

to save. Luke xv. 18, 19, 'I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son; make me as one of thy hired servants.'

(3.) Come to him, as the God and Father of our Lord Jesus Christ: Eph. iii. 14, 'For this cause I bow my knees unto the Father of our Lord Jesus Christ.' Certainly God will love and accept all those that come to him by Christ.

(4.) There is a child-like inclination, when there is not a child-like familiarity and boldness. The soul cannot keep away from God, and that is an implicit owning of him as a father: Jer. iii. 19, 'Thou shalt call me father, and shalt not turn away from me.' We call him father, *optando si non affirmando*; unspeakable groans discover the spirit of adoption, as well as unutterable joys; we own him by way of option and choice, though not by actual assurance of our special relation to him, and interest in his fatherly love; there may be a child-like love to God, when we have no assurance of his paternal love to us.

(5.) There is a child-like reverence and awe, when not a child-like confidence. Their heart standeth in awe of (as the Rechabites), their father's command, dare not displease him for all the world; these in time will overcome. In short, God hath a title to our dearest love, when we cannot make out a title to the highest benefit.

## SERMON XXV.

*If children, then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together.—ROM. VIII. 17.*

THE Apostle had showed, ver. 13. That if we through the Spirit do mortify the deeds of the body, we shall live. He proveth it by this medium and argument; that as many as obey the sanctifying motions of the Spirit, are children of God; and children may look for a child's portion. He proveth they are children, because the Spirit accompanieth the dispensation of the new covenant, whereby we are adopted into God's family; and this Spirit acts suitably, as is evident by his impression, ver. 15, by his testimony and witness, ver. 16. Now he goeth on further, and proveth, that if we be children, we are heirs; and that we shall live, if we mortify the deeds of the body, is more abundantly proved, for our inheritance is eternal life and glory, 'And if children then heirs,' &c.

In the words observe,—

1. A dignity, inferred from our adoption.
2. The amplification of it, from the excellent nature of this inheritance, 'Heirs of God, and joint heirs with Christ.'
3. It is applied as a comfort against adversities; 'If so be that we suffer with him, that we may also be glorified together.'

promises; that is, the thing promised, spiritual and eternal blessings and rewards.

1. The dignity inferred is, that we are heirs. The inheritance belonging to children, *jure nascendi*, all children are not necessarily heirs, but only males, and among them the first born; but *jure adoptionis*, they that are adopted, are adopted to some inheritance. So here, 'if children, then heirs;' be they sons or daughters, begotten to God sooner or later, male or female; are all one in Christ: Gal. iii. 18; they are not debarred from the inheritance.

2. The amplification of it,—or the greatness and excellency of this inheritance,—in two expressions, 'Heirs of God, and joint heirs with Christ.' The first expression beightens the privilege in our thoughts; as the party adopting is, so is the privilege more or less glorious in our thoughts. Adoption is in all free, and in some, glorious. If a mean man adopt another's child, it is an act of free favour; but if adopted to a great inheritance, suppose many lordships, or to the succession of a crown, it doth enhance the benefit. So here, this giveth a right to the everlasting goods of the heavenly father. Secondly, The other expression, 'joint heirs with Christ.' This heritage giveth us a communion with the only begotten Son of God; what the Son of God by nature enjoyeth, that the children of God by adoption enjoy also, so far as they are capable; we together with Christ enjoy God for evermore. He is his God and Father, and our God and Father: John xx. 17; he is glorified, and we are glorified together with him.

3. It is applied as a comfort against adversities and afflictions: 'If so be that we suffer with him, that we may be also glorified together.' The latter clause we may look upon as propounded, 1. As a concession, 2. As a condition, accordingly as we translate the particle *εἴπερ* seeing that, or *if so be*.

[1.] A concession; seeing that we suffer with him, that we may be glorified together. Though we shall hereafter have communion with Christ in glory, yet for the present we may have communion with him in afflictions. This doth not infringe our privilege, but confirm it rather: I Pet. iv. 13, 'Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy. Those that suffer for Christ, do also suffer with Christ; they are brought into a nearer conformity to him in his state of humiliation, that afterwards they may be conformed to him in glory.'

