this doctrine true, all in a way of receiving? Then behold, what sweet, and comfortable, and pleasant lives the saints live, believers have. When you look upon a godly man and consider what great works he does, and what hard things he bears, what great afflictions he goes through: you say, Good Lord! how is man able to do, or bear all this? Paul and Silas, singing in the stocks, when they were whipped and scourged, and the blood running down their shoulders; and yet singing: how? how are they able to do all, to bear all? Lo here, here is the reason: they have all in a way of receiving. When you see the little child run by the father in his hand, in a green meadow, you say, the child hath a fine, and a sweet time: but when you see the child coming at a high gate, or stile to get over, or dirty lane to pass over; now, ye say, how will the child do now? Why? surely the child will do as well and better now, if the father takes the child up in his arms, the dirty lane will be the pleasantest place to the child, when it is taken up into the father's arms. Thus it is with the saints: great works they do, and hard things they go through: oh! but they are taken up in Christ's arms, and they have all in a way of receiving. When you look upon a man that does keep a great table, hath many servants attending on him, his purse always full of money; you will say, surely, this man leads a fine, and a sweet life; if it do not cost him much for to receive it or get this money: but if you hear that he hath all his estate, only for telling his money, his great pains is all in receiving his money: oh! here is a blessed man indeed, and here is a happy man you think presently! Thus it is; the great pains of a christian is to receive from Christ, and to spend for Christ. Oh! what a sweet life do the saints live, that live by faith in Jesus Christ.

III. Is this doctrine true? Then what abundance are there in the world, many that live under the gospel, that

from hence are argued to have no saving interest in Jesus Christ. Good people, mark it that I say, are not savingly united to Jesus Christ. There is a two-fold union with Christ; as Christ is considered two ways: he is either considered with his church, the church and he making one body; and so all together are called, Christ: in 1 Cor xii. Or else he is considered as the great Mediator, and Saviour of believers by himself. Accordingly men may be said to be united to him, either outwardly in the church, tied and related to him by outward ordinances: or else inwardly united to him by saving faith. When a man is inwardly united to Jesus Christ by saving faith; he hath all from Christ: strength unto every duty from Jesus Christ: praying strength, and hearing strength, and repenting strength, and confirming strength, he hath from Christ in a way of receiving. But the other hath little, or nothing from Christ: pray mark it; I will express it thus: a man takes a piece of bread, or a loaf of bread; he ties it to his arm; his arm hath no strength from that, it is but an outward tie to his arm, it hath no strength from that: and it argues that it is but an outward tie, it causes no strength by it. But if a man take bread, and eat it, that there be an inward union, then there is strength, there is bread goes to all the parts: you know my meaning. Or thus; I will express it thus: Take a graft, and tie it unto a tree, tie it unto a stock, and it brings forth no fruit at all; why because it is but outwardly tied unto the root, unto the stock of the tree: but take the branch, and graft it into the tree, into the stock: then it brings forth all that it brings forth by virtue of the stock that it is grafted into. So, my beloved, there is a company, there is a generation of people that live here under the gospel, that are outwardly tied unto Christ: they are baptized, they have the name of Christ by profession; and by the tie of the ordinances, they are outwardly tied unto Christ: but, oh! they receive nothing from him, nothing from him: pray, what do they receive? Suppose Christ had not come into the world, suppose they had never heard Christ preached; they might have lived civilly; they might have lived justly among their neighbours; they might have abstained from lying and drunkenness: why, they do not thus much; poor creatures nothing from Christ, they receive nothing from Christ: oh!

these are but outwardly tied, as a loaf of bread is tied to a man's arm; so is the Lord Jesus in the ordinances tied unto them. Aye, but then, there are another people that are savingly united to Jesus Christ; and these, they have strength from him: they cannot pray but as they have strength from Christ; they cannot confer and speak of good things but as they have strength from Christ; they cannot go and hear a sermon, with any affection, but as they have strength from Christ: all, all in a way of receiving. Oh! they stand in a way of dependance upon God in him, and they have all from Christ; these are savingly united to Christ. But oh! many that live among us have not all from Christ; certainly, therefore, there are many that are not savingly united to Jesus Christ. This is a third. I will add but one more, and so I have done.

IV. Is this doctrine true?—All in a way of receiving. Then surely, beloved, all is of grace, from first to last. Heaven, heaven is a donative, salvation is a donative, every step in the ladder to heaven is grace, every link of the chain is grace. Oh! every beam of our day is grace; every stone of our building is grace. Is all in a way of receiving? What, praying strength? What, hearing strength? What, suffering strength? What is all, all in a way of receiving? Oh, then, what glorious grace is here! Oh, rich grace! Oh, free grace! Oh, incomparable riches of the freeness of God's grace in Christ! Is the Lord Jesus the Alpha and the Omega? Is he the beginning, the middle, the end of all our actions? Oh, what grace is here! If there be ever a drooping soul, if there be ever a poor, hard heart, a cold heart, a frozen heart in all this congregation, come, O poor soul, come and warm thine heart at this fire of love. Were our heaven and our salvation put to sale upon our doing; I say, were mercy set to sale at our doing, then we were in a sad condition, we were in a lamentable condition. Well, now, is all in a way of receiving? What, then, though I cannot pray for the present. What, then, though my heart be dead for the present. Yet, notwithstanding, I will wait upon the Lord in the way of his ordinances; it may be this day, and this time, I may receive something that may put life into my poor dead soul. Oh! you that never waited upon the Lord, and upon free grace, wait now upon the

Lord: you that have waited, wait still; you that never waited, wait now. Beloved, the more dependant our condition is, the more depending should our spirits be. What more dependant condition can you think of: all, all in a way of receiving. Oh! therefore, now let us all labour to live by faith. Go away with this in your bosoms: I see a necessity of living in a continual dependance on God in Christ. Which that you may do, think of all these things, and the Lord bless them to you.

SERMON IV.

"And of his fulness have all we received, even grace for grace."

JOHN I. 16.

I HAVE made entrance upon these words in some neighbouring congregations, in the hearing of divers of you; and my desire is to finish them here.

Having spoken of the former part of the verse, "And of his fulness have all we received:" I come now unto the latter clause, "Even grace for grace."

The great question is upon these words, What should be the meaning of them?

There are no less than seven or eight interpretations that are given by men. I shall presently tell you what I apprehend to be the meaning of them.

Three things, I conceive, may be specially held forth in these words:

First, They may note, an abundance of grace that the saints in the New Testament have from Jesus Christ.

Secondly, The universality of grace.

And, Thirdly, An answerableness of grace in every christian unto the graces of Jesus Christ.

I begin with the former at this time.

First, They seem to note an abundance of grace. "Of his fulness all we have received, even grace for grace:" that is, abundance of grace.

This interpretation, that I might clear up the meaning before I come to that which I intend to press, it suits with the

like phrase of Scripture : “ Skin for skin, and all that a man hath will he give for his life,” Job ii. 4. You know the place. That is, a man will give all his skins, all his cattle and skins (for their estates in those times did lie in cattle much), he will give all his skins, though they be never so many, he will give them all for to save his life. Skin for skin, though he have never so many; skin for skin, abundance of skins. Grace for grace, and abundance of grace. *Gratia gratiis accumulata.*

This also suits with the word, and or even. It is not barely said thus, And of his fulness have all we received, grace for grace; but, “ Of his fulness have all we received, even grace for grace.” That is, in great abundance; we have not only received grace, but we have received much grace, even grace for grace. This also suits with the title, the attribute that is here given to Christ, and that is, Fulness. When God or Christ is mentioned in Scripture, they are mentioned still under such a title as suits with the matter that is in hand; and you may know what the matter in hand is by the title. Now the title that is here given to Christ, the attribute that is here given to Christ, is Fulness; answerable to that is, fulness of grace in us, or abundance of grace from him. This also suits with the scope of the place; for here the evangelist sets Christ above Moses, shows how Christ does go beyond Moses; the following verse coming in as a reason of this: “ For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him,” John i. 17, 18. You have much by Moses, but you have more by Christ; you have abundance of grace in Christ.

This also is agreeable to other Scriptures, where the same matter is spoken of. If you look into the vth of the Romans, you shall find that the apostle, speaking of the free gift of grace, at the 15th verse says, that it hath abounded unto many: “ Much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.” Would you have the word received, joined with abundance? Look into the 17th verse, and there you read, “ For if by one man’s offence, death reigned by one; much more they which receive abundance of grace, and of

the gift of righteousness, shall reign in life by one Jesus Christ." All these things being thus laid together, they argue unto me, the main and special thing that is here intended is, an abundance of grace: "Of whose fulness we have all received, even grace for grace." All the saints and people of God under the New Testament, do receive abundance of grace from Jesus Christ.

First, Abundance of grace discovered.

Secondly, Abundance of grace exhibited and communicated to all the saints. He that hath the least measure of gospel grace, hath abundance of grace from Jesus Christ.

Abundance of grace is now discovered. That I may make that appear :

I. It will appear, if you consider the several advances that grace hath made, from the beginning of the world to this day, upon the children of men. In the beginning God made man perfect and righteous, after his own image. Man falling from that estate, exposed himself and all his posterity to the wrath of God for ever. Then grace steps in, and makes its first advance in the world: "The seed of the woman shall break the serpent's head," Gen. iii. 15. Here Christ is preached, and preached to the greatest sinners, Adam and Eve, that had damned all the world; and Jesus Christ is preached immediately by God himself. One would think now that the Lord should rather have said to Adam: Adam, I made thee perfect and righteous, thou mightest have kept thee so; thou wouldest not trust to me, Adam; thou wouldest trust unto the devil; go now, now thou art fallen, go mend thyself, if thou canst find out a better master, Adam. Or if the Lord would have shown mercy to Adam, one would think that he should have stayed for Adam's repentance, that Adam should first have cried him mercy. No, but before ever this poor prodigal stirs one step unto his father, his father runs out to meet him, to overtake him; the Lord Christ is preached, the promise is propounded, the free grace of God is revealed. Here was the first advance that ever grace made into the world.

But God, who is rich in grace, was not satisfied with this; but, as in the fourth day he does gather up all the light that was scattered abroad in the world before, into one body, the sun; so now he does gather up all the beams of his grace

into one body, the covenant which he does make with Abraham: And unto Abraham he says, "In thy seed shall all the nations of the world be blessed," Gen. xii. 3. "In thy seed (says the apostle); he does not say seeds, but seed, meaning Christ," Gal. iii. 16. Abraham saw so much of Christ, that our Lord says, "He saw His day, and rejoiced in it," John viii. 56. Here the sun was gotten higher; for now, though Christ was preached to Adam, the promise was propounded; yet notwithstanding, it was but barely propounded to Adam, it was not applied, and propounded in obscure terms to Adam too; and rather given threatening-wise against Satan, than promise-wise concerning them. But now the Lord does professedly come and apply the promise unto Abraham: "And in thy seed;" which he does not give unto Abraham as Abraham, as that person, but as a common person for all believers. Here was now a second advance that grace made into the world.

But the Lord was not yet satisfied with this, but causes his grace to advance higher in Moses' time; and unto Moses he speaks expressly, "A prophet will I raise up like unto thee," Deut. xviii. 15, and I will put my name in him, he shall be called God and Jehovah as I am. Then the Lord proclaimed before Moses, himself to be "the Lord, gracious, merciful, forgiving iniquity, transgression and sin, reserving mercy for thousands." Then the Lord gave the law; and lest they should think that God intended it as a covenant of works, he did at the same time give the ceremonial law, that thereby they might read the satisfaction of Jesus Christ, for any sin they should commit against the moral law. Here was a higher advance.

But because this was still under-veiled, and it is a pain to love to conceal itself; the Lord does make a further revelation of his grace, of Christ, by his servant David: for after David and Solomon's time, we read of the eternal generation of Christ, Prov. viii.; of the incarnation of Christ, Psalm xl. 7, "Lo, I come, in the volume of thy book," says the Psalmist; of the death and sufferings of Christ, Psalm xxii. 1, "My God, my God, why hast thou forsaken me?" and divers other Psalms; of the resurrection of Jesus Christ in the cxviiith Psalm, and the xvth Psalm, "Thou wilt not suffer thine Holy One to see corruption;" of all the three

offices of Jesus Christ; his Kingly office, Psalm ii., "Yet will I set my King upon my holy hill;" his Prophetical office, "He shall declare the decree," Psalm ii. 7; and his Priestly office, "Thou art a Priest for ever after the order of Melchisedek," Psalm cx.: of the ascension of Jesus Christ, Psalm lxxviii., "He hath ascended on high, and received gifts for men:" of the sitting at the right-hand of God the Father, Psalm cx., "The Lord said unto my Lord, Sit thou on my right-hand." Thus you see in David's time the gospel had advanced further, had gotten a great deal of ground.

