

outward rule and offer, wherein they have as much favour as the elect ; they shall one day know ' that a prophet hath been among them,' and so be ' left without excuse,' Rom. i. 20. The rain falleth on rocks as well as fields ; the sun shineth to blind men as well as those that can see.

[3.] It commendeth his grace to the elect. Their faith must be ascribed to grace. When others have the same means, the same voice and exhortations, it is the peculiar grace of God that they come to understand and believe. Whence is it that the difference ariseth ? that whereas wicked men are by the word restrained and made civil (there being a use of wicked men in the world, as of a hedge of thorns about a garden), they are by the same word converted and brought home to God ? It is from the grace of God.

Use. Examination. Is our faith thus wrought ? Every one should look how he cometh by his faith, by what means. True faith is begotten and grounded upon the word ; it is the ordinary means to work faith. The word will be continued, and a ministry to preach it, as long as there are any to be converted. The gospel alone revealeth that which may satisfy our necessities ; it giveth a bottom for faith and particular application, as being the declaration of God's will. It is the only means sanctified by Christ for that end : John xvii. 17, ' Sanctify them through thy truth, thy word is truth ;' James i. 18. ' Of his own will begat he us, through the word of truth.' The condition of those is woful that want the gospel, or put it from them : Acts xiii. 46, ' Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.' If faith be of the right make, the word will show thee once thou hadst none, and that thou wert not able of thyself to believe. Beseech the Lord to work it in thee.

SERMON XXXV.

That they all may be one ; as thou, Father, art in me, and I in Thee, that they also may be one in us : that the world may believe that thou hast sent me.—JOHN XVII. 21.

WE have seen for whom Christ prayeth. Now let us see what he prayeth for ; their comfortable estate in the world, and the happiness of their everlasting estate in heaven. With respect to their estate in the world, Christ mentioneth no other blessing but the mystical union, which is amplified throughout, ver. 21–23. Here he beginneth, ' That they may be all one ; as thou, Father, art in me, and I in thee.' He had before prayed for the apostles, ' That they may be one, as we are one,' ver. 11 ; and now, ' Let them *all* be one.' The welfare of the church is concerned, not only in the unity of the apostles, but of private believers ; you had need be one as well as your pastors. Many times divisions arise from the people, and those that have least knowledge are most carried aside with blind zeal and principles of separation ; therefore Christ prayeth for private believers, ' That they may be all one,' &c.

In which words there is—

1. The blessing prayed for, 'That they may be all one.'
2. The manner of this unity, illustrated by the original pattern and exemplar of it, 'As thou, Father, art in me, and I in thee;' the ineffable unity of the persons in the divine essence.
3. The ground of this unity, the mystical union with Christ, and by Christ with God, 'That they may be one with us.'
4. The end and event of this union, 'That the world may believe that thou hast sent me.'

First, From the blessing prayed for, I observe, that the great blessing Christ asketh for his church is the mystical union of believers in the same body; 'Let them be one,' one in us, and 'as thou in me, and I in thee.' All these expressions show that the mystical union is here intended. 'Let them be one,' ἐν, that is, ἐν σῶμα, as it is elsewhere explained, that they may grow together in one body, whereof I am the head, or one temple. It is sometimes set out by 'one mystical body,' sometimes by 'one spiritual temple.' One body: Col. ii. 19, 'And not holding the head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God;' Rom. xii. 5, 'We, being many, are one body in Christ, and every one members one of another;' Eph. i. 22, 23, 'And gave him to be the head over all things to the church, which is his body.' And one temple: Eph. ii. 20–22, 'And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom you also are builded together for an habitation of God through the Spirit.' 'One, as thou in me, and I in thee.' Christ doth not say that they may be one in another;¹ that ἐμπεριχώρησις doth not agree to them; but in the mystery of the Trinity it denotes the union between the divine persons. 'One in us,' that is, by the communication and inhabitation of that Spirit which proceedeth from us. Our union is from God, in God, and to God; from the Spirit, with God, through Christ.

Let me now inquire—(1.) What it is? (2.) Why it is so valued by Christ?

First, What it is? There is a union with Christ the head, and between the members one with another. I shall speak of both, though but little of the latter, because I handled it ver. 11.

1. There is a union with Christ the head. That ye may conceive of it, take these propositions.

[1.] The whole Trinity is concerned in this union. By the communion of the Spirit we are mystically united to Christ, and by Christ to God. The Father is, as it were, the root, Christ the trunk, the Spirit the sap, we the branches, and our works the fruits, John xv. This is the great mystery delivered in the scriptures. Christ doth not only 'dwell in us by faith,' Eph. iii. 17, but 'God dwelleth in us, and we in God,' 1 John iv. 16, and 'the Spirit dwelleth in us;' Rom. viii. 11. We are consecrated temples, wherein the whole Trinity take up their residence. We are children of God, members of Christ, pupils to the Holy Ghost; God's family, Christ's body, and

¹ Qu. 'in one another?'—Ed.

the Spirit's charge. We are united to the Father as the fountain of grace and mercy, to the Son as the pipe and conveyance, and the Spirit accomplisheth and effecteth all. The Father sendeth the Son to merit this grace, and the Son sendeth the Spirit to accomplish it; therefore we are said 'by one Spirit to be baptized into the same body.'

[2.] Though all the persons be concerned in it, yet the honour is chiefly devolved upon Christ the second person. Christ, as God-man, is head of the church upon a double ground—because of his two natures, and the union of these in the same person. It was needful that our head should be man, of the same nature with ourselves: Heb. ii. 11, 'He that sanctifieth, and they that are sanctified, are of one;' the same stock. It were monstrous to have a head and members of a different nature; as in Nebuchadnezzar's image, the substance of the head and body differed; the head was of fine gold, the arms of silver, the belly and thighs of brass, the legs of iron, part of the feet of clay; here was a monstrous body indeed, made up of so many metals differing in nature and kind. But Christ took our nature that he might be a suitable head, and so have a right to redeem us, and be in a capacity to give himself for the body, and sympathise with us. All these are fruits of the Son's being of the same nature. And again, God he needed to be, to pour out the Spirit, and to have grace sufficient for all his members. Mere man was not enough to be head of the church, for the head must be more excellent than the body; it is above the body, the seat of the senses, it guideth the whole body, it is the shop of the thoughts and musings. And so Christ the head must have a pre-eminence; in him 'the fulness of the Godhead dwelt bodily, that we might be complete in him,' Col. ii. 8, 9; and 'it pleased the Father that in him should all fulness dwell,' Col. i. 19. The grace of God is most eminent in him, as life is most eminent in the head. Now there must be a union of these two natures in the same person. If Christ had not been God and man in the same person, God and we had never been united and brought together; he is 'Emmanuel, God with us,' Mat. i. 23. God is in Christ, and the believer is in Christ; we have a share in his person, and so hath God; he descendeth and cometh down to us in the person of the mediator; and by the man Christ Jesus we ascend and climb up to God. And so you see the reason why the honour of head of the church is devolved upon Christ.

[3.] Whole Christ is united to a whole believer. Whole Christ is united to us, God-man, and whole man is united to Christ, body and soul. Whole Christ is united to us; the Godhead is the fountain, and the human nature is the pipe and conveyance. Grace cometh from him as God, and through him as man: John vi. 56, 57, 'He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.' God is a sealed fountain, his humanity is the pipe, so that his flesh is the food of the soul. Christ came from heaven on purpose, and sanctified our flesh, that there might be one in our nature to do us good, that righteousness and life might pass from him, as sin and death from Adam; but our faith first pitcheth upon the manhood of Christ, as they went into

the holy place by the veil. And then a whole christian is united to Christ, body and soul. The soul is united unto him, because it receiveth influences of grace, and the body also is taken in; therefore the apostle disputeth against fornication, because the body is a member of Christ: 1 Cor. vi. 15, 'Shall I then take the members of Christ, and make them the members of an harlot? God forbid!' It is a kind of dismembering and plucking a limb from Christ; you defile Christ's body, the disgrace redounds to him. And hereupon elsewhere doth the apostle prove the resurrection by virtue of our union with Christ: Rom. viii. 10, 11, 'If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit, that dwelleth in you.' You may die, but you shall not be brought to nought, because the body hath a principle of life in it; it is a part of Christ, and he will lose nothing: John vi. 39, 'And this is the Father's will, which sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.' As plants live in the root, though the leaves fade, and in winter they appear not, so doth the body live in Christ. So that it is a ground of hope, and a motive to strictness, that you may not wrong a member of Christ, nor seek to pluck a joint from his body.

[4.] The manner of this union. It is secret and mysterious: *μέγα μυστήριον*, Eph. v. 22, 'This is a great mystery;' not only a mystery, but a great mystery; 'but I speak concerning Christ and the church.' It is a part of our portion in heaven to understand it: John xiv. 20, 'At that day ye shall know that I am in my Father, and you in me, and I in you.' When we are more like God, we shall know what it is to be united to God through Christ. Here believers feel it rather than understand it, and it is our duty rather to get an interest in it than subtly to dispute about it.

[5.] Though it be secret and mystical, yet it is real; because a thing is spiritual, it doth not cease to be real. These are not words, or poor empty notions only, that we are united to Christ; but they imply a real truth. Why should the Holy Ghost use so many terms; of being planted into Christ? Rom. vi. 5, 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection;' of being joined to Christ? 1 Cor. vi. 17, 'He that is joined to the Lord is one Spirit;' of being made partakers of Christ? Heb. iii. 14, 'For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end.' Do these terms only imply a relation between us and Christ? No; then the emphasis of the words is lost. What great mystery in all this? Why is this mystery so often spoken of? Christ is not only ours, but 'he is in us, and we in him.' God is ours, and we dwell in God: 1 John iv. 13, 'Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit;' and ver. 15, 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.' It is represented by similitudes, that imply a real union as well as a relative, by head and members, root and branches, as well as by marriage, where man and wife are made one flesh. It is

compared here with the mystery of the Trinity, and the unity of the divine persons, though not ἀκριβῶς. It is not a notion of scripture, but a thing wrought by the Spirit: 1 Cor. ii. 13, 'Which things also we speak,' &c. It worketh a presence, and conveyeth real influences.