[2.] In the way of condition. We must submit to the condition of afflictions as necessary to obtain glory; for there must be striving before crowning: 2 Tim. ii. 5, 'If a man strive for masteries, yet he is not crowned except he strive lawfully;' that is, if any man would enter into the lists in any of the Olympic games, he must observe the rules in running, cutting,<sup>1</sup> wrestling, &c.; he must submit to the laws of the game, or exercise. He applieth this similitude, ver. 12, 'If we suffer with him, we shall reign with him;' that is, we must suffer for Christ, and we shall be rewarded with the participation of his glory; so here, we would all have our privileges; but before we enjoy the full of them, we must be conformed to him, suffer for him, and with him; that in

<sup>1</sup> Qui. 'quoiting' ?—ED.

imitation of our head and chief, we may come to glory the same way that Christ did, by sufferings: Heb. ii. 10. 'For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering.' But you will say, all are not called to the afflictions of the gospel; is this condition indispensable? Then none but martyrs are glorified.

Answer, (1) All have not Abel's cross, do not run the hazard of their lives; but usually they will have Isaac's cross: Gal. iv. 29, 'He that was born after the flesh persecuted him that was born after the Spirit;' meaning thereby those cruel mockings and scoffings which Isaac endured from Ishmael, Gen. xxi. The children of God living upon an unseen God, and an unseen world, sensual men mock at their interest in God, and labour to shame them from their confidence in promises yet to come.

(2.) Though all suffer not, yet all must be prepared and contented to suffer: Mat. xvi. 24, 'Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.' God knoweth at what rate our sincerity must be tried; yet every one should make Christ a good allowance; and our alienation from the world must be so great, and our resignation to God so full, that nothing we enjoy here, not life itself, may be an impediment to our fidelity to Christ.

(3.) When God seeth it fit, we must actually suffer the loss of all things and obey God at the dearest rates: 1 Pet. iii. 17, 'If the will of God be so, that ye shall suffer for well doing;' *affirmativa precepta non ligant ad semper*, affirmative precepts do not bind at all times, as negatives do. We must never do anything against the truth, but we are not always tied to suffering; but when we come to a necessity of either suffering or sinning, then God manifesteth his will to his people, that they should suffer; and then if we suffer with him, we shall also be glorified together. No creature could have brought us to this necessity, without God; it is plainly God's will that we should suffer; and remember it is his will that we should also reign with him.

*Doct.* That all God's children are heirs of a blessed and glorious inheritance. I shall show you,—

1. The agreement between common heirs and them.

2. The difference.

3. Those properties which show the greatness of the inheritance.

*First*, The agreement; in these things:

1. There is an inheritance provided. We have a right to all the good things God hath promised, especially eternal life; therefore the people of God are called 'heirs of salvation,' Heb. i. 14; 'heirs of the kingdom,' Jam. ii. 5; and the heavenly estate is called 'the inheritance of the saints in light,' Col. i. 12. Those excellent things which are to be enjoyed by us in the other world are in the nature of an inheritance.

2. The conveyance is by promise and covenant; as other heritages are conveyed by formalities of law, so is this. The covenant is so offered by God, and so it must be accepted by us: Ps. exix. 111, 'Thy testimonies I have taken as an heritage for ever.' As we say a man's estate lieth in bills and bonds, so are God's testimonies our heritage;

not the promises, but the things promised. And so it is said, Heb. vi. 12, that God's holy ones did through faith and patience inherit the

3. Our tenure is by sonship. [1.] It is free; for the inheritance is not purchased by us, but freely bestowed upon us. A child's tenure differeth from a servant's; the one earneth his wages, and the other hath his estate from his father's bounty and free gift; so is ours the gift of God, Rom. vi. 23, in opposition to works; called therefore 'the reward of inheritance,' Col. iii. 24. Though servants earn what they receive from men, yet from the Lord Christ, whatever they receive for faithfulness in their calling, it is a free retribution; though they are servants to men, yet they are sons to God, for all are children and heirs in heaven; there is no distinction of servants and sons there. In short, whatever is promised to any work of ours, it is not from any worth in the work, but from God's free grace. [2.] It is full; for the inheritance is more than a legacy. God showeth his goodness to all his creatures, but to his children he giveth the inheritance. As Isaac had the inheritance from Abraham, but to his sons that he had by concubines he gave gifts, and sent them away, Gen. xxv. 5, 6. All men taste of his common bounty, but his saints have their inheritance reserved for them; which showeth that we should put a distinction between our heavenly inheritance, and those earthly enjoyments which flow in the channel of common providence. Alas! That far exceedeth anything we enjoy here; all things here are but mean and fading in themselves, and liable to spoil and devastation from others; but this is our eternal and durable estate, which the wicked shall not partake of, whatever gifts God bestoweth on them now.

