

them; the primitive christians owned one another going to the fires, though thereby they incurred present danger to themselves, and were made companions of them that were so used, Heb. x. 33.

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## SERMON XXI.

*Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.*—1 JOHN iii. 15.

THE apostle had said, 'He that loveth not his brother abideth in death.' Now he goeth on to another degree, 'He that hateth his brother is a murderer.' It is less not to love than to hate; he that loveth not wisheth neither good nor evil to his brother; he that hateth intendeth mischief. Selfishness and want of love will in time produce great mischiefs, as it tendeth to ambition and covetousness, and thence to cruelty against all that stand in the way of their desires; but hatred doth soon commence mischief. Therefore surely if he that loveth not his brother 'abideth in death,' then he that hateth his brother 'hath not eternal life abiding in him;' the subject more, the predicate less. Again, this clause is added lest any should say, I do not slay my brother, as Cain did, yet he may be a murderer before God; he hath killed his brother in his heart, though not with his hand; he desireth his death, or doth not take it very grievously if he die: 'Whosoever hateth his brother,' &c.

In the words there are three things—(1.) A sin, 'Hating our brother;' (2.) The heinousness of that sin, 'Is a murderer;' (3.) The perniciousness and danger of it, 'Hath not eternal life abiding in him.'

*Doct.* 1. That hatred of our brother is in God's account murder. I shall show you—

1. What is hatred of our brother.

2. How it is murder, and so how he that hateth his brother is a murderer.

I. What is the hatred of our brother? This needeth to be stated. That we may find out the sin so branded, let us except what is to be excepted.

1. There is an absolute hatred and a comparative. The absolute hatred is when I wish evil to another; the comparative hatred is when I neglect or show less love to another for some greater good. So Jacob is said to hate Leah, Gen. xxix. 30, 31. Hatred there imports a lesser degree of love. So in the law of the hated wife: Dent. xxi. 15, 16, 'If a man hath two wives, one beloved, and another hated.' It is not meant of one that was not loved at all, but of one that was not loved so much as the other. So in the case in hand: Luke xiv. 26, 'If any man hate not father and mother, brothers and sisters, he cannot be my disciple;' that is, doth not prefer Christ before them. Surely this hatred of our brother is not here meant, for this is piety, and not

cruelty. The best objects are worthy of our best love, and our respect to the inferior relations must not be a snare to us.

2. There is a hatred of the sins and evil courses wherein our brother walketh, and not of his person; as we must not love the sin for the person's sake, so we must not hate the person for the sin's sake. We may cross his sin, but we must wish well to the person. It is hatred to the person to let him alone in his sin: Lev. xix. 17, 'Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke him, and not suffer sin upon him.' We cannot but hate what we see evil in him; this is not a mischievous, but a holy and perfect hatred. When we reprove the person, seek to oppose and disappoint him in his way of living in sin, this may be the greatest love we can express to him; and whenever his conscience is awakened, he will thank us for it.

3. There is *odium abominationis* and *odium inimicitie*, the hatred of abomination and the hatred of enmity; the one is opposite to the love of good-will, the other to the love of complacency: Prov. xxix. 27, 'The righteous is an abomination to the wicked, and the wicked is an abomination to the righteous.' The righteous man hateth not the wicked with the hatred of enmity, so as to seek his destruction, but with the hatred of abomination or offence, so as not to delight in him while wicked. In opposition to the love of complacency, we may hate our sinful neighbour, as we must hate and abhor ourselves much more; but, in opposition to the love of benevolence, we must neither hate our enemy, nor our neighbour, nor ourselves; so we are to love ourselves without desiring mischief to them. So David: Ps. xxi. 5, 'I hate the congregation of evil-doers, and will not sit with the wicked.' Surely we cannot delight in them as suitable to us, nor frequent their company, unless it be in order to their cure. God, that distinguished the seeds, Gen. iii. 15, never intended to make men of contrary dispositions to holiness to be our bosom friends and the objects of our delight. Therefore this hatred is not intended neither. Only we must take heed lest our abomination of them for their evil practices do not degenerate into a destructive enmity to them. We have a nature contrary to theirs, but we must not have a heart set to do them evil.

