

# CHRIST AND THE COVENANT.

## SERMON I.

### CHRIST'S PERSONAL EXCELLENCIES THE OBJECT OF OUR LOVE.

*“ If ye loved me ye would rejoice, because I said, I go unto the Father, for my Father is greater than I.”—JOHN XIV. 28.*

THESE words are part of the last sweet sermon which our Saviour preached unto his disciples before his death and departure from them; wherein he labours to allay their sorrow and grief upon the occasion of his departure: therefore he tells them at the 2nd verse, “ In my Father’s house are many mansions;” and at the 3rd verse, “ I go to prepare a place for you.”

Then he tells them at the 16th, 17th and 18th verses, that “ he would send them another Comforter;” and “ I will not leave you comfortless, I will come unto you.”

Then he labours to persuade them unto comfort by their protestation of their own love unto him. “ Ye say you love me (saith he), if ye loved me ye would rejoice, because I said, I go unto the Father, for my Father is greater than I.”

“ If ye loved me;” that is, if you loved me so much as you should. It is usual with Scripture to speak of things absolutely when they are meant comparatively. If you loved me so much as you profess, and so much as you should; for they did love him.

“ If ye loved me, ye would rejoice, because I go unto my Father.”

Joy is the top of comfort as comfort is the top of peace. Joy is the cream of comfort. If ye loved me, ye would be so far from being troubled at my going, that you would be very much comforted, for I go unto my Father who “ is greater than I;” than I am as Mediator: who upon my coming to him will exalt me: and therefore if ye loved me ye would rather rejoice, “ because I go unto my Father who is greater than I.” From whence then I take up this doctrine:

That true love unto the person of Christ will make us rejoice in his personal exaltment, though it may be in some respects unto our debasement or present loss.

For the opening and prosecuting whereof,

First, We must inquire what there is in Christ's going to the Father that is matter of our rejoicing.

Secondly, I shall labour to shew you that it is our duty to rejoice in the personal exaltment of Christ, though in some respects it may be to our own loss and debasement.

Thirdly, That true love to the person of Christ will enable us to do this.

Fourthly, That it is possible that Christ's own and best disciples may be wanting in their love to Christ's person.

Fifthly, What an excellent thing it is to love the person of Christ rather than the benefits of Christ; to have our hearts drawn out in love to his person, more excellent than to have a love to him upon the account of benefits. And,

Sixthly, What we should do that our hearts may be drawn out in love to the very person of Christ, so as we may be able to rejoice in his exaltment though to our own debasement.

First, If you ask what there is in Christ's going to the Father that is matter of rejoicing, of a disciple's rejoicing.

I answer, Much every way. Much in reference to our own concernments; much in reference to the concernments of Christ; much in reference to the concernments of God the Father.

As for our own concernments.

If Christ had not gone unto the Father, his satisfaction for our sins had not been accepted, nor our redemption perfected. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us," Heb. ix. 12. It doth relate and allude unto the manner of the old testament: when the blood of goats and calves was poured out, the priest "took the blood and carried it into the holy of holiest, and sprinkled the mercy seat." But though the blood of bulls or calves had been poured out, yet if the priest had not carried it into the holy of holiest, the typical satisfaction and redemption had not been obtained. And so here, though the blood of Jesus had been shed, and poured out upon the cross, if he had not gone unto the Father, and carried his blood into

heaven, into the holy of holiest, his satisfaction for our sin had not been accepted, and our redemption had not been perfected.

If Christ had not gone unto the Father, he had not made the application of his death and blood and merits unto our souls. He came into the world that we should have repentance and remission. Both were purchased by his death. But now if he had not gone unto the Father there had not been an application. Both were purchased by his death on earth. But was the business so left at a loose? No, but by his going to the Father, what he purchased by his death, he doth apply. In Acts v. it is said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins." So that had he not gone unto the Father, there had not been an application of his blood and death and merit unto our souls.

