

make our abode with him.' If there be any faith in the heart, by which we esteem Christ, we must not only keep it in memory, but keep it in faith. Do you honour him in your lives. Can we venture anything to keep the word when the world would take our crown from us?

Use. We may know when Christ will speak good of us; not when we hear, and when we are taught, but when we keep the word: yet this we must do, understand and keep his word, not customs, not traditions of ancestors, nor fancies; we must receive his word as his word: 1 Thes. ii. 13, 'For this cause thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.'

SERMON X.

Now they have known that all things, whatsoever thou hast given me, are of thee.—JOHN XVII. 7.

IN this verse there is another argument why he should be heard for the apostles, which may be taken either from the towardliness of the disciples, or the fidelity of Christ. The one is implied in the other; the towardliness of the apostles in discerning the divine nature and mission of Christ; the fidelity of Christ in referring all to his Father; 'they know it,' and 'I have taught it them;' for he urgeth not only their proficiency, 'they have known,' but his own faithfulness, he had glorified his Father in his doctrine. Both which are arguments; they that have made such progresses are to be respected; and I that have been faithful have deserved it in their behalf.

I shall first open the words.

'Now.'—Heretofore they were ignorant, but now I can say this for them, 'they have known,' &c.; as a schoolmaster, when he hath taught a child, looketh for his reward when the work is done.

'They have known.'—Things above reason are known by faith and revelation; by my teaching and illumination they are brought to conceive and acknowledge it; for he saith before, 'I have manifested thy name to the men that thou gavest me out of the world.'

'That all things whatsoever thou hast given me.'—It doth not refer to what he had received from God by eternal generation as the only-begotten Son of God, but to what he had in commission as mediator; and he saith, 'all things whatsoever,' as implying his authority over the world: ver. 2, 'Thou hast given him power over all flesh.' His interest in the elect, 'Thine they were, thou gavest them me,' ver. 6. His doctrine; it was given him in charge by the Father; Christ taught no other doctrine but what he received from his Father: John vii. 16, 'My doctrine is not mine, but his that sent me.' It was not of his invention, but delivered according to the instruction received from his Father. His power to work miracles, that it was not by magical imposture, or the help of the devil, but by the power of God.

The pharisees would not believe it: Luke xi. 20, 'If I by the finger of God cast out devils, no doubt the kingdom of God is come upon you:' Mat. xii. 28, 'If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.' The imposition of the mediatory office: John vi. 69, 'We believe, and are sure, that thou art that Christ, the Son of the living God;' John i. 41, 'We have found the Messiah, which is, being interpreted, the Christ.' The union of the two natures: 'That I came out from thee, and was sent from thee,' ver. 8. And the apostles knew this: Mat. xvi. 16, 'Simon Peter answered and said, Thou art Christ, the Son of the living God.' The apostles knew Christ to be very God and very man in one person; the veil of his human nature and natural infirmities did not hinder their eyes from seeing him.

'Are of thee;' that is, ratified by thee as the supreme judge; invented or found out by thee as the supreme author; all is from thy sovereign favour and gracious decree, flowing from thee as the supreme cause and power. Of thee as an author, of thee as a cause, of thee as a judge.

Observations.

1. Observe Christ's faithfulness to his Father, in two things—in revealing his mind; in referring all things to his glory. In revealing his mind, he acted according to his instructions: 'The doctrine is not mine, but his that sent me,' John xii. 50; 'Whatsoever I speak, even as the Father said unto me, so I speak.' In referring all things to his glory: John vii. 18, 'He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.' Now, if we would glorify God, we should learn of our Lord and master, not speak from our own fancy, nor to our own ends; either way we may be false prophets, when we speak false doctrine, or for wrong ends; the one leads the people into error, the other into formality, or a dead powerless course; though usually both are coupled together: Acts xx. 28, 'There shall arise from among you men speaking perverse things, to draw disciples after them.' Perverse doctrine and a perverse aim are seldom severed; as a bow that is warped can hardly shoot right.

