

such will their desires be. Most men are at home in this world, pitch their tents here, desire no other portion than they have in hand; there is a suitableness between the world and them. As fishes desire to be in the water, and fowls in the air, so they are the children of this world, and their hearts cleave to present things, Ps. xvii. 14.

Use 2. To exhort us to rouse up our languid and cold affections, that they may be more earnestly carried out after heavenly things, and with greater fervency seek after them. (1.) Consider how clear these things are to the eye of faith. In the promise you may see enough to awaken the most dead heart. The hope is set before thee, Heb. vi. 18, if we had eyes to see it. So it is said of Christ, Heb. xii. 2, 'Who for the joy set before him.' The promise sets it in our view, that we may eye it much, and often look upon it, and press earnestly towards it; sense cannot discover it, but in the scripture there is a clear representation and firm promise; if we had more lively apprehensions and certain expectations, we would more long after it. (2.) The miseries and troubles of the present world are matters of sense. Sense cannot discover what should draw our desires, yet sense can discover what should drive them from the world; enough to set us a-groaning in a way of sorrow, if not a-groaning and desiring in a way of hope. The misery of the present state is no matter of faith; we need not scripture to tell us that we are burdened and pained, and conflict with sundry trials. Oh! draw off thy heart more and more. (3.) Rouse up your love. Can you love Christ, and not long to be with him? Col. iii. 2, 3, 'Set your affections on things above, not on things on the earth; for you are dead, and your life is hid with Christ in God.' If Christ be in heaven, and your life there, should not your love be there?

SERMON V.

If so be that being clothed we shall not be found naked.—2 Cor. v. 3.

THE apostle here limiteth the privilege of the certainty of putting on heavenly glory, which is not common to all men, but only belongeth to the faithful. He limiteth also the desire of that happy estate which he had produced as an evidence of the certainty of it to the same faithful ones, who, departing out of this life to an immortal, eternal estate, are not found naked, that is, destitute of that true covering wherewith our filthy nakedness is covered. 'We groan and desire earnestly. If so be,' &c. There are several senses given of these words; I shall only take notice of two, that seem to offer themselves with equal probability; the first is built upon the special notion of that word, 'to be clothed upon,' *ἐπενδύσασθαι*, used in the former verse. I know not, or I am ignorant of the mind of God in this thing, whether we shall be found clothed with our bodies or naked, that is, stripped

of our bodies at the Lord's coming ; as if it had respect to that mystery spoken of : 1 Thes. iv. 17, ' That we that are alive, or remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and to be for ever with the Lord ; ' and 1 Cor. [xv. 51, ' Behold I show you a mystery, we shall not all sleep, but we shall all be changed. ' (2.) The other sense giveth us the reason why he and all the saints groaned or longed to be clothed upon, because they were prepared or made ready, because they were found clothed with the righteousness and holiness of Christ in the day of their transmigration, whereas others who are naked and destitute of this righteousness of Christ cannot and are not to expect this glory.

I shall give my reasons why, though both be probable, I prefer this latter sense.

1. It is not very probable to imagine that the apostle should conceive that possibly they might survive till the coming of Christ, or that his gospel kingdom should be of so short continuance as that they should see the end of it, especially when he had so zealously cautioned them against that mistake that the day of Christ was at hand, 2 Thes. iii. 2.

2. In the first verse he supposeth a dissolution of the earthly house of this tabernacle, where he compareth the weak and mortal estate of the bodily life to a tabernacle or tent, which men in their travel easily set up, and at their departure take down again, or let fall of its own accord, and that the glorious estate which he expected should ensue after this tabernacle was taken down or dissolved, and he proveth his certain knowledge of this, because he and all the saints groaned. Even all those were clothed and not naked.

3. What he expected and groaned for he showeth in the 8th verse. We are confident and willing rather to be absent from the body and present with the Lord. Therefore Paul doth not suppose that he should live in the body till Christ should come to change his body, without having need to put it off.