If Christ had not gone unto the Father, the Holy Ghost, the Comforter, had not come. "If I go not away the Comforter will not come." But why might not the Comforter, or the Holy Ghost, come, though Christ had been here on earth, if he had not gone unto the Father?

I answer, the gifts, graces and comforts of the Holy Ghost were the *dona regia* which were given out upon the coronation of Christ; for by this going to the Father he was "crowned with glory and honour," as in Heb. ii. When the Holy Ghost comes, he doth bear witness to our spirits that we are the children of God, and God reconciled to us. But how should God give such a testimony of his reconciliation unto us, if Christ had not first gone into heaven and given up his accounts of what he had done here on earth. It is said expressly in John vii. "This spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified." And if Jesus Christ had not gone unto the Father, and so sent the Spirit, how should we have known that he had so much care for us and love to us when he was in heaven as by the sending of the Holy Ghost. We are never more fit for the Holy Ghost than when we are weaned from the carnal presence of Christ. And therefore if Christ had not gone unto the Father, the Spirit, the Holy Ghost had not come.

If our Lord and Saviour Christ had not gone unto the

Father, we should have had no advocate in heaven to plead our cause in heaven upon all occasions. It is a great matter, we say, to have a friend at court, an agent there that may plead for us. What a mercy is it to have an agent in heaven to negotiate our business there! Why now, saith the apostle, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." If Christ had not gone unto the Father, we had not had this Advocate in heaven to plead for us upon all occasions. And,

If Christ had not gone unto the Father, we should have no entrance into heaven. Heaven was locked up, the gates of paradise were shut, and kept by an angel with a flaming sword. This paradise was opened upon the cross: "This day shalt thou be with me in paradise." And we enter into it by Christ's going into heaven, by his going into the holy of holiest. "I go to prepare a place for you;" not as sent before to take up your lodgings, but as one friend goes before another, to make a great entertainment for his friends. But, I say, if Christ had not gone unto the Father, we had had no entrance into heaven. Why now, is it not a matter of joy and of great comfort, that we have entrance into heaven; that the Comforter is come; that we have always one in heaven to plead our cause upon all occasions? These and many other things we obtain by Christ's going to the Father. This for our own concernment. And,

As for the concernment of Christ: by his going to the Father he was exalted and glorified (as Mediator I speak).

And if you ask what was the glory and greatness that was put upon Christ, as Mediator, by his going to the Father? It consists in two things: the royalty of his entertainment when he came unto his Father; and the greatness of his advancement.

And if you ask yet, what was the entertainment that he had when he came unto the Father?

Why, it was an entertainment suitable to such a Father, and to such a Son. When that great sinner, the prodigal, returned unto his father, "his father fell upon his neck and kissed him." Bring out the robes, kill the fatted calf, bring out the ring. And if such an entertainment for a prodigal son, what entertainment then for the natural Son of God, the obedient Son of God, that had been upon his

Father's great concernment in the world? Great was this entertainment surely, beyond all my expression. But now more particularly,

1. No sooner did he come into heaven unto his Father, but he was justified in all that which he did and suffered for us; as you have it in the 1 Tim. iii. 16, "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory."

2. No sooner did he come unto the Father, but he was mightily declared to be the Son of God, as you have it in Rom. i. "Thou art my Son, this day (that is, upon the resurrection) this day have I begotten thee." The apostle explains it concerning the resurrection in Acts xiii.

3. No sooner did he come unto the Father, but he was anointed with a new and fresh anointing, with the oil of gladness above all his fellows. For as David, the type, had a double anointing, one by the hand of Samuel, after which he was thrust out into the wilderness, and another at the day of his coronation; so Christ typified had a double anointing, one upon his incarnation, in which respects he saith, "The Spirit of the Lord is upon me, and he hath anointed me to preach," and another upon his coronation, when he was crowned with glory and honour. And therefore in Heb. i., "He is anointed with the oil of gladness above his fellows," comes in upon his exaltation. And,

4. No sooner did he come into the presence of his Father, but his Father said unto him, "Sit thou down at my right-hand;" the most honourable place in heaven: Sit thou at my right-hand, my Son. Why now is it not a matter of great rejoicing to us, that Christ going to heaven with our names upon his shoulder and heart, should have such an entertainment as this, such a welcome as this unto God the Father?