*Object.* But what will you say of Paul's wish, Gal. v. 12, 'I would they were even cut off that trouble you?' I answer—

[1.] He speaketh of prime seducers, and wisheth they were cut off from the church by the sentence of excommunication; and incorrigible and obstinate offenders are cut off from the body and society of the faithful 'for the destruction of the flesh, that their spirit may be saved in the day of the Lord,' 1 Cor. v. 5, 6, and the church be not infected by the contagion of their sin. So the words signify in the ancient use of it.

[2.] That malicious and obstinate perverters of the faithful come under another consideration, of which I shall now speak. We must distinguish of those who are enemies, not only to us, but to God himself, and that not out of ignorance, but malice, implacable enemies; we may desire their destruction, but with great caution, and using much lenity and forbearance ere we make use of this liberty: so David: Ps. cxxxix. 21, 22, 'Do not I hate them that hate thee? and am I not grieved with them that rise up against thee? I hate them with a perfect hatred, and count them mine enemies.' This is but zeal in God's

cause, to pray for their destruction in any undertaking against God. But then we must be sure we are not inspired with a false zeal, and that this fire be enkindled from a coal taken from the altar, not from any private hearth and kitchen; and that it be against the irreconcilable enemies of Christ's interest in the world, and that it be not animated with private revenge. Surely all this must be excepted out of this heavy charge.

II. Let us state the sin here mentioned. (1.) Consider the object, 'Our brother;' (2.) The affection or passion forbidden, 'Hatred.'

First, For the object, 'Our brother,' which may be taken—

1. In a general sense, for any of mankind, for by right of nature they are our brethren. They are called our own flesh, Isa. lviii. 7, and we all come of one blood and stock: Acts xvii. 26, 'He hath made of one blood all nations of men to dwell on the face of the earth.' And we are all made by one God: Mal. ii. 10, 'Hath not one God created us? and have we not all one Father?' Now we are not to hate any in our hearts, but by all ways and means to seek their good and welfare. We must love in them that which is of God, though we hate in them that which is of the devil.

2. In a special and limited sense, our brother is our fellow-citizen, whether in reality or profession only. With respect to them, love is called brotherly kindness, in opposition to that common love which is due to all men, 2 Peter i. 7; and the nearer the bonds are, the greater is the sin if we hate them; as when united with us in the same common profession of purer christianity, or give greater hopes of their sincerity therein, or of the same profession, society, and local communion, as to the worship of God, or related to us in bonds of nature as well as religion, as Esau hated Jacob, Gen. xxvii. 41. The rule is, 1 Peter ii. 17, 'Honour all men, love the brotherhood.' There is some respect due to all men, much more should christian society recommend them to our affection. All men partake of some excellency from God, and carry some resemblance of his image, and the best know more to loathe in themselves than they can do in the worst; yet there is a respect due to the persons of other christians above that which we give to men as men.

Once more, the persons hated come under a fourfold consideration—

[1.] If you consider them as those that have done us an ill turn; thus we read, 2 Sam. xiii. 22, that 'Absalom hated Amnon, because he had forced his sister Tamar;' and therefore plotted to kill him. Now this doth not excuse us, because we are not to avenge ourselves, and become evil to others because they have been so to us; this were to imitate them in their wickedness, and it is contrary to that lenity and meekness which should be in christians, who are to love those that hate them, Mat. v. 44; and if love did prevail, much mischief would be prevented: Prov. x. 12, 'Hatred stirreth up strifes, but love covereth all sins.' Where hatred is allowed, every offence will be grievous; there is nothing but an interchange of mutual injuries, till one or the other be ruined or destroyed. But if men would mind the duties of christian love, lenity, and forbearance; many and great offences would be either excused or pardoned. This is not pusillanimity, but true

greatness of spirit, the real glory of a man ; and indeed it can be no disgrace to obey God.

