

SERMON XIII.

And all mine are thine, and thine are mine; and I am glorified in them.—JOHN XVII. 10.

WE have, in the former verse, the first solemn offer of Christ's intercession or mediation between God and man; and therein he doth professedly refuse to pray for the world. His reason was, he would pray for none but those that were dear to his Father and to himself. Now of the elect he might say, They are not only mine, but thine. They are given him by the Father, not by way of alienation, but oppignoration; the Father lost no right by his grant and donation. The gift of the Father to Christ differeth from all the gifts of men. When men give, they alter the property of the thing given, or certainly are not so careful about it. When you give your son to be a servant or an apprentice to another, or when a scholar is put out to school, you lessen your care towards him; or, to instance in a relation less mercenary and servile, when you give your daughter in marriage, you think there is a child bestowed, your fatherly title and propriety is not abolished, but your care is lessened. But now, though God hath put believers into Christ's hands, yet he hath not put himself out of possession, but hath still reserved his own right and care; for the establishment of the creature's comfort, Christ is taken in with himself. Christ hath a title proper to his distinct and personal operation to involve him in the care: Christ hath a title by purchase and redemption, and the Father hath a title proper to his personal operation by election: 'I pray for them which thou hast given me, for they are thine.' The joint possession and care of the Father, together with Christ, is proved by a general assertion, built on that perfect communion that was between them: 'All mine are thine, and thine are mine,' &c.

The sentence is applicable to things and persons:—

1. To things: *Τὰ ἐμὰ πάντα σὰ ἐστὶ, καὶ σὰ ἐμὰ*, the original will bear it; so the fathers generally understood it of the concreated¹ and infinite riches of the Godhead, which all the persons had in communion. Epiphanius confuting the Sabellians, moveth this question: *Τὶ δὲ ἐστὶν τὰ τοῦ πατρὸς?* and answereth, *Θεὸς ὁ πατήρ; θεὸς ἐγὼ εἶμι: ζῶν ὁ πατήρ; ζῶν ἐγὼ εἶμι.* The parallel place seems to countenance this exposition: John xvi. 15, 'All things whatsoever the Father hath are mine; therefore, said I, that he shall take of mine, and shall show it unto you.' Christ had spoken of his departure, his absence was to be supplied by the Spirit; now lest this should seem to derogate from himself, he saith, 'He shall take of mine;' he shall enrich the church with the treasures purchased by me; I bought them with a dear price, and in the way of grace will distribute them. Now lest this should derogate from the Father, he addeth, 'All things whatsoever the Father hath are mine;' the same fulness of the Godhead, majesty, perfection, essence, blessedness. It is the Father's Spirit and mine. Christ came in as an heir to the Father, and the Spirit as executor to Christ of his last will and testament. I cannot utterly exclude this sense, yet I think it is not the formal intent of this place.

¹ Qu. 'uncreated'?—ED.

From hence we may gather the unity, and yet the distinction of the divine persons, they have their distinct right and title, and yet they all communicate in the same essence, dignity, and privileges.

2. To persons; and so it implieth not the uncreated riches of the Godhead, but their created goods and possessions. Believers are the created treasure of the divinity, and every person hath a distinct right. Christ saith to the Father, 'They are thine,' and again, 'They are mine;' and the Spirit is not to be excluded, though he be not mentioned, as appeareth in the parallel place but now quoted. They are God's children, Christ's members, and the Spirit's temples.

But to come more closely to the words: 'All mine are thine, and thine are mine.' How are believers Christ's? how the Father's? The first title Christ hath to us is the same that he hath to all things else; all things are God's and Christ's by creation and preservation. So the whole Godhead saith, Ezek. xviii. 4, 'All souls are mine.' God is the maker and judge of all. But that sense is too large for this place. Christ useth it as a special argument why he prayed for his own and not for the world. Another sort of creatures must be understood; by creation the beasts are theirs as well as men: Ps. l. 10, 'For every beast of the forest is mine, and the cattle upon a thousand hills.' But there is a peculiar heritage in which they delight, of which it is said, 2 Tim. ii. 19, 'The foundation of the Lord standeth sure, having this seal; the Lord knows those that are his.' There is a number of men whose names are written and sealed; now these are the Father's, the Son's the Spirit's. The text speaketh only of the two first persons, and so I shall mainly carry on the discourse. The distinct possession must be understood according to the personal propriety of each person; thine by election, mine by redemption. All that I am to redeem, to make intercession for, that are to have benefit by me, are God's elect; and all God's elect are to have benefit by me.

The point which I shall handle is, the commensurableness of the distinct propriety of all the persons in believers; election, redemption, and sanctification are of the same sphere and latitude. They are one joint possessor, Lord and maker: 'All mine are thine, and thine are mine.' All that the Father electeth the Son redeemeth; and I may add (because he communicateth in the same unity of essence) the Spirit sanctifieth. So the apostle, 1 Peter i. 2, 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ,' the same persons are interested in these personal operations of the same Godhead. Election is ascribed to God the Father, sanctification to the Spirit, and reconciliation to Jesus Christ. The beginning is from God the Father, the dispensation through his Son Jesus Christ, and the application through the Holy Ghost. This is the chain of salvation, and never a link of this chain must be broken. The Son cannot die for them whom the Father never elected, and the Spirit will never sanctify them whom the Father hath not elected nor the Son redeemed.

