

old promise wrapt up in the apostle's prayer: "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you," 1 Peter v. 10. So, then, have you suffered a while? you may go, then, to God, as to the God of all grace, and say, Lord, through thy providence I have now suffered a while; thou art the God of all grace, make me perfect, confirm me, stablish, strengthen and comfort me, and let all these sufferings turn to a good account. Thus praise God under your sufferings, and pray over your sufferings, and so shall you manage and order all your sufferings as that they shall turn to a good account.

SERMON III.

THE WAY TO OBTAIN A SURE AND GREAT REWARD.

"And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name sake, shall receive an hundred-fold, and shall inherit everlasting life."—Matt. xix. 28.

IN this scripture we have our Saviour's answer unto Peter's question propounded at verse 27, "Behold, Lord, (saith Peter,) we have forsaken all, and followed thee: what shall we have therefore?" Our Saviour answers in the following verses, and his answer is partly comfortable and partly cautional. The cautional part I have spoken to among some of you, from verse 30, "But many that are first shall be last, and the last shall be first." The comfortable part I spake unto the last Lord's day in another meeting. And being now desired to speak the same things unto you, considering that they are of present and universal concernment. I shall do it as briefly and plainly as I can.

The comfortable part of Christ's answer, you have in ver. 28, 29, wherein our Saviour Christ doth shew what great

reward those shall have that do suffer, or leave any worldly interest for him, and for his name sake. Which reward doth either relate unto the apostles or unto others.

It relateth unto the apostles in verse 28, "Verily I say unto you, that ye which have followed me in the regeneration," that is, in the preaching of the gospel. Preaching of the gospel is a regenerating work. The preaching of the law is convincing work; the preaching of the gospel is regenerating work. "Ye which have followed me in the regeneration," in the great work of preaching the gospel, "when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." That is their reward, peculiar and proper unto them.

The reward which is more large, extending unto all, verse 29, and "every one," not every *one of you* shall be rewarded that are mine apostles; but, "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name sake, shall receive an hundred fold, and shall inherit everlasting life." From whence then I took up this observation; and you may observe from the whole thus much:

That whosoever shall leave any worldly interest for Christ, and for his name sake, shall be sure to be well rewarded.

He shall be well rewarded, for he shall have an hundred-fold in this life, and everlasting life in the world to come. And he shall be sure to be well rewarded, for he hath put a verily upon it: "Verily I say unto you: and every one that hath forsaken houses," &c. So then the doctrine is clear, That whosoever shall leave or forsake any worldly interest for Christ, and for his name sake, shall be sure to be well rewarded.

For the clearing of this, First, We must inquire what it is to leave any worldly interest for Christ, and for his name sake.

Secondly, What the reward is that such shall have that do so, and wherein it consists. And,

Thirdly, What assurance we may have of such a reward.

And first of all, If you do inquire what it is to leave anything for Christ, forsake any worldly interest for Christ?

I answer, That a man may leave and forsake a worldly interest for Christ two ways:

Either by his own will, or the wills of others.

We do leave and forsake a worldly interest by our own wills, when we do voluntarily and freely deprive ourselves of our commodity or satisfaction for Christ; as the apostles left their ships and nets to follow Christ.

We do leave or forsake a worldly interest by the wills of others, when through their oppression or persecution, we are deprived of our own commodity and satisfaction for Christ: and that is called suffering.

Our Saviour Christ here hath respect to both, and in both these respects it is true, That whosoever doth leave any worldly interest for Christ, and his name sake, shall be sure to be well rewarded.

But then still to clear it:

What is it to leave any worldly interest for the name of Christ?

The name of Christ is that whereby Christ is made known unto us; as the name of a man; is that whereby a man is made known unto us. A man is made known unto us by his name; so Christ is made known unto us by his name. That whereby Christ is made known unto us, that is his name.

Now Christ is made known unto us by his Spirit and by the gospel.

By his Spirit he is made known unto us. For as God the Father is made known unto us by Christ his Son, so Christ is made known unto us by the Spirit: "He shall take of mine and shew it unto you," saith Christ. And upon this account therefore, when a man doth suffer any thing for the Spirit, or for any working of the Holy Ghost upon his heart or soul, then he is said to suffer for the name of Christ. And upon this score it was that John the Baptist was accounted a martyr of Christ, and enrolled among the martyrs of Christ. John the Baptist, if you look into the story, did not suffer for any gospel truth: John the Baptist suffered for this, that he reprehended Herod's adulterous courses: true, but the Spirit of Christ put him upon it; and therefore being stirred up thereunto by the Spirit of Christ, he is said to suffer upon the account of Christ. So that, I say, the Spirit of Christ is that whereby Christ is made known unto us; and when a man doth therefore suffer for any work of the

Spirit of Christ, then he is said to suffer for the name of Christ.

But Christ also is made known unto us by the gospel, as by an outward means. The gospel is the name of Christ, whereby Christ is made known unto us. Every truth is not a gospel truth; it is possible that a man may suffer for a truth, and yet not suffer for a gospel truth. But look when a man doth suffer for a truth, which is properly the truth of the gospel; then he is said indeed to suffer for the name of Christ, whereby Christ is made known. Would you therefore know when a man may be said to suffer for the name of Christ? Take altogether, thus: When a man doth suffer for that whereby Christ is made known unto us, then he suffers for the name of Christ. Christ is made known unto us by the Spirit; he is made known unto us by the gospel. Look therefore when a man doth suffer for the work of the Spirit, which is properly the work of the Spirit; or suffer for the truth, which is properly the truth of the gospel; then plainly he is said to suffer for the name of Christ; and whosoever doth so, shall be well rewarded.

