

When the angel preached the gospel, he said, Luke ii. 10, 'Behold, I bring you glad tidings of great joy, which shall be to all people.' We come to hear good news from heaven; though an angel be not the messenger, yet the message is the same; God openeth his heart to us.

[2.] Prayer; wherein we open our hearts to God; it hath a pacative virtue. Many psalms begun with anguish end with triumph, as if he had received good news that his affairs were altered. Hannah when she had prayed, 'her countenance was no more sad,' 1 Sam. i. 18. God is 'the Father of mercies, the God of consolations,' 2 Cor. i. 4; the nearer to him, the nearer to the fountain of joy. There are joys felt in prayer, by retiring into God's presence: Ps. xvi. 11, 'In thy presence there is fulness of joy; at thy right hand there are pleasures for evermore.' Heaven is a place of joy, because of the constant communion we have with God there. God doth not love to send us away sad.

[3.] Sacraments; because of sweeter experiences: Cant. i. 4, 'We will be glad, and rejoice in thee: we will remember thy love more than wine.' They are sealing ordinances: Heb. vi. 18, we have 'strong consolation;' Mat. xxvi. 30, 'When they had sung an hymn, they went out into the Mount of Olives,' though it were a sad time. The eunuch went away rejoicing as soon as he was baptized, because he was made sure of the grace of God, Acts viii. 39. It is as when a man hath a good lease confirmed to him. It is not the bread and wine rejoiceth the heart, but the renewing of the covenant.

[4.] Meditation; it refresheth the soul, and feeds joy. It is the proper natural use of reason. The speculation even of terrible things is grateful. It was the comfort God himself took in his works; he made them, he saw them. It is a refreshing to the soul to think of creation and providence; as a son taketh pleasure in a history wherein are recorded his father's valiant acts. It is a pure recreation. But oh! the sweetness of redemption, the excellency of glory! The thoughts are sent as spies into the land of promise; hereby we have a Pisgah-sight; it giveth us a foretaste of heaven, and filleth our souls with joy and blessedness.

SERMON XXII.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.—JOHN XVII. 14.

CHRIST had urged several arguments on the behalf the apostles, their interest, his own departure, their danger in the world; this is the argument he now presseth. Their danger, because of the world's hatred, is set forth by the occasion of it; their office, 'I have given them thy word;' the cause of it, 'They are not of the world;' which is amplified by their conformity to the pattern and example of Christ, 'Even as I am not of the world.' So that we have here the condition of the saints in the world, and then their constitution and temper.

‘I have given them thy word.’—Partly by external revelation in his ministry during life, partly by inward illumination he had given them the knowledge of it: John xvi. 27, ‘Ye have loved me, and have believed that I came out from God;’ John xvii. 6, ‘I have manifested thy name to the men which thou gavest me out of the world.’ Partly by tradition or commission; he had left the word with them, not only that they might profess it, but preach it to others. There is an emphasis in ‘thy word;’ Christ grounded his plea with the Father upon it. Men are wont to respect those that suffer for their sake and cause.

‘And the world hath hated them.’—By the *world* is meant that party which is contrary to Christ’s kingdom; they are sometimes called ‘the kingdom of darkness,’ because the devil is their head and chief; sometimes ‘the world,’ because that is their aim; they are guided by the malicious spirit of Satan, and acted by their own ends and interests. Briefly, they are called ‘the world,’ either because the greatest, the most flourishing part of mankind are obstinate against the gospel; or because their whole bent, their way, their savour, is of the world, they relish nothing but the world, the wicked, unbelieving, obstinate part of the world. And it is said, ‘hath hated them.’ Hitherto in their profession they have had but sad experience of the world, and in the course of their future ministry they can expect no better.

‘Because they are not of the world.’—‘Of the world;’ that is, of that strain and sort of men; as *of the devil*, is to be swayed by him: John viii. 44, ‘Ye are of your father the devil; and the lusts of your father ye will do.’ They are different from the world in spirit, in worship, in conversation.

