

Col. iii. 1, 'If ye then be risen with Christ, seek the things that are above, where Christ sitteth at the right hand of God;' Phil. iii 20, 'Our conversation is in heaven, from whence also we look for the Saviour, our Lord Jesus Christ.' We should imitate Christ; whatever he did corporally, we must do spiritually. There is our treasure; if you are the children of God, he is your delight. There is our head; the inferior parts never do well when they are severed from the head. All that we expect cometh from thence, and therefore a natural desire of happiness carrieth the saints thither.

SERMON VII.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.—JOHN XVII. 6.

WE have now ended the first paragraph of this chapter, Christ's prayer for himself. Here he cometh to pray for others, the disciples of that age. When Jacob was about to die, he blesseth his sons; so doth Christ his disciples. Christ representeth their case with as much vehemency as he doth his own.

In this verse he useth three arguments—they were acquainted with his Father's name, belonged to his grace, and were obedient to his will. Or, if you will, you may observe—

1. The persons for whom he prayeth.
2. The reasons why he prayeth for them; which are three:—(1.) What Christ had done; (2.) What the Father himself had done; (3.) What they had done.

First, The persons for whom he prayeth, 'The men which thou hast given me out of the world.' Who are these? I answer—The disciples or believers of that age; not only the eleven apostles are intended, though chiefly; but it is not to be restrained to the apostles only.

1. Because the description is common to other believers; others were given him besides the eleven apostles. It is the usual description of the elect in this chapter, ver. 2, 'That he should give eternal life to as many as thou hast given him.' So ver. 9, 'I pray for them whom thou hast given me, for they are thine;' and ver. 24, 'Father, I will that they also whom thou hast given me be with me where I am;' and in other chapters of this Gospel.

2. Because Christ had made known the name of God to more than the apostles; many of the Jews and Samaritans had received the faith. Acts i. 15, there a hundred and twenty met together in a church assembly presently after Christ's death.

3. Otherwise they had been forgotten in Christ's prayer; for afterwards he prayeth only for future believers: ver. 20, 'Neither pray I for them only, but for those that shall believe on me through their word.' Mark, 'that shall believe.' But though the apostles are not only intended, yet they are chiefly intended, as appeareth by that expression, 'through their word.' We have seen who are the persons.

Now they are described to be 'the men which the Father hath given me out of the world.' *Men*, to note the greatness of the blessing; though they were frail, miserable men, corrupt by nature, as others are, yet by singular mercy they are made familiar friends of Christ, and some of them doctors of the world.¹ 'Which thou hast given me' by way of special charge. There is a double giving to Christ—by way of reward, by way of charge: these were given to him as a peculiar charge. 'Out of the world;' that is, out of the whole mass of mankind: when others were left and passed by, God singled them out, and gave them to Christ.

I shall open the phrase more fully in the next clause.

The points of doctrine are these:—

1. Observe, in the business of salvation Christ would deal with us not by angels, but by men given him out of the world, that is the description of the apostles and doctors of the church in the text. 'To us he hath committed the word of reconciliation.' God could teach us without pastors, and manifest himself unto us by inward and secret illapses into the heart; but he useth the ministry of men, and that not out of indigence, but indulgence; not for any efficacy in the preacher, but for congruence to the hearer, as a means most agreeable to our frail state. There is mercy in this appointment.

[1.] It is most for the glory of God. God's honour cometh freely from us when the instruments are vile and despicable. We are apt to sacrifice to the next hand. Acts xiv., they brought oxen and garlands to sacrifice to Paul and Barnabas. 2 Cor. iv. 7, 'We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' These are most apt to rival God, as children thank the tailor.

[2.] It trieth our obedience. We look for extraordinary miracles and ways of revelation; God would see if we can love truth for truth's sake, rather than for the teacher's sake, and take it from the meanest hand. It is not *who*, but *what* is delivered. Foolish man would give laws to God. Christ impersonateth our thoughts: Luke xvi. 30, 'If one went to them from the dead, they will believe.' Had Christ come in person, spake to us in an audible voice, or sent an angel, they would believe.' Foolish thoughts! God trieth you by Moses and the prophets. It is a deceit to think if we had more glorious means it would be otherwise with us. Christ came in disguise: John i. 11, 'He came unto his own, and his own received him not;' and the word is brought to us in earthen vessels. It is merited by God-man, it is dispensed by the power of God by man.

[3.] It is the most rational way. He doth not rule us with a rod of iron, by mere power and majesty, but draweth us by the cords of a man, by counsels and exhortations. He dealeth with us by those with whom we have ordinary converse, 'as a man with his friend,' Exod. xxxiii. 11. What should sinners do if God should come and thunder to them in majesty and glory? Exod. xx. 19, 'Let not the Lord speak to us.' He veileth it under the cloud of human weakness. There is no conversing with the terribleness of majesty but by intermediate persons. Men speak to us that have a feeling of our infirmi-

¹ Qu. "word"?—ED.

ties. Prophets are ὁμοιοπαθεῖς, 'Men of like passions with ourselves,' James v. 17. If angels should teach us, we would think the precepts too strict for men. Men know how to speak to us by speaking from the heart to the heart: Prov. xxvii. 19, 'As face answereth face in a glass, so doth the heart of man to man.' There may be lesser differences in regard of complexion and constitution, but they know the general nature of man.

[4.] It is the surest way. If men deceive us, they deceive themselves; we have experience of their fidelity in other things, and they confirm it by their own practice. They are subjected to the law of the same duties and necessities, sometimes seal the truth with their blood.

[5.] It is a comfortable way. Paul, a great sinner before conversion, Peter, a great instance of the infirmities and falls of the saints, yet, from their own experience of the power and comfort of the gospel, preach it to us. Well, then, scorn not God's institution, but admire the wisdom of it. We are bound to submit, though we could see nothing but folly: 1 Cor. i. 21, 'It pleased God by the foolishness of preaching to save them that believe.'

2. Observe, again, it is a special privilege to be chosen to privileges of grace when others are passed by: 'Given me out of the world.'

[1.] There is a world of others, and they are left to themselves. Christ hath not the title of mankind: Jer. iii. 14, 'One of a city, and two of a tribe.' Christ doth not take them by dozens or hundreds, but by ones and twos. Grace falls on few. Christ seeketh out the elect, if but one in a town.

[2.] They were as eligible as we, only we were singled out by mere grace. The lot might have fallen upon them as well as upon you; thousands in the world were as eligible: Ezek. xviii. 4, 'Behold all souls are mine; as the soul of the father, so also the soul of the son is mine.' All were made by the same God out of the same mass of nothing: he is equally judge of all; all had sinned. Thy soul was as polluted as theirs, as liable to God's judgment, as deep in the same condemnation; yet such was his good-will and pleasure, to single us out. This is the glory of his grace, *miserabor cujus misertus fuero*: Mal. i. 2, 3, 'Was not Esau Jacob's brother? saith the Lord, yet I loved Jacob, and I hated Esau.' Though all men be equal in themselves, yet mercy can make a distinction. The best reason is God's good pleasure. Well, then, apply this.

(1.) Look to the distinction. How many steps of election may we walk up? That we were not toads and serpents, but men, the same nothing was as pliable; not men only, but christians, within the pale of the church; not christians at large, but born there, where the mists and fogs of popery were dispelled; nor Protestants at large, but called to a stricter profession; still in every degree multitudes were cut off. That I was not a christian, but a minister, an officer in the church: 1 Tim. i. 12, 'He counted me faithful, putting me into the ministry.' Plato gave thanks for three things—that he was a man, not a woman; a Grecian, not a barbarian; not an ordinary Greek, but a philosopher. A christian may much more give thanks.