Reason 1. From the unity of essence. They are one; and if any person be interested in them, all must; otherwise men might be beholden to Christ that were never beholden to the Father nor the Spirit. They are *ὁμοούσιοι* and *ὁμότιμοι*, of one essence and of equal dignity; none

shall be beholden to one that are not beholden to the other. It is very notable that when Christ speaketh of his own flock, and the certainty of their conversion and the sureness of their estate, he saith, John x. 27-30, 'My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand: I and my Father are one. He is greater than me as redeemer. If I acknowledge them for mine, they must have grace, and cannot miscarry. We are two persons, but one God; he is a joint-cause working together with me, one in power, one in counsel.

Reason 2. From the unity and agreement in will and design. They are one, and agree in one; the persons are resolved to glorify one another. In man's salvation the Father will have the honour of electing, that the Son may have the honour of purchasing, and the Spirit the honour of sanctifying. It is said of the Spirit, John xvi. 14, 'He shall glorify me, for he shall receive of mine, and shall show it unto you:' and Christ saith, John xiv. 13, 'Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.' The Son came into the world to make good the purposes of the Father: John viii. 50, 'I seek not my own glory;' and the Son sendeth the Spirit. God sendeth the Son, and the Spirit anointeth Christ: Acts x. 38, 'God anointeth Jesus of Nazareth with the Holy Ghost and with power.' There is a perfect agreement, mutual missions between them.

Use 1. To condemn them which put asunder those operations which God hath joined together, the Arminians in doctrine, the common people in practice.

1. The Arminians in doctrine, by dividing Christ from election, or election from Christ; as if Christ were to die for those that were never elected and chosen to life, equally as for those that were; or as if he expected glory from and designed salvation unto all alike. These trouble the links of the chain of salvation. How can it be said, 'All thine are mine, and mine are thine,' when God would never own them, and the Spirit would never sanctify them?

2. The common people, that sever the election of God and redemption of Christ from the sanctification of the Spirit. They say Christ died for them, when there is no evidence of it; or that God loveth them, when there are no fruits of his love. The fruit of the Father's love is sending of the Spirit, and 'he that hath not the Spirit of Christ is none of his,' Rom. viii. 9. If God had chosen thee, thou wouldst be sanctified. Sanctification it is as it were an actual election; John xv. 19, 'Because I have chosen you out of the world, therefore the world hateth you.' As by election we are distinguished from others in the counsel of God, so by sanctification we are actually set apart. If Christ had died for thee, thou wouldst have the whole fruit of his purchase: Eph. v. 25, 'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.'

Use 2. Information how believers come to be possessed of such excellent privileges. All that are God's are Christ's, and all things

that are Christ's are ours by faith. There is the same communion between us and Christ as there is between Christ and God: 1 Cor. iii. 23, 'All are yours, for you are Christ's, and Christ is God's.' We have it from the Father's love by the Son's purchase. Christ was God's natural heir; he made a purchase that he might adopt heirs, and take them in with himself: by faith we are taken in. We may say between us and Christ, 'All mine are thine, and thine are mine;' 'I am my beloved's, and he is mine;' Cant. ii. 16.

Use 3. To show us the comfort of the faithful. God and Christ have an equal interest in them: the Father loveth them as Christ's, as his own; Christ careth for them as the Father's, as his own: 1 John i. 3, 'Our fellowship is with the Father, and with his Son Jesus Christ.' God made the elect members of Christ's body, that he might redeem them. Christ made them children of his family, that he might love them. The Father saith, 'They are mine;' the Son saith, 'They are mine.' The power of God issueth through Christ for their salvation: 2 John 9, 'He that abideth in the doctrine of Christ; he hath the Father and the Son.' We may expect the fruits of elective love and the fruits of Christ's purchase. Two are better than one; we have the Father to love us, the Son to redeem us, the Spirit to sanctify us, and bring us to God; it is a great advantage: John xvi. 27, 'The Father himself loveth you.' When Joab saw the thing was pleasing to David, he interceded for Absalom: 2 Sam. xiv. 1, 'The king's heart was towards Absalom.' We have more confidence to speed in our prayers: he loveth us for his own sake, and for Christ's. Christ hath satisfied the justice of God, and God is reconciled; we have more boldness of access to him; we need not fear his justice, we have a double claim, and may lay hold with both hands.

1. We have God on our side, who is the supreme judge, the offended party, the first cause and fountain of blessing.

2. By Christ we have a near relation to God: we are Christ's more than angels; they are ministering spirits, not the spouse of Christ's bosom, nor members of his body. God hath given us to him, as he brought Eve to Adam; we are near to God: John xiv. 20, 'I am in my Father, and you in me, and I in you;' as a woman married to the king's son by the king's consent. The whole blessings of Christ's purchase are ours; we have God in our nature working righteousness, making atonement, meriting blessedness, sending the Spirit as purchased by him.