[6.] It may be explained as far as our present light will bear, by analogy to the union between head and members. The head is united to the body primarily, and first of all by the soul. Head and members make out one body, because they are animated by the same soul, and by that means doth the head communicate life and motion to the body. Besides this there is a secondary union, by the bones, muscles, nerves, veins, and other ligaments of the body, and upon all these by the skin, all which do constitute and make up this natural union. Just so in this spiritual and mystical union there is a primary band and tie, and that is the Spirit of Christ: 1 Cor. vi. 17, 'He that is joined to the Lord is one spirit;' that is, is acted by the same Spirit by which Christ is acted, and liveth the same life of grace that Christ liveth, as if there were but one soul between them both. The fulness remaineth in Christ, but we have our share; and 'he that hath not the Spirit of Christ is none of his.' But over and above there is a secondary bond and tie, that knitteth us and Christ together, which answereth to the joints and arteries, by which the parts of the body are united to one another, and that is faith, and love, and fear, and other graces of the Spirit, by which the presence is kept in the soul. Thus I have a little opened this mystery to you.

2. There is a union of the members one with another. A little of that.

[1.] The same Spirit that uniteth the members to the head uniteth the members one to another. Therefore the apostle, as an argument of union, urgeth the communion of the same Spirit: Phil. ii. 1, 2, 'If any fellowship of the Spirit, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.' As Christ is the head of the church, so the Holy Ghost is the soul of the church, by which all the members are acted. As in the primitive times: Acts iv. 32, 'The multitude of them that believed were of one heart and of one soul.' And this is that that Christ prayeth for here, that they may all be one, in the communion of the same Spirit, that they may be of the same religion, and have the same aim, and the same affection to good things.

[2.] From the communion of the Spirit, there is a secondary union by love, and seeking one another's good, as if they were but one man; wherever dispersed throughout the world, and whatever distinctions of nations and interests there are, they may love and desire the good of one another, and rejoice in the welfare, and grieve for the evil of one another: Ezek. i. 24, 'When the beasts went, the wheels went, and when the beasts were lifted up from the earth, the wheels were lifted up over against them;' and the reason is given, 'for the spirit of the living creature was in the wheels.' The same spirit is in one christian that is in another, and so they wish well to one another, even to those whom they never saw in the flesh: Col. ii. 1, 'For I would that ye knew how great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.' What wrestlings had he with God, and fightings for their sakes, even for them that

had not seen his face in the flesh ! So careful are the members one of another.

[3.] This love is manifested by real effects. Look, as by virtue of union with Christ there are real influences of grace that pass out to us, it is not idle and fruitless, so by virtue of this union that is between the members there is a real communication of gifts and graces, and the good things of this life one to another. If the parts of the body keep what they have to themselves, and do not disperse it for the use of the body, it breedeth disease, as the liver the blood, the stomach the meat ; the liver imparts blood to the veins, and the stomach sends the food abroad into its proper vessels and channels ; so God's children impart their spiritual or temporal gifts as the body needeth. When a famine was but prophesied, the disciples thought of sending relief according to their ability to the brethren of Judea, Acts xi. 29. It is never right but when there is this forwardness to distribute and communicate according to the necessities of the body.

Secondly, Why Christ valueth it so much as to make it his only request for believers in the present state ? I answer—We can never be happy till we have a share in this union.

1. Because God hath instituted the mystical union to be a means to convey all grace to us, grace to us here, and glory hereafter ; we receive all from God in it, and by it. Christ without us doth not save us, but Christ in us. Christ without us is a perfect Saviour, but not to you ; the appropriation is by union. Generally we think we shall be saved by a Christ without us. He came down from heaven, took our nature, died for sinners, ascended up into heaven again, there he maketh intercession ; all this is without us. Do not say there is a Saviour in heaven ; is there one in thy heart ? Col. i. 27, ' Christ in you the hope of glory.' He doth not say, Christ in heaven the hope of glory, though that is a fountain of comfort, but Christ in you : 1 Cor. i. 30, ' Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' Whatsoever is imputed or imparted, light, life, grace, glory, it is still in him. Still look to Christ within you. It were a merry world to carnal men to be saved by a Christ without them. Christ without establisheth the merit, but Christ within maketh application : 2 Cor. xiii. 5, ' Know ye not your own selves, how that Christ is in you, except ye be reprobates ?' Unless first or last he be in you, though disallowed for the present, he will be of no advantage to you. You have nothing to show till you feel Christ within you. All the acts of his mediation must be acted over again in the heart. His birth ; he must be born and formed in us : Gal. iv. 19, ' My little children, of whom I travail in birth again, until Christ be formed in you.' His death : Rom. vi. 4, ' Therefore we are buried with him by baptism into death.' His resurrection : Col. iii. 1, ' If ye then be risen with Christ, seek those things that are above.' His ascension : Eph. ii. 6, ' And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' His intercession : Rom. viii. 26, ' Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered.' The acts without us do us no good unless we have the copy of them in our own hearts.

2. It is the ground of that exchange that is between Christ and us ; we communicate to him our nature, our sins, and troubles, and Christ communicateth to us his nature and merits and privileges. What hath Christ from thee ? Thy nature, thy sins, thy punishments, thy wrath, thy curse, thy shame ; and thou hast his titles, his nature, his spirit, his privileges. All this interchange between us and Christ is by virtue of union. All interests lie in common between Christ and the church ; he taketh our nature, and is made flesh, and we are made ' partakers of the divine nature,' 2 Peter i. 4. He is made the Son of man, we the sons of God ; he had a mother on earth, we a Father in heaven ; he is made sin, we righteousness : 2 Cor. v. 21, ' Who hath made him to be sin for us, that we might be made the righteousness of God in him.' He was made a curse that we might have the blessing of Abraham : Gal. iii. 13, 14, ' Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written, Cursed is every one that hangeth on a tree ; that the blessing of Abraham might come on the Gentiles through Jesus Christ.' Thus he imparteth his privileges to us, and assumeth our miseries to himself. He hath a share in all our sorrows, and we have a share in his triumphs ; he is afflicted in our afflictions, as we ascend in his ascension : Eph. ii. 6, ' He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' We live by his life : Gal. ii. 20, ' I live, yet not I, but Christ liveth in me,' &c. And we are glorified by his glory. He suffereth with us in heaven, and we reign with him on earth ; he suffereth with us, *non per passionem, sed compassionem*, not that glorified Christ feeleth any grief in heaven, but his bowels yearn to an afflicted member, as if he himself were in our stead ; and we are set down with him in heavenly places, because our head is there, and hath seized upon heaven in our right. It is a notable expression : Col. i. 24, ' Who now rejoice in my sufferings for you, and fill up, *ὑστερήμα θλίψεων Χριστοῦ*, that which is behind of the sufferings of Christ in my flesh for his body's sake, which is the church.' Christ and the church are considered as one person, whose afflictions are determined by providence ; thus much the head must suffer, thus much the members. Christ suffered his share, and we ours in our turn. In short, Christ suffereth no more in the body that he carried to heaven, but in his body that he left upon earth. Every blow that lighteth on a member, lighteth on his heart : Acts ix. 6, ' Saul, Saul, why persecutest thou me ?' Christ was in heaven at that time ; how could he say, ' Why persecutest thou me ?' Did he climb up into heaven, and war upon Christ in the midst of his glory ? No ; Saul persecuted the christians, and them Christ calleth *me*, his mystical body. As in a throng, if somebody treadeth upon your foot, the tongue crieth out, You have hurt me ; the tongue is in safety, but it is in the same body with the foot, and so their good and bad are common ; for though Christ's person be above abuse, he still suffereth in his members ; and he that persecuteth the church persecuteth Jesus Christ.

3. If once interested in the mystical union, then they are safe, preserved in Jesus Christ : Jude 1, ' Sanctified by God the Father, and preserved in Jesus Christ ;' ver. 24, ' Now unto him that is able to keep you from falling,' &c. The union is indissoluble ; that is a cabinet,

where God's jewels are kept safe. If a member could be lost, Christ's body could be maimed; as the union between the two natures could not be dissolved; it was the body of Christ in the grave; there was a separation between his human body and human soul, yet both still remained united to the divine nature; so this union cannot be dissolved. You may as well sever the leaven and the dough, when they are kneaded together, as separate Christ and the church when once united. *Impossibile est massam a pasta separare.* Christ will not suffer his body to be mangled; the cutting off of a joint goeth to the quick.

Use 1. To press us to look after an interest in this great privilege. It is the main work of your lives. To move you, consider the honour and the happiness of them, that they are thus one with God through Christ.