(2.) To the reason of this distinction: John xiv. 22, τί γέγονεν,

‘How is it that thou wilt manifest thyself to us, and not unto the world?’ Luke i. 43, ‘And whence is this to me, that the mother of my Lord should come unto me?’ When you have searched all you can, you must rest in Christ’s reason: Mat. xi. 26, ‘Even so, Father, for so it seemed good in thy sight.’ God’s supremacy over all things in heaven and in earth maketh him free to choose or refuse whom he pleaseth. It is not because you were better disposed than others; many of a better temper were passed by: God raised up a habitation to the Spirit out of crabbed knotty pieces. A man in a wood leaveth the crooked timber for fuel. The young man that went away sad was of such a sweet natural temper, that it is said, Christ loved him.

Secondly, Let us now come to the reasons why he prayeth for them.

First, What he did: ‘I have manifested thy name to them;’ in which Christ intimateth his own faithfulness and their future usefulness. His own faithfulness; for this was one way of Christ’s glorifying his Father on earth, by communicating the tenor of the christian doctrine to the disciples; so that some of them by the light received were to be special instruments of converting the world. *Ἐφάνέρωσα*, ‘I have manifested;’ by outward teaching, and inward illumination. Outward teaching was necessary; the mystery of the gospel was but sparingly revealed by former prophets; but Christ, who was in the bosom of the Father, knew the depth and bottom of it.’ John i. 18, ‘No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him;’ and accordingly he revealed it to the disciples. And besides, by an inward light he gave them to understand it; for Christ preached publicly, but all did not understand him, but those to whom ‘it was given to know the mysteries of the kingdom of God,’ Mat. xiii. 11. So much is intimated in the word *ἐφάνέρωσα*. And herein Christ fulfilled that prophecy, Ps. xxii. 22, ‘I will declare thy name unto my brethren.’ The disciples of Christ, especially the apostles, are adopted into the privileges of co-heirs with Christ, and therefore to them he declared his Father’s name, than which there could not be a greater privilege. Now by the name of God, some understand one thing, some another, according to the different acceptations of the word *name*. Largely, and more generally, we may understand, whatever is necessary to be known and believed to salvation concerning God’s will and essence; that is his name; all by which the Father might be known, as men are known and distinguished by their names. The meaning is, that he had made known to them the whole doctrine concerning God’s will and essence, teaching them that in one essence of God there are three distinct persons, Father, Son, and Holy Ghost; that the Father begot the Son, his substantial image, by eternal generation, and sent him in time, that he might take a true human nature on him, that so he might become a mediator between God and us, by whom alone we have access to God, that we may obtain grace and life eternal. Now this he manifested in his doctrine, in the course of his life, and by the light of the Spirit, freeing them from all prejudices, contracted by their own darkness, or the obscure doctrine that was then taught in the church.

1. Observe Christ’s faithfulness to his own charge. He opened all the mysteries of God’s name, that is, of the true religion to them.

We that are ministers, and you that are masters of families, should learn of him. It is our duty to teach the flock committed to our charge: Acts xx. 20, 'I kept back nothing that was profitable to you, teaching you publicly, and from house to house.' We are to draw out all the truths necessary to salvation. It is not enough that ministers live honestly and unblamably, that they are hospitable and kind, but they must teach the people to read God's name. If you hire a man to prune the vineyard and he diggeth in the field, to fight in the battle and he watcheth the stuff, it is not the work you set him about. So to you that are masters of families; the apostles were Christ's own family; God expecteth it from you: Gen. xviii. 19, 'I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord.' Do not disappoint the Lord; he reckoneth upon it; your family should be a little flock, a little church. Families are the fountains of church and commonwealth. Oh! how sweet will it be when we come to die, if we could say, as Christ, we concerning our flock, you concerning your families, 'I have manifested thy name to them that thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word.'

2. Observe the earnest desire Christ had to glorify his Father, by living, teaching, dying;—thy name, thy word. Oh! that we would learn of our Lord to glorify our Father which is in heaven; to be contented to do anything, to be anything, so we might be to the glory of God!

3. Observe the excellency of the doctrine of the gospel; its certainty, its clearness.

[1.] Its certainty. It is not a doctrine forged in the brain of men, but brought out of the bosom of God into the breasts of the apostles, and from them conveyed to us. In this word you have the Father's heart; Christ told it the apostles: 'I have manifested thy name to them,' &c. Christ is the original author: Heb. i. 2, 'In these last times he hath spoken to us by his Son.' The Son of God is the first man in the roll of the New Testament prophets; the first was not an angel, but God's own Son, the messenger of the covenant, the apostle of our confession. Though Christ doth not speak to us immediately in person, yet he spake to us by the apostles; they have their light from Christ. Therefore he that readeth the word should seem to hear Christ speak. This was that which he whispered to the apostles in secret.

[2.] The clearness of the scriptures. Christ knew all the counsels of God, and he hath manifested his name to the apostles. There is a light shining; if we see it not, it is a sign we are lost: 2 Cor. iv. 3, 4, 'If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.' What an advantage have we above the Gentiles and above the Jews!

(1.) Above the Gentiles. The doctrine of the essence and will of God cannot be known by the light of nature. Somewhat of his glory shineth in the creatures: Rom. i. 20, 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things

that are made, even his eternal power and godhead.' Some characters there are in conscience, though horribly defaced; but alas! the furthest reach of nature cometh short of salvation. Nature is blind as well as lame in things supernatural; there are some few remains of light to keep the law of nature alive in the soul, for the advantage of civil society and moral business. When nature putteth on the spectacles of art, still she is blind. There are many inventions to polish reason; to sharpen discourse, there is logic; for language, rhetoric; for government and equity, laws; for health, physic; for manners, ethics; for societies of men, politics; for families, economics; but for worship, nothing; their piercing wits were there blunt. Man is naturally wise for everything but to maintain a respect between him and God. They knew there was a God, and that this God ought to be worshipped; but what he was, and how he should be worshipped, they knew not; their knowledge was rather a mist than a light. His works told them that he was wise, powerful, and good; but they were unhappy in their determination of his worship; they sat abrood, and proved but fools: 'They professed themselves to be wise, but became fools,' Rom. i. 22. While they intended him honour, they carved to him the greatest contempt; whilst they would express him in the image of the creatures, they dishonoured him. Natural light is but small in itself, and corruption maketh it less. They knew nothing of the misery of man and the remedy by Christ; our fall in Adam, original sin, and the work of redemption were mysteries to them; they could not dream of these things; when they were revealed they counted them foolishness. They spoke of virtue as a moral perfection; of vice, as a stain of nature; but nothing of righteousness and sin, as relative to the covenant of God. God used the heathen as instruments to put nature to the highest extent. How may we pity them that they could go no further, and admire God's mercy to us that we, being weaker than they in natural gifts, are yet stronger in grace; that a boy out of a catechism should know more than they! Their misery was great in abusing the light of nature; our misery will be greater, and damnation double, if we abuse the light of nature and grace.

(2.) Above the Jews, whom God acquainted with his statutes above all other nations. They knew little of the name of God in comparison of what we know. Therefore Moses desires to know God's name, Exod. iii. 13; and it is said, Judges xiii. 18, 'Why askest thou after my name, seeing it is secret?' The divine glory was hidden and under a veil. In those appearances of Christ little was known in respect of what was known at his incarnation. It is spoken in reference to the present dispensation. Some notice they had of this mystery. God acquainted them with his name by degrees: as Exod. vi. 3, 'I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them.' God had made himself known by other names; to the fathers by the name of God Almighty; the name Jehovah, that should be an appellation among his gathered people, giving a being to his people, and making good his promises. Afterwards, 'I am the God of Abraham, the God of Isaac, the God of Jacob,' as more relating to the covenant. Afterwards, Jer. xxiii. 5, 6, 'I will raise up to David a righteous

branch, this is the name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Then God will be known by his grace, justifying his people, and accepting them for Christ's sake. But in the New Testament all is open and clear; he is called 'the God and Father of our Lord Jesus Christ,' Eph. i. 5. Then God the Father and the mediator were clearly made known. Alas! the Jewish church knew little of the doctrine of the Trinity, the distinction of the persons, the quality of the mediator, the way of salvation. What they knew was obscured, and the doctrine of the Messiah horribly depraved.