'And I am glorified in them.'—So we render it, that it may lie indifferent to any sense, though the word properly signifieth, I have been glorified in them. It relateth not only to their past, present, but future endeavours for Christ's glory.

But how was Christ glorified by his disciples?

Ans. 1. Passively, as he glorifieth himself in them, by comforting, refreshing their hearts, doing good to persons so despicable and unworthy, and manifesting the riches of his glory in them.

2. Actively, by their faith, by their ministry, by their life and conversation.

[1.] By their faith. To glorify any one, is to have a good esteem of him. Those that did not believe did as it were obscure the dignity

of his person, rejecting him as a contemptible man. Now the apostles do everywhere express their faith in his godhead, and their sense of the dignity of his person and office, as I cleared in opening the 7th and 8th verses.

[2.] By their ministry. Christ was by them made known, and was yet to be further manifested. After the resurrection they were his heralds, to proclaim his triumphs for him over death and hell; and his ambassadors, to go out into the world and gather subjects for his kingdom.

[3.] By their life, and so by the constancy of their profession, when others shrink in the wetting: John vi. 66-68, 'From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.' By their self-denial: Mat. xix. 27, 'Behold, we have forsaken all, and followed thee;' fathers, mothers, nets, trades, &c. So by their holiness and fruitfulness of conversation, they were such a company of which Christ was not ashamed.

This is a new argument that Christ urgeth for their respect with the Father; whence I observe:—

Doct. That the more we desire to glorify Christ, the more confidence we may have of his intercession for us.

1. It is the evidence of our interest in the Father, and the Son, and Spirit. Interest is the ground of audience; none can hope to speed with the Father but his own, those that are God's and Christ's.

[1.] It is an evidence that we have an interest in the Father; he acknowledges them for his that glorify his Son, them and no other: John xvi. 27, 'The Father himself loveth you, because ye have loved me, and have believed that I came out from God.' God's love can have no cause but itself; our love to Christ is a certain sign of God's love to us. It is not the principal reason why he loved them, but the argument whereby Christ would prove that his Father loved them. So that this is the evidence, if we would have any confidence of our interest in God, and speeding at the throne of grace. Do you glorify Christ by love and faith? Christ is his beloved, and he loves all them that love Christ. So again, John v. 23, 'That all men should honour the Son, as they honour the Father: he that honoureth not the Son, honoureth not the Father which hath sent him.' Every man naturally is touched with a reverence towards the Godhead. Now God the Father commandeth we should yield a like reverence to the Son, who is his living and perfect image. He that doth not worship Christ and honour Christ doth but worship and serve an idol; for he doth not honour God in that way wherein he will be honoured, and hath revealed himself, because they are in the unity of the Godhead, neither of them can be worshipped without the other.

There is a noted story of Amphilochius, bishop of Iconium; when the Arians, who denied the godhead of Christ, had freedom of their meetings and lectures and disputes, under Theodosius the Great, to the great disturbance of the church, and the emperor could by no means be drawn to suppress them, Amphilochius, after he had tried all other means without effect, found out a way worthy of record, saith

Theodoret, whereby to make the emperor sensible of the evil of his toleration. One day as he came into the palace, and the emperor and his son Arcadius were standing together, whom he had lately made joint-emperor with himself, Amphilochius saluteth the father with accustomed reverence and humility; but when he cometh to the son, he speaketh to him as to a private child, and stroking his head, saith, How dost thou, my child? without other expression of civil honour and reverence. The emperor was exceeding angry at the contempt, and that he had not given his son equal honour with himself, and therefore, after many rebukes, causeth him to be dragged out of the palace with disgrace; and as they were pulling and haling him, he, turning to the emperor, said, O emperor! after this manner, and infinitely more, is God the Father angry with those that do not honour his Son equal with the Father, but make him less in nature and dignity. By this sensible conviction the emperor was touched in conscience, and with tears embraceth the good old man, and presently maketh a law against the Arians, in which, under a great penalty, he forbiddeth their public meetings and lectures against the godhead of Christ, and by the blessing of God was confirmed in the true religion, in which before he staggered and wavered.

All this is brought to show that God will not own us unless we honour Christ, and glorify him as we glorify the Father.

[2.] It is the evidence of our interest in the Son. Those that mind Christ's glory, he mindeth their salvation. He is interceding for you in heaven when you are glorifying him on earth; he is doing your business in heaven when you are doing his business in the world; he is your advocate, and you are his bailiffs and factors: Mat. x. 32, 'Whosoever shall confess me before men, him will I confess also before my Father which is in heaven.' When you own Christ in the world, and avow his name and truth in the world, you shall lose nothing. When you come to pray, Christ will own you: Father, hear him, this is one of mine. You cannot honour Christ so much as he will honour you. When carnal men come to pray, Christ saith, 'I know them not.' Oh! it is sad to be disowned in the court of heaven, when Christ disclaimeth any interest or intendment in his purchase for us, they are nothing akin to me, are none of mine. When we do all things for by-ends, we disclaim God for a paymaster, and therefore must look for our reward elsewhere.

