

SERMON XXVII.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—ROM. VIII. 19.

THE apostle's intent in this paragraph is to set forth the excellency of that glory which shall be revealed in the children of God. The argument is, because when this is brought to pass, there shall be a general renovation of all things. It is figuratively expressed; all things are by a natural inclination carried to their most perfect estate; so are the creatures to this renovation and restoration, as if they did wait and long for it; 'for the earnest expectation,' &c.

In the words,—(1.) Who waiteth? The creature. (2.) How it waiteth? With earnest expectation; as it were looking attentively for the time. (3.) For what, or the term of its waiting? For the manifestation of the sons of God:—

First. Let us explain these circumstances. *Secondly.* Consider how much they suit with the apostle's scope.

First, For explication.

1. Who waiteth? The creature: but what creature? Some understand man, designed elsewhere by this appellation, creature: Mark xvi. 15, 'Preach the gospel to every creature,' that is, to all mankind; so here they understand man, because there are affections and dispositions attributed to the creature here spoken of, which are only proper to such a creature as is reasonable; but they are metaphorically to be understood; they do, as it were, long for and expect. Well then, let us see what creature is intended. Not the good angels; for they are not subject to vanity, and they are in possession of this glory: Mat. xviii. 10, 'They always behold the face of our heavenly Father.' Not devils or evil angels; they do not earnestly expect these things, but tremble at them: Mat. viii. 29. Not men, not the wicked, the reprobate world, for they care not for these things, yea, they scoff at them: 2 Pet. iii. 3, 'There shall come in the last days scoffers, walking after their own lusts, saying, Where is the promise of his coming?' Not the saints and believers; for they are distinctly spoken of by themselves, ver. 23, and are opposed to this expecting, groaning creature, 'And not only they, but we ourselves also.' Not the beasts, for they are incapable of a prospect of futurity, and are made to be taken and destroyed. Therefore it is meant of the whole frame of the universe, heaven, and earth, and the creatures in them; they do, as it were, expect the time when they shall be restored to the primitive state of their creation. The whole frame of the universe was first made in a beautiful state for the glory of God, and the use of man; it is subject to many changes, and at length to destruction. The earth and the elementary bodies shall be burnt up as a scroll, but they shall be renewed and restored when the children of God come to their glorious estate; the deformation of the creature began with man's sin, and the reformation with his complete happiness.

2. How it earnestly expecteth and waiteth? The word signifieth, it expecteth with head lifted up, and stretched out. The same word

is used, Phil. i. 20, 'According to my earnest expectation.' When a man longingly expecteth anything, he lifts up the head, sendeth his eyes after it, that he may see it afar off: As Judges v. 28, 'The mother of Sisera looked out of a window, and cried through the lattice, Why is his chariot so long a-coming?' But how can this be applied to the creature, which is without reason and sense? I answer, By a metaphor it is translated from man to them; because there is something analogous, as they are directed and inclined to such an end; as in the scripture the floods are said to clap their hands for joy, and the mountains and hills leaping and skipping like rams. And in the desolation, the city of Jerusalem is said to 'weep sore in the nights; her tears are on her cheeks;' and again, Lam. ii. 18, 19. The wall is said to 'cry in the night.' Yea, our Lord himself speaketh to the sea, as if it had ears: Mark iv. 39, 'He said to the sea, Peace be still!' So the apostle speaketh of the creature as if it had will, desire, hope, sorrow, and groaning.

3. For what? The manifestation of the sons of God. Manifestation is the discovery of something which before was obscure and hidden; and by *sons*,—the subject for the adjunct,—is meant the right and privileges of God's children. That is, that the glory prepared for them may visibly appear, when they shall be set forth with splendour and majesty, becoming the sons of God; for 'the righteous shall shine like the sun in the kingdom of the Father,' Mat. xiii. 43. And it is said 'sons,' comprehending all of that sort; Christ is not excluded, and all believers are included; your happiness dependeth on the glory of Christ: Col. iii. 4, 'When Christ, who is our life, shall appear, then shall ye also appear with him in glory;' 1 John iii. 2, 'But we know, that when he shall appear we shall be like him, for we shall see him as he is.' And the creature is said to expect it, because their perfect estate dependeth on our happiness: Acts iii. 21, 'Whom the heavens must receive until the time of the restitution of all things.' 'We look for new heavens, and new earth, 2 Pet. iii. 12, 13, wherein dwelleth righteousness.'