But the Lord was not yet contented, but causes more of his grace to break forth in the times of the prophets; more concerning Christ. He tells them of the very time Christ should be born, Dan. ix. Of the place where he should be born: "at Bethlehem," Micah v. 2. The person that should bear him: "A virgin shall conceive," Isa. vii. 14. Gives them divers characters whereby they should know him when he came: "And I will send my messenger before him, The voice of one crying in the wilderness," Mal. iii. 1; Isa. xl. 3. He will ride upon an ass's colt: "Behold thy King comes riding upon an ass's colt," Zech. ix. 9. He shall be sold for "thirty pieces of silver," says the prophet Zechariah, chap. xi. 12. He shall die, not for his own sins but our's: "The chastisement of our peace shall be upon him," Isa. liii. 5. And, as if all this were not enough, the Lord speaks out the covenant of grace expressly in Jer. xxxi. 31: "The days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." At the 33rd verse: "This shall be the covenant that I will make with them, after those days, saith the Lord; I will put my law into their inward parts, and write it in their hearts; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; they all shall know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." What a mighty advance had grace made now. Is there any more yet? Yes, our Saviour himself comes, and then grace advances higher, by much higher; then grace enlarges her quarters, extending itself unto all the world, go teach all nations: "Go, teach all nations," says

our Saviour. Matt. xxviii. 19. That house of Israel would serve such a candle as Moses was ; but when the Sun arises, no less than the whole world for him to display his beams upon. He had set up a school of grace in that corner of the world, in Jewry : but when the Lord Jesus himself comes, a free-school is set up, the school of free grace for all the children of men to come unto : Go, teach all nations.

II. Yea, in the second place, although our Saviour Christ did go unto our forefathers, the Jews, and preach unto them by his Spirit ; he came to them as Joseph to his brethren at the first, in a hidden way, under a veil : but now the veil of the temple is rent asunder, and the most common people may see into the holy of holiest : “ Now we all, with open face, behold as in a glass the glory of the Lord,” 2 Cor. iii. 18. The Jews, they had the shadows, and we have, as it were, the picture, but the substance, the thing, it is yet to come. These three ye find in that 1st verse of the xth chapter to the Hebrews : “ For the law, having a shadow of good things to come, and not the very image of the thing.” Here is the shadow, and here is the image, and here is the thing itself : “ the thing itself is yet to come.” They indeed had the shadow, but we have the image : and look how much an image, or the picture of a man, goes beyond a shadow ; so much does the discovery of Christ now, go beyond the discoveries of him then. Luther says, The whole world is but one day, as it were ; and as the evening and the morning made the day, so, says he, our forefathers the Jews, they had the evening, but we have the morning.

III. Again, though there were many doctrines of grace and mercy communicated to our fore-fathers the Jews : yet notwithstanding they were so tempered with the law, that the very gospel seemed to be law to them : as now, we have the law among us, but it is so tempered with the gospel ; that the law itself is gospel-wise to us. They had Christ in the hand of Moses, and we have Moses in the hand of Christ. A mighty difference : as we have a baptized, and a christian Moses ; so they had a circumcised, and a Mosai-cal Christ. They had grace in the hand of the law. And therefore you shall observe, that when the Lord appeared unto them in a way of greatest mercy, he appeared still with tokens of majesty, and greatness : but now we have grace in

the hand of grace; we have grace with the tokens of grace, and with the tokens of love. And this difference the apostle makes out clearly, in the xiith of the Hebrews, from the 18th unto the 25th verses.

IV. Again, though they had many doctrines of grace, and of free grace; yet themselves were not made free thereby; but they were as the children of the bond-woman; they were not free from ceremonial rites. They had the free use of the creature: their hearts were not free and enlarged towards God. Indeed, those that were godly among them, they were children: "But (as the apostle speaks) they being under age, they differed not from servants ordinarily: but when the fulness of time was come, God sent forth his Son; that we might receive the adoption of sons: and the Spirit of adoption whereby we cry, Abba, Father," Gal. iv. 1, 4, 5, 6. They had the spirit of bondage unto fear; and we have the Spirit of adoption unto love, to cry, Abba, Father. They could not go to God, but with many fears: but there is none of all the saints now, but go with a spirit of love, go to God as a Father: every saint now, may go to God and say, Father, Father, I labour under such a temptation; oh! Father, help me: I want such a blessing, or mercy, oh! Father give it me.

V. Again further, although they had many sprinklings of the doctrines of grace; yet they fell but droppingly upon them; now a drop, and then a drop: as you have it in the 1st chapter of the Hebrews, 1st verse, "God who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets; hath in these last days spoken unto us by his Son." God who by piece-meals, drop by drop; now a drop and then a drop, spake unto our forefathers by the prophets; hath in these last times spoke unto us by his Son. This being the opposition, shews, that God spake perfectly, and spake all by his Son. When this king came, then all the cocks run with wine. Some observe that Jesus Christ preached the gospel more plainly unto one poor ignorant, sinful, wicked woman, that ye read of in the ivth of John; than he did unto all our forefathers under the Old Testament: for unto which of all our forefathers did he say, I am the Messiah, "Ask of me the water of life, and I will give it thee?" You know the great doctrines of the gospel,

justification by grace ; free remission of sins ; and the like. Now though these doctrines be in the Old Testament, yet take your book, and how many leaves shall you read over, before you be able to read this doctrine clearly ? But open your book where you will, open in the New Testament, and you shall meet with one every where ; with this doctrine, the great doctrine of free grace every where. Oh ! much, much of Jesus Christ, and of his grace that is now discovered ; surely abundance of grace, abundance of grace discovered to the saints now, and to all the saints.

But in the Second place. As there is abundance of grace discovered : so there is abundance of grace exhibited, and communicated to all the saints. Those that have the least measure of grace now, have abundance of grace. That is the thing that I would clear up to you. That those that have the least measure of gospel grace, they receive grace for grace, they have abundance of grace.

I. Is it not a great matter for an ungodly man to be justified ? What man so godly, but he was ungodly before justified ?

II. Is it not a great matter for a man to be the son of God ? to be the child of God ? All God's children shall be portioned answerable to their Father's estate : David counted it a great matter to be son-in-law to a king, though but a wicked king, and the kingdom but small. What is it then to be adopted to be the son of God, the daughter of God ? " To as many as receive him, he gives power to be called the sons of God," John i. 12. And there is this difference between God's adoption, and man's : when man does adopt one to be his son, he may put his name upon him ; he may give his estate to him : but he cannot make the person to be like himself ; he cannot communicate his nature to him. But now, when God does adopt one to be his child, he does not only put his name upon the soul, and give him a great estate ; but he makes him to be like himself, and communicates his nature to him. So says the apostle, " We are made partakers of the divine nature," 2 Pet i. 4.

III. Is it not a great matter, to have the image of Jesus Christ drawn upon a filthy soul ? To have one's heart inclined, naturally inclined, as it were, unto all the commandments of the gospel ? " I will write my law in your heart,"

Jer. xxxi. 33, says God, in the covenant of grace. That look as the heathen, having the law of nature written in their hearts, are naturally inclined unto the works of nature. So will I write my law of grace in your hearts, and you shall be naturally inclined unto the works of grace, and unto the works of the gospel. He that hath least of Christ, he hath all Christ; all Christ imputed unto all the saints. Beloved! we have not so much of Christ in our lives as Peter, and Paul, and John had: but we have as much of Christ's righteousness imputed to us for our justification as any of all the apostles had: and if our faith be right it is like precious with theirs.

IV. Is it not a great matter, for a man to be in heaven before he comes there? To have eternal life in the world? "This is eternal life, to know thee, and whom thou hast sent, Jesus Christ," John xvii. 3. And that day that any soul begins to know Jesus Christ; that day is the day-break of his eternity: the saints that are in heaven, they count from that day; there began our eternity; this is eternal life, here it begins. All the saints and people of God, they do know God in Jesus Christ. And therefore surely, there is an abundance of grace, grace for grace, an abundance of grace communicated, and given out unto all the saints under the New Testament.

But you will say unto me: We do not find this in experience, do not see such an abundance of grace in the lives of those ye count godly; those that are in Christ indeed, we do not find that they have such an abundance of grace?

I answer, Aye, but do you consider the opposition of grace: the retinue of grace: and the mystery of grace.

I. For the opposition of grace. A little grace may be much opposed: and when the opposition is great, though grace be small in the bulk, it may be great in the work: though little in the quantity, yet it may be much in quality. There is no true gospel-grace, but it is much opposed. When Jesus Christ came into the world, you know Herod raised all the country upon him: and so when Christ comes into the heart, the whole soul it is raised against him, because he comes as an enemy unto the soul. As when an enemy lands, the beacons are all fired, and the country all rises;

what do you say? An enemy is landed, an enemy is landed, and all the country rises. So when Christ lands upon a soul, at the first, he lands as an enemy unto the sin and soul; and all the soul, the region, the continent, it rises up against him.

Then also, as the dragon stood before the woman, which you read of in that of the Revelations, to cut off the child as soon as it was born: so the devil stands before the soul, to cut of the soul's birth.

Then also comes in the power of all relations; and the power of all engagements; and the power of all former customs; and the power of an evil nature: nay, if you will go this way to work, then farewell all friends; and farewell all your former pleasures; and farewell all preferment. Was it not a great matter for Job to be upright in the Land of Uz? why? because there was much opposition in it. Is it not a great matter for a little poor bark or vessel to live at sea in the time of a storm? for a little spark of fire to live in much water? for a little light to live in a great wind? You look upon such a poor gracious soul, and you do not consider the wind that blows upon it, the storms that beat upon it; and you say, It is not much grace he hath, or much good he does. Oh, but consider, if you would consider the great opposition the soul meets withal, then you will say, Oh, it is much indeed, there is abundance of grace there.

II. Consider the retinue of grace: grace hath a great retinue, though it be very mean, it hath a rich retinue. If a man hath but a poor cottage, an acre of land, an half acre of land, a rood: yet if it be an earnest of a great inheritance, it is much. Look upon the little cottage in itself, or the rood of land in itself, it is not much, but consider it as an earnest of a great inheritance, so it is much. Beloved! whatsoever grace the saints have, they have it but as an earnest. Ye read of the testimony of the Spirit! the earnest of the Spirit; all the grace that the saints have on this side heaven, it is all but the earnest of what they shall have. And the apostle he blesses God for this, as ye read in Colossians i. 12. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:" Mark, here are three things especially considerable in these words; all the children of God have an inheritance. You have but one

heir to your estate, all are not heirs : but all God's children have an inheritance. And the inheritance called an inheritance of light : it does not lie in a dark, foggy, and fenny, and moorish place, it is a comfortable inheritance, it is an inheritance of light. And the apostle, he does here give thanks unto God, that had made them meet to be partakers of the inheritance of the saints in light. He does not here give thanks unto God for the inheritance ; but that they were meet to be partakers of the inheritance ; that they had an earnest : till the inheritance came. I say, all the grace which a godly man hath on this side heaven, it is but an earnest : you look upon it as it is in itself, and you say ; it is not much : Aye, but look upon it as an earnest, but as an earnest, and then you will say, it is much indeed, Oh, it is much indeed.

III. But then especially ; consider the mystery of grace : grace is a mystery, Ye read in Scripture of the mystery of iniquity, and the mystery of godliness ; godliness is not only a mystery in the general, but all the parts of godliness are mysterious ; there is a mystery in every part ; and if you would but a little consider the mystery of grace, I dare say, you would lift up your hands and say then, O ! what abundance of grace is here, even in the weakest saint !

1. For example, to instance. Ye say it is no great matter, for a man or woman to tremble before the word, it is more than many a one does ; many come and sit out sermons, and never tremble before the word. Well, but you say, it is no great matter to tremble before the word, to tremble at the word. Aye, but for a man to tremble at the word, and yet to count it as honey, and the honey-comb ; to tremble at the word, and yet to love it and prize it then, and look upon it as the honey and the honey-comb ; this is much : now ye shall have a poor soul, a poor Christian, come and tremble before the word, and yet look upon the word as the honey, even as honey, and the honey-comb, for sweetness. This is much.