4. There is a time between right and possession; and in the meantime the heirs live by hope, till the inheritance fairly descendeth to them; so here: Titus iii. 7, 'Being justified by faith, we are made heirs according to the hope of eternal life.' We are heirs, but it is little that we enjoy now; God's sons and heirs make no fair show in the flesh; to outward appearance there is little difference between their condition, and the condition of the men of the world. For God will not distinguish the heirs of promise from others by their outward condition, but internally. There is hope of a better estate, and surely to expect such great things, and not be affected with them, argueth a dead and stupid heart. Is a right nothing before possession? Or is the expectation so grounded, a vain fancy? Surely a christian is or will be a great man. Is the heir nothing better than a slave, because he doth not as yet come to the enjoyment of what is provided for him? A right and a hope should give us more joy than usually we find in ourselves; if it were a vain expectation, and not grounded upon a right, it were less; but being it is so, we should be more affected with it.

5. As an heir hath not only assurance of the inheritance, but present supply and maintenance, and other demonstrations of love to support his expectation from him that adopted him, that all the estate falleth to him; so in the meantime God's children have the pledges of his love, the possession of the heavenly inheritance is begun here in the kingdom of grace; and is afterwards completed in the kingdom of glory. The Spirit now with his comforts and graces is set forth under

a double notion of earnest, and first fruits, Eph. i. 14, 'The earnest of inheritance.' 'First fruits,' Rom. viii. 23. There are two acts of a christian, to look, and long for this estate: look for it, because it is sure; and long for it, because it is good. God giveth us a pledge and earnest, to show how sure; a taste, to show how good; thus far they agree.

*Secondly.* Wherein they disagree.

1. It is an inheritance not lessened by the multitude of co-heirs: God is an infinite portion, that cannot be divided, and sufficeth the whole world. In other heritages many a fair stream is drawn dry, by being dispersed into several channels; but here the more company, the greater the privilege; what a happiness is it to enjoy God among all the saints! The company is ever propounded as a blessing: Mat. viii. 11, 'Ye shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven;' and Heb. xii. 22, 23, 'Ye are come to an innumerable company of angels,' &c. When God is all in all, he will fill up every vessel. As when the same light is seen by all, the same speech is heard by all, the one doth not see less, nor the other hears less, because another seeth and heareth with him. In the world we straiten others, the more we are enlarged ourselves; but not then.

2. In other inheritances the father must die, before the son can inherit. *Hæreditas est successio in totum jus defuncti*; death taketh away the father, that the son may succeed him. God hath heirs, but no successors; we do not possess after our Father's death, but with our Father; he liveth for ever, and we live for ever with him; we die that we may go to the living God; 'When strength faileth, and heart faileth, thou art my portion for ever,' Ps. lxxiii. 26. When others must leave their inheritance, we go to ours, then it beginneth.

3. In other heritages, the heirs are designed by name, but here by character. Men are contentious; every one would say, he is meant in the description; but here the heirs are not named, but described by certain qualifications, which must be tried by ourselves, warranted by the Spirit, judged and examined by Christ at the last day. Sometimes they are termed *the called*: Heb. ix. 15, 'That they that are called may receive the promise of eternal inheritance;' by which is meant those which are effectually called, and converted unto God. Sometimes this privilege is settled upon *believers*, John i. 12, such as do heartily and thankfully accept of Christ, and his grace; and sometimes *the sanctified*, as Col. i. 12; and Acts xx. 18; such as are dedicated to God, and live as a people set apart for him. All these are sons; therefore made heirs, qualified, and made capable of this blessed inheritance.

*Thirdly.* The properties of this inheritance, which set forth the greatness of it.

1. It is a glorious inheritance: Eph. i. 18, 'That ye may know what is the riches of the glory of the inheritance in the saints.' That inheritance which is appointed for those who are renewed by the Spirit of God, is a glorious inheritance. There is nothing in heaven but what is glorious; the object of it is the glorious God, whom we shall see, as we are seen: 1 Cor. xiii. 12, especially as he shineth forth in the glorious person of our Redeemer: John xvii. 24, 'Father, I will that

those whom thou hast given me may be where I am, that they may behold my glory.' The state of our bodies and souls shall be glorious, Phil. iii. 21; the place shall be glorious, the upper paradise, 2 Cor. xii. 4; the company glorious, all the glorified saints and angels; our employment glorious, Rev. vii. 12, blessing, and praising, and glorifying of God, for ever and ever.