Secondly. How it suiteth with the apostle's scope? I answer: The apostle intendeth three things,—1. To set forth the excellency of our hopes. 2. To raise up expectation. 3. To persuade the necessity of patience in the meantime. The present argument is serviceable to all these uses.

1. It showeth that there is an excellent state of happiness, far beyond what we do now enjoy, provided for the people of God. This is seen, partly because all things tend to it, as to their great end and state of perfection; there is a tendency in the inanimate creatures. And partly, because the glory is so great that there must be a dissolution of the present world, and a pure estate of things, before we can have our happiness. We admire the splendour of the present world; are taken with earthly things; too apt to place our happiness in them; but this world must be purged and refined by fire before it can be capable to suit with that blessed estate of things which God hath appointed for his people. God denieth not the splendour of the world, as too good for his people, but as too bad and base to be their portion; the delights of wicked men shall be burnt up before their eyes, when he bestoweth

their true happiness upon them. There would not be else a harmony in all the parts of the world to come, if there were not new heavens and a new earth. This polluted state is not consistent with that happiness; therefore when the saints are perfected, the world is restored.

2. To quicken earnest expectation. All things are carried to their end; the little seed will work through the dry clods, that it may come into stalk and flower. The whole universe is directed and inclined to a more happy estate; so should we look after our most perfect state; the creatures by inclination wait for it, and shall not we who are to have the chief part therein?

3. To persuade the necessity of patience, during our sufferings in the meantime. We live in a groaning world, and such as shall be first destroyed, and then restored. As the frame of the sublunary world being now in disorder, and at length to be dissolved, groaueh after a restoration; so, though we be harassed with afflictions, and must at length die, and this animated body be turned into a rotten carcase, yet at length shall be raised up in glory.

The points are three. (1.) That the glorious privileges of God's children are manifested at the last day. (2.) That the state of the creatures is renewed, when God's children come to be manifested in their glory. (3.) That this estate of things ought earnestly to be desired and expected by us.

For the first point,—That the glorious privileges of God's children are manifested at the last day. It supposeth—

First, That their estate and happiness is hidden for the present but—

Secondly. Then manifested.

First. Here we must enquire. 1. How they are hidden? 2. From whom? 3. Why they are hidden? *Secondly*. How they are manifested then; and so we shall the better understand how the word is used in opposition to the present estate.

[1.] They are hidden as to their persons. [2.] Their life is hidden. [3.] As to their privileges and glorious estate.

[1.] Hidden as to their persons. Now, it is little known who are God's children; Christ himself was not known in the world: 1 John iii. 1, 'The world knoweth us not, because it knew him not;' much less are his people known; for he did more to distinguish himself than they possibly can do. But it shall be in time manifested who are God's children: Mal. iii. 18, 'Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.' Some pretend to be his children and servants; others really are so. It is not exactly known in the winter,—when the roots lie in the earth we cannot tell—what will appear in the spring; but when the sun shineth in its strength and warmth, the bosom of the earth,—things hidden, then discover themselves. As Moses told the rebels in Num. xvi. 6, 'To-morrow the Lord will show who are his;' so in the morning of the resurrection, the natural and only begotten Son is known; Christ will appear in all his royalty and glory as the great God and Saviour of the world, Titus ii. 13. So all the children of God are known; they now lie hid among multitudes and swarms of sinful men; but then Christ shall 'gather all nations

and he shall separate the one from the other, as a shepherd divideth his sheep from the goats,' Mat. xxv. 32. There shall be an eminent and sensible distinction of the one from the other, beyond all power of mistaking.