And then what is this reward that those shall have that do leave any worldly interest for Christ, or for the name of Christ; and wherein doth that consist?

The reward is great: and it will appear to be very great, if you look into and consider this text and Scripture well. For this reward it doth relate unto the apostles, or it relates unto us; to all others that do leave any worldly interest upon the account of Christ.

Now as for the apostles their reward is here set down, "That they shall sit with Christ on his throne." When Christ sits on his throne, "the apostles shall sit on twelve thrones, judging the twelve tribes of Israel." For the clearing of this, only these two things:

1. What it is for the apostles to "sit on twelve thrones with Christ, judging the twelve tribes."

And 2. whether are there any degrees of glory, seeing that the apostles here seem to have a degree of glory given them above other men.

And as for the first briefly thus:

When Christ shall sit upon the throne, they are said to sit on twelve thrones, judging the twelve tribes; to note

their communion and fellowship with Christ in his judicial kingdom.

But whereas "the saints shall judge the world;" it is true, the saints shall judge the world, and shall have communion and fellowship with Christ in that great work of judging the world. The apostles they shall sit as assessors on that day; at the great assizes the apostles shall sit on the bench as assessors, or as justices of the peace, by the judge; and so shall have communion with him. It is true, that all the saints shall judge the world by their lives and by their conversations: but the twelve apostles shall judge the world by their doctrine; not only by consenting to the judgment of Christ as all the saints shall do; but in Rom. ii. 16. it is said: "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." So that this is all that is here meant, That in the grand and great assize, that kingdom and glory of Christ, the twelve apostles they shall have a special fellowship and communion with him above others.

But then, are there any degrees of glory? For it would seem here that the apostles have some degrees of glory above other men. Are there any degrees of glory?

Yes, surely, there are degrees of glory. "For as one star differeth from another star in glory, so shall the resurrection be," saith the apostle.

But though there be degrees of glory, all that glory that the saints shall have in heaven shall be of one piece; for there is no envy there. Envy! there is none in heaven. And whence comes envy? We may see that among our children or among men. If you have four or five children, and make them clothes, if they be clothes made all of a piece, they do not envy though one's clothes be bigger than another's. But if they be not all made of a piece, or my brother's clothes are better than mine, or my sister's clothes are better than mine, there is envy; but when they are all of a piece, they do not envy. So if you invite twenty men to dinner, and they all eat of the same dish, there is no envy; but if you have a meaner dish for those that sit at the lower end of the table, say they, Indeed we sat at such a table but we had a meaner dish: and so they envy. But if one man eat more than another, yet if they eat of the same dish, there is no

envy. Now in heaven there is no envy ; for though there be degrees of glory, yet it shall be all of a piece, and all of a dish. But now though this glory in heaven shall be all of a piece, and though there be degrees of glory in heaven, yet I do not think this scripture to be understood of the degrees of glory in heaven ; for there is no judging of the twelve tribes in heaven : Christ shall then at last give up his kingdom unto the Father. This is spoken therefore of a glorious judgment on this side heaven ; and it is here promised unto the apostles above all others, as a reward suitable to them : for they were twelve, preached to the twelve tribes ; some received the gospel, some did not ; and therefore here is a reward propounded suitable unto them. But thus much for the reward that concerns the apostles, by the way.

Secondly, But then it will be said, What is the reward that doth concern all those that leave any worldly interest for Christ, or suffer for the name of Christ ?

Why that doth either relate unto this life, or unto the life that is to come.

It relates unto this life ; and then, saith our Saviour, "There is an hundred fold." Look whatsoever that is that you do lay out for Christ here in this life, you shall receive an hundred fold for it even in this life. Here is a great matter, and it is well worth our considering. Look whatsoever you do lay out for Christ, whatsoever worldly interest you do part withal for Christ, or lay out for Christ, that you shall receive in an hundred fold even in this life.

And to make this out unto you ; I confess it is a great matter.

But first of all, to clear it, is it not a great matter for us to be enriched with divine promises ? One promise is worth a world ; he is rich indeed that is rich in promises. We say a man may be a rich man, though he never have a penny of money in his purse ; he may have a great many bonds, and we say he is rich man. I am sure that christian is rich indeed that is rich in promises. Well, when comes the promise ? Look when a man doth forsake any worldly interest for the Lord, then comes the promise. For that, look into Gen. xii. and you shall see what a great promise God makes to Abraham, verse 2 : "I will make of thee a great nation, and I will bless thee, and make thy name great,

and thou shalt be blessed." Well, but when comes this promise? The first verse tells you: "Now the Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee."

Aye, but suppose that Abraham do so, what will the Lord then bestow upon Abraham?

Why I will make of thee a great nation.

But if I go out of my country, Abraham might say, I shall be scattered, and come to nothing, I and my posterity.

Nay, but "I will make of thee a great nation, and I will bless thee."