Use. Let us bless God for the word, and take heed unto it, as to a light shining in a dark place. What would be our condition if we had not the scriptures among us? We should be no better than savages in the wilderness, or as the body without the soul, the earth without the sun. God might immediately have revealed himself to man; he that made the heart can enstamp it with the knowledge of his will; but he would state his doctrine into a settled course, that we might not coin oracles to ourselves, or obtrude fancies on others: 'We have *λόγον βεβαιώτερον*, a more sure word of prophecy, whereunto ye do well that ye take heed, as to a light that shineth in a dark place,' 2 Peter i. 19. He knoweth to what liberty we incline in preaching divine things. No more *πολυμερῶς καὶ πολυτρόπως* of 'those divers ways and manners, wherewith God spake in times past to our fathers by the prophets,' Heb. i. 1. After the closing of a perfect canon there needed nothing but ordinary revelation. This is sufficient to salvation, if there were no book else; if the world were full of books, and this only were wanting, there were no certain way nor rule to heaven. Here is God's heart discovered to us, and our hearts to ourselves; it is a ray of the face of God in Christ: John i. 18, 'No man hath seen God at any time; the only-begotten Son of God, that lay in the bosom of the Father, he hath declared him.' Satan hath been ever maligning this light, that he might more securely domineer in the world. Christ undertook he would declare God's name to his brethren, and here he hath done it. Oh! let it come with divine authority upon your hearts, in all the precepts, promises, threatenings of it, that you may come to a nearer sight of God and yourselves.

4. Observe the necessity of a divine light before we can understand the things of God: 'I have manifested thy name,' &c.

[1.] There must not only be an outward sure rule of doctrine, but an inward light. We can have no savoury apprehensions of the things of God till Christ himself become our teacher; the Son of God must always be the interpreter of his Father's will; he is the Word that speaketh to the heart. All men by nature are ignorant of the name of God, without any saving knowledge: Eph. v. 8, 'Ye were sometimes darkness;' not only in the dark, but darkness itself; 'but now ye are light in the Lord;' that is, enlightened by his Spirit. This is proper to the elect, those who are given to him. The church is Christ's open school, the scriptures our book, the ministers are the ushers, and Christ is the inward teacher. Some are only taught by the ministers, others are taken aside and taught by Christ himself in private. His public lectures are read to all hearers, but the elect are taught of God: John vi. 68, 'Lord, to whom shall we go? thou hast the words of eternal

life.' Others may hear the word, but they perish in their own blindness and unbelief. Some play the truants in Christ's school; they will not hear, they pass judgment on themselves: Acts xiii. 48, 'As many as were ordained to eternal life believed.' The whole city was met to hear, but none believed but the elect; and the apostle doth not say, 'As many as believed were ordained to eternal life,' but 'as many as were ordained believed.' It is not given to all: Mat. xiii. 11, 'It is given to you to know the mysteries of the kingdom of heaven, but to them it is not given.' All the difference is in the will of God; so that the scholars in this kind are 'the called according to his purpose.' Christ's teaching is of no larger extent than his Father's election. Some schoolmasters, besides their common care, do teach such children apart as they love most, they take them and point with the finger; so doth Christ manifest himself to those that are given him out of the world by the inward work of his grace. Moral suasion is common to all, but he taketh some aside and worketh on their hearts.

[2.] For the manner of this teaching; it is accompanied with force and power. There is always an operation that goeth along with this teaching: John vi. 44, 45, 'No man can come to me except the Father that hath sent me draw him. It is written in the prophets, They shall be all taught of God.' There is teaching and drawing; the inspiration and the impression go together. He is an incomparable teacher; he giveth the lesson, and a heart to learn it; with information he reformeth, and with the knowledge of our duty he giveth a will and power to do it. He teacheth the promise so as to make us believe it; the commandment so as to make us obey it. The soul is God's echo: Ps. xxvii. 8, 'When thou sayest, Seek ye my face, my heart said unto thee, thy face, Lord, will I seek.' He reformeth by his light, and exciteth by the power of his grace. In short, it is a powerful teaching, joined with an inward working. His scholars are sure of proficiency, for he hath their hearts in his hands, and can move them according to his own pleasure. There is not only an illumination of the mind, but a bowing of the will. Corrupt nature in man is strong enough to resist anything of man, as he is man.

[3.] The necessity of this inward light; without it the word will not work. Many hear outwardly that are never the better: John vi. 44, 'No man can come to me except the Father which hath sent me draw him.' There must be an inward light, an inward operation on the soul, or the word is without effect; the heart must be opened as well as the scriptures. As all the multitude that thronged on Christ did not touch him as the diseased woman did, who touched the hem of his garment: 'Who touched me?' saith Christ, 'knowing that virtue had gone out of him,' Mark v. 30. Many may come to an ordinance, but virtue passeth out to few. The outward minister can but speak to the ear; it is Christ works grace in the heart: unless the Holy Ghost come down, and open the mouths of preachers to speak, and the hearts of people to hear, all is to no purpose.

Use. Well, then, every time you come to the opening of the scriptures, look for this inward light to shine into your hearts, that you may have a saving knowledge of God in Christ. Remember you come to hear that doctrine which Christ hath brought down from the bosom of

the Father, and he must bring it into your bosoms. There are two sorts of hearers:—

1. Some are careless, that come hither, but scarce hear the minister; their bodies are in the sanctuary, but their spirits are in the corners of the earth. Their coming is made fruitless by the wandering of their hearts; they have experience of the power of Satan, not of Christ. The devil presenteth to their fancy such objects as carry their spirits from God and his work: Ezek. xxxiii. 31, 'They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness.' Carcases without a spirit are but carrion; clothes stuffed with straw, that were a mocking; so is a body present at hearing the word without a soul. What is the difference between an absent body and a wandering spirit? God knocketh at the heart, but there is none within to hear him.

2. Some hear the minister, but do not wait for the illumination of Christ, which sometimes God grants to us in the hearing of the word: Acts xi. 15, 'As I began to speak, the Holy Ghost fell on them;' this is to draw us to attention: Acts xvi. 14, 'Whose heart the Lord opened, that she attended to those things that were spoken by Paul.' When God disposeth us to hear his word attentively, he approacheth to us in mercy.

SERMON VIII.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word.—JOHN XVII. 6.

THE next argument is what the Father had done in and about believers; he disposed them into the hands of Christ: 'Thine they were, and thou gavest them me.' Where is—(1.) His interest in believers; (2.) His act about believers.

First, His interest in believers: 'Thine they were.' How is this to be understood? Divers have framed divers senses; thine by creation, thine by election, thine by sanctification. The Father being first in order of the persons, all original works are proper to him; so creation is ascribed to him; so the Lord saith, Ezek. xviii. 4, 'All souls are mine,' all created by him. But this sense is not so proper to this place, because those for whom Christ prayed not might plead this interest; so Satan is God's, the wicked and all creatures are God's. By election; thine by free election, mine by special donation: 1 Peter ii. 9, 'Ye are a chosen generation, a peculiar people.' The first and highest act of grace is ascribed to him; they are his chosen and peculiar ones. These were eternally his, and by the continuation of the same purpose of grace they are always his. This is proper to this place; only sanctification may be included, which is, as it were, an actual election. As by original election the heirs of salvation are distinguished from others in God's purpose and counsel, so by actual

election they are visibly distinguished and set apart from others; so 'Thine they were,' by an excitement of thy Spirit and grace stirred up to follow me, and chose me in this special way of service. Sanctification is also ascribed to the Father: John vi. 44, 'No man can come unto me except the Father that hath sent me draw him;' and Jude 1, 'To them that are sanctified by God the Father.' The first effect of saving grace is ascribed to him, as the first rise of grace is from his love. I prefer the middle sense, and do only take in the latter as the effect: 'Thine they were;' they were chosen by the purposes of thy grace, and called, which is the effect of that grace passing upon their hearts.