In spirit, or in the frame of their hearts: 1 Cor. ii. 12, ‘Now we have received, not the spirit of the world, but the spirit that is of God.’ There is a particular genius that runneth out that way; they have other manner of affections and dispositions.

In worship, they are to root out inveterate superstitions, both among Jews and Gentiles. Now men are tender of their old customs and traditions. Unconformity doth exasperate them, much more zealous opposition against traditions received from their fathers.

In conversation, they are come out from among them, they are heteroclitics: 1 Peter iv. 4, ‘They think it strange that you run not with them to all excess of riot, speaking evil of you.’ Their course is a countermotion to the fashions of the world; they have renounced worldly desires and practices.

‘Even as I am not of the world,’ most estranged from the customs and fashions of it: John viii. 23, ‘Ye are from beneath, I am from above; ye are of this world, I am not of this world.’ He tasted of the world’s hatred: John xv. 18, 19, ‘If the world hateth you, you know it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have called you out of the world, therefore the world hateth you.’ This is added for the consolation of the disciples, that it may not be grievous to them to suffer what their master suffered before them. When the king is wounded in battle, should the soldier shrink? They have my

spirit, and are to inherit my office ; and they that have Christ's spirit must look for Christ's entertainment. Only when it is said, ' Even as I am not of this world,' it noteth not an exact equality, but some conformity. Christ never was of the world : Heb. vii. 26. He was ' holy, harmless, undefiled, separate from sinners ;' that is, he never was of their number. After the fall, all men are of the world ; but by regeneration they are so no more ; therefore it is said, John xv. 19, ' Ye are not of the world, but I have chosen you out of the world.' Ye are separated by God's fan, the wheat from the chaff, and cut off from your old root by the sword of the word.

1. Observe, that christians, especially ministers, to whom Christ hath given his word, must expect the world's hatred. I apply it to both, because Christ hath given the word to both ; to ordinary christians by regeneration, to ministers by special commission. Ordinary christians are cut off from the world by the sword of the word, and conformity is the ground of love, as diffornity and dissonancy of practice is of hatred and aversation. And ministers have a special commission to preach it. And then both hold forth the word : ministers clearly, they manage the fan ; and of private christians it is said, Phil. ii. 15, 16, ' That ye be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.' They copy out the word in their lives ; they are a living sermon, a walking rule ; they preach by their lives : the truth is held forth in a minister's mouth, but in a believer's conversation.

[1.] Christians, that do not let fall the strictness and majesty of their conversations, if they keep the word that Christ hath given to them, that is, keep close to it, they must expect troubles. Christ's subjects are the world's rebels, and if they will not forfeit their allegiance to Christ, the world will fall upon them. You must not expect friends in the world ; your great friend and patron is in heaven : John xvi. 33. ' In me ye shall have peace, in the world ye shall have tribulation.' He propoundeth it disjunctively ; we have seldom both together. Christ leaveth his subjects in Satan's territories and dominions, that he might try their allegiance : 2 Tim. iii. 12, ' All that will live godly in Christ Jesus shall suffer persecution ;' he doth not say, that profess Christ, but that will live godly in Christ, that are strict, holy, true to their principles. And it is not an observation proper to that age. As long as the enmity lasts between the two seeds, opposition will continue. Satan never wanted a party to support his empire. The persecution of the church began in Abel, and will not be finished till the day of judgment ; and it is a wonder to see an Abel without a Cain. Afterwards, in Abraham's family, Gal. iv. 25, ' As then, he that was born after the flesh persecuted him that was born after the spirit, so it is now ;' and still we may say, ' So it is now.' So it hath been, and so it will be. So afterward Jacob and Esau struggled together in the belly, and the quarrel began before the birth. And so it is in all ages ; Satan hath not changed his nature, nor the world left its wont. Emperors and kings have become christian, but Satan never yet became christian ; and there never wanteth a strong faction in the world to abet him against the church. In our times we had great hopes, but