Use 1. Be persuaded of the truth of what you deliver, and look to your aims; the best of us know but in part, and are apt to err; and we are renewed but in part, and are apt to warp, and to look askint on our own interests. Little do you know what strugglings we have to satisfy our own souls, and then regulate and guide our aims.

2. It is useful also to hearers. If you would glorify God, you must learn of Christ; not live according to your own wills, nor for your own interests. The end falleth under a rule as well as the action. You are not to be led by fancy, but scripture; not to aim at your own profit, but God's glory. It is hard to say which is worst, to baulk the rule or pervert the end. He that doth evil with a good aim maketh the devil serve God, though ignorantly and sinfully; but he that doth good with an evil aim maketh God serve the devil; 'you make me to serve with your iniquities.' It is sad to wrong God, as the highest sovereign, by breaking a law upon any pretence whatsoever; and it is worse to wrong God as the utmost end: the one is the effect of

ignorance, the other of disobedience. Natural light showeth that the supreme cause must be the utmost end. A man may err in a positive law; but this is the standing law of nature and reason, that all our endeavours should be to God.

2. Observe, the proficiency of the apostles in Christ's school; they knew that all things whatsoever was given him, was of God. At first they were rude and ignorant; and Christ saith, 'Now they know;' and they had many disadvantages; they were conscious to all the natural weaknesses which Christ discovered in his conversation, his hunger, thirst, weariness; and yet 'they have known,' &c. How did they come to know this? I answer—Partly by the internal light of the Holy Ghost: Mat. xvi. 16, 'Thou art Christ, the Son of the living God;' ver. 17, 'And Jesus answered, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' The saving knowledge of Christ's person and offices cannot be gotten but by special revelation from God; we must see God as we see the sun, by his own beam and light. Partly by the consideration of his miracles, in which some beams of the Godhead did shine forth, and by which his human nature was, as it were, counter-balanced: John iii. 2, 'Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou dost except God be with him.' Partly by special observation of the singularity and excellency that was in Christ's person, his conversation, miracles, doctrine, which made his testimony more valuable, and in a rational way served to beget respect to him, and a human belief that he was a person of great holiness and strict innocence, without partiality: Mark xii. 14, 'Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth.' With such fidelity as to God; he came not in his own name: John v. 42, 'I am come in my Father's name.' With such grace and authority: Mat. vii. 29, 'The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes.' All he did was with heavenly majesty and authority; a sovereign majesty was to be seen in Christ's teaching, proper to himself. Besides his faithfulness as a minister, with such clearness, evidence, and demonstration, there was sufficient declaration to the world, at his baptism: Mat. iii. 17, 'Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased;' agreeing with the prophecy of him, Isa. xlii. 1, 'Behold my servant, whom I uphold; my elect, in whom my soul delighteth.' At his transfiguration before three persons, that for the holiness of their lives were of great credit, Mat. xvii. 5. Before all his disciples, John xii. 28, 'Father, glorify thy name: then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.' To the world, at his resurrection, Acts xvii. 31, 'Whereof he hath given assurance unto all men, in that he hath raised him from the dead.' To which resurrection the Jews were conscious. Those that reported it wrought miracles; these men sought not themselves, had no advantage, but visible hazards; their witness was agreeable to the writings of the prophets; the doctrine built on it very satisfactory; there is in it what every religion pretendeth to, though in a higher way. Though miracles are now ceased, yet it is

confirmed by the truth of the word ; God continually confirmeth it by the seal of the Spirit, and there is an inward certiation, whereby believers are satisfied : John xviii. 37, ' For this cause came I into the world, that I should bear witness unto the truth : every one that is of the truth, heareth my voice ; ' that is, enlightened by the Holy Ghost, receiveth and believeth it ; but those that have a mind to wrangle, God will not satisfy. And then for his miracles, they were not miracles of pomp and ostentation, not destructive miracles, but actions of relief. When the pharisees said, ' He casteth out devils by Beelzebub, the prince of devils,' Mat. xii. 24, he proveth that his main aim was to cast out Satan : ver. 26, ' If Satan cast out Satan, he is divided against himself.' Would Satan consent that his kingdom should fall ? He would not go to dispossess himself. All his aim was to promote holiness and the kingdom of God.