4. The commodiousness of the other sense, and suitableness of it to other scriptures, where nakedness and clothing is used metaphorically, and with respect to our final estate of glory, or being found of Christ in the day of our transmigration—that holiness is the true wedding garment, Mat. xxii. That the graces of the Spirit are garments of salvation, and Christ's righteousness represented by a robe, is evident by Isa. lxi. 10, and many other scriptures. That we put on Christ, that the church is clothed with the sun, Rev. xii. 1, is a thing so evident, that it needeth not to be insisted on. And that in this estate we must be found of Christ at his coming to the general judgment, or to us in particular, is evident by many scriptures : Rev. xvi. 15, ' Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. ' A christian is clothed with Christ and his righteousness, which is a covering which is not too short. He is clothed also with the graces of the Spirit, which are both *ornamentum* and *munimentum*, our ornament and armour of defence. It is our ornament, as leaves are a beautiful vesture to the apples, as clothes are to the body : Col. iii. 12, ' Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness,

humbleness of mind, meekness, long-suffering,' &c.; *munimentum*, armour: Rom. xiii. 12, 'The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light.' Christ doth array us, *non ad pompam, sed ad pugnam*, not to set us off with a vain show, but to furnish and secure us for the spiritual warfare. Well then, the words agree. There are some peculiar difficulties in the 4th verse, but we shall handle them in their own place.

Doct. That none can groan and long for heaven but those who are not found naked, but clothed with a gospel righteousness.

The apostle limiteth it to them. In this point I shall handle three things.

1. What is a gospel righteousness?
2. That this carrieth the notion of a garment to cover our nakedness and shame.
3. Why none but they can groan and earnestly desire to be clothed upon with the house which is from heaven.

First, What is a gospel righteousness? It is Christ's reconciling and renewing grace, with new obedience resulting from both; or, justification, sanctification, and new obedience.

1. Justification is requisite to eternal life, therefore called 'justification unto life,' Rom. v. 18; Titus iii. 7. Being justified by his grace, we are made heirs according to the hope of eternal life, and this is also represented by clothing. The taking away of sin is the taking away our filthy garments, or the covering of our nakedness; and the applying the righteousness of Christ is as the investing of us with change of raiment: Zech. iii. 4, 'Take away the filthy garments from him, and unto him he said, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' Christ taketh away our sin by pardon, and withal adorneth the sinner with his righteousness, and with holiness in the sight of God. There is no getting the blessing but in the garment of our elder brother.

2. Sanctification is requisite in order to glory, 'for without holiness no man shall see God,' Heb. xii. 14. And this is the ornament wherein the inward man of the heart is decked and adorned, that it may be comely in the sight of God, 1 Peter iii. 4. As we cover the nakedness of our bodies from the sight of men, so we must cover the nakedness of our souls in the sight of God. Now though it be hidden from man, yet it is not hidden from the Lord; we must see that he find us not in our nakedness, neither destitute of grace, nor of the righteousness of Christ. Well then, it is not enough to look after the righteousness of justification, but of sanctification. The one is founded on the blood of Christ, the other is wrought in us by the Spirit of Christ, 1 Cor. vi. 11. And the application of Christ's blood and the gift of the Spirit are inseparably conjoined, both in the dispensation of God and the desire of a poor, anxious soul, 1 John i. 9. The one doth away the guilt of sin, as it rendereth us obnoxious to God's just wrath; and the other the filthiness and power of sin, as it tainteth our faculties and actions, and rendereth us unacceptable and unserviceable to God. Christ came to restore us to the favour of God, and to restore his image in our hearts, that the plaster might be as broad

as the sore. If Christ should free us only from the guilt of sin, he would perform but half our cures, he would provide for our impunity, but not for our holiness and serviceableness to God. Our misery lay in our sinfulness as well as our liableness to wrath. Therefore Christ came to change our natures, as well as to reconcile our persons to God.