Aye, but everybody will say, I am a fool to leave my country, and go I know not whither.

Nay, but "I will make thy name great, and thou shalt be a blessing."

Aye, but I shall meet with divers enemies abroad, and they will fall upon me and ruin me.

Nay, saith the Lord, "And I will bless them that bless thee, and I will curse him that curseth thee." See what a great promise here is made. When did this promise come? "So Abraham departed, as the Lord had spoken to him." Look when we do forsake any worldly interest for the Lord, then comes the promise. Now is not one promise better than any worldly interest, an hundred times better?

But is it not a great matter to have the favour of God the Father, the heart of God drawn out unto us, to be amiable and beautiful in the eyes of God the Father? Now look when a man doth forsake any worldly interest for God, then he is beautiful in the eyes of God: never so amiable or beautiful in the eyes of God, as then. Take it thus:

Beauty raises persecution, and persecution raises beauty; they are mutual causes.

I say, Beauty raises persecution. Persecution you shall find doth always fall upon the beautiful piece of religion, upon those that are the most beautiful pieces of religion. So long as Christ our Saviour lived, persecution lay upon him, and not upon the apostles: when Christ was dead, then the apostles were the most beautiful piece, and then the persecution lay upon them especially. When the apostles were gone off the stage, in the primitive times the persecu-

tion always fell upon the most eminent saints. Persecution always falls upon the beauty of religion. In Matt. xiii. we find that persecution is compared to the scorching of the sun: "And when the sun was up they were scorched;" speaking of the stony ground; which is expounded in verse 21, by persecution: "For when tribulation or persecution arises because of the word." The scorching sun here is interpreted to be persecution. And you shall find that the scorching sun falls with most prejudice upon the greatest beauty; the greatest beauty suffers most by the scorching sun. Truly so persecution falls upon the beauty of religion; you may see it in Cant. i., there the spouse is described in her beauty: "If thou know not, Oh, thou fairest among women, &c. I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold." But saith she, at verse 5: "I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." Here is her beauty: what then? "Look not upon me because I am black, because the sun hath looked upon me." "The sun hath looked upon me:" what is that? Persecution: "My mother's children were angry with me." The scorching sun of persecution hath fallen upon my beauty. That is the thing I speak of, namely, that persecution always falls upon the beautiful piece of religion.

And so on the other side, as beauty raises persecution, so persecution raises beauty. A man is never more beautiful in the eyes of God, than when he is persecuted for the name of Christ, and when he doth leave and forsake a worldly interest upon the account of Christ. You may see it in Ps. xlv. 10: "Hearken, O daughter, consider, and incline ear; forget also thine own people, and thy father's house: so shall the King greatly desire thy beauty." See where the beauty lies, in "forgetting of the father's house:" in leaving and forsaking a worldly interest upon the account of Christ, here is beauty. Now is it not an hundred times better to be beautiful in the eyes of God the Father and of Christ, than to have a worldly interest? Certainly it is.

But then, is it not a great matter for a man to have communion and fellowship with Jesus Christ in his sufferings? "If ye suffer with him, ye shall reign with him," saith the

apostle. Now we have communion and fellowship with Christ in his sufferings, either at the Lord's supper, or in our sufferings for Christ; but with this difference: we have communion and fellowship with Christ in our sufferings for Christ, "by filling up the sufferings of Christ:" we have communion and fellowship with Christ in the Lord's supper; but then we do not fill up the sufferings of Christ: but in our sufferings for Christ we have communion and fellowship with Christ, by filling up the sufferings of Christ. So that here is a specialty of communion with Christ, by suffering for the Lord Jesus. Now is it not an hundred times better to have communion and fellowship with Christ in his sufferings, than to have a worldly interest?

Is it not a great matter to have the Spirit of God and of glory rest upon us? You know what the apostle Peter saith concerning those that suffer for the name of Christ: "The Spirit of God and of glory shall rest upon you," as the dove rested upon the ark; she *hovered* upon the waters, but at last she *rested* upon the ark: so the Spirit of the Lord *hovers* over men, but *rests* upon the suffering saints. Now is it not an hundred times better to have the Spirit of God and of glory resting upon us, than to have any worldly interest? Certainly it is.

Is it not a great deal better to be filled and abound with divine and spiritual consolations? Look when a man doth leave any worldly interest for Christ, or doth suffer for the name of Jesus Christ, then shall his heart be filled with consolations. You see what is said for that in 2 Cor. i. 5, saith the apostle: "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Why now is it not an hundred times better to be filled with inward consolations, then to have a worldly interest by one? Certainly it is.

Is it not a great matter to us to have an assurance of our salvation and of our election, to be sealed to us? Surely it is a great matter. Now look when a man doth suffer for the name of Jesus Christ, then comes the assurance, then is the sealing time. When we do bear our testimony unto Christ, then Christ bears his testimony unto us, that we are his children; when we bear testimony to the truth of Christ, Christ bears testimony to the truth of grace in us. See

what is said, Phil. i. 28 : "And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God." A token, and of God ; it is God's token. But look into Acts ix. and you shall see what the Lord saith unto Ananias concerning Paul. The Lord said unto him, "Go thy way, Ananias ; for he is a chosen vessel unto me, to carry my name before the gentiles, and kings, and the children of Israel." Why ? "For I will shew him how great things he must suffer for my name sake." So that suffering for the name of Christ seals up our assurance, the assurance of our salvation, the assurance of our election. Now is it not an hundred times better to have the assurance of our election and of our salvation sealed, than to have some particular worldly interest lying by us ? Certainly it is.