But, what advancement had he upon his going to the Father?

Why, great was his advancement as Mediator.

For, 1. No sooner did he come unto the Father, but he was invested with all that glory that he had with God the Father from all eternity, which he had laid by and veiled, when he took our nature upon him; and therefore in John xvii, saith he, "And now, O Father, glorify thou me with thyself, with the glory which I had with thee before the

world was." No sooner did he come into heaven unto his Father, but he was invested with that glory again, that he had vailed to take our nature upon him.

2. No sooner did he come into the presence of his Father into heaven, but God commanded all the angels to worship him: "Worship him all ye angels."

3. No sooner did he come into the presence of his Father, to heaven, but he was made executor and administrator to his own will, to see that performed. We die and leave legacies, but cannot administer ourselves, nor be the executors of our own wills; but Christ lives for ever. "I was dead, but am alive." And when he came into heaven, God the Father made him executor to his own will; and therefore saith he, "Ask the Father in my name, and whatever ye ask, that will I give you." "Him hath God the Father exalted to give remission and repentance." Executor of his own will and testament.

4. No sooner did he come into heaven, into the presence of his Father, but he was made the great governor of all the world, and Head of the church. In Acts v., "Him hath God exalted with his right-hand, to be a Prince and a Saviour;" lord over all the world, and Saviour of the church. Agreeable to that in Eph. i. 20, "which he wrought in Christ, when he raised him from the dead, and set him at his own right-hand in the heavenly places, far above all principalities and powers, and might and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be head over all things to the church, which is his body;" Prince and Saviour, Lord over all the world, and Saviour and Head unto the church.

5. And to say no more in it: No sooner did he come into the presence of God his Father, (that is, greater than he, as Mediator,) but God the Father did take him into fellowship in the matter of divine worship. Whether aye or no, Christ *qua* Mediator, or *quia* Mediator, be to be adored with divine worship, I will not now debate; but whatsoever worship was due to God the Father, was given to Christ. "Confounded be all they that worship graven images; worship him all ye gods." All divine worship due to God the Father, is given to him. Here is an advancement. Now is it not a matter

of great rejoicing, that Christ our Head should be thus advanced? Saith the emperor's wife, If thou be Caius, I am Caia; and, if Christ be king, the church is queen, Ps. xlv. Is it not, I say, a matter of great rejoicing, that Christ our Head should be thus advanced? Now thus he is advanced by his going to God the Father. Thus for the Son's concernment. But

What matter is there of rejoicing by Christ's going to the Father, in reference to the Father's concernment?

Much; saith Christ in John xiv. 13, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." That will I do; I am now going from you, and if ye ask the Father in my name, that will I do. Why? not that the Son may be glorified only, but that the Father may be glorified.

Look when the great promise of the Father is fulfilled, then is the Father glorified. What is the great promise of the Father? Acts i. The coming of the Holy Ghost. By Christ's going to the Father comes the Holy Ghost: therein was the Father glorified then.

And look, when "Every tongue shall confess that Jesus is the Lord, to the glory of the Father," then is the Father glorified. Now by Christ's going to the Father, being exalted, every tongue doth confess, that Jesus is the Lord, to the glory of the Father, as in Phil. ii.

And to say no more in it but this: look, when the great design of God upon the world is accomplished, and Christ the Son glorified, then is the Father glorified. Now by Christ's going to the Father, the great design of God is accomplished, and the Son glorified. Thus we have cause of rejoicing in reference to the concernment of God the Father: look where you will. Will you look into your own concernment; will you look into the concernment of Christ; will you look upon the concernment of God the Father? there is matter of our rejoicing in Christ's going to the Father. And so I have done with the first thing. But then,

Secondly, How may it appear that it is our work and duty, to rejoice in the personal exaltment of Christ, though in some respect it should be to our own debasement, or present loss?