2. Again. You count it no great matter for one to love the ordinances, so to love the ordinances above all the world, as to be willing to part with all the world, rather than to part with them ; this is a great matter. But may be, you will say, this is no great matter. Well, but for a man or a woman to think so ; so to love the ordinances, and yet notwithstanding at the same time to think that he does not profit, that he is

barren, and gets little or no good thereby : this is much. Now thus you shall have it with a poor Christian ; love, and prize the ordinances, and would not part with the ordinances for all the world, and yet at the same time complain, and say, Oh ! I get little good thereby. Here is a mystery. Put all together ; you take things asunder, and therefore you think it is not much.

3. Again. You think it is no great matter for a man to comfort himself in this, That the Lord knows his heart. Aye, but for a man to comfort himself in that, and yet say, there is much hypocrisy there ; and the same day, it may be, say ; Oh ! I am an hypocrite. Thus you shall have it with many a poor, gracious, drooping soul. All is naught ; O my heart, it is full of hypocrisy ; and I am but an hypocrite ; and yet now, let him be charged or accused by men of the world, for such and such designs ; he comforts himself in this : Oh, but blessed be the Lord, the Lord knows my heart. Put these things together.

4. Again. You will say, it is no great matter for a man to look into his own heart ; so to look into his own heart, and so to be sensible of his sin, as to think he shall perish for ever. Aye, but, for the same person, to profess he would not change his condition with another for all the world ; this is much. Take many a poor drooping soul, and thus it is : I am afraid I shall go to hell, and perish to all eternity. But now come and lay his condition to a drunkard, to an adulterer ; says he, I profess I would not change my condition with that man for all the world, at the same time. Here is a mystery ! it is strange but there is a mystery in every piece of godliness : and if you would but consider, it would appear that there is much grace in those that have least.

5. Again. You say it is no great matter for a man to work out his salvation with fear and trembling. Aye, but for the same person to rely upon Jesus Christ only for salvation. This is much. Now thus it is, you shall have a godly man work, work with fear and trembling, as if he would earn heaven with his fingers' ends, and yet he relies upon Jesus Christ only for his salvation.

6. Further. You say it is no great matter for a man to walk closely with God. But it is a great matter. It may be you will say it is not. Aye, but for a man to walk closely

with God, and yet to be in the dark ; to walk exactly, and yet to be in a crowd, and throng of business. Who can walk exactly in the dark ? and who can walk exactly in a crowd, when he is carried to and fro in a crowd ? Thus now, you shall have a godly, gracious man, walk exactly with God, closely with God, and yet may be in the dark ; a child of light, and yet in the dark ; and in a crowd of occasions and business, and yet walk exactly : this is much.

7. Again. You will say, it is no great matter for a man to be diligent in his particular calling. Aye, but for the same person, for to take no thought, no dividing thought, what he shall eat, or drink, or put on ; and yet be diligent in his particular calling, this is much. Now so it is, you shall have a godly, gracious soul, taking no care, no dividing care what he shall eat, or drink, or what he shall put on : and yet diligent in his particular calling.

8. Again. You will say, it is no great matter for a man to grieve for sin past, and to strive against sin for the time to come. Aye, but for the same person to know that his sin past is pardoned ; and to know that if he fall into a sin for the time to come, God will work good out of it, it shall be for his gain, God will over-rule it so ; and yet strive against it as the greatest evil in the world ; this is much. Now thus it is, a gracious soul knows his sin is pardoned, yet he grieves for it : and he knows that if he shall fall into a sin, the Lord will over-rule things so, as he shall be the better for it ; and yet he strives against his sin, as the greatest evil in the world. Here is a mystery ! this is much.

9. Again. You will say, it is no great matter for a man to be quiet under his affliction, because it does come from God ; for that reason : aye, but for the same person to be more sensible, and to be the more afflicted, because it does come from God ; this is much. Beloved, you shall have these two meet together : a godly, gracious soul, he is therefore quiet under affliction, because it does come from God ; and he is therefore the more sensible of his affliction, because it does come from God. Here is a mystery ! put these together, and you will say, Things rise high.

10. I will instance but in one more, and that is a tenth. You will say, it is no great matter for a man to be contented with his condition : to be contented with his condition when

it is mean, and when it is poor. Aye, but for the same person to desire a better, and pray for a better, and to pray earnestly for a better, and yet be contented with his condition though it be never so mean: this is much. Thus it is with the saints, a child of God, being in a mean condition, he desires a better; he prays to God for a better, and he prays earnestly to God for a better; and yet he is contented with his condition though it be never so mean: pray, and pray earnestly, and yet contented with his condition, though it be never so mean. Thus, my beloved, oh, there is a mystery, there is a mystery in every piece of godliness: and you look not upon things under the mysterious notion, and you say, It is no great matter that is in the life of such an one. Oh, but if you would look upon things under this notion, and consider the mystery of godliness, and every piece thereof, you would lift up your hands, and say, Oh! surely he that hath the least measure of gospel grace, hath abundance of grace: he that hath but the least degree of grace, hath abundance of grace; of Christ's fulness. Now under the New Testament we have received not sparingly, not scantily, but grace for grace, and abundance of grace: he that hath but the least measure, hath received much, hath received abundance.

Some few things by way of application, and so I have done.

I. If it be so, then why should any of God's people vilify, and degrade, and lower the gift of God, wherewithal they are enriched through Jesus Christ? Would you take it as fair dealing from a child that is estated in great lands by his father, if he should say, My father indeed was pleased to bestow a great estate upon my brother, but he hath given little or nothing to me: he hath bestowed great means upon such a sister, but he hath given little or nothing to me? This were not fair dealing. And is this fair dealing with your God and with your Father, when you shall say, Aye, there is such a godly man, the Lord hath given him a great estate of the gospel, but little or nothing to me: and there is such a woman, such a sister, the Lord hath done much for her soul, but, oh! little or nothing for me? Beloved, there is no small sin, because committed against the great God; there is no blessing small, because received from the great God: but of

all blessings, gospel blessing is the greatest. Hath the Lord, therefore, man or woman, given thee any gospel grace, the grace of Jesus Christ? He hath given thee much: that which thou lookest upon as little, it is much in the eye of heaven. Wherefore, now, let not the eunuch say, oh, let not the eunuch say, I am a dry tree, any longer, Take heed how you degrade, and vilify, and lower the grace of God, wherewithal you are enriched through Jesus Christ.

II. If there be such abundance of grace, even grace for grace; abundance of grace given unto the saints and people of God under the New Testament: behold, then, what great sinners professors are! yea, the sins of God's own people! The more light and knowledge a man hath, if he sin, the greater is his sin. The more beams of grace fall upon a man's heart, the more he is able to discern the motes that are there, and so may avoid them: and sinning, he sins the more. The more grace and the more mercy a man sins against, the greater is his sin, because free grace and mercy are the remedy. The more strength a man hath to stand, the greater is his sin if he fall: as it was with Adam, he had strength to stand, and yet he fell. I say, the more strength a man hath to stand, the greater is his sin if he fall. Now, beloved, ye have heard what abundance of grace is discovered, exhibited, communicated unto all the saints under the New Testament; unto all the people of God. Oh! how great are their sins when they fall. The Lord was quick with many that sinned in the Old Testament; and will he not be quick with professors now, that know more, that have more grace, more grace discovered now? Many, when they sin, they excuse themselves, and they say, True, indeed, I have thus and thus sinned; but David did so: I have sinned, I have done thus and thus; but Samson did so: I have committed this or that sin; but Noah did so. Aye, but we have more light, we have more grace discovered ordinarily among us now, than ordinarily among them in the Old Testament: we have more grace discovered, more abundance of grace communicated now. And therefore, as the apostle concludes from it, we ought the more abundantly to take heed: "For if they escaped not without a recompence of reward that sinned against the law of Moses; what shall become of those that sin against the word of Christ, the Son of God?" Professors! all you

that are the people of God, take heed how you sin ; take heed how you tamper with your sins : grace hath abounded ! you have received much : and therefore if you sin, this is that that will make your sins out of measure sinful : take heed what you do.

III. But, in the third place, if there be such an abundance of grace communicated now, unto all the people of God under the New Testament ; what a mighty encouragement is here to all, good and bad : I say, a mighty encouragement to all, to all those that hear me this day, good and bad.

Bad : an encouragement to those that are bad, to those that are wicked : therefore they should come in unto Jesus Christ ; he will not send your souls away empty ; there is a fulness in Jesus Christ, and those that come unto him shall be filled by him. He does not only give grace, but he gives abundance of grace : who would not come unto Jesus Christ, that he may be filled by Christ ? Mark, is there an abundance of grace to be had from Christ, and wilt thou have none, drunkard ? Is there such abundance of grace to be had in Christ, and wilt thou have none, wanton ? Unclean heart, wilt thou have none ? Swearer, sabbath-breaker, wilt thou have none ? The Lord persuade your hearts to come in unto Jesus Christ. I tell you, you will have more from him than you expect. The prodigal looked but for bread at his father's house, and he met with a fatted calf, and with a ring, and with the best garment : you shall have more than you looked for ; it is a mighty encouragement. Oh, you that never thought of returning unto Jesus Christ, come in now unto Jesus Christ, that you may have abundance of grace from him. I have done, only this : Here is also encouragement unto all that are godly, and therefore they should labour to be rich in grace. Shall Jesus Christ do much for you, and will you do little for him ? Shall you receive abundance from him, and will you not do abundance for him ? Labour, oh ! labour all you servants of God to abound in the work of the Lord, that you may be filled with all the fulness of God in Christ ; that you may be filled with all the fruits of righteousness ; that you may be strengthened with all might in the inner man : you have received much, you have had abundance ; he that hath the least grace, hath abundance : if thou hast but the least

gospel grace, thou hast abundance. Brethren, grace hath abounded! Oh! let us abound in grace, abound in faith, and abound in patience, and abound in meekness, sweetness, and love towards one another, and towards all the saints. You have received much; can you go to heaven with doing little? God expects much from you. I conclude, therefore, with the exhortation of the apostle: "As you have received the Lord Jesus Christ: walk in him; always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord," Col. ii. 6.

And thus much for the first thing that is here intended.

SERMON V.

"And of his fulness have all we received, even grace for grace."

JOHN I. 16.

YE heard, the last day, that three things were contained in this last clause, "Even grace for grace," as it stands in relation to the former part of the verse.

First of all, it notes an abundance of grace: even grace for grace; that is, abundance of grace. The saints and people of God, under the New Testament, do receive abundance of grace from Jesus Christ.

Secondly, it notes also thus much: That all grace is from Jesus Christ. That whatsoever grace the saints have, they have it from Jesus Christ. Grace for grace, says Austin, that is, grace in order to grace: God gives the former grace, says he, to prepare for the after grace. Whether the former or the latter rain; whether the former or the latter grace, it is all from Christ. Whatsoever grace the saints have, they have it from Christ.

This suits with the phrase of Job still: "Skin for skin," that is, all a man's skin. So it is explained by the following words: "Skin for skin, even all that a man hath will he give for his life," Job ii. 4. So here, "Of his fulness have all we received, even grace for grace:" that is all grace: whatsoever grace we have, we have it from Jesus Christ.

And this also suits with the scope of the place: the scope

of the place is, to exalt Jesus Christ above them that came before him, above Moses. Therefore, says he, at the next verse, "For the law was given by Moses, but grace and truth came by Jesus Christ," John i. 17. Though the law were given by Moses, yet, notwithstanding, grace, the chief, that is from Christ.

Now grace, the word grace here in the 17th verse, must be understood of all grace: "The law was given by Moses, but grace and truth:" that is all grace. And this verse being brought in as a reason of the former, surely, therefore, this must needs be the meaning also of the former. Thus all grace is from Jesus Christ! whatsoever grace the saints have, they have it from Jesus Christ. This is the argument that I intend, God willing, to speak unto at this time.

Grace sometimes is taken for the favour of God. Sometimes it is taken for God's assistance. Sometimes it is taken for holiness: either in the habit, or in the act. Sometimes it is taken for gifts.

Sometimes the word grace is used for an office in the church. Whatsoever it be, which way soever you take it; all grace is from Christ; whatsoever grace the saints have, they have it from Jesus Christ.

This, now, will appear, if you consider the insufficiency of nature, and the all-sufficiency of Christ.