[3.] It is a sign of your interest in the Spirit: John xvi. 14, 'He shall glorify me, for he shall receive of mine, and shall show it unto you;' that enlightening, quickening comfort and refreshing which we have, when it is used to the glory of Christ, it is a sign the Spirit dwelleth in us.

2. Because the glorifying of God in Christ is the great condition of the covenant of grace. God hath made a bargain with believers to give them grace, and by way of return he expecteth glory. All the privileges of the covenant are leased out to the heirs of the promise, and this is the rent and acknowledgment which God hath reserved to himself. See the form of this contract, Ps. l. 15, 'Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.' In all experiences of grace God will be glorified. Glory and praise are the

revenues of the crown of heaven, and all the persons of the Godhead are joint-possessors; the Father will be glorified, the Son and the Spirit will be glorified too. Well, then, they that expect all comfort, and do not regard duty, they mistake the tenor of the covenant. God must needs be angry when we deny him his rent and acknowledgment; you forfeit your lease and charter, and how will you do to pray with confidence? It is notable in the covenant of grace, what God doth to us in a way of mercy, the creatures return to God again in a way of duty. God justifieth, sanctifieth, glorifieth the creature, these are the great blessings of the covenant; and in our way we are to do it again to God to justify, sanctify, and glorify God. To justify God: Luke vii. 29, 'And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.' To sanctify God: Isa. viii. 13, 'Sanctify the Lord of hosts in your hearts;' and here, 'I am glorified in them.' We are to justify God, his ways against the cavils of the world, the riches of grace against the prejudices of our own hearts; to sanctify God, to set him aloof in point of fear and trust, above all the powers and excellences in the world, as to sanctify is to set apart from common use; and then we glorify him when we advance him in our thoughts, and faith, and esteem. Our best thoughts are but a disgrace to the Godhead; he is advanced far above all blessing and praise; yet God counteth he hath another throne when he is exalted in thy heart.

3. Because we gratify the aim of God. God's great end in all his dispensations is to glorify his Son, and in his Son himself; God seeketh his own glory by glorifying Christ in our nature. We had neither had word, nor gospel, nor Christ, nor grace, but for his glory. It is said, Prov. xvi. 4, 'The Lord hath made all things for himself;' that is, for the manifestation of his glory; for God, being so perfect as he is, can no other ways be advanced; it must be, therefore, to make himself known. He made the world that he might be glorified, and for the same reason he made us in Christ: Eph. i. 12, 'That we should be to the praise of his glory,' *εἰς τὸ ἐῖναι*; all that we are in religion is for this end. We had need respect God's glory, for we owe all that we have to it; God is set upon it: 1 Sam. ii. 30, 'They that honour me, I will honour.'

Use 1. Information. We lose nothing by glorifying Christ; it is a pledge of our interest in his intercession. We shall have this honour and comfort, that Christ will be our advocate. In the world we are like those six hundred that were David's companions in the wilderness, they had hard service and little wages; but when David was crowned in Hebron, they were all advanced to offices and places of power and trust. In the world, if we glorify Christ indeed, we shall meet with hard entertainment, but you will not repent of it when Christ appeareth in the day of his royalty. Nay, for the present you will lose nothing; worldly losses are made up in spiritual comforts, and that is a good exchange. Do but observe Peter's question and Christ's answer: Mat. xix. 27, 28, 'Peter said, Behold we have forsaken all, and followed thee, what shall we have therefore?' In Peter's question we may observe, that albeit we suffer little for Christ, we think much of it. Peter's case was poor and slender. Alas! what did he leave? A poor cottage, a net, a fishing-boat; he had no lands nor heritage: from a

fisherman he was made a disciple. The loss is little; but we think it a great matter if we part with our superfluities, with the tenth part of a child's portion for Christ's cause, and owning Christ's interest, or the propagation of religion. Nay, if we suffer but a disgraceful word, or discountenance, or a small inconvenience in our name, or estates, we are apt to say with Peter, 'What shall we have therefore?' Thoughts of merit are natural, and we put a high price upon our petty services; what shall we be the better? But observe Christ's answer: 'And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' Pray mark, Christ pardoneth the infirmity of the demand, there was somewhat of pride in it, and somewhat of fleshiness, in having respect to a carnal reward; the dreamed-of earthly honours, that Christ would share and divide among them; but Christ passeth it over, and gives a gracious answer. Nay, mark, Christ promiseth a greater reward than Peter could expect, 'a kingdom to each of them in the regeneration.' I shall not examine that expression, that doth not so suit with my purpose; but I observe, that though the things we do and suffer for Christ be not worthy to be spoken of, yet the least thing, if done in sincerity, will be highly esteemed and richly rewarded; Christ will intercede for thee, and plead for thee with his Father, and if once he openeth his mouth, thou canst never miscarry. The apostle saith, Heb. vii. 25, 'He is able to save to the utmost all that come unto God by him, seeing he ever liveth to make intercession for them.' Christ, when he hath begun to intercede, doth not give over till thou hast honour enough for honouring him; 'He will save thee to the utmost.' Oh! why should we be prejudiced against the service of Christ? Certainly we shall be no losers in the end. Christ will not be behind hand with you; he is making way for your everlasting glory by his constant intercession. Now therefore be not troubled; you need not seek another paymaster than Christ; we have something in hand, there is present comfort, besides what we have in hope.