1. The honour. What am I, to be son-in-law to the king? What are you, to be members of Christ? Christ counteth himself to be incomplete and maimed without us: Eph. i. 23, 'The church is his body, the fulness of him that filleth all in all.' How are we *πλήρωμα αὐτοῦ*, 'the fulness of him'? It relateth not to his personal perfection. Take Christ absolutely as God, and he is a person most perfect and glorious. Before the assumption of the human nature, before any creature in the world was made, there was enough in Christ to satisfy his Father's heart. Nay, take him relatively as mediator, what doth Christ want? Doth the body give aught of perfection to the head? No; 'The fulness of the godhead dwells in him bodily,' and 'he filleth all things.' But taken in his mystical person, Christ mystical, as head and members are called Christ: 1 Cor. xii. 12, 'As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.' So he is not perfect without his body, as a head without members is not perfect. Now, what an honour is this, that he accounteth himself imperfect without us! And till all his members be gathered in, we are not grown up to the state wherein Christ is full: Eph. iv. 13, 'Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' Christ's mystical body hath not its complete stature till all the saints be gathered. This honour is not put upon the angels; they are servants, but not members. He did not take their seed to be a head to them, nor die for them, nor took them for his members, as he doth us: Prov. viii. 31, 'Rejoicing in the habitable parts of the earth, and my delights were with the sons of men.' He left the company of angels to dwell with us; his heart was set upon our good, that, next to the title of Son of God, he valueth this of being head of the church. He purchased it with his blood. He loveth his mystical body above his natural, for he gave his natural body to redeem the church, which is his mystical body; as husbands love their wives as their own body. O christians! is not this a mighty privilege? We are not only his, but him, and Christ knoweth us and loveth us as parts of his own body, and will glorify us not only as his clients and servants, but members; all the injuries and wrongs done to the church, Christ taketh it as done to himself. Wicked men they are his footstool; Christ is over them, but not as a mystical head. As the head of a king is lifted up above all his subjects, and governeth them, and weareth the garland of honour,

but in a peculiar manner it governeth and guideth his own natural body; so Christ is 'head over all things to the church,' Eph. i. 22. Certainly this is a great honour put upon poor worms. What are the fruits of it? We are interested in all Christ's communicable privileges; we need not stretch it too far, it is ample enough of itself. Some things are incommunicably proper to Christ, neither given to man nor angel; as the name above all names, to be adored, to be set at the right hand of God, to be head of the church, the Lord our righteousness. But other things are communicated to us, first to Christ, and then to us. Christ is one with the Father, and a poor christian, though never so mean, is one with Christ. Christ is called 'God's fellow,' Zech. xiii. 7, and every saint is Christ's fellow: Ps. xlv. 7, 'Thou hast anointed him with the oil of gladness above his fellows.' The Father loveth him because he is the express image of his person, and delights in the saints because they are the image of Christ. God is his God and our God, his Father and our Father; where Christ is, they are, because they are a part of his body. Alas! we should count it blasphemy to speak so, if the word did not speak it before us.

2. The happiness: 'In him the fulness of the Godhead dwelleth bodily.' There is a sufficiency in Christ for all his members. We have all things in him, which is as good as if we had it in our hands, and better; for he is a better steward and keeper of the treasures of wisdom, grace, and comfort, than we are. If he hath it, it is for our use; for Christ is full as an officer to impart life, sense, and motion to all the body. It is the office of the liver to impart the blood to the veins; it were monstrous and unnatural to keep it. As a treasurer, it is his office to pay money out upon all just demands: Ps. xvi. 2, 3, 'My goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight.' Thou shalt not be forgotten, for the care of Christ extendeth to every member. To neglect a member is to neglect ourselves. If a man could forget a child, yet certainly he could not forget his members. This is your relation to Christ; if he hath bid the 'members to take care one of another,' 1 Cor. xii. 25, what will the head do? These grounds of comfort and faith you have.

Use 2. How shall we know that we have a share in this mystical union? I answer—By the Spirit of Christ: 1 John iv. 13, 'Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.' There is a communication of the Spirit; so Rom. viii. 9, 'Now if any man have not the Spirit of Christ, he is none of his; his creature, but not his member; a limb of Satan, not a member of Christ. Christ's Spirit is poured on all his brethren; it is shared among them, it is given to every member as soon as they are added to Christ's body.

Now, how shall we know whether we have the Spirit of Christ?

Ans. By life and conformity.

1. Life and stirring. A man may know whether the Spirit of Christ be dwelling in him, as a woman knoweth whether the child in the womb be quickened, yea or no, she knoweth it by the stirring; so you may know whether the Spirit of Christ be in you by its working. They are no members of Christ that are not quickened by the life of

grace; there is no withered member in his body. If a member of a lingering ¹ body be dead and numb, we rub it and chafe it to bring heat and spirits into it again: so do you feel any grace, any spiritual love? Gal. ii. 20, 'I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.' As we know there is life by the beating of the pulses, so there is spiritual life when there is a striving against corruption, complaining of it, sighing, groaning under it, seconded with a constant endeavour to grow better. These sighs and groans are in the greatest desertion.

2. Conformity. Where the Spirit of Christ is it fashioneth us into the likeness of Christ: 2 Cor. iii. 18, 'We all beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.' It maketh us to represent Christ, to be such as he was in the world, meek, holy, humble, useful, as if Christ were come again to converse with men. If you are acted with an unclean, proud, carnal, wrathful spirit, who is it that dwelleth in you? whose image do you bear? There is a changing, transforming power that ariseth from this union, that we delight to do the will of our Father, wherein the conformity lieth chiefly. We shall be humble, meek, gentle: Mat. xi. 29, 'Learn of me, for I am meek and lowly of heart;' thinking humbly of ourselves, not aspiring after greatness. This spirit is a spirit of obedience, enabling us to look to our Father's glory and commandment in all things. We shall have compassionate melting hearts to the miseries of others, as he had bowels yearning to see sheep without a shepherd.

SERMON XXXVI.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—JOHN XVII. 21.

SECONDLY, I am now to handle the second branch, the pattern of this unity, 'As thou, Father, art in me, and I in thee.' It is elsewhere compared three times in this chapter: ver. 11, *ἵνα ὡσιν ἐν, καθὼς ἡμεῖς*, 'that they may be one, as we are;' ver. 22, *καθὼς ἡμεῖς ἐν ἐσμὲν*, 'that they may be one as we are one;' and here, *καθὼς σὺ πᾶτερ ἐν ἐμοὶ, κἀγὼ ἐν σοὶ*, 'as thou, Father, art in me, and I in thee.' They are not only one, but in one another. It is that which divines call *περιχώρησις*, the intimate inhabitation or indwelling of the persons in one another, without any confusion of the several subsistences. Such is the unity of the divine essence, that the Father dwelleth in the Son, the Son subsisteth in the Father, and the Holy Spirit in both, without any confusion of the personalities. Now this is propounded as the pattern and original exemplar of the mystical union. The Arians conclude, out of this place, that there is not a unity of essence among the divine persons, but only a unity of love and concord, such

¹ Qu. 'living'?—ED.

as is between us and Christ, and among believers one with another; *ὁμοιούσια*, not *ὁμοούσια*. As doth not imply an exact equality, but only a similitude or answerable likeness. In the mystical union there is a kind of shadow and adumbration of that unity which is between the persons of the Godhead. So when man is said to be made after the similitude and likeness of God, it doth not imply a universal and exact equality, but only some conformity and similitude of men to God. So, 'Be ye holy, as I am holy;' 'Be ye perfect, as your heavenly Father is perfect.' It is good to note that in the letter of the text Christ separateth his own unity with the Father from that of the creatures. He doth not say, 'Let us be all one;' but, 'Let them be all one.' Again, he doth not say, 'As thou art in us, and we in thee;' but, 'As thou, Father, art in me, and I in thee.' *Hic suam potentiam, et Patris a nobis secerneret.* Again, in the next clause, he doth not say, 'One with us,' but 'in us.' There is no common union wherein he and we agree. The note is—

Doct. That the mystical union carrieth some resemblance with the union that is between the Father and the Son.

Here I shall show—(1.) The unity between God and Christ; (2.) Wherein the resemblance standeth.

First, The unity between God and Christ. There is a twofold union between God and Christ. God is in him, and one with him, as the second person of the Trinity, and one in him as mediator.

1. As he is the second person of the Trinity, there is a unity of essence, intimated by this *περιχώρησις*, or mutual inhabitation. Christ is not the Father, but in the Father; to confound the persons is Sabelianism; to divide the natures is Arianism. He doth not only say, 'The Father is in him,' but, 'He is in the Father,' to note a consubstantial unity, that they both communicate in the same essence. At once he showeth the distinction that is between the Father and the Son, and the unity of essence that is between them. And as they are one in essence, so one in power: John x. 28–30, '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.' They work by the same power. They are one in will and operation, their actions are undivided; what the Father doeth, the Son doeth, though by an operation proper to each person: John v. 19, 'What things soever the Father doeth, these also doeth the Son likewise.' They are one in love; the Son lay in the bosom of the Father: John i. 18, 'No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.' It is a phrase that expresseth intimacy. There is a mutual complacency and delight in one another. They are equal in dignity and power, and must not be severed in worship: 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.' Thus God and Christ are one, as Christ is the second person. This is the great mystery, three and one, and one and three. Men and angels were made for this spectacle; we cannot comprehend it, and therefore must admire it. *O luminosissima tenebræ!* Light, dark-

ness! God dwelleth in both; in light, to show the excellency of his nature; and in darkness, to show the weakness of our apprehension. The Son is begotten by the Father, yet is in the Father, and the Father in him; the Spirit proceedeth from them both, and yet is in both; all in each, and each in all. They were the more three because one, and the more one because three. Were there nothing to draw us to desire to be dissolved but this, it were enough: John xiv. 20, 'At that day ye shall know that I am in my Father, and you in me, and I in you.' It is no small part of our portion in heaven. For the present, how much cause have we to bless God for the revelation of this mystery! Let us adore it with a humble faith, rather than search into it by the bold inquiries of reason. It is enough for us to know that it is so, though we know not how it is. God were not infinitely great if he were not greater than our understanding.

2. Christ and God are one as mediator. There is a personal union of the two natures. The Father may be said to be in him, because the divine nature is in him; he is Emmanuel. In Christ there are two natures, but one person. His blood could not be the blood of God if the human nature were not united to the second person of the Trinity. It is so united that the human nature is the instrument. As the hand is man's instrument, not separated from the communion of the body, as a pen or knife; it is man's instrument, but yet a part of himself; so is Christ's human nature joined to his divine nature, and made use of as the great instrument in the work of redemption. So that the human nature is a temple 'in which the fulness of the Godhead dwelleth bodily,' Col. ii. 9. Now because of that union, the natures are in one another, and dwell in one another, as the soul dwelleth in the body, and the body is acted and enlivened by the soul. Hence the flesh of Christ is called the flesh of God, and the blood of Christ is called the blood of God: Acts xx. 28, 'Feed the Church of God, which he hath purchased with his own blood.' God was made man, but not man made God; because God was a person of himself, that assumed flesh, and united it to himself. All his actions are the actions of God-man, and so have a merit and a value. The human nature is a passive instrument, but the divine nature giveth it a subsistence, necessary gifts, and honour. Besides all this, there is a union and consent of will in the work of redemption; the Father's acts and Christ's acts are commensurable; God loveth Christ, and Christ obeyeth God.

