

THE CHURCH'S RICHES.

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NOTE.

'The Church's Riches' forms one of a collection of four treatises entitled 'Light from Heaven' (4to 1638). Each treatise is independent: and it has been deemed proper to detach the 'Church's Riches,' in order that it may take its place in the Sermons from the Epistles to the Corinthians. The general title-page of the volume and the separate title-page of the 'Church's Riches' will be found below. [* and †] As the 'Church's Riches' is our first contribution from 'Light from Heaven,' the 'Epistle Dedicatory' and 'Address to the Reader,' of the whole volume, is prefixed to it. G.

* LIGHT FROM HEAVEN

Discovering

The { Fountaine Opened.
Angels Acclamations.
Churches Riches.
Rich Povertie.

In foure Treatises.

BY

The late Learned and Reverend Divine,
RICH. SIES,
Doctor in Divinitie, Master of Katherine Hall
in Cambridge, and sometimes Preacher
at Grays-Inne.

Published according to the Authors owne
appointment, subscribed with his hand;
to prevent imperfect copies.

Amos 3. 7.

Surely the Lord God will doe nothing, but he revealeth
his secrets to his servants the Prophets.

London,

Printed by E. Purslow for N. Bourne, at the Royall
Exchange, and R. Hartford at the gilt Bible in
Queenes-head Alley in Pater-Noster-Row.
1638.

† THE CHVRCHES RICHES

BY

CHRISTS POVERTY

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The late Learned and Reverend Divine.
RICHARD SIBBS,
D^r in Divinity, Master of Katherine-Hall in
Cambridge, and sometimes Preacher at
GR A I E S-I N N E.

Luke 9. 58.

The Sonne of man hath not where to lay his head

E P H E S. 2. 7.

*That in the ages to come he might shew the exceeding riches
of his grace, &c.*

L O N D O N,

Printed by R. Badger for N. Bourne at the Royall
Exchange, and R. Harford at the gilt Bible in
Queenes-head Alley in Pater-Noster Row.

1 6 3 8.

TO THE RIGHT HONOURABLE

ROBERT, EARL OF WARWICK,*

AND TO THE RIGHT HONOURABLE

THE LADY SUSANNA, COUNTESS OF WARWICK,

HIS PIOUS CONSORT.

RIGHT HONOURABLE,

There are two things common to man, whose nature is capable of honour : one is, an appetite of honour ; the other, a mistaking himself about the matter or way of honour. Ambition stirs up the one, and ignorance causeth the other ; that swells, this poisons the heart of man. The first humour did so far transport some ancients, that they placed very felicity in honour, and made strange and unnatural adventures for the same. The second, as an evil, made them to make that to be honour which is not ; and deny that to be honour which is honour indeed. It is no honour to be wicked ; nor yet a way to honour with God or good men ; and yet some men do ‘ glory in their shame,’ Phil. iii. 19, accounting baseness itself to be their honour.

It is the highest honour, and indeed, nothing so truly ennobleth, to be truly gracious and godly ; and yet, with multitudes of men, religion and godliness are thought stains and blemishes of honour, ignobling greatness itself, which they shun as the greatest shame. The Scriptures make godliness the formal and intrinsecal cause and root of honour. Nay, it is and was the opinion of the most moderate philosophers, that virtue is the proper basis of honour ; and that it doth belong to virtue as a debt ; and so much as virtuous, so much honourable ; and though it did not make, yet it did dress a moral happiness. The honour of being virtuous is great to all ; most unto personages whose blood runs noble, and places are eminent. The world eyeth such most, and are willing to see if they will shine ; and

* Robert Rich, second Earl of Warwick, and his excellent Countess, were ‘ fast friends’ (Clarendon’s words) of the Puritans. Clarendon, Neal, and indeed all the histories of the period, shew the important part the Earl played among his contemporaries. His death in 1658 is one of the events enumerated by Clarendon as having darkened the ‘ latter days’ of Cromwell. Besides the Peerages, consult Ross’s Historical account of the Earls of Warwick, published by Hearne in 1729.—G.

ready to commend if they will be forward. When great ones are but in the common way of honouring God, which is merely formal and verbal, this is pleasing, and many times winning name and fame unto themselves. But when they are found upon the special way of honouring God, which is radical and vital, the heart being inwardly affected with the love and purpose, and the life full of the courses and discourses of godliness, this makes nobility itself glorious, and eminently to shine. And certain it is, that such shall have from God the honour of secret acceptance, special protection, external publication, and of eternal glorification, they being all heirs under blessing.

This honour, in all eminency, I wish unto your honours, by how much the more God hath already advanced and enlarged your names and families, not only in many outward, but also in many choice and spiritual respects. For your further help herein, I make myself bold to present you with certain sermons, heretofore preached by Dr Sibbes, a man whose piety and parts made him honourable living and dead. For me to commend the author unto your honour, were to make the world to judge him either a stranger unto you, or a man that had not ingratiated himself with you whilst he lived near unto you. I well knew that he had an honourable opinion of you both, and of yours; and that maketh me not blush to pass these his own labours under your noble patronages. I know his works do and will sufficiently praise him; and you that knew and loved him so well, shall, in vouchsafing to read over these ensuing sermons, find his spirit in them, and in a manner hear him, although dead, yet speaking unto you, Heb. xi. 4. Look upon the work with acceptance for the father's sake, and let the world know that he was a man so deservedly respected of you, that his learned labours shall profit you; and you by them may be quickened in all the passages of your life, to honour that God who hath so much honoured you, which is the hearty desire of

Your honour's to be commanded,

JOHN SEDEWICK.*

* This is John Sedgwick, B.D., though curiously enough misspelled here 'Sedewick,' a younger brother of the more celebrated Obadiah Sedgwick. Against none of the Puritans has Anthony a-Wood written more bitterly or slanderously. He died in 1643. Thomas Case preached his funeral sermon. Consult Brook's 'Puritans,' ii. pp. 485-486, and Wood and Newcourt. His 'Bearing and Burden of the Spirit' (1639, 18mo), and his 'Eye of Faith' (1640, 18mo), breathe much of the spirit of Sibbes.—G.

TO THE READER.

THE highest points of Christian religion, and such as are most above the reach of human wisdom, are those that lie below, in the foundation ; and therefore are they called the ‘mysteries of the kingdom of heaven,’ Mat. xiii. 11 ; and the ‘deep things of God,’ 1 Cor. ii. 10. And the knowledge of these things is termed an ascending into heaven, John iii. 13 ; a knowledge of such things ‘as eye hath not seen, nor ear heard, nor would ever have entered into the heart of man,’ had they not been revealed to us by him that came down from heaven, even the Son of man that is in heaven. That blessed apostle St Paul, that was rapt up into the third heaven, did yet chiefly desire to study and teach these principles of the doctrine of Christ. ‘I determined not to know anything among you, save Jesus Christ, and him crucified,’ 1 Cor. ii. 2. Yea, and after all his study and teaching, was not ashamed to confess of himself that he was not yet perfect in the knowledge of Christ, nor had attained so much as might be attained, but was still therefore looking upward, and pressing forward to that which was before, Phil. iii. 12, 13. And indeed what David acknowledged, concerning his searching the Scriptures in general, that though he had proceeded further in the discovery of divine truths than those that went before him (Ps. cxix. 99), ‘I have more understanding than all my teachers, for thy ‘testimonies are my meditation ;’ yet he was still to seek of that which might be known ; ver. 96, ‘I have seen an end of all perfection, but thy commandment is exceeding broad.’ Even as those great discoverers of the new-found lands in America, at their return, were wont to confess that there was still a *plus ultra*, more might be described than was yet seen, that may we say concerning those glorious things revealed unto us in the gospel concerning Christ. Proceed we as far as we can in the study of them ; that, we know, will be nothing, to that which is still to be learned ; for the riches of Christ herein discovered are indeed unsearchable, Eph. iii. 8.

It is no disparagement therefore at all, either to those that are the chief masters of the assemblies, Eccles. xii. 11, to teach, or those that are of the highest form * in Christ’s school, to learn, yea, and that again and again, ‘the first principles of the oracles of God,’ Heb. v. 12. Sure I am, however others puffed up with an opinion of their own worth may be otherwise minded, the reverend and learned author of these ensuing treatises was of this judgment, who, though he were a wise master-builder, yet according to the grace that was given unto him (which was indeed like that of Elisha in regard of the other prophets, 2 Kings ii. 9, the elder brother’s privilege,

* That is, ‘seat,’ a scholastic or educational term.—G.

a double portion), he was still taking all occasions to lay well the foundation, and that in one of the most eminent authorities for learning and piety that are in the kingdom.

They that were his constant hearers know this well. They that were not, may see it by these his sermons now published, reduced, as was deemed most fit, into four several treatises ; wherein, as the season required, he still took the opportunity of instructing his hearers in this great mystery of our religion, the incarnation of the Son of God, one of the chief fundamentals of our faith ; one of the chief of those wonders in the mercy-seat, which the cherubins gaze at, which the angels desire to pry into, 1 Peter i. 12. And, indeed, by reason he spake at several times, and by occasion of so many several texts of Scripture concerning this subject, there is scarce any one of those incomparable benefits which accrue to us thereby ; nor any of those holy impressions which the meditation hereof ought to work in our hearts, which is not in some place or other sweetly unfolded. In the first treatise * the mystery itself is indeed chiefly opened, and is therefore called, 'The Fountain Unsealed ;' the rest, as in so many streams, convey to us that water of life which is issued from thence, teaching us how to improve the knowledge hereof to the glory of God, and the spiritual enriching of our own souls. The noted humility of the author I now the less wonder at, finding how often his thoughts dwelt on the humiliation of Christ. If we that now read them be not changed into the same image from glory to glory, it will be our own fault. This take from me ; the treatises following are published by copies of his sermons which himself approved and appointed, and that by subscribing his own hand, purposely to prevent imperfect copies. Embrace them, therefore, as truly his ; and the Lord so raise up thy heart in the careful perusal hereof, that 'thy profiting may be seen of all,' 1 Tim. iv. 15.

Thine in the Lord Jesus,

A. JACKSON.†

London, Woodstreet, April 18. 1638.

* This, with the other two, will duly appear in their respective places.—G.

† Cf. Vol. II. p. 442.—G.

THE CHURCH'S RICHES BY CHRIST'S POVERTY.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet he became poor for your sakes, that ye through his poverty might be rich.—
2 COR. VIII. 9.

THE nature of man is very backward to do good ; our hearts being like to green wood that hath but a little fire under it, that must be continually blown up : so those sparks of grace that are in us must be stirred up. Therefore the apostle being to stir up these Corinthians to beneficence, and bounty towards the poor, he labours to enforce it by many reasons, in this and the next chapter. Man being an understanding creature, God would have what we do in matters of religion to proceed from principles, becoming men and Christians. Therefore he sets us upon duties from reasons. And because examples together with reasons are very forcible, therefore the apostle, after many forcible reasons to be liberal to the saints, he joins examples : first, of the Macedonians that were a poorer people, 2 Cor. viii. 2 ; then the Corinthians, to whom the apostle now wrote. But because people are not so comfortably led by the example of equals and inferiors (they think it a kind of upbraiding of them, accounting themselves as good or better than they) ; therefore the apostle leaves exhorting them from the example of the Macedonians that were poorer, and propounds an example beyond all exception, the example of Christ himself. He stirs them up to bounty and goodness, by the example of him who is goodness itself. ' You know the grace of our Lord Jesus Christ, who, though he were rich, he became poor,' &c. As if he should have said, if the example of the poor Macedonians will not move you to give bountifully, yet let the example of our Saviour ; he was rich, yet he became poor to enrich you ; therefore you must not think much to bestow somewhat on his poor members.

Examples have a very great force in moving, especially if they be examples of great persons, and those that love us, and we them, and that are near us. The example of Christ, it is the example of a great person, and one that loves us, and whom we ought to love again ; therefore the apostle propounds that.

He might have alleged the precept of Christ. There are many commands that Christ gives of bounty and liberality to the poor : ' Be merciful, as your heavenly Father is merciful,' Luke vi. 36 ; and ' give freely, looking for nothing again,' vi. 35 ; and ' the poor ye shall have always

with you,' Mat. xxvi. 11. But because example hath a more alluring power, it moves more freely (precepts have a more compelling* force); therefore herein he follows the stream of our disposition, which rather desires to be easily drawn than to be forced and pressed; he brings not the precept but the example of Christ: 'For you know the grace of our Lord Jesus Christ,' &c.

The points considerable in the words are, first of all, that

Doct. 1. Christ was rich.

There is no question to be made of this truth, 'Christ was rich,' because he was the second person in Trinity, the Son of God, the heir of heaven and earth, rich every way. When he was poor, he was God then. Though he covered his Godhead with the veil of humanity, with our base and beggarly nature that he took upon him, he was alway rich. But especially this hath reference to what he was before he took our nature: he was rich, because he was God; and indeed God only is rich to purpose, independently and eternally rich. Riches imply, among other things, plenty; and plenty of precious and good things, and propriety.† They must be good things that are our own. Christ had plenty of excellent things, and they were his own. He was not only rich in treasure, as he saith, 'Gold is mine, and silver is mine,' Hag. ii. 8, but heaven and earth, that contains all treasures, are his. - 'The earth is the Lord's, and the fulness thereof,' Ps. xxiv. 1; and it is he that made the heavens. He that made heaven and earth must needs be rich; nay, if there were need, he can make a thousand heavens and earths. He is not only mighty, but almighty; not only sufficient, but all-sufficient. He can do what may be done; he can do what he hath done, and more than he hath done, and more than we can conceive; he can remove all difficulties that hinder him; he is rich in power and wisdom every way. The point is very large, but it is not so pertinent to the text to shew what he was in himself, but what he was for our sakes; therefore I will be shorter in it.

Hence then you see that Christ was, before he was exhibited.‡ He did good before he appeared. He was rich before he took our nature upon him. He was God before he was man. [I say this] against the cursed heresy of Arius (*a*), which I will not now rake up again. But undoubtedly you see here a good ground of that grand article of our faith—Christ was God before he took our nature. He came; therefore he was before he came. He was sent; therefore he was before he was sent. He was God, before he was God 'manifest in the flesh.' In Philip. ii. 6, it is largely and excellently set down: 'Let the same mind be in you that was in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but he was made of no reputation; he took upon him the form of a servant, and was made in the likeness of man: he was found in the fashion of man; he humbled himself, and became obedient to death, even to the death of the cross; therefore God hath highly exalted him, and given him a name above all names.' It is a large comment and explication upon this text, 'he was God; he thought it no robbery to be equal with God.'

The devils, which were angels before they fell, would be gods by usurpation and robbery. They were not content in the place they were in, but they would be gods, independent, of themselves. It was robbery for them to do it; therefore from that high place of excellency they were thrown

* That is, = commanding.—G.

† That is, 'property.'—G.

‡ That is, 'manifested.' Cf. 1 John i. 2.—G.

down to the lowest hell; of angels they became devils. But Christ was God, not by usurpation and robbery against God's will, but he was God by nature. He was rich by nature. He thought it no robbery, no disparagement, nor usurpation to be equal with God; he did God no wrong in it. Therefore when he became man, he was not cast into these inferior parts of the world, to punish him, as if he had been an usurper; but it was a voluntary taking of our nature on him, 'being rich, he *became* poor,' and 'being in the form of God, he *made himself* of no reputation.' If he had usurped his divinity, his abasement had been violent, against his will. You see then that Christ was rich, as God.

Therefore, before he took our nature upon him, he was mediator from the beginning; he was 'yesterday, to-day, and to-morrow, and the same for ever,' Heb. xiii. 8, as the apostle saith; 'he was, and is, and is to come,' Rev. i. 8; he was the 'Lamb slain from the beginning of the world,' Rev. v. 12. For howsoever he took our nature upon him, and paid the debt, yet he undertook the payment before the beginning of the world. A man may let a prisoner loose now, upon the promise to pay the debt a year after; so Christ undertook to take our nature and to pay our debt in the fulness of time. By virtue, therefore, of his future incarnation, he was an effectual mediator from the beginning of the world: as we have now the fruit of his mediation though his death be past. The act is past, but the fruit remains. So that he was a mediator before he came in the flesh, because he undertook to his Father to discharge the office.

Quest. But Christ being God, was it needful that he should become poor? Might not an angel, or some other creature, have served for the work?

Ans. No. God being rich must become poor, or else he had not been able to bring us back again to God. It is an act of divine power to bring us back again to God; and he that shall settle us in a firmer state than we had in Adam, must be God. To stablish us stronger, and to convey grace to us, to make our state firm, only God can do it. There are some things in the mediation of Christ that belongs to ministry, and some things to authority. Those that belong to ministry, are to be a servant, and to die; and that he must be man for. But there are some things that belong to authority and power, as to bring us back to God, to convey his Spirit, to preserve us from Satan our great enemy. For these works of authority it was requisite he should be God. In a word,

1. *The greatness of the ill we were in required it.* Who could deliver us from the bondage of Satan but God? He must be stronger than the 'strong man,' that must drive him out. Who could know our spiritual wants, the terrors of our conscience, and heal and comfort them, but God by his Spirit? Who could free us from the wrath of the great God, but he that was equal with God?

2. And then in regard of *the great good we have by him.* To restore us to friendship with God, and to preserve us in that state; to convey all necessary grace here, and to bring us to glory after,—it was necessary he should be God. Therefore he was rich, and became poor. It is rather to be admired than expressed, the infinite comfort that springs hence; that he hath* undertaken to reconcile us, to make our peace, to bring us to heaven, is God the second person in Trinity.

All the three persons had a hand in this work. God the Father sent him, and the Holy Ghost sanctified that mass that his body was made of,

* Qu. 'that he that hath'?—ED.

but he himself wore the body. The Father gives his Son in marriage; the Son married our nature; and the Holy Ghost brings them together. He sanctified our nature, and fitted it for Christ to take. So though all three persons had a work in it, yet God the second person of rich became poor. And indeed who was fitter to bring us to the love of God, than he that was his beloved Son? Who was fitter to restore us to the image of God, than he that was the image of God himself? and to make us wise, than he that was the Wisdom of God himself? There was infinite wisdom in this. I will not be larger in that point—Christ was rich.

The next thing I observe is this, that

Doct. 2. Christ became poor.

The poverty of Christ reacheth from his incarnation to his resurrection. All the state of his humiliation, it goes under the name of his poverty. The resurrection was the first step or degree of his exaltation. He wrought our salvation in the state of humiliation, but he applies it in the state of exaltation.

1. *The incarnation of Christ it was an exaltation to* our nature*, to be united to God, to the second person in Trinity. It was a humiliation of God, for the divine nature to stoop so low as to be veiled under our poor nature. So that God could stoop no lower than to become man, and man could be advanced no higher than to be united to God; so that in regard of God, the very taking upon him of our nature, it was the first degree and passage of his humiliation.

2. But when did he take upon him our nature? *He took it upon him after it was fallen*; when it was passible,† obnoxious to suffering; not as it was in innocence, free from all misery and calamity, but when it was at the worst. And,

3. He not only took our nature, but our condition. ‘He took upon him the form of a servant,’ Phil. ii. 7. He was not only a servant in regard of God, but in regard of us; for he came into the world not to be ‘ministered unto,’ but to ‘minister.’ He took upon him our nature when it was most beggarly, and with our nature he took our base condition. Nay, that is not all.

4. He took upon him *our miseries*; all that are natural, not personal. He took not the leprosy and the gout, &c., but he took all the infirmities that are common to the nature of man, as hunger, and thirst, and weariness; he was sensible of grief.

5. He took upon him likewise *our sins*, so far as there is anything penal in sin in respect of punishment. You know there is two things in guilt; there is the demerit and desert of it; and there is an obligation to punishment. Now the obligation to punishment he took upon him, though the merit‡ and desert he took not: ‘He became sin,’ Phil. ii. 8; that is, by sin, he became bound to the punishment for sin. He took not the demerit; for in respect of himself he deserved no such death as he underwent. To clear this a little further. He took upon him our nature, that he might become sin for us; he took upon him the guilt as far as guilt is an obligation to punishment. The son of a traitor, he loseth his father’s lands, not by any communion of fault, but by communion of nature, because he is part of his father. So Christ took the communion of our nature, that he might take the communion of our punishment, not of our fault; as the son is no traitor, but because he is part of his father that was a traitor, by his

* That is, = ‘of.’—G.

† That is, ‘capable of suffering.’—G.

‡ That is, = blame.—G.

nearness and communion with his father he is wrapped in the same punishment.

In a city that is obnoxious to the king's displeasure, perhaps there are some that are not guilty of the offence that the body of the city is, yet being all citizens, they are all punished by reason of their communion; so in this respect Christ became poor; he took upon him our nature, and by communion with that nature, he took upon him whatsoever was penal, that belonged to sin, though he took not, nor could take, the demerit of sin.

'He was made sin for us.' We cannot have a greater argument of Christ's poverty than to be made sin for us. Sin is the poorest thing in the world, and the cause of all beggary and poverty and misery. He was made under the law, and so became a curse for us; he was made sin, a sacrifice for our sin. In particular, he was born of a poor virgin, and instead of a better place, he was laid in an inn, and in the basest place in the inn, in the manger. As soon as he was born, his birth was revealed to poor shepherds, not to emperors and kings; not to Cæsar at Rome. Then presently after his birth he was banished together with his mother into Egypt, Mat. ii. 19. When he came home again, he was fain to be beholding to a poor woman for a cup of water when he was thirsty, John iv. 7, *seq.* Again, when he was to pay tribute, he had not wherewith to pay it, but was fain, as it were, to be beholding to a fish for it, Mat. xvii. 27. And though he made heaven and earth, yet he had no habitation of his own. 'The foxes had holes, and the birds of the air had nests, but the Son of man had not where to lay his head,' Mat. viii. 20. When he was to ride in pomp to Jerusalem, he had not a beast of his son;* he was fain to send for and ride upon another man's ass. All his life was a state of poverty.

He was poor in death especially, for when life is gone all is gone. 'He gave himself to death for us.' In death he was poor every way. They stripped him of all his clothes; he had not so much as a garment to cover him. He was poor and destitute in regard of friends. They all forsook him when he had need of them most of all, as he foretold that they all should leave him, John xvi. 32. And as he was thus poor in respect of his body and condition, so he was poor in soul in some respects; and indeed the greatest poverty was there. For the greatest riches that Christ esteemed, it was the blessed communion that he had with his Father, which was sweeter to him than all things in heaven and earth. When his Father hid his face from him, that he felt his displeasure, becoming our surety, in the garden before his death, the sense of God's displeasure against sin affected him so deeply that he sweat water and blood, Luke xxii. 44. He was so poor, wanting the comfort of his Father's love, that an angel, his own creature, was fain to come and comfort him, Luke xxii. 43. And at his death, when he hung upon the cross, besides the want of all earthly comforts, wanting the sense of their sweet love that he always enjoyed before, it made him cry out, 'My God, my God, why hast thou forsaken me?' Mark xv. 34; not that indeed God had forsaken him in regard of protection and support, or in regard of love and favour, but in regard of solace and comfort that he felt before, in regard of the sense of divine justice being then upon him that stood surety for sin. When he was dead he had no tomb of his own to lie in; he was fain to lie in another man's tomb, Mat. xxvii. 60; and then he was held under the captivity of the grave three days. So that, from his birth to his death, there is nothing but a race of poverty.

And which adds to this abasement of Christ, it was from an excellent

* Qu. 'own'?—Ed.

condition to so low a state ; as we say it is a miserable thing for a man to have been happy ; it makes him more sensible of his misery than in other men. For Christ, who was alway in the presence and favour of heaven, to come into the virgin's womb ; for him to stand in need of the necessities of this life ; for life to die ; for riches to become poor ; for the glory of heaven and earth to be abased ; for the Lord of all to become a servant to his own servants—it must needs be a great abasement to him that was so highly advanced to become so poor.

But though Christ became thus poor, yet he ceased not then to be rich, but that his riches was veiled with our flesh. The sun, though he be kept from our sight by clouds, he is the sun still, and hath his own proper lustre still. He is as glorious in himself as ever he was, though he be not so to us. So Christ veiled his divinity under our human nature and under our misery ; he became man and a curse ; therefore though he were ' the Son* of righteousness,' glorious in himself, yet to appearance he was otherwise, ' he became poor.'

The papist would have him a beggar. Bellarmine, to countenance begging friars, would have Christ to be so (*b*). It is a disgraceful false conceit. If we divide his life before he was thirty years old that he was invested into his office, he lived with his parents in that calling and submitted to them ; he was no beggar. Afterward he lived by ministering the word of God, and this was not *eleemosynary*, but honour. It is not charity that is given to governors, especially ministers. It is not alms to receive temporal things for spiritual, but it is due. Besides, he had somewhat of his own. He had a bag, and Judas was good enough to carry it, John xii. 6. He gave to the poor ; therefore he was not a beggar. For he that came to fulfil the law would not break the law. The law forbids beggars. It was one of Moses's laws, ' There shall not be a beggar among you,' Deut. xv. 4.† So much briefly for that, ' Christ was rich, and became poor.'

The next point is, the parties for whom this was.

Doct. 3. For your sakes.

Why doth not the apostle say ' for our sakes,' and so take himself in the number. He applies it to serve the argument in hand, being to stir up the Corinthians to bounty. He tells them ' Christ was poor for their sakes ;' that they might be assured of their salvation by Christ, that his example might be more effectual. The example of those whom we have interest in is effectual ; therefore he saith, ' for your sakes he became poor.' This should teach us, when we speak of Christ, to labour for a spirit of application, to appropriate Christ unto ourselves, or else his example will not move us.

As without application we can have no good by him, so we can have no comfort by his example. It is not prevalent, unless we can say as the apostle to the Corinthians here, ' for your sakes.'

Again, ' for *your* sakes, not for himself.' He became not poor to make himself richer ; he did not merit for himself. What need he ? For by virtue of the union of the human nature with the Godhead, heaven was due to him at the first moment, as soon as he was born. What should hinder him ? Had he any sin of his own ? No. There was nothing to keep him from heaven, and all the joy that could be, in respect of himself. But he had our salvation to work ; he had many things to do and suffer, and therefore of his infinite goodness he was content that that glory that was due to him should be stayed. He became a servant to appease his Father's wrath for us, and procure heaven for us ; for us men, for us

* Qu. ' Sun ' ?—ED.

† See marginal rea in authorised version.—ED.

sinner, as it is in the ancient creed, and as the prophet saith, 'To us a child is born, to us a Son is given,' Isa. ix. 6. For us he was born; for us he was given; for us he lived; for us he died; for us he is now in heaven; for us he humbled himself to death, even to the death of the cross, to a cursed death,' Philip. ii. 8. Therefore when we hear of Christ's poverty, let us think, this is for me, not for himself; and this will increase our love and our thankfulness to him.

Again, it was for us, for mankind, not for angels. For when they fell they continue in that lapsed state for ever. This advanceth God's love to us more than to those noble creatures the angels, who remain in their cursed condition to all eternity.

The end of Christ's becoming poor.

'That we through his poverty might be made rich.'

Quest. How are we made rich by the poverty and abasement of Christ?

Ans. By the merit of it, and by efficacy flowing from Christ; for by the merit of Christ's poverty there issued satisfaction to divine justice, and the obtaining of the favour of God, not only for the pardon of our sins, but favour and grace to be entitled to life everlasting. And then by efficacy; we are enriched by the power of his Spirit, who altereth and changeth our natures, and makes them like to the divine nature.

Quest. But more particularly, what be the riches that we have by the poverty of Christ?

Ans. (1.) First, *Our debt must be paid before we could be enriched.* We are indebted for our souls and bodies. We did owe more than we were worth. We were under Satan's kingdom. Therefore Christ discharged our debt. There is a double debt that he discharged, the debt of obedience and the debt of punishment. Christ satisfied both. For the debt of obedience, he fulfilled the law perfectly and exactly for us; and for the debt of punishment, he suffered death for us, and satisfied divine justice. So by his poverty we are made rich, by way of satisfaction for our debts.

(2.) And not only we are made rich by Christ paying our debts, *but he invests us into all his own riches.* He makes us rich, partly by imputation, partly by infusion.

[1.] *By imputation;* his righteousness and obedience is ours. His discharge for our debts is imputed to us, and likewise his righteousness for the attaining of heaven. He having satisfied for our sins, God is reconciled to us; and thereupon we are justified and freed from all our sins, because they are punished in Christ. For the justice of God cannot punish one sin twice. So we come to be reconciled because we are justified; and we are justified from our sins, because Christ, as a surety, hath discharged the full debt.

And hence it is that we are freed from all that is truly ill; from the wrath of God and eternal damnation; and freedom from the greatest ill hath respect of the greatest good. For what had we been had we lain under that cursed condition? But God's works are complete. He works like a God. Therefore we are not only freed from evil in justification, but entitled to heaven and life everlasting.

[2.] And then he makes rich *by infusion of his Holy Spirit*, by working all needful graces of sanctification in us. For by the virtue of Christ's death the Spirit is obtained, and by the Spirit our natures are changed. So we have the riches of holiness from Christ, the graces of love, of contentment, of patience, and courage, &c. 'Of his fulness we receive grace for grace,' John i. 16; grace answerable to the grace that is in him. The

same Spirit that sanctified his human nature and knit it to his divine, it sanctifieth his members, and makes them rich in grace and sanctification, which is the best riches.

[3.] Then again, we are rich in *prerogatives*. '*We are the sons of God by adoption*. 'What love,' saith the apostle, 'hath the Father shewed, that we should be called the sons of God,' 1 John iii. 1. And this we have by the poverty of Christ. Whatsoever Christ is by nature, we are by grace. He is the Son of God by nature, we are his sons by grace; and being sons, we are heirs, heirs of heaven, and heirs of the world as much as shall serve for our good. All things are ours by virtue of our adoption, because we are Christ's, and Christ is God's. There is a world of riches in this, to be the sons of God.

And what a prerogative is this, *that we have liberty and boldness to the throne of grace*, as it is Eph. iii. 12; that we have boldness to appear before God, to call him Father, to open our necessities, to fetch all things needful, to have the ear of the King of heaven and earth, to be favourites in the court of heaven! Every Christian may now go boldly to God, because the matter of distance, our sins, which make a separation between God and us, they are taken away, and the mercy of God runs amain to us, our nature in Christ standing pure and holy before God.

And then we have this grand prerogative, that all *things shall turn to the best to us*, Rom. viii. 28. What a privilege is this, that there should be a blessing in the worst things! that the worst things to a child of God should be better than the best things to others! that the want and poverty of a Christian should be better than the riches of the world, because there is riches hid in his worst condition! Moses esteemed the rebuke of Christ greater riches than the treasures of Egypt, Heb. xi. 26. A cross, or the want of any blessing sanctified, is better than the thing enjoyed that hath not God's blessing with it. A Christian is so rich, that he is blessed in his very afflictions and sufferings. It is a greater prerogative to have ill turned to our good than not to have the ill at all. It is an argument of greater power and of greater goodness, that God should turn the greatest ills, the greatest wrongs and discomforts, to the greatest good, as he doth to his children, for by them he draws them nearer to himself. Hereupon the apostle saith, 'All things are yours, things present and things to come,' &c., 1 Cor. iii. 22; reductively they are ours: God turns them to our good. He extracts good to us by them. All good things are ours in a direct course; and other things, by an overruling power, are deduced to our good contrary to the nature of the things themselves. What! did I say all things are ours? Yea, God himself is ours; and he hath all things, that hath Him that hath all things. Now, in Christ, God himself is become ours; 'All things are yours, you are Christ's, and Christ is God's,' Rom. v. 2. 'We rejoice in God as ours.' If God be ours, his all-sufficiency is ours; his power is ours, his wisdom, all is ours for our comfort.

[4.] Again, *for glory, the riches of heaven*, which are especially here meant; for however the riches of heaven be kept for the time to come, yet faith makes them present. When by faith we look upon the promises, we see ourselves in heaven, not only in Christ our head, but in our own persons, because we are as sure to be there as if we were there already. But for the joys of heaven, they are unutterable. The apostle calls them, Eph. iii. 8, 'unsearchable riches.' 'Eye hath not seen, nor ear hath heard, or hath entered into the heart of man to conceive, the things that God hath prepared for them that love him.' There shall be fulness of glory in soul

and body; both shall be conformable to Christ. 'At the right hand of God there is fulness of joy, and pleasures for evermore,' Ps. xvi. 11.

Nay, the first fruits, the earnest, the beginnings of heaven here are unsearchable to human reason, the riches of Christ's righteousness imputed to us, the glorious riches of his Spirit in inward peace of conscience 'and joy in the Holy Ghost.' The comfort and enlargement of heart in all conditions, 'it is peace that passeth understanding,' and 'joy unspeakable and glorious.' It is not only unsearchable to human reason, but Christians themselves, that have the Spirit of God in them, cannot search the depth of them, because we have the Spirit but in measure. We see then what excellent riches we have by the poverty of Christ.

Quest. Was there no other way to make us rich but by Christ's becoming poor?

Ans. God in his infinite wisdom ordained this way. He thought it best. We may rest in that. But besides, to stay our minds the better, we were to be restored by a way contrary to that we fell.

(1.) *We fell by pride, we must be restored by humility.* We would be like God; God to expiate it must become like us, and take our nature, and suffer in it.

(2.) Then again, God would restore us by a way *suitable to his own excellency every way*, wherein no attribute of his might be a loser. He would bring us to riches and friendship with him by a way of satisfaction to his justice, that we may see his justice shine in our salvation (though indeed grace and mercy triumph most of all, yet notwithstanding) justice must be fully contented. There was no other way wherein we could magnify so much the unsearchable and infinite wisdom of God (that the angels themselves 'pry into,' 1 Peter i. 12), whereby justice and mercy, seeming contrary attributes in God, are reconciled in Christ. By infinite wisdom, justice and mercy meet together and kiss one another. Justice being satisfied, wisdom is exalted. But what set wisdom on work to devise this way to satisfy justice? The grace, and love, and mercy of God. It could not have been done any other way; for before we could be made rich, God must be satisfied. Reconciliation supposeth satisfaction, and there could be no satisfaction but by blood; and there could be no equal satisfaction but by the blood of such a person as was God. Therefore Christ must become poor to make us rich, because there must be full satisfaction to divine justice, and all his precious poverty before his death. His incarnation, his want, his being a servant, &c., all was part of his general humiliation. But it was but to prepare him for his last work, the upshot of all, his death, which was the work of satisfaction.

(3.) Again, all the inherent part of our riches infused into our nature, *it comes by the Spirit of God.* Now the Spirit of God had not been sent, if God had not been satisfied and appeased first, because the Holy Ghost is the gift of the Father and the Son. He comes from both. Therefore there must be satisfaction and reconciliation before the Holy Ghost could be given, which enricheth our nature immediately. The immediate cause of sending the Holy Ghost, it is Christ's coming in our nature. Now, if God had not been satisfied in his justice, he would never have given the Holy Ghost, which is the greatest gift next to Christ. Therefore 'Christ became poor to make us rich,' that we might have the Holy Ghost shed in our hearts.

(4.) Now all these riches that we have by Christ, it supposeth *union with him by faith*, as the riches of the wife supposeth marriage. Union is the

ground of all the comfort we have by Christ. Our communion springs from union with him, which is begun in effectual calling. As soon as we are taken out of old Adam and engrafted into him, all becomes ours. Christ procures the Spirit, the Spirit works faith, faith knits us to Christ, and by this union we have communion of all the favours of this life and the life to come. Therefore, I say, all is grounded upon union by the grace of faith. Christ married our nature that we might be married to him by his Spirit; and until there be a union, there is no derivation of grace and comfort. The head only hath influence to the members that are knit unto it. Therefore Christ took our nature, that he might not only be a head of eminency, as he is to angels, but a head of influence. Now, there must be a knitting of the members to the head before any spirits can be derived from the head to the members. Therefore the apostle saith that Christ is our riches. But it is as he is in us, 'To whom God would make known what is the riches of this mystery among the Gentiles; Christ in you, the hope of glory,' Col. i. 27. Christ is all to us, but it is as he is in us and we in him. We must be in him as the branches in the vine, and he in us as the vine in the branches. So Christ is 'the hope of glory,' as he is in us. We must labour therefore by faith to be made one with Christ, before we can think of these things with comfort.

And when by faith we are made one with Christ, then there is a spiritual communion of all things. Now, upon our union with Christ, it is good to think what ill Christ hath taken upon him for me; and then to think myself freed from it, because Christ that took it on him hath freed himself from it. Whatsoever he is freed from, I am freed from it. It can no more hurt me than it can hurt him now in heaven. Therefore, when I think of sin, and hell, and damnation, and wrath, I see myself freed from it in Christ. 'He became poor' to take this away from me. My sins were laid on him, and he is justified and acquitted from them all, and from death and the wrath of God that he underwent; and I am acquitted in him by virtue of my union with him; and the devil can no more prejudice the salvation of a believer, than he can pull Christ out of heaven.

And as we see ourselves freed from all ill in Christ, so for all good: see it in him first, and conveyed by him to us. Whatsoever he hath, I shall have. He is risen and ascended; I shall therefore rise and ascend, and sit at the right hand of God for ever with him: 'We shall be for ever with the Lord.' Let us see our riches in him. He is rich first as the head or first fruits, and then we as the lump afterwards. The first fruits were sanctified, and then the lump. The first fruits are glorious, and then the rest after. Whatsoever we look for in ourselves, see it in him first; and then the consideration of a Christian condition is a comfortable consideration. Take a Christian in all conditions whatsoever. If he be poor, Christ was poor for him, that his poverty might not be a curse to him. If he be poor, Christ was rich to make him rich in the best riches, and to take the sting out of poverty, and to turn it to his good. If he be abased, Christ was abased for him to sanctify his abasement. Let us labour to see the curse taken away in everything, and not only so, but to see a blessing in all, being made ours; and then it will be a comfortable consideration.

Obj. But it may be objected, We see no such thing; we see Christians are as poor as others.

Ans. The best riches of a Christian are unseen. They are unknown men; as we say of a rich man that makes no show of his riches, he is an unknown man. It is said of Christ, 'All the riches of wisdom are hid in

Christ,' Col. ii. 3. That that is hidden is not seen. So the riches of a Christian they are hidden. As Christ was rich when he was upon earth; he was rich in his Father's love and in all graces, but it was a hidden riches; they took him to be a poor ordinary man. So a Christian he is a hidden man; his riches are hid; he hath an excellent life, but it is a hidden life. 'Our life is hid with Christ in God,' Col. iii. 3. It is not obvious to the eye of the world, nor to himself oftentimes in the time of desertion and temptation.

Obj. But you will say, For outward things we see Christians are poor now, as there were poor Christians in St Paul's time.

Ans. It is no great matter. The riches we have especially by Christ are spiritual, in grace here and glory hereafter. He came to redeem our souls here from sin and misery; and he will hereafter come to redeem our bodies and invest them into the glory that we have title to now by him.

Yet also for outward things a Christian is rich. Though they be not the main, yet they are the *viaticum*, provision in his journey; and he shall have enough to bring him to heaven. 'Fear not, little flock, it is your Father's will to give you a kingdom,' Luke xii. 32. Surely if he will give them a kingdom, they shall not want daily bread; upon seeking the kingdom of God, these things shall be cast in unto them.

Again, put case a Christian be poor, he is rich in Christ, and he bears the purse. What if a child have no money in his purse, his father provides all necessities for him. He is rich as long as his father is rich. And can we be poor as long as Christ is rich, being so near us, being our head? We shall want nothing that is needful; and when it is not needful and for our good, we were better be without it.

Again, he must needs be rich whose poverty and crosses are made riches to him. God never takes away or withholds outward blessings from his children, but he makes it up in better, in inward. They gain by all their losses, and grow rich by their wants. For how many are there in the world that had not been so rich in grace, if they had had abundance of earthly things? So that though they be poor in the world, they are rich to God, rich in grace, 'rich in faith,' as St James saith, James ii. 5. The greatest grievances and ills in the world turn to a Christian's [benefit]: sickness and shame and death. The Spirit of God is like the stone that men talk so of, that turns all into gold. It teacheth us to make a spiritual use, and to extract comfort out of everything. The worst things we can suffer in the world, 'All things are ours,' as I said before, even Satan himself. The Spirit of God helps us to make good use of his temptations, to cleave faster to the fountain of good.

Again, though a Christian be poor, yet he hath rich promises; and faith puts those promises in suit, and presseth God with them. If a man have bonds and obligations of a rich man, he thinks himself as rich as those bonds amount to. There is no Christian but hath a rich faith, and rich promises from God; and when he stirs up his faith, he can put those promises in suit (if it be not his own fault) in all his necessities. Therefore a Christian cannot be so poor as to be miserable. I know flesh and blood measureth riches after another manner. But is not he richer that hath a fountain than he that hath but a cistern? A man that is not a Christian, though he be never so rich, he hath but a cistern; his riches are but few; they are soon searched. But a Christian, though he be poor, his riches are unsearchable. Another man, though he be a monarch, his riches may be reckoned and cast up; it is but a cistern, and such riches as he cannot

carry with him. But a Christian hath a fountain ; a mine that is unsearchable, in the rich promises of God.

Again, a Christian, though he be never so poor, yet he hath a rich pawn.* Saith St Paul, 'If he spared not his own Son, but gave him to death for us all, how shall he not with him give us all things?' Rom. viii. 32. If he have given us such a pawn as Christ, who is riches itself, shall he not with him give us all other things? We have a pawn that is a thousand times better than that we need. We want poor outward things, but we have Christ himself for a pawn.

Lastly, Sometimes God sees that poverty and want in this world is part of our riches, that it is good for us ; and what is good for me is my riches. If poverty be good for me, I will be poor that I may be humble ; humility is better than riches. If I be in any want, if I have contentment, it is better than riches. If I fall into trouble, he will give me patience, that is better than friends. A man may have outward things, and be naught.† But he that wants outward comfort, and hath supply in his soul, is it not better? Therefore take a Christian in any condition, he is a rich man ; and this riches we have by the poverty of Christ. 'He became poor, that we through his poverty might be made rich.'

Use 1. We see here then that a Christian's estate is *carried under contraries*, as Christ was. 'He was rich, and became poor.' He carried his riches under poverty. He was glorious, but his glory was covered under shame and disgrace. So it is with a Christian. He goes for a poor man in the world, but he is rich ; he dies, but yet he lives ; he is disgraced in the world, but yet he is glorious. As Christ came from heaven in a way of contraries, so we must be content to go to heaven in a seeming contrary way. Take no scandal † therefore at the seeming poverty and disgrace and want of a Christian. Christ himself seemed to be otherwise to the world than he was. When he was poor, he was rich ; and sometimes he discovered his riches. There were beams brake forth even in his basest estate. When he died, there was nothing stronger than Christ's seeming weakness. In his lowest abasement he discovered the greatest power of his Godhead. For he satisfied the justice of God ; he overcame death and his Father's wrath ; he triumphed over Satan ; he trod on his head (what hath Satan to do with us when God's justice is satisfied?) ; so that his hidden glory was discovered sometimes. So there is that appears in the children of God that others may see them to be rich, if they did not close their eyes. But we must be content to pass to heaven as Christ our head did, as concealed men.

Use 2. Again, here is matter *not only for us men, but for the angels of heaven to admire and wonder* at this depth of goodness and mercy in Christ ; that he would become poor to make us rich by his poverty. See the exaltation of his love in this. Saith St Bernard well, 'O love, that art so sweet, why becomest thou so bitter to thyself?' (c). Whence flowed Christ's love and mercy, that was so sweet in itself, that it should be only sour and bitter to him from whence it had its rise and spring? His love that is so sweet to us, it became bitter to him ; he endured and did that that we should have done and suffered. There be some men that will do kindnesses, so that themselves may not be the worse, so that they may not be the poorer, that they may not be disgraced, or adventure the displeasure of others. But Christ hath done all this great kindness for us by

* That is, 'pledge.'—G.

† That is, 'naughty' = wicked.—G.

‡ That is, offence.—G.

being poor for us ; by taking our nature, our poverty, our misery. He doth us good in such a way as that he parted with heaven itself for a time, and with that sweet communion that he had with his Father, the dearest thing to him in the world. He parted with it for our sakes, that made him cry out, ' My God, my God, why hast thou forsaken me ? ' Mark xv. 34. Here-upon he made us rich in a way that cost him something.

And let us be thankful to him in a way that may cost us something ; let us be content to be abased for him ; to do anything for him. He descended from heaven to the grave, as low as he could for us ; let us descend from our conceited greatness for him. Can we lose so much for him as he hath done for us ? What are our bodies and souls in comparison of God ? It was God that became poor for us. We cannot part with so much for him as he did for us. And then we are gainers by him if we part with all the world, whatsoever we do for him. ' I will be yet more vile for the Lord,' saith David, 2 Sam. vi. 22. He became vile for us ; he became a sinner, and ' of no reputation ;' and shall not we be vile and empty for him ? Certainly we shall. If we have the Spirit of Christ in us, it will work a conformity. If he had stood upon terms and disdained the virgin's womb, and to become poor for us, where had our salvation been ? And if we stand upon terms when we are to suffer for him or to stand for his cause, where will our comfort be ? Surely it is a sign that we have no right by the poverty of Christ, unless we be content to part with our Isaac, with the best things we have, when he calls for it.

Use. 3. Again, hath the poverty of Christ made us rich ; *what will his riches do ?* Could he save us when he was at the lowest, when he was on the cross, and satisfied divine justice by his death ; what can he do for us now he is in heaven, and hath triumphed over all his enemies ? What can we look for now by his riches, that have so much by his poverty ? Therefore we may reason with the apostle, Rom. v. 10, ' If, when we were enemies, we were reconciled to God by the death of his Son, how much more, being reconciled, shall we be saved by his life ? ' It is a strong argument, not only as it hath respect to us (because there is more likelihood that any good should be done for us now when we are reconciled to God, than before when we were enemies) ; but also as it hath respect to Christ ; since he that stuck not to reconcile us to God by his death, cannot be unwilling to save us by his life ; and he that was able to redeem us by dying for us, is more clearly and evidently powerful to save us, now he lives and reigns triumphantly in heaven. For is not he able to preserve us, to protect us, and invest us into the glory that he hath purchased for us ? He that did so much for us in the time of his abasement, will he not preserve the riches he hath gotten for us ? Is he not in heaven in majesty, to apply all that he hath gotten ? Is he not our intercessor at the right hand of God, to appear before God for us to make all good ? Certainly he will preserve that which he hath procured by his death.

It is a disabling of Christ to think of falling away from grace. He is able to maintain us in that glorious condition that he hath advanced us to ; especially considering that he is now in heaven, and hath laid aside the form of a servant ; all his humiliation, except our human nature. That for ever he hath united to his person ; but all other things of his abasement he hath laid them aside ; he is able perfectly, not only to save us, as by his death, but to apply all that he hath gotten, and preserve us to life everlasting. We are kept by the power of God, to that glory that Christ hath purchased by his death. Therefore why should we fear for the time

to come, falling from grace, or the want of that that is good? Is not Christ able to maintain that that he hath gotten? Let us raise our hearts with this consideration, what Christ can do now in glory, when his poverty could do this much.

Use 4. Again, *let us despise no man for his poverty*; for Christ was poor to make us rich. And as those that despise Christ, and esteem him not, but 'hid their faces from him,' because he grew up 'as a root out of a dry ground, because there was no beauty in him,' Isa. liii. 2; that is, because of his poverty, because he was a carpenter's son; they despised by this means the Lord of glory; so those that despised his poor members afterward that 'wandered up and down in sheepskins and goatskins; being destitute and afflicted,' Heb. xi. 38, they despised God's jewels, his choice favourites, 'of whom the world was not worthy.' Let not the brother of low degree be cast down because he is poor, nor let the brother of high degree be lifted up because he is rich; for if riches had been the best thing, Christ would have been outwardly rich. But Christ was poor, to shew us what are the best riches; and that the riches of this world are but things by the by: 'Seek the kingdom of God, and all other things shall be cast on you,' Mat. vi. 33, by way of addition and supplement. The true riches of a Christian are spiritual. Christ did not become poor to make us rich in this world, to make us kings and emperors, and great men here, but to make us rich spiritually, and to have such a moiety of earthly things as may serve as a *vaticum* to bring us to heaven. The main riches of a Christian are spiritual and eternal in grace and glory. In popery they live as if Christ came to make them lords of the world; to usurp jurisdiction over kings and princes. Christ came to make us rich in another manner. St Peter saith, 'Silver and gold have I none,' Acts iii. 6, but his successors cannot say so. Christ came not as a servant to make us lords here, much less to set us at liberty to live after the flesh, and to do what we list. No; the end of Christ's coming was to take away sin, 'to destroy the works of the devil,' 1 John iii. 8. The common course at this time, and devilish practice of many, overturns the end of Christ's coming, as if he came not to destroy, but to let loose the works of the devil; to let us loose to all licentiousness. He came to bring us to God, and not to give us liberty in courses to run further from God. But that by the way. Christ, as I said, came not to make us rich in the things of this life; for do but consider a little of outward riches, what be they?

(1.) *They are not our own*, as Christ saith, Luke xvi. 1, *seq.*, 'We are but stewards,' and we must give a strict account ere long how we have used them.

(2.) And as they are not our own, *so they are not true riches*, because they make not us rich. We usually call a poor man a poor soul. A poor soul may be a rich Christian, and a rich man may have a poor soul, naked and empty of spiritual riches. These are not true riches, because *they make not a man better*. They may be a snare to him, and make him worse, and puff him up; as every grain of riches hath a vermin of pride and ambition in it. 'Charge rich men that they be not high-minded,' Rom. xi. 20. They may make a man worse; they cannot make him better. Can that be true riches that makes a man poorer, that hath not a gracious heart? Surely no. These riches oftentimes are for the hurt of the owners. Men are filled as sponges, and then squeezed again. Are these true riches that expose a man to danger? True riches are such as not only we may do good by, but they make us good. Grace makes us better; it com-

mends us to God. All the riches in the world do not commend us to God. It is said of Antiochus, a great monarch, he was a vile and base person, because he was a wicked man.* There is no earthly thing can commend a man to God, if he be naught,† if he have a rotten profane heart.

(3.) Again, they are not true riches, because *a man outlives them*. Death screws him out of all; death comes and examines him when he goes out of the world, and will suffer him to carry nothing with him. If a man come to another man's table, and think to carry away his plate, or anything else, he will be stayed at the gate, and have it taken from him. Nothing we brought into this world, and with nothing we must go out; and are they true riches that determine in this life?

(4.) Then again, these riches, *they are not proportionable to the soul of man*. When the soul of man hath the image of Christ on it, nothing will satisfy it but spiritual things. There is nothing in the world will satisfy a gracious soul but grace and glory. It is only grace and the spiritual things by Christ that are the true riches, that make us good, and continue us good, and continue with us. We carry them to heaven with us. Therefore, as the apostle saith, we should desire the 'best things,' 1 Cor. xii. 31; labour for the best portion, that shall never be taken from us. When we have many things in this world set before us, shall we make a base choice? as the Gadarenes, to save their hogs, they would lose Christ, Luke viii. 37. Shall we make choice of poor things, and leave grace and Christ? No. Since we have judgment to make a difference, let us make a wise choice. Judgment is seen in choice of different things; for though these things be good, yet they are inferior goods; and we lose not these things by labouring for grace and the best things. The best way to have these things is to labour for the best things. Solomon desired wisdom, and he had riches too. 'Let us seek the kingdom of God, and these things' (as far as they be needful) shall be 'cast on us,' Mat. vi. 33. These are the truths of God. Therefore let us be ashamed that we discover our ignorance by making a base choice, and let us labour to choose the best things. Christ became poor to make us rich in the best things, to make us rich in grace, in joy, in peace, and comfort, &c.

Therefore let us esteem ourselves and others highly from hence, and let us not judge by appearance. When Christ was put to death, how did the world judge him? A miserable man, a sinner, because they judged by appearance. So it is the lot of God's children. Though they be never so rich, yet those that look upon their outward condition, that judge by appearance, because they are outwardly poor, they think they have no riches at all. 'But judge not by appearance,' as Christ saith, John vii. 24. The life that we have is hidden, our happiness and riches are hidden with God. Yet those that we have now are worth all the world. Is not a little peace of conscience, and joy in the Holy Ghost, and assurance that God is ours, worth all worldly things? The least measure of grace and comfort is worth all, and yet what we have here is nothing to that we shall have in heaven.

We may be ashamed, the best of us all, that we live not answerable to our estate. We are oftentimes poorer in grace than we need to be. Having such a fountain so near us, to perish for thirst; to be at a feast, and to perish for hunger; to be at a mine, and to come away beggars: it is a sign we want spiritual senses; it is a sign of infidelity, that we are not

* The whole race of the Antiochi seem to have been wicked; but Sibbes's reference is probably to Antiochus II., surnamed the Great—G.

† That is 'naughty,' = wicked.—G.

capable of our spiritual wants. That we should profess ourselves to be Christians, to be members of Christ, and yet have no grace, no spiritual ornaments, no garments to hang on our souls ; it is a sign there is no union because there is no communion. We draw nothing from Christ, we are Christians without Christ, we have no anointing from Christ. Let us take heed that we be not titular Christians, to have only the name of Christians. Let us labour to be Christians indeed. And for that end consider what was the end why Christ became poor ? To 'make us rich.' Why should we frustrate his end ?

Therefore let us search what riches we have from Christ ; whether our debts be paid ; whether our sins be forgiven. We may know we have our sins forgiven if we have sanctifying grace. God never pays our debts but he gives us a stock of grace. Let us examine therefore what riches we have. Some Christians are rich, but they are deceived in their own condition. They think they are poor and beggarly, and have nothing, when they are rich. What is it that deceives them ? Sometimes it is because they have not so much as others ; therefore they think they have nothing, not considering the degrees in Christianity.

Or because they have not so much as they would have. As a covetous man, he always looks forward, he is never satisfied ; so a Christian, out of a spiritual covetousness, by looking to that he wants, forgets that he hath.

Sometimes a Christian in case of temptations and desertion, conscience may suggest his wants altogether. God will humble him this way. Though it may be an error in conscience, yet I would there were more of this kind. Such people are to be encouraged, as in Rev. ii. 13, 'Thou sayest thou art poor' (and the world thinks so), 'but thou art rich.' So there are many that are poor in their own conceits, that think they have nothing, but indeed they are rich ; and they discover their interest in the true riches by their desire, and hungering, and thirsting after grace ; by their care to please God in all things, to approve themselves to God, to do nothing against conscience ; by their care in using the means of salvation, and their walking circumspectly. A man may see and discover their riches in their carriage. And if there be the least degree of grace, it is great riches in regard of inferior things, though it be little in regard of that we shall have in heaven. Let us search what we have, that we may walk thankfully and comfortably. We see worldly men, how they set themselves out in a little riches, and swell in their own conceits. A Christian hath that that is infinitely better, and shall he alway droop and be cast down ? If he be a sound Christian that hath any goodness in him, let him walk a comfortable and cheerful life answerable to his riches. We account them base-minded men, that being very rich, yet they live as if they had nothing. So Christians are to blame, that having great riches in Christ, they live as uncomfortably as if they had none. What is the reason, Christ being so rich, that Christians have no more grace ? Sometimes it is because they search not their own estates for good as well as bad. And then they do not empty themselves enough that Christ may fill them. They are not thankful enough for that they have, for thankfulness is the way to get more.

Quest. How shall we carry ourselves that we may improve Christ's riches ; to be made rich in grace by him ?

Ans. 1. First, Let us labour for the emptying grace of humility, which will empty the soul and make it of a large capacity to contain a great measure of grace. God 'fills the hungry with good things,' Luke i. 53 ; he 'resists the proud, but he gives grace to the humble,' James iv. 6. Let us labour

to see our wants and necessities, and the vanity of all earthly things, and then we shall be fit to receive grace.

2. And then labour to see the excellency of the grace we want, and that will stretch and enlarge our desires. And withal see the necessity of grace. We must have faith, hope, and love. We cannot live as Christians else. We must have contentation.* We shall live miserably else. We cannot be like Christ without grace.

3. And withal know that *Christ is rich for us*. He hath not only abundance of the Spirit, but redundancy, to overflow to us his members. As the head hath redundancy of spirits, and senses for the use of the whole body; it sees, and feels, and smells, for the use of the whole body; whatsoever Christ hath, he hath for us. Let us labour to know our riches as we are Christians, as we grow in other things, so to be acquainted with that we have in Christ's.† As children that are heirs to great things, at the first they are ignorant of what they have, but as they grow in years so they grow in further knowledge of that that belongs to them; and they grow in spirit answerable and suitable to that they shall have. Let grace agree with nature in this, let us desire to know our riches in Jesus Christ.

4. And not only know that they are ours, *but use ours to our own good and benefit upon all occasions*. If we offend God, as every day we do, make use of our riches in Christ for the pardon of our sins. He is full of favour, he is our High Priest, he makes intercession for us. If we want knowledge he is a Prophet to teach us by his Spirit. If we find our natures defiled, and want power over our corruptions, he is a King to guide and lead us, in the midst of all our enemies, to heaven. If we find our consciences troubled, consider what peace we have in Christ. If we want outward things, let us consider we are under age. Great persons enjoy not their inheritances when they are under years. If God dispense outward things to us, it is for our good. If he send poverty and disgrace, it is for our good, to fit us for a better state. God in his infinite wisdom knows better what is good for us than we do for ourselves. In the want of anything let us believe that Christ is given as a public treasure to the church. Thus we may improve the grace and riches we have in Christ.

5. Again, let us labour to *make a good use of every favour we enjoy; of our liberties and recreations*. We have all by the poverty of Christ. Therefore let us use them in a sober manner, not as the fashion is, to cast off all care of Christ; to pour out ourselves to all licentiousness. Let us consider, this liberty and refreshing that I have, it is from the blood of Christ; as David's worthies, when they brake through with the danger of their lives to get him water, 'Oh,' saith he, 'I will not drink it, it is the blood of these men,' 2 Sam. xxiii. 15, seq. So whatsoever liberties and good things I have, I have it by the poverty of Christ, by the blood of Christ; and shall I misuse it?

And certainly it will make us *esteem more highly of our spiritual privileges than of outward*, considering they cost Christ so dear. He became poor to set us up when we were utterly bankrupt. He stripped himself of all, to make us rich. Shall we not therefore esteem and use these things well? And when we are tempted to sin, this will be a great means to restrain us; I am freed from sin by the blood of Christ; shall I make him poor again by committing sin? Shall I wrong him now he is in heaven? The Jews despited him on earth in the form of a servant; but our sins are of a higher nature, of a deeper double dye; we sin against Christ in heaven in glory.

* That is, 'contentment.'—G.

† Qu. 'Christ'?—Ed.

When we are tempted to sin, this consideration will make us ashamed to sin : Since Christ hath bought our liberty from sin at such a rate, shall we make light of sin that cost him his dear blood, and the sense of his Father's wrath ? that made him cry out, ' My God, my God, why hast thou forsaken me ? ' It is impossible that any man should pour out himself to sin that hath this consideration. Christ became poor, that we through his poverty might be made rich.

The next thing is *the ground or spring from whence all this comes* ; it is from grace. ' You know the grace of our Lord Jesus Christ.' It was his mere grace. There was nothing that could compel him. God the Father could not compel him, because he was equal with his Father ; being God, there was an equality of essence.

And then, what was there in us that should move him to abase himself so low ? Was there any worth in us ? No. We were dead. Was there any strength in us ? No. We were dead in sins. Was any goodness in us ? No. We were Christ's enemies. Was there any desire in us ? No. We were opposite to all goodness in ourselves ; there was no desire in us to be better than we were. If God should have let us alone to our own desires, we were posting to hell. It is the greatest misery in the world, next to hell itself, to be given up to our own desires. A man were better to be given up to the devil than to his own desires. He may torment him, and perhaps bring him to repentance ; but to be given up to his own desires, leads to hell. It is merely of grace, grace. It was the grace of God the Father that gave his Son ; and it was grace that the Son gave himself.

What is grace ? It is a principle from whence all good comes from God to us. As God loves us men, and not angels, it is *philanthropia* ;* as God's affection is beneficial to our nature, so it is love ; as it is to persons in misery, so it is mercy ; as it is free, without any worth in us procuring it, so it is grace. It is the same affection ; only it differs outwardly in regard of the object. Hence we see that Christ must be considered as a joint cause of our salvation with the Father. ' It is the grace of our Lord Jesus Christ.' You see here he became poor to make us rich. Indeed, he was sent and anointed and sealed, and had authority of his Father ; yet notwithstanding his joint grace and consent went with it. Therefore he was a principal, as Chrysostom speaks, with a principal (*α*). He differs nothing at all from his Father, but in order of persons ; first the Father and then the Son, both being jointly God, and both joint causes of the salvation of mankind. The Father chose us to salvation ; the Son paid the price for us ; and the Holy Ghost applies it and sanctifies our natures. God the Father loved the world, and gave his Son. Christ loved the world, and gave himself : ' He loved me, and gave himself for me,' saith St Paul, Gal. ii. 20. Therefore we should think of the sweet consent of the Trinity, in their love to mankind. So the Father loved us, that he gave his Son ; so the Son loved us, that he gave himself ; so the Holy Ghost loves us, that he conveys all grace to us, and dwells in us, and assures us of God's love.

We must not think of Christ as an underling in the work of salvation. He is a principal, in the work, from his Father. The grace of our Lord Jesus Christ it is the cause of all. It was the cause why he was man. It is the cause of all grace that is in us. That that is the cause of the cause, is the cause of the thing caused. The grace of Christ is the cause of all in us ; because it was the cause of Christ's suffering from whence we have grace. Grace was the cause that Christ was man, and that he suffered ;

* That is, *φιλανθρωπία*.—G.

therefore it is the cause of grace in us. Christ was a gift; the Father gave him, and he gave himself. 'If thou hadst known the gift of God,' saith Christ to the woman of Samaria, John iv. 10. Oh it is the greatest gift that ever was!

Therefore when we think of any one of the persons in the Trinity, we must not exclude the rest, but include all, which is a comfortable consideration; because there is a sweet union of all the three persons in the great work of salvation. As Christ saith, 'I in the Father, and the Father in me,' John xvii. 21: not in essence alone—he is God, and I am God—but I am in the Father, and he in me. I consent with the Father, and the Father with me. We both agree in the great work of salvation.

Therefore we should return the glory of all the good we have to God the Father, and to Christ; and as it is in Rev. v. 12, 'Worthy is the Lamb, because he hath redeemed us.' When we think of the good we have by Christ, 'Worthy is the Lamb, because he shed his blood for us.' 'The Lamb of God, that takes away the sins of the world,' he is worthy of all praise and honour. We should honour the Father, and honour the Son, and the Holy Spirit that applies the good we have by Christ to us. When we glorify God, let us glorify Christ too, 'who together with the Father is to be glorified,' because it was his grace to give himself; he made himself poor for us. We cannot honour the Father more than by honouring the Son; for God the Father will be seen in his Son, as the apostle saith, 'In Christ we behold the glory of God,' Eph. iii. 21. Therefore what he saith of Christ here tends to the glory of the Father.

Christ not only as God is gracious, and was willing to the work of salvation, but as the meritorious cause of the grace of his Father; for grace should not have been derived to us from the Father, unless first it had been seated on Christ in our nature, and in him derived to us.

The work of salvation, as it is from Christ, so it is from the grace of Christ; therefore it was free and voluntary. What so free as grace? Therefore Christ's abasement and poverty, it was merely* voluntary. If it had not been voluntary, it had not been meritorious and satisfactory. It was a free-will offering; it was of grace, not forced and commanded without his own consent. It was merely of grace, for our good and salvation; that we might have the more comfort. It was a free-will offering. He seemed as man to decline death, to shew the truth of his manhood; but when again he considered wherefore his Father sent him, 'Not my will, but thine be done,' Mat. xxvi. 42; and with joy, 'With a desire have I desired to eat my last passover with you; and I have a baptism, and how am I pained till I be baptized with it!' Luke xxii. 15. However, to shew the truth of his manhood, he feared death; yet, when he considered what he was sent for, it was with a resignation on the divine nature. So it was a free-will offering, and a sacrifice 'of a sweet smell to God the Father,' Philip. iv. 18.

Therefore when we think of Christ, let us think of nothing but grace; or when we think of heaven or of any blessing by Christ, all comes under the notion of grace, because all comes from mere favour. There are four descents of grace:—

[1.] *First, Grace as it is in God and Christ in their own breasts*; the favour of God resting in his own bosom.

[2.] And then this grace and favour *shewed in grace*; that is, in habitual grace; in bestowing grace upon our nature, to sweeten and sanctify it, to fit it for communion with God.

* That is, 'altogether.'—G.

[3.] And then *actual grace*; the movings of the Spirit to every good work; to every action of grace.

[4.] And then *every gift of God, every blessing is a grace*; because it riseth from grace. As we say of the gifts of a great person, this is his grace or favour; so every good thing we have is a grace. It is the favour of God in Christ that sweeteneth all. Let us labour to see grace in all, especially the fundamental grace, the favour of God and of Christ, the cause of all. And let us see any grace in us as from that grace, and every good act we do, a grace, from mere favour; and every blessing we have is a grace, if our hearts be good: as the apostle calls the Macedonians' benevolence a grace, 2 Cor. viii. 2. Everything that is good is a grace. 'Therefore, not unto us, not unto us, but unto thy name be the glory,' Ps. cxv. 1, both of thy favour and of all that comes from it; all that we have is sweet, because it issues from grace. The favour in the thing is better than the thing itself. As we say of gifts, we care not for the gift, but for the love of him that gave it; so the good things that we have are not so sweet as the favour of him that gives it, when we deserve not so much as daily bread, but that also is of grace. The source and spring of all that is in us, is free grace in the breast of God and Christ.