Use 2. Exhortation; to press us to glorify Christ. Order your lives so that Christ may plead, 'Father, I am glorified in them.' I do not press you now to glorify God in general, but to glorify Christ as mediator.

But what is it to glorify Christ? I answer—

1. You will glorify him by faith. Christ is glorified, when you acknowledge his person and office, as revealed to you in the word, and accordingly build your hopes and comfort on him. Now faith hath a double office—it accepts Christ from God, and presents Christ to God; it accepts Christ in the word, and maketh use of him in prayer.

Let us speak of both these.

[1.] It accepts Christ. When men slight the offers of Christ which God maketh to them, they dishonour him exceedingly; it is a contempt cast upon the Son of God, as if he were not worth the taking: Acts iv. 11, 'This is the stone which was set at nought of you builders, which is become the head of the corner.' God made him a glorious foundation of hope and comfort, and you pass him by as nothing

worth; it is a high scorn put upon the choice of God, and the excellency of Christ. You look upon him as rubbish, not worth the regarding, and God sets him out as a precious stone: Mat. xxii. 5, 'But they made light of it, and went their ways; one to his farm, another to his merchandise,' ἀμελήσαντες; they would not take it into their care and thoughts. A careless disregard of the offers of the gospel offendeth God exceedingly; you slight the wisdom of the Father and the love of Christ. God employed all his wisdom in the contrivance of grace; the gospel is the masterpiece of heaven. The Father discovereth the riches of his wisdom, and Christ paying a ransom, obeying and dying, discovered the riches of his love and grace; and when this is offered to you, you will not take it into your care and thoughts; it is the greatest dishonour you can cast upon him. But now, 'To them that believe, Christ is precious,' 1 Peter ii. 7. τιμή; they can see nothing so worthy their study, and time, and care, and thoughts. This is the sum of their desires, that they may take Christ as God offereth him; all other things are but σκύβαλα, dung and dog's-meat in comparison of the excellency of him, 'that I may be found in him,' Phil. iii. 9. By this esteem and care Christ is exceedingly glorified.

[2.] It presents Christ. In all our endeavours to God we must build our acceptance on the merits of Christ: John xiv. 1, 'Ye believe in the Father, believe also in me.' There is a belief in God and a belief in Christ, in his merits. We should never go to God but we should take Christ along with us; in all your addresses make use of him. Whenever you have to do with God, you must go to him in Christ; and you must go to him with a confidence that you shall speed the better for his sake: Eph. iii. 12, 'In whom we have boldness, and access with confidence, by the faith of him.' A man may use some liberty and freedom with God when he hath Christ on his side, and offer up his prayers to God in the mediation of his beloved Son. Out of Christ we can see nothing but majesty armed with wrath and power; but now, when you make use of Christ as a mediator, you may take hold of God with both hands; justice and mercy are on your side, you have merits to urge as well as requests. But, alas! how little do we glorify Christ in our addresses to God. We come with little hopes, with little confidence, our best is but guess and conjecture. Thus by faith should we glorify Christ. Low and base apprehensions that men have of Christ dishonour him.

2. By the holiness of your conversations. Every christian should walk so as remembering that Christ's honour lieth at stake. It is not a moral life that I persuade you to, but a christian life, such a life wherein Christ may be specially honoured.

[1.] For the manner; your practice should be elevated according to the height of your privileges in Christ. A christian should do more than a man: 1 Cor. iii. 3, 'Are ye not carnal, and walk as men?' We expect that he should go faster that rides on horseback than he that goeth on foot. In christianity, duties are elevated to a greater proportion; the laws are the same, but we have higher engagements. Wherein do ye differ from others? There should be a singularity of holy life. There should be something more in your lives than if ye

came out of the school of a philosopher, or Jews, or Turks, or moral heathens, that know not Christ.

[2.] For the principle ; Christ must be honoured. You must make him the principle of your obedience to God. You must make use of Christ not only in point of acceptance but assistance : Phil. iv. 13, ' I can do all things through Christ, that strengtheneth me ; ' Gal. ii. 20, ' Nevertheless I live, yet not I, but Christ liveth in me, and the life which I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. ' He will be honoured by dependence, as the cause of all our spiritual being. Whatever we have, life, sense, and motion, it is derived from him our head, to us his members. You rob him of his chief glory if you do not depend upon him, and make him the principle and head of every vital influence.