Why you see what our Saviour saith here, "If ye loved me, ye would rejoice, because I go unto the Father who is

greater than I." You lose by my going you think ; and indeed in some respects you do. But however, it is your duty to rejoice, because it is for my personal exaltment : and you know what Paul saith in another case. Some preach Christ out of envy, and out of contention, and to add affliction to my bonds ; but however, saith he, Christ is preached, " Christ is exalted, and therein I will rejoice : " I will rejoice though I be debased, so Christ may be exalted, I rejoice.

If that we are to praise God for the exaltment of Christ, then we are to rejoice therein ; for praise and rejoicing go together in scripture. Now though I cannot praise God and be thankful that God loves me, I may praise God for this, that the Father loves Christ, and be thankful for his love and his goodness to Christ. Christ praised God for our glory and happiness, though to his own debasement, why should not we praise God for his exaltment, though it be to our debasement.

If I am to mourn for sin, because it is a dishonour to God, though the sin be to my own profit, then I am to praise God and Christ for his glory, though it may be in some respects to my prejudice.

But besides this, the more communicative any good is, the more we may and should rejoice therein. There is abundance of light in the sun, but if the sun be not up and ascended, it cannot give light unto all the world : so now, though there be light in Christ, able to enlighten all the world, yet if this sun be not up, he cannot give light to all the world : but being now ascended, he is able to give forth his beams of light unto all the world.

But you will say ; how may it appear, that Christ will be as gracious and communicative in his love unto us now in heaven, as he would have been had he been here on earth ?

You know what he said when he was here on earth, " And let him that is athirst come," John vii. 37. " In the last day, the great day of the feast, Jesus stood and cried, saying ; If any man thirst, let him come unto me and drink." Now he is in heaven, look into the book of the Revelation, which he speaks from heaven, he speaks more than that, " And let him that is athirst come," there is that, " And whosoever will, let him take of the water of life freely," here is more now he is in heaven.

And I pray, when did our Lord and Saviour Christ, wash his disciples' feet; give the glorious testimony of his condescending love unto his disciples, than when he was going to the Father? "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God: he arose from supper, and laid aside his garments, and tok a towel and girded himself." Knowing that all power was given into his hand, he gives that reason: he did thus condescend in this way of love, knowing that all power was given into his hand.

Now that he is in heaven, all power is given into his hand, and therefore now certainly he will be as gracious, and communicative in his love and goodness, as if he had been here on earth; and rather over and above. Surely therefore it is our work and our duty to rejoice in this exaltment of Christ, though in some respects it may be to our debasement, or present loss. But then

Thirdly, How shall we do this?

Why, true love to the person of Christ will enable us to do this: it will enable us to rejoice in the personal exaltment of Christ, though it may be to our own present loss and abasement. It is a sweet thing to the lover, to suffer for the person loved: that is, where love is fixed upon the person, and not upon the benefits, if love be fixed upon the benefit, it is not so, but if upon the person it is so: so if our love be fixed upon the person of Christ, this love will enable us to rejoice in the exaltment of Christ, though it be in our own debasement: Christ rejoiced in our exaltment, though it was to his own debasement. Why? Because he loved our persons, "who loved us, and gave himself for us," so that true love unto the person of Christ, will make us rejoice in his exaltment, though it may be to our own present debasement.

You will say then, How few are there that do love Christ indeed: Christ is hardly loved for Christ: Christ himself is hardly loved for himself: to love the person of Christ, how few are there that do that. And so I come unto the fourth thing.