As for the insufficiency of nature, you know what the apostle says, "We are not able, as of ourselves, to think a good thought; but all our sufficiency is of God," 1 Cor. iii. 5. And if you look into this ist chapter of John, you find that those that are regenerate, and born again; it is said concerning them, at the 13th verse, "that they are not born of bloods," in the plural number; your English hath it, blood, in the singular number: "You are not born of blood, nor of the will of the flesh, nor of the will of man, but of God." Some there are, and were, that thought themselves to be the children of God, because they came of godly parents, because of their bloods, because of their education: so the Jews: "We are the children of Abraham." Some there are, and were, that think themselves the children of God because of some legal workings and monkish devotions: all those legalities under the gospel are called flesh. Some there are that think themselves the children of God, because of some more

refined, and raised, and heroical actions. That he might obviate all these, says he, "We are not born of bloods, nor of the will of the flesh, nor of the will of man, but of God." You are for free-will, and you think free-will hath a great stroke in man's conversion: but how can ye look this scripture in the face? No way of will: "Not of the will of the flesh, nor of the will of man." If it be any will, it must be either the will of the flesh or the will of man: but I tell you, says he, "we are not born of blood, nor of the will of the flesh, nor of the will of man," no way of will, "but of God."

To the like purpose you have, in James i. 17, "Every good giving and every perfect gift is from above." In some of your books you read thus: "Every good gift and every perfect gift is from above." But it is rather to read, "Every good giving." Every good gift and every good giving is from above. Not only the thing given is from above, but the very donation, the very exhibition, the very giving out of the thing that is good, it is from above. Every good giving and every perfect gift is from above. So that plainly then, there is an utter insufficiency in nature unto what is good.

As for the all-sufficiency of Jesus Christ, "He is the first-born among many brethren," Rom. viii. 29. He is the first fruit that sanctifieth all the rest. "I am the First and the Last," says he, Rev. i. 17. The first is the cause of the rest. The sun is the first and the great light, so the cause of all other light. Jesus Christ, he is called the first in this same chapter, 15th verse: "This was he (says John) of whom I spake, He that cometh after me is preferred before me, for he was before me." So ye read it, but it is, "He was my first," preferred before me, for he was my first. And therefore the first, giving a being unto all that follows, Jesus Christ, he does give a being unto all our grace. "I am the way, the truth, and the life," says he, John xiv. 6.

"I am the way." Would you go to heaven? You cannot go thither, but you must go in some way. A man cannot go unto a city, but he must go some way or other; if he go by water, go by land, this way or that way, still he goes some way or other. Says Christ, If you would go to heaven, I am the way. This same word, way, it notes the means unto a thing; and when he says, "I am the way," it is as if he should say, That look whatever means you do use in order

to heaven, all those means, they have their virtue and their power and their efficacy from me.

Aye, but a man may be in a way, and in a right way, and yet notwithstanding, if he have not some guide he may lose his way.

True, says he, therefore "I am the truth." And it is observable, how truth lies between way and life; as if the way to life were thorough truth, as if truth were the great road or thorough-fare to life. Says Jesus Christ, I am that too, I am the way and the truth too.

Aye, but though a man be in the right way, and he have a guide, he may fall sick and die, and never come to his journey's end.

Therefore says Christ, "I am the way, and the truth, and the life" too. I, even I am he that gives life unto all your motions and actions for heaven: all grace from Christ. He it is, even he alone, that hath every man's heart and soul under lock and key.

There are three great doors that must ordinarily be opened, before converting grace can get into the soul of man. The door of a powerful ministry; a large and an effectual door is opened. 1 Cor. xvi. 9. The door of the ear; "He openeth the ear and sealeth instruction," Job xxxiii. 16. The door of the understanding and of the heart; Lydia's heart was opened. Acts xvi. 14. Now if you look into the Scripture you will find, that Jesus Christ hath the opening of all these doors. "He hath the key of David; he openeth and no man shuts, and shutteth and no man openeth," Rev. iii. 7. In the ist of the Revelation and the 18th verse, he says, that he "hath the keys of hell and of death." No man goes into the grave, but he opens a door to let him in; and no man goes to hell, but Jesus Christ he locks him up there, he locks him up there unto all eternity. If he did not lock him in, he would not be there unto all eternity. So that whatsoever grace or holiness there is in any man's heart, he opens the door, he lets it in, it is by his ordering and his sending thither.

And, beloved, if Jesus Christ were not the great Lord-Keeper of his Father's wardrobe, why should those names and titles be given to him, which you find so frequently in Scripture? Cast your eyes where you will, you shall hardly

look upon any thing, but Jesus Christ hath taken the name of that upon himself. If you cast your eyes up to heaven in the day, and behold the sun, he is called "the Sun of Righteousness," Mal. iv. 2. If you cast your eyes in the night upon the stars, or in the morning upon the morning star, he is called "the bright Morning Star," Rev. xxii. 16. If you behold your own body, he is called the head, and the church the body. Col. i. 18. If you look upon your own clothes, he is called your raiment; "Put ye on the Lord Jesus," Rom. xiii. 14. If you behold your meat, he is called bread, "the Bread of Life," John vi. 35. If you look upon your houses, he is called a door. John x. 9. If you look abroad into the fields, and behold the cattle of the fields, he is called the Good Shepherd, John x. 11; he is called the Lamb, John i. 29; he is called the fatted calf, Luke xv. 23. If you look upon the waters, he is called a fountain; the blood of Christ a fountain. Zech. xiii. 1. If you look upon the stones, he is called "a Corner Stone," Isa. xxviii. 16. If you look upon the trees, he is called "a Tree of Life," Prov. iii. 18. What is the reason of this? Surely, not only to way-lay your thoughts, that wheresoever you look, still you should think of Christ; but to show, that in a spiritual way and sense, he is all this unto the soul. And you may observe, that these titles and names, they are not barely and nakedly given to him; but still with some speciality, some mark or other. He is not barely called the Shepherd, but the Good Shepherd. He is not only called a Lamb, but the "Lamb slain from the beginning of the world." He is not barely called the light, but "the true Light," the light of the world. He is not barely called bread, but "the Bread of Life." Now you know why Adam at the first gave names unto the creatures; according to their names was their natures, was their conditions, and Adam, our first father Adam, was not mistaken when he gave the names. And do you think Christ, the second Adam, when he gives these names unto himself, that he is mistaken? Certainly he is not mistaken, he is all this. And therefore, as the apostle speaks, Col. iii. 11, you read it, "Christ is all in all." But better, he is all things in all persons, or all things in all things; he is all things. Whatsoever good there is found in any man, it is from Jesus Christ. Surely may one say,

The Lord is our strength; surely may we all say, The Lord is our strength, the Lord Jesus is our righteousness. Whatsoever grace or holiness the saints have, they have it from Jesus Christ.

You will say, This, though it seem to give much to Christ, it derogates from the Father; for if all be from Jesus Christ, then nothing from the Father, and so it derogates from God the Father.

I answer, No, it does no way derogate from God the Father. The apostle Paul was much in this doctrine that now I am upon, and yet he honoured the Father too. "Grace and peace (says he) from God our Father, and from our Lord Jesus Christ," Rom. i. 7. Though all grace be from Christ, yet grace and peace from the Father too, says he, from God our Father. And having shown in the viith of the Romans, that being married unto Christ, and dead unto the law, that therefore we should bring forth fruit. As in the 4th verse: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." He does not say, that we should bring forth fruit unto Christ, but that we should bring forth fruit unto God. The Father and Christ are one: "I and my Father are one," says Christ, John x. 30. In honouring Jesus Christ, you honour the Father, as in honouring of the Father you honour Christ.

You will say, Wherein is the honour to the Father according unto this truth? How does this any way make to the honour of God the Father, that all grace is from Jesus Christ?

Yes! for I answer, First, though all grace be immediately given out of the hand of Christ, all grace from him, and he gives it out; he is commissioned, and designed by the Father to do it: he does but the Father's work. "I came not to do mine own will, but the will of him that sent me," John vi. 38. Was it any dishonour to Pharaoh, that Joseph gave out the bread in the time of famine? No, because he was commissioned by Pharaoh to do it. And so now, if Jesus Christ have a commission from the Father to do this, it is no dishonour to the Father: and a commission he hath,

he will shew you it under hand and seal; "Him hath God the Father sealed," John vi. 27. So says Christ.

Again, though all grace come immediately out of the hand of Christ, all grace from him, and he gives it out: yet he is furnished and accomplished with ability unto this great office by God the Father. Isa. lxi. 1. "The Spirit of the Lord is upon me (says he) and he hath anointed me to open the prison doors to captives," &c. Now, is it any dishonour to God, that the sun does distribute and give out light, and heat unto all the creatures? No, but rather an honour to him: for when a man sees so glorious a creature as the sun, that gives out light, and heat unto all the creatures here below; he lifts up his hands, and says; Oh! what a glorious God have we, that hath furnished this creature with these abilities? So now, when a man considers Christ as this great Sun of Righteousness, distributing his graces to all the saints; will it be any dishonour to God the Father that he is in this office, seeing he hath furnished him hereunto? Surely no, they will rather lift up their hands and say, Oh! what a good God have we, that hath furnished Christ with all these abilities for our poor souls?

Again, Though the administration of things be in the hand of Christ, the right is in the Father: and when Jesus Christ hath done his work, he will give up the kingdom to the Father: in the mean while, "None comes unto the Son but whom the Father draws," John vi. 14, and "None comes unto the Father, but he unto whom the Son reveals him," Matt. xi. 27. Is it any disparagement unto a man, to have a wise, a potent, a great man to his child? "A wise son makes a glad father," says Solomon, Prov. x. 1. Indeed if the Father and the Son were two, they might be enemies: but Christ and the Father are one: "I and my Father are one," John x. 30: and therefore in honouring of Jesus Christ, you honour the Father also.

But you will say, Was there no creature in all the world, that was fit to make this great trust over to? Why hath God the Father put Christ into this office, that all grace should come out of his hand? Was there no creature that was fit for this work but Christ alone?

No, I answer, this trust would have broke the back of any creature: no creature in heaven or earth, as a mere creature,

was able to purchase this trust; he had not a stock and estate of grace enough by him: Christ himself hath it by purchase: for he being the second person, the apostle tells us, "He emptied himself, and became of no reputation; wherefore God hath given him a name above every name," Phil. ii. 7, 9, that in the name and strength of Jesus Christ we should be more than conquerors. He had a great estate by him, he was the second person: yet notwithstanding, this purchase was so great, that says Paul, "He emptied himself." Surely no creature in heaven or earth was able to come to this purchase. He that must be the world's Joseph, to give out bread of grace to all the world, the saints in the world; he must have infinite knowledge to know the wants of God's people: and he must have infinite mercy, and patience, and goodness to pity them: and he must have infinite power, to reach it forth unto them, which no creature hath, and therefore no creature at all fit for this work.

Besides, God the Father hath so ordered things in the dispensations of his grace, that he might take the most contentment, and complacency, and delight in the duties and services of his people: this is the only way to it. "This is my beloved Son (says he) in whom I am well pleased," Matt. iii. 17. If there be a garment that is laid with gold-lace, hung or stuck full of pearls; though the cloth of the garment be not much worth; yet because of the gold lace, and the pearls that are upon it, you count it very precious. Such are our duties; the cloth of our duty is not much worth, but because of the golden lace, and the pearls of the graces of Jesus Christ, they are very precious. It is not in regard of our duties, as in regard of our flowers, or posies: let a flower or posie be never so sweet, they receive not any of the sweetness from the bosom that it sticks in: the posie does sweeten the bosom, but the bosom does not sweeten the posie. Aye but now the duty that is stuck in the bosom of Jesus Christ, is sweetened by the bosom, by the bosom that it sticks in. Pray mark, therefore, what is said in the xith of the Canticles for this purpose. Says the spouse at the 12th verse, "When (or while) the king sitteth at his table, my spikenard sendeth forth the smell thereof." My spikenard; what is that? The graces, and the duties, and the services of God's people, they are his spikenard: this spikenard sendeth forth the

smell thereof, while the king sitteth at his table ; while it is in the presence of Jesus Christ ; whilst the posie is in his bosom it smells sweet, else it does not. Now God the Father, I say, he hath so ordered things, that he may take a complacency and contentment in the duties and services of his people, and therefore it is that all their graces, they come from Jesus Christ, by virtue of him.

It will be objected yet. It should seem that all grace does not come from Christ ; no, nor from God the Father neither : for in the xvith of the Proverbs, and the 1st verse, it is said, as some translations read it, " The preparations of the heart are of man, but the answer of the tongue is from the Lord." If a man can prepare his heart, that is a great matter : but now, says Solomon, " The preparations of the heart are of man, but the answer of the tongue is from the Lord : " surely therefore, all is not of grace, and all is not of Christ.