[3.] For the end ; you must make his interest the great end of your lives : Phil. i. 21, *Ἐμοὶ τὸ ζῆν, Χριστός*, ' For me to live is Christ. ' He would not have life for any other end but to advance Christ ; all is done with a pure eye to him : Rom. xiv. 7, 8, ' For no man liveth to himself, and no man dieth to himself : for whether we live, we live unto the Lord ; or whether we die, we die unto the Lord ; whether therefore we live or die, we are the Lord's. ' A regenerate man must not live as his own man, but as the Lord's, as one that is wholly given up to Christ, not wedded to his own interest, but altogether for Christ's glory.

[4.] The motive must be gratitude to Christ ; all must be done for Christ's sake : 2 Cor. v. 14, ' For the love of Christ constraineth me. ' God's love in Christ should be the great swaying motive. Shall I not do something for him that died for me ? Christ is exceedingly honoured when there are such kind of arguings and workings in the heart.

3. We must glorify Christ in our enjoyments. When we think of our title to anything, think, This I have by gift, be it justification, sanctification, glorification, comfort of the creatures. Whatever privilege we look upon as ours, we must see Christ in it : 1 Cor. iii. 22, 23, ' All are yours, and ye are Christ's, and Christ is God's. ' All mercies swim to us in his blood ; he purchased them of God, and conveyed them to us, that we might be sensible that we have all in and by Christ. He did not only purchase them, but began to us in every privilege : Christ first had them and then we ; he was elected, justified, sanctified, rose again by covenant, ascended, and was glorified ; in all these things, Christ would show himself to be the heir of all things. He was the elder brother, and had the pre-eminence as the heir ; he would possess, and then make the testament. It is true, in the comforts of the world, Christ possessed little, but he had a right and title, which he hath made over to us. To declare his right, the creatures, one time or another, did him homage ; the angels ministered to him, the devils confessed him, the winds and seas were at his beck, a fish paid him tribute. Well, then, look upon Christ in every enjoyment ; he was the purchaser, and he was the first heir and possessor.

4. We glorify Christ by doing and suffering for the advancement of his interest and kingdom. Never were there such a zealous parcel of men as in the first days of the gospel ; they seemed to some as if they were even mad for Christ : 2 Cor. v. 13, ' For whether we be besides ourselves, it is to God ; ' much in spirit, much in labours, much

in afflictions. Primitive zeal is much decayed. Many are like the carbuncle; if you look upon it afar off, you would think it all on fire; but touch it, and it is key-cold. Religion is turned into a mere prattle and talk; few mind the interest of Christ. A christian should be always devising how he may lay forth himself for Christ, for the advancement of his ordinances, enlargement of his kingdom; and to this end we should neither spare body nor estate, nor life itself. You should honour him with your substance: Prov. iii. 9, 'Honour the Lord with thy substance, and with the first-fruits of all thy increase;' it is but a tribute to the King of the church. Now miracles are ceased, God will propagate the gospel by the bounty of those that have tasted the sweetness of it; if the Lord hath need of it, why should we stick at anything? Honour him with your relation. As a magistrate; magistrates must improve the interest of Christ by discountenancing error; they who reign by Christ must reign for him; see if God doth not reckon with Gallios. As a merchant, honour him with thy traffic, to promote religion by trade: Deut. xxxiii. 18, 19, 'And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar in thy tents. They shall call the people unto the mountain, there shall they offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasure hid in the land.' Every affair should be cast into the mould of religion, or we do not act as christians. Jesuits and papists will rise up in judgment against us. So in your private sphere, do something for Jesus Christ in your families. A christian should not have any relation but he should make some advantage of it for the honour of Christ. So for suffering, Christ is glorified in the courage of those that bear forth his name to the world. Let it not be grievous to us; it is much to be active for God, but it is more to be passive. Let glory to Christ be written, though it be with our blood; only with these cautions:—

[1.] We must think ourselves to be honoured by this service, how grievous, disgraceful, and troublesome soever it be: 2 Cor. v. 9, *φιλοτιμούμεθα*, 'Therefore we labour, that whether present or absent, we may be accepted of him.' We labour, that is, we strive after this honour, to labour with ambition. The meanest service about princes is honourable, if it be a groom, or any other inferior employment. A servant of the Lord is a higher honour than the prince of the power of the air; Satan's title is windy and lofty. To do for Christ, saith Ignatius, is a greater honour than to be a monarch of all the world. Christ is such an excellent person, that anything that is done in and about him reflecteth an honour upon the person that doeth it. The second temple exceeded Solomon's because of Christ's presence: Hag. ii. 9, 'The glory of the latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.' Bethiehem was 'little among the thousands of Judah,' Micah viii. 2, yet there Christ was born. So hardship with Christ, brown bread with Christ, shame and disgrace with Christ, is honourable: Acts v. 41, 'They went away from the presence of the council, rejoicing, *ὅτι κατηξιώθησαν ἀτιμασθῆναι*, that they were counted worthy to suffer shame for the sake of Jesus Christ;' it is, that they were honoured to suffer dishonour for Christ. Service is an honour,

suffering a privilege: Phil. i. 29, 'To you it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake.' Unless you have this mind, it is but a factious obstinacy, not a religious suffering and doing for Christ.