But is it not a great matter for us to reign with Christ a thousand years ? Such a thing there is promised in Rev. xx. I will not now debate how and in what manner it shall be made good ; but this is certain, there is such a thing promised as reigning with Christ a thousand years. Who is that promised to ? verse 4, such as those that suffer for the name of Christ : "And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years." Now is it not an hundred times better to live and reign with Christ a thousand years in the day of glory, than to have some particular worldly interest together for the present ? Sure it is.

Now put all these things together ; why every one of them is a great matter, but put them all together, and you cannot but say we shall have a thousand fold in this life.

Aye, but, mark, the apostle tells us we shall have an hundred fold in the same kind, in this life : how can that be ?

Why if you look into Mark x. you shall find that Mark doth not say in so many words, that we shall have an hundred fold in this life, in the same kind ; but saith thus : "Jesus answered and said, Verily I say unto you, that there is no man that hath left house, or brethren, or sister, or

father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with *persecutions*." But he does not say he shall have in the same kind, an hundred fold in this life, and an hundred fold in the same kind. When Peter left his nets and his fishing for Christ, Christ made him a fisher of men; now that was an hundred fold in this life, but not in the same kind. But to clear up this, take these four or five considerations.

Consider this: Whatsoever God doth for us immediately, that is an hundred times better than what what he doth for us by means. Now look when a man doth forsake a worldly interest for Christ, and puts himself upon Christ, Christ will provide immediately for him. You may see it in Matt. xv., there were a company that had followed Christ, and had followed him so long that they were faint; Christ would not send them away fainting, verse 32, "Jesus called his disciples unto him, and said, I have compassion on the multitude, because they have continued with me now three days, and have nothing to eat." "They have nothing to eat:" they had left their houses, they had left their own victuals and their own provisions, and they had nothing to eat; and, saith he, "I will not send them away fasting, lest they faint in the way." Well, what shall be done? Here Christ works a miracle: "And they took up of the broken meat that was left seven baskets full." Do you think now that ever these men made a better meal in all their lives? I am persuaded it was an hundred fold better to them, than the best meal they had in all their lives. And to shew that Christ will rather work a miracle, than that those shall want which leave ought for him. What Christ doth for us immediately, that he doth fully and sweetly, and is an hundred times better than that he doth by means.

Look what the Lord doth for our children and our posterity, that the Lord doth for us, in scripture language. In experience, what God doth do for our children and for our posterity, that God doth for us. Now look whatsoever that is that you that are parents shall leave for the name of Jesus Christ, Christ will give it an hundred fold; it may be to your posterity. What shall we say to the second com-

mandment? The second commandment you know is this: "Thou shalt not make to thyself any graven image:" that is, thou shalt not worship God by any means but that which God himself hath appointed. Here all the inventions of men are forbidden; here all the institutions of God are commanded. Well, what doth God promise upon the keeping of this? "I will shew mercy to a thousand generations." Stay a little: before he saith he will punish them that break this commandment, to the third and fourth generation: "I will punish them that hate me, to the third and fourth generation." "Them that hate me:" pray why, why are those that break the second commandment said to *hate* God? It is not said upon the breaking of any other commandment, that it is a *hating* of God, but upon the breach of the second commandment.

I conceive the reason essentially is this, because persecution grows upon the second commandment. Those that hate the people of God, hate God. Now where doth the hatred and persecution grow? Upon the keeping the second commandment; not conforming to men's inventions, keeping close to the institutions of God; here is persecution grows upon this commandment: well, saith God, "I will visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me." But as for those that keep this commandment: "And shewing mercy unto thousands of them that love me, and keep my commandments." Why doth he say *commandments*, and not *this commandment*?

The reason is this, because in the second commandment all institutions are commanded; all the inventions of men are forbidden. All the institutions of Christ come within the second commandment; and therefore, saith he, "I will shew mercy to a thousand generations of those that love me, and keep my commandments," Now here is a hundred fold, in that mercy is shewn to a thousand generations. Well, what God gives to our children, and to our posterity, that he gives unto us.

A third consideration is this. Look what that is which we have in effect, that we have in truth, though we have it not in the formality. Now look whatsoever you do lay out for Christ, whatsoever worldly interest you do part withal, and for-

sake for Christ, that you shall have in effect. Why? because the same affection doth still remain. I will express it thus: Suppose you have a crab-stock, and there you plant a harvie, or a pearmain, or a pippen; why the pippen is an hundred times better than the crab would have been. Why it is the same stock still, under the harvie, or pippen, or pearmain; only there is an apple planted that is an hundred times better than the crab was. So now, you have a delight in the things of the world; well you leave this delight for Christ; you leave not the affection, but there is a better object planted upon the affection; and there being a better object planted upon the same delight, thus you have the same thing you part withal for the name of Christ in an hundred fold.