[2.] Their life is hidden: Col. iii 3, 'Our life is hidden with Christ in God.' Hidden not only in point of security, as maintained by an invisible power; but in point of obscurity; there is a veil upon it. How so? Partly, because the spiritual life is hidden under the veil of the natural life; it is a life within a life; the spiritual life is nothing else but the natural life sublimated, and overruled to higher and nobler ends: Gal. ii. 20, 'I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God.' They live in the flesh, but they do not live after the flesh. The children of God eat, and drink, and sleep, and marry, and give in marriage, as others do; for when they are converted they do not divest themselves of the interests and concerns of flesh and blood; but all these things are governed by grace, and carried on to eternal ends; the grace now, or vital principle that ruleth this life is not seen, though the effects appear. Partly, Because of the veil of afflictions, outward meanness, and abasement, Heb. xi. 37, 38. The world was not worthy of them; yet they wandered about in sheep-skins and goat-skins, and the dens and caves of the earth. Who would think that so much worth should lie hid under a base outside? Would any judge that these lived in the highest favour of God, and constant communion with him, who had so little of his protection and common bounty? That they should have so near a relation to God, and yet be so miserably poor and destitute? That those that want bread should be heirs of a kingdom? Jam. ii. 5. That they that feel the hand of God upon them so heavy and smart sometimes, should have so much of his heart? Partly under the veil of reproaches and calumnies: 1 Pet. iv. 6, 'They are judged according to men in the flesh, yet live to God in the spirit.' They are presented in the world as a company of dissemblers and hypocrites, and yet in the meanwhile are the sincere servants and children of God: 2 Cor. vi. 8, 'As deceivers, and yet true;' the world counteth them deceivers, but God counteth them faithful. By the reproach of the world, as husbandmen by soil and dung, God maketh his heritage the more fruitful; those that have a mind to hate will take up every prejudice against the people of God, and will not easily be dispossessed of it. And partly, because there is another veil upon good christians, and that is the veil of infirmities, by which they often quench the vigour and obscure the glory of that life which they have, whilst they show forth too much of Adam and too little of Jesus. And so the spiritual life is carried on darkly, and in a riddle: Jam. iii. 2, 'In many things we offend all.' Certainly if our privileges be hidden, yet our graces should appear in their fruits and effects. Little of our happiness will be seen in this world, yet our holiness should be apparent and visible: 2 Thes. i. 11, 12, 'Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord

Jesus Christ.' If your condition be obscured and darkened by afflictions, it should not be obscured and darkened by sins; a perpetual tenor of happiness we cannot expect in a changeable world; yet by a constant course of holiness, we should plainly distinguish ourselves from those that will perish in the common apostasy and defection of mankind. But alas! God's children are not so cautious but that they border too near the world; and though there should be such a broad difference that the children of God may be manifestly distinguished from the children of the devil, 1 John iii. 10, yet too much of the influence of the evil spirit remaineth with us, and is bewrayed by us upon all occasions. Yet there is a generation of men that row against the stream of flesh and blood: 1 Pet. iv. 4, 'Wherein they think it strange that you run not with them into the same excess of riot.'

[3.] Hidden as to their privileges, and the glory of their estate. Many of God's children being mean, and low, and indigent, oppressed by the world, harassed with sundry calamities and afflictions, it doth not appear that we have such a great and glorious Father. Now we are stained with sin, blackened with sufferings, there is no visible appearance of our great dignity and prerogative. There must be a distinction between earth and heaven; our filiation in the world to come is another thing to what it is in this world; for then their glory shall be manifest: Col. iii. 4, 'When Christ, who is our life, shall appear, then shall ye also appear with him in glory.' For the present, our glory is spiritual and future: First, it is spiritual, and maketh no fair show in the flesh, as the image of God is an internal thing; as 'the king's daughter is glorious within,' Ps. xlv. 13. It lieth not in great revenues and pomp of living, but a plentiful participation of gifts and graces; their comforts are spiritual, known by feeling rather than by report: Phil. iv. 7, 'The peace of God, which passeth all understanding,' Rev. ii. 17, 'To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.' God's children are not utterly abandoned and left to the will of men; the protection of God's providence is a mystery and riddle to the world, that must have all things under the view of sense: Ps. xxxi. 20, 'Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues;' and Ps. xci. 1, 'He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty;' Job. xxix. 4, 'As I was in the days of my youth, when the secret of God was upon my tabernacle.' God keepeth them, and maintaineth them, nobody knoweth how; there is a secret and visible blessing goes along with them; as others are blasted by an invisible curse. And secondly, it is future. The time of our perfection and blessedness is not yet come, and we cannot for the present judge of it, nor the world imagine what it shall be; they do not consider the end of things, but look all to the present; for the present they find the saints miserable; and those that are dead, the world taketh them for lost: 1 Cor. xv. 19, 'If in this life only we have hope in Christ, we are of all men most miserable.' They that are worse used by other men, have little advantage by Christ

now; their sonship entitleth them to a miserable portion in the world's estimation, who know not, consider not things to come.