Secondly, The resemblance between the mystical union and the unity of the persons in the divine nature. The Spirit is *indissolubile trinitatis vinculum*, as one saith, the eternal bond of the Trinity. So among believers, it is the Holy Ghost who joineth us to Christ. Christ, as one with the Father, liveth the same life that the Father doth; so do we, as one with Christ: John vi. 57, 'As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.' It is a close union, beyond conception, but yet real; ours is also close, hard to be understood: John xiv. 20, 'At that day ye shall know that I am in the Father, and you in me, and I in you.' There is the highest love wherewith the Father and the Son love one another. Believers have a room in Christ's

heart, as Christ in the Father's bosom; they love Christ again, that loved them first. The union is everlasting, for in the divine nature there can be no change; Christ's mystical body cannot lose a joint. It is a holy union; be one as we are one, holy as we are holy; so must ours be with one another. An agreement in evil is like that of Herod and Pilate, who shook hands against Christ. In the divine persons there is order and distinction; the unity of the Trinity doth not confound the order of the persons; they are one, and still three, the Father, the Word, and the Spirit, from whom, in whom, and to whom are all things; they keep their distinct personalities, and distinct personal operations. The unity of the church doth not confound the order of it; there are diversity of gifts and ministrations, but one body. The persons of the Godhead mutually seek the glory of one another; the election of the Father maketh way for the redemption of the Son; and the redemption of the Son for the application of the Holy Spirit, and so upward: John xvi. 14, 'He shall glorify me, for he shall receive of mine, and shall show it unto you;' and John xiv. 13, 'And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son;' Phil. ii. 9, 'Wherefore God hath highly exalted him, and given him a name above every name.' So in the spiritual union, Christ puts honour on the church, and the church honours Christ; they throw their crowns at the Lamb's feet, and the members are careful of one another: 1 Cor. xii. 25, 'That there be no schism in the body, but that the members should have the same care one of another.' To endear us one to another, Christ did not only leave us the relation of brethren, but of fellow-members; we are not only in the same family, but in the same body. Brothers that have issued from the same womb, and been nursed with the same milk, have defaced all the feelings of nature, and been divided in interests and affections; Cain and Abel, Jacob and Esau, are sad precedents; but there is no such strife between members of the same body. Who would use one hand to cut off another? or divide those parts which preserve the mutual correspondence and welfare of the whole? At least, brothers have not such a care for one another; each liveth for himself, a distinct life apart, and studieth his own profit and advantage; but it is not so in the body, each member liveth in the whole, and the whole in all the members, and they all exercise their several functions for the common good.

And the resemblance between the mystical and the personal union. In the hypostatical union, our nature is united with Christ's nature; in the mystical union, our person with his person. In the hypostatical union, Christ matched into our family; in the mystical union, the soul is the bride. It is an honour to the whole kindred when a great person matcheth into their line and family, but more to the virgin who is chosen and set apart for his bride. Thus Christ first honoured our nature, and then our persons; first he assumeth our nature, and then espouseth our persons. In the hypostatical union, two diverse substances are united into one person; in the mystical union, many persons are united into one body. In the hypostatical union, Christ was a person before he assumed the human nature; the body is a passive instrument, &c.; in the mystical union, on Christ's

part active, on ours passive. Christ is in us, in that he liveth in us, governeth us, maketh us partakers of his righteousness, life and spirit; we are in him, as branches in the tree, rays in the sun, rivers in the fountain: The divine nature is a person by itself, and can subsist of itself; the other is only taken into the communion of his person. The human nature communicates nothing to the divine, but only serveth it as an instrument; so we communicate nothing to Christ, but receive all from him. Both are wrought by the Spirit; the body natural of Christ was begotten by the overshadowing of the Holy Ghost, so this union is wrought by God's Spirit. By the first, Christ is bone of our bone and flesh of our flesh; by the second, we are bone of his bone and flesh of his flesh; there cometh in the kindred by grace: Heb. ii, 11, 'For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren.' He is of the same stock with all men, but he calleth none brethren but those that are sanctified; none else can claim kindred of Christ, he will own no others. The hypostatical union is indissoluble; it was never laid aside, not in death; it was the Lord of glory that was crucified, it was the body of Christ in the grave. So it is in the mystical union; Christ and we shall never be parted. In death, the union is dissolved between the body and the soul, but not between us and Christ; our dust and bones are members of Christ. In the hypostatical union, the natures are not equal; the human nature is but a creature, though advanced to the highest privileges that a creature is capable of; the divine nature assumed the human by a voluntary condescension and gracious dispensation; and being assumed, it always upholdeth it and sustaineth it; so there is a mighty difference between us and Christ, between the persons united. Christ, as head and prince, is pleased to call us into communion with himself, and to sustain us, being united. In the hypostatical union, the human nature can do nothing apart from the divine; no more can we out of Christ: John xv. 5, 'I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.' In the hypostatical union, God dwelleth in Christ *σωματικῶς*, Col. ii. 9, 'In him dwelleth all the fulness of the Godhead bodily.' In the mystical union, God dwelleth in us *πνευματικῶς*, 1 John iv. 4, 'Greater is he that is in you, than he that is in the world.' The hypostatical union is the ground of all that grace and glory that was bestowed on the human nature, without which, as a mere creature, it would not be capable of this exaltation; so the mystical union is the ground of all that grace and glory which we receive. By the hypostatical union, Christ is made our brother, he contracted affinity with the human nature; by the mystical union he is made our head and husband, he weddeth our persons. As by the hypostatical union there is a communion of properties, so here is a kind of exchange between us and Christ: 2 Cor. v. 21, 'For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' As the honour of the divinity redoundeth to the human nature, so we have a communion of all those good things which are in Christ.

Use 1. Let us strive to imitate the Trinity in our respects both to the

head and our fellow-members, that you may neither dishonour the head nor dissolve the union between the members. Christ useth this expression to draw us up to the highest and closest union with himself and one another.

1. In your respects to the head.

[1.] Let your union with him be more close and sensible, that you may lie in the bosom of Christ, as Christ doth in the bosom of God. Is Christ in us as God is in Christ? are we made partakers of the divine nature as he is of ours? that you may say to him, as Laban to Jacob, Gen. xxix. 14, 'Surely thou art my bone and my flesh;' that you may feel Christ in you: Gal. ii. 20, 'I am crucified with Christ: 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.' This mystery is not only to be believed, but felt.

[2.] In your care not to dishonour your head: 1 Cor. vi. 15, 'Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid!'

[3.] By your delight and complacency. You should make more of the person of Christ: Cant. i. 13, 'A bundle of myrrh is my beloved unto me; he shall lie all night between my breasts.' Keep Christ close to the heart, delight in his company, and in frequent thoughts of him. This should be the holy solace of the soul.

[4.] By your aims to glorify him. The Father studieth the honour of Christ, so doth the Spirit. Thou art his, and all thine is his. Christ hath a title to thy wit, wealth, estate, strength, to all thou hast or canst do in the world. Dost thou spend thy estate as if it were not thine, but Christ's? use thy parts as if they were not thine, but Christ's? Use thy parts as Christ's.

2. To your fellow-members. Walk as those that are one, as Christ and the Father are one, seeking one another's welfare, rejoicing in one another's graces and gifts, as if they were our own; contributing counsel, assistance, sympathy, prayers for the common good, as if thy own case were in hazard; living as if we had but one interest. This is somewhat like the Trinity.

Use 2. Let it put us upon thanksgiving. No other union with us would content Christ but such as carrieth some resemblance with the Trinity, the highest union that can be. In love to our friends we wear their pictures about our necks; Christ assumed our nature, espouseth our persons; how should we be ravished with the thought of the honour done us! We were separated by the fall, and became base creatures; yet we are not only restored to favour, but united to him.

Thirdly, The ground of this union, 'One with us.' By the mystical union we are united to the whole Trinity. Our communion with the Father is spoken of, 1 John i. 3, 'That ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.' Communion with the Son: 1 Cor. i. 9, 'God is faithful, by whom we are called unto the fellowship of his Son Jesus Christ our Lord.' And communion with the Spirit: 2 Cor. xiii. 14, 'The grace of our Lord Jesus Christ, and the love of God, and the com-

munion of the Holy Ghost be with you all. Amen.' To distinguish them accurately is very hard, only thus in general. We must have communion with all or none. There is no coming to the Father but by the Son: John xiv. 6, 'I am the way, the truth, and the life; no man cometh to the Father, but by me.' None can come to the Son but by the Father: John vi. 44, 'No man can come to me, except the Father, which hath sent me, draw him.' And none can come to both but by the Spirit. Unity is his personal operation: Eph. iv. 3, 'Endeavouring to keep the unity of the Spirit in the bond of peace.' The Father hath a hand in it, Christ hath a hand, the Spirit hath a hand.

Well, then, let us bless God that we have such a complete object for our faith as Father, Son, and Spirit. The Father bestoweth Christ on us, and us on Christ, as marriages are made in heaven. The meritorious cause of this union is Christ the mediator, by his obedience, satisfaction, and merit; otherwise the Father would not look upon us; and the Spirit is sent from the Father and the Son to bring us to the Father by the Son. The Spirit worketh this union, continueth it, and manifests it. All the graces of God are conveyed to us by the Spirit; the Spirit teacheth, comforteth, sealeth, sanctifieth; all is by the Holy Ghost. And so are all our acts of communion; we pray by the Spirit; if we love God, obey God, believe in God, it is by the Spirit, that worketh faith, love, and obedience. We can want nothing that have Father, Son, and Spirit; whether we think of the Father in heaven, the Son on the cross, or feel the Spirit in our hearts. Election is of the Father, merit by the Son, actual grace from the Holy Ghost: 1 Peter i. 2, 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ.' Our salvation standeth on a sure bottom; the beginning is from God the Father, the dispensation through the Son, the application by the Spirit. It is free in the Father, sure in the Son, ours in the Spirit. We cannot be thankful enough for this privilege.