[2.] When we hate one that loveth us, and hath been kind to us. To hate an enemy is unchristian, but to hate a friend is inhuman ; and yet such monsters doth corrupt nature afford, who reward evil for good, and hate others without a cause, yea, when much cause to the contrary : Ps. xxxv. 12, 'They rewarded me evil for good, to the spoiling of my soul.' Usually those who are over-obliged make this unkind return, injuries for benefits, and seek the life of those who, under God, have been the means of supporting and preserving theirs. Now this is a grievous unnatural evil, and their malice admitteth no terms of truce, much less of hearty reconciliation : Ps. cxx. 6, 7, 'My soul hath too long dwelt with him that hateth peace. I am for peace ; but when I speak, they are for war.' Still prosecute their revengeful courses, and will not be appeased by any tenders of reconciliation.

[3.] When men are haters of those that are good, and love the evil, hate the holy and the harmless, and esteem only the profane and dissolute : 2 Tim. iii. 3, 'Despisers of those that are good ;' and Ps. xxxviii. 20, 'They are mine adversaries, because I follow the thing that good is ;' Mat. xxiv. 9, 'Ye shall be hated of all nations for my name's sake.' They have no quarrel against them but their doing that which is good. Alas ! what have the righteous done ? for which good work do they lay such a load on them ? But the better any man is, the less they can abide him ; and this is a heinous evil, to hate a christian the more, the more of christianity there is in him. It is enmity to the image of God shining forth in his people, and they cannot endure this serious good conversation of theirs, because it is an upbraiding of their own slightness and licentiousness.

[4.] When we hate them not only that are good, but with all pity and compassion seek to do us good : Gal. iv. 16, 'Am I become your enemy because I tell you the truth ?' John vii. 7, 'The world hateth me, because I testify of it that the works thereof are evil ;' 1 Kings xxii. 8, 'I hate him, because he doth not prophesy good concerning me, but evil.' Yet he told him still the mind of God, and that for his profit. Now this is the hatred that usually befalls not private christians only, but those that are employed in a more eminent ministry and service ; often instruments of public good are made objects of public hatred, and have no other recompense from an unthankful world but scorn and violence.

Secondly, The passion forbidden is hatred, 'Whosoever hateth his brother.'

1. Not to love him is a great crime ; that is the notion in the former verse ; and indeed it is hard to keep without hatred, if we do not love. The softest sort of carnal men do not love God's children ; but the venomous part of the world hate them, and seek their destruction. Not to will good to them is damnable in itself, much more when we will evil to them : 2 Tim. iii. 3, 'Despisers of those that are good,' not lovers ; these are in a fair way to hate when their lusts are crossed.

2. There is another degree, and that is, rash and unadvised anger : 'Whosoever is angry with his brother without a cause,' Mat. v. 22 ; and that is within the prohibition, 'Thou shalt not kill,' as more anon.

Now if anger be murder, hatred is worse than anger, for this is anger inordinate or inveterate. They were wont to distinguish of a threefold anger : sharp anger, soon raised and soon calmed ; a more bitter anger, hardly, and not without some respite, appeased ; and anger not allayed without some requital and retaliation of wrongs ; this is a great step towards hatred.

3. There is another affection and disposition of heart which is very natural to us, and yet is beneath malice and hatred, and that is envy, often joined with murder : Rom. i. 29, ' Full of envy, murders ; ' Gal. v. 29, ' Envyings, murders. ' This is discontentedness at another man's good and prosperous estate, or the gifts wherein they equal or excel us, and showeth itself in rejoicing at their evils. There is a selfish desire in man to have all good things enclosed unto ourselves : James iv. 5, ' The spirit that dwelleth in us lusteth to envy. ' We would shine alone, seek to jostle others out of the way ; this is bad, and hath a near affinity with murder, and therefore should be mortified by every good christian.