From hence—

1. Observe that Christ pleadeth interest as an argument in prayer. It is meet, when we come to pray to God, that we can say, We are his. This way would Christ endear his own disciples to the Father's respect and grace: Ps. cxix. 44, 'I am thine; save me.' The great work of Christians should be to discern their interest, that they may come to God with some confidence. Though you cannot say, I am thine, with respect to the purposes of his grace; yet at least you should say, I am thine, in your own dedication and choice. *Si nostra tueri non vultis, et tamen vestra defendetis.* Many a trembling christian dareth not say, He is mine; but he is resolved to say, I am his; that is the fitter argument with God. With our own souls, in our own straits, plead, He is mine: Ps. xlii. 11, 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.' But in prayer plead, I am his; though you cannot plead his choice, plead your own resignation. Consider, it is a forcible argument. Every one will provide for his own: 'He is worse than an infidel who will not provide for his own, especially those of his own household.' It is a comfortable argument. When we cannot speak of our works, we may speak of our interest: Lord, I am a sinner; but I am thine: I am a poor wretch; but I am one that would not be his own, unless I am thine. Oh! but says the poor soul, if I could say that I am thine, one that belongeth to the purposes of thy grace, there were some comfort. *Ans.* It is sweet, when we can say mutually, 'I am my beloved's, and my beloved is mine.' But are you not willing to choose him, though you cannot say he hath chosen you? The choice of our portion discovereth our interest. Canst thou in truth of heart say? Lord, 'I have none in heaven but thee, none upon earth that I desire in comparison of thee,' Ps. lxxiii. 25. If you can, in the sincerity of your hearts, call God to witness this, it is sweet. Though thou canst not apply Christ, canst thou resign thyself? Then we have the fruit of election, though we have not the sense of it. God certainly hath chosen us when, by the work of his grace, he maketh us choose him. Fallen man is not dainty in his choice, till a work of grace passeth upon him; he turneth from the creator to the creature; he saith to the world, Would to God thou wert mine! to riches, honours, pomp, Would thou wert mine! 'Happy is the people that are in such a case.' It is grace turneth us from the creature back again to God; God is our portion, because we are his; God cannot refuse that heart which he hath thus drawn to himself.

2. Observe again, that none are given to Christ but those that were first the Father's: 'Thine they were;' he had chosen them in the purposes of his grace, and disposed them into Christ's hands. Thine by election, mine by special donation. The acts of the three persons are commensurable, of the same sphere and latitude; those whom the Father chooseth, the Son redeemeth, and the Spirit sanctifieth. The Father loveth none but those that are given to Christ, and Christ taketh charge of none but those that are loved of the Father. Your election will be known by your interest in Christ, and your interest in Christ by the sanctification of the Spirit. All God's flock are put into Christ's hands, and Christ leaveth them to the care of the Spirit, that they may be enlightened and sanctified. In looking after the comfort of election, you must first look inward to the work of the Spirit on your hearts, then outward to the work of Christ on the cross, then upward to the heart of the Father in heaven: 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. There is a chain of salvation; the beginning is from the Father, the dispensation through the Son, the application by the Spirit; all cometh from God, and is conveyed to us through Christ, by the Spirit.

Secondly, The Father's act about believers: 'Thou gavest me them.'

How are they given to Christ? Things are given to Christ two ways—by way of reward, or by way of charge.

1. By way of reward. So all nations are given to him by way of reward: Ps. ii. 8, 'Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.' He is Lord of all, Acts x. 36, even of the devils. All flesh are thus given to him, to be ruled by him. This donation is very large, and compriseth elect and reprobates. All nations are Christ's heritage in this sense, as well as the church. All power in heaven and in earth is given to him, to dispose of elect and reprobates according to his own pleasure. Only in this giving by way of reward there is a difference; some are given to Christ at large, to be disposed of according to his pleasure; others are given to him for some special ministry and service, as hypocrites in the church; and so Judas was given to him, as Christ saith, ver. 9, 'Of them which thou hast given me, I have lost none but the son of perdition.' Again, others are given to him by way of special and peculiar interest, to be members of his body, subjects of his kingdom, &c. So only the elect are given to Christ; the great bargain that Christ drove with his Father was an interest in souls; therefore it is said, Isa. liii. 10, 11, 'When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and be satisfied.' This was all the gain that Christ reckoned of.

2. By way of charge. This again is proper to the elect, who are redeemed, justified, sanctified, glorified. The elect are made over to Christ, not by way of alienation, but oppignoration; none of them who are given to Christ by way of charge can miscarry: John vi. 37, 'All that the Father giveth me, shall come to me; and he that cometh to

me, I will in no wise cast out;’ and ver. 39, ‘This is the will of him that sent me, that of all which he hath given me, I should lose none, but should raise it up again at the last day;’ and John x. 28, 29, ‘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.’ There is Christ’s faithfulness and the Father’s power engaged, therefore this must needs be proper to the elect.

Now, because both these ways are proper to the elect, that I observe is, that the Father’s elect are given and committed to the Son, as his purchase and charge.

First, They are given to him by way of reward. Christ, by virtue of his purchase, hath many relations to believers: they are given to him as subjects of his kingdom, as scholars of his school, as children of his family, as the spouse of his bosom, as the members of his body. All these relations I shall insist upon; for this was the honour that was granted to Christ upon his obedience. It was much that Christ would be our king, more that he would be our master, more that he would be our father, more that he would be our husband, and yet further that he would be our head: he counted it an honour, and bought it at a dear rate.

1. We are given to him to be subjects of his kingdom. Christ is Lord of all the world, but he prizeth no title like that of king of saints, Rev. xv. 3, to rule as Lord in the church; no throne like the conscience of a humbled sinner. The heart is Christ’s best presence-chamber; he loveth to have his chair of state set there. He had an eternal right together with the Father and the Holy Ghost, but he would come and suffer and be crowned with a crown of thorns that he might have a new right as mediator, and have the crown of glory put upon his head in the church: Acts v. 31, ‘Him hath God exalted with his right hand to be a prince and a saviour.’ The Father promised it long before upon bargain and contract. There is never a subject that Christ hath but is bought, and with the dearest price, his sovereign’s own blood: Mat. xx. 28, ‘He gave himself, *λύτρον ἀντὶ πολλῶν*, a ransom for many.’ Many subjects die in other kingdoms that the prince may be seated in the throne; but here the prince dieth for the subjects, that he may govern his spiritual realm with more peace and quietness. As the price was great, so the Father hath made him a large grant.

[1.] Christ’s empire is universal, and spread throughout the world. He properly is the catholic king; there are no bounds and limits of his empire: Isa. liii. 12, ‘Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.’ Some of all nations are given to him: Isa. xlix. 12, ‘Behold, these shall come from far; and lo, these from the north, and from the west, and these from the land of Sinim,’ north, south, Jews and Gentiles. The Jews, that are now his enemies, shall appoint to themselves a head; as the tribes flocked to Hebron to crown David: Hosea i. 11, ‘Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land.’ There is no king like Christ for largeness of command

and territory. All monarchs have certain bounds and limits by which their empire is terminated ; Christ's empire runneth throughout the whole circuit of nature ; he hath a multitude of subjects.