By way of answer, I shall say these three things.

1. The meaning of this place cannot be according to this objection : for then, as Bradwardine does well observe, the greater should be given to man, and the lesser should be given to God : for it is a greater thing for a man to prepare his heart, than for him to speak words when his heart is prepared. And then again, as Austin observes, this would be contrary to other Scriptures : for our Saviour Christ, he says, " Without me ye can do nothing," John xv. 5 : yes, might a man say, according to Solomon's doctrine, I can prepare my own heart, and that is a great duty. And so whereas the apostle says, " We are not able for to think a good thought," 2 Cor. iii. 5 : a man might say, yes, but according to Solomon's doctrine, I am able to prepare my own heart. The meaning therefore of this place cannot be according to this objection.

2. The scope therefore, of this place is this : to shew the vanity and the bootlessness of all our thoughts without God. Let a man think, and think, and spend his heart in thoughtfulness, all is in vain unless God go along with him ; for God can come between his heart and his lips. So it was with Balaam ; he prepared his heart for to curse the people ; but God came between his heart and the preparation, and

he gave an answer of blessing contrary to the preparation of his heart. That is the scope of the place, to show the vanity of the preparations of our hearts to any business, unless we take God along with us.

3. This place is so far from speaking against the doctrine in hand, that it seems to speak for it. For according to the Hebrew, the words may be read thus: "The heart preparations of man, and the answer of the tongue from the Lord:" giving both heart and tongue into the hand of the Lord. And if it be so, that after a man hath prepared his heart unto any work, God is able to come between the heart and the lip, and to give in another answer into the mouth than what was intended in the heart: this shows that all is of God, that all is of grace; and so this place does rather confirm the doctrine that I am now upon.

Aye, but yet it will be said then: Grant it, that all grace is from Christ, that whatsoever grace a man hath, he hath it from Jesus Christ; yet so, as that when a man is converted, and drawn to Christ; there is a principle, or a habit of grace infused into the soul, whereby through ordinary concurrence and assistance from God, a man is able for to walk graciously without fresh assistance: for example, when the Lord made the world in the beginning, he gave unto the creatures a power to bring forth their like; he gave unto the beasts a power to bring forth their like; he gave unto plants, unto herbs, a power to bring forth their like; he gave unto man a power to bring forth his like; and so, grace being but a creature, he gave also unto grace a power to bring forth gracious actions without fresh assistance, only by ordinary concurrence: yet, because that this first habit is infused and comes from God, this is said to be from Christ, and from grace; so that though all is of grace, and all is from Christ, yet all is not from Christ in regard of fresh assistance.

Give me leave to answer this. Yes, all is from Jesus Christ; all grace is from Jesus Christ in regard of fresh assistance too.

For although in the beginning God made a covenant of works with man, and then gave that grace, that he had a power to bring forth its like; yet now the Lord hath brought us under a better covenant, a better covenant than the former was. In the first covenant that God made with us, and with

Adam, the Lord gave man a great stock of grace, but gave him no promise of perseverance ; but now he hath. In the first, indeed, God gave man a great stock of grace, but Satan being stronger than man, came upon him, and beguiled him of it. Now though the Lord does give a Christian less grace in his hand for the present, yet he hath laid it up in so safe a hand, that though Satan, a stronger than he, does come down upon him, he is not able to wrest it from him, or beguile him of it, because it is in the hand of Christ, that is a stronger than he : and Jesus Christ, by a compact with the Father, from all eternity, hath engaged himself to do it ; to give forth grace and assistance to all the elect, according to all their needs. So that, I say, now, all grace is from Jesus Christ in regard of fresh assistance. Therefore the Psalmist prays thus : “ Lord, open thou my lips, and my mouth shall shew forth thy praise,” Psalm li. 15. Lord, though thou hast given me habitual grace, yet, if I have not fresh assistance from thee, for to open my lips, my mouth will not shew forth thy praise. And so again, “ Lord, open mine eyes, that I may see the wonders of thy law,” Psalm cxix. 18. And to this purpose, it is in the xviith Psalm, and the 5th verse, says David, “ Hold up my goings in thy paths, that my footsteps slip not.” Mark, I pray, David ye know was a godly man, he had a habit of grace. Now, Lord, says David, as for the business that is between Saul and me, thou knowest I am in thy way ; yet, Lord, says he, though I be in thy way, and have a habit of grace, yet if thou dost not hold up my steps, if thou dost not give me fresh assistance, I shall fall, I shall slip : “ Hold up my goings in thy paths, that my footsteps slip not.” Does not the apostle say, “ The will and the deed is from God ?” Phil. ii. 13. You may observe, that the graces of God’s people, they are called in the New Testament, “ the fruits of the Spirit,” Gal. v. 22. They are not called the fruits of a former habit, but they are called “ the fruits of the Spirit.” And, indeed, if all grace were not from Jesus Christ, in regard of fresh assistance, truly, then, might a man have wherein to boast : as Bradwardine reasons the case : For, says he, though a child have his being from his father, his education from his father, learning, military skill ; yet, notwithstanding, the valour of an action being his own, he hath in opposition to his father wherein to boast. True, I confess

indeed I had my being from my father, I had my nature from my father, I had my education from my father, I had this skill from my father; but the prowess, and the valour, and the spirit of the action is all mine own: and he hath wherein to boast. So if he hath the habit only from Christ, he hath wherein to boast: true, I had the habit, the grace from God, aye but the spirit of the action, that is mine: he hath wherein to boast. But there is no room for boasting, and therefore all grace is from Christ in regard of fresh assistance.

It will be yet said, but if all grace be from Christ in regard of fresh assistance too, why is it said that we repent, and we believe, and we obey: for if all grace, in regard of the very work, be from Christ; if Jesus Christ do work all our works; why is it not rather said, that Christ does repent, and Christ does believe, and Christ does obey?

I answer, No. You know the persons that are responsible: if I owe a man a thousand pounds, and have never a penny to pay it; and another man he comes and lends me the money, and goes along with me to the creditor, the bond is taken up, and acquittance made, discharge made; he is not said to have paid the money, but I am said to pay the money that am responsible. So, now, you are responsible: and therefore, though ye have all strength from Christ to do it, yet you are said to repent, and believe, and obey. The devil is not said to commit adultery, and commit murder, yet by his instigation it is done. The sun does work with the tree, when the tree does bring forth fruit; and yet it is not said that the sun brings forth an apple, or brings forth fruit: because the sun does work as an universal cause, and the tree as a particular cause. So now, though Jesus Christ does work in all our workings, yet he is not said to repent, or believe, or to obey: because he works as an universal cause, and you work as a particular cause. Only behold here the mirror of grace: all is of Christ, and yet all is our's; all is our's in denomination, and all is Christ's in operation; all is our's in regard of encouragement, and all is Christ's in regard of glory; all is our's in regard of reward, and all is Christ's in regard of honour. Here is grace! Here is the mystery of grace! but still all, whatsoever grace a man hath, he hath it from Jesus Christ.

Aye but, will you say, to what end is this doctrine opened,

thus largely opened and pressed? What good is there that does come thereby?

What good! I answer, What good would you have? What good would you do? Would you have the Lord Jesus Christ to become your strength? The way to have him to become your strength, is to count him so. Look I pray upon the xxxist Psalm, the 2nd and 3rd verses: "Be thou my strong rock, for an house of defence to save me; for thou art my rock and my fortress." Be thou my rock, for thou art my rock. What kind of argument is this? Yet it is a good argument: the way to have Christ our rock, is to account him our rock; my very resting upon the promise does make it mine; and your very resting upon Jesus Christ does make him yours; and what will make you rest more upon him, than to see that all is from him?

Again. Would you have your hearts warmed with love unto Jesus Christ? Indeed our whole life should be nothing else but an expression of love to Christ, as Christ's life and death was nothing else but an expression of love to us. Now, says a gracious soul, is this true indeed, that all grace is from Christ? that whatsoever grace the saints have, they have it from Jesus Christ? that there is not a good thought in my heart, but runs through the heart of Jesus Christ before it does come at mine? What infinite cause then have I to love Jesus Christ.

Again. Would you live in dependance upon Christ for grace, for truth? The serious consideration of this truth will help you to it. I confess indeed, will some say, when I look upon myself, I am a man or woman of such poor gifts or parts, that I have no hope, I am afraid I shall never attain to the truth of the time; but is it so, that all is from Jesus Christ? whatsoever grace the saints have, they have it from Jesus Christ? Why may not I know the truth of the time as well as another? I will yet wait on Jesus Christ.

Again. Would you walk humbly, be very humble, and get a serious and deep humiliation for sin committed? The study of this truth will help you to do it. You know what the prophet Isaiah says, "Oh, Lord, (says he) woe is me, I am undone, I am undone," Isa. vi. 5. Why? what is the matter? Oh, says he, "mine eyes have seen the King." If you look into the iird chapter of Matthew, you will find

there, in John the Baptist, such a self-humbling speech, Christ-advancing speech, as you shall not meet with many of the like again. Says he, at the 11th verse, "Whose shoes I am not worthy to bear;" or as other Gospels hath it, "Whose shoes latchet I am not worthy to unloose." Beloved, I pray consider it a little. John, than which there was not a greater, the great preacher that all the country followed, John cries out and says, "Whose shoes latchet I am not worthy to unloose." What made him think thus? What wrought his heart into this humble, this self-denying frame? The very doctrine we are now upon? Says he, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." As if he should say thus: I may baptize you outwardly, but the efficacy of all those ordinances, it is from Jesus Christ, and therefore, because the efficacy of every ordinance is from Jesus Christ, says he, As for me, I am not worthy to bear his shoes, to undo his latchet.

Yet further, in the general, Would you be fruitful? would you be fruitful in your life and conversation? People, they complain of barrenness. Would you be fruitful? Observe what course the gardener takes with the apricot. This is a fruit, says he, that will not grow every where; but surely, if it will grow any where, it will grow upon the back of this chimney, the warm heat, the heat of this chimney will nurse it up. Or else, It will grow up against that wall, I will set it in the face of the sun, that it may have the smiles of the sunbeams, and then it will grow. He sets it there, and then it grows, and brings forth a pleasant fruit. Dost thou complain thou art not fruitful; what is the reason? may be thou growest in the shade, may be thou growest in the shade; but come and bring forth thine heart, set it in the sun, under the warm beams of the love of Jesus Christ: see if thy heart be not fruitful then. And, beloved, what greater love than this, that Jesus Christ hath died for sinners? that he hath died for sinners? that he hath purchased all grace for sinners? And he keeps their stock in his own hand, to give it out unto them according to all their wants. Here is love; here is grace. This is the way to be fruitful.

I come to the application.

Is it so, that all grace is from Christ, that whatsoever grace the saints have, they have it from Jesus Christ—Christ meriting, and Christ working; that all our efficiency and sufficiency, and all-sufficiency is from Christ. That he is the great Joseph, the world's Joseph, the Lord-Keeper of all our graces, the Lord-Treasurer of all our comforts. Then, oh, what infinite cause have we all to advance and lift up the name of Jesus Christ, to hallow Jesus Christ, not verbally but really. Commanded ye are to honor your parents: they give you a being, and yet by that being you are brought forth under the wrath of God; but yet honor them, because you have your being from them. Aye, and by your birth and by your nature exposed unto the wrath of God for ever; yet honor them, because you have your being from them.

And shall we honor our parents because we have our outward being from them? and shall we not honor Jesus Christ, from whom we have the being of all our graces, the being of our souls unto all eternity? What infinite engagements are upon us all to honor Jesus Christ.

You will say unto me, This indeed does naturally follow; but how shall we honor Jesus Christ according to the height of this doctrine? how shall we honor Jesus Christ according to the height of this truth, that is now before us? Give me leave to spend some time in this; this is that I have been driving at all this while. Some particulars herein.

Ye cannot honour Jesus Christ, unless that you do offer up your own Christ unto him: I say, unless you offer up your own Christ to him; I mean, your natural Christ to him. Some there are, that make a Christ of their good meaning, and think to be saved thereby; rest upon that, and think to be saved thereby. Some rest upon an honest and sober conversation, and think to be saved thereby. Some rest upon their duties, enlargements in duties, and think to be saved thereby. Some rest upon their very resting; trusting is not to be trusted to: but some rest upon their very resting, and think to be saved thereby. Some rest upon those enjoyments and sweetnesses that they meet withal in duty, and think to be saved thereby. Beloved, you may observe, that when the Lord commanded his people in the Old Testament to honour him, he commands them to sacrifice such things to him, which other nations did make their gods;

they should sacrifice sheep, and oxen, and birds; such things they should offer up unto God, that others did worship as god: plainly teaching this, that he that will honour God, must give that unto God which the world makes its god. So say I, if you would honour Christ, you must give that up unto Jesus Christ, which other men do make their Christ. Many false Christs there are that are made by men: you cannot honour Jesus Christ, if you do not give up those to him.