4. The passion here spoken of is hatred, which is a desire of hurt or evil to others, such a desire as wisheth evil to them, especially their destruction and ruin, that the object should not be : Ps. xxxv. 12, ' They rewarded me evil for good, to the spoiling of my soul. ' Nothing less will content them that hate us ; as Esau, that ' hated Jacob, and said, I will slay him when the days of mourning for my father are come, ' Gen. xxvii. 41, so that hatred or anger kept too long will be concocted and soured into revenge.

Thirdly, How is it murder ?

1. From the strictness of God's law. Man's law can only take notice of the overt act, but God's law of the thoughts, imaginations, purposes, and intents of the heart. It is said, Rom. vii. 14, ' The law is spiritual ; ' and Ps. xix. 7, ' The law of God is perfect, converting the soul. ' It reacheth to the acts of the inward man, and forbids every evil motion of the heart. God is able to judge of their hearts ; and every degree of this sin is forbidden and condemned by his law : 1 Sam. xvi. 7, ' Man looketh upon the outward appearance, but the Lord looketh on the heart. ' And therefore it is not the hurting of our neighbour, but the hating of our neighbour, which his law condemneth. It doth not only concern the hands, and the outward actions, but the will and the thoughts.

2. From the intention of the party. The purpose or desire of doing a thing is counted in the law as done, either good or bad. As to good, Abraham's offering Isaac : Heb. xi. 11, ' By faith Abraham offered up Isaac. ' He did it only in purpose and vow. Bad : Mat. v. 28, ' He that looketh upon a woman to lust after her, hath committed adultery with her in his heart. ' So here, the intention of the heart to harm others, though the hands be tied and kept from execution, yet as much as in him lieth he hath murdered his neighbour. If he abstain from killing, he will rejoice that the death of that man happeneth some other way. Well, then, the hating is, by interpretation, the killing of them, because such is the intention of the heart, did not some outward restraint curb it, if their destruction be a pleasing thought to us.

3. God judgeth not only by the intention of the party, but the intent

of the sin. There is *finis operis*, and *finis operantis*, the intendment of the sinner, and the intent of the sin, what it may bring us unto if it be allowed. It may be a man that hateth his brother doth not intend for the present his utter destruction; but if he shall cherish this evil disposition of soul, where shall he stop? Now, that God judgeth by the intent of the sin, as well as the actual intention of the sinner, I shall make evident unto you by these instances. By Baruch's reproof: Jer. xlv. 5, 'Seekest thou great things for thyself? Seek them not.' Baruch's sin was tergiversation, he had appeared confidently at first in delivering the roll to the king, which was written by God's command; but when the king burnt it, and gave order to apprehend Jeremiah and Baruch, but God hid them, afterwards God bids them write another roll, and Baruch begins to be discouraged, it was too hot service for him to meddle with; upon which God telleth him, 'Seekest thou great things for thyself?' When God was about to pluck up all things, alas! what did the good man seek for himself, but only that he might have his life for a prey? Baruch only sought his safety and the preservation of his life, which was in danger by reason of his zeal and activity for God; and God calleth this a seeking great things for himself. The meaning is, that disposition of heart which prompted him to seek ease and security for himself in troublesome times would prompt him also to seek great things in the world; for it argued a spirit wedded to its own worldly felicity, and that preferred the favour of kings before the favour of God. Every man thus affected seeketh his own things; at first he aimeth only at things which are within his grasp and reach, but then still he enlargeth himself, and would have more, and when that is obtained, he would have more, and fain be built a storey higher in the honour and greatness of the world. Thus doth God interpret the disposition of his heart, in seeking to save his life, by not displeasing the king. Another instance is Elisha's reproof to Gehazi: 2 Kings v. 26, 'Is it a time to receive money, and to receive garments, and oliveyards and vineyards, and sheep, and oxen, and men-servants, and maid-servants?' Why this rebuke? what is the sense of it? He asked no such matter of Naaman, he asked but a talent of silver and two changes of raiment, 2 Kings v. 23. But the same covetousness and self-seeking would carry him further. The prophet dealeth upon the full end of the sin. He was weary of being the prophet's man, and must set up for himself; he must then enlarge himself into a family, and purchase heritages, and be a great man in Israel. The beginnings of sin are modest, and the issues not known or thought of by the sinner himself. Now apply this to the matter in hand; a man that beginneth to have an aversion of heart to another, he doth not love him; in time he cometh to hate him, and there thinketh to rest; but offences grow, and then he seeketh his destruction. Now God considereth the tendency of the sin, whatever be the actual intention of the sinner.