[2.] There must be a sense of your unworthiness: Luke xvii. 10, 'When you have done all, say, We are unprofitable servants; we have done that which was our duty to do.' A poor unworthy creature. Alas! what have we done? Christ is doubly honoured—by a direct aim and tendency of the endeavour, and by your humble profession. David prepared for the temple with all his might: 1 Chron. xxii. 14, 'Now behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and an hundred thousand talents of silver,' &c.; a poor gift for the great God! We are apt to over-value our services and endeavours, therefore it is very good to retain a humble modest sense of them. Poor creatures! what do we do, that have received, not only life and breath, but grace and glory, and all things from Christ? It is good to be humble for what we do, and to acknowledge it to be a thing wholly unworthy of God.

[3.] You must ascribe all to Christ's glory; as Joab, when he had conquered Rabbah, sent for David to take the honour; so must we do for Christ. This is still doubling of honour and glory: 1 Cor. xv. 10, 'By the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; for I laboured more abundantly than they all; yet not I, but the grace of God which was with me.' The pen doth not deserve praise if the writer draweth a fair letter: Gal. ii. 20, 'I live, yet not I, but Christ liveth in me; and the life which I live in the flesh, I live by the faith of the Son of God.' The stars disappear when the sun shineth in its strength. The work is enough, let God take the honour: 1 Chron. xxix. 14, 'But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.' David never speaketh in that strain, but on the occasion of a singular mercy. David ascribeth all to God, the ability, the will, the goods, the mind. So in all our engagements for Christ, he must have the praise; as one man in a press or crowd lifteth up another, and he only is seen, when the other is lost in the throng.

5. By being zealous for his institutions; then you honour Christ, by giving the wisdom and power of a lawgiver to him. The highest power of a prince is legislative. When you keep to Christ's laws, you count him faithful in his house, and acknowledge him king in his church. But now, when we set up our threshold by God's threshold, Christ is dishonoured, as if he were not faithful in his house: Mat. xv. 6, 'Thus have ye made the commandments of God of none effect by your traditions.' By the traditions of men ye make void the law of God, *ἠκυρώσατε*, ye unlord the law, so the word signifieth.

6. By taking some solemn time to meditate of and admire the excellency of his person and the fulness of his redemption. In heaven this will be our great work, there they praise the Lamb for evermore: Rev. iv. 10, 11, 'The four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to

receive honour, and glory, and power; for thou hast created all things, and for thy pleasure they are and were created.' They do not slight their glorious work. All the glory they have is God's mere bounty; they hold it by grace, and magnify it by grace. So Rev. v. 8, 'The four beasts and four-and-twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.' There is the employment of the church militant and triumphant. Harps, which are instruments of praise, belong to souls already glorified; as vials full of odours belong to believers on earth. The earth is the true place of prayer, as in heaven we shall be employed in eternal thanksgivings. All the church is yielding homage to Christ; it is the study of saints: Eph. i. 16, 'I cease not to give thanks for you.' It was Paul's constant practice, he breathed nothing but Christ: 1 Cor. ii. 2, 'I determined to know nothing among you, save Jesus Christ, and him crucified.' Our thoughts of Christ should be sweet to us; we should have ravishing apprehensions of him from day to day, ravishing thy heart with the excellency of Christ.

Use 3. Is consolation to them that desire to glorify Christ. It is a singular prop in your prayers, in every address you have an interest in Father and Son: 'They are mine,' saith the Lord; I loved them with an everlasting love. 'They are mine,' saith Christ; I redeemed them with an everlasting redemption. And will not God provide for his own, and Christ for his own? Can he that hath the Father and Son miscarry and doubt of audience? You have the Father, who is the original fountain of blessing; and you have Christ, who is the golden pipe and conveyance. But especially in your last address, when you lie on your deathbed; you know Christ's own plea, John xvii. 4, 5, 'Father, I have glorified thee upon earth, I have finished the work that thou hast given me to do. And now, Father, glorify thou me with thyself, with the glory that I had with thee before the world was.' It is a sweet evidence. What doth God look for from the creature but glory?

Object. 1. But you will say, I cannot glorify Christ in my addresses to God, and cannot come with an assurance becoming his purchase. I answer—

1. When we cannot apply, let us disclaim: Lord! we come not in our own names, our own worth and desert, which is none at all; we come in the merits of Christ; we know 'there is no other name under heaven;' Hosea xiv. 3, 'In thee the fatherless findeth mercy;' that is, every person that wanteth a guide, relief, and support. 'Though we cannot say, Father, yet we can say, we are fatherless, we have none to help us.