2. It is an eternal and undefiled inheritance: 1 Pet. i. 4, 'To an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you.' I gather from that place, that it is a celestial and incorruptible inheritance, and so doth exceed all worldly possessions which come from fathers to their children. The things of this world are both defiling and perishing; they pollute us, *omnis turpitudine est a mixtura*; when our hearts cleave to the things of this world, they are debased by them to something beneath themselves. But this celestial inheritance doth not corrupt, but purify affections; these things below make us worse, but cannot make us better; they are perishing as well as fading: for they decay in our hands; like flowers they wither in our hands while we smell at them; but this endureth for ever; we shall not fail, and to be sure the ever-living God will not fail us.

3. It is a blessed inheritance,—the expression in the text, 'heirs of God, and joint heirs with Christ.' First, heirs of God. The inheritance is the Lord himself, blessed for ever, to be enjoyed by the saints to all eternity. He is the inheritance of his people now: Ps. xvi. 5, 6, 'The Lord is the portion of mine inheritance, the lines are fallen to me in a pleasant place;' Ps. cxix. 57, 'Thou art my portion, O Lord;' and Lam. iii. 24, 'The Lord is my portion, saith my soul, therefore will I hope in him;' see what conclusions are drawn thence, duty, and hope. Much more then will God be our all-sufficient portion: Rev. xxi. 7, 'He that overcometh shall inherit all things; and I will be his God, and he shall be my son;' all things equivalently, all things immediately in God; God is instead of all, infinitely supplying and filling up the room of all,—riches, honours, contentment, and comforts. If we have God, nothing shall be missed, nothing wanted to make the state of those that enjoy it completely happy. God is all immediately from himself: 1 Cor. xv. 28; God shall be all in all, who filleth all the desires, and perfecteth all the powers of our souls, of himself, without the intervention of means. Secondly, joint heirs with Christ, we enjoy it by him, and we enjoy it with him.

[1.] By him, for Christ is the heir of all things; and we can have no title but by and through him. He hath the whole inheritance in his power, and the absolute disposing of all the good things which belong to it: John xvii. 2, 'Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given to him.' He hath power of condemning and absolving; unless we sincerely and cordially come to him, and accept him upon God's offer, and obey him, we have no right.

[2.] We enjoy it with him. Christ as mediator hath a double inheritance. (1.) Of life and glory. (2.) Of dominion and power.

(1.) Of life and glory. For we read, 1 Tim. iii. 16, that he is 'received up into glory,' and there he liveth for ever at the right hand of God. Now Christ will not be there alone; he cannot satisfy himself

unless he have his people with him; for we do with Christ enjoy God, and live with him for evermore. Christ will have his people sharers in the same life and glory: John xii. 26, 'If any man will serve me, let him follow me, and where I am, there shall my servant be: if any man serve me, him will my Father honour.' His people shall fare as he doth, if they will serve him and follow him; that is, not take it ill to be no better used than he was. He will be with them in trouble, and they shall be with him in glory; in their eternal estate they shall have constant, intimate, and nearer fellowship with him.

(2.) An inheritance of dominion and power: Eph. i. 21, 'God raised him far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come.' Christ as mediator was exalted to the highest degree of glory, next to God in heaven; far above that fading power of rulers and potentates by whom he was put to death; yea, above the highest degree of angelical power. But doth any of this fall to our share? See what Christ saith: Rev. iii. 21, 'To him that overcometh, I will grant to sit with me on my throne, even as I also overcame, and am sat down with my Father in his throne.' He that persevereth in spite of all temptations, shall partake of that honour to which my Father hath exalted me unto, after my sufferings. He shall reign with Christ, and sit down with Christ on the right hand of the majesty of God; not the same methods used towards him, to bring him to a glorious eternity; but invested in the same power as Christ the head: Ps. xlix. 14, 'The upright shall have dominion in the morning.'

*Use 1.* Is information of several truths.