Fourthly, It is possible that Christ's own disciples may be wanting in their love to Christ's person. It is somewhat strange this: If a prince or nobleman should take a poor woman, a beggar off the dunghill, and marry her, it would be

somewhat strange, that she should not love his person. If he should not love her, you would think it so strange: if Boaz should not love Ruth, you would not have thought it so strange, but that Ruth should not love the person of Boaz, this may seem strange: so now, such beggars were we, when the Lord came and took us off the dunghill, and said, Now is a time of love. If the Lord Jesus should not love our persons, it would not seem so strange; but that we should be wanting in our love to the person of Christ, this is strange: yea friends, it is possible that Christ's own disciples may be wanting in their love to the person of Christ.

They may be wanting in the *manner* of their love to Christ's person.

They may be wanting in the *measure* of their love to Christ's person.

"If ye loved me," saith he, and yet they left all to follow him: possibly then, the best disciples of Christ, the best men may be wanting in their love to the person of Christ. To make this out a little to you.

The more we love the person of Christ, the more diligent and observant we shall be in keeping Christ's commandments, that are properly his. "If ye love me, keep my commandments." Why now, how many are there of God's own people, that are too negligent in keeping Christ's commandments; the commandment of love, the institutions of Christ: and why so, but because they are wanting in their love to the person of Christ, "If ye love me, keep my commandments."

If a good man may be wanting in his zeal for Christ, possibly he may be wanting in his love to Christ's person: what is zeal, but fired love, inflamed love, angered love? Now possibly a man that loves Christ in truth, may be wanting in his zeal. Old Eli loved God, without all doubt, and yet he was wanting in his love to God. Peter loved Christ, "Thou knowest that I love thee," and yet wanting in his love by denying of Christ. Good men may be wanting in their zeal for Christ. Why? But because they are wanting in their love to the person of Christ.

The more a man loves the person of Christ, the more he doth love the servants, the people of Christ. It was a good speech of Jerom, when there was a difference between Austin

and him: I love Christ dwelling in Austin: even at that very time when there was a difference between them. And certainly if we love the person of Christ, we shall love Christ dwelling in the saints. But now do not we find by woeful experience, that even in good people, their love to the saints is wanting? Why? But because their love to the person of Christ is wanting.

The more a man doth love the person of Christ, the more he will be speaking and thinking of him: love is busied and exercised in thoughtfulness about the person loved; and in speech. If a man love a person or thing, he will be thinking much on it, and speaking much on it. But now by our experience, cannot we go a whole day together and have no thought of Christ? Do not we sit down at our meals frequently and not one word of Christ? Good conference, where art thou? Good and holy conference, where art thou? Come to professors' tables, one dish after another, one cup of wine after another, but nothing of Christ. It is gone, it is gone: what is the reason, but because we are wanting in our love to the person of Christ? Certainly, if we were not wanting in our love to the person of Christ, we should be thinking more of him and speaking more of him.

The more we love the person of Christ, the more we shall desire to be dissolved, that we may be with him in the enjoyments of himself and those heavenly embracements. "I desire to be dissolved," (saith St. Paul) why? "And to be with Christ," to have the person of Christ. But how many good people are there that cannot desire to be dissolved; why? Because there is a want in their love to the person of Christ. Possibly then you see by all these things, it is possible that a good man, Christ's own and best disciples, may be wanting in their love to the person of Christ. But

Fifthly, You will say, Suppose that my heart be not drawn out in love to the person of Christ, but my love is rather fixed on Christ's benefits, spiritual benefits, is not that good? Is it not good that I should have love for Christ in reference unto the benefits that I have from him.

Good? Yes. "I sat down under his shadow with great delight," saith the spouse, "and his fruit was sweet unto my taste." Fruit; that is the fruit of justification, the fruit of sanctification, of consolation, "and his fruit was sweet unto

my taste. It is good without all doubt, that our hearts should be drawn out to Christ, by occasion even of his benefits.

But I pray do not mistake me; I grant therefore,

1. It is good, and a lawful thing to love Christ in reference to his benefits. But

2. It is our duty to love Christ's person, to have our hearts drawn out with love to the very person of Christ. But

3. The excellency of Christ's person is not the object of my faith, but Christ crucified. And

4. Though Christ crucified be the object of my faith, yet the personal excellencies of Christ are the object of my love. Yea, it is a more excellent thing yet to love the person of Christ, than the benefits of Christ. A more excellent thing to have my heart drawn out in love to the person of Christ, than to have my heart drawn out in love to him for his benefits.