2. From whom they are hidden. Not from God, who 'knoweth those that are his,' 2 Tim. ii. 19; not from Christ, who died for them, and hath their names graven upon his breast and shoulders, and is mindful of them upon every turn: John x. 14, 'I am the good shepherd, who know my sheep, and am known of mine.' Christ hath a particular and exact knowledge of all the elect, their individual persons, who they are, where they are, and what they are, that shall be saved; he taketh special notice of them, that he may suitably apply himself to them. They are not altogether unknown to the good angels, for they are their charge: Heb. i. 14, 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' And they shall gather them from the four winds at the last day, Mat. xxiv. 31. From whom then are they hidden?

[1.] From the world. The world knoweth us not, as they knew him not; they are hid from the world, as colours from a blind man; they have no eyes to see; they are blinded by the delusions of the flesh, and cannot judge of spiritual things, because they are to be spiritually discerned, 1 Cor. ii. 14; as a beast cannot judge of the affairs of a man. It is a life above them; these things are out of their sphere, for they value all things according to the interest of the flesh; and being blinded with malice and prejudice, they censure this estate perversely, and so malign and oppose it: 1 Pet. iv. 4, 5, 'They think it strange you do not run with them into the same excess of riot, speaking evil of you; who shall give an account to him who is ready to judge the quick and the dead.' They are unwilling any should put a disgrace upon their fleshly course of life; therefore if they cannot draw others into a fellowship of their sins, they labour to blacken them with censures, or root them out with furious oppositions and persecutions. But their perverse judgment should be no discouragement to us; let us rather pity their ignorance, than be troubled at their malice; it is enough for us that we have the favour of God, and our hopes lie elsewhere.

[2.] In a great measure from ourselves. What with corruptions within, and temptations without, we have much ado to be persuaded that God is our father, and we his children; our condition being so unsuitable, and our conversations so much beneath our rights and privileges; so that it needeth to be cleared by the Spirit of adoption; no less agent or witness will serve the turn: Rom. viii. 16, 'The Spirit itself beareth witness to our spirits that we are the children of God.' When that is done, yet the glory intended to be revealed in us is not sufficiently known; we have not now an heart to conceive of it, 1 Cor. ii. 9; and prophecy is but in part, 1 Cor. xiii. 9; and the apostle when rapt up in paradise, heard *ἄρρητα ῥήματα*, 2 Cor. xii. 4. Heavenly joys cannot be told us in an earthly dialect; the scripture is fain to lisp to us, and to speak something of it, as we can understand and conceive of things to come by things present; therefore our glory is in a great measure unknown, and will be till the day of manifestation; and then there shall be a crown of glory prepared for us.

3. Why this glory is hidden?

[1.] Because now is the time of trial, hereafter of recompense. Therefore now is the hiding time; hereafter is the day of the manifestation of the sons of God; if the glory were too sensible, there were no trial, neither of the world, nor of the people of God. Christ himself might be discerned by those who had a mind to see him; yet there was obscurity enough in his person to harden those that were resolved to continue in their prejudices; therefore it is said, Luke ii. 39, 'This child was set for the rise and fall of many in Israel.' So if the whole excellency of a christian's estate were laid open to the view of sense, there would be no trial; Christ had his bright side and dark side; a glory to be seen by those whose eyes were anointed with spiritual eye-salve: John i. 14, 'And the Word was made flesh, and dwelt among us, and we beheld his glory, as the glory of the only begotten of the Father;' and affliction and meanness enough to harden those who had no mind to see. So God hath his chosen ones in the world, who keep up his honour and interest; and he hath his ways to express his love to them, but not openly; they are called his 'hidden ones,' Ps. lxxxiii. 3. They are under his secret blessing and protection, but not visibly owned, but in such a way as may be best for their trial, and the trial of the world. The Lord Jesus came not with external appearance; his divine nature was hidden under the veil of his flesh; and his dignity and excellency under a base and mean outside; in the outward estate there was nothing lovely to be seen by a carnal eye: Isa. liii. 2, 'He hath no form and comeliness; and when we shall see him, there is no beauty that we should desire him; yet in himself, he was 'the brightness of the divine glory, and the express image of his person,' Heb. i. 3.