Fourthly, The end and issue, 'That the world may believe that thou hast sent me.' By the *world* is not meant the unconverted elect, for Christ had comprehended all the elect in these words, 'Neither pray I for these alone, but for them also which shall believe in me through their word,' ver. 20. The matter of his prayer is, 'That they may be one,' &c.; and the reason, 'That the world may believe that thou hast sent me.' So that by the world is meant the reprobate lost world, who shall continue in final obstinacy. By *believing* is meant not true saving faith, but common conviction, that they may be gained to some kind of faith, a temporary faith, or some general profession of religion; as John ii. 23, 24, 'Many believed in his name, when they saw the miracles which he did; but Jesus would not commit himself unto them, because he knew all men;' and John xii. 42, 43, 'Nevertheless among the chief rulers also many believed on him, but because of the pharisees, they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.' There believing is taken for being convinced of the truth of his religion, which he had established, though they had no mind to profess it; or if so, yet they did not come under the full power of it.

But how is this the fruit of the mystical union? The fruits of the mystical union are four, to this purpose:—

1. Holiness: 'Whosoever is in Christ is a new creature,' 2 Cor. v. 17. Sanctification is a fruit of union: 1 Cor. i. 30, 'For of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption.' And it is a means to convince the world: Mark v. 16, 'Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven;' 1 Peter ii. 12, 'Having your conversation honest amongst the Gentiles, that whereas they speak evil of you as of evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation;' 1 Peter iii. 1, 'Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may, without the word, be won by the conversation of the wives.'

2. Unity: 1 Cor. xii. 13, 'For by one Spirit we are all baptized into one body.' To endear us to himself, and to one another as fellow-members, Christ would draw us into one body: John xiii. 35, 'By this shall all men know that ye are my disciples, if ye have love one to another.' *Aspice ut se mutuo diligunt christiani!* Oh! the mighty charity that was among the primitive christians: Acts iv. 32, 'And the multitude of them that believed were of one heart and of one soul.' Divisions in the church breed atheism in the world.

3. Constancy in the profession of the truth: Jude 1, 'To them that are sanctified by God the Father, and preserved in Jesus Christ, and called.' We are preserved in Christ as wine in the hogshead, being in the cabinet where God's jewels are kept. Now this is taking with the world.

4. Special care of God's providence. God keepeth them as the apple of his eye: Dan. ii. 47, 'Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing he could reveal unto you this secret;' 1 Cor. xiv. 25, 'And thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth;' Dan. iii. 28, 'Blessed be the God of Shadrach, Meshech, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God;' Dan. vi. 27, 'He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions;' Josh. ii. 11, 'And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God is God in heaven above, and in earth beneath;' Acts v. 12-14, 'And by the hands of the apostles were many signs and wonders wrought among the people, and they were all with one accord in Solomon's porch; and of the rest durst no man join himself to them: but the people magnified them, and believers were the more added to the Lord, multitudes both of men and women.'

Doct. That the general conviction which the lost world hath of the truth of christianity is a very great blessing to the church. Christ here prays for it, 'Let them be one;' and why? that the lost world, who are left out of his prayer, 'may believe that thou hast sent me;' that

they might not count Christ to be an impostor, nor the doctrine of the gospel a fable. And what Christ prayed for he had promised before; for as good men of old did suit their prayers to their foregoing sermons, so did our Lord Jesus Christ suit this prayer to his foregoing sermon made to his apostles. What did he promise to them? John xvi. 8-11, 'If I depart, I will send the Comforter unto you; and when he is come, he will reprove the world of sin, of righteousness, and of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the prince of this world is judged.' This is a difficult place; the meaning is this:—In the context you will find the apostles were troubled about Christ's departure, and their going out into the world to preach the gospel, for they apprehended their service difficult; their master (for whom they stood) despised, and looked upon as a seducer and mock king among the Jews, their message very unpleasant, as contrary to the carnal interests of men. Now for a few weak men to be left to the hatred and opposition of a proud, malicious, ambitious world, they that were to preach a doctrine contrary to the lusts and interests of men, and go forth in the name of a master that was despised and hanged on a tree, what shall they do? 'Be not troubled,' saith our Saviour. He lays in many comforts, and among them, that the world shall be convinced: 'The Spirit shall convince the world of sin,' &c. Observe—

1. The act, 'He shall convince.'

2. The object, 'The world.'

3. The particulars, what he shall convince them of, 'Of sin, of righteousness, and of judgment.'

4. The means, 'By the Spirit.'

5. The effects of this, and how this was accomplished, and what a mighty confirmation this was of the apostles' testimony.

1. Consider the act, 'He shall reprove, or convince;' not convert, but convince; whereby is meant not only his offering or affording sufficient means which might convince men, but his actual convincing them thereby; even the reprobate world shall be so convinced as they were put to silence, that they shall not easily be able to gainsay the truth; nay, some of them shall obtain the profession of it. And yet the Holy Ghost goeth no further with them than fully to convince them; the work stoppeth there, they are not effectually converted to God. As many carnal men, that remain in an unregenerate condition to the last, may have many temporal gifts bestowed on them, whereby they may be made useful to the real and true believers, and have strange changes and flashes of conscience for a while, yet it went no further; therefore the apostle saith, Heb. vi. 4, 5, 'They were enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost; and have tasted the good word of God, and the powers of the world to come.'

2. The object of this work of the Spirit. Whom shall he convince? 'The world.' It is notable the church is not spoken of, but the world. Now the world is either the unregenerate and unconverted world, or else the reprobate and lost world, who finally persist in their unbelief or want of saving faith. This mad raging world shall be convinced, and so their opposition taken off, or their edge blunted, and they made

more easy and kind to his people, though they are but convinced, and continue still in a state of nature. Nay, some of them shall join with them, and be made greatly useful to them; therefore they need not fear though all the power and learning in the world were against them at that time.

3. The particulars whereof they are convinced, 'Of sin, of righteousness, and of judgment.' Grotius and other interpreters observe there were three sorts of causes of actions among the Jews, *περὶ ἁμαρτίας*, concerning criminal matters, or *περὶ δικαιοσύνης*, in defending the just and upright, or *περὶ κρίσεως*, in urging the law of retaliation for damage done. Sometimes there was a suit commenced to know whether a man were a criminal or no; at other times, if any man had been wronged, there was a suit commenced concerning righteousness and innocency, and the man was acquitted in court. Sometimes there was an action concerning judgment, and that was concerning retaliation, giving eye for eye, tooth for tooth, recompensing the party wronged concerning damage done. So here, the Holy Ghost at his coming should be the advocate of Christ against the world, who had rejected and crucified him. One action that he should put in against the world was concerning sin, whether Christ or the despisers of his grace were guilty of a crime. It would appear in the issue that not to believe in him was a sin, as well as to transgress the moral or natural law. The second action was concerning righteousness, to vindicate his innocency, though he suffered among them as a malefactor, in that he was owned by God, and taken up into heaven, as a clear testimony of his innocency. The third action was that of judgment, or punishing injurious persons by way of retaliation; that those which struck out another's eye or tooth were to lose their own, or he that had wronged another man in his substance should lose as much of his own. This action he had against Satan, who with his instruments had put Christ to death; now 'the prince of this world shall be judged;' retaliation shall be done upon him, his kingdom destroyed, his idols and oracles battered down, and put to silence and under disgrace. And thus the Spirit should come to convince the world that it was a sin not to believe in Christ, who was a righteous and innocent person; and the devil, which did the wrong, should have right done upon him, that he should be destroyed, and his kingdom demolished. All these we have, Acts v. 30, 31, 'The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right hand to be a prince and a saviour, to give repentance to Israel, and forgiveness of sins.' The first question was concerning sin, whether Christ died as a malefactor, or whether he was a true prophet? and whether it was not a sin in the Jews not to receive him? That was the point in controversy between the apostles, in preaching the gospel, and the world that denied this. The next question was concerning righteousness, whether Christ was a righteous person? Now, Christ being exalted at God's right hand, was thereby owned to be a righteous person, that though he was hanged on the tree, yet he was justified and exalted at the right hand of God. The other controversy was concerning judgment, whether Christ were a base person, or one exalted to be a prince and a saviour, exalted above Satan, and all things that are called god in the world? Now

the Spirit shall convince the world 'that the prince of this world is condemned,' and that Christ is the prince and saviour, and he must be owned and exalted, and his kingdom set up everywhere. Thus when poor men were to bait the devil, and hunt him out of his territories, and oppose themselves against the tradition of the nation, there is a mighty Spirit set up, and he shall convince the world; those that are not really and heartily gained, he shall convince them of sin, and of righteousness, and of judgment.

[1.] 'Of sin, because they believe not in me.' The Spirit shall convince them that Christ is the Son of God, the great prophet and true Messiah; and so it is a sin to reject him and his doctrine; that unbelief is a sin as well as the breach of the moral law; and that the Lord Jesus Christ is to be owned as a mediator, as well as God as a lawgiver. All will grant that a breach of the law of God is a sin; but the Spirit shall convince that a transgression against the gospel is a sin, as well as against the law.

[2.] 'Of righteousness, because I go to my Father, and ye shall see me no more.' That Christ did not remain in the state of the dead, but rose again, and ascended, and liveth with the Father in glory and majesty; and therefore that he was not a seducer, but that righteous one; and so, however he was rejected by men, yet he was owned and accepted by God, and all his pretensions justified, and so might sufficiently convince the world that it is blasphemy to oppose him as a malefactor, and his kingdom and interest in the world: there needeth no more to persuade men that he was that holy and righteous one.