Look what that is that we have in a way of substitution, that we have in truth, and in effect, though we have it not in formality. Now look what that is that you do leave for the name of Christ, that you shall have an hundred fold in a way of substitution. The apostles they left their houses; Peter left a house, it may be, or a fisher boat, for Christ: why he had an hundred houses in a way of substitution, he had an hundred men's houses open to receive him; and happy was that Lydia that could receive the apostle. And this is that which you have in Psalm xlv. 10., "Hearken, O daughter, and consider; incline thine ear: forget also thine own people, and thy father's house." What then? Why then, at verse 16., "Instead of thy fathers, shall be thy children, whom thou mayest make princes in all the earth." Here now is the same, in a way of substitution. It is true, it is not the same in formality, but in a way of substitution; here is that which is an hundred fold.

Look what that is which we have in a way of satisfaction, that we have in truth and in effect, though not in formality. Look what that is that you do leave or forsake for Christ, that you shall have in satisfaction an hundred fold more than you had before. If you leave any thing for Christ, you shall have an hundred fold more satisfaction in what you have given for Christ, than what you keep for yourselves. So that an hundred fold in a way of substitution, and an hundred fold in a way of satisfaction. And thus you see how we receive an hundred fold in this life: that whatsoever you do

lay out for Christ here, you shall be paid an hundred fold ; and how, and in what manner.

But then, what is that reward that we shall have in the life to come ? Suppose a man do leave a worldly interest for the name of Christ, or that he do suffer for the name of Christ ; what is that reward that he shall have in the world to come ?

Truly that reward is great, and I am not able to speak it ; it requires the unwearied hand and arm of eternity, to tell over all the wealth of glory that the suffering people of God shall have in the world to come. Only thus much I will say, and briefly.

That reward you that are suffering saints shall have in the world to come, it shall be an open reward : for, saith Christ, “ he that confesseth me before men, him will I confess also before my Father,” &c.

It shall be a comfortable reward : for saith the book of the Revelations, “ Then all tears shall be wiped out of your eyes.” He doth not say, *from* your eyes, or *from* your cheeks ; no but they shall be wiped *out of* your eyes. So that the eyes shall be then such a womb as shall never breed a tear again. All tears shall be wiped not *from* your eyes, but *out of* your eyes. So in Rev. vii.

As it shall be a comfortable reward, so an honourable reward : for, saith our Saviour Christ, “ Be faithful unto the death, and I will give thee the crown of life.” And

As it shall be an honourable reward, so a proportionable reward, a reward proportionable to all your sufferings. You know what the apostle saith, “ These light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory.”

Will you say, Aye, but our afflictions are exceeding heavy. Nay, saith the apostle, they are light.

But grant they be ; to balance the account, you shall have a weight of glory.

Will you say, They are long and tedious.

Nay, saith the apostle, they are but light.

But grant they be long and tedious.

To balance the account, you shall have “ an exceeding and an eternal weight of glory.”

And then, as it shall be a reward proportionable, so it shall be a reward transcending : over and beyond proportion,

over and beyond all expression, beyond all our apprehensions or thoughts. Who is able to think or apprehend what the "inheritance of the saints in light is;" that inheritance that is incorruptible, and undefiled, and that fadeth not away? Look into Rom. viii., "If ye be children, then are ye heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him." See it hangs upon suffering; "If so be that we suffer with him that we may be also glorified together." Now, "if children then heirs." All our children are not heirs: well but all the children of God shall be heirs, "heirs of God." What is that? Some think that is to be understood objectively, that they shall inherit God: and indeed, they have all things, that have him that hath all things. "Heirs of God." But take it efficiently, shall be God's heirs, and "joint-heirs with Christ." He doth not say, joint-purchasers with Christ, but joint-heirs, "joint-heirs with Christ." What shall Christ inherit? Why Christ is God the Father's heir; and he never displeased his Father; he will not disinherit him therefore. Look what God the Father is worth, that Christ shall be worth: and look what Christ is worth, that the suffering saints shall be worth: for they be "joint-heirs with Christ."

Lo here, here is an inheritance now, and here is the reward that the suffering saints shall have. What a large inheritance is here. This is that they shall have in the life to come. And so you see what their reward is that lose or forsake any thing upon the account of Christ, or suffer for the name of Christ.

Thirdly, But then, what assurance is there of this reward?

I will go no further than the text: our Saviour Christ here puts a *verily* upon it: *verily*: you have the word of Christ for this reward. If an honest man make you a promise, you will believe him, especially if he saith, I protest unto you. Why Jesus Christ hath protested this promise: "Verily, (saith he) you shall have an hundred fold in this life, and in the word to come, life everlasting."

Well then, the question is, Why should those that suffer for the name of Christ have such a great reward as this? Why should those that leave or forsake any worldly interest upon the account of Christ, why should those above all other people be so well rewarded?

I answer: these above all other people, that suffer for the

name of Christ, these are those that do honour Jesus Christ. What is honour? Honour, it is the testimony of another's excellency. When I testify of another man's excellency, then I honour him. Now look when a man doth forsake a worldly interest for the truth of Christ, then he testifies there is an excellency in Christ: and the greater the worldly interest is I do forsake, and the less the truth is I forsake it for; the more do I testify there is an excellency in Christ: Christ therefore will be sure to honour them, they shall be well rewarded.