1. That our heavenly inheritance cometh to us not by our own purchase and procurement, or merit; but by virtue of our sonship. For so the apostle reasoneth, 'If sons, then heirs.' It is given by the mercy of God, or the bounty of our Father: Luke xii. 32, 'Fear not, little flock, it is your Father's good pleasure to give you a kingdom.' It is purchased by Christ; indeed the Scripture doth not expressly say *in terminis*, that Christ purchased it for us, but the merit of his death reached that effect; the immediate end of Christ's death was to expiate our transgressions; Heb. ix. 15, 'For this cause is Christ the mediator of the new covenant, that by means of death, for the redemption of the transgressions under the first covenant, they which are called might receive the promise of eternal inheritance.' His death removed sin, and the eternal penalties due to it; and the new covenant, which is so full of heavenly promises, is thereby introduced; none but such whose sins are expiated, can be heirs; and yours could not be expiated without the death of the mediator. Therefore take away this death, and there can be no new covenant, no inheritance; this death satisfied the justice of God, and merited his favour. Again, we are purchased; though it be not said heaven is purchased, Eph. ii. 14. Once more, it is said he gave himself, Eph. v. 25, 26, 27; all the benefits depend on the blood of Christ; and 1 Thes. v. 9, 10, 'For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.' The price of this purchase then is Christ, is Christ's death and blood. Christ having purchased it, hath left it in legacy: John xvii. 24,

'Father, I will that those thou hast given me may be where I am ;' Luke xxii. 22, 'This is the new testament in my blood, which is shed for you.' What are the legacies? Pardon and life, Mat. xxvi. 28, 29 ; and Christ liveth for ever to be executor of his own testament, Heb. vii. 25. We then adopted believers, are designed heirs of salvation and eternal glory, out of mere grace, not out of any merit of ours.

2. It informeth us that it is a safe way upon the observation of the saving effects of God's Spirit in ourselves, to conclude that we are in an estate of grace, even the adopted children of God. For so doth the apostle reason in this place: They are children of God ; how is it known? By the work and witness of the Spirit within us ; thence we conclude, 'if sons, then heirs ;' the like : Gal. iv. 6, 'Because ye are sons, he hath sent forth the Spirit of his Son, crying, Abba, Father. Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ.' Which teacheth us how to come to a conclusion in soul debates. Have I a child-like inclination, and sense and confidence that God hath adopted me into his favour, and have I the sanctifying of the Spirit upon my heart? I may be bold then to enter my claim.

3. It informeth us that the privileges of believers are so linked together, that where one of them is, there are all the rest. Therefore if we enjoy one, then we must collect and infer that the rest do belong to us also ; if sons, we must not rest there ; 'then heirs, heirs of God, and joint heirs with Christ.' One link of the golden chain draweth on another ; there is a great deal of profit in these collections and inferences ; our minds are usually taken up with trifles and childish toys ; surely the privileges of a christian are not so much considered as they should be. The benefit of it is this : partly, it keepeth our hearts in a way of praising God, and constant rejoicing in God ; if we did more consider the excellency of our inheritance : I Pet. i. 3, 4, 'Blessed be God, who hath begotten us to a lively hope, to an inheritance incorruptible, undefiled.' Our thoughts are too dead and cold till we revive the memory of our excellent privileges by Christ. Partly, as it keepeth us in a constant and cheerful adherence to the truth, whatever it cost us ; we slight all temporal things, how grievous or troublesome soever they be : Rom. viii. 18, 'For I reckon that the sufferings of the present life are not worthy to be compared with the glory that shall be revealed in us.' Rom. v. 3, 'We glory in tribulation, as knowing that tribulation worketh patience.' Partly, To help us to despise the pleasures of sin which are but for a season, while eternal things are in view : 2 Cor. iv. 18, 'While we look not to the things which are seen, but to the things which are not seen ; for the things which are seen are temporal ; but the things which are not seen are eternal.' And partly, To digest the labours of duty and obedience, all the pains of the holy life, 2 Cor. v. 9. 'Wherefore we labour, whether present or absent, that we may be accepted of the Lord.' What shall we not do for such a father, that hath provided such an inheritance for us, that we may enjoy him and be accepted with him? Therefore we should stock our minds with these thoughts.

4. That we should not question our estate, because we are under grievous pressures and afflictions. For the words are an anticipation



of an objection—If sons of God, and heirs of glory, why are we then so afflicted? He inverteth the argument, You are so afflicted, that you may have the inheritance. It is rather an evidence of our right than an infringement of it, especially if patiently endured for God's sake, seeing thereby you are conformed to the Son by nature: Rom. viii. 29, 'He hath predestinated us to be conformed to the image of his Son.' We have communion with Christ and his sufferings; and if we be like him in his estate of humiliation, we shall be like him in his estate of exaltation also.

*Use 2.* Is exhortation.