4. I need but one consideration more to make the demonstration full, and what is that? It is that the usual effects of hatred are blood and mischief; thence come the factions, and quarrels, and persecutions, and contentions in the world. Once entertain hatred, and there is nothing so bad, and mischievous, and cruel, which you may not be drawn to think, and say, and do against your brethren. To think: jealousy is

the fruit of hatred, everything is suspected where the party is not loved, yea, odious crimes are supposed and imagined of them, and they think they do God good service if they kill them, John xvi. 2. They do only destroy you as so many vermin, which are the trouble of the country. So for saying: Luke vi. 22, 'Blessed are ye when men shall hate you, and shall reproach you, and cast out your name as evil, for my name's sake.' Do, by persecution: John v. 19, 20, 'Because I have chosen you out of the world, the world shall hate you, and persecute you, as they persecuted me.' And treachery: Mat. xxiv. 10, 'And many shall be offended in me, and betray one another, and hate one another.' These are the mischievous effects of hatred. Well, then, may it be accounted murder, and he that hateth is a manslayer or murderer.

*Use 1.* Is information—

1. It showeth us the reason why divines refer all sins and virtues to the commandments, wherein the grossest sin of the kind is forbidden in the name of all the rest. You think we strain when we make anger to be murder or the like; but we have countenance from scripture, and we have the example of our Lord Jesus. I will only instance in a pertinent case: Mat. v. 20, 21, 'Ye have heard it hath been said of them of old, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.' A place somewhat difficult, but I shall make no long business to explain it. Christ doth not enlarge the commandment of God given by Moses, but interpret it, and vindicate from the glosses of the pharisees; for they were their masters in the schools who lived before Christ. They thought the law was not broken but by actual manslaughter or murder; for Christ doth not reason against the letter of the law, 'Thou shalt not kill,' but against their gloss, 'Whosoever shall kill.' And the following words express three degrees of sin and three degrees of punishment, alluding to their ways of punishing. The three degrees of sin are rash anger, anger vented by contumelious speeches: 'Raca,' a vain man; 'Thou fool,' a wicked man. Their punishments were either of the three-and-twenty men who judged of manslaughters, or of the Sanhedrim, who judged of more heinous crimes; or of burning alive, which was their highest punishment; and in the expression he alludeth to the valley of Hinnom, where children were scorched to death. Now the wrathful man is subject to punishment in another world, as the manslayer is here by the judgment, which is beheading with the sword. Anger breaking out into opprobrious speeches by the Sanhedrim, where ordinary punishment was by stoning; 'Thou fool,' more violent railings and revilings, with burning as of the children in the valley Hinnom. So that all these things, which tend to murder, are murder in the sight of God, and must expect his punishment. A great caution to us, in these contentious times, to take heed how we involve ourselves in the wrath of God.