But you will say, Wherein doth our love to the very person of Christ exceed or excel our love upon the account of benefits, though spiritual? Many ways.

First of all, If your hearts be drawn out in love to the very person of Christ, "by your loving him you make him your own." It is not so in other loves. By my loving gold I do not make it my own; by my loving silver I do not make it my own; but by loving his person I make him my own. It is not so in regard of benefits. By my loving the benefits of Christ, the comforts from Christ, I do not make Christ my own, but by my love unto the person of Christ I make Christ my own.

2. The less of self in your love to Christ, the more pure and clean it is and so the better. Now if your heart be drawn out in love to the benefits of Christ, your love is more selfish, you love him in reference unto yourselves; because you have such enjoyments and such benefits. But if your hearts be drawn out in love to the person of Christ, your love is less selfish; so the more pure, the more holy and clean.

3. If your heart be drawn out unto Christ himself and the person of Christ, you will more readily accept of "anything from Christ, though it be never so small;" yea, though it be afflictive. If that your love be placed and founded upon the benefits of Christ, then you will not so easily and readily

accept of anything from Christ, especially if afflictive. True love interprets all things in the best sense; that is, love to the person, but love to the benefit does not. Love the person of Christ and you will interpret every dispensation in a good sense, for you love his person, but love to the benefit will not do so.

4. If your heart be drawn out in love to the very person of Christ, then you will sympathize with Christ in all his concernments of the gospel, whether matter of joy or matter of grief. If your love be founded upon Christ's benefits you will not sympathise with him so, but love his person and you will sympathize with him in all his concernments.

5. If your heart be drawn out in love to the very person of Christ, then you will abound therein. "The only measure of love, is to know no measure," that is, where the *person* is loved. But if love be placed upon the benefit, it knows stints, and limits, and measures. But if your heart be drawn out in love to the very person of Christ, you will be abundant therein, and you will never think you can love enough.

6. If your heart be drawn out in love to the very person of Christ, then you will "long after the presence of Christ, and you will be afflicted for his absence." Love Christ upon the account of benefits and it will not be so; but love Christ upon the account of his person and then it will be so. You will long after his presence and you will be afflicted for his absence.

7. The more your heart is drawn out in love to Christ and the person of Christ, the more you will love the seed of Christ, the posterity of Christ, the children, and the people of Christ. David loved Jonathan's seed, why? for he loved his person, not his benefits. So, love but the person of Christ, and then you will shew kindness to the seed of Christ, and be more loving to the seed of Christ.

8. The more your heart is drawn out to the very person of Christ, the more will your love continue. That is perpetual that hath a perpetuating cause. The personal excellency of Christ is a perpetual cause of love, but the benefit that doth come from Christ is not so. Let the benefit be never so great, if your love be founded upon the benefit that doth come from Christ, as the benefit dies your love will die; but if your love be founded upon the very person of Christ,

and drawn out to the person of Christ, then will your love continue and never die.

9. Lastly as to this: If your heart be drawn out in love to the very person of Christ, to Christ himself, then you have "gained the heart of God the Father for ever." Look into John xvi., saith Christ at the 27th verse: "For the Father himself loveth you, because ye have loved me." Not because ye have loved my benefits, but because ye have loved me; ye have gotten the heart of my Father, saith he. Therefore doth my Father love you, because ye have loved me, because ye love my person. Now is it not a blessed thing, friends, "to have the heart of God the Father?" Why, if your heart be drawn out in love to the very person of Christ, you have gained the heart of the Father for ever. Aye, and the Father loves you, and the Son loves you, and "they will come and make their abode with you." Oh, what a blessed thing is it then, for to have one's heart drawn out in love to the very person of Christ! Certainly it is infinitely better to have one's heart drawn out in love to the person of Christ, than to have a love to Christ upon the account of benefits, although the benefits be spiritual benefits.