[2.] God hath chosen this way to advance his glory, that he may perfect his power in our weakness, 2 Cor. xii. 9. By wants and weaknesses his fatherly love appeareth to us, more than in an absolute and total exemption from them. God would not so often hear from us, nor would we have such renewed experiences to revive the sense of his fatherly love and grace, which would otherwise be dead and cold in our hearts, were it not for these wants and afflictions during our minority and nonage.

[3.] To wean and draw us off from things present to things to come; that we may be contented to be hidden from, and hated by the world, if the course of our service expose us to it. For we must not look upon things as they are, or seem to be now, but what they will be hereafter. Now is the trouble, then the reward; present time is quickly passed; and therefore we should be dead to present profits, and present pleasures, and present honours; and look to eternity, that is to come: 2 Cor. iv. 18, 'While we look not to the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.' O how glorious will the derided, vilified believer be then! It should be our ambition to look after this honour; it is the day of the manifestation of the sons of God. Though the wicked have a larger allowance by the bounty of God's common providence, yet you have his special love. We think God doth not place his hands aright; no! God doth not misplace his hands; as Joseph thought of his father, Gen. xlvi. 29, when he preferred

Ephraim before Manasseh. What a poor condition was the only begotten Son of God in when he lived in the world! When you are poorer than Christ, then complain; though you do not enjoy pleasures, honours, riches, esteem, yet if you enjoy the favour of God, it is enough; though mean, yet if heirs of glory, Jam. ii. 5. God doth not esteem persons according to their outward lustre: 1 Sam. xvi. 7, 'Look not on his countenance, or the height of his stature; for the Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh on the heart.'

Secondly. How manifested? Their persons shall be known and owned: Rev. iii. 5, 'But I will confess his name before my Father, and before his angels.' It is no litigious debate then; no more doubt when owned, not by character, but by name; they shall be manifested to themselves, and their glory also revealed to the world by the visible marks of favour Christ will put upon them, when others are rejected: Isa. lxvi. 5, 'But he shall appear to your joy, and they shall be ashamed.' Yea, the world shall stand wondering: 2 Thes. i. 10, 'When he shall come to be glorified in his saints, and to be admired in all them that believe.'

Doct. 2. That the state of the creatures shall be renewed, when God's children come to be manifested in their glory; for he saith, 'the whole creation groaneth and waiteth.'

1. This is clear,—that heaven and earth, that is, the lower heavens and the elementary bodies, as well as the earth, shall suffer some kind of change at the last day; for it is said: Ps. cii. 26, 'As a vesture shalt thou change them, and they shall be changed.' He will change them quite from the condition wherein they now are.

2. That this change of the world and the heavenly and elementary bodies shall be by fire: 2 Pet. iii. 7, 'The heavens and the earth which are now are reserved unto fire against the day of judgment, and the perdition of ungodly men.'

3. That notwithstanding this fire and universal destruction, rational creatures shall subsist to all eternity, in their proper place assigned to each of them; the godly in heaven, the wicked in hell: Mat. xxv. 46, 'These shall go away into everlasting punishment, but the righteous into eternal life.'

4. It is probable that the brutes and plants, and all such corruptible bodies as are necessary to the animal life, but superfluous to life everlasting, shall be utterly destroyed.

5. That the world and elementary bodies shall be refined and purged by this fire, and not utterly destroyed. This is the design of the scripture, and therefore this general conflagration seemeth not to turn all things into nothing in regard of their substance, but change of qualities; and to change them with a perfective, not a destructive change; to change the matter, not reduce it into nothing; for that which is made matter of desire or hope, cannot be simple and total destruction or annihilation, as it is by the apostle here; and it is compared with the deluge, where the form of the world was destroyed, not the substance: 2 Pet. ii. 6, As the world that was overflowed by water, perished; so shall the world perish, which is consumed with

fire; not by annihilation, but a change of qualities; only for the better, as that was for the worse.

6. What use this restored world serveth for, we need not anxiously enquire; whether to be a perpetual monument of the wisdom, power, and goodness of the creator (the creating of the world served for this end, so may the renewing of it); or whether it shall be an habitation for the just during the judgment, which is by some conceived to last for a thousand years; and at first consumed by a purging fire, and afterwards utterly destroyed by a consuming fire; we shall enquire in the following verses.