[2.] Christ's empire is eternal : ' Of the increase of his government there shall be no end,' Isa. ix. 7. Kings must die, and then their favourites may be counted offenders. So Bathsheba said to David (who yet was a type of the reign of Christ), 1 Kings i. 21, ' When my lord the king shall sleep with his fathers, I and my son Solomon shall be counted offenders.' But Christ liveth and reigneth for evermore. But you will say, Christ doth not reign for ever, but ' till he hath put all enemies under his feet, when he shall resign up the kingdom to the Father,' 1 Cor. xv. 24. I answer—In kingly dignity there are two things, *regia cura* and *regius honor*—kingly care and kingly honour. Kingly care, by which he ordereth and defendeth his subjects ; and kingly honour, which he receiveth from his subjects. Certainly Christ shall be king for ever and ever : Luke i. 33, ' And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end ;' because he shall always be honoured and adored as king and mediator. He shall resign the kingdom, that is, that way of administration ; for when the elect are fully converted and sanctified, and their enemies destroyed, there will be no need of this care. Now thus we are given to Christ, that he might be a king universally and eternally. He ruleth us by a sweet covenant, he might rule us by power. Other kings find subjects, he maketh them. He might rule us, for he bought us, he hath an absolute right over us. As there was a covenant between the Father and Christ, so between Christ and the church. He propoundeth no less than a kingdom : Isa. x. 8, ' Are not my princes altogether kings ?' Christ's title is by purchase, conquest, and consent. All Christ's subjects were vessels of wrath, vessels of hell, in their natural estate ; he recovered us from the devil by power and conquest, he bought us out of his Father's hands by merit and price.

In short, concerning this kingdom, which belongeth to the second person, the Father appoints it, the Son merits it, the Holy Ghost as Christ's viceroy governs it. The Father chooseth a certain number of men, giveth them to Christ ; the Son dieth for these men, ransometh them from the grave and hell, and committeth them to be ruled and governed to the Spirit, as Christ's vicar ; the Spirit useth the ministry of men, we are the Holy Ghost's overseers, Acts xx. 28, by which grace is wrought, and so we are united to Christ. Our work by the power of the Spirit is to bring them to Christ, and Christ bringeth us to God the Father by his intercession and by final tradition, which is the last act of Christ's mediatory kingdom : 1 Cor. xv. 24, ' Then shall he deliver up the kingdom to the Father.' God giveth us to Christ, Christ to the Spirit, the Spirit uniteth us to Christ, and Christ bringeth us to God. So that if we would enter into this kingdom, we must go to God the Father, confess thou art a traitor and rebel, desire him not to enter into judgment with thee, but seek to be reconciled. If thou thus comest to the Father, he will send thee to the Son ; as Job xlii. 8, God biddeth the friends of Job to seek his intercession : I will not be pleased with you but in Christ : ' If I did not regard the presence

of Jehoshaphat, I would not look to thee, nor see thee,' 2 Kings iii. 14. Go to the Son, reflect upon Christ's merit and intercession; say, Lord, appear for us before thy Father; were it not for thee he would not regard my face. The Son will send you to the Spirit: I cannot bring you to God in your impurity and rebellion; go to the Spirit of my Father, that he may wash you, and purge you. Plead the promise of the Spirit: John xvi. 13, 14, 'Howbeit, when he that is the Spirit of truth shall come, he will guide you into all truth; for he shall not speak of himself: but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall show it to you.' When we come to the Spirit, he will send us to Moses and the prophets; hear them. The word is 'the rod of his strength.' By the word we are gained, by the sacraments we take an oath of allegiance, in prayer we perform our homages, in alms and acts of charity we pay him tribute; praise and honour are the revenues of this crown.

Thus I have showed the title, the largeness of the grant, and the manner of administration.

2. We are given to Christ as scholars in his school. He is the great prophet, and doctor of the church. Certainly Christ loveth the honour of this chair; he counteth it an honour to be our prophet. It is his title, Acts iii. 22, 'A prophet shall the Lord your God raise up to you from among your brethren.' Christ he came out of the bosom of God, to show his mind and heart; he is called 'the apostle and high priest of our profession,' Heb. iii. 1. Christ taketh the titles of his own officers. Though he be Lord of the church, yet he is an apostle. He counteth it an honour to be a preacher of the gospel, God's legate *à lutere*, the Son of God is first on the roll of gospel preachers. He laid the foundation of the gospel when on earth; he teacheth now he is in heaven; others teach for him. Christ counts it his liberty to teach; he is to be a light to the Gentiles. He doth not teach the ear, but the heart; he is still to nurture us, and bring us up. He is an excellent teacher; he doth not only set us our lesson, but giveth us a heart to learn. The scripture is our book, but Christ is our master, and we shall see wondrous things if he doth but open our eyes.

3. We are to be children of his family. A master is not so careful as a parent. This was the thing propounded to allure Christ to the work of redemption: Isa. liii. 10, 'He shall see his seed;' he shall have a numberless issue and progeny. Though all are Benonis, sons of sorrow, and Christ died in the birth, yet this was his privilege, 'He shall see his seed.' Jesus Christ hath a great family, take it altogether: Rev. vii. 9, 'A great company which none could number, redeemed out of all nations, and kindreds, and people, and tongues.' Christ is wonderfully pleased with the fruitfulness of his death. It is his great triumph at the last day, Heb. ii. 13, 'Behold I and the children which God hath given me.' It is a goodly sight when Christ shall rejoice in the midst of them, and go with this glorious train to the throne of the Father. Jesus Christ is our brother and our father: by regeneration and the merit of the cross, our father; but in the possession of heaven, our brother. We are co-heirs with him.

4. We are given to him as the wife of his bosom. As a father giveth the daughter whom he hath begot to another for a spouse and wife, so doth God give his elect to Christ. Indeed, Christ hath bought her at his Father's hands; other wives bring a dowry, but Christ was to buy his spouse. As Saul gave his daughter to David, but first he was to kill Goliath, and to bring the foreskins of a hundred Philistines, 1 Sam. xvii. 25, and xviii. 25; so God gave Christ the church for a spouse, to be redeemed by his blood; the infernal Goliath was to be slain. Eve was taken from Adam when he lay asleep; so when Christ was a-dying, the church was, as it were, taken out of his side. He was willing to die that his spouse might live. Christ left his Father at his incarnation, his mother at his passion, to make the church his spouse, as a man leaveth father and mother, and cleaveth to his wife. This honour Christ getteth by the power of his Spirit; it costs him long wooing. David had bought Michal with the danger of his life, yet he was fain to take her away from Phaltiel, 2 Sam. iii. 13, &c. The devil hath gotten Christ's spouse into his hands; Christ by his Spirit is to rescue her, and oblige her to loyalty. Hereafter is the great day of espousals, the bride's, and the Lamb's hope. Christ's honour as well as our comfort is but incomplete now: 'Then he shall present the church to himself, a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish,' Eph. v. 27. Christ is now decking her against that time. We are to accomplish the months of our purification; odours and garments are to be brought out of the king's treasury, Esther ii. 12.

5. We are to be members of his body. Next to that of the Son of God, there cannot be a greater title than Head of the church. Poor creatures! that Christ will take us into his own mystical body, to quicken us, enliven us, and guide us by his grace! If he were a head to all things, that had been somewhat: Col. ii. 11, 'He is the head of all principality and power.' But he is their head for the church's sake: 'And gave him to be the head over all things to the church,' Eph. i. 22, over them to us; He counteth himself not perfect without us, 'Which is his body, the fulness of him that filleth all in all;' that we should be called the fulness of Christ! He esteemeth himself as maimed and imperfect without us. He treateth his mystical body with the same respect as his natural; that was raised, ascended, glorified; so shall we. For the present he is grieved in our miseries, as well as we exalted in his glory, and so he communicates to us and with us.

