

from being destroyed till they have accomplished their ministry. Observe, God keepeth his saints temporally, till their work is ended, by a special providence. He delivers them from diseases and from the fury of men as long as he hath any service for them in the world. Therefore, whenever you have escaped any visible and sensible danger, when you are come out of a terrible disease, or kept from the fury of men, improve it accordingly; it is for service.

But rather it may be understood of the evil of sin; keep them from the evil. And so the note is, that sin is the greatest evil. Christ doth not say, Keep them from trouble. No; let them ride out the storm; but keep them from the evil of sin.

SERMON XXV

They are not of the world, even as I am not of the world.—
JOHN XVII. 16.

IN this verse Christ repeateth the argument used in the 14th verse. This repetition is not idle and of no use; it is Christ that speaketh. The reason of the repetition may be conceived either with respect to the disciples, the persons for whom and in whose hearing he prayed, and so it is to inculcate their duty; or with respect to God, the person to whom he prayed, and so he urgeth their danger. For in the 14th verse he showed this was the cause why the world hated them; now he maketh it the reason why he prayeth for them, that they may be kept: 'Keep them from the evil: they are not of the world, even as I am not of the world.'

In the general observe, that repetitions of the same point are sometimes necessary: Phil. iii. 1, 'To write the same things to you, to me it is not grievous, but for you it is safe.' Repetition of the same things is tedious and irksome to nature, but profitable to grace. It is tedious to nature, partly out of an itch of novelty. Most men have but an adulterous love to truth; they love it while it is new and fresh; there is a satiety that groweth by acquaintedness; the Israelites grew weary of manna, though angels' food. Partly out of the impatience of guilt; sores cannot endure to be rubbed again and again; frequency of reproof and admonition is like the rubbing of a sore, grievous to a galled conscience: John xxi. 17, Peter was grieved that he should say to him the third time, 'Lovest thou me?' as reviving his apostasy, bringing to remembrance his threefold denying of Christ, questioning his fidelity. Sinners do not love to be suspected or urged much; it reviveth guilt, and maketh it fly in the face of conscience. None are weary but they that cannot endure to be remembered of their duty. But it is profitable to grace—(1.) To cure weakness; (2.) To further duties.

First, To cure weakness. Our knowledge is little, our affections changeable, our memories weak, our attention slight.

1. Our knowledge is little. Narrow-mouthed vessels take in liquor by drops, so do we divine truths, and therefore you have need to hear

the same things often, that your understandings may grow familiar and acquainted with these notions : Isa. xxviii. 10, 'For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little.' They must be taught as little children are wont to be taught when they learn to read and write, to know letter after letter, and to draw line after line ; we must go over it again and again, that you may understand it more. Frequent inculcation maketh us to observe every part and point ; you take it in by degrees.

2. Our attention is small. We do consider it when we understand it. Since the fall, we have lost our settled and solemn thoughts ; the roving vanity of our minds needeth this outward cure. When truth is again brought into the view of the understanding, the mind is set a-work ; first we learn, and then we meditate. If christians would observe their hearts, they would find it hard to go along with the preacher at first hearing ; but when they go over it in their thoughts, then it worketh spiritually, and they consider it with affection upon a review. Mary 'kept all these sayings in her heart,' Luke ii. 51. We mind things but slightly, there must be apprehension before musing ; study findeth out a truth, meditation improveth it.

3. Our memories are weak. We have a short memory in the best things. A man needeth no remembrancer to put him in mind of worldly gain, and to revenge injuries ; but as to good things, our memories are as a bag with holes, or as a grate or sink, that retaineth the mud, and lets the running water go : Heb. ii. 1, 'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.' We are as sandy ground or leaky vessels ; we have much lost the practical memory, have few actual thoughts of truths in the season of them. Men forget what we have told them of God's justice, his omnipresence, the day of judgment. When we are about to faint under afflictions, Heb. xii. 5, 'Have ye forgotten the exhortation that speaketh unto you as unto children ?' 'My son, despise not thou the chastening of the Lord, neither faint when thou art rebuked by him.' It is a main office of the Spirit to remember us of truths in their season : John xiv. 26, 'The Comforter, which is the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' It is one thing to know, another thing to remember ; seasonable thoughts are a great relief in temptation : 2 Tim. iv. 2, 'Preach the word, be instant in season, out of season,' *εὐκαιρῶς, ἀκαιρῶς*. We may press truths when there is no such express need of them, in season press them again ; it is a great advantage.