These people of all other people, are the people that do trust in the Lord before the sons of men: "Oh how great is thy loving kindness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men." Some trust in God, and believe in the heart, as they say, but they do not trust in God before the sons of men. But now, when a man forsakes a worldly interest, and doth suffer for the name of Christ, then he trusts in the Lord before the sons of men: and therefore, oh how great is the loving kindness of God that is laid up for them.

But then, these above all other people that suffer for the name of Christ: these are those people that are firm and fast unto God. God loves a fixed spirit. God doth not love to see a man unsettled in points of religion. Now when a man will leave a worldly interest for the cause of Christ, and the name of Christ, there is a fixation in such a man. And therefore he of all other people shall be well rewarded.

These people of all other people, are the most opposed by the grand enemy of Christ. Well, who is the grand enemy of Christ in these days? Antichrist. Antichrist is the grand enemy of Jesus Christ. Now these that suffer for the name of Christ, are most opposed by the grand enemy of Christ: and Christ will be sure to love them that are most opposed by his grand enemy.

These of all other people, they are the people that overcomers: how many promises are made to those that overcome, Rev. ii. iii., "To him that overcometh; to him that overcometh:" a promise still is made to him that overcometh.

But how do we overcome?

In Rev. xii. 11., "And they overcame him, (that is, the de-

vil,) by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death." These of all other people, are the overcoming people. As Christ overcame the devil, by being overcome; so men overcome, by being overcome. Those that suffer upon the account of Jesus Christ, when they are overcome by the world in the view of the world, then they overcome. Now Christ will be sure to reward them well that overcome. And thus you see why these of all other people shall be so well rewarded. And thus you have the doctrine cleared.

Now then by way of application.

If this be true, that whosoever doth leave or forsake any worldly interest for Christ, and the name of Christ, shall be sure to be well rewarded: why should not we be willing to lose and to be lost for Christ?

Good friends, the time is coming when you may be called to leave your trades, to leave your shops, to leave any worldly interest you have for the name of the Lord Jesus Christ. But is this true, that such shall be well rewarded? Why should we not be willing then to lose and be lost, to suffer for the name of Christ? Can you have a greater improvement of your money? A man would think he improves his money well that hath ten in the hundred, six in the hundred now: but here is an hundred for one; not ten in the hundred, but an hundred for one. If a merchant venture to sea, if he could be sure to gain twelve in the hundred, he would think he came to a good market. Why behold here is an hundred fold in this life, and all this insured by Christ; "Verily, verily, I say unto you." It is insured by the word of Jesus Christ; not ten, but an hundred; not twelve in the hundred, but an hundred for one even in this life. Who would not be willing to suffer for the name of Christ? It is recorded of Queen Elizabeth, that when she was in the Tower, she looked out of a window, and saw a milk-maid go by singing; and seeing her, Oh, said she, that I were a milk-maid, then I should go singing. But when she came to the throne, she reigned forty four years. Now had she known that she should have been delivered from her imprisonment, and brought to the throne, and there have reigned forty four years; she would not have wished herself a milk-maid? Beloved, we are assured of a great reward in heaven, an hun-

dred fold in this life, and a great and glorious reward in the life to come; and therefore when we come to suffer, shall I peevishly say, Would I had been a milk-maid; would I had been born in a mean condition? Oh no, how willing should we be to suffer for the name of Jesus Christ?

But some will say, I am not unwilling to suffer for the name of Christ, so it be for the name of Christ, but there are many false glosses put upon our sufferings.

Saith the adversary, man, friend, you do not suffer for the name of Christ and the truth of Christ; but for sedition and rebellion, and because you will not be obedient to authority: and these and the like glosses are put upon the people of God. And how can I be willing to suffer now?

No indeed if these things be true: for the apostle saith that "we are not to suffer as evil doers."

But I pray tell me, When did any of the people of God suffer for the cause of God, but there were such glosses as these? saith Haman, "These are a rebellious people, and it is not for the king's profit to suffer them." And so when Christ himself suffered, he is not a friend to Cæsar but an enemy. Well, then came the apostles, and when the apostles came, what a guise was put upon their sufferings? These are seditious, and "these that turn the world upside-down are come hither." And do not you find in Scripture and experience, that it is no new thing for men to persecute religion upon the account of religion? Saith Christ, "For which of my good works go ye about to kill me?" No, no, thou art mistaken, we go not about to kill thee for thy good works but because thou breakest the sabbath, &c. So that it is no new thing to persecute religion, even upon the account of religion.

But then you will say, If it be so, how shall I be able to know that I do truly suffer for the name of Christ? How shall I be able in the midst of all these blinds and disguises? How shall I see through them all, that I may be able to say, Nay, but in truth, I do suffer for the name of Christ?

Why, you have heard it in the general already; only a little more particularly to open it.

If you do suffer for the work of the Spirit of God upon your heart, the work that the Holy Ghost hath wrought upon your heart; if you do suffer for the truth, which is properly the truth of the gospel; whatsoever disguises men put upon

your sufferings, plainly you suffer for the name of Jesus Christ.

Again, if you suffer for the cause of Christ, for the ways of Christ, for the ordinances of Christ, for the children of Christ, for the liberty which Christ hath purchased for you; then you do suffer for the name of Jesus Christ.