2. That it is good to refer sin to the most odious of its kind, and to interpret the law of God in its most comprehensive sense. Carnal

men are but slight interpreters of God's law; that the ell may be no longer than the cloth, they make a short exposition of the law, that they may cherish a large opinion of their own righteousness; but in the word of God we are directed otherwise. Covetousness is idolatry, as it diverts our trust in God, Col. iii. 5. Sensuality is setting up another god, as it diverteth our love from him: Phil. iii. 19, 'Whose god is their belly.' Neglect of communion with God is atheism, Ps. x. 3; and worldliness is adultery, James iv. 4; and here hatred of the brethren is murder. And there is a double profit by it—it serveth for an evangelical use and a moral use.

[1.] It serveth for an evangelical use, to quicken us to seek after justification by way of faith and repentance; for though we have not been guilty of gross immoralities, we are not murderers, adulterers, yet we cannot trust in our own righteousness. We are in danger of the judgment or the council for rash anger, hatred, malice, revenge, seeking or wishing mischief to others. There is no relief to be looked for in God's strict justice from the smallness of our sins; our hope standeth only in the fulness of Christ's ransom, and the largeness of his grace in the new covenant, which alloweth room for repentance. Thus the severe exaction of the law doth drive us to Christ.

[2.] The second use is moral, to make us hate sin. Oh, how carefully should we abstain from all indulgence to the beginnings of it! In mortifying sin, let us not weigh things in man's balance, but in God's, and not consider what is hateful to the world, but how things will appear before God's tribunal. There are sins *majoris infamiae* and *majoris reatus*. Some sins procure their own shame in the world, but others argue a greater aversion of heart, and enmity to God and his people. Many of sin's martyrs, that are publicly executed for the warning of others, are less hateful to God than others whom he hangeth up in chains of darkness as the instances of the slavery of sin, being wholly addicted to pleasures, profits, and honours.

3. It teacheth us that sin originally cometh from the heart and inner man; for hatred is murder, that is, the seed of it; and what would it produce were it not for the restraints of providence? Mat. xviii. 19. How watchful should we be over our hearts! Prov. iv. 23, 'Keep thy heart with all diligence, for out of it are the issues of life;' and over the first risings of sin there, that we may not give place to the devil, Eph. iv. 27. Judas had never betrayed his Lord if he had crushed covetousness in the egg; many had never dipped their hands in blood, if they had smothered their envy and hatred as soon as it began to arise in them. It is wiser to keep from the first degrees, for by yielding to them we run into further degrees of sin. How humble should we be! Oh, what monsters lurk in the heart of man! Jer. xvii. 4, 'Wash thy heart from wickedness.' We would not think so if the word or experience did not discover it. What a foul stomach have they that vomit up nothing but knives, and daggers, and instruments of destruction!

Use 2. Is to press us to beware of this sin, the hatred of our brother.

1. It is such a sin as is brought for one instance of the corruption and degeneration of human nature, Titus iii. 3. We are all hateful to God,



and yet we hate one another, that one man is as a wolf to another, seeking to devour or undermine one another.

2. It is not such a sin as shall have its pardon of course, with our ordinary failings and frailties. No; it is represented as one of the heinous transgressions of the law, 'murder;' such sins as are quite contrary to the evangelical state: they have 'not eternal life abiding in them;' that is, life spiritual, which is eternal life begun: Gal. v. 21, 'They which do such things shall not inherit the kingdom of God;' and Eph. v. 6, 'Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.' Those that impenitently live in them shall be eternally damned; where they are harboured, they leave an incapacity upon us of entering into the kingdom of God till solemnly and expressly repented of.

3. It is a sin that is contrary to the evangelical temper, as well as to the evangelical state; it is contrary to that meekness, patience, and forgiving one another, peaceableness, love, which is so frequently and expressly required of christians; for christianity is an art of loving God and his people: 1 Cor. xvi. 14, 'Let all your things be done with charity;' 1 Peter iv. 8, 'Above all things, have fervent charity among yourselves.' Love is the chief duty we owe both to God and our neighbour. Next to our love to our Lord Jesus Christ, love to his people ought to be studied above other things; therefore certainly they should keep free of malice and hatred one of another.