[3.] 'Of judgment, because the prince of this world is judged.' The devil is the prince of this world: Eph. vi. 12, 'The ruler of the darkness of this world;' and he was condemned by virtue of Christ's death, and judgment executed upon him by the Spirit: John xii. 31, 'Now shall the prince of this world be cast out.' He was foiled and vanquished by Christ, and by the power of the gospel; was to be vanquished more and more, by silencing his oracles, destroying his kingdom, recovering poor captive souls, translating them out of the kingdom of darkness into a state of holiness, liberty, light, and life; the usurped power he had over the blind and guilty world is taken from him; now his judgment shall be executed.

4. The way and means whereby this should be brought about, by the coming of the Spirit, or the sending the comforter. When he came, the disciples and messengers of Christ had large endowments, whereby they were enabled to speak powerfully and boldly to every people in their own tongue, and to endure their sufferings and ill-usage with great courage and fortitude, and to work miracles, as to cure diseases, cast out devils, to confer extraordinary gifts, to silence Satan's oracles, and to destroy the kingdom and power of the devil, and to establish a sure way of the pardon of sins, and bring life and immortality to light, preaching that truth which should establish sound holiness, and helping to restore human nature to its rectitude and integrity. And by this means he should convince the world of sin, of righteousness, and of judgment.

5. Consider the effects, suitable both to his promise and prayer. The Acts of the Apostles are a comment on this. Many of the elect

were converted. At the first sermon after the pouring out of the Spirit, all that heard the apostles discoursing that Jesus was appointed to be Lord and Christ, were 'pricked in their hearts,' and convinced, Acts ii. 37, 38. This was not conversion, for they cried out, 'What shall we do?' And Peter said, 'Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Three thousand were converted by this sermon, and five thousand at another time, Acts iv. 4, when they preached boldly in the name of Jesus; yet others were only convinced, pricked in heart, though they had not yet attained to evangelical repentance; some that remained 'in the gall of bitterness and bond of iniquity;' yet they admired the things the apostles did, and desired to share with them in their great privileges: Acts viii. 18, 19, 'When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.' Yea, and some that were upon the benches and thrones, and sat as judges, were almost persuaded to be christians by a prisoner in a chain; as Felix: Acts xxiv. 25, 'As Paul reasoned of righteousness, and temperance, and judgment to come, Felix trembled.' And Agrippa: Acts xxvi. 28, 'Almost thou persuadest me to be a christian.' Some were forced to magnify them, who had not a heart to join with them: Acts v. 13, 'And of the rest durst no man join himself to them, but the people magnified them.' Some would have worshipped them, who were yet pagans: Acts xiv. 11, 'And when the people saw what Paul had done, they said, The gods are come down to us in the likeness of men.' Some were astonished at what was done by the apostles: Acts viii. 13, 'Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the signs and miracles which were done.' Some marvelled at their boldness: Acts iv. 13, 'Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.' What! is this cowardly Peter, that was foiled with the weak blast of a damsel? Nay, their bitterest enemies were nonplussed in their resolutions, when they had to do with them, and were afraid to meddle with them: Acts iv. 16, 'What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.' So far the bridle of conviction was upon the reprobate world.

SERMON XXXVII.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—JOHN XVII. 21.

HAVING proved the point, I shall examine why Christ should be so

earnest to have the world convinced, that he should put this into his prayer, 'That the world may believe that thou hast sent me.' The reasons are, partly in respect of himself, partly in respect of the elect, partly in respect of the world.

First, In respect of himself.

1. It is much for Christ's honour that even his enemies should have some esteem of him, and some conviction of his worth and excellency. Praise and esteem in the mouth of an enemy is a double honour, more than in the mouth of a friend. The commendations of a friend may seem the mistakes of love, and their value and esteem may proceed from affection rather than judgment. Now it is for the honour of God and Christ that his enemies speak well of him, and that they give an approbation to the gospel. Many spake highly of God that never received him for their God. Nebuchadnezzar was forced to confess, Dan. ii. 47, 'Of a truth it is that your God is a God of gods, and Lord of kings;' Deut. xxxii. 31, 'Their rock is not as our rock, even our enemies themselves being judges.' His enemies speak well of him. The church commendeth God, as they have cause, 'Who is like unto the Lord our God in all the world?' But now they might seem partial, and therefore God will extort praise from his enemies; those that are apt to think of Christ as an impostor and seducer shall see the reality of their religion. It was an honour to christianity 'that the people magnified the apostles,' though they had not a heart to run all hazards with them, Acts v. 13.

2. It is for the clearing of his process at the last day. The heathens, being convinced by God's works, are *ἀναπολόγητοι*, 'without excuse,' Rom. i. 20; 'God hath not left himself without a witness,' Acts xiv. 17. So those that live within the sound of the gospel, though they do not come under the power and dominion of the christian faith, yet they have such a conviction of it as shall tend to their condemnation at the great day. All those whom the Lord arraigns at the last day, 'they will all be speechless,' and have nothing to say for themselves, Mat. xxii. 12. At the day of judgment our mouths will be stopped, as being condemned in our own conscience; then the books shall be opened; and one of the books opened is in the malefactor's keeping, the sinner's conscience; they are *ἀντοκατάκριτοι*. God's providence is justified by the conviction of their own hearts. It is a question which is the greatest torment, the terribleness of the sentence which shall be passed upon wicked men, or the righteousness of it. You know the apostle tells you, 'When the Lord Jesus shall come in flames of fire, to render vengeance to the world,' 2 Thes. i. 7, 8, there are two sorts of persons he shall meet with,—'Them that know not God,' that is, heathens, which did not take up what they might know of God from the course of nature, from the knowledge of their eye and ear; and 'Them that obey not the gospel,' them that lived within the sound of the gospel, and heard much of it; they were convinced, they had some kind of knowledge and belief of it, yet they would not let their hearts be subject, and give up themselves to it. It clears the Lord's process; if men continue ignorant and opposite to the grace of the gospel, by this means they are left without excuse; therefore, that he might be clear when he judgeth, the world shall be

convinced and brought to a temporal persuasion 'that thou hast sent me;' the old conviction that remaineth with them shall justify God.

Secondly, With respect to the elect; for all is for the elect's sake. The world would not stand if it were not for their sakes. Time would be at an end but that God hath some more that are not called, and the number of the elect is not fully accomplished. When all the passengers are taken in, the ship launcheth forth into the main; so we should all launch forth into the ocean of eternity if all the elect were taken in. He prays with respect to them, 'that the world may be taken.' How doth this concern them?

1. Their conviction conduceth to others' conversion. Many of the Samaritans possibly would not believe if Simon Magus, their great leader, had not been convinced: Acts viii. 10, 'To him they all gave heed, from the least to the greatest, saying, This man is the great power of God.' If the word can gain such a one but to the conviction of the truth, though he be an enemy to it in his heart, yet it is a mighty means to further the conversion of the elect. The conviction of the world, it is a rational inducement, it is a door by which the gospel entereth. It is no small advantage that christianity hath gotten such esteem as to be made the public profession of the nations; that potentates have counted it the fairest flower in their crown to be styled the defender of the faith, the catholic king, the most christian king. By all kind of means is this to be promoted, to bring men to a general confession. Though it be no great benefit to them as to the world to come, yet it is a help to the elect, that they are under such a conviction; for if christianity were still counted a novel doctrine, a hated doctrine, and were publicly hated, maligned, opposed, and persecuted, what would become of it?

2. For the safety of the church. Though God doth not change their natures, yet he breaketh their fierceness, that they may not be such bitter enemies; and so persecution is restrained; and when there is a restraint, and he ties their hands by conviction, we enjoy the more quiet. Alas! what wolves and tigers would we be to one another if the awe of conviction and the restraints of conscience were taken off! We owe very much of our safety, not to visible force and power, but to the spiritual conviction that is on the hearts of men, by which God bridles in the corrupt and ill-principled world, that they cannot find in their hearts so much to molest it as otherwise their natures would carry them to, but that the gospel may have a free course, and the gathering of the elect may not be hindered; for God's conviction is the bridle he hath upon them, to keep them from doing hurt; though they be not converted, yet they shall be convinced. Acts v., Gamaliel being convinced, the apostles obtained liberty of preaching; Pliny, moved by the piety of christians, obtained a mitigation of the persecution from Trajan; and such halcyon days might we expect if christians would walk more suitable to the privileges of the mystical union; they would dart a great deal of reverence in the minds of men, and would be more safe than they are; for when the wall of visible protection is broken down, a christian merely subsists by the awe that is upon the consciences of men. Wicked carnal men, as they have a slavish fear of God, which is accompanied with hatred of God, so they

have a slavish fear of the saints, only their hatred is greater than their fear. When you abate of the majesty of your conversation, and behave not yourselves as those that are taken into the mystical body of Christ, and have the communion of the Spirit, when you do not walk up suitably to your spiritual life and privileges, then the hatred of your enemies is increased, and their fear lessened; whereas otherwise their fear which ariseth from thence is a mighty restraint. How often are we disappointed when we expect to beat down opposite factions by strife and power! More good is done by conviction, and the church hath greater security and peace, when they subsist by their own virtue, rather than by force of arms. I remember, in ecclesiastical history, when Valens the Emperor railed against all the defenders of the god-head of Christ, he did not meddle with Paulinus, out of reverence to him, for he was a very holy strict man; none durst lay hands upon him.