4. Our wills are slow and averse. It is not enough for a slow and dull servant to hear the commands of his master, but they must be often told him. We must be urged again and again, as Christ doth Peter. The heart is averse and deceitful ; we give a slight answer to the first demand, Will you do this for God ? 2 Peter i. 12, 13, 'Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance.' Most men love to hear, as being greedy of novelty and speculation, expecting things that are rare

and less known. It is our duty to press things that are more known, to urge the will: 1 John ii. 21, 'I have not written to you, because ye know not the truth, but because ye know it, and that no lie is of the truth;' not to acquaint them with new doctrine, but to urge them to steadfastness. All preaching is not to enlighten the understanding, but to gain the will, to stir you up again. Our affections are changeable; heated water groweth cold again: we have need of the same truths to revive our frame. Our affections soon flag, as a bird cannot always keep upon the wing, and remembrance worketh not so much as present excitement. It were an excellent work to put you into the same frame again. Our corruptions and temptations daily arise; we lose what we have wrought, we had need be quickened anew, put in mind again, that we may be kept in a good frame: 2 Peter iii. 1, 'This second epistle I now write unto you, in both which I stir up your pure mind by way of remembrance.'

Secondly, It helpeth duties.

1. Meditation. The mind worketh freely upon such objects to which it is accustomed; in things rare and seldom heard of there is more need of study than meditation, to search them out.

2. It helpeth application. We hear to do and practise, not only to know. We do not hear to store the head with notions, but that the life and heart might be bettered.

Use 1. Let it not be grievous to you to hear the same things pressed. Common truths are not too plain for our mouths, nor too stale for your ears. If you should hear the same sermon preached again, observe God's providence: 'A sparrow doth not fall to the earth without our heavenly Father.' Have I considered of this, meditated of it? Doth not my heart need it again? Sure there is somewhat in it that God directeth the minister to it again. Usually we come to hear sermons with an unmortified ear, and bewray an itch of novelty, as the Athenians, who loved to hear of new things. And this puts preachers upon ungrounded subtleties and quintessential extracts, and so the gravity and sobriety of religion is lost. Or else there is pride in it, as if they were above these common helps; the most learned need a remembrancer. Some will say, This I knew before; they can teach me no more than I know already: 1 Cor. viii. 2, 3, 'If any man think that he knoweth anything, he knoweth nothing yet as he ought to know; but if any man love God, the same is known of him.' Dost thou practise what thou knowest? This is a new hint from God to humble thee, to quicken thee. God seeth that I do not live up to my knowledge, and therefore the same truth is returned. Preachers should hear sermons, as prophets studied their own prophecies, as godly, as prophets; there is difference between the man and the prophet. Or else for want of affection. In music, if a man hear an excellent lesson, he would hear it again; the second hearing is sweetest to a gracious heart. If it be grievous to any, it is to us that do more deeply consider it, and weigh it before it is brought. If it be not grievous to us, it is safe to you. It is a great wantonness and gluttony when men cannot endure to eat twice of one dish.

Use 2. It serveth to encourage you in your private exercises of rehearsing and meditation; this is chewing the cud: Ps. lxii. 11, 'God

hath spoken once, twice have I heard this, that power belongeth to God; it was often revolved in the mind. The meat is taken into the mouth, and digestion is afterward. Repetition is the outward help, meditation the inward; conscience preacheth over the sermon again to the heart.

Use 3. To ministers, not only to study new things, but to inculcate those that are of a common use: Jude 5, 'I will therefore put you in remembrance, though ye once knew this.' We are not to content your curiosity, but to provide for your benefit; not to please the Athenian, but to profit the christian. We are not cooks, but physicians. People do not remember half we preach, or they lose their affections. Christ often repeateth the same sentences, so do the apostles. You may repeat the same things, only with these cautions:—

1. That it be in matters mainly necessary. There are some standing dishes at Christ's table.

2. That it be with variety of enforcement, to avoid tediousness, *κοίνα κωνός*. There are several notions to help us; every time we should have new thoughts, *adoro plenitudinem sacre scripture*, that all be subjected to profit, not a cover to laziness. There is much of God's providence to be observed in inclining the heart; not only the efficacy of the Spirit in quickening gifts is to be regarded, but the power of his providence in determining the thoughts. Much of God is to be seen in the choice of the subject.

But let us look upon the words more particularly; the reasons of this repetition, with respect to the disciples, or to God.