I note this :—

[1.] That you may know that the apostles had sufficient means to convince the world of the certainty of the christian doctrine. The inward testimony of the Spirit, the apostles would not allege it ; by miracles and rational probabilities they were fitted to deal with the world, and to appear as witnesses for him, when they were to give an account : Acts v. 32, ' And we are witnesses of these things, and so is the Holy Ghost, whom God hath given to them that obey him.' This inward witness is proper to believers ; the other may be alleged to infidels. By the Spirit is meant there a power to work miracles.

[2.] That you may know the way of God's working with men, usually all these three concur to the working of faith—there is the light of the Spirit, external confirmation, and the use of fit instruments.

(1.) The light of the Spirit, without which there can be no grace nor faith : 1 John v. 6, ' It is the Spirit that beareth witness, because the Spirit is true ; ' that is, that word which the Spirit himself hath revealed is truth, for he is not only the author and inditer of the word, but the witness ; he worketh in the hearts of the faithful, so that he persuadeth them of the truth of the word.

(2.) There is external confirmation. Though miracles cease, yet we have the testimony and consent of the church, who by undoubted and authentic rolls hath communicated her experience to us, which is visibly confirmed by the providence of God, not suffering the truth to be oppressed.

(3.) There is the use of fit instruments, specially gifted for this purpose. Though the effect of the word doth mainly depend on the Spirit, yet there is a ministerial efficacy in the messengers : Acts xiv. 1, ' They so spake, that a multitude both of the Jews and also of the Greeks believed.' Not that the faith of the hearers doth merely depend upon the excellency of the preacher ; yet certain it is that one way of preaching may be more fit to convert than another, both in regard of matter and form. Pure doctrine, for the matter, is more apt to convert than that which is mixed with falsehood : as pure water cleanseth better than foul, and good food nourisheth better than that which is in part tainted. He that can divide the word aright, and prudently apply it, is more powerful to work than he that seeth by an half light. or presseth truth loosely, and not with judgment and

solidity. Not as if they could infallibly convert, but they are more likely; they do not carry the grace of conversion in their mouths. Then for the form, with more plainness, clearness, strength of argument. God hath given to some gifts above others, not to bind himself to them, but in the way of instruments they are more powerful, though the weakest gifts are not to be despised. And in the quality of the persons, holy persons are more polished shafts in God's quiver.

[3.] I observe it to press you to regard all these things—

(1.) The power of the Spirit, if you would profit in Christ's school. The watering-pot will do nothing without the sun, nor the word without his testimony: 1 Cor. iii. 7, 'So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase.' The Spirit is to confirm truth to you by way of witness and argument. By way of witness: 1 John v. 7, 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost.' There is a secret persuasion, especially when you are reading and hearing, that insinuateth itself with your thoughts; doubtless this is the word of God: Acts xvi. 14, 'Whose heart the Lord opened, that she attended to those things that were spoken by Paul.' By way of argument; working such things, from whence you may conclude it is God's word: John viii. 32, 'Ye shall know the truth, and the truth shall make you free.' When ye are freed from the bondage of sin, then ye are enlightened to see the truth of the gospel; by experience ye shall know the truth.

(2.) Take in the advantage of external confirmation. By miracles Christ's testimony was made valuable to the apostles. You have not only authentic records, wherein these miracles are recorded, which as a history may be believed, but the testimony of the church, which hath experience of the truth and power of the gospel for many ages; the lives of the godly, who are called God's witnesses, 1 Cor. xiv. 26; the providences of God in delivering his church, in their miraculous preservations: Ps. lviii. 11, 'Verily there is a God that judgeth in the earth.' Answers of prayer grounded on the word.