3. New obedience or sanctification, acted as well as infused, is a part of those garments of salvation wherewith we are clothed. For the gospel saith, 1 John iii. 7, 'He that doth righteousness is righteous;' that is, declareth that he is righteous in Christ's righteousness, and sanctified by his Spirit. And that this godly and righteous life is necessary to the expectation of glory and blessedness appeareth by that: 2 Peter iii. 11, 'What manner of persons ought we to be in all holy conversation and godliness.' Let conscience speak when it reflecteth upon this, how meet it is that we should glorify God in the duties of holiness, if we would be glorified with him, and that we should glorify him in all the points of obedience, and not in one only. For he saith, in all holy conversation and godliness, in the outward carriage and secret practice, in common affairs and duties of immediate worship, in adversity, prosperity; grace exercised and discovered in the lives of God's people is a part of these garments wherewith our nakedness is covered: Ps. cxxxii. 9, 'Let thy priests be clothed with righteousness.'

Secondly, This carrieth the notion of a garment to cover our nakedness and shame.

1. Sin and shame came in together, and there is no man born clothed, but stark naked, and hath nothing wherewith to cover his shame before God. Adam's nakedness was an emblem of it: Gen. iii. 11, 'I was afraid because I was naked, and I hid myself.' We must not only look to the outward nakedness, but the inward. Adam was naked before, and knew that he was so; but till they had sinned, they were not ashamed, Gen. ii. 25. Our bodies were God's own handy-work, and apparel in innocency was but as a cloud to the sun. Therefore while our first parents were appareled with the robe of innocency, they felt no shame; all things were honest and comely and glorious enough without a covering, both in the sight of God and themselves; no cause of shame, either before God or betwixt themselves. But when divested and stripped of this spiritual apparel, then Adam was ashamed, hid himself from God; and till they be clothed, neither he nor his posterity can come into his presence with any comfort. Another emblem of this we have in Aaron's stripping the Israelites of their jewels and ornaments: Exod. xxxii. 25, 'When Moses saw that the people were naked, for Aaron had made them naked to their shame among their enemies.' It is not meant barely of Aaron's stripping them of their jewels and ornaments; that was but a type of their nakedness and deformity, which was uncovered before God. What! should Moses kill the Israelites, because Aaron had taken away their jewels? And what great matter of disgrace was it among the enemies, that the sons and daughters of Israel should want ear-rings? But the meaning is, Aaron had cast them out of God's protection, who was offended and provoked by their sin. Another suitable expression is, Hos. ii. 3, 'I will set thee naked, as in the day wherein thou wast

born.' It is not meant that God would take away their apparel, but deprive them of his spiritual favours, leave them as he found them at their first birth, and then how miserable were they? Well then, in itself it is shameful, and maketh us odious and abominable to God, to fly from him, to shun his presence; as Adam, when he sinned, found himself naked, and ran away from God to the bushes, Gen. iii. 7. So all naturally lie before God, as deformed sinners, have naked and loathsome souls, though the body should be clad with gorgeous robes.

2. We being naked, our great business is to get a garment wherewith to cover our nakedness, that our shame may not appear: Rev. ii. 17, 18, 'Thou art poor and blind, and miserable, and naked; I counsel thee to buy of me white raiment, that thou mayest be clothed.' Our business is to be tracking¹ with Christ about garments of salvation, how to get our sins covered with such a covering as will hide them from the sight of God. This is our business, if we would not have God dreadful, but amiable. Adam, when he found himself naked, was looking out for a covering; but he could find out nothing but a few fig-leaves, till the Lord made him coats of skins (possibly of those beasts which were offered in sacrifice); for the news of the seed of the woman, or the first tidings of the Messiah who should come to redeem the world, was then immediately made known to him, and sacrifice appointed to signify and prefigure it.