Again. You cannot honour Jesus Christ, if you count it a small matter to belong to him. A servant that honours his master, does count it a great matter to belong to him. And therefore David, he does title some of his Psalms so: a Psalm of David the servant of the Lord: he does not say, a Psalm of David the king of Israel; but, a Psalm of David the servant of the Lord: counting it more honour to be the Lord's servant, than to be king of Israel; he counted it a great matter to be the Lord's servant, because he honoured the Lord. Those that honour Christ, they look upon the things of Christ as great matters: the works of Christ, as great works: and the ordinances of Christ as great matters; and a great matter to belong to Christ: and if they lose any thing, or lose any friend; they will relieve themselves here; Oh! but yet I belong to Jesus Christ, yet I belong to Jesus Christ.

Ye cannot honour Jesus Christ, and give the worst to him. Abel honoured God, and he offered the best; and because he offered the best, therefore he honoured God. "If I be a Father, where is mine honour? (says the Lord.) Why bring ye the lean, and the maimed, and the feeble?" Mal. i. 6, 8. "Honour the Lord with thy substance, and with the first fruits of all thine increase," says Solomon, Prov. iii. 9. Observe therefore, what is your best, and what is your substance, and what are your first fruits? and give them up to Christ. Young men, young men, and women; the best of your years, the best of your strength, the best of your time is to be given to Jesus Christ: ye cannot honour Jesus Christ, and give him the worst: oh! that the old people would be much humbled; and the young people would be much encouraged: you cannot honour Jesus Christ, and give the worst to him.

Ye cannot honour Jesus Christ, and despise the choice work of Christ. What is the choice work of Christ? Grace, grace is the choice work of Christ, that comes out of his hand; and the worst name that you can give it, is, to call it hypocrisy. Some there are, that looking upon the lives of godly men, they say: Aye, but it is all hypocrisy, and they are hypocritical. Yea, and some poor souls there are, that when they look upon their own souls, they conclude and say; Aye, but it is all hypocrisy; I prayed such a time, but it was all in hypocrisy: aye, but what if it be the grace of Christ? what if it prove so? Surely, surely ye cannot honour Jesus Christ, and despise the choicest works that come out of his hands.

Again, a man is said then for to honour Christ, when he does trust unto him, and rest upon him for help at a dead lift, as we speak commonly, and the more a man does rely upon Jesus Christ in straits and in the time of temptation, the more he does honour Jesus Christ. Abraham gave glory to God, he believed above hope, and under hope; and because he believed above hope, and under hope, therefore he gave glory to God, when he considered his own body. Man or woman, wouldest thou therefore now honour Jesus Christ? Say, True, I confess indeed I have sinned much; and when I look upon myself, I know no reason why such a wretch, so great a sinner as I, should be saved: but because the way to honour Christ is for to rest upon him; and I have dishonoured Jesus Christ enough already, therefore now, through the grace of God, I will cast the weight of my poor guilty soul upon Jesus Christ; yea, for that very reason will I leave the weight of my guilty soul upon him, because thereby I may honour him.

Again, the way to honour Jesus Christ, is, so to walk and so to live, as the men of the world may speak well of the ways of Christ by your conversation. "Let your light so shine before men, that they may glorify God," &c. Matt. v. 16. The men of the world will then speak well of the ways of Christ, when a christian, that hath the name of Christ in a special manner put upon him, when he does that through the strength of Christ, which the men of the world cannot do: pray for those that persecute you; do good to those that do ill to you: when a man is abundant in the work

of the Lord, constant therein, and humble. For abundant, you know what our Saviour says: "In this is my Father glorified, that ye bring forth much fruit," John xv. 8. One sun in the firmament, honours God the Creator more, than an hundred little stars. One strong christian, that does much for God, honours him more than twenty, than an hundred weak ones.

Aye, but though a man have advance of grace, and be abundant in the work of the Lord: yet notwithstanding, if he be not constant therein, he does not cause the way of Christ to be well spoken of: what will men say? Aye, he is wound up to a great height for the present, but stay a little, and you will find him down by and by.

Yea, though a man be abundant and constant: yet if he be not humble, he does not honour the way of Christ: when a man is abundant in good, constant therein, and walks humbly; what says the world then? Aye, there is the man, if all professors were such; aye, there is an humble man, there is a self-denying man; aye, if you were all such, if you were all such, then I should like the ways of God the better. Take heed therefore, unto your lives, that ye so walk, as that the ways of Jesus Christ may be well spoken of by you.

Would you honour Jesus Christ as you should? Then own him: own him in evil times, and stand for him in the times of general declining. *Honor est testimonium de allicujus excellentia*; honour is the testimony of a man's excellency: when I testify of an excellency in a man, then I honour him; and the more I testify of an excellency in a man, the more I honour him. Now the less the truth of Christ is; and the more despised the ordinance of Christ is, and the more I suffer for it: the more do I testify of an excellency in Jesus Christ: what! suffer the loss of all for that which the world counts little worth! O! if there be such an excellency in a truth, a small truth, a despised ordinance; what an excellency is there in Christ himself! Observe therefore, what those despised ordinances are, and labour to bear them up, those truths that the world counts small truths, be willing to lose much for them; stand for them in times of general declining; own Jesus Christ in evil times; otherwise you cannot honour him.

I have done. Only thus: be willing to stoop unto any

work, though it lies much below your condition, for Jesus Christ; and say, that you are not sufficient unto such a work: when you have done the work, set the crown upon the head of the means, that is most properly Christ's. Some means are natural, and some institutional: some means that are near unto Christ: some means that ye use in a work, that are more properly Christ's: choose to set the crown upon the head of the means that is nearest to Jesus Christ. Thus doing, ye shall honour Jesus Christ. And oh! my beloved, why should not we all now set ourselves for to honour him? not in word, but in deed to honour Jesus Christ? He hath done all for our profit, why should we not do all for his honour? God the Father honours Jesus Christ, why should not we honour Jesus Christ? you that have had the experience of this truth, as I make no question but there are many here, that have had the experience of it; that whatsoever grace the saints have, they have it from Jesus Christ: you, I say, that have had the experience of this truth. Oh! labour now to advance, to lift up the name of Jesus Christ: oh! that our whole life, might be nothing else, but a Christ-advancing life! you that have the experience of it, labour, not in word, but in deed to lift up the name of Jesus Christ.

SERMON VI.

"And of his fulness have all we received, even grace for grace."

JOHN I. 16.

THREE things, ye heard, are to be noted in this last clause, as it stands in relation to the former part of the verse:

First. It notes, an abundance of grace.

Secondly. It notes thus much: that whatsoever grace the saints have, they have it from Jesus Christ. And of these two I have spoken already.

The third now follows. It notes also, an answerableness of grace in every christian unto the grace of Christ. Of whose fulness we have all received, even grace for grace; grace ans-

werable to his grace. We have not only received abundance of grace from Christ: but whatsoever grace or holiness there is in Jesus Christ, there is somewhat in the saints that is answerable thereunto.

And this now suits with your ordinary expression: when the seal falls upon the wax, and the wax receives it rightly; ye say, there is upon the wax, stamp for stamp, character for character, image for image: so here, grace for grace, that is, whatsoever grace there is in Christ, there is the like stamp upon the heart of every christian.

This also suits with that expression of Scripture, "An eye for an eye, and a tooth for a tooth," Matt. v. 38; that is, an eye answerable unto an eye, a tooth answerable to a tooth; so grace for grace, that is answerable grace: whatsoever grace or holiness there is in Christ, something in a christian that answers thereunto.

Take grace for favour, for the favour of God. And is Jesus Christ called the Beloved of God; "This is my beloved Son," Matt. iii. 17? so are the saints too; Solomon is called "Jedidiah, the beloved of God," 2 Sam. xii. 25.

Take grace for privilege. Is Jesus Christ called the Son of God? "This is my beloved Son;" so are the saints too: "Every son whom he loves," &c., Heb. xii. 6. Is he called an Heir, "the Heir of all things," Heb. i. 2? the saints are said to be "heirs and co-heirs with Jesus Christ," Rom. viii. 17. Is he called "Elect and precious," 1 Peter ii. 6? so are they too "elect and precious," 1 Peter i. 2. Is he called "God's Fellow," as ye have it in Zechariah xiii. 7? the saints they are called his fellows: "Who is anointed with the oil of gladness above his fellows," Heb. i. 9, that is, above the saints. Is he called the Light, "the Light of the world," John viii. 12, the true Light? they are called light too: "Ye were darkness, but now are ye light in the Lord," Eph. v. 8.

Take grace for assistance. And had Jesus Christ felt an assistance from God the Father, as ye read at large in the xxiind Psalm? so have the saints too: "My grace is sufficient for thee," 1 Cor. xii. 9.

Take grace for holiness or sanctification. And is he said to be sanctified; "For this cause have I sanctified myself," John xvii. 19? so are the saints also said to be sanctified:

“That they also may be sanctified,” John xvii. 19. Is he said to be full of grace; “full of grace and truth,” John i. 14? so are the saints too, some of them: Stephen, full of grace, Acts vii. 55; and Mary, full of grace. Oh, what a glorious mercy is here before us now! whatsoever grace and holiness there is in Christ; somewhat in the saints that is answerable thereunto. Let us awaken, and stir up ourselves for to look into it.

Ye read of a fellowship that the saints have with Christ in that first Epistle to John, the 1st chapter and the 3rd verse: “That which we have heard and seen, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” *Communio*, 1 Cor. i. 2; *societas*, Gal. ii. 9. He does exhort them to fellowship with them, with the saints, upon this ground and motive; because their fellowship was with the Father and with the Son. He does assert this fellowship with the Father and with the Son, with the most ingenuous asseveration: “And truly our fellowship,” may be you will think this no great matter; “truly our fellowship is with the Father, and with his Son Jesus Christ.” And so in that known place in 1 Cor. x. 16, “The cup of blessing which we bless, is it not the communion of the blood of Christ?” as you read it; it is the same word, fellowship. And in 1 Cor. i. 9, it is said, “God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord:” the same word there too, as the word that is used in the Acts of the Apostles, ii. 44, where it is said, “that the disciples had all things common.” Look, therefore, as it is in a society, where they have all things common; such is the fellowship that is between Christ and the saints. They have not any sin, but it is imputed to Jesus Christ, though it be great or small; and he hath not any grace, but it is communicated to all the saints; hath not any grace, but they have some grace or other that is answerable thereunto. This is a great matter.

Would you know the reason now? grace for grace; grace answerable to his grace.

I. First of all, there is a glorious and blessed union between Christ and every christian; a union beyond all expression. It is compared, indeed, unto the union that is between the head and the members, the root and the branches, the hus-

band and the wife; but though they come up to what Christ intended, yet they all fall short of this union that is between Christ and a christian: for the head is not in the members, nor the members in the head, mutually; but Christ in them, and they in Christ: "I in you, and you in me," saith he John xiv. 20. It is a union of mutual in-being, not a union of affection only, such as the stones have, when they lie together in a heap; but rather such as is between the wine and the water, when they are put together, saving that they are not mixed together. Christ is not mixed with a christian, a christian is not mixed with Christ; Christ is not a christian, a christian is not Christ; but there is a union of mutual in-being. Now, you know, when the fire gets into the iron, is united to it, is in it, the properties of the fire are communicated to the iron; the iron forgets his own blackness, and shines with the shining of the fire, and burns with the burning of the fire. And as a coal, a charcoal, though it be never so dark and black a body, when the fire comes, gets into it, the properties of the fire are communicated to it, and it burns like the fire itself, and melts like the fire itself, and shines like the fire itself. So, when the Lord Jesus Christ is united to a soul, look what excellencies there are in Christ, what graces in Christ, the same are communicated to it; the soul shines with Christ's shining, and warms with his warming: there is grace answerable for his grace. You know there was a blessed union between the Second Person and our nature, our flesh; the Second Person takes our nature upon him, and being united to our flesh, by virtue of the hypostatical union, the idioms and properties of the one are given to the other: God hath no flesh, God hath no blood; and yet we read, in the Acts of the Apostles, of the blood of God, because of the union: the properties of the flesh and of man's nature are given to God. So says the apostle: "He that descended is the same also that ascended," Eph. iv. 10. God does not descend, for he is everywhere; but by reason of the union, what is proper to the flesh is given to God. And so now, in this mystical union, there being such a glorious and blessed union between Christ and a christian; whatsoever grace, or excellency, or property is in Christ himself, there is an answerableness of grace, an excellency wrought in

the heart of every christian ; he hath grace for grace, he hath stamp for stamp.