Doct. 3. That this estate of things ought earnestly to be desired and expected by us. For to this end the apostle mentioneth the earnest expectation of the creature, and the day principally concerneth us; and therefore it is the duty of God's children to look for this day. There are two choice scriptures that describe the communion of the church with Christ, and the dispensations of Christ to the church; and they both conclude with a desire of his coming. One is Cant. viii. 14; the other is Rev. xxii. 20. The first place, 'Make haste my beloved, and be like a young hart or roe upon the mountains of spices.' Christ is not slack, but the church's affections are strong; "make haste," my beloved; that is the bride's last and great suit to the bridegroom, his coming in glory to judge the world. The wanton prostitute would have her husband defer his coming; but the chaste sponse thinketh he can never come soon enough; they that go a-whoring after the world, and are wholly taken up with the world, neither desire his coming, nor love his appearing: but the sponse would have all things hastened, that he may return; either come down to them, or take them up to himself; it is that day only can perfect a believer's consolation; they do what they can to have the blessed and longed-for meeting hastened. In the other place Christ saith, 'Surely I come quickly;' and the church like a quick echo, saith, 'Even so, come Lord Jesus, come quickly.' It taketh the word out of Christ's mouth. There is the same Spirit in Christ and the church; for it is Christ's Spirit which resideth in the church; and therefore Christ speaketh in a way proper to him, 'Behold I come quickly,' in a way of promise; and the church, in a way proper to her, 'Even so come.' And Christ's voice and the Church's voice are unisons; our acclamation answereth to his proclamation: Christ saith, 'I come,' as desiring to meet with us; 'even so come,' as desiring his fellowship and company. The saints look for his coming, Titus ii. 13, by faith and hope; and long for his coming, love his appearing, 2 Tim. iv. 8, in a way of love.

Now his coming must be desired by us:

[1.] With earnestness and hearty groans: 2 Cor. v. 2, 'For this we groan earnestly.'

[2.] With constancy, not for a fit. The Spirit in the bride saith, 'Come,' Rev. xxii. 17. The new nature stirreth up these desires in us; as soon and as long as he worketh in us, there is a bent this way; we should always stand ready to meet him.

[3.] With patience. Here is earnest desire and waiting in the text: 1 Thes. i. 10, 'We wait for his Son from heaven.'

Use 1. Is to reprove those that never look after this estate.

[1.] That have nothing to incline them to look higher than the world; that are under the power of a carnal nature, that wholly bendeth them to earthly things, Phil. iii. 19; that are well enough satisfied with the happiness of beasts, to enjoy pleasures without remorse; have not sense and care of the world to come. Those whose happiness is terminated on things of the present life are so far from christians, that they are scarce men.

[2.] That have much to divert them from it; namely, unpardoned and unmortified sin. If thieves and malefactors might have liberty to choose whether there should be an assizes, would they give their vote that way? Would they look and long for the time? They are not fire-proof, or such as may abide the day of refining: 2 Pet. iii. 11, 'Seeing all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness?' They are not at peace with God, ver. 14.

Use 2. To press believers to live in the constant expectation of this glorious day; to make us heavenly: Phil. iii. 20, 'But our conversation is in heaven, from whence we look for the Saviour.' Live as if it were always present, which by faith we look for; this will make us faithful, 2 Tim. iv. 7; persevere to the end, 1 John ii. 24; make us press forward, and make us long to be at home: 2 Cor. v. 8, 'For we are confident, I say, willing rather to be absent from the body, and to be present with the Lord.'

SERMON XXVII.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.—Rom. VIII. 20.

HERE is the reason why the creature waiteth with earnest expectation for the consummate state of the faithful: because it is for the present in a disordered estate, subject to vanity.

In the words three things:

1. The present state of the creature.
2. The manner how it came into that estate.
3. The hope of getting out of it.

Doct. The creature is made subject to vanity for man's sin.

Here I shall enquire,—

First, In what sense the creature is made subject to vanity.

Secondly, The manner how it came into it.

Thirdly, The reason why the innocent creature is punished for man's sin.

First. In what sense the creature is made subject to vanity. In several respects: