

THE COMING OF CHRIST.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments close, lest he walk naked, and they see his shame.—REV. XVI. 15.

WE spake the last day concerning watching, out of the 12th of Luke and the 37th verse, 'Blessed are those servants whom their Master, when he shall come, shall find watching.' We will now go on in the argument a little, to add somewhat to that which hath been spoken, out of this 16th chapter of the Revelation, the 15th verse, being my present text.

'Behold, I come as a thief in the night. Blessed is he that watcheth, and keepeth his garments close, lest he walk naked, and be ashamed.'

After the sixth vial was poured out upon the enemies of the church, these words are brought in somewhat abruptly, out of Christ's care and love to his poor church in times of danger, 'Behold, I come as a thief in the night.'

You have in the words a prophetic premonition of watching and keeping our garments close, lest men walk naked, 'Behold, I come as a thief.' Beloved, Christ's coming is compared to the coming of a thief:

How comes a thief? He comes secretly and unexpectedly; secretly, lest he be discerned, and then with all advantages of surprisal, that he may not be taken himself while he is taking others. So Christ is said to come to judgment. He comes suddenly, and unexpectedly, and with a purpose to surprise. When people will take no warning, he watches the time of their destruction, so that here you have 'the goodness and the severity of God,' Rom. xi. 22; first, his goodness is shewed in that he will give warning in all dangers; but here is his severity also: when warning will not be taken, then he comes with judgment. The scripture runs thus, 'Prepare to meet thy God, O Israel,' Amos iv. 12; but when nothing will do, neither judgments nor mercies, then it is just with God to come with all advantage to our overthrow, as a thief in the night.

Comparisons usually are to be taken from that which is usually done, whether good or evil; for the goodness or badness of a thing is not regarded in comparisons.

The Spirit of God makes use of all things, ill things and good things. You see the diligence of the devil and the Jesuits, those old Jews and Pharisees that go about sea and land to make a proselyte. Why should not we be as diligent as they? A gracious heart will take good of them from their industry.

Christ here says 'he will come as a thief in the night,' and this his coming is by reason of our unfaithfulness. And his coming is sudden, unless to some of his children that he prepares by warning.

When he came into the world at his first coming, there were but a few 'waited for the consolation of Israel,' Luke ii. 25: the rest did not. So when he shall convert the Jews and judge the world 'Shall he find faith upon the earth?' Luke xviii. 8. When he comes to any man or nation in his judgments, doth he find faith? No; he finds them blessing themselves that to-morrow shall be as to-day. Beloved, let us take heed; for there be divers degrees of Christ's coming. He comes to a person, and comes to a nation. We here in this nation bless ourselves when all the world is in combustion and we are safe; as the three children in the fiery furnace. We bless ourselves, and cry, 'The temple of the Lord! Oh the temple of the Lord! but go to Shiloh, and see what the Lord hath done there,' Jer. vii. 12. Go to Bohemia, go to the Palatinate, and see what God hath done there. Oh, how should our hearts be awakened with the consideration of this, when we have such fair warning, and when the judgments of God are abroad.

But mark the prophecy spoken by Enoch, which was a thing to come—he was the seventh from Adam—'Behold, he comes in the clouds, with thousands of his saints,' Rev. i. 7. This prophecy was five thousand years ago, yet 'Behold, he cometh in the clouds.'

It is the nature of faith to answer all relations of God's dealings. That which God prophesies of, it is as sure as if it were past; so faith is affected with it. In matter of judgment, faith is affected with sorrow, and affected with a waking heart; in matter of joy, it is affected with delight. Alas! what is the difference of time between us and the last coming of all? what is this little distance? It is nothing. Therefore, 'Behold, I come as a thief in the night; blessed is he that watcheth, and keepeth his garments close.'

The Holy Ghost, the Spirit of Christ, here makes use of this his coming to stir us up to watch.

All that have spiritual life, labour to be waking Christians and then watching Christians. That which usually awakens is the noise of a trumpet, or some shining light. Now, living in the light of the gospel, and under the sound thereof, this should awaken us; if not this, the noise of the judgments round about us should. If ever we will be waking Christians, now is the time. And it is not enough that we be waking, but watchful Christians.

What is the difference between men, but that carnal men are sleepers, and spiritual men are waking? And what is the difference of Christians that are good, and that are not? The one is a watchful Christian, and the other not so. Wherein is one better than another? As the one is more careful to avoid sin than another. A weak Christian being watchful is better than a strong that is not so. See the difference between David and Joseph. Joseph was a servant tempted to folly, yet in the midst of his youth he avoided the temptation. David was a grown man, a holy man, a man of many experiences of God's mercies; yet you see with how small a temptation he was overtaken, because he was not watchful. So that thus Christians differ from themselves and others, as they are more or less watchful.

To come therefore to some directions how to carry ourselves, and among others remember this: we should have this waking and watchful considera-

tion, that we have a soul immortal, and that we are for eternity; and whatever we do in the flesh, that shall be ever with us; and how that shortly we are going to the tribunal seat. In all these respects we should labour to be watchful at all times, because that time in which we take liberty to ourselves may be the time of our surprisal. We should therefore watch at all times, in prosperity and adversity. We should watch against all the sins of our persons, and the sins of the state we are in.

Moreover, we are not Christians indeed but when we are waking and watchful Christians, and we never live indeed but when we are watchful; neither can we give so good an account of our time.

Besides, if we use this course, we shall bring our souls to that awe as that they shall not dare to offend God, by reason they must come to be examined. And how will our souls be willing to be judged before Christ, when we are unwilling to set ourselves before ourselves? If we use this, it will bring a holy awe upon our souls, because they know they must come to examination for every sin.

But mark what follows: 'Blessed is he that watches and keeps his garments close, lest he walk naked.'

Watchfulness is for action; as 'Watch unto prayer,' Mat. xxvi. 41, and 'Watch unto thanksgiving,' 1 Peter iv. 7; as he saith here, 'Watch to the keeping of your garments close.' Now, this keeping of our garments close, is somewhat alluding to the ceremonial law; as if their garments were spotted, or as if they had touched some unclean body.

By garments here is meant, first, the keeping Christ close to the soul, and together with Christ all that is in him; for as a Christian is clothed with Christ, so also with his satisfaction, obedience, and righteousness, for Christ is given of God. Let us therefore keep our garments close; and not only so, but apply Christ for our sanctification. Put on the Spirit of Christ, and keep the soul in a holy frame. And keep not only the righteousness of Christ, but the holiness of Christ; and put on Christ, with the expression of his life in our life and conversation; as we are said to put on a man, when we express him in our life and conversation. And then keep Christ with his obedience, and keep him with his Spirit, with a holy desire to express him, keep all things close; and with Christ all the good we have by him, by using all means. Keep truth and our profession; keep the obedience of Christ and the graces of Christ; keep the Spirit of Christ and the truth of God, whereby all good is conveyed, and the profession of that truth keep unspotted. The danger is, 'lest you walk naked, and you be ashamed.'

You know sin and shame came in together. Adam was not ashamed of his nakedness till he saw it, and then he was loathsome to himself when his conscience was awakened; so it is sin that makes us ashamed. Therefore 'keep your garments close.' To come to that I mean to speak on, the words being clear,

1. First, Know *we have no garments of our own*. No man is born clothed; but God gives him wisdom to make use of all creatures for ornament for him, notwithstanding we are born naked.

Now, it is thus in spiritual things. We have no garments of our own since the fall; but before we had. We have none now but original corruption, that spreads over the soul. Besides that, men living unto years have another nature worse than the leprosy, custom. Here is all the clothing we have of ourselves; but for any spiritual good, we must fetch it from Christ. Since the fall we must have all our garments out of another

wardrobe. That is here supposed that we have no garments of ourselves; and therefore 'Buy of me,' saith Christ, Rev. iii. 18.

2. Now, the second thing is this, we having none of ourselves, *therefore we must have garments*; and when we have them, we must keep them clean and close: 'Blessed is he that keeps his garments close.'

For the first, being born naked, there is a necessity for modesty to have garments to cover our shame. When God saw Adam naked, he would make him garments himself rather than he should be naked. There must be garments for defence; so in spiritual things there must be garments to defend us from the wrath of God, else we lie as naked to God's wrath as a man in a storm being naked lies open to the storm.

We must have garments of amity and friendship now. Being to entertain friendship with God, we must have something applied to us and wrought in us by the Spirit of God; for whatsoever is of Christ is amiable, because he is the only beloved.

Again, we must have garments for distinction. Now, garments do distinguish Christians at the day of judgment, for then God looks upon us to see what we have of his image; and if he find us in ourselves and not in Christ, then we are condemned with the world.

Garments that are coverings must be all over of equal extent. They cover the whole man. So head, hands, and heart, all must be sanctified as well as justified. So that those that look upon a Christian should see nothing in him but somewhat of Christ, his words, his callings, his thoughts. And as a man sees nothing of another man outwardly but his apparel, so the whole conversation of a Christian should be nothing but the expressing of Christ. He should speak by the Spirit of Christ, do all that he doth by the Spirit of Christ. We must labour to be 'wholly sanctified,' as the Scripture phrase is, 1 Thes. v. 23. There is an expression of this in the 2 Chron. xviii. 33: 'A certain man drew a bow, and smote the king of Israel between the joints of the harness.' There was some small place open, and that cost him his life. Let a man's profession be never so great, and let him have good expressions thereof, if there be any place for Satan's entrance, he will be sure to wound him in that place. So that by this you may see there must be an universal clothing.

And we must be clothed not only with garments, but armour, because we live in the midst of our enemies; by which we may perceive the necessity of the putting on of the one as well as the other.

Now, as we must have garments, and must keep them close, so also we must keep them from stains. The persons where these graces are, may be defiled, but the graces are pure. We should therefore labour to keep our actions unspotted. The reason why we should do so, among many other, is this, we live in a soiling age. The holy prophet could say, 'I am a man of polluted lips, and live among men of polluted lips,' Isa. vi. 5. We are defiled with corruption, and that soils all our actions; and therefore we ought, as much as in us lies, to keep our nature unspotted. We are polluted ourselves, and we live among men that are polluted. We live in an infected air, therefore we ought to keep our garment close, unspotted, and safe. Beloved, nothing will do us good but the application of things. All the virtue of things without us is conveyed unto us by application; therefore as the garments of a Christian are precious, so they must be applied. We must keep them close, and we must labour for the spirit of faith and of all graces. The truth must be engrafted into our spirits, that the word may be an engrafted word; for being from without us, we never

have them to do us any good without the application. Therefore watchfulness is put before: 'Blessed is he that watcheth, and keepeth his garments close.'

The righteousness of Christ is an excellent garment, but it must be put on; and if we have Christ we have all. We will speak a little to shew you what is the reason men are tempted to despair, viz., because they keep not the garment of Christ clean, and close to their souls by the spirit of faith, for then the devil gets in between them and Christ. When garments are not close, the wind gets between them, or else perchance [they] fall off. So here we must labour to keep our garments close, and to renew our right in Christ every day, that we may not fall away utterly; and that is the reason we so often take the sacrament to strengthen our faith, by which we are ready against all despair, and against all the temptations that Satan can administer; and so we have all necessary graces ready. We have our hope ready to set our souls quiet; our preparation to endure is ready; our meekness and our love is ready. 'Put on love,' saith the apostle, because it is the uppermost, the largest, and the richest garment; and set all other graces on work, as meekness, patience, &c., Col. iii. 14. We should therefore labour to have these graces ready, that is, by watching; for watchfulness is nothing but to have grace in readiness. And we have opportunity every day for one grace or other; but when we have them, we must keep them close by watching.

And so for truth, by which all comfort is conveyed unto us. When that is ready we are able to withstand temptations, but when that is to seek, mischief is ready to surprise us. Now if the word were engrafted in our hearts, then we should have some divine truths upon every occasion, and we should be ready against every sin, as Joseph was. We should therefore labour for this spiritual leaven, to season all other truths, that we may savour of them in all our thoughts and actions, and so shall our garments be close about us.

There is another thing intended in this Scripture. These are dangerous times, and there are spiritual cheaters abroad in the world. Therefore we should keep our profession close, and keep our truth and our judgments close, and get love into our affections; for we shall be set upon, and if we walk at large, then heretics and seducers will come between us and salvation, because our garments are not close. What a deal of loose profession have we! Were it not for authority that establisheth it, how many thousands have we would fall off? and all because they keep not their garments close. They fasten not truth to their souls. Their garments are loose about them, that so hereby the Jesuits have some points ready to fall upon by reason of unready Christians, for so they are taken. Therefore, 'Blessed is he that watcheth, and keepeth his garments close.'

So it is in the life and conversation; for in all men sin and corruption are ready, and where truth is not invested grace is not in the heart, but only in the brain. Some have some knowledge of things, but it is not ready, and hereupon they yield unto any temptation.

Now you have many halts in religion between God and Baal, between Christ and Belial. Our religion, beloved, must be our house. It is that with which we must cover our souls. We must build upon a rock, and our profession is our building, and the soul must not be so unsettled or loose, as not to know whether it should serve God or Baal.

If a man will have any good by religion he must cleave to religion. No loose profession shall ever come to heaven; for with the mouth we must

confess, but we must believe with the heart to salvation. You have a company that think they may be saved in any religion, but the Scripture is directly for those that follow the best. Therefore we must take heed of unsettledness in religion.

And so in conversation men think they may be ambitious and unjust, and good Christians too. This loose profession never doth a man good; for we cannot join Christ and Mammon together. God will not be served with others. He will be served alone. He must be set up in our hearts and souls, and nothing with him. 'O Timothy, keep that which is committed to thee safe,' 1 Timothy vi. 20. Even so that truth that is committed to us, and that sacred depositance,* let us keep safe and close; for if we keep truth, truth will keep us: 'Because thou hast kept the word of my patience I will keep thee,' Rev. iii. 10. Oh but, saith some, if I keep truth I shall fall into this danger and that danger. No; but because thou kept the word of my patience, of all others thou shalt be safe. Therefore keep that as a jewel.

'Lest they walk naked, and men see their shame.' All shame arises from this, that we do not keep our garments close. So long as truth and Christ by truth have a place in the soul, so long we are safe. You see Adam could not be prevailed over till he wrung the truth from him. Then he stripped him of all God's image. When the children of Israel had cast their earrings into a calf, it is said the people were naked, Exod. xxxii. 25. So people when they keep not their garments close are naked. What make men loathsome to themselves? He hath in the eye of his soul his sin and his base courses. He hath not kept grace close in his heart, and that makes him naked. A man that hath grace in exercise he is a lovely object to himself, when he shall think with himself of his courses, how he hath abstained from such temptations, he is refreshed in the remembrance of them, as good Hezekiah said, 'Remember, Lord, how I walked before thee in truth of heart,' Isa. xxxviii. 2, *seq.*

A gracious man is lovely to himself, and sin makes him loathsome to his soul, and afraid of his own condition.

Now to give some directions how to keep our garments close.

1. First, Labour for *convincing knowledge*, because all grace comes into the soul by the light thereof. Grow therefore in grace and in the knowledge of our Lord Jesus Christ; and often propound queries to our judgments about the word and sacraments. Am I able to maintain this truth I have been brought up in? And do I find them true to my soul, &c.

There is scarce any point of religion but hath this savour in it. And who finds not this, that our nature is prone to the contrary? But when a man finds this, that he can justify things from experience, he resolves with himself, I know this, not because I have been taught it, but from experience I know it.

And so peace and joy that ariseth from judgment. I know I have found peace and joy in believing. When I was in a desertion, and when my conscience was awakened, I found this a comfortable point upon experience. By this means a man shall not easily fall from this truth. As for example, 'All things work together for the best to them that love God,' Rom. viii. 28. Few can by experience speak this, I have found God at such a time making this good unto me. But a Christian man can absolutely say this is true by experience. Wherefore we should beg of

* Cf. *Concio* in the present volume.—G.

God that he would engraft his truth into our soul ; for this is the promise of grace, that he will teach our hearts, not our brains.

Christians are taught of God to love one another, therefore we should beg this of God. If that we will keep our garments close, we must labour every day more and more to grow in all grace, and then we shall have graces ready upon all advantages, and we must desire God to bless the words and sacraments for this end, and to use our profession as it should be, not to have an upper garment, to cover a naughty heart, but to labour more and more to put off the old man, and not to make religion a cloak and veil of hypocrisy ; for besides all the sins we have, to make religion serve our turns, it makes our sin the greater.

When a man's religion shall be a cover to his sinful courses, that increases his sin, and makes his sins abominable.

'What hast thou to do to take my word into thy mouth, and hatest to be reformed?' Ps. l. 17. 'Take him, bind him hand and foot, and cast him into utter darkness,' Mat. xxii. 13.

It is a good phrase that is used in the sixth of the Romans : 'Let us be cast into the mould,' Rom. vi. 17 (*a*). We must fit ourselves for the word. That is the mould we must be cast into. If we hear any duty, say, 'Lord, fasten my soul to this duty, and when we are fastened to divine truths, then who shall come between truth and us, when truth is engrafted in us? But when it lies loose in the brain it may be removed, but when it hath gotten into the affections, who shall get Christ thereout.

A good conscience is a casket to keep divine truths in, and when we have gotten soul-saving truths, let us keep them by a good conscience.

Do nothing against the truth. Keep it in love. The affection of love must keep it.

If we have religion only in the brain, and not in love, we shall be stripped of all. Satan will rob us of any truth. Therefore it would be a great advantage for the putting on of Christ, if those that are young would labour to know all the points of religion betimes, that so they may get them rooted in the soul, that they may oversway our lusts, and strengthen the soul against temptations.

What is the reason many begin not to be religious till they be old? They have not divine truths engrafted into their hearts. They have a great advantage that are seasoned from the beginning ; for that strengthens the soul against temptations. And if they fall into any sin they can recover themselves, because they have truth within them, and they are the readier to give way to any good counsel, because there is somewhat therein that will answer.

We must earnestly labour that the soul may be open to all divine truths, and then our hearts must close with them, so that thereby we may have comfort in all temptations, that when sickness, Satan, and the hour of death approaches, our knowledge fail us not, being rooted in our hearts.

And then we shall keep it in our affections, whereof love is the seat. In the Thessalonians, because they 'kept not the truth in the love of the truth,' they fell into gross errors, 2 Thes. ii. 10. Whatsoever, therefore, we know to be good, we should get it into our affections. Love all that is supernatural, keep all graces, and be in love with every one of them, as you have it, 2 Peter i. 5, *seq.* There is a furniture of graces, that if a man have one he must have another. We must keep all our graces, we must not lose one. Every part must be clothed. We must be clothed in our understanding with knowledge, and in our will with obedience, and in

our affections with love. Our tongue must not only be clothed with good words, but we must labour that our hearts may be clothed also.

2. Those that will have good gardens will have flowers of every kind, *so a Christian must have graces of every kind.* When Ahab was killed there happened a weapon to strike through the joints of his harness, and killed him; to what purpose was it for him to have harness with loose joints? He should have had it complete. So we must have complete armour, and not any grace in part. We must not be right in opinion, and loose in action; not hot in affection, and weak in judgment. We must put on whole Christ for justification and sanctification, and we must add grace to grace; and when we have put on every grace we must keep them clean, and not defile our profession. Beloved, Christian religion is a pure religion. We must therefore keep our judgments pure, and we must take heed that we be not tainted with errors.

And as we judge, so we must affect and practise. If our judgments be naught, all is naught.

A Christian owes a due to truth; his understanding is a spouse to truth; he must not therefore cleave to this opinion and that opinion, but he must keep close all graces. In our place we must stand for the truth; and as Jacob's sons strove for the wells, so we should strive for the truth, and not incline to any schismatical or heretical opinion. What a poor thing were it for a man to drag an excellent garment through some sink-hole! Sure every man would say he were mad. Now, we have an excellent profession, and shall we suffer it to be stained? What is religion, but to keep ourselves unspotted of the world? We should therefore hate the garments spotted with the flesh, Jude 23. We should do with religion as we do with our clothes; he that is a neat man will not endure a spot upon his clothes. Beloved, shall we have such a garment, and care no more for it? Shall we care for our outward garments, and shall we endure spots in our profession and in our understanding?

We live in a leprous time, wherein men are spoiled in their affections, and are of a devilish disposition, hating God; whereas we ought to be of holy profession and conversation. A Christian should be glorious, for he hath a dignity above angels. Now, for a man that is a Christian to be falling in justice, what a shame it is! The very heathens abhorred this; and shall a Christian be no better than a pagan? Let us take heed of this our profession. And when we do anything, let us reason thus, Is this becoming my religion? and say thus to ourselves, I should walk worthy of Christ, and as it becometh the gospel; for what is the ornament of a Christian but the graces he hath? All the beauty we have is to be religious.

You know if a man be clothed we can see no deformity within him; so a Christian should be pure, that we may see no deformity in him, but all things that are pure; we should see Christ in his conversation. Indeed, we should all labour that the Spirit of Christ may speak and act; for every Christian hath the same Spirit that Christ hath to clothe his soul withal; therefore nothing should appear in him but Christ; the Spirit should so shine in him that all might appear glorious.

Shall that man look to have benefit by religion, who is a deceiver, a liar, a loose speaker? Is this to be clothed with the Spirit of Christ? Some men are of malicious minds, hating God and goodness; and yet they will take it as a great indignity to them if they should not have the title of Christians. But you see what they aim at; they know they should keep all their garments close, and that they should labour to fasten them upon

their souls ; that they may say of themselves as the church in the Canticles, ' My beloved is all fair,' v. 16 ; and as the mould gives the true impression of the print, so he may be all fair, not only having the righteousness of Christ, but may have some grace in all the parts of his soul.

We are clothed when we have the love of all grace and a desire to some of all grace ; and when we complain that we are no better ; and when we endeavour after all that is good, that wherein we fail we may comfort ourselves with this, that though our sanctification be imperfect, yet we are clothed with the perfect righteousness of Christ, which is the evangelical clothing.

This is a point of great consequence, that we have some evidences. We have put on Christ for our clothing, else there is no grace. Where there is faith to lay hold on the righteousness of Christ, there is likewise grace suitable ; and as our souls desire both, so he gives both : he gives the righteousness of Christ and the Spirit of Christ. And then we may know we are clothed, if we have the righteousness of Christ.

And again, if we have a high esteem of that above all, as Paul had in the Philippians, iii. 8, ' I account all things dung and dross in comparison of Christ,' for all our righteousness is but as a ' polluted cloth,' Isa. xxx. 22.

A Christian hath put on Christ when he admires the righteousness of God-man ; it is a righteousness of his own appointing and sending ; what a high esteem therefore should we have of this !

And then we may know we are clothed when we love Christ, because our sins are forgiven. In the 7th of Luke, ver. 47, it is known that Mary* put on Christ, her love being such unto him because her sins were forgiven by him.

And then, when we have faith to believe this, that Christ is ours, and when we have boldness to go to God in our mediator's name, and can triumph over all our enemies, ' Who shall lay anything to the charge of God's people ?' Rom. viii. 33. Out of the knowledge of this, that Christ died for me, and is now in heaven making intercession for me, I can triumph over all enemies. Alas ! Satan will pick a thousand holes in our righteousness ; but when we can look upon death and the day of judgment, and not be discouraged, it is a sign we are clothed. Let us therefore keep our garments close.

And let us make this use of our daily sins. Every day let us renew our right in Christ by repentance, saying thus, This day I have forfeited all, but now I will regain my right ; there is a fountain open for sin and for uncleanness, Zech. xiii. 1.

The ' second Adam ' takes away all sin ; and therefore when we can make daily use of our justification, it is then a sign we live by faith. This is to feed upon Christ, when we feed upon his obedience.

The life of a Christian should be to live by faith. This use we should make of our daily infirmities, afflictions, and sins, to keep our garments close.

How doth Satan draw the souls of many to hell ? When Christ is loose in their understanding, then the devil comes between them and their garments ; and when conscience feels the weight of sin, and hath nothing to support it, then Satan robs them, because they want the spirit of faith.

They which walk in white here, shall walk in white in heaven ; they which go on constantly here, they shall at the length walk in heaven with more white eternally with Christ.

* There is no good reason to believe that the ' woman which was a sinner ' was Mary Magdalene.—Ed.

Now let us see our danger. If, on the contrary, we keep not our garments close, 'we shall be found naked.' Now, nakedness is a woeful condition; it is a curse. Therefore, when we are to appear before God, let us labour for the Spirit of Christ, that when Christ shall come to judge us, he may see his own stamp upon us.

And let us consider what a shame it will be unto us at that time if he shall find us naked.

What a shame is it to be a worldling! that when Christ is not upon our affections to turn Demases, as Demas followed Paul but afterwards embraced the world, 2 Tim. iv. 10; or, at the hour of death, what a shame is it that whereas many men went for religious men, but for want of keeping their garments close they then want comfort; and at the day of judgment shall be ashamed before God, angels, and men.

Let us therefore labour to make Christ ours, that then we may live clothed and die clothed; and then we shall be blessed: 'For blessed is he that hath Christ upon him here; he shall be blessed for ever hereafter.'

NOTE.

(a) P. 312.—'Let us be cast into the mould.' Sibbes's rendering of the *τύπον* of Paul is adopted by Webster and Wilkinson *in loco*, from whom I add this note: 'τύπον διδ. the scheme or mould of instruction to which ye were committed, ii. 20, 2 Tim. i. 13. The construction is by attraction for ὑπηκούσ. τῷ τυπῷ διδασχῆς εἰς ὃν παρεδόθητε. Cf. Acts xxi. 16. Their professed subjection to the gospel of Christ, their reception of the doctrine according to godliness was an acknowledgment of obedience to a new Master. They were put under a die or mould, from which they were to receive a new impression.' G.