II. And again, The Lord Jesus Christ is our second Adam, a common person between God and us. Now look as it was concerning our forefather Adam, being a common person ; look what nature he had, we have : he was made up of soul and body, and so are we : his body had legs and arms and other members, and we have member for member ; we have head for head, and arms for arms, and legs for legs ; and so, he sinning, we have sin for his sin, pride for his pride, and unbelief for his unbelief, because he was a common person. So I say, Jesus Christ, being our second Adam, look what grace he had, the saints have ; they have grace for his grace, they have holiness for his holiness. The apostle says, in the vth of the Romans, “ That as by one man’s offence death came, so through the gift of grace, grace hath abounded : but not as the offence (says he at the 15th verse) so also is the free gift ; for if through the offence of one man, many be dead ; much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many,” Now, if we should not have grace for grace from Christ, as we had sin for sin from the first Adam ; how should grace superabound ? Our Lord and Saviour Christ says himself, I have life in myself ; “ the Son hath life in himself,” John v. 26 ; which laid to that expression which you have in the 1st of Genesis, speaks to our purpose, the 11th and 12th verses : “ God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself ;” and so again at the 12th verse, “ Whose seed was in itself.” That is, these creatures had a power in themselves to bring forth their like. And so says Jesus Christ, as other creatures had seed in themselves to bring forth their like ; so have I life in myself, and am able to bring forth my like ; and so he does, for he is our second Adam, and therefore, as we had sin for sin from the first Adam, we must have grace for grace from the second Adam also.

III. There is an incomparable, and glorious, blessed love between Christ and a Christian. Love, loves to make a thing loved to be like itself. Love in an inferior is of an imitating nature, and love in a superior is of an assimilating

nature. Now therefore if there be love between Christ and a Christian, they must needs be very like, and love there is; Christ loves the saints above all the world, and the saints love Christ above all the world. Only Christ's love exceeds; for when the spouse speaks of Christ in the Canticles, she calls him "My Beloved," in the concrete; but when he speaks of her, he calls her "My Love, my Dove," in the abstract. Jesus Christ had loving thoughts towards the saints before the world was; as ye read in the viiith of the Proverbs and the 29th verse. Says Wisdom, and so Christ, there, "When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him: I was daily his delight (verse the 31st), rejoicing in the habitable part of his earth, and my delights were with the sons of men." Jesus Christ was then in the bosom of his Father; he had enough to take up his heart with full delight: and yet notwithstanding, before the saints were, his love was towards them, and his delight was in them. Surely, if he loved them so much before they had a being, when they have a being, he will exercise and put forth that old and ancient love of his in more abundance towards them. When a man loves a maid or a virgin, while she is in her father's house, she is set apart for him; but now afterward, when she leaves her father's house and all her kindred, that she may only cleave unto him, then his heart is drawn out more. How am I engaged, says he, to love this woman, that hath left all the world to come unto me. So there was love in Christ towards the saints, while they were but set apart for him in God's decree; but now when they shall leave their father's house for him, will he not then delight in them? See what is said in the xlvth Psalm: "Hearken, O daughter, (at the 10th verse) and consider, and incline thine ear; forget also thine own people, and thy father's house: so shall the King greatly desire (or delight in) thy beauty." But delight in them and love them he cannot, unless they be like unto him; for the lover loves to make a thing loved to be like himself, or himself to be like to it. The lover would, if he could, melt himself into a oneness with the thing loved. Indeed our love is scant, and we cannot do it. Moses, of whom the law is signified, might chip and pare his

wife's nails, but he could not change her countenance. A man may love his wife, and bestow much upon her; but he is not able to change her countenance, to make her to be like himself. But Jesus Christ hath this happiness above all the world; his love hath this happiness above all other love, that he is able to melt the person loved, the soul loved into his own likenesses: and therefore, wherever Jesus Christ sets his heart upon any soul, to delight in any, he draws his image upon them, makes the soul to be like unto him; what grace he hath himself, he does communicate it unto that soul, that there is an answerableness of grace, even grace for grace.

IV. Again, There is the same Spirit in a Christian, that is in Christ. "I will send (says he) the Comforter, the Spirit of truth, and he shall come unto you," John xv. 26. The Spirit does not only come to them, but is said to dwell in them, and to be shed abroad upon their hearts. Now if a beast had the spirit and the soul of a man, he would work like a man, he would speak like a man; and if a plant, if a tree, if an herb had the life of a beast, it would taste like a beast; and if a stone, if that had the life of a plant, it would grow like a plant: so now, if a Christian have the Spirit of Christ, he must work like Christ, he must needs be like Christ. Now the same Spirit he hath; a Christian hath the same Spirit with Christ, and therefore needs must be like unto him, and have grace for his grace. Somewhat in a Christian answerable to every grace of Christ.

You will say unto me, How can this be? Indeed it holds forth abundance of comfort unto the saints, and an encouragement to all to be so; but how can this be? There are some incommunicable properties, personal excellencies of Christ: Are all men Saviours? are all men Mediators? are all men Christs?

I answer, No; we must therefore so understand it, in things that man is capable of. We have member for member with Adam, every man, head for his head, and legs for his legs; but every man is not the first Adam, that, every man is not capable of. So Jesus Christ, he is made like to us, but he is not a sinner, that, he was not capable of. And so we have grace for grace, answerable grace, it is to be understood in things that we are capable of; we are not Saviours, we are not Mediators, we are not Christs. In some

of those things that we are not capable of, yet there is somewhat in a Christian that in some other kind is answerable thereunto. As now for example, when our Lord and Saviour Christ was baptized, the heavens opened, and the Ho'y Ghost fell down upon him in the shape of a dove: the Holy Ghost does not so fall down upon men now, but yet it is shed abroad in the hearts of all that are godly. He is the great King, and the Priest, and the Prophet of his church: all the saints are kings and priests and prophets, but not to that height as he was. To open this a little, that I may clear the point:

Is our Lord and Saviour Christ a Prophet, and as a Prophet does he teach his people, the saints? In that of the Revelation, xi. 3, the two witnesses are said to prophesy in sackcloth. They are said to prophesy too.

Is our Lord and Saviour Christ a King, and as a King does he overcome and subdue Satan, and our lusts, and the world? So do the saints too. "This is your victory whereby ye overcome the world, even your faith," 1 John v. 4. As a King, does he overcome, and sit down in his throne? So do they too. In the iiii^d of the Revelation and the 21st verse, "To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne." Mark I pray, Christ hath a throne on earth: says he "As I overcame, and am set down with my Father in his throne in heaven;" so those that overcome shall sit down, that is, have communion. "Many shall come from the east and from the west, and shall sit down with Abraham and Isaac," Matt. viii. 11; that is, have communion with them. So here, "To him that overcomes, will I grant to sit down with me in my throne." They shall have communion with Jesus Christ in his throne. As a King does the Lord Jesus Christ "rule the nations, and break them in pieces with a rod of iron?" Psalm ii. 9. So shall the saints do in their generation and in their way: look I pray into the iind of the Revelation, the 26th verse, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron." Mark, "And he thall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers, even as I received of my Father." He

does not say, Even as I received this doctrine of my Father, but, As I (which you read of in the iind Psalm) received this power from my Father: they shall communicate with me in this power: even as I received of my Father, so shall they receive it; they shall have communion with him in this.

Is Jesus Christ a Priest? and as a Priest, does he sacrifice? So do the saints too. The apostle exhorts the Romans, "that they offer up themselves a reasonable sacrifice." Rom. xii. 1. As a Priest, does he make intercession? So it is said concerning the saints in the viiith of the Romans: "The Spirit of God that is upon them, makes intercession with groans that cannot be expressed." As a Priest, does Jesus Christ, as our great High Priest, "enter into the holy of holiest?" that you will say belonged unto the priest alone, and none might enter into the holiest, and the holy of holiest but the priest. So do the saints too: see I pray, what communion and fellowship the saints have with Jesus Christ: says he, in the xth of the Hebrews and the 19th verse, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus; by a new and living way," &c. Is our High Priest entered into the holy of holiest as a High Priest? You shall have communion in his priestly office too: and as he entered into the holy of holiest: so shall you too. Thus you see there is an answerableness in the saints, with what is in Christ. And indeed, herein does our spiritual regeneration, go beyond our generation: for, though a child be like unto the father in this, that he is a man like the father, and he hath a head like the father, and arms, and legs like the father: yet his feature may not be like the father's lineaments, not alike: but now, in our spiritual regeneration, there is such a likeness; as whatsoever grace, or holiness is in Jesus Christ, there is somewhat in all the saints that is answerable thereunto.

I. By way of application then: if this be so; that the saints do receive from Christ's fulness, grace for grace; grace answerable to the grace of Christ: that whatsoever grace or holiness there is in Christ, there is somewhat in all the saints that is answerable thereunto. Then what abundance of men and women are there, even living under the gospel; that have no present share or saving interest in Jesus Christ. Methinks I hear this doctrine crying aloud, and saying;

Stand by, profane men, stand by : you that are merely civil and moral people, stand by : and all hypocrites, stand by ; as having no share and interest in Jesus Christ.

As for profane men : they will be drunk, and swear, and commit adultery and lie, and break the Sabbath : but would Jesus Christ do so ? They count it the life of their life, and the soul of their soul, to be at a merry meeting, a jovial meeting : but would Jesus Christ do so ? When Jesus Christ was upon the earth, he went up and down doing good, and scattering good, communicating good ; and they go up and down scattering their sins : and is this grace for grace ? is this answerable ? I appeal to you.

As for those that are merely civil, moral. Though they will not swear great, and gross oaths : yet swear by their faith, and by their troth : but would Jesus Christ do so ? They carry a secret spleen, and envy at the power of god-lines, and those that have it : but would Jesus Christ do so ? They frame up their religion, and their worship according to the times ; if authority command it, they will do it, whatever it be : but would Jesus Christ do ? When Jesus Christ was upon the earth, he was zealous, "The zeal of thine house hath eaten me up," John ii. 17 : but they are formal, and they are lukewarm : oh, is this grace for grace ? is this your answerableness ? and are these in Jesus Christ ? As for those that are hypocrites : they have always some secret sin or other, some back door or other that they may go out at : but had Jesus Christ so ? They lie contemplating, and chewing of the devil's cud ; and are indulgent to their base thoughts, their sinful thoughts ; but was Jesus Christ so ? They savour gifts and expressions more than graces : but did Jesus Christ do so ? They, though they seem to be mortified, and dead unto the grosser part of the world, meat, drink, and clothes : yet they are no way mortified, and dead unto the finer part of the world, their names, and their credits : was it thus with Jesus Christ ? Indeed an hypocrite, through the strength of education, living under the gospel, may set himself to imitate Christ : but there is an artificial imitation ; and a natural resemblance. A father may have two sons ; the one that is unlike him, but imitates him : the other that does naturally resemble the father, and imitate him too. Such are the saints : being made partakers of the divine na-

ture ; they naturally care for the things of Christ : hypocrites do not so. Behold ! here is the character of a christian indeed, he hath grace for grace, whatever grace there is in Christ, he hath somewhat answerable thereunto. Oh ! how few men and women are there in the world, that have a saving share and interest in Jesus Christ !

II. If this doctrine be true, what a happy and blessed thing is it for a man to be in Christ ! Behold the dignity of the saints ! Beloved, here is glory on this side glory : it is the glory and the honour of a man to be like to God ; it is the glory and honour of a disciple to be like his master ; it is the glory and honour of a child to be like his father ; it is the glory and honour of a christian to be like unto Jesus Christ. Every christian hath the image of Christ drawn upon him. Had our Lord Jesus, the great and mighty Potentate, only come *by* a poor soul, and cast his skirt over him, and said unto the soul, Wear thou my livery : it had been a great honour to belong to Christ, to wear his livery : but behold ! here is more than so, the saints do not only wear his livery, but they have his grace : and their grace is of the same nature with the very grace of Christ ; as our grace should have been of the same nature with Adam's if Adam had stood. Yea, not only their grace is of the same nature ; but look what grace Christ had, they have answerable to it. Had this great and royal loadstone, that draws all men's hearts after him ; only touched our hearts that we might have followed him ; what a mercy had it been ! But behold ! here is more than so : the saints they have grace for grace ; whatsoever grace, or holiness there is in Christ, somewhat in a christian answerable thereunto. Oh, dignity ! Oh, dignity ! how can a christian but be welcome to God the Father, that does not come only in the name of Christ to him ; but brings the image of Christ too with him, grace for grace. Oh, who would not be encouraged to get into Jesus Christ ? Oh, you that are in Christ, do you know what privileges you walk under every day ? You sometimes are ready to envy at the men of the world : but I pray, would you now change your condition with them ? Such a one, he hath passion for passion ; and pride for pride ! and sin for sin with the world : and you have, grace for grace with Jesus Christ. Here is dignity ! here is privilege indeed !