But if you do suffer for the worship of Christ, as it is distinguished from Jewish worship, from antichristian worship, from worldly worship, then you suffer for the name of Christ; for the worship of Christ, is the name of Christ: and all nations go forth in the name of their God. Now if you do suffer for the worship of Christ, as it is distinguished from the Jewish worship, from antichristian worship, from worldly worship; then you do plainly suffer for the name of Christ.

The worship of the Jews, and the way of the Jews was national; but the worship of Christ and the gospel is congregational.

The worship of Christ is distinguished from antichristian worship: for that is human, and by human inventions; but the worship of Jesus Christ is divine, and from heaven.

The worship of Christ is distinguished from the worship of the world, for that is pompous, that is ceremonious; a carnal worship like unto the world itself; but the worship of Jesus Christ is plain and simple. Such worshippers doth the Father seek, as worship him in spirit and in truth. Now if you do suffer for the worship of Christ, as it is distinguished from the worship of the Jews, antichrist, and of the world; then you do certainly suffer for the name of Christ.

If you do suffer for the not doing of that, which Jesus Christ hath justified his own disciples for the not doing of then you suffer for the gospel, and so for the name of Jesus Christ. Now look into Matt. xv., and you shall see what Christ did justify his disciples in. And the scribes and the pharisees came to Christ, and they say unto him, "Why do thy disciples transgress the tradition of the elders?" What is that? "for they wash not their hands when they eat bread." Why that is an indifferent thing; surely the disciples would not stand off for an indifferent thing. Yes, that they did, aye, and Christ justified them in it.

But this was hatched with the tradition of the elders of the

church, and surely they would not stand off now. Yes, that they did, and Christ justifies them in it, for Christ said, "Why do you also transgress the commandment of God by your traditions?" So that if you do suffer for not doing that, which Jesus Christ hath justified his disciples for the not doing of; then you suffer for the gospel, and for the name of Christ.

If two things be laid before you, and there is sin on the one hand, and on the other hand there is suffering for Christ: sin on the one hand, and suffering on the other: if now you choose rather to take up the suffering, than to commit the sin; you do plainly suffer for the name of Jesus Christ. And therefore look whatsoever the reward is, that great reward is, which they shall have that suffer for the name of Christ; all that reward is yours. Be of good comfort, all that reward is yours. Oh, and if ever you be called to suffer for the name of Christ, go away rejoicing that you are accounted worthy to suffer shame, or any thing for the name of Jesus Christ. Oh, what great encouragement is here from this great rewarder. Who would not be willing now to suffer for the name of Jesus Christ.

But you will say to me, What shall we do that we may be willing to suffer for the name of Christ? for I confess I am very backward and unwilling to suffer for the name of Christ.

Do you say so?

But it may be you are not convinced that is for the name of Christ.

But are you sensible of your unwillingness? Why, I used to say thus, he is not far from grace that is sensible of a contrary evil: and that is a true speech, he is not far from humility that is sensible of pride; he is not far from faith that is sensible of unbelief. So he is not far from being willing to suffer for the name of Christ that is sensible of his own unwillingness.

But now suppose that for the present you be very unwilling to suffer for the name of Christ.

You may know this, that willingness to suffer for the name of Christ, is part of our suffering grace; and suffering grace is given upon suffering ground: "Unto you it is given not only to believe, but to suffer." The opportunity to suffer is

is the gift of God. The will and heart to suffer is the gift of God. And the strength to suffer is the gift of God. These are three gifts in one gift.

But when is this suffering grace given ?

It is given upon suffering ground : in *that hour* there shall be wisdom given you : well, to be willing to suffer for the name of Christ is part of our suffering grace ; and therefore when you come upon the suffering ground, then you shall have the suffering grace.

Aye, but you will say, Indeed I find my heart extremely backward to suffer for the name of Christ. Whall shall I do, that I may be willing now for the present to suffer for the cause or the name of Christ ? Here are divers directions.

Whensoever you do receive any thing from God, when you do receive it, then engage your hearts to offer it up unto God, when God calls for it again, to lay it out for God. And if at any time you find your hearts willing, then pray to God and say, The Lord continue this in the thoughts of my poor heart for ever : whensoever you receive, then engage, and keep this engagement fresh upon your hearts.

Train up yourselves in leaving and forsaking a worldly interest for the name of Christ ; the gospel calls for this work daily : for you know the parable : “ A certain man made a great feast, and invited many ; and sent his servant at supper-time to say to them that were bidden, Come for all things are now ready. And they all with one consent began to make excuse. One said, I have bought a piece of ground, and I must go see it : another said, I have bought five yoke of oxen, and I must go prove them : another said, I have married a wife, and therefore cannot come.” All these were excuses. But we should daily be parting with a worldly interest for the gospel and name of God. It was a true speech of Mr. Greenham, He will never be able to suffer by a papist, that cannot suffer from a protestant. Train up yourselves every day ; daily you must meet with one temptation or another, therefore be daily training yourselves up in this work of leaving and forsaking your worldly interest for the Lord Jesus Christ.

Use the world as if you used it not, for the fashion of this world passeth away. He that is glued to the world, will never leave and forsake much of the worldly interest for the

name of Jesus Christ; the more a man's heart is glued to the world and the things thereof, the more unwilling he will be to part, with a worldly interest for Jesus Christ. Therefore let him that uses the world, be as if he used it not; he that marries, as if he married not; and they that weep, as if they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away. Witness the revolution of these latter times.