Use 1. Admire the love of God in this donation.

1. Of God the Father, that he should bestow us upon his own Son. As Christ pleadeth it to the Father, so should we plead it to ourselves: we were God's, and he gave us to Christ. Electing love is the sweetest; others were his as well as you: Ps. xxxvi. 7, 'How excellent is thy loving-kindness, O God!' That God should cast a look on you!

2. Of God the Son, that he should take us as a gift from the Father, and as a reward of all his services. Nothing could be more welcome than the tender of souls. Consider, nothing could be added to the greatness of him who was equal with the Father; the privileges

of the incarnation were but as so many milder humiliations ; but his main reason was to gain an interest in souls: nothing else could bring Christ out of heaven into the manger, the wilderness, the cross, the grave. What was his reward for all his expense of blood and sweat? He came from heaven, took our nature, shed his blood ; Christ is very thirsty of an interest in souls: Isa. liii. 11, 'He shall see of the travail of his soul, and shall be satisfied.' This is enough ; I do not begrudge my pains, my temptations, my agonies. A woman safely delivered after sore and sharp labour, forgetteth all her past sorrow for joy of the birth. Christ longed till his incarnation, feasted himself with the thoughts of his free grace: Prov. viii. 31, 'Rejoicing in the habitable parts of his earth, and my delights were with the sons of men.' Afterwards he longed for his passion: Luke xii. 50, 'I have a baptism to be baptized with, and πῶς συνέχομαι, how am I straitened till it be accomplished!' His delight was with the sons of men.

3. Bless the Spirit for his attesting, witnessing, working the comfort of all this in all our souls. We have the Father in heaven, the Son on the cross, the Spirit in our hearts. We are given to Christ, but Christ is given to us by the Spirit ; our interest is wrought and applied by the Holy Ghost. It is the Spirit of the Father, the Spirit of the Lord Jesus Christ, who is his executor ; he is to see Christ's will accomplished ; he is Christ's vicar in his kingly and prophetic office.

Use 2. Let us consecrate and give up ourselves to Christ. Walk as his: 1 Cor. iii. 23, 'Ye are Christ's, and Christ is God's!' Look for all from him, by dependence on him ; be whatever you are to him, to his glory. You are given up to him, you are not at your own dispose ; neither tongue, nor heart, nor estate is thine ; God gave it, and if thou art a christian, thou hast given up thyself to him.

SERMON IX.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word.—JOHN XVII. 6.

SECONDLY, They are committed to him by way of charge.

In opening this I shall inquire—

1. Who are the persons that are thus given to Christ?

I answer—The elect, and no other. They are given to him out of the world, a selected company ; as in the text, 'Those whom thou hast given me ;' such as shall surely and infallibly be brought to grace, and conducted to glory : John vi. 37, 'All that the Father giveth me, shall come to me ;' and ver. 39, 40, 'This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.' And can the Father's will be disappointed? (I wonder what can men object against so plain a scripture!) And when they are come

they cannot miscarry: 'This is the will of him that sent me, that of all that he hath given me, I should lose nothing;' not a leg, not a piece of an ear. Christ hath received a special charge.

But you will say, It is said, John xvii. 12, 'Those which thou hast given me I have kept, and none of them is lost but the son of perdition.' So it seemeth some may be lost which are given to Christ.

[1.] I answer—The word *given* is there used indefinitely, for those given to Christ by way of reward, as well as those given to him by way of charge. Hypocrites, because of their external vocation, are said to be given to Christ by way of ministry and service, but not by way of special charge. That is notable which Christ saith, John xiii. 18, 'I speak not of you all, I know whom I have chosen: but that the scripture may be fulfilled, He that eateth with me hath lift up his heel against me.' Where he showeth plainly that one of them was not of the number of the elect, and should not receive the privileges of his especial charge; though he was chosen to the calling of an apostle, yet not to eternal life. Christ knoweth the number of the heirs of salvation, and who only are given him by way of ministry and service of the church.

[2.] I may answer by interpreting the phrase *εἰ μὴ ὁ υἱὸς τῆς ἀπολείας*. The words are not exceptive, but adversative; none of them is lost, but the son of perdition is lost; the words are not rendered 'except the son of perdition,' but, 'but the son of perdition;' it is not *nisi*, but *sed*. There is no exception made of Judas, as if he had been given to Christ, and afterward had fallen away. It is not *nemo nisi filius perditionis*, but when he had mentioned their keeping, he would adversatively put the losing of Judas. This phrase or manner of speech is often used in scripture; so Rev. xxi. 27, 'And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life;' *εἰ μὴ*, where the words are not exceptive; for then it would follow that some which work abomination should enter into the kingdom of heaven; but adversative, these shall not enter, but others shall enter. So Mat. xii. 4, 'It was not lawful for him to eat, neither for those which were with him, but only for the priests;' *εἰ μὴ*, it is not exceptive, as if the priests were of David's company.

2. What was this charge? It will be opened by considering what the Father proposed concerning the elect, and what the Son undertook.

[1.] What the Father proposed. The words of Heaven are *ἄρρητα ῥήματα*, 'unutterable words, which it is not lawful for a man to utter, 2 Cor. xii. 4. Those secret ways of discourse and communication between the Father and the Son are to be adored with reverence and deep silence, were it not that the Spirit of God hath put them into such forms as are suitable to those transactions and intercourses which are between man and man. It is usual in scripture to put the passages between God and Christ into speeches: Ps. xl. 6-8, 'Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do

thy will, O my God: yea, thy law is within my heart;' Ps. ii. 8, 'Ask of me, and I will give thee the heathen for thy inheritance, and the utmost parts of the earth for thy possession;' Ps. cx. 1, 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' The Father came to Christ, and did, as it were, say to him, Son, I am loath that all mankind should be lost, and left under condemnation; there are some whom I have chosen to be vessels and receptacles of my mercy and goodness; and because I am resolved that my justice shall be no loser, you must take a body and die for them, and afterward you must see that they be converted to grace, justified, sanctified, guided to glory, and that not one of them should miscarry; for I will take an account of you at the last day. It is easy to prove all these things out of scripture. That there are a certain definite number, see 2 Tim. ii. 19, 'The foundation of the Lord standeth sure, having this seal, The Lord knoweth those that are his.' There is no lottery nor uncertainty in the divine decrees; the number is stated, sealed; none can add to it, or detract any one person that Christ received a command to lay down his life for: John x. 18, 'This commandment have I received of my Father;' for them only I lay down my life, viz., for my sheep. That Christ is to see them converted to grace: John vi. 37, 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' And without miscarrying, guided to glory: John x. 28, 29, 'I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand.' That Christ is to give an account of bodies and souls: John vi. 39, 'And this is the Father's will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.' Which accordingly he doth: Heb. ii. 13, 'Behold, I and the children which God hath given me.'

[2.] What Christ undertook. The whole proposal of the Father: Ps. xl. 8, 'Lo, I come to do thy will, O God.' Christ consented to all the articles of the eternal covenant; not only to take a body to die, but to take a particular charge of all the elect; as Judah interposed for Benjamin, so doth Christ for the souls committed to him: Gen. xliii. 9, 'I will be surety for him; of my hand shalt thou require him: if I bring him not to thee, and set him safe in thy presence, let me bear the blame for ever.' So doth Christ say concerning all the persons that fall under his charge. If I do not see them converted, justified, sanctified, conducted to glory, count me an unfaithful undertaker, and let me bear the blame for ever.