But you will say, All dignity calls for duty: suppose it be so; that whatsoever grace and holiness there is in Christ, there is somewhat answerable in my soul. Oh, what is my duty now that does flow from hence?

Surely, I answer, you cannot be proud of it, for then you shall not be like to Christ: who, though he thought it no robbery to be equal to God the Father, he humbled himself, and became of no reputation. Beloved, you know that all talents are to be improved; and the greater the talent the more improvement is to be made; and improvement is to be made of the same kind. It is our wisdom to observe what work God is a doing upon our souls, and to help forward that work. If God be working faith in our hearts, it is our duty to help forward the work of believing. If God be working patience in our hearts, it is our duty to help forward the work of patience. Look, now, what work that is, that God is doing in our hearts, and lives, for us; that work we are bound to help forward. Now, therefore, hath God drawn the image of Jesus Christ upon your hearts, so that that there is an habitual likeness in your souls unto Jesus Christ? then it is your duty to labour for an actual likeness; to be like unto him in all your workings, to live as he lived, and to do as he did, and to speak as he spake: labour more and more to be like unto him in your lives.

And if you say, How should that be? the apostle tells you: "Whom beholding, as in a glass, we are changed from glory to glory, according to his own image," 2 Cor. iii. 18. The serious, frequent beholding of Jesus Christ, is the only way to be like unto him. Beloved, your lives, they are divided into two parts; there is a doing part and a suffering part; as Christ's obedience was divided into active and passive obedience. Would you in the doing part of your life be like unto Christ? Behold him in his doing: *omnis Christi actio est instructio*: every action of Christ may be our instruction. Nothing in Christ not imitable; some things more especially. For example, our Lord and Saviour Christ, he made it his great business and design to bear witness to the truth: "For this cause came I into the world, that I might bear witness unto the truth," John xviii. 37.

Again, He would stoop to any work, though it lay much

below him: wash his disciples' feet; lay his excellencies at the feet of their infirmities.

Again, When he went upon any work, he was much in prayer first. Judas knew his praying-place.

And when he was at God's work, he would not know his own natural relations; and therefore says he to his mother, "Woman, my time is not yet come," John ii. 4. He does not say, Mother, my time is not yet come; but, Woman. In God's work he would not know his own natural relations.

If he had to deal with man: he had a high esteem of the saints, though they were never so low; and he had a low esteem of the wicked, though they were never so rich.

He did, again, so exercise one grace, as he might exercise another. He would so rejoice in God, as he might grieve for sin; not his own, but our's: and he did so grieve for sin, as he might rejoice in God. He was very zealous, yet he was wise too; he was wise, and yet he was zealous too.

He was a lamb and a lion; a lamb in his own cause, and a lion in God's cause. Oh, that in these things you would labour to be like unto him. It would be infinite, indeed it would be beyond me, if I should single out all his graces that were eminent in him. He was a heaven of grace, full of shining stars. Behold him in his doings! The only way for you to be like to him in your doing, is to behold him in his doings.

And so for his sufferings. Ye shall observe, he would not suffer till he was called unto it. Therefore he stood so precisely upon his time: "My time is not yet come," John vii. 8.

And when he was called unto it, he would not be put out of his way. If they cast water upon him, it made him flame the more: "Get thee behind me, Satan," Matt. xvi. 23. In all his sufferings he had an especial eye to other men's good; then he went very quietly and meekly: "As a lamb dumb before the shearers, so he opened not his mouth," Isa. liii. 7. And he was more sensible, which I pray mark, of God's withdrawing from him in his sufferings, than of all the pains, disgrace and misery that he did undergo. And therefore, when he was upon the cross, says he, "My God, my God, why hast thou forsaken me?" Matt. xxvii. 46. The sun did forsake him too: the sun did withdraw his light: and yet he does not say, O sun, why doest thou thus forsake

me? The disciples all forsook him: and yet he does not cry out Thomas, why dost thou now forsake me? Peter, why dost thou now forsake me? He cries not out of them. His body was nailed to the cross: and he does not cry out and say, oh, my hands; oh, my body; oh, the pain that I endure; but here he cries out of this: oh, "my God, my God, why hast thou forsooken me?" He was more sensible of God's withdrawing from him, than of all the other miseries that he did endure. Oh! my beloved, that you would labour now for to be like unto Jesus Christ; in your doing; in your suffering for to be like to him. The sight of a gracious Christ, will make us gracious if any thing will do it. Labour now to be like unto him, more and more. This is your duty that does flow from hence. You that are saints, you that are Christ's, you that have received grace for grace; Christ expects work for work, and doing for doing; that you should shine as he shined; and that you should live as he lived; that you should so walk, and be in the world, that those that do live with you may say; Here is a man, or woman that is like to Christ, that hath received grace for grace: now we see this doctrine true; I cannot think of any grace of Christ, but I see it shining forth in this man and woman. This is your duty.

III. By way of application. If this be true: that the saints and people of God, do receive of Christ's fulness, even grace for grace: how infinitely are we bound unto God the Father, for our Lord Jesus Christ! glorious is the fellowship and communion that the saints have with Christ, as ye heard; they have not only fellowship with him in his sufferings, to have suffering for suffering; but they have fellowship with him in his graces, grace for grace; and this fellowship hath God the Father brought you into. Mark therefore, that place again which you have in the 1 Cor. i. 9. "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." By whom ye are called unto this fellowship. Therefore still the apostle, he blesses God the Father of our Lord Jesus Christ: "Blessed be God, and the Father of our Lord Jesus Christ." Not barely, blessed be God, but, "Blessed be God, the Father of our Lord Jesus Christ."

Beloved ! ye know there are two great gifts, that the Scripture makes mention of. First God makes the world, and man : and having made man, he gives all the world to man ; there is one gift, and a great gift. Man having fallen, and lost his former happiness ; Christ comes into the world, the second person becomes man ; and this man he gives unto the world.

First, He gave the world to man : and secondly, he gives Christ, this man, unto the world : and his second gift is the greater gift : it is a greater gift when Jesus Christ was given unto the world, than that the whole world was given to man. For now, take the world ; and though it hath many glorious pieces of God's workmanship ; his power, and wisdom : yet God may give all the world to man, and not give him, himself ; but when he gives Jesus Christ to man, he gives himself with him. Though there be many several pieces, beautiful pieces of God's workmanship in the world ; yet they carry with them but the footsteps of God. Oh, but Jesus Christ he is the express image of the Father ; and when he gives this express image unto a soul ; as Christ is the express image of the Father, so the soul becomes the express image of Jesus Christ. Ye know what the apostle says, concerning our Saviour Christ : mark, " In whom the fulness of the Godhead dwells bodily," Col. ii. 9. That is, look what attributes, and excellencies are in God, the same are in Jesus Christ as Mediator : whatsoever attribute is in God, as God ; the same shines forth in Jesus Christ as Mediator. The fulness of the Godhead dwells in Christ bodily ; and the fulness of Christ dwells in every saint spiritually. Jesus Christ, he hath perfection for perfection ; he hath attribute for attribute ; he hath excellency for excellency with God the Father. And every gracious, godly soul, he hath grace for grace from Jesus Christ : of his fulness have we received, grace for grace : as the fulness of God the Father dwells in him bodily, so the fulness of Christ dwells in every christian spiritually.

And this fellowship hath God the Father called you unto : " By whom we have fellowship," 1 Cor i. 9 ; this hath God the Father called you unto. Oh ! how infinitely are you bound unto God the Father, to honour and bless the Father ! When ye look upon the Son, methinks you should bless the

Father! and when ye look upon the Father, you should love the Son. As a mother does; when she looks upon her child, she loves the father; and when she looks upon the father, she loves the child again: so a christian, when he looks upon Jesus Christ, he should bless the Father; and when he looks upon the Father, he should bless Jesus Christ, and love Jesus Christ: Dear Father, thou hast not only given us thy Son, but given us thy Son in such a way, that we should have grace for grace, answerable to his grace: is this after the manner of men? Oh, therefore, why should not we all say, Blessed be God and the Father of our Lord Jesus Christ. Oh, you, you that love Jesus Christ, bless the Father: and you that bless the Father, love Jesus Christ: take yourselves to be infinitely bound unto God the Father, who hath given you such a Christ as this, of whom you should have grace for grace.

I have done. Only I would leave one exhortation with the saints that have received of Christ's fulness thus, grace for grace: it is thus, mark it I pray.

IV. Is this true, that of his fulness ye have all received, grace for grace, answerableness of grace? that ye have fellowship with Jesus in all his graces? Then be for ever contented to have fellowship with Jesus Christ in all his sufferings; and truly, well may ye be contented if you have fellowship with Christ in his sufferings; if you have suffering for suffering, ye shall have grace for grace, and grace for glory; if ye partake with him in his sufferings, ye shall partake with him in his graces, and partake with him in his glory. I say, well may ye be contented to have fellowship with him in his suffering; for if you have suffering for suffering, you shall have comfort for comfort: if you have fellowship with him in his sufferings, you shall have fellowship with him in his comforts too. Mark ye, When Jesus Christ suffered, had he a Deity to support him? So shall ye have. When Jesus Christ suffered, had he angels to minister to him? So shall you have. When Jesus Christ suffered, did he see the travail of his soul? So shall you see it. When Jesus Christ was lift up, he drew all men after him: so shall you do: when you are lift up for the truth upon the cross; you are apt to think, now will the truth suf-

fer, now will the cause of God fall to the ground; but remember: if you have fellowship in his graces; if you have fellowship with Christ in his sufferings; you shall have fellowship with Christ in his comforts. This was one of his comforts, when he was lift up upon the cross, then he drew all men after him; so when you come to be lift up upon the cross, then shall men be drawn after the truths that you suffer for: and never shall men be more drawn after the truths that you suffer for, than when you come to be lift up upon the cross to suffer for them. Oh, who would not be willing to partake with the Lord Jesus Christ in his sufferings, to have fellowship with him in his sufferings, to have suffering for suffering! It is observed, that our Saviour never met with any great debasement, but at that time, in the midst of that debasement, there was some breakings forth of glory. He was born in a stable, he was laid in a manger; here was his first debasement: here glory breaks forth; the wise men come and fall down before him, and offer gifts; frankincense and myrrh.

Again, He was baptized: he needed not to have been baptized; he was clean enough in his nature, he put our clothes upon him, stood in our nature: now he hears a voice from heaven, saying, "This is my beloved Son," Matt. iii. 17.

Again, you read of him riding upon an ass: not riding in a coach drawn with lions, or drawn with elephants, but riding upon an ass, in a mean way, a debased way; now breaks forth some glory, now they cry, Hosanna, hosanna to him.

Again, upon the cross, there he was most debased; then breaks forth some glory: the sun, that stands still, and veils his face, as one astonished at the world's Saviour: now does the vail of the temple rend in sunder, now glory breaks forth in the midst of his debasement; thus it was with Christ. Have you suffering with him for sufferings? Have you fellowship with Christ in his sufferings? you shall have fellowship with Christ in his comforts. Oh, therefore I beseech you, be contented now to have suffering for suffering with Jesus Christ; and whensoever any suffering comes, especially for the truth, boggle not at it, be content and say within yourselves, Oh, blessed be the Lord, that hath called

me out to this work! I shall have this fellowship with Christ in his sufferings, I shall now have suffering for suffering, therefore I shall have comfort for comfort, I shall have grace for grace, I shall have glory for glory: oh, who would not be encouraged? I leave this exhortation with you, comfort yourselves in these words, and never startle at suffering, as heretofore; but make account of this, that if you have grace for grace, ye may meet with suffering for suffering; but then you shall have comfort for comfort, and ye shall have glory for glory. Think on these things, and the Lord give us to practise them.