3. Many times they profess and join to the church, and so we have benefit by their gifts and abilities, authority and power; for God doth his church a great deal of good by carnal men. Conviction may bring them as far as profession; and the temporary faith of a magistrate, though carnal, may be a protection to christianity; as a hedge of thorns may be a good fence about a garden of roses. If they are men of parts, they may help to defend the christian doctrine, as a living tree may be supported by a dead post; and the gifts of carnal men are for the use of the body, as the Gibeonites joined to Israel, and were made hewers of wood and drawers of water; or as the carpenters who helped to build Noah's ark perished in the flood; or as negroes that dig in the mines of knowledge. God may employ them to bring up that which may be of great use and profit to the world; they may help to build an ark for others, though they themselves perish in the water. We would not refuse gold from a dirty hand, neither are we to slight the benefit of carnal men's parts; for the common profession of christianity that they are under, though they are slaves to their lusts, yet it is a real benefit and help to the saints.

4. They serve for a warning to the saints. When this conviction is strong upon them, and grows to a height, by the stings of conscience and horrors of them that die in despair, God warneth his people. Though we would bear off the stroke, yet God knows how soon this fire may be kindled in our own breasts; when men see what convictions will do, being stifled and not complied with, and men live not according to their light, it is a warning to others. As a slave is many times beaten to warn a son of his father's displeasure, and naturalists tell us a lion will tremble to see a dog beaten before him; so do the children of God tremble at the convictions of wicked men. Oh! the horrors of their conscience declare what God hath wrought upon them, though few take little¹ notice of it.

Thirdly, In respect to the world itself, this conviction serveth both to lessen and increase their judgment. The terms seem to be opposite.

1. Sometimes to lessen their judgment. Certainly the degrees of eternal punishment are not equal; there is *περισσότερον κρίμα*, Mat. xxiii. 14, 'a greater judgment;' there is a hotter and a cooler hell; there are few stripes, and many stripes. In the world to come, 'it is more

¹ Qu. 'much' ?—ED.

tolerable for some than for others,' Mat. xii. 41. The condition of the Ninevites was made more tolerable by the conviction wrought by Jonah's preaching, because there was a temporal repentance; they humbled themselves for a while, though they were frightened to this religiousness. Aristides, Cato, and other moral heathens, their condition will be more tolerable than those men that live in a way of brutish and filthy excess. So there are many convinced that have helped the church, and been friendly to religion; when others have oppressed and opposed the ways of God, they have been a hiding-place, a shelter, a countenance, a protection to the people of God; these shall not lose their reward: they have many blessings in this world, though they continue carnal, and live and die in their sins. I suppose the more they comply with these convictions, their condemnation shall be lessened, though not taken away. This advantage they have, *ut mitius ardeant*, they shall have a cooler hell.

2. Sometimes to increase their judgment. Those that maliciously oppose this conviction, they hasten their own condemnation, and heighten it. Then it will be a sin to them with a witness, when they knew their master's will and did it not: James iv. 17, 'Therefore to him that knoweth to do good, and doeth it not, to him it is sin.' They carry this conviction to hell with them, and it is a part of their torment; this is the worm that never dies. Oh! what a terror will it be for them to think, I had a better estate discovered to me; I knew somewhat of the ways of God; and now I am shut out for ever and ever! There is 'a worm that never dies,' as well as 'a fire that shall never be quenched,' Mark ix. 44. There may be a conviction, so much as to enable a man to speak to others, yet he may be a worker of iniquity, and cast out of Christ's presence. How will this increase their torment! Their knowledge serveth but to damn them the more. The characters are indelible, and are not extinguished by death. To all other torments there is added the gnawing of conscience. Look, as in the elect there is such a spark kindled as shall never be extinguished; their knowledge they get here is not abolished, but perfected, and the joys of the Spirit begin their heaven; a witnessing excusing conscience to the elect is the beginning of heaven; so in hell, conscience will be always raging and expostulating with you—O fool that I was, to neglect so great salvation which others enjoy! If I had lived civilly at least, it had been better with me than now it is. As they know more of God than others do, so their judgment will accordingly be greater. And you know not how soon God may kindle this fire in your bosoms, who for the present sleep on carelessly in your sins.

Use 1. This may serve to persuade us that the conviction of the world is a great blessing, and conduceth much to the advancement of Christ's kingdom, without any visible force, with mere spiritual weapons, in despite of all opposition which can be made thereunto. The corrupt and ill-principled world cannot stand out against the evidence of the truth, when it is soundly preached, and in the demonstration of the Spirit. We have too slight an opinion of the weapons of our spiritual warfare: 2 Cor. x. 4, 'The weapons of our warfare are not carnal, but mighty through God for the pulling down of strongholds.' Surely they are more mighty to pull down strongholds than

we are aware of. The Spirit of the Lord, though he will not convert, yet can so put to silence, and bridle the opposition that carnal men make, that it shall be ineffectual. It concerneth God in honour to go thus far on with the world for the promoting of his kingdom, and that they may not go on with a high hand to oppose and crush it. And this doth also evince the truth of the christian religion, such convictions accompanying the preaching of it. And God doth not wholly discontinue this dispensation now. There are ordinary operations of the Spirit, where the gospel is preached, which do convince the world. The careless professor owns the same creed, the same Bible, and the same baptism, and that is a mighty help and advantage.

Use 2. It informeth us of the love and care of Christ; he would omit no blessing that conduceth to the church's good. He would have those convinced whom he doth not convert, that we may have no stumbling-block in our way to heaven. It was a question, 'Have any of the rulers believed in him?' John vii. 48. Alas! when the powers of the world are against the people of God, the world is apt to think hard of Christ, and many stumble at this rock of offence. Now, that we may have the help of their power, and authority, and countenance, and the gifts of carnal men, the Lord will put them under some conviction of the truth of Christianity. Christ would not only give us the benefit of our fellow-saints, but of carnal hypocrites, as the moon hath no light in itself, yet it giveth light to others; though they have no grace in their hearts, yet they have notable parts, and they do a great deal of good, and that our pilgrimage might not be wholly uncomfortable. If all the world were divided into two ranks, as Jeremiah's basket of figs, Jer. xxiv., were either very good or very naught, there were no living in the world, if all were pagans or christians. No; some must come under a temporary faith, that the people of God may live more commodiously. It is the wisdom of providence that there is a middle party, that are as a screen between the extremely wicked and the saints; they are not so bad as the worst, because they are convinced more, though not converted. Christians! in Christ all things are ours, not only the elect, who are our companions and fellows in the same grace, but also the reprobates are ours. The more civil and convinced sort of the world are for our good, and do much serve the uses of the church; and the worst sort of reprobates serve for our exercise and trial, for the awakening more serious grace in us by their oppositions, and for the heightening our privileges; the more evil they are, the more cause have we to bless a good God that hath made us better.

Use 3. It presseth us not to slight, nor yet to rest in these convictions, and in this temporary faith.

1. Do not slight your convictions and remorse of conscience. Though all convinced men are not converted, yet there are none converted but they are first convinced. A temporary faith, taken up upon common inducements, makes way for a saving faith; as the priming of a post makes it receptive of better colours. Whereas, on the other side, slighted convictions, though you smother them now, will be felt another day; it is but a wound skinned over, and slightly healed, that festers into a dangerous sore. Twenty years were past,

and there was no remembrance of Joseph; but when his brethren were in distress, conscience wrought: Gen. xlii. 21, 'And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear him; therefore is this distress come upon us;' they were convinced of some wrong done to him. Convictions are forgotten, smothered, neglected; conscience speaketh no more, but it writeth when it doth not speak; and when the mists of the soul are a little cleared and scattered, all is legible; that which they thought was forgotten cometh to light, and those old convictions break out with violence, to our horror and trouble; therefore slight them not.

2. Do not rest in these convictions. Thus it may be with reprobates; they may be convinced of the best way, almost persuaded, but not altogether. The young man was not far from the kingdom of heaven; he was near, but never entered. Some civil men are upon the borders of grace. Do not rest in this estate.

How shall I know I am only convinced, and not converted to God?

Ans. Thus:—

1. If sin be discovered, but not mortified; if there be no endeavour to get it removed. As a March sun raiseth aguish vapours, but cannot scatter them, as when the sun gets up into its height, so conviction discovers sin, but doth not help us to mortify it: Rom. vii. 9, 'For I was alive without the law once, but when the commandment came, sin revived, and I died.'

2. When we have wishes, but no practice, slight and cold desires. Oh! when shall this sensual heart be made heavenly! this worldly heart put into a better frame! But no serious looking after it, nor waiting upon God, that we may obtain those things we desire. Balaam had his wishes and good moods: Num. xxiii. 10, 'Oh, that I might die the death of the righteous! and that my latter end may be like his!' *Vellent sed nolunt*; they would and they would not—empty velleities. They would fain have grace, but they will not be at the cost of continual attending upon God till he work it in their hearts. And they are ineffectual glances; wishing without working obtains nothing. These are like early blossoms in the spring, that put forth lustily, but are soon nipped, and never come to fruit.

3. Negatives without positives. Men do not hate Christ, nor the people of God; but do they love them? 1 Cor. xvi. 22, 'If any man love not the Lord Jesus Christ,' &c. It is not enough not to hate Christ, but are your hearts carried towards him? So many do not oppose the ministry of the gospel. Ay! but they neglect the message of the gospel, they content themselves with a few flying thoughts about Christ, heaven, and the blessed things that are to come, like the glance of the sunbeam upon a wave: Heb. ii. 3, 'How shall we escape if we neglect so great salvation?' It is not said, If we contemn, resist, undermine it. No; they are not of that rank, but they are of a more plausible rank and sort of people; they would countenance the profession of godliness, but neglect the duties of it. There are two sorts of men—some are well-willers to good things, some open malicious persecutors. In some, natural hatred is more allayed, though all hate it, but there is a despoite in neglect; as the neglect of things worthy

and great argue a scorn and contempt, as well as the malicious refusal. To be neutral and cold, indifferent to God and sin, is to be an enemy.