still the spirit of enmity continueth, though under other forms and appearances. We see there is a quick conversion from a malignant to a sectary; the term is changed, but not the person. I would not be mistaken. By a malignant, I mean that which the scripture meaneth, not one that dissents from others in civil matters, but one that is an enemy to the power of godliness. And by a sectary, I mean one that is so in the scripture notion, a party-maker in the church, a carnal man under a plausible form, opposing the holy and strict ways of God. I tell you, this conversion is easy. A piece of soft wax, that was but now stamped with the shape of the devil, may be easily stamped again with the seal that is carved into the shape of an angel; the wax is the same, but the impression is different. It is no new thing for the saints of God to be in peril of false brethren, as well as of open enemies; nay, rather than sit out, the devil can make use of one saint to persecute another; as Asa, a good prince, put the prophet in the stocks, and Christ calleth Peter, Satan. The devil may abuse their zeal, and this is strange, that a lamb should act the wolf's part. Usually indeed he maketh use of the world; it is the providence of God that the wicked hate Christ and his messengers. Christ doth usually reveal his ways to the world by the quality of the men that rise against them; it must needs be good what such men hate; their very respect would be a suspicion, and their approbation a contumely and disgrace; a man would have some cause to suspect himself if he had their favour. Thus you see christians, though in a private sphere, that would live godly in Christ, must expect their share in the world's hatred. Now the Lord permits it, *εἰς μαρτύριον*, 'for a testimony;' for a testimony to his servants, for a testimony against his adversaries, for a testimony to the ways of God; all these will be gathered out of the same expression, as it is recited by several evangelists: Mark xiii. 9, 'They shall deliver ye up to councils, and in the synagogues ye shall be beaten; and ye shall be brought before kings and rulers for my sake, for a testimony against them,' *εἰς μαρτύριον αὐτοῖς*, that by your zealous defence they may have a sufficient knowledge of the ways of God, and so be convinced or confounded by them: Luke xxi. 13, 'It shall turn to you for a testimony,' *ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον*, that is, a proof of your loyalty; and Mat. xxiv. 14, it is only *εἰς μαρτύριον*, 'The gospel of the kingdom shall be preached in all the world for a witness;' implying, to the truth. God chooseth his eminent servants to be his champions, that the world may know that there is somewhat excellent in their principles, worth the suffering for. God will not have his servants to go to heaven without a testimony; nor his enemies to go to hell without a testimony, and a sting in their consciences; nor any age to pass away without a testimony.

[2.] Ministers; this is usually their portion; few of the apostles and prophets came to a natural death. As their calling is eminent, so are their sufferings: James v. 10, 'Take, my brethren, the prophets, who have suffered in the name of the Lord, for an example of suffering affliction, and of patience.' He doth not say, Take them for an example of holiness, but of suffering and patience. They were the worthies of God, eminent for holiness, yet chiefly for sufferings. The prophets, that were God's own mouth, sheltered under the buckler of

their special commission, and the singular innocency and holiness of their lives, and yet they suffered; what recompense did they receive for all their pains, but saws and swords and dungeons? Now the ministers of all ages are mustered and enrolled for the same war with the prophets and apostles; we maintain the same cause, though with less vigour and strength, and we expect the same crown; why should we grudge to drink of the same cup? In these latter times, God hath reserved the ministry for all the contempt and scorn that villany and outrage can heap upon their persons. But why should we look for better entertainment? You would think the world should hate false teachers; surely they have most cause: but if they slight us, and neglect to provide for us, remember it is a wonder that they do not persecute us. But this falleth out partly by the malice of men, partly by the providence of God.