Upon all these grounds practise upon this truth, that Christ came out from God.

(3.) Choose out to yourselves faithful teachers, such as Christ was, delivering the word with authority and faithfulness to God and men; such as do not seek their own things, fear no man's face, and come with the powerful evidence and demonstration of the Spirit. And indeed ministers should be careful to manifest themselves to the consciences of those with whom they deal, that they may have 'a testimony of Christ speaking in them,' 1 Cor. xv. 3, that he teacheth in and by them; they should be assured of their doctrine, that Christ brought it out of his Father's heart, not speaking by rote like parrots: 1 John i. 1, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life;' that which our hearts have felt, that which we have not by rote, not by guess, but by experience: 1 Tim. vi. 13, 'Jesus Christ, witnessed before Pontius Pilate a good confession.'

3. Observe Christ's gentleness in bearing with their failings: 'Now they have known.' It was a long time ere they could be gained to a

sense of his divine power, therefore he chargeth them with hardness of heart, 'Mark vi. 52, 'They considered not the miracle of the loaves, for their hearts were hardened.' So Mark viii. 17, 'Perceive ye not yet, neither understand? Have ye your hearts yet hardened?' And now, in his intercession to his Father, he mentioneth not their hardness, nor the obstinacy of their prejudices, nor their present weakness, but their knowledge: 'Now they know;' they have been obstinate, but he covereth that, at least doth but imply it. How willing is Christ to spread a garment on our nakedness! Past sins shall not hurt us when they do not please us. When a man turneth from grace to sin, then all his righteousness is forgotten: Ezek. xviii. 24, 'All his righteousness that he hath done shall not be mentioned.' So he that turneth from sin to grace, or from grace to grace: ver. 22, 'All his transgressions that he hath committed they shall not be mentioned unto him;' it is all undone by repentance and reformation. How do men differ from Christ! We upbraid men with past failings, when they are repented of. It is hard to put off the reproach of youth; when God maketh them vessels of mercy, they will not suffer them to be vessels of honour; *Hi homines invident mihi gratiam divinam*. As the elder brother upbraideth the reformed prodigal: Luke xv. 30, 'As soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.' This is an envious disposition, and cross to God; you go about to take off the robes of honour which God hath put upon them, and to despoil them as the spouse was of her ornaments.

4. Observe what is the chief object of faith; to believe the divine authority and commission of Christ, and that his power to dispense salvation to the creatures was given him from his Father. There is a world of comfort in this. The Father, being first in order of the persons, is to be looked upon as the offended party, and as the highest judge.

[1.] He is to be looked upon as the offended party. All sin is against God: Ps. li. 4, 'Against thee, thee only, have I sinned, and done this evil in thy sight.' He had offended Uriah, abused Bathsheba; the injury was against them, but the sin against God: 'against thee, thee only.' This may be referred to all the persons, but it chiefly concerneth the first person, to whom we direct our prayers, and who is the maker of the law. Christ, the second person, satisfied for the breach of it: 'It is against thee, thee only.' Now this is our comfort, that our guilt and sin was not cast on Christ's person without the Father, without his privity and consent; nay, it is his own plot and design; it was the Father's counsel, rather than the creature's desire. So that we may quiet our consciences by that promise, Isa. xliii. 25, 'I, even I, am he that blotteth out thy transgressions for my own name's sake.' God the Father would have you look to him as one that hath only to do in this matter. Sin is a grief to the Spirit, it is a crucifying of Christ; but in the last result of it, it is an offence to God the Father, because it is a breach of his law. God is the fountain of the divinity; yea, all that is done to the other persons redoundeth to the Father, as our Saviour reasoneth: 'He that despiseth me despiseth him that sent me.'