In the controversy between us and the papists, when we say we are justified by grace, we must not understand it of inherent grace, whereby our natures are sanctified, and that but in part; but it is meant of the free grace and mercy of God in Christ, and the free grace of Christ in his own breast. Let us take heed that we build not our justification and salvation upon a false title. The title is the grace of Christ, and of God the Father.

Now the grace we have in Christ in the breast of God is, either the good will of God, whereby he is disposed to give Christ, and to do all good to us . . . * There is no cause of that at all. Christ as God joins with the Father in that grace, which is *amor benevolentiae*, the grace of good will. Christ as mediator is the effect of that grace. But then there is the grace of complacency, whereby God delights in us. This is bestowed upon the creature in effectual calling. Then God shews the grace of delighting in us, engrafting us into Christ by faith; for though before all worlds God had a purpose to do good to us, yet that is concealed till we believe. As water that runs under ground, it is hid a long time till it break out suddenly; and then we discover that there was a stream run under ground, as Arethusa, and other rivers (*e*); so it is with the favour of God from eternity: it runs under ground. Till we be called we see not Christ's good will to us; but when we believe and become one with Christ, God looks upon us with the love of complacency; with the same love wherewith he loves Christ; because we are in Christ, as it is in John xvii. 23, 'I in them, and they in me.' God loves the head and members with the same love. Christ as God was freely disposed to choose men; but Christ as mediator continues this favour and mercy of God, when we are grafted into him, to shine on us continually. It is this second that we must labour for as a fruit of the first. Let us labour not only to know that there was an eternal love of God to some that are his; but labour by faith in Christ, to know that he shines upon us in Christ; and all other graces within us, and all other gifts, are from this first grace. Therefore they have the name. Why do we call faith, hope, and love graces, but because they issue from the mercy and favour and love of God in Christ? And, as I said before, why do we

* Sentence unfinished.—G.

call any benefit we have a grace? Because it comes from grace. All good things have the term of grace on them, to shew the spring from whence they come.

I will not enter into dispute with points of popery, that stinks now in the nostrils of every man that hath but the use of ordinary reason, it is so full of folly and blasphemy. I rather speak of positive truths, to see God's grace and favour, and bless God for it in every thing we have.

Doth all that we have in Christ come from grace, the grace in us, and comforts and outward things merely from grace? Then esteem them more from the spring from whence they come than for themselves. The necessities of this life, food and raiment, they are but mean things in themselves; but if we consider what spring they come from—from the blood of Christ that hath purchased them, and from the grace and love of Christ—grace will add value to them. Grace will make all sweet that we have; when we can say, I have this from the grace of God, as Jacob said, 'These are the children that God hath given me of his bounty and grace,' Gen. xxxiii. 5. This is the provision, the help and comfort that I have from the grace of Christ; for the same grace that gives heaven gives necessities and daily bread. Let us look on every thing, and put the respect of grace upon every thing. It is grace that we meet with afflictions whereby we are corrected. God might have let us go on in the hardness of our hearts. Look upon every thing as a fruit of God's grace and favour. What is the reason that we are no more thankful for common benefits? Because we look not on them as issuing from grace. Take away grace, the free favour of God, extract this quintessence, take the love of God out of things—what are they? Let a man be rich, if he have it not from the love and mercy of God, what will all be in time but snares? Let a man be great in the world, if it be not from the grace of God, what is it? As God saith, 'I will curse you in your blessings,' Deut. xxviii. 17. Without grace we are cursed in those things that else are blessings. Take grace from Adam in paradise, and Adam is afraid in paradise, and hides his head. Take the favour of the king from Haman, and nothing will do him good. Take the favour of the king from Absalom, and all other liberties that he had are nothing worth, when he must not go to the court, 2 Sam. xiv. 24, *seq.* So take the grace and favour of God away that sweetens all, they will prove snares, and we shall find by experience that God will curse us in all our blessings. Let us labour therefore to have a sensible feeling of this free grace and mercy of God in Christ.

And, to add this further, the grace of Christ, it is a fruitful grace, it is a rich grace, as the apostle saith here. 'You know the grace of our Lord Jesus Christ, who became poor to make us rich by his poverty.' The favour of God and Christ, it is no empty favour. It is not like the winter sun, that casts a goodly countenance when it shines, but gives little comfort and heat. Many men give sweet and comfortable words, but there is nothing follows, it is but a barren favour. It is not so with God's favour, to give only a shining countenance but no warmth. No; saith the apostle, 'You know the grace of our Lord Jesus Christ, who, though he were rich, he became poor.' It was a grace that made him empty himself of himself, to make us full; it made him poor to make us rich; he abased himself to make us glorious. As is the man, so is his strength, saith the proverb: so, as is the person, such is the favour and good-will we expect from him. Now Christ being so potent a person, being God and man, his grace must needs be wondrous rich, suitable to his greatness. If God will free a man,

he will free him from all miseries ; if he advance a man, he will advance him to heaven ; if he will punish a man, he will punish him to hell ; his wrath shall seize on him for ever ; what he doth, he will do like a God. The grace of Christ, it is a powerful rich grace.

Therefore let us examine ourselves, am I in the favour of God and of Christ ? If I be, surely it is a rich favour, it tends to the best riches ; he became poor to make me rich. Where is my faith, my love, my hope, my contentation, my patience and victory over temptations and lusts ? Is it a dead favour ? Am I in the favour of Christ, and find no fruits of it ? Certainly it is but an illusion : therefore as yet I am not in the compass of Christ's favour. Therefore I must wait in the use of means, and humbling myself ; ' he gives grace to the humble,' James iv. 6. And with a sense of our spiritual poverty, let us pray to God to shine on us in Christ, that we may find the fruit of his love enriching us with grace. Oh that my faith, and hope, and grace, were more ! Oh let this evidence that I am in thy favour [be revealed] by the fruits of it, that I may find those riches that thou hast procured by thy poverty. And let us not rest till we find the fruits of this grace, though not alway in the comfort, yet in the strength and ability, that we may perform, in some measure, what is required. Though we have not much of the comfort that we desire, yet if we have strength we have that that is better. It is better to have grace than comfort here. God reserves that for another world. But let us always look for one of them, either sensible peace and joy ; or if not that, yet strength against our corruptions, and ability to do God service in some measure ; to do something above nature. Holy desires, and ability, and strength, they come not from nature, but from the favour of Christ. Therefore having these, I know I am in the love of Christ. These are favours that he bestows only upon his own. Favours of the left hand he gives to castaways ; but his special favours, the riches of grace, he gives only to his children. Therefore let us labour to find somewhat wrought in our natures, that may evidence to us that we are in this rich favour of God.

Lastly, This grace of Christ being free, that we neither desired it nor deserved it, why may not Manasseh take hope as well as David, if he submit himself, though he were so horrible a sinner as he was ? Why may not Paul, a persecutor, find mercy as well as Timothy, that was brought up to goodness from his youth ? It is free. Therefore let no man despair that hath been a wicked liver in former time. The best stand in need of grace, and it is of grace that they are what they are ; as St Paul saith, ' By grace I am that I am,' 1 Cor. xv. 10 ; and the worst, if they come in and submit themselves, and take Christ for their Lord, and submit to his government, and will be ruled by his word and Spirit, and not continue to live in rebellious courses, they may partake of this grace.

But again, let none presume. For though it be free grace, yet we must confess our sins and forsake them, or else we shall find no grace. We must be poor in spirit, and sensible of our misery ; for God enricheth those that are empty and poor, ' the rich he sends empty away,' Luke i. 53. We must sue to God for grace by the Spirit of grace, and take heed that we turn not these offers of grace to occasions of wantonness, and so divide Christ ; to take out of Christ what we list, and leave what we list. We must know that Christ, as he is our Jesus to save us, so he is our Lord ; as he saith here, the *Lord Jesus Christ*. We must submit to him for the time to come, and then we shall find experience of his sweet grace.

The next thing I observe briefly is, that

Doct. 5. This grace must be known.

Saith the apostle here, 'You *know* the grace of our Lord Jesus Christ.' A man may know his riches, he may know his interest in Christ. The apostle useth it here as an argument to persuade them to good works. That that is used as an argument must be known before the thing can be persuaded. A thing cannot be made light by that which is darker than itself. But the apostle here useth this as an argument, 'You know the grace of our Lord Jesus Christ,' so that these truths are taken for granted, that all grace comes by the poverty of Christ. And then, that we may know ourselves to be interested in it, that Christ's poverty was for us. A man that is a true Christian may know his share and interest in the grace of Christ, or else how should he be persuaded by this as an argument if he know it not? Or how shall he be comfortable except he know that he hath interest in Christ? It may be known out of the Scriptures, as a history, that Christ is gracious for matter of fact. The devils know it as well as we; and Judas knew it. But he speaks here of a knowledge with interest. You know it by experience; 'the Spirit witnesseth to your spirits' so much, that Christ gave himself for you. I know the grace of Christ as mine, as belonging to me, as if there were no man in the world besides. And as this knowledge is with interest, so it stirs up to do.* All other knowledge but knowledge with interest may stand with desperation; and what good will it do to know in general that Christ came to save sinners, and yet go to hell for all that? It is the knowledge that applies Christ in particular that saves a man; that knowledge that determines the general to my own person. Therefore we must labour for this. Christ was poor for me; 'he loved me and gave himself *for me*,' Gal. ii. 20. The love and free grace of Christ, it may and it ought to be known. 'We ought to give all diligence to make our calling and election sure,' 2 Peter i. 10. It may be known, but it cannot be known without a great deal of diligence and self-denial. This knowledge is a super-added grace. It is one thing to be a sound Christian, and another thing to know it. A man cannot know it by reflection, but he must first be good in exercise; he must find grace working, he must give all diligence to make his calling and election sure *to him*. It may be sure in itself, but it cannot be sure *to him* without diligence. Therefore those that know their estate in grace, they are fruitful, growing, careful, watchful Christians.

It is no wonder that in these secure times, if we ask many whether they know themselves to be in the state of grace upon sound grounds, they wish well, and they have many doubtings. There are many that have the seeds and the work of grace in them, but the times are so secure, that they know it not. Usually it is made known to us in the worst times, either in the time of affliction, and temptation, and trial, or after, when we have 'fought the good fight,' 1 Tim. vi. 12, and overcome our corruptions. 'To him that overcometh will I give of the hidden manna,' Rev. ii. 17; that is, he shall have a sweet sense of Christ to be manna, to be bread of life to him, to him that conflicts and gets the victory over his corruptions. The reason why many feel not that sweet comfort from the 'grace of our Lord Jesus Christ,' it is because either they do not conflict with their base corruptions, or if they do strive, they get but a little ground of them.

And let us take heed of that cold and injurious conceit,† as if it were a thing not to be known whether we belong to Christ or no. What! Do

* The word here is 'due.' Qu. 'do' or 'duty'?—G.

† That is, 'conception,' idea, = opinion.—G.

we think that Christ would come in the flesh and become poor, nay, become a curse for us, and that he is now in heaven for us, and all that we should doubt whether we be in his love or no, and that we should not labour to find our portion in that love? What a wrong is this to the grace of Christ. Is not all his dealing towards us that we might be joyful in ourselves, and thankful and fruitful to him; and how can this be without some knowledge that our state is good? How can we live well and die comfortably without it? Therefore let us make it the main scope and aim of our endeavour. Oh, the happiness of that Christian that is good, and knows himself to be so! What in this world can fall very uncomfortably to such a man? Nothing in the world can take down his courage much; whereas another man that doubts of this can never be comfortable in any condition: he cannot be joyful and thankful in prosperity; he cannot be comfortable in adversity, for he knows not from what ground this comes, whether it be in love to him or no.

You see from hence, likewise, that grace is no enemy to good works, neither the freedom of God's favour, being without any merit on our part; nor the knowledge and assurance of salvation. It is no enemy to diligence and to good works; nay, it is the foundation of them. The apostle doth not use it here as an argument to neglect good works. No. He stirs them up by it. If anything in the world will work upon a heart that hath any ingenuity,* it is the love, and favour, and grace of God. 'The love of Christ constraineth,' 2 Cor. v. 14. The love of Christ, as known, it melts the heart. The knowledge of the grace of Christ, it is very effectual to stir us up, as to all duties, so especially to the duty of bounty and mercy; for experience of grace it will make us gracious, and kind, and loving, and sweet to others. Those that have felt mercy will be ready to shew mercy. Those that have felt grace and love, they will be ready to reflect, and shew that to others that they have felt themselves. Those that are hard-hearted and barren in their lives and conversations, it is a sign that the Sun of righteousness never yet shined on them. There is a power in grace, and grace known, to assimilate the soul to be like unto Christ; it hath a force to stir us up to that that is good, Titus ii. 11, 12. The apostle enforceth self-denial, a hard lesson; and holiness to God, justice to others, and sobriety to ourselves. What is the argument he useth? 'The grace of God hath appeared.' The grace of God hath shined, as the word signifieth.† He means Christ appeared, but he saith, 'The grace of God hath appeared;' when Christ appeared, grace appeared. Christ is nothing but pure grace clothed with our nature. What doth this appearing of grace teach us? 'To deny all ungodliness and worldly lusts, and to live holily, and righteously, and soberly,' &c. Holily and religiously in regard of God; justly in regard of men, and not only justly, but bountifully, for bounty is justice. It is justice to give to the poor. 'Withhold not good from the owners.' They have right to that we have. Grace, when it appears in any soul, it is a teacher; it teacheth to deny all that is naught,‡ and it teacheth to practise all that is good. It teacheth to live holily and righteously in this present evil world. Many men like the text thus far, 'The grace of God bringeth salvation.' Oh it is a sweet text! Ay, but what follows? What doth that grace teach thee? It teacheth to deny ungodliness and worldly lusts; it doth not teach men to follow and set themselves upon the works of the devil, but to live soberly and justly and

* That is, 'ingenuousness.'—G.