3. There are no garments of salvation to be had but from Christ alone, no way else found out to cover our nakedness. Therefore we are said to put on Christ: Gal. iii. 27; and Rom. xiii. 11, 'Put on the Lord Jesus.' So that then we are not found naked, but clothed with Christ, who alone can cover our loathsome nakedness, and render us acceptable to God. As Esther had garments out of the king's wardrobe, so the church hath granted unto her, by the king's gift and allowance, 'fine linen, which is the righteousness of the saints,' Rev. xix. 8. Whatever the instruments be, yet Christ saith, 'I will give thee change of raiment,' Zech. iii. 4. Alas! our own righteousness is as filthy rags, and will never cover our nakedness; our best robes need to be washed in the Lamb's blood, or there is no appearing before God with any comfort and confidence.

Thirdly, Why none but they can groan, and desire earnestly to be clothed upon with the house which is from heaven.

1. None but they are in a state, or have a right to enjoy it. The change of an earthly state into a heavenly one requireth first, as a necessary foregoing condition, that we should be in this world clothed with Christ's righteousness, and regenerated and sanctified by his Spirit, and glorify God by new obedience; for corruption cannot inherit incorruption, and none but new creatures shall inherit the new Jerusalem; and good works are the way to the crown, &c. Well then, none but they are got ready, and so are in a condition desirously to expect this glory. The soul, being conscious to itself of having this true qualification, doth more comfortably expect and desire and groan for immortality. It is but a small part of lost mankind who shall enjoy this blessedness; for the flock to whom the Father will give the kingdom is but a little flock, and these are such as are

¹ Qu. 'trafficking'?—Ed.

justified and sanctified. They that are destitute of righteousness cannot look God in the face, much less desire his presence. Surely a man must be born again before he can enter into the kingdom of God, John iii. 3-5.

2. None have a right temper of heart to incline them to it but those that are clothed. A man is ashamed to be seen in his nakedness, especially before his superiors; but being clothed, cometh forth with confidence. So here, guilt and sin breed a shyness of God, but pardon and sanctification give a holy boldness: 1 John ii. 28, 'And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming;' so 1 John iv. 17, 'That we may have boldness at the day of judgment, because as he is, so are we in the world.' Be justified, be sanctified, and walk as Christ walked; and why should you be afraid to appear in his presence? Whereas, others are ashamed to be seen by him. Shame is properly a fear of a rebuke; a reproof from the judge of the world is the greatest rebuke of all. Now what maketh the saints so bold, and allayeth their fear and shame, since they are conscious to themselves of many infirmities? *Ans.* Their nakedness is covered, they have white raiment cast upon them, that all their defects and infirmities are hidden. More particularly—

[1.] That which is the matter and cause of fear and shame is removed. That which makes a man afraid is guilt and sin, which sometimes is represented under the notion of filthiness, and sometimes of nakedness. Now this filthiness is washed away by the blood of Christ; this nakedness is covered by the righteousness of Christ. They have put on Christ, and are invested with righteousness, Rom. viii. 1.

[2.] The ground of our boldness is laid, so that we may have a comfortable expectation of everlasting blessedness.

(1.) The justified and sanctified are at peace with God: Rom. v. 1, 'Being justified by faith, we have peace with God, through our Lord Jesus Christ.' And for sanctification: Gal. vi. 16, 'And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.' Our great business is to be found of God, at peace, in a state of amity at the last day: 2 Peter iii. 14, 'Since we look for such things, be diligent, that we may be found of him in peace, and without spot and blame.' The great end of all diligence is to be found of him in peace; and there is no way to be so, but to be without spot and blame. Without spot relateth to the soul, without blame to the conversation. The great business, then, wherein a christian is to be exercised, is in the getting off our sinful spots, and in putting off our filthy garments, that we may be clothed with change of raiment. Certainly much sweet peace and quietness is found in their spirits who make it their serious work to have the guilt of sin washed away by the application of the blood of Jesus, and their filthy natures changed by the power of his Spirit. On the contrary, others lie under much unquietness and bitter anxiety, who are still under the burden of unpardoned guilt and unrenewed nature. These are not at peace with God.