4. There is an inward approbation many times, without an outward profession, or without such a constitution of soul as to choose these things for our portion. Alas! many that are convinced approve things that are excellent: Rom. ii. 18, 'Thou knowest his will, and approvest the things that are more excellent, being instructed out of the law;' Acts v. 13, 'And of the rest durst no man join himself to them; but the people magnified them.' An honourable esteem they had, but they could not endure the severity of discipline, as being afraid because of the case of Ananias, who paid so dearly for a little dissembling. So many are not far from the kingdom of God; they approve things that are good, but they have no mind to take hazard and lot with Christ.

5. If there should be a profession, there is no power. The net draws bad fish as well as good. There are mixtures in the church. Many revere godliness, but were never acquainted with the virtue and power of it. Many have an excellent model of truth, and make a profession as plausible and glorious in the world as possibly you can desire; yet they never knew the virtue of this religion, it never entered into their heart: 1 Cor. iv. 20, 'For the kingdom of God is not in word,' stands not in plausible pretences, 'but in power;' 1 Thes. i. 5, 'For our gospel came not unto you in word only, but also in power.' You know the state of men were represented by Christ in the parable of the two sons: Mat. xxi. 28-30, 'A certain man had two sons, and he came to the first, and said, Son, go to work to-day in my vineyard. He answered and said, I will not: but afterwards he repented and went. And he went to the second, and said likewise: and he answered and said, I go sir, and went not.' Oh! there be many that say, 'I will go,' that pretend fair, that are convinced so far as to make a profession, yet never bring their hearts seriously to addict themselves to God, to walk in his ways and keep his charge; there is no real change of heart, no serious bent of soul towards God.

6. If there be some real motions, as there may be in temporary believers, for we must not think all is hypocritical, yet it is not entire: Mark vi. 20, 'Herod did many things, and heard John Baptist gladly.' His heart and his profession went a great way together, till he was to part with his bosom lust. John was safe till he touched upon his Herodias; then conviction grows furious, and he turneth into a devil. Therefore take heed of mere conviction.

Use 4. To press the children of God to express such fruits of their union with Christ that they may convince the world. Christ prays not only that the world may be convinced, but that it might be by those that are real members of his mystical body, that they may have a hand to further it. What are the fruits of the mystical union, that you may convince the world?

1. Love and mutual serviceableness to one another's good. When we live as members of the same body, that have a mutual care for one another, then we shall bring a mighty honour and credit to religion, and can with power give testimony to the truths of Christ: Acts ii.

44, 'And all that believed were together, and had all things common.' When christians were of one mind and heart, they had all things common. Oh! it is a mighty convincing thing when all those that profess godliness labour to carry on the same truths and practices. Divisions breed atheism in the world. The Lord Jesus knew it, and therefore he prays, 'Let them be all one, &c., that the world may believe that thou hast sent me.' We never propagate the faith so much as by this union. Divisions put a great stop to the progress of truth. When contrary factions mutually condemn one another, it is a wonder any are brought off from their vain conversations. The world is apt to think there is no such thing as religion, and one sort is no better than another; they see the world cannot agree about it, therefore they stay where they are.

2. Holiness and strictness of life and conversation; there is a convincing majesty in it; natural conscience doth homage to it wherever it findeth it; therefore live as those who are taken up into fellowship with God through Christ. Herod feared John Baptist. Why? Because he was a strict preacher? No; but because he was a just man, Mark vi. 20. When you live thus holily, and 'accomplish the work of faith with power,' then the Lord Jesus is 'glorified in you,' 2 Thes. i. 11, 12.

3. When you can contemn the baits of the world, and allurements of sense, this is a mighty argument to convince the world that you have higher and nobler principles you are acted by, and better hopes you are called to. Though you have not divested and put off the interests of flesh and blood, for you are not angels, yet you can be faithful to God and Christ. The world admireth what kind of temper men are made of: 1 Peter iv. 4, 'They think it strange that you run not with them into all excess of riot.' They have the same interests and concernments, and yet how mortified! how weaned are they from those things which others go a-whoring after! Sure they have a felicity which the world knoweth not of; they dread and admire this, though they hate you.

4. A cheerfulness and comfortableness in the midst of troubles and deep wants, when you can live above your condition, 'take joyfully the spoiling of our goods,' Heb. x. 34, and bear losses with an equal mind; for you are not much troubled with these things; then you live as those that are called to a higher happiness.

5. To be more faithful in the duties of your relations. The fruits of the mystical union run to every part of the spiritual life. None commend their religion so much as those that make conscience of the duties of their relations, that they may carry themselves as becomes christians, husbands and wives, parents and children, masters and servants. So poor servants make the doctrine of the Lord Jesus Christ comely: Titus ii. 10, 'That ye may adorn the doctrine of God our Saviour in all things.' And the apostle saith, men that do not obey the word, may without the word be won by the conversation of their wives, 1 Peter iii. 1. Worldly men have been much gained by the lives of religious persons. Thus you propagate the truth by carrying yourselves usefully in your relations. This hath been ever the glory of religion, as it was in the primitive times. Austin makes this

challenge, *Ubi tales imperatores?* &c. Let all the religions in the world show such emperors, such captains, such armies, such managers of public treasury, as the christian religion. The world was convinced there was something divine in them. Oh! it is pity the glory of religion should fall to the ground in our days, and that the quite contrary should be said: None such careless parents as those that seem to be touched with a sense of religion! None so disobedient to magistrates, none such disobedient children to parents, as those that seem to be called to liberty with Christ! Therefore, if you would honour Christ, and propagate the truth, keep up this testimony and convince the world.

6. A constancy in the profession of faith. You should live as if Christ and you had one common interest. Sure they believe Christ was sent from God, and able to reward them, else why should they sacrifice all their interests for his sake? It is said, Rev. xii. 11, 'The saints overcome by the blood of the Lamb, and the word of their testimony, and they loved not their lives unto the death.' Religion had never thrived, and spread its branches far and near, had it not been watered by the blood of the martyrs. Christ began and watered the plant by his own blood; and then the martyrs kept watering it till it began to be rooted and had got some esteem in the world; and now it spreads its boughs, and yields a shadow and refreshing to the far greatest part of the world. When men take up principles that will not warrant suffering, or are changeable and pliable to all interests, and wriggle and distinguish themselves out of their duty upon all occasions, it doth mightily dishonour Christ, and make religion vile, and harden the world, and feed their prejudices against the truth. What is the reason the ways of God have so little honour in the eyes of the world, so little power upon the hearts of men? Professors are so fickle and changeable, this maketh them suspect all, and so return to their old superstitions and vanities.

Now, that you may do so, I shall bind it upon you by some further considerations.

1. Consider you are God's witnesses to keep up truth in the world, to bring them on to conversion, or at least to some temporary faith: Isa. xliii. 10, 'Ye are my witnesses, saith the Lord, that I am he.' God appealeth to those that have most communion with him, for the truth and reality of his grace. If a man would be satisfied in a thing that he knoweth not, to whom should he go for satisfaction but to those that have most experience? Well, if the world would be satisfied is union with Christ a notion or a real thing, ye are my witnesses: 2 Cor. iii. 3, 'Ye are manifestly declared to be the epistle of Christ.' In an epistle a man writes his mind. The scriptures they are Christ's epistle, and so are christians. The world, that will not study the scriptures, are to be convinced and preparatively induced by your lives. Every christian is to be a walking Bible. It is a dangerous temptation to atheism when christians, that pretend themselves near and dear to God, are scandalous, and let loose the reins to every corrupt affection. He that took a christian in an act of filthiness cried out, *Christiane! ubi Deus tuus?* In the scripture there is Christ's mind in words; in a christian there is Christ's mind written in deeds in his

conversation. You are to be a living reproof; as 'Noah condemned the world by preparing an ark,' Heb. xi. 7. There was something in it, when he was so busy in preparing an ark, with so great cost and charge; it was a real upbraiding of their security and carelessness; so when men are so diligent and busy in working out their salvation with fear and trembling, it is a real reproof to the carnal and lazy world.

2. Consider, if you do not convince the world, you justify the world; as Israel justified Sodom, Ezek. xvi. 52. The wicked hold up their ways with greater pretence, and are hardened in their prejudices. You put an excuse into wicked men's mouths. What a sad thing will it be when they shall say, Lord, we never thought they had been thy servants, they were so wrathful, proud, sensual, self-seeking, factious, turbulent, hunting after honours, and great places in the world: Rom. ii. 23, 24, 'Thou that makest thy boast of the law, through breaking of the law dishonourest thou God? for the name of God is blasphemed among the Gentiles through you.' Carnal professors will blush at the last day, when they shall consider how many they have hardened by their examples, unsettled by their loose walking; how you have disgraced Christ, and taken up his name for a dishonour to him. It is this that makes the Hams of the world to laugh; you cannot gratify them more.

3. Consider the great good that cometh by it. For the present, you stop the mouth of iniquity: Titus ii. 8, 'That he that is of the contrary part may be ashamed, having no evil thing to say of you.' It is the duty of christians not only to approve themselves to God, but, as far as they can, to wicked men, to take off all advantage from the world, to confute their slanders, to muzzle the mouths of carnal men, that they may have no occasion to speak against the ways of God and the professors of christianity. Carnal christians open profane mouths; their slanders shall be put upon your score, who give them too much matter and occasion to speak. Do not say, They are dogs; what care I if they bark? The awe that is upon wicked men is one means of the church's preservation; therefore you must justify wisdom: Mat. xi. 19, 'But wisdom is justified of her children.' Justification is a relative word, it implieth condemnation; the world condemns the ways of God, and people of God, of fancy, fury, faction. Now you must justify them; at least, you will leave them without excuse, and furnish matter for the triumphs of God's justice at the last day, and so will have further cause to applaud the counsels of God, when you sit on the bench at the last day. For as in the last day you shall, together with Christ, judge the world by your vote and suffrage—1 Cor. vi. 2, 'Know ye not that the saints shall judge the world?'—so now you must convince them by your conversations. It is a sad thing men walk so as it cannot be said, Where is the malefactor, and where is the judge? You should condemn them, as by the difference of your lives, so by the heavenliness of your hearts.