† That is, 'naughty' = wicked.—G.

‡ That is, *παῖνω*.—G.

righteously in this present evil world. It is said of the woman in the gospel, 'She loved much, because much was forgiven her,' Luke vii. 47. What made that blessed woman so enlarged in her affection and love to Christ? She had experience of the pardon of many sins, and having felt the love of Christ, she loved him again. And what is the reason that those that are converted from dangerous courses of life, do often prove the most fruitful Christians? Because they have felt most love and mercy. Who was more zealous than the blessed apostle St Paul? Oh, he found rich and abundant love! How large is he in setting forth the mercy of God: 'Oh the height, and breadth, and depth!' Rom. xi. 33. Nothing contents him, no expressions, when he speaks of God's mercy; because he had been a wicked man, and found mercy. Let no man be discouraged, if he have been never so sinful, if he come in. The more need he hath of mercy, the more abundant God is, as the apostle saith here, 'You know the grace of our Lord Jesus Christ.' And those that have felt most grace will be most wrought on, to shew the fruits of that grace in all good works, in duties towards God and men.

And if we find not our hearts wrought on, by the consideration of the grace of Christ apprehended and known to this end, 'we turn the grace of God into wantonness,' Jude iv. It is a sign of an ill condition. The Scripture speaks nothing but discomfort to such that take occasion from the free grace and infinite and boundless mercy of God, to be loose and careless in their lives and conversations; that think it is a time of liberty, and we may do what we list. Though the tongues of men say not so, nor they dare not for shame, yet their lives speak it. Would men else live in swearing, and other debauched carriage, that is offensive to God and men? Do they know that there is a God, a Christ, and mercy? Doth mercy and grace teach them that lessou? No. It teacheth us to deny such base lives and lusts, and to live holily, and soberly, and justly in this world. Therefore such men are atheists. Either they must not believe the Scriptures, or else exclude themselves from interest in mercy; for as yet they are not in the state of grace, in whom the consideration of mercy and grace doth not work better effects than these.

The gospel hath as strong encouragements, and stronger, to be good and gracious, than the law. Grace enforceth strictness of life more sweetly and strongly than the law. The law saith, 'We must not take the name of God in vain,' Exod. xx. 7; and we must be subject to our superiors, and to live chastely, &c., under a curse. Doth not the grace of God teach this as well as the law, and from a higher ground? It teacheth the same thing by arguments taken from love and grace. A man perisheth by the law in such sins, but then there is a pardon offered, if men will come under the government of Christ, and lead new lives. But if men refuse, there is a super-added guilt. Not only justice condemns such wretches, but mercy itself; because they refuse mercy upon these terms rather than they will leave their sinful courses. Mercy and justice both meet to condemn such persons. Let us take heed therefore of abusing the mercy and love of God. For then we quite overthrow God's end in the gospel. For why doth he convey all to us by love and mercy and grace, but that it may work the same disposition again in us to him? Or else we overturn the end of the gospel. Let us take heed of this, as ever we will find interest in this grace, without which we are the miserablest wretches that live. It were better for us that we had never heard of Christ and the gospel, than to live in sins against conscience, under the manifestation and publication of grace.

Doct. 6. Now, together with the grace of Christ, the apostle *brings the example of Christ, that both may stir them up to the duties of mercy and bounty and fruitfulness.* Indeed, the grace of Christ makes his example more sweet. Men willingly look upon examples.

The examples of great and excellent persons ; the example of loving and bountiful persons ; the example of such as are loving and bountiful to us in particular ; the example of such as we have interest in, that are near and dear to us, and we to them—these four things commend examples. Now is there any greater or more excellent person than Christ ? Is there any fuller of love and mercy and grace than he, that hath made himself poor to make us rich ? And all of us, if we be Christians indeed, we have interest in this. Our hearts and consciences by the Spirit of God have some persuasion of this. And then again he is dear and near unto us. He is our head and husband ; he is ‘all in all unto us,’ 1 Cor. xv. 28. Therefore the example of Christ joined with his grace, it is a wondrous forcible example.

Quest. How shall we make this example of Christ profitable to us ?

Ans. (1.) First of all, let us look often *into the grace of Christ* ; the grace and free mercy of God in giving Christ. Consider how God hath laid forth all his riches in Christ, and consider how miserable we had been without Christ, even next unto devils in misery. A man is the most miserable creature under heaven if he have not interest in Christ ; he is a lost creature. Let us dwell upon the meditation and consideration of this till we feel our hearts warmed. If one pass through the sunshine, it doth not much heat ; but if the sun beat upon a thing, there will be a reflection of heat. So let us stay upon this consideration of the infinite love and mercy of Christ to us wretches, and this warming the heart, it will transform us to the likeness of Christ ; as the apostle saith, 2 Cor. iii. 18, ‘We all as in [a] mirror beholding the glory of God’ (he means the glory of God’s mercy in Christ), ‘we are transformed and changed from glory to glory,’ from one degree of grace to another. The serious consideration of the love and mercy of God in Christ, it is a wondrous sweet thing, and it hath a transforming power with it. And that is the reason why the gospel converts men, and not the law. The law never converts a man ; but, together with the Spirit, it will cast him down. But the gospel, which is the promulgation of grace and mercy to penitent sinners, that confess their sins and forsake them, and come under a new government of grace, the publishing of this hath the Spirit of grace with it to work conversion. Therefore it is called the ministry of the Spirit ; because the Spirit goes with the doctrine of grace, to change us and make us gracious, to persuade us that God loves us, and to stir us up to perform all duties in that sweet affection that God requires in the gospel, the affection of love. Therefore if we be or ever were converted, it is this way. Our hearts are wrought on by the consideration of the love and mercy of God in Christ ; so that love begets love, and mercy begets a sweetness in us to God again. In the nature of the thing it cannot be otherwise, when the soul stands convinced of the sweet mercy of God in Christ, and of the sweet love of Christ, who being God became man, to take our nature, and suffer the punishment that was due to us, and is now in heaven appearing and making intercession for us, it cannot be but the soul will be stirred up to a desire of conformity to this blessed Saviour. Therefore let us let go all disputings of election, concerning God’s decree, and let us do our duty, and depend upon God in the use of means. Let us labour to see the love of God in Christ, and that will put all questions out of question (though in

some cases we must labour to know how to vindicate the truth, but when it comes to our own particular), lay other things aside, let us do our duty in the use of means, and think of the end of the gospel, of the end of Christ's incarnation and death, namely, to reveal the bowels of God's mercy to sinners; and then we shall find the intendment of all working upon us, that God had an eternal purpose to save us.

(2.) Again, if we would make good use of the example of Christ, *we must converse with those that have the Spirit of Christ in them*, as Christ is in every good Christian, and see what lovely things the Spirit of Christ discovers in them. That will have a transforming power likewise. And certainly next to the meditation of Christ, and the excellencies that are in him, I know no way more effectual than holy communion with those that are led with the Spirit of Christ, when we see the sweet fruit of it in others. It hath been a means sanctified to do a great deal of good to many; and those that delight not in it, they never knew what the likeness of Christ meant; for those that desire to be like to Christ, they love the shining of Christ in any. In these careless times, all companies are alike one with another. Indeed, when men's callings thrust them upon it, they must be allowed to converse with all men; but in familiar and intimate society, those that do not make choice of those that find some work of grace on their hearts by the Spirit of God, they may well doubt of their condition; for grace it will make us love the like. As we see creatures of the same kind, they love and company one with another; doves with doves, and lambs with lambs; so it must be with the children of God, or else we do not know what the communion of saints means, which indeed is a thing little understood in the world. These times of security are times of confusion. Affliction will make us know one another better.

(3.) Again, if we would make use of the example of Christ, *let us put cases sometimes to ourselves, what Christ would do or not do in such a case*. I profess myself to be a member of Christ, to be one with him, and he one with me. Would Christ be cruel if he were on earth? would he swear, and look scornfully upon others? would he undermine others, and cover all with a pretence of justice? Oh no! It is the devil's work to do so. If we be not members of Christ, woe unto us! And if we be, do such courses suit with such a nearness to Christ? Either let us be religious to purpose, or else disclaim all; for it is better a great deal never to own religion, than to own it and to live graceless lives under the profession of Christ.

Now to stir us up to express Christ in our lives and conversations let us consider, the more like we are to Christ, the more he delights in us; for every one delights in those that are like them. And what a sweet state is it for God and Christ to delight in us. God the Father will delight in us because we are like the Son of his delight. Whom doth God delight most in? In his own blessed Son. And who come nearest in his delight to his Son? Those that express him in their lives and conversations.

The more like we are to Christ, the more like we shall be one to another. As if there be one statue, or picture, or effigies, that is set for the first sample, the nearer the rest come to that, the more like they are one to another; so I say, the nearer Christians come to the first pattern of goodness, Christ himself, who is God's master-piece as it were, that which he glories in, the more we come to be like one another, and love and joy one in another. What is the sweet communion that we shall have one with another for ever in heaven? Is it not that the Spirit shall be all in

all in every one, and each shall look upon another as perfect in grace and love, and so shall solace and delight themselves, first in God and Christ, and then in one another, admiring and reverencing the graces and sweetness one of another. This is the very joy of heaven itself, and it is the heaven upon earth, when we can joy and solace ourselves one in another as we are good. Now the nearer we come to Christ, who is the image of God, the more we shall attain this. Therefore let us labour that Christ may be all in all in us; that as the soul doth act the body, so the Spirit of Christ may act us, that Christ may speak in us, and think in us, and love in us by his Spirit; that he may dwell in us, and joy, and hate in us by his Spirit; that we may put off ourselves, and our carnal affections, and the spirit of the world, and that we may 'put on' Christ, and be clothed with him, that we may say with St Paul, 'I live not, but Christ lives in me' by his Spirit. Whence was Paul stirred up to that? Oh, saith he, 'Christ loved me, and gave himself for me,' Gal. ii. 20. The grace of Christ stirred him up, 'Christ loved me, and gave himself for me,' and by his Spirit he witnesseth to my soul that he did so. Therefore the life that I live is by the Spirit of Christ; Christ lives in me.

But to come to the particular duty whereunto the grace and example of Christ should stir us up to be like him; that is, in kindness, and mercy, and bounty, to the poor saints; for that is the scope of the apostle here, in this and the next chapter. 'You know the grace of our Lord Jesus Christ, who, though he was rich, he became poor,' &c. Wherefore doth the apostle bring all this? To move them to the duty of bounty and liberality. This duty it is legal* from the example of Christ; it is a thing that hath much equity in it; and it is enough to a Christian heart, that hath the love of God, to put him in mind of the grace of God to him. You need not beat upon him, or press him further than thus, 'You know the grace of our Lord Jesus.' Remember you are a Christian. You have felt the experience of God's love in Christ. Every man will judge of the equity, that we should therefore be gracious and kind and loving to others, in imitation of Christ; because he hath been so to us. Wherein stands the equity?

First, It may appear in this, if we consider in how near a relation those that need our help are to us, and likewise to Christ?

First, What is their relation to us? Not only that they are our flesh, for so are all men; but they are heirs of the same salvation, bought with the death of the same Christ; such as Christ feeds with his own body and blood; such as he clothes with his own righteousness. They are fellow-members with us, fellow-heirs of heaven, and members of Christ; such as he died for, to redeem with the price of his own blood. There is an undeniable equity, if we consider their condition, their relation to Christ, and to us.

Second. Again, there is a marvellous binding equity, *to see the grace of God to us in particular.* Christ became poor, to make us rich in grace here, and in glory hereafter. And shall not I out of my riches give somewhat to the poor? Is it not equal? Christ from heaven came in my nature and flesh to visit me; as it is in the song of Zacharias, 'The day-spring from on high hath visited us,' Luke i. 78; and shall not I visit Christ in his members? He came from heaven to earth to take notice of my wants and miseries, to do and suffer that that I should have done and suffered. He feeds me with his body and blood, that is, with his satisfaction to divine justice by his death; and shall not I feed his poor members? Christ clothes me with his righteousness, and shall not I clothe Christ in

* That is, incumbent or enforced.—Ed.

his poor members? In the consideration of these things the Spirit of God will be effectual to stir us up to this marvellous neglected duty, of kindness and mercy to those that stand in need.