First, With respect to the disciples. It is repeated in their ears for their comfort and instruction: 'They are not of the world, even as I am not of the world.' It either noteth their outward condition, or their inward temper and constitution, or both; they have little of the world's respect, and the world hath little of theirs: Gal. vi. 14, 'The world is crucified to me, and I unto the world.' A dead man hanging on the cross is a miserable and ignominious spectacle. I despise the world, and the world despiseth me, as a crucified man is made an object of shame and scorn. Paul sought not after the world, nor did the world seek after him. All the honours, pomps, delights, which the world doteth upon, were as a crucified man in whom there is no form and comeliness why he should desire them; thus they are to a gracious eye. Both senses are taken, and the pattern will agree to both—Christ's Spirit, Christ's life.

Take it for their constitution and temper of mind: 'They are not of the world, as I am not of the world.' Christ repeateth it again in the hearing of the disciples.

Observe, that we can never enough be cautioned against the world. We had need to be pressed often and often in this matter.

1. Because of our proneness to it. The love of the world is natural to us. We need it in part, and we love it more than we need it. There are several reasons; partly because worldliness is a part of original sin; it is a disease we are born with. The commandment that forbiddeth the original sin saith, 'Thou shalt not covet.' It is hard for any to say they are not tempted to covetousness; it is their nature. Partly by custom; we are daily conversant about the things of the

world; our affections receive taint from the objects with which we usually converse; long converse is a bewitching thing. Partly because it is of a present enjoyment; we have the world in hand and heaven in hope, and think heaven a fancy, a notion, and the world substance: Prov. viii. 17, 'Riches and honours are with me; yea, durable riches and righteousness.' The judgment of men is different from the judgment of the word: we have a sensible experience of the profit of the world. Partly because it is a serious sin, applauded by men: Ps. x. 3, 'The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.' Men think well of it, and stroke it with a gentle censure; it is not so foul an act. A drunkard is more liable to reproach than a worldling. It is consistent with the gravity and strictness of profession. Religion is a serious thing, and of all corruptions it is most incident to them that profess religion; the dissoluteness of luxury will not stand with the external gravity and strictness of profession; licentious persons do procure shame, and are publicly odious. Partly because it is a cloaked sin: 1 Thes. ii. 5, 'Neither at any time used we flattering words, nor a cloak of covetousness; God is witness.' It is hard to discover it and find it out, there are so many evasions, of necessity, providence, and provision. It is a great part of religion to 'keep ourselves unspotted from the world,' James i. 27.

2. Because of the heinousness and danger of it. It is called adultery: James iv. 4, 'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.' It is most unsuitable to the matrimonial contract between God and the soul, wherein God propoundeth himself as God all-sufficient. Now, as if we had not enough in God, men go a-whoring to the creatures. It is idolatry: Col. iii. 5, 'And covetousness, which is idolatry.' So Eph. v. 5, 'No covetous person, who is an idolater, hath any inheritance in the kingdom of Christ and of God.' It diverteth our trust, robbeth God of the fairest flower in his crown, of his sovereignty, the trust and dependence of the creature. It is 'enmity with God,' James iv. 4. The world is the greatest encroacher upon God and grace; it robbeth God and destroyeth grace. The comforts of christianity relish not with them that love the world. It is impossible at the same time to look with one eye to heaven and another to the earth.

3. Because of the unsuitableness of it to the divine nature. It is most unsuitable to the new nature: 1 John v. 4, 'Whatsoever is born of God overcometh the world.' It is unsuitable to our hopes. God hath provided heaven on purpose to draw us off from the world. God is most liberal in this world to the worst; as Judas had the bag. These are gifts for worldly men, not for God's favourites: Gen. xxv. 6, 'Unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son.' Isaac had the inheritance. It is contrary to the aim of Christ; his whole aim in coming and going was to bring us to heaven: Heb. xi. 16, 'Now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a country.'

Use. To press us to beware the more of worldliness. Christ doth once and again say, 'They are not of the world.' 2 Kings v. 26, 'Is

it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?' Especially in these times, in which so many miscarry by worldly practices, and when God hath declared so much of his displeasure against worldly greatness. To this end—

1. Consider your condition; you are strangers and pilgrims. David was a king, yet not at home in the world: Ps. xxxix. 12, 'I am a stranger, and a sojourner with thee, as all my fathers were.' We never read that Abraham made any purchase but of a grave; Cain built a city. We are gone hence to-morrow, and who would hang a room in an inn?

2. We are called to better things: 1 Thes. ii. 11, 12, 'As ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.' It is not for princes to embrace the dunghill. Who would believe that a man raking in a dunghill or nasty ditch were heir to a crown? You show yourselves hereby to be unworthy of heaven.