3. The ground of this charge, why the Father doth not save them by his own power, but committed them to the Son? I answer—

[1.] Partly in majesty; God would not pass out grace but by a mediator; and therefore, when he was resolved that he would not lose the whole race of mankind, but repair his image in some of them, and had selected whom he pleased out of the mass, yet in majesty he would not immediately communicate grace to them but by Christ. There is a difference between man in innocency and man fallen. Man in innocency had immediate communion with God; God was present with

his image: but now man fallen needeth a mediator; our approaches to God are unhallowed, his presence to us is dreadful: 1 Cor. i. 30, 'Of him are ye in Christ Jesus, who of God is made to us wisdom, righteousness, sanctification, and redemption.' The heathens were sensible of the necessity of intermediate powers (it is strange, you will say), or else what shall we make of that, 1 Cor. viii. 5, 6, 'For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many): but unto us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.'

[2.] In justice. Though God were resolved to show mercy to the fallen creature, yet he would carry on his act of grace in such a way that justice might be satisfied for sin: Rom. iii. 25, 26, 'Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.' Therefore, for satisfaction of his justice, he sent his Son into the world, that, taking our nature on him, he might therein suffer for our offences, and mediate a peace between God and fallen man; and that not by bare entreaty, but by satisfaction; therefore we are given to Christ. I confess it is hard to say that God by any necessity of nature required this satisfaction; the exercise of his justice is free, and falleth under no laws; but it was most convenient to preserve a due sense and apprehension of the Godhead.

[3.] In love and mercy. God was resolved that the heirs of salvation should infallibly be conducted to everlasting life; he would not be defeated of his purpose, and therefore would have them quickened by virtue of that power and life that was given to Christ. God would now deal with us upon sure terms, and take order sufficient for attaining his end, and therefore he would not trust us with any but his own eternal Son, that nothing might be wanting. There is not only a command laid upon us, but a command and a charge laid upon Christ. Christ is a good depository; of such care and faithfulness, that he will not neglect his Father's pledge; of such strength and ability, that nothing is able to wrest it out of his hands; of such love, that no work can be more willing to him; he loveth us far better than we do ourselves, or else he had never come from heaven for our sakes; of such watchfulness and care, that 'his eyes do always run to and fro throughout the earth, that he may show himself strong in the behalf of them that trust in him.' Providence is full of eyes, as well as strong of hand. Were we our own keepers we should soon perish; but Christ is charged, who is a loving, faithful, able keeper, who is resolved to preserve us safe, till he doth at the last day present us to the Father.

Use. 1. It informeth us of two things:—

1. Of the certainty of the elect's salvation. If the elect should not be saved, Christ should neither do his work nor receive his wages. How can they miscarry that are Christ's own charge? He hath such power that 'none can pluck them out of his hands,' John x. 28. He had need of a stronger arm than Christ that must do it. When you can pluck him out of the throne then he may lose his flock. He hath

grace enough to convert them: John x. 10, 'I am come that they might have life, and that they might have it more abundantly;' and he hath power enough to keep them; John x. 28, 'I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.' Shall we say that the Son, though he hath power, wants will? This is blasphemy. He came down from heaven with this resolution: John vi. 38, 'I came down from heaven, not to do my own will, but the will of him that sent me.' Now, this is the Father's will, that they should come, and that they should not be lost; and it is meat to Christ to accomplish it: John iv. 34, 'My meat is to do the will of him that sent me, and to finish his work.' Now it is a rule, *Qui potest et vult, facit*. He that can do, and will do, doth it undoubtedly.

2. It informeth us of Christ's distinct and explicit notice of the elect.

[1.] Of their persons, he knoweth the definite number, all their names; he lieth in the Father's bosom, knoweth his secrets: 'He is worthy to open the book,' Rev. v. 4, 5; and he hath a register of his own, wherein their names are recorded: Rev. xiii. 8, 'Whose names are not written in the Lamb's book of life.' Man by man, name by name, they are all written there; as the high priest carried their names in his breast, so doth Christ; thy name is engraven on his heart: John x. 3, 'He calleth his own sheep by name, and leadeth them out.' 'Clement also, with other my fellow-labourers, whose names are in the book of life,' Phil. iv. 3. John, Anna, Thomas, Clement, they are recorded; and Christ takes such special notice of them as if there were none other in the world.

[2.] Their condition and necessities, how obscure and poor soever they be in the account and reckoning of the world: Ps. xxxiv. 6, 'This poor man cried, and the Lord heard him!' Poor soul! he is liable to such temptations, overwhelmed with such troubles, he crieth to me to help him. It was the theology of the Gentiles, *diu magna curant, parva negligunt*—that the divine powers did only take care of the great and weighty concerns of the world, but neglected the lesser: Isa. xl. 27, 'Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?'

Use 2. It persuadeth us wholly and absolutely to resign up ourselves into Christ's hands. The Father is wiser than we; he knoweth well enough what he did, when he commendeth us to his Son. Let us give up bodies and souls to Christ, all that we have. Faith is often expressed by committing ourselves to Christ; it answereth the trust the Father reposed in him: 1 Peter iv. 19, 'Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful creator.' The apostle knew what he did when he trusted Christ with his soul: 2 Tim. i. 12, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.' Is thy soul laid a pledge in Christ's hands? It is no easy work. That we may know what it is, let me open it a little.

[1.] You must chiefly commit your souls to him. Most men lose

their souls to keep the body. That which a man chiefly looketh after is his jewels and precious things, in a dangerous time, to commit them to the custody of a friend. So a christian, whatever becometh of him in the world, he is careful to lay up his soul in Christ's hands, that it may be kept from sin and the consequents of sin. Alas! while we have it in our own keeping it will soon miscarry. Now concerning this committing the soul to Christ, let me observe:—

(1.) That this act is most sensible in time of deep troubles and death, when we carry our lives in our hands, trust Christ with your souls: Ps. xxxi. 5, 'Into thy hands I commit my spirit: thou hast redeemed me, O Lord God of truth.' So Christ: Luke xxiii. 46, 'Father, into thy hands I commend my spirit.' Can we trust Christ, upon the warrant of the gospel, when troubles are nigh and fears of death? Lord, take my spirit; as Stephen, Acts vii. 59, 'Lord Jesus, receive my spirit.' We must do it in our life, especially as often as we renew covenant; but then most sensibly when we come to die. Jesus Christ is always the depository of souls; but when we come to die, or are in special troubles, then we are chiefly solicitous about our souls; as when a house is a-burning we are not careful about our lumber, but run to fetch our jewels to put them in a safe hand.

(2.) Whenever we do it, it must be an advised act. A man must be sensible of the danger he is in, of the many temptations to which he is exposed, what a sorry keeper he is of his own heart (Satan could fetch a prey out of paradise, Judas out of Christ's company), what abilities Christ hath: 2 Tim. i. 12, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.' Presumption is a child of darkness; it cometh from ignorance and incogitancy. Faith is deliberate and advised; a christian can venture his soul upon Christ's grace notwithstanding infirmities, upon Christ's power notwithstanding temptations; this precious thing is daily in danger, yet I can trust it in Christ's hands; he that made it can best keep it, and guide us by his grace, and direct us in this dangerous passage.

(3.) It must still be accompanied with some confidence. We must be quieted: 'I am persuaded he is able to keep that which I have committed to him.' We should not distrust when we have resigned ourselves to the care and tuition of his Spirit. Christ's charge will be safe from danger. It is our weakness to be full of doubts and fears. We may be assaulted, but we are safe in the Father's purpose and the Son's protection. Too much confidence in sanctification, and too little in justification, will unsettle us.

(4.) There must be a care of obedience: 'Lord Jesus, receive my spirit.' 'Commit your souls to him in well-doing,' 1 Peter iv. 19. Sins will weaken trust; an impure soul cannot be committed to Christ's custody. Would we commit dung to a friend to keep? There must be a giving up ourselves to him in love, as well as committing ourselves to him in faith: John xii. 26, 'If any man serve me, let him follow me; and where I am, there shall also my servant be.'