(2.) They have a conscience witnessing of their sincerity, though they have many failings. And the testimony of conscience giveth

great boldness and confidence: 2 Cor. i. 12; 1 John iii. 21; and 1 John iii. 19, 'Hereby we know that we are of the truth, and shall assure our hearts before him.' Conscience is privy to their constant, uniform, self-denying obedience, and this testimony it of greatest stead to them at the last: Isa. xxxviii. 3, 'Remember, Lord, how I have walked before thee in truth, and with a perfect heart.' He dares appeal in a dying hour for his sincerity and care to please him. A good or a bad conscience is the beginning of heaven or hell; the checks of an accusing conscience are the first bitings of the worm that never dieth: and the approbation of a sincere conscience a preface of the joy of the blessed.

(3.) They know it shall go well with them in that day. There are two causes of fear and shame: knowing for certain that it shall go ill with us, or not knowing it shall go well with us. Now they that are under any of these conditions cannot groan, cannot desire a change of state. Did you ever know a guilty malefactor long for the judge's appearance, and send to him to hasten his coming? Indeed those who are confident it shall go well with them, they desire the assizes, and are weary of lying in prison, and long to be delivered. Now those that are absolved from guilt, and have sin weakened in their hearts, they know it shall go well with them in the other world, partly by the promise of God, who hath assured the justified and the sanctified of a heavenly inheritance. That is the drift of the whole gospel; for to this end Christ died, that he might first reconcile them to God, and then present them holy and unblamable and irrepensible in his sight, Col. i. 21. First sanctify and cleanse them from the stain and guilt of sin, and then present them to himself; clothe them with the fine linen which is the righteousness of the saints, Eph. v. 26, 27. The justified and sanctified may draw near to God in heavenly glory. Partly by the earnest of the Spirit in their hearts, Eph. i. 13, 14, and 2 Cor. i. 21, 22, sealing up to them their own interest to the promise, or their right to the heavenly inheritance, and that in due time they shall possess it.

Use. Is to press us to get ready, and to be clothed, that we may with comfort expect and long for the day of our translation.

1. The first motive is in the word 'found.' It is often used with respect to the day of judgment—'Found naked;' and in 2 Peter iii. 14, and Mat. xxiv. 46, 'Blessed is that servant whom, when his Lord cometh, he shall find so doing.' It is a blessed thing for a servant to be found at his work; so Phil. iii. 9, 'That I may be found in him, not having my own righteousness,' which alludeth to the day of our general or particular doom. Now this word implieth three things. (1.) That there will be an exact search and scrutiny after every one of us. Wrath maketh inquisition for sinners, and every man will be found out, naked or clothed. There is no hiding in the throng of mankind. In a particular judgment God said he would search Jerusalem with candles, Zeph. i. 12; drag sinners out of their lurking-holes: much more in the general judgment we shall be found. (2.) The word 'found,' intimateth a surprise. God may break in upon us sooner than we are aware of; as usually he cometh to the greatest part of mankind unthought of, unexpected: 2 Peter iii. 10, 'The day of the Lord will

come as a thief in the night.' They do not look for such a day, or not prepare for it, but are found by it. (3.) We remain in the state wherein we are found. They that are found naked at their death shall remain naked to all eternity. There is no change of condition in the other world; as death leaveth us judgment findeth us: Luke ii. 14, 'On earth peace.' Now you may be reconciled to God, you may agree with your adversary quickly, while you are yet in the way. But in the other world, men are *in termino*, in their final condition. Well then, gather up this first motive; escape the knowledge of God you cannot. You will be found to be what you are, naked or clothed; and you may be sought after and found sooner than you are aware. And when Christ hath found you in an unprepared condition, what will you do? How will your naked, trembling soul dread to depart out of the body into an unknown world?