[2.] The Father is the highest judge. All the persons of the Godhead are co-essential, and co-equal in glory and honour; only in economy or dispensation of salvation, the Father is to be looked upon as judge and chief. Man is the debtor, Christ the surety, and the Father the judge before whose tribunal the satisfaction is to be made; therefore Christ saith, 'My Father is greater than I.' And in the whole work of our redemption he is to be considered as a superior; therefore all the addresses, not only of the creatures, but of the Son of God himself, are to his Father for pardon, as if it were not in his own single power: Luke xxiii. 34, 'Father, forgive them; they know not what they do.' If it passeth with God the Father, then the business is ended. So 1 John ii. 1, Christ is said to be 'an advocate with the Father,' as supreme in court, as the advocate is beneath the judge. So John xiv. 16, 'I will pray the Father, and he shall give you the Comforter:' pardon, comfort, and grace cometh from the Father. It is true, it is said, Mat. ix. 6, 'that the Son of man hath power on earth to forgive sins;' but it is by commission from the Father, as we shall see anon. Well, then, the Father is the supreme judge: whatever passeth in his name is valid and authoritative: Now it is he that committed the work of redemption to Christ; he is the supreme judge. Eli saith, 1 Sam. ii. 25, 'If one man sinneth against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?' The meaning is, if one man hath trespassed against another, the magistrate may take up the controversy, by executing justice, and causing the delinquent to make satisfaction to the party offended; but who shall state the offence, and compose the difference between God and us? The sin is committed against the judge himself, the highest judge, from whom there is no appeal; no satisfaction can be made by mortal men, and no person is fit to arbitrate the difference. Therefore God himself is pleased to find out a remedy; and in all that the Son did, he hath a great hand and stroke in it. The Father's act is authoritative and above contradiction. If he had not given us a mediator out of his own bosom, we had for ever lain under the guilt and burden of our sins. This had its rise from the grace and mercy of the Father.

But let us see what the Father doth in the business of our redemption, that we may with comfort look upon Christ as a constituted authorised mediator by the decree and counsel of heaven.

(1.) As the supreme author, it was the Father's contrivance and motion to Christ to regard the case of sinners: I look, and there is no intercessor; I see there is none fit to go between fallen man and me. Son, you shall take their case in hand. And therefore he is said to give Christ: John iii. 16, 'God so loved the world that he gave his only-begotten Son.' In the purpose of his thoughts to send Christ: Gal. iv. 4, 'When the fulness of the time was come, God sent forth his Son, made of a woman.' I shall open it in the next verse. To sanctify him: John x. 36, 'Say ye of him whom the Father hath sanctified and sent into the world?' &c. To consecrate him for the great work of redemption; as when a thing is set apart for divine uses and purposes, it is said to be sanctified; so was Christ sanctified when he was set apart for the work of redemption. Nay, to seal him:

John vi. 37, 'Him hath God the Father sealed;' a metaphor taken from those who give commissions under hand and seal. Christ is a mediator confirmed and allowed under the broad seal of heaven. So Heb. x. 5, 'A body hast thou prepared for me;' and ver. 7, 'Lo, I come; in the volume of the book it is written of me, to do thy will, O God;' as if God had set down in a book a draft and model of his designs, and then showed it to Christ.

(2.) As the supreme cause, in whom divine power was eternally resident, he assisteth Christ in the accomplishment of this work, and qualifyeth him for his office, with power and mercy. Christ in his own person would show us the fountain from whence all mercies do arise: Ps. xlv. 7, 'He was anointed with the oil of gladness above his fellows.' The Father is not only said to beget him, but to anoint him. His compassionate spirit he received from the Holy Ghost: Luke iv. 18, 'The Spirit of the Lord is upon me, because the Lord hath anointed me to preach the gospel,' &c. God gave him tenderness and bowels to poor broken-hearted sinners. So for power and strength: John v. 19, 'The Son of man can do nothing of himself,' as separate and distinct from the Father; not out of any weakness, but because of the unity of the essence, as God, and on the federal agreement, as mediator.