(5.) It must arise from a chief care of your souls. Most men are negligent herein; they watch over their goods, but neglect their souls, and lose their souls to keep these trifles. What account can they

make to God at the last day? These live as if they had no souls, and can they be said to commit their souls to God?

2. We must give up our bodies to him, and the conveniences of the body, to let him dispose of us according to his pleasure. We shall have a body at the last day, and that body will have glory enough; that falleth under Christ's charge: John vi. 39, 'This is the Father's will that hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.' He that cannot do the lesser, it is impossible he should do the greater; he that will not trust God with his earthly substance, credit, estate, how will he trust God with his soul for eternal salvation? 'Which is easier to say, Thy sins are forgiven thee, or to say, Arise, and walk?' Mark ii. 9. It is more difficult to believe for salvation, but bodily inconveniences are more pressing and sensible. The welfare of the body must not be committed to wealth or wit, but to Christ. A christian is not troubled what shall become of him; he leaveth himself to Christ's disposal, which is the way to allay his cares and fears.

Thirdly, The third argument is what they had done, in the next clause, 'They have kept thy word.' Here is another reason, their obedience. He had mentioned what the Father had done, now what they had done. His ministry with them was not without success and fruit. This phrase, 'kept thy word,' is very significant; it implieth not only outward hearing, but knowledge: Mat. xiii. 23, 'He that receiveth the seed into good ground, is he that heareth the word and understandeth it,' &c. Nay, not only knowledge, but assent and believing, embracing the promises of the gospel: Luke viii. 15, 'Having heard the word, keep it, and bring forth fruit with patience.' Not only assent, but the fruits of love and obedience: 1 John ii. 4, 'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' Not only single obedience, but constant profession and perseverance: Prov. xvi. 20, 'My son, keep thy father's commandments, and forsake not the law of thy mother.' They have not failed as Judas. Now there is a twofold keeping of the word—a legal keeping and evangelical. The legal keeping is absolute and perfect obedience; if there be but the least failing, Moses accuseth and condemneth you. The evangelical keeping is filial and sincere obedience. Those imperfections Christ pardoneth, when he looketh back and seeth many errors and defects in life, as long as we bewail sin, seek remission, strive to attain perfection. All the commandments are accounted kept when that which is not done is pardoned.

'Thy word.'—He doth not say *my* word, but *thine*. He elsewhere referreth his doctrine to the Father: John vii. 16, 'My doctrine is not mine, but his that sent me.' So here he mentioneth the divine authority of his doctrine.

1. Observe, Christ speaketh good of his people to his Father.' Satan is an accuser, he loveth to speak ill of believers; but Christ telleth his Father how his lambs thrive. It is a grief to your advocate when he cannot speak well of you in heaven, and say, 'They have kept thy word, I am glorified in them.' How grievous is it when your very advocate is forced to be an accuser! Isa. xlix. 4, 'I have laboured in vain, and spent my strength for nought.' I have sent my gospel,

and it doth no good. It is Christ's complaint against the obstinacy of the Jews. Again, whom will you imitate, Christ or Satan? To slander and accuse is the devil's property; we should be more tender in divulging the infirmities of the saints; it is the devil's work. Christ, when he prayeth for his enemies, he mollifieth their crime, and softeneth it with a gentle interpretation: Luke xxiii. 34, 'Father, forgive them; they know not what they do.' Christ excuseth, Satan accuseth.

2. Observe again, 'They have kept thy word.' Christ speaketh good of them, though they had many failings. The disciples often miscarried, were of weak faith, passionate when they met with disrespect: Luke ix. 54, 'Lord, wilt thou that we command fire to come down from heaven and consume them?' But Christ returneth this general issue, 'They have kept thy word;' so James v. 11, 'Ye have heard of the patience of Job;' yea, and of his impatience too, when he cursed the day of his birth; but the Spirit of God putteth a finger on the scar. It is a ground of hope, notwithstanding many weaknesses and failings, Christ loveth not to upbraid us with infirmities. We commend with exceptions, and when we seem to praise we come in with a *but*, like a stab under the fifth rib; yea, we blast much good with a little evil, as flies only go to a sore place.

3. Observe, it is the duty of God's people to keep his word. It is the greatest commendation Christ could give his disciples, 'They have kept thy word.' Mark, christians, it is not your duty to hear the word only, but to keep it; not to know the word only, but to keep it. Rickets cause great heads and weak feet. We are not only to dispute of the word, and talk of it, but to keep it. We must neither be all ear, nor all head, nor all tongue, but the feet must be exercised. Now, what is it to keep the word? We are said to keep it when we watch over it, that it be not lost by ourselves, nor taken away by others. It noteth three things—that it must be impressed on our hearts, expressed in our lives, retained in our conversations.

[1.] To keep the word is to feel the force of it in our hearts, that our hearts may be more bent and set towards God, for else the word is lost to ourselves. A man may better his knowledge by the word, but yet he doth not keep it, nor feel the virtue and force of it. The brains may be warmed when the heart is not, and we may keep the notion when the motion is gone and lost. Oh! consider, we know God as we love him, we know him aright when we know him as we are known; he knoweth us to love us, to choose us, to gain us to himself and to Christ. So should we know him for our portion, to have no rest till we have an interest in Christ.

[2.] It must be expressed in our life: Luke xi. 28, 'Blessed are they that hear the word of God, and keep it.' To keep the law is to live according to the prescript of it.

[3.] There must be a perseverance to retain it in our conversations: Rev. iii. 18, 'Thou hast kept my word, and hast not denied my name.' Do we thus keep the word? All dependeth on it: John xiv. 15, 'If ye love me, keep my commandments.' Christ conjureth us by all the love we bear to him, ver. 23, 'If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and

make our abode with him.' If there be any faith in the heart, by which we esteem Christ, we must not only keep it in memory, but keep it in faith. Do you honour him in your lives. Can we venture anything to keep the word when the world would take our crown from us?

Use. We may know when Christ will speak good of us; not when we hear, and when we are taught, but when we keep the word: yet this we must do, understand and keep his word, not customs, not traditions of ancestors, nor fancies; we must receive his word as his word: 1 Thes. ii. 13, 'For this cause thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.'

SERMON X.

Now they have known that all things, whatsoever thou hast given me, are of thee.—JOHN XVII. 7.

IN this verse there is another argument why he should be heard for the apostles, which may be taken either from the towardliness of the disciples, or the fidelity of Christ. The one is implied in the other; the towardliness of the apostles in discerning the divine nature and mission of Christ; the fidelity of Christ in referring all to his Father; 'they know it,' and 'I have taught it them;' for he urgeth not only their proficiency, 'they have known,' but his own faithfulness, he had glorified his Father in his doctrine. Both which are arguments; they that have made such progresses are to be respected; and I that have been faithful have deserved it in their behalf.

I shall first open the words.

'Now.'—Heretofore they were ignorant, but now I can say this for them, 'they have known,' &c.; as a schoolmaster, when he hath taught a child, looketh for his reward when the work is done.

'They have known.'—Things above reason are known by faith and revelation; by my teaching and illumination they are brought to conceive and acknowledge it; for he saith before, 'I have manifested thy name to the men that thou gavest me out of the world.'

'That all things whatsoever thou hast given me.'—It doth not refer to what he had received from God by eternal generation as the only-begotten Son of God, but to what he had in commission as mediator; and he saith, 'all things whatsoever,' as implying his authority over the world: ver. 2, 'Thou hast given him power over all flesh.' His interest in the elect, 'Thine they were, thou gavest them me,' ver. 6. His doctrine; it was given him in charge by the Father; Christ taught no other doctrine but what he received from his Father: John vii. 16, 'My doctrine is not mine, but his that sent me.' It was not of his invention, but delivered according to the instruction received from his Father. His power to work miracles, that it was not by magical imposture, or the help of the devil, but by the power of God.