4. When you live in hatred one to another, you cannot offer any acceptable sacrifice to God. When Christ had discoursed concerning rash anger and opprobrious speeches to our brother, he saith, Mat. v. 23, 24, 'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, and first be reconciled to thy brother, and then come and offer thy gift;' and in his prayer, Mat. vi. 12, 'Forgive us our debts, as we forgive our debtors.' Otherwise we cannot pray to the God of love with any confidence: 1 Tim. ii. 8, 'I will that men pray everywhere, lifting up holy hands, without wrath and doubting.' It spoileth our access to God, 1 Peter iii. 7.

5. Till you get rid of this distemper a man is strangely blinded and perverted in the course of his walking, all christian practice obstructed: 1 John ii. 11, 'But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes;' that is, he is more easily involved in sin and error, and mistaketh his way, or hath not a heart to walk in it. He wanted his true measures, love to God and his people, both which make him wise in spiritual things.

Second point. Now I come to the perniciousness and danger of this sin, 'No murderer hath eternal life abiding in him.' I shall clear it by these considerations—

1. That it is a blessed thing to have eternal life abiding in us before we enter into the possession of it. This will appear sufficiently by explaining the terms, what it is to have eternal life, and then what it is to have it abiding in us.

[1.] What is it to have eternal life? It is to have a right to it by a new covenant grant: 1 John v. 12, 'He that hath the Son hath life,

and he that hath not the Son hath not life.' He hath a stated right, and well secured, as firm as God's covenant can make it; a right pleadable before the tribunal of God: 1 John v. 24, 'He that believeth on the Son hath eternal life, and shall not come into condemnation.'

[2.] To have it, is firmly to believe it, and hope and look for it: Heb. xi. 1, 'Now faith is the substance of things hoped for, the evidence of things not seen.' Faith giveth to its object presence and evidence. As it is substance, so it is equal to present subsistence; as it is an evidence, so it is equal to visibility; it is present to our view and sight in point of truth, to our affections in point of worth.

[3.] To have it abiding in us is to have it begun in the spiritual life. The spiritual life is an introduction to this life of glory. There is an eternal principle in our hearts; therefore grace is called an immortal or incorruptible seed, 1 Peter i. 23. There is an eternal principle put into them, to carry them to eternal ends. The life is begun, and is still working towards its final perfection. Nothing is perfected in heaven but what is begun here upon earth. It is an earnest to show how sure, 2 Cor. i. 22, the first-fruits, to show how good, Rom. viii. 23. The comforts of the Spirit are some foretastes of the sweetness which is in heaven. It is also a disposition; it doth qualify and prepare us for glory: Col. i. 12, 'Who hath made us meet to be partakers of the inheritance of the saints in light;' and Rom. ix. 23, 'Prepared unto glory.' As their natures are more and more renewed and purified, and more dispositively fitted.

2. This is the privilege of the true believer, and none else; for it is expressly said, John iii. 36, 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.'

3. None is a true believer but he that loveth God above all, and his people for God's sake; for true faith worketh by love, Gal. v. 6, and the great commands of the gospel are faith in Christ, and love to one another: 1 John iii. 23, 'And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave commandment.'

4. Therefore those that live in the allowed hatred of their brethren are cut off from all those privileges; they have not a right to God's covenant, for they are not sound believers; they have no true faith and hope concerning the world to come, for then they would prepare more for it; for our certain and desirous expectation of the promised glory is seen in our seriousness, diligence, and watchfulness against sin. They have not the beginnings of heaven in their souls, because they have not the divine nature, which is love; yea, they cherish that which destroyeth the power and forfeits the comforts of the spiritual life, hatred, which is the satanical nature, and utterly contrary and inconsistent with the divine and heavenly life.

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