Study Christ crucified much. Let me say this to you, and to myself, and I pray consider of it, the more frequently and seriously we do think on Christ crucified, and what Christ did leave and forsake for us, the more willing shall we be to leave and forsake any worldly interest for Jesus Christ. I should think thus: What, shall Christ leave his heaven for me, and shall not I leave my earth for him; what, shall Jesus Christ leave the bosom of his Father, and that sweet relation for me, and shall not I leave the bosom of my relation for him; what, shall Jesus Christ suffer for me a cursed death, and shall not I be willing to suffer a blessed death for him? The death of Christ hath blessed our death: Christ hath suffered a cursed death for us, and our death is made blessed by the death of Christ. And shall Christ suffer a cursed death for me, and shall not I be willing to suffer a blessed death for him? Think much of what Christ hath left for you, and then you will be willing to forsake any worldly interest for him.

Get your hearts filled with the divine sweetnesses of the ordinances. O Lord, saith Austin, when once thy sweetness came into my soul, how sweet was it to me to want my own sweetnesses. Oh, when the sweetness of God shall come into our souls, this begets love; and much water cannot quench love. Go therefore and labour to get your hearts filled with divine sweetnesses.

Whatsoever you do now in a way of service, do it because your Father wills it. If you do therefore serve God now because your Father wills it; then when you come to suffer, you will willingly suffer, because your Father wills it. So that now use yourselves to this, to serve all your service upon this score, because my Father wills it.

Take heed that you do not stand lessening of a sin, or of

an error, and greatening of a suffering. What is the reason that many are so unwilling to suffer? The reason of it is this: they lessen the error and the sin in the yielding; and they aggravate and greaten the suffering. Oh, saith one, is this a great matter, to yield in such a thing as this, it is an indifferent thing; but if I do not yield, I am undone for ever. But take heed of this, that you do not lessen the sin, and aggravate your suffering: for you will never be willing to suffer for the name of Christ, if this be your way.

If you would be willing to suffer for the name of Christ, then go unto God in prayer, and pray unto God for boldness; and go to your friends, and beg of them to pray for you. I remember when Latimer was to suffer, he called upon his friends, Pray friends, pray for me; for sometimes, though I am as bold as a lion, yet at another time I am so afraid, as I could run into a mouse-hole. Therefore say, Come, oh my friends, I have a cowardly heart of my own, and am unwilling to suffer for the name of Jesus Christ: oh, friends, pray for me, and go to God and pray for boldness: for you see how it was in Acts iv., they told their own company what the priests said to them, "And now, Lord, (say they) behold their threatenings:" and what did they pray for? "Grant that with all boldness we may speak thy word." And what was the issue? in the next verse: "The room was shaken, and they were filled with the Holy Ghost, and they spake the word of God with boldness." God answered their prayer presently. Therefore if the enemies threaten, and you are afraid to suffer for the name of Christ, get together, and in the midst of all your petitions, put up this to the throne of grace, O Lord, give us boldness.

If you would be willing to suffer for the name of Christ, oh, then read over the sufferings of others, and how others have offered up their worldly interests to the name of Christ; and by reading their sufferings, you will be made willing to suffer as they were: "having such a cloud of witnesses," saith the apostle; he speaks of suffering-saints.

Improve all your afflictions to the mortification of your mind, and of your will. Take this for certain truly, the more your own mind and will is alive, the more you will be unwilling to suffer for the name of Christ. Well, how shall I mortify my own will? Afflictions will help you do it. Affliction!

What is affliction? Affliction is all that that is contrary to one's will; thereby God eats out the core of our wills. Whensoever therefore you meet with any affliction, pray over it, and beg that God would eat out the core of your wills thereby: and the more the core of your wills is eaten out, the more willing will you be to suffer for the name of Jesus Christ.

And then to draw to a conclusion, that you may be willing to suffer for the name of the Lord Jesus Christ, lay these things and this great reward wishly upon your hearts, and thereby you will be made more willing. You see how it is with a man that is going to court, he rides through this plash, and the other plash; I am going to court, and there I shall be made a man, if I get but thither. Why, truly we are going to the court of the King of kings, and these sufferings that we meet, are the plashes by the way. But christians there is enough in heaven to pay for all. Luther said, Let him be miserable, that can be miserable. So you that suffer for the name of Christ, you cannot be miserable, Christ hath pronounced you blessed, and you shall be blessed: and you see what a reward here is in the text, "An hundred fold in this life, and in the world to come life everlasting."

I shall only say, this is the parting speech, there is no loss in losing for Jesus Christ; whatsoever you do lose for Christ, you shall find it infinitely in Christ: Christ and a little, is a great deal. The only way to have a mercy, is to be content to go without it. And the only way to prevent a misery, is to be willing to endure it. Now therefore, if you would prevent suffering, be willing to suffer for the name of Jesus Christ.

And thus you see what the means are to be made willing. And so I have done with this answer of Christ. In this part of the answer you see how we may be made willing to suffer for Christ; and on the cautional part, some of you heard how we should so order our sufferings, as that they might turn to a good account.

Now, "He that hath ears to hear, let him hear."