And if these things be so, why should we not all labour for this love to the person of Christ? To love Christ not upon the account of benefits, but for himself. Oh, that I could persuade people to fix upon the person of Christ in their love. Oh, that this day I could persuade you to this divine fixation of your love upon the person of Christ. I fear our love is not rightly placed; I fear we have love for Christ beneath Christ himself. It is the great work of a minister to woo for Christ. A minister's work is to come a wooing for Christ; can a soul be wooed over unto Christ, and won over unto Christ, and not love the person of Christ? Now then, as ever you do desire that you may be espoused to Jesus Christ, that you may be married to Jesus Christ, set not your affections upon benefits, set not your affections upon your own concernments in your love to Christ; be more raised christians. Oh, that your love were rightly placed, fixed upon Christ himself, not on the benefits, but on the person of Christ himself. But

Sixthly, You will say, What shall we do? we have heard

what an excellent thing it is to have love to the person of Christ, beyond all love to his benefits, though they be spiritual benefits, what shall we do that our hearts may be drawn out to the person of Christ, that so we may be able to rejoice in the personal exaltment of Christ, though to our own debasement?

What shall we do? It is a great and a good question. What shall we do that our hearts may be drawn out in love to the very person of Christ?

Be sure that you be really, conjugally united unto Christ. There is a double union; there is a union by way of juxtaposition, laying one thing to another; so a man's arm is united unto bread, when the bread is bound to his arm. There is a union by way of intus-susception, by taking in; and so a man is united to his bread and his bread to him when he eats it, they are made one.

So there is a double union, as I may so speak, to Christ; one whereby men are united to Christ by the external ligaments of the gospel, concerning whom our Saviour may speak in John xv.: "Every branch in me that beareth not fruit, shall be cast out." And then there is another union with Christ, which is that he speaks of, "He that eateth my flesh and drinketh my blood, shall live," that is another kind of union, a closer union. Now if you be really, conjugally united to Christ, you will love not only his benefits, but you will love his person. Rest not therefore, I pray you, in this external union with Christ by the ligaments of the gospel, but labour more and more to be conjugally united to Jesus Christ. But

If you would have your heart drawn out in love to Christ himself and the person of Christ, then study much the personal excellency and goodness that is in Christ's person. Good is the object of love. The more excellent the good is, the more suitable the good is, and universal and obtainable, the more lovely and commanding is that good. Christ is good, an excellent good, goodness itself; a suitable good, suitable unto all our wants. If you be poor, he is rich; if you be foolish, he is wise; if you be out of the way, "I am the way," saith he; if you want a director in the way, "I am the truth;" if you be in the dark, "I am the light;" a suitable good and an universal good he is. As all the

sweetnesses that are in the flowers of the field and in the garden, are brought in by the bee into the hive; and all the sweetnesses of the flowers are there embodied in one hive; so all the attributes of God and the sweetness of them all are hived in Christ, in whom all the fulness of the Godhead dwells bodily. And he is an obtainable good; called the Rose of Sharon, the rose of the field, not of the garden, but of the field, that every one may come at; called the desire of all nations. Do you then desire that your hearts may be drawn out in love to the person of Christ, study much the personal goodness and excellency of Christ.

If you do desire that your hearts may be drawn out in love to Christ himself, to the very person of Christ, why should you not now stand still a little with me, and behold how Christ hath loved you and your persons? Shall Christ love you and your persons and will not you love him and his person? Consider a little with me,

The more impediments that any love doth break through, the more it calls for love again. What impediments hath not Christ's love broke through to come to us? Broke through all our unworthiness; broke through the law; broke through the justice of God; broke through the wrath of God; broke through the grave; broke through hell; broke through all our unbelief.

And the more free any love is, the more it calls for love again. Three things there are that call for love—likeness, benefit, love; and where none of these are, the love is most free.

Now Christ hath loved you, but you were not like unto him when he loved you.

You could do him no kindness; you had no benefits to bestow upon him.

And you had no love for him. In the day when he said, "Now is the time of love;" there was no love in your hearts for him: and therefore his love must needs be most free.

But the more patient that love is, the more it calls for love again, the more taking it is. Now our Saviour Christ stands knocking at your door. Give me leave to say to you, had Christ come riding post through your city, and knocked only at your door, and said, Hasten after me or you are damned for ever; it had been much: but to stand at your door and

knock, day after day, and year after year, with the unwearied hand of his love ; oh, unspeakable patience, unexpressible love ! Yet thus hath Christ done for you, and thus hath Christ loved you, and loved your persons ; and shall Christ love you, and love your persons, and shall your love rest any where but in the person of Christ ? Do but consider how he hath loved you and your persons, and then your heart will be drawn out to love the person of Christ.

But if you do desire that your hearts may be drawn out in love unto Christ ; if you do desire, I say, that your hearts should be drawn out in love to Christ, the person of Christ, then use Christ much. In any good thing you have, the more you use it the more you prize it, and the more you prize it the more you love it. If you have a good friend, the more you use him the more you prize him, and the more you prize him the more you love him. If you have a good horse, the more you use him the more you prize him, and the more you prize him the more you love him. If you have but a good knife, the more you use it the more you prize it, and the more you prize it the more you will love it. Would you love Christ, use him much, and then the more you will prize him, and the more you will love him. Indeed we do not use Christ enough : and what is the reason we do not love him ? but because we do not use him. Either your sins be great, or else they be small. If your sins be great, you are afraid to use Christ for them ; if your sins be small, you think you need not use Christ for them. Either your wants be great, or else they be small. If they be great you dare not use Christ for them, and if your wants be small you will not, you think it not worth your time to use Christ for them. Indeed we do not use Christ enough. Use Christ much, and then you will prize him much ; and if you prize him much you love him much.

If you would have your hearts drawn out in love to the very person of Christ, go then to God, and beseech the Lord to circumcise your hearts for to love him. Mark how the promise runs : the Lord hath promised to unite our hearts to fear him, and he hath promised to circumcise our hearts to love him. Why, then, would you fear the Lord ? go to God to unite your hearts unto him to fear him. Would you love him ? go to God and beseech him to circumcise your hearts

to love the Lord and to love himself. And, oh, that the love that now I have been speaking of, unto the very person of Christ, might this day be begotten in any one heart, or increased where it is wanting. I fear we are wanting in our love to Christ's person; wherefore think on these things, and the Lord bless them to you.

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## SERMON II.

### CHRIST CRUCIFIED THE OBJECT OF OUR FAITH.

*“For I determined not to know any thing among you, save Jesus Christ, and him crucified.”*—1 COR. II. 2.

HAVING spoken of the personal excellencies of Christ, the object of your love, there is a necessity upon me of speaking something concerning Christ crucified, the object of your faith, that your love and faith may go together; and therefore have made choice of these words only for this time.

Wherein the apostle Paul doth give an account of the reason of the plainness of his preaching: “And I, brethren, when I came to you, came not with excellency of speech or of wisdom;” for, saith he, I am to preach Christ crucified. A gallant, eloquent speech, excellency of words, and plaited sentences do not become a crucified Christ. If I should speak at that rate, my speech would not be suited unto the subject that I have in hand, for I preach Christ crucified: saith he, “For I determined not to know any thing among you, save Jesus Christ and him crucified.” Some books read it, “I desire not to know any thing among you;” but rather, “I judge it; I decreed, I determined not to know any thing among you.”

“Not to know any thing among you.” Not to make any thing known unto you. I would preach as if I knew nothing else but Christ and him crucified. Christ and him crucified is the great thing I desire to make known and that ye should know. So that plainly then the observation is this:

The knowledge of Christ crucified is the most desirable thing in the world. The knowledge of Christ crucified is the