1. To believe this blessed inheritance which is reserved for the children of God. It is a great happiness, but let not us therefore suspect the truth of it; for it is founded in the infinite mercy of the eternal God, and the everlasting merit of a blessed Redeemer; and we are prepared and qualified for it by the almighty operation of the conquering Spirit; it is an happiness that lieth in another world, and we cannot come at it but by death. But is there no life beyond this? Where then shall the good be rewarded, and the wicked punished? It is unseen, but it is set before us in the promises of the gospel, which God hath confirmed by miracles, and sanctified to the conversion and consolation of many souls throughout all successions of ages. And were the best and wisest of men that ever the world saw, deceived with a vain fancy? Or can a lie or delusion be sanctified to such high and holy ends? Therefore do you believe it? John xi. 26, 'Whosoever liveth and believeth in me shall never die; believest thou this?' If you believe your reconciliation with God by the death of Christ, why not your salvation by his life? If your adoption into his family, why not the inheritance? Both privileges stand by the same grace.

2. Let us live always in the desire of it; that desire that will quicken you to look after it, Phil. iii. 14, and to seek after it in the first place, Mat. vi. 33; that desire that will quicken you to long for the enjoyment of it, Phil. i. 23.

3. To comfort yourselves with the hope of it: Rom. v. 2, 'And rejoice in hope of the glory of God.' It is the glory of God; God giveth it, God is the solid part of it; and can we expect shortly to live with God, and upon God, and not rejoice in the hope of it? Is a deed of gift from God, the security of infallible promises, nothing? Is the title nothing before possession? When this estate is so sure and near, we should more lift up our heads, and revive our drooping spirits.

4. Let us walk worthy of it:

[1.] Despising Satan's offers, Heb. xii. 16. Be not a profane person, as was Esau; 1 Kings xxi. 3, 'The Lord forbid that I should part with the inheritance of my father.' Be chary of your inheritance; keep the hopes clear, fresh, and lively.

[2.] Wean your hearts from the world: Col. iii. 1, 2. 'If ye be risen with Christ, seek the things that are above, set your affections above, and not on the earth.' There is your Father, your head, your Christ, your patrimony; it is reserved for you in the heavens.

[3.] Live in all holy conversation and godliness, 1 Pet. iii. 7; living as heirs of the grace of life, in all duties to God, love to one another,

fidelity in all our relations. We that shall live in the clear vision and full fruition of God in Christ, should be other manner of persons.

[4.] In an heavenly manner: Phil. iii. 20, 'But our conversation is in heaven:' either acting for it, or living upon it, or solacing ourselves with it. With delightful thoughts of heaven sweeten your pilgrimage here; be willing to suffer afflictions, if God call us thereunto, patiently. You suffer with Christ; Christ takes it as done to himself: Acts ix. 'Why persecutest thou me?' Fill up your share of the sufferings providence hath appointed for Christ mystical: Col. i. 24, 'Who now rejoice in my afflictions for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church;' 2 Cor. i. 6, 'And whether we be afflicted it is for your consolation and salvation;' and Phil. iii. 10, 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.'

## SERMON XXVI.

*For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.—ROM. VIII. 18.*

IN this chapter the apostle speaketh first of bridling lusts, and then of bearing afflictions; both are tedious to flesh and blood. The necessity of taming the flesh is deduced throughout that whole discourse, which is continued from ver. 1. to the end of ver. 17, where he maketh patient enduring afflictions a condition of our glory; 'if we suffer with him, we shall also be glorified together.' He now showeth us a reason, why we should not dislike this condition; because the good which is promised is far greater than the evil which we fear. Two things nature teacheth all men; the first is to submit to a lesser evil, to avoid a greater; as men will cut off an arm or a leg to save the whole body; the other is, to undergo a lesser evil to obtain a greater good than that evil depriveth us of. If this principle were not allowed, it would destroy all the industry in the world; for good is not to be obtained unless we venture somewhat to get it; upon this principle the apostle worketh in this place,—'For I reckon,' &c.

In the words take notice of—

1. The things compared; *The sufferings of the present life and the glory to be revealed in us.*
2. The inequality that is in them; *They are not worthy.*
3. The conclusion or judgment of the apostle upon the case; *I reckon.*

1. The things compared. On the one side, 'the sufferings of the present time.'

[1.] Mark that, *sufferings* plurally, to comprise all of the kind, reproaches, strifes, fines, spoiling of goods, imprisonment, banishment,