3. Take the apostle's argument: 1 Tim. vi. 7, 'We brought nothing with us into the world, and it is certain that we can carry nothing out.' The millwheel turneth round all day, but at night it is in the same place. So at death, we are in the same estate as at our birth. A man's wealth doth not follow him, but his works do. Your iniquity will find you out. You did not come rich into the world, and you were born to die. In our birth we were contented with a little cradle, at death with a little grave; but here we join house to house, as if the whole world would not contain us.

4. Consider how hard it is to have Christ and the world, to have heaven and the world: Mat. xvi. 26, 'What shall it profit a man to gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' You are put to your choice; who would lose a crown to be owner of a dunghill? It is a vain design to think to reconcile Christ and mammon.

5. Thou art as thy love is. If thou lovest this world thou art worldly; if thou lovest God thou art godly. A man is not as his opinion is, but as his affection is; a bad man may be of a good opinion, but a bad man can never have good affections. The soul is as wax, it receiveth an impression from the object. Take a glass, put it towards heaven, there you shall see the figure of heaven; put it towards the earth, and you see the figure of the earth, trees, meadows, fruits: thou receivest a figure from the objects to which thou appliest thy heart, earthly things or heavenly.

But you will say, What would you have us do? Is it a fault to enjoy the world? No; but to have a worldly spirit.

(1.) Be not of a worldly spirit when thou wantest the things of this world. Be not over-careful for the things of this life; use the means God hath ordained, trust God with the issue and event of all. Carking implies not only distrust, but discontent with God's allowance; and both imply worldliness, distrust, and fear: Luke xii. 22, 'Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.' I am sure discontent doth. Be contented with a mean

condition; if these things were good for us, God would never deny them to us, never have bidden us to condemn them. Saints are never more illustrious than when they have least of the world; the less splendour they have in the world the more bright and glorious are they; had the saints a worldly glory, their grace would not appear with such advantage.

(2.) Be not of a worldly spirit when thou hast the world. A godly man may be a rich man; but take heed of trust, immoderate delight, and pride in them. Do not trust in them, for they are vain; nor delight in them, for they are snares; nor be proud of them, they do not make us better; we do not value a horse by the trappings, but by his spirit and courage. We may accept the allowance of providence; it is not having wealth, but setting the heart upon it, nor the enjoyment, but trust in it, that is condemned: Ps. lxxii. 11, 'Trust not in oppression, become not vain in robbery; if riches increase, set not your heart upon them.' You will be apt to do it; but divert your heart, draw it off into another country: 1 Tim. vi. 17, 'Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches;' and ver. 19, 'Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.' Get a bank in heaven, make an advantage of it for religion, to confirm your title to heaven by more evidences. Our wealth follows us not into another world, but our works do. A man that loveth his money is willing to part with it, to assure his title to an earthly inheritance.

(3.) Be not dejected and over-sorrowful when thou lovest them; thou art but delivered of a burden, a charge, and a snare; riches are a clog to thee. We are sure to give an account.

Take the words as they denote the outward condition of the disciples: 'They are not of the world;' that is, not respected by it, as if they were of their number and faction, left out of the world's tale and count.

1. Observe, it is a hard thing to digest the world's neglect and disrespect. We had need be urged again and again; partly because every one would be somebody in the world, and have some interest here, *τις μέγας*; and when we miss our aims, sorrow is obstinate, sufferings harsh and irksome to flesh and blood, because we admire things below, and have too good an opinion of them.

Use. This should be regarded by us in these times. When some grasp the world, and use all kind of means to get it into their hands, others are apt to envy at them; when they see others have all, and themselves poor, men think themselves wronged.

1. Let them alone; look after better things: Ps. xvii. 14, 'From men of the world, who have their portion in this life, and whose belly thou fillest with thy good things.' If they grow fat upon common mercies, we have no reason to pine and murmur. You have not such large estates, costly furniture, fine clothes, but you have a better heart; it is enough. Let the world's fondlings be dandled on the world's knees; you have a better portion, full breasts to suck on, purer consolations. When a river is troubled the mud will come on top. In troubles, sin would be uppermost. You have no reason to change conditions.

2. Remember by whose providence it falleth out. You think God is not wise enough; you will teach him whom to advance and whom not. Princes have their *arcana imperii*. Shall our servants know all our counsels? Many times God raiseth bad men to high places, not because they deserve it, but because the age deserveth no better: Phil. ii. 14, 15, 'Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God.'