(3.) As supreme judge, he appointeth his sufferings, and the measure of the satisfaction he was to make: Acts iv. 28, 'To do whatsoever thy hand and thy counsel determined before to be done.' Whatever men did to him, it was by his hand and counsel. We must look to a higher court, from God's providence to God's decree. If it had been done without his knowledge and consent, nothing would have been done for our salvation: 'Him being delivered, *ἐκδοτος*, by the determinate counsel of God, ye have taken,' Acts ii. 23; a word taken from alms to beggars. We wanted a price for our redemption, and God gave it out of his own treasury: Rom. iv. 25, 'He was delivered for our offences;' a metaphor taken from a judge who delivereth up the malefactor into the hands of the executioner. Christ was delivered by God as our surety, one that by his decree was to be responsible to his justice for man's sin. The Father was to reward him for this by raising him from the dead, and to give him leave to return to his own glory; therefore he asketh leave to return to heaven, ver. 5, 'And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.' After the price and ransom was paid, the Father was to give Christ a power to rise from the dead, and to go into heaven. There is *potestas* and *potentia*, *δύναμις*, *ἐξουσία*. Christ had power in himself, and leave from the Father; till the Father should declare himself to be satisfied, Christ was not to be dismissed from punishment. Our surety was not to break prison, but honourably to be brought out by the judge, for this was the assurance God would give the world: Acts xvii. 31, 'He will judge the world in righteousness, by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' It is not only an effect of the divine power, but an act of divine justice. And being raised up, he is to be crowned with glory and honour, as having abundantly done his work for the salvation of creatures: Heb. ii. 9, 'We see Jesus, for the suffering of death, crowned with glory and

honour.' The Father's heart was so taken with it, that he honoureth Christ for this reason. And again, he giveth power and authority to save sinners: Acts v. 31, 'Him hath God exalted to be a prince and a saviour, to give repentance to Israel, and forgiveness of sins.' He hath raised him up to be a prince of salvation. Here is the end of all, that Christ as mediator might be in a capacity to bring souls to heaven. And in this work there is a constant co-operation of the divine power; 1 Cor. i. 30, 'Of God he is made to us wisdom, and righteousness, and sanctification, and redemption.' All the emanations of grace come originally from the Father, in and through Christ, to all his members.

Use 1. Comfort. What would have become of us, if the Father himself had not found out such a remedy? God had power to punish sins in our own person, he needed no mediator. To save sinners is not *proprietas divinæ naturæ*, but *opus liberi consilii*; it dependeth on God's appointment; and if Christ had been a mediator only by the vote of the creature, he might have been refused: Exod. xxxii. 33, 'Whosoever hath sinned against me, him will I blot out of my book.' There is much in the Father's act. Now God hath given Christ a faculty to this purpose; when we go to God, we may offer a mediator authorised by himself: Thou hast sent thy blessed Son to be a mediator for me: 2 John 9, 'He that abideth in the doctrine of Christ, he hath the Father and the Son.' You may urge it upon your fears and suggestions of Satan. God is not only the wronged party, but supreme judge; it is no matter what Satan saith, or your own hearts say, if the Lord hath said he will accept sinners in Christ: Rom. viii. 33, 34, 'Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died.' Who can condemn? Satan may say, I can; and conscience, I can. God, whose act is sovereign, doth acquit. God hath so great an interest in Christ, that he can deny him nothing: John xiv. 31, 'That the world may know that I love the Father.' He will be the sinner's surety for his Father's sake.

Use 2. Glorify God the Father; it is the end of the whole dispensation of grace. Glorify him in your expectations; the Father himself loveth you. Glorify him in your enjoyments, all is 'from the Father of lights,' James i. 17. There is no defect in Christ: John xvii. 23, 'I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.' God hath loved him, not only as his own Son, but our saviour: John x. 17, 'Therefore doth my Father love me, because I lay down my life, that I might take it again.'

SERMON XI.

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.—JOHN XVII. 8.

CHRIST in this verse further explaineth the argument that was urged before, which was taken from their proficiency in his school, and that