And because Christ is our pattern herein, let us labour to imitate Christ in the manner of relieving, and shewing kindness, and communicating to others, that we may do it as Christ hath done.

How is that?

First, Christ prevented* us when we never desired him; so we should prevent others. Sometimes the modesty of those that want is such that they will not lay open their wants. We should see it and prevent it. He gives too late oftentimes that gives to a man that asks him. Therefore herein let us imitate Christ, to consider of the miseries of others. He looked on and considered the miseries of mankind, and it drew him from heaven to the virgin's womb; from thence to the cross, to the grave, even as low as hell, in his preventing love and mercy. Therefore, when we see any need, especially if there be any worth in them in any kind, let us not stay till it be wrested from us by entreaty, for it is dearly bought oftentimes that comes that way; but prevent them in mercy, as Christ hath done to us.

Secondly, What Christ did for us, he did *marvellous cheerfully and readily*. O what a desire he had to eat his last passover, a little before he was crucified! 'With a desire have I desired to eat this passover with you,' Luke xxii. 15. He was cheerful in it; he had a great desire to do us good; and, as he saith, John iv. 32, when his disciples put him in mind of eating, when he had not eat in a long time before, saith he, 'It is meat and drink to me to do the will of my Father.' So whatsoever we do to others, we should do it cheerfully and readily, as he did.

Third, Again, whatsoever Christ did for us, he did it *out of love, and grace, and mercy; he did it inwardly from his very bowels*: so when we do anything for others, we should not only do the deed, but do it from an inward principle of love and mercy. Therefore the Scripture phrase is, pour 'out thy bowels'; and saith St John, if a man see his brother in need, and pretend he loves God, and yet relieves him not, 'how is there bowels in such a man?' 1 John iii. 17; and so in Micah vi. 8, 'He hath shewed thee, O man, what is good, to love mercy;' not only to be merciful, to do works of mercy, but to love it; to do what we do out of love and affection; and 'pour out thy heart to thy flesh,' as it is in Isaiah,† to give the heart and affection when we do anything; or else we may give with the hand and deny with the heart. A man may give a thing so untowardly that one may see it comes against his heart and will. Therefore let us labour to do that we do with our whole man, especially from our heart, and affection, and bowels. It is said of Christ in the Gospel, when he saw the people in misery, his bowels yearned within him; the works of grace and mercy in Christ, they came from his bowels first. Let us work our hearts to pity, and love, and mercy first, that it may come from the soul as well as from the outward man.

Fourth, Again, Christ gave that that was his own, his own body, his own life, for his sheep; and his own endeavour, whatsoever he gave, was his own. So if we will be kind to others, we must do it of our own; we must not do good with that that we have gotten from others by unjust means. For the 'sacrifice of the wicked,' in this kind, 'is an abomination to the Lord,' Isa. i. 13. Let us have interest in that we give. Christ gave his own life, and God gave his own Son for us.

* That is, 'anticipated.'—G.

† Isa. lviii. 7, 10.—Ed.

Fifth, And as Christ gave his own self, so he gave himself *in life and death for us* ;* he did not reserve all for his death ; but for us he was born, for us he lived, for us he died ; he deferred not all till his death. Christ did us wondrous good by his death ; and men may do much good when they die. But let us endeavour to be like Christ in both ; to do good while we live, and do good when we die likewise. The common speech is, the gifts of dying men are dying, dead gifts. It is a speech tending to the disparagement of gifts in that kind, because they are not so acceptable as the gifts of living men in many respects ; notwithstanding, let not men be discouraged from doing good even when they die. Indeed, it is most comfortable to do it while they live, because,

(1.) It is an evidence then *that they have a spirit of faith*, to depend upon the promise of God. It is no exercise of faith, to give when a man can keep it no longer.

(2.) Again, he that doth good while he liveth, he *hath the prayers of others* ; he is under the blessing of the poor ; and that is a sweet thing. Suppose the poor be barbarous base people, that they bless not a man with their words, yet their ‘sides bless him.’† Now those that defer all till they die, they want this comfort ; they are not under the blessing of the poor. The rule of our religion is, that we have no good‡ by the prayers of others. I will not discuss that point now. But undoubtedly it is a sweet comfort that we have of that we do while we live, by the blessing and prayers of the poor, to whom we do good.

(3.) Then again, in civil respects, it is our own, and *we are sure it is well bestowed*. When we are dead, the propriety is gone from us. It comes into the possession of another man, and we know not how he will dispose of it. Perhaps he may die before thee that needs thy help ; or thou mayest die ; or thou mayest not have the same mind. Therefore while thou hast a heart and opportunity to do good, forget not to do it presently. We have need to be urged in these cold dead times, to labour that the grace of Christ may be effectual in our hearts, to do all the good we can, in our life time, as Christ did.

Sixth, And let us labour to do it as he did, *constantly*, that we may ‘never be weary of well-doing,’ Gal. vi. 9. ‘In the morning sow thy seed, and in the evening let not thy hand rest,’ Eccles. xi. 6. It is comfort enough that it is called *seed*. Who grieves to cast his seed into the ground ? He knows he shall have a plentiful return. So all that we give, it is seed. We see it not for the present. No more we do the seed that is sown. But ‘cast thy bread upon the water, and after many days thou shalt find it,’ Eccles. xi. 1. Though we see not this seed for the present, yet we shall have a plentiful harvest. Only labour to do it with discretion. For men do not sow upon the stones, nor upon the fallow ground ; they do not scatter their seed in any place. Sowing is a regular thing. Men cast seed into ground that is prepared. Therefore there must be spiritual discretion, the wisdom of a steward in this kind : Ps. cxii. 5, ‘The just man doth all things with wisdom and discretion.’

Quest. But must we not be liberal, and kind, and bountiful to all ?

Ans. Yes, in case of necessity. Then we are to look to man’s nature, because he is a partaker of our nature. . And he is such an one as may be a member of Christ, and one for whom Christ died. For aught we know, he now bears the image of Christ ; and he may come to the obedience of

* In the margin here, ‘seasonably.’—G.

† Qu. ‘that we have good’?—G.

‡ Cf. Job xxxi. 20.—G.

Christ; and our kindness may be effectual to bring him to goodness. Therefore, as we, if we be in need, do not stand upon it, but receive kindness from wicked men, so when wicked men are in need, we must not stand upon it, but give to wicked men. We must do as we would be done by, in such cases, in necessity.

But our kindness must be most to those that are nearest God, to those of the family 'and household of faith,' Gal. vi. 10. To those that God loves most we must be most kind; to whom God hath dispensed the greatest things, we should not deny the less.

Indeed, it is a hard matter to give wisely in these times, and not to abuse the sweet affection and grace of pity (it is an affection in all, but it is a grace in them that are good), because there are so many wretched people that live without God, without church, without commonwealth, without marriage, without baptism, like beasts. If anything be an object of pity, certainly this is, that there are so many that carry God's image on them, that are God's creatures, and for aught we know, such as Christ died for, that they should be suffered to live irregular, debauched, and base lives, scandalous to the church and state. And without question, if things be not better looked into, these will be instruments of much mischief by God's just judgment; because there be good laws that are not executed. The best mercy to such, is to see them set on work and to give them correction. But then for such as are beginning the world, that are poor, and cannot set up, and those that have the church of God in their families, that are ready to fall, and a little relief would keep them, that they fall not into inordinate courses, it is mercy to set them up and maintain them; and also by upholding those that are in the ministry. There are many ways in the church and state. A wise man can never want objects of mercy and charity: as Christ saith, 'The poor you shall have always with you,' Mat. xxvi. 11; but, as I said, we must labour for a spirit of wisdom to do good as we should, and not to feed drones, instead of bees.

The Spirit of God is frequent in pressing this point; but this argument in the text, it may melt any man's heart, and take away all objections, 'The grace of our Lord Jesus Christ.'

If a man object, he that I should give to is an unworthy person; do but think how worthy we were of the favour of Christ to us? And then again, consider if there be any goodness in them, we give it to Christ in them, as Salvianus saith well (*f*), Christ doth hide himself under the person of the poor. The poor man reacheth out his hand indeed, but Christ receives that that we give, and they are Christ's exchangers; for they take from us, and Christ rewards us with grace and increase of our substance here, and with glory hereafter. They receive it instead of Christ, and Christ begs in the person of the poor, in all jointly, and in every one particularly. Think of the grace of Christ to us, and then think Christ comes to me in the person of this or that poor man, and it will stir us up to this duty.

Obj. But some will say, If Christ were on earth himself, I should be ready to do it to him.

Ans. Certainly thou wouldst not. You know the place, Mat. xxv. 45: 'Inasmuch as you have not relieved these, you have denied it to me,' saith Christ. Let us not deceive ourselves; for even as we would do to Christ if he were on earth, we will do to his poor members; he hath made them his receivers.

Obj. But I shall want myself: I have a family and children.

Ans. It is the best way to provide for thy children, Ps. cxii. 8. God

provides for the posterity of the righteous bounteous man. A man is not the poorer for discreet mercy. It is seed, as I said before. A poor man labours to have his seed sown, because it returns plentifully. Let us be sober, and abate of our superfluous expenses. Pride is an expender. And superfluous lusts, let us cut off from them, that we may have somewhat for seed. Let us labour in an honest calling, that we may have somewhat to give. Oh, it is a blessed thing to give! It is a thing that must be gotten by use. Our souls must be exercised to it. And when we have gotten it, learn an art of giving; we must exercise faith in it. And when we come to die, it will make us die wondrous sweetly; for when a man hath depended by faith and trust upon God's promise, that 'he that gives to the poor lends to the Lord,' Prov. xix. 17, and other like promises; I have exercised liberality, and now I come to give up my soul to God, I believe that God will make good the promise of life everlasting; I have believed his other promises before, and though I have cast my seed into the ground, that I saw it not, yet I have found that God hath blessed me the better in a way that I know not; and now I depend upon the same gracious God, in the promise of life everlasting. We should labour to do this, that we may die with comfort. What is it that troubles many when they come to die? Oh, they have not wrought out their 'salvation with fear and trembling,' Philip. ii. 12. They have neglected this duty and that duty; they have been careless in the works of mercy, &c. The time will come that that which we have given will comfort us more than that we have; we shall always have that which we give, for that goes in bank: many prayers are made for us. We have the comfort of it here and when we die. What we leave, we know not what becomes of it.

Therefore let us labour to be discreetly large and bountiful, as we desire to die with comfort; as we would make it good that we know 'the grace of our Lord Jesus Christ,' with interest in it; and as we would make it good to our souls that the example of Christ is a thing that hath any efficacy with us; or else we shew that we have no interest in the grace of Christ; and then how miserable are we! We shall wish ere long that we had part in this grace and love of Christ; that he would speak comfortably to us at the latter day, 'Come, ye blessed of my Father, inherit a kingdom,' Mat. xxv. 34. Our life is short and uncertain; as we shall desire it then, so labour to be assured of it now; and let us be stirred up from this 'grace of our Lord Jesus Christ, who, though he were rich, became poor for our sakes, that we through his poverty might be made rich.'

NOTES.

(a) P. 496.—'Against the cursed heresy of Arius.' For a brief but excellent memoir of this famous heresiarch, see Dr Smith's Dictionary of Greek and Roman Biography and Mythology, *sub voce* by Dr Schmitz.

(b) P. 500.—'The papists would have him a beggar. Bellarmine, to countenance begging friars, would have Christ to be so.' This is a *commonplace* of papists, found in Bellarmine and all Romanist writers, in their advocacy of that 'voluntary humility' which Paul denounces (Col. ii. 18).

(c) P. 506.—'Saith St Bernard well, "O love that art so sweet, why becamest thou so bitter to thyself!"' One of the many pathetic exclamations of this father, repeatedly met with, in varying phraseology, in his letters. Cf. recent Memoir by Morison.

(d) P. 512.—'Therefore he was a principal, as Chrysostom speaks, with a prin-

cial.' This Chrysostom expresses at large in his Homilies on Genesis—'Let us make man;' and in his treatise on Christ's prayers as not inconsistent with his equality with the Father. The following sentences are from the latter of these treatises:—ὅταν γὰρ κολάζειν δέῃ, καὶ ὅταν τιμᾶν, καὶ ὅταν ἀμαρτήματα ἀφίεναι, καὶ ὅταν νομοθετεῖν, καὶ ὅταν τι τῶν πολλῶν μειζόνων δέῃ ποιεῖν, οὐδ' αὖ μου τὸν πατέρα καλοῦντα αὐτὸν εὐρήσεις, οὐδ' ἐς εὐχόμενον, ἀλλὰ μετ' αὐθεντίας ἅπαντα πράττοντα. *Chrys. De Christi precibus, contra Anomæos.*, lib. x.

(e) P. 514.—'Under ground, as Arethusa and other rivers.' The reference is to the well (or river) of Arethusa, in the island of Ortygia, near Syracuse. Cf. Dictionary as in Note *a*, *sub voce*, and under Alpheius.

(f) P. 525.—'We give it to Christ in them, as Salvianus saith well; Christ doth hide himself under the person of the poor.' For the *thought*, cf. his *Adversus Avaritiam*, *fræsertim Clericorum et Sacerdotum*, and also incidentally his *De vero Judicio et Providentia Dei*. These treatises were translated into English, and published in 1700. 8vo. G.

END OF VOL. IV.