2. My next motive shall be from the words 'naked and clothed.' Other qualifications than Christ's renewing and reconciling grace will not serve the turn. It is sin which rendereth us odious to God; it is sin that keepeth us out of heaven; it is sin that makes us uncomfortable in ourselves, and hinders our own joy and peace. The condition of one that is yet in his sins is represented by nakedness, upon a twofold reason. Because it rendereth us loathsome to God, and ashamed of ourselves. Well then, will you be naked, remain in your natural deformity? How, then, can you appear before the bar of your judge, or look God in the face with any confidence? Joseph washed himself, and changed his garments, when he was to appear before Pharaoh; and is there not a greater reverence due to God? Oh! therefore, since you are blind and miserable and naked, get clothing; that is, get the spots of sin washed off by the frequent application of the blood of Christ, your polluted natures changed by the Spirit of Christ. This is the clothing which must render you acceptable to God, and will make you comfortable in yourselves, so that you will not shun his presence, but desire it. It is said of the spouse: Ps. xlv. 15, 'Her clothing is of wrought gold; she shall be brought unto the king in raiment of needlework, and then with gladness and rejoicing shall she be brought into the king's palace.' The more we get rid of sin, and are beautified with holiness, the more amiable and lovely in his eyes; and because of likeness and suitableness, the more we delight to come to him; yea, the more we shall long to be admitted, not only to present communion, but to constant habitation with him. And when we are brought into the presence of God, it will be a welcome day to us, at the death of every particular saint, or at the day of our Lord's second coming, when we shall have no imperfection, spot, or wrinkle, or want of anything which may perfect our glory. Then we shall put on immortality and incorruption, and this body of flesh shall be like to Christ's glorious body, and then there will be great rejoicing. Oh, then, see that you be clothed!

What must we do that we may not be found naked, but clothed?

1. We must humbly seek reconciliation with God by Christ. When the prodigal came and humbled himself to his father, presently, Luke xv. 22, 'Bring forth the best robe, and put it on him.' Then his nakedness is covered with the robe of Christ's righteousness, and the

poor penitent believer is received into God's family, and enjoys all the privileges thereof, and in time shall be admitted into his immediate presence. Now this seeking reconciliation with God is not a thing to be once done at our first acquaintance with him, and no more; no, but you must be daily renewing and keeping afoot this friendship, by godly sorrow for sin, and a lively faith in the mediator. Repentance and faith must be still renewed, that all breaches between God and us may be prevented.

2. Every day we must labour more to deck and adorn the soul with the graces of God's Spirit, for these make us lovely in the eyes of God: Eph. iv. 24, 'Put on the new man, which after God is created in righteousness and true holiness.' When the soul is clothed and adorned with these spiritual qualities of righteousness and holiness, then it is like God; these are ornaments and garments which never fade and wax old. The Lord delighteth in his own image in us.

3. That we should honour God in the world by a holy conversation. His people that are reconciled to him, God will not take them into his immediate presence by and by; as Absalom, 2 Sam. xiv. 24, 'The king said, Let him turn to his own house, and let him not see my face', &c. That his people may be exercised and tried, that hope may set them a-longing, and that God may have glory from the heirs of heaven here on earth in their conversation: Mat. v. 16, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

SERMON VI.

For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.—2 COR. v. 4.

IN these words the apostle still persists in explaining the nature of that groaning and desiring after the heavenly estate which is in the saints, by declaring the reasons and ends of it. They do not desire simply death itself, which is a fruit of sin, but that happy change, not altogether out of a wearisomeness of this life, but out of a sense of a better. In the words observe—1. The time when we groan—*For we that are in this tabernacle groan.* 2. The occasion of groaning—*Being burdened.* 3. The end of groaning, expressed, (1.) Negatively—*Not that we would be unclothed.* (2.) Positively, expressed, (1st.) Metaphorically—*But clothed upon;* (2dly.) Literally—*That mortality might be swallowed up of life.*

Let me explain these clauses.

I. The time when we groan—'We that are in this tabernacle;' that is, while we are in these bodies of clay.

II. The occasion—'Being burdened,' *scil.*, with sin and afflictions. We have many pressures upon us which are very grievous, and give us a great weariness.

III. The end.