3. If you are favoured by God, why should you trouble yourselves about the world's respects? In choosing heirs to salvation, God doth not ask their counsel. Thou hast the testimony of God's Spirit, and many now in hell have had much of the world's respects. Their disrespect cannot hurt thee; it may profit thee, if thou art not wanting to thyself. If God should take counsel of the world, whether he should assume thee to glory or cast thee into hell, then their respects were to be sought after; but God will deal with thee alone, not ask their opinion, but refer it to thine own conscience. If all the world should respect thee, what is this to God, who will judge thee by another rule? They had need of steady heads that walk on high places. When men study to preserve the world's good opinion they lose it. God is master of their respects. If men did not study to please the world, they would not only have more quiet, but more success.

2. Observe again, an excellent means to digest the world's neglect is to consider the example of Christ. It is our duty, it will be for our comfort, and it turneth to our profit.

1. It is our duty. In his example we have a taste of his Spirit: 'I am not of the world,' saith Christ; and we should 'imitate Christ as dear children,' Eph. v. 1. They that love to live in delight and pleasures are but christians in name. If we had no other reason to condemn the vanity of the world than the life of Christ, this were enough. Who was wisest, Christ or you? Who can make the better choice, Christ or you? Who is in error, Christ or you? Christ chose a poor life, and you affect greatness.

2. It will be your comfort. It is a sweet comfort in all conditions to remember the similitude of condition between Christ and us: 'Shall the disciple be above the lord?' What more honourable than to carry the cross after Jesus Christ? Christ hath worn this garment: Col. i. 24, 'Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh.' Christ was exposed to the envy of Satan and his agents. Art thou better than Christ? He suffereth with us, because we should suffer with him: Mat. xxv. 45, 'Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me;' Acts ix. 4, 'Saul, Saul, why persecutest thou me?' Man and wife, if they love one another, had rather live together in the meanest estate than in the greatest glory and abundance asunder. Christ and a christian are fellow-sufferers; we are conformed to his sufferings, and he hath a feeling of ours.

3. It will be for our profit. The issue will be glorious; we must first suffer, then enter into glory; winter is before the spring: Rom. viii. 17, 'If so be that we suffer with him, that we may be also glorified together;' 2 Cor. iv. 10, 'Always bearing about in my body the dying of the Lord Jesus, that the life also of Jesus might be made manifest

in our mortal flesh; 2 Tim. ii. 11, 12, 'It is a faithful saying, for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him.' If we would be like Christ in glory, we must be like him in suffering.

Use. Meditate on this. God had but one Son, he came into the world without sin, but he could not get out without a cross. Art thou poor? so was Christ. Hast thou enemies? so had he. Art thou disdained? Christ went this way to glory, and so must thou. He was charged maliciously, blackened with slanders, accused falsely, &c., the like usage you must expect.

Secondly, With respect to God. How solicitous is Christ about those who are not of the world! Compare ver. 14 with this. His Father's choice must be made good; his own delight is in those that are like him. Christ loveth himself, and his own reflection in the saints. Christ is at perfect antipathy with the world; and a christian loveth what he loves and hateth what he hates. If you have the world's hatred against you, remember you have Christ's prayer.

SERMON XXVI.

Sanctify them through thy truth: thy word is truth.—JOHN XVII. 17.

HERE is Christ's second request for his disciples. Where—

1. The request itself, *sanctify them.*
2. The manner how it is to be accomplished, *through thy truth.*
3. The reason why it is to be so accomplished, *thy word is truth.*

The main points are the influence of truth upon sanctification, and that the word is the public record and register of this truth.

Now I shall make some entrance upon the verse.

First, The request; and here—(1.) What he prayeth for; (2.) To whom; (3.) For whom.

First, What he prayeth for, sanctification.

1. Observe, Our chief aim in prayer for ourselves and others should be to be sanctified. Christ prayeth for sanctification.

[1.] What it is to be sanctified. To sanctify is—(1.) To consecrate or set apart for some holy use; (2.) To cleanse or purify; (3.) To adorn with gifts of grace.

Some prefer the first acceptance, and apply it particularly to the apostolical calling. 'Sanctify them,' that is, separate them, and set them apart for the work of an apostle. So Christ was sanctified, that is, set apart for the work of redemption. But it is not sanctify them *for* thy truth, but *in* or *by* thy truth, *ἐν τῇ ἀληθείᾳ*; and therefore this scripture hath a more general respect and signification. However, in the work of holiness, all the senses may be taken in; for whoever are sanctified are set apart, cleansed, and adorned with grace.

(1.) Set apart by God and by themselves. By God, both in time and before time. Before time they are set apart by God's decree, to be a holy seed to himself in and by Christ; separated from the