2. If we cannot speak of the love that he beareth to us for Christ's sake, yet let us plead the love that he beareth to him. Christ's name is very dear and precious in heaven, being God's beloved Son: Lord, for the love that thou bearest to Christ. We are his clients, though we cannot say we are his members. Though I cannot say, 'Thou art mine, yet I may say, He is thine, a mediator of thy setting up. God might have refused us, if Christ had not letters-patents from heaven, and his commission under the broad seal of God: John vi. 27.

'Him hath God the Father sealed.' Lord, he is thy own authorised mediator. Moses was refused, that interposed of his own accord, Exod. xxxii. 32, 33. I have nothing to bring thee but a mediator of thine own. It is a prevailing argument.

Object. 2. Alas! there is little that I do for God; my station is private: those in the magistracy and ministry, that are in an eminent sphere of activity, they may glorify Christ, they do his work upon earth; but what do I do? I answer—

1. God will be glorified by every man in his way and place: John xvii. 4, 'Father, I have glorified thee upon earth, I have finished the work that thou hast given me to do.' We must not speak of our rank, Christ is glorified by thy diligence and faithfulness in thy private place, a man-servant, or a maid-servant: 1 Cor. vii. 22, 'He that is called in the Lord, being a servant, is the Lord's free man;' being redeemed from the thralldom of Satan, and servitude of sin, he doth glorify Christ: Titus ii. 9, 10, 'Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.' Godly servants, what an ornament are they to the gospel! By the first inlets of religion into a family, it is made beautiful and lovely in the eyes of carnal men, who esteem the doctrine by the life and practice of the professors of it. Servants in those days were bought and sold like beasts. The Lord doth not esteem men by the places they hold, but by their carriage in them.

2. There is no station so private but thou mayest do something for Christ, to bring up thy children in the nurture of the Lord, to instruct thy servants, thy neighbours, thy fellow-servants. Zeal is like fire or like leaven, it will spread and diffuse itself.

Object. 3. I have laboured, but to little purpose.

Ans. Success is not thy work, but God's. We must mind our duty, and leave the success to God; we shall not be responsible for lack of success, but want of endeavours: Isa. xlix. 4, 'Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.' It was a complaint of Christ himself; his ministry was without fruit, yet not without reward. We may have the crown of faithfulness, if not the fruit. A minister is like a fountain that always runneth, 'whether they will hear, or whether they will forbear.' So you must act in your families.

Object. 4. I was never called to martyrdom. I doubt I shall not glorify him.

Ans. 1. Wish not for troubles, but leave them to God; and when they come, take up his cross. Simon of Cyrene was compelled; we must not choose our cross, but bear it. Christ himself did not carry his cross till it was laid upon him; we must not seek it, but take it up; not brew our cup, but drink it. When a cross meeteth us in our way, which we cannot escape without sin or breach of conscience, we must bear it.

2. There is seldom a time when religion is not difficult, and doth not put us on some inconvenience, if not upon the displeasure of a magistrate, yet of carnal friends; if not for some main truths of chris-

tianity, yet for some of Christ's lesser institutions; present truths usually go cross to interests.

3. The less trouble abroad, the more at home; if you do not conflict with a naughty world, yet with a naughty heart. There are doubts in point of comfort, difficulties in point of obedience. A christian, in good earnest, never meeteth with a sleepy lazy time, all calm and rest. It is good to be jealous of ourselves; it doth not weaken our confidence in Christ, but our fleshly security.

Object. 5. But I have many self-ends, and do what I can, they will be interposing; and I can do nothing for Christ, but am ready to be biassed by some carnal aims.

Ans. It is impossible to think to be without failings, as to our ends and principles, as well as the manner of duty; but a christian is judged by his main scope and purpose of his life. If this be the main thing, Christ will own you, and intercede with God for you.

SERMON XIV.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—JOHN XVII. 11.

HITHERTO Christ had argued with the Father, and showed many reasons why he would pray for the disciples. Now he cometh from arguments to requests. Here the prayer itself beginneth. His first request is, that God would have a care of them when he was gone from them; as a father, when he is about to die, commendeth his children to the care and tutelage of a near friend; so doth Christ commend his disciples to God: 'And now I am no more in the world,' &c.

The circumstances notable in the verse are these—

1. The occasion of the prayer, wherein there is a new cause and reason why he commendeth them to the Father, 'And now I am no more in the world, but these are in the world, and I come to thee.'

2. The compellation of the party to whom the prayer is made, 'Holy Father.' Titles are suited to requests: Rom. xv. 13, 'Now the God of hope fill you with all joy and peace in believing.'

3. The matter of the prayer, for perseverance in grace, 'Keep through thine own name.'

4. The parties prayed for, 'Those which thou hast given me;' an argument often urged before.

5. The end of the prayer, or of the blessing asked in prayer, 'That they may be one;' which is amplified by the exemplary pattern, 'as we are one.' Or rather, the whole is a new request; two matters are prayed for—conservation from evil, and perfection in good. Christ prayed for *conservationem a malo, et perfectionem in bono*.

In this verse there is a large field of matter. Let me explain the words, and then raise some practical observations.

First, I begin with the occasion.