(1.) By the malice of men. To preach is to bait the world. *Preedicare nihil aliud est quam derivare in se furorem mundi.* We are to cross carnal interests, to wrestle with vile affections, to pull the beast out of men's hearts; and we are like to be bruised in the conflict: 1 Cor. xv. 32, 'I have fought with beasts at Ephesus;' most probably the rude multitude, that were ready to tear him in pieces when he cried down the worship of Diana. Carnal interests are very touchy, worse than vile affections. The doctrine of the gospel cannot be preached in power, but it draweth hatred upon the person that preacheth it: John vii. 7, 'The world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil.' We are to contest with public miscarriages; interests and powers stir up the malice and rage of men; sore eyes cannot endure the light, nor a guilty conscience the word: John iii. 20, 'For every one that doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reprov'd.' The Ethiopians curse the sun: Rev. xi. 10, 'The two witnesses tormented them that dwell on the earth.' This drowsy world would fain take a nap and sleep, were it not for some bawling preachers. Proud, covetous, carnal men, men wedded to their interests, will hate us, if we preach in good earnest; as a good thresher maketh the straw to fly about his ears. Nay, and errors are more touchy than sins; a drunkard is more patient of conviction than a seducer. Errors take away the light of reason, and leave nothing but the pride of reason. A drunkard standeth upon lower ground; his practices cannot endure the test of the light of nature; but every erroneous person thinketh he standeth upon the upper ground, because of the height of his pride and the plausibleness of his notions.

(2.) By the providence of God. Preachers are like Gideon's lamps in earthen pitchers. Possibly the apostle may allude to it when he saith, 'We carry this treasure in earthen vessels,' 2 Cor. iv. 7. Now, as when the pitcher is dashed to pieces, the lamp breaketh out to the amazement of the adversaries, so the sufferings of ministers are a great confirmation to their doctrine.

Use 1. Advice to us—(1.) To prepare for sufferings; (2.) When they come, do not count it strange.

First, To prepare for sufferings. It will do us no hurt to be prepared for sufferings. It hath ever been the lot of God's people to be

obnoxious to the world's hatred, and we ourselves cannot look for any exemption. I shall lay down several probabilities, to show when God is about to bring trouble on the church.

1. Observe, that after God hath laid in many spiritual comforts, there comes a time to lay them out again; and after great receipts, we are put upon great expenses. The disciples first enjoyed Christ's presence and ministry, and then were exposed to a dreadful persecution. John xi., Christ biddeth them 'make use of light, because darkness was coming upon them.' Never was the gospel powerfully preached but trials came: 1 Thes. i. 5, 'For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.' And it follows, ver. 6, 'Ye received the word with much affliction.' God will try how we can live upon the comforts of the gospel. Castles are first victualled, and then besieged: Heb. x. 32, 'After ye were illuminated, ye endured a great fight of afflictions.' The churches of Asia had horrible desolations after a powerful ministry. The Germans, after a sufficient promulgation of the gospel, suffered many sad years.

2. Observe, after trials and reformatations there come trials and probations, that after we have submitted to the ways of God, we may honour them with sufferings. The ten persecutions were after Christ had set up the ordinances of the gospel. The Marian and bloody days were after King Edward's reformation. God will have every truth honoured in its season. When the witnesses had finished the testimony of their prophecy, after a short time they were slain, Rev. xi.

3. Observe, when reformatations stick in the birth, God will promote them by troubles; he taketh his own fan into his hand: Mat. iii. 12, 'Whose fan is in his hand, and he will thoroughly purge his floor.' When men cannot or will not effect it, God will purge his floor, and cleanse the church from profane mixtures. Christ came with his whip to cleanse the temple, John ii. 15. Grosthead prophesied that the church should not be reformed, but *ore gladii cruentandi*. God usually tendereth a reformation to the world with a judgment in his hand; and if the reformation be obstructed, the judgment will proceed: Ezek. xxiv. 12, 13, 'She hath wearied herself with lies, and her great scum went not forth out of her; her scum shall be in the fire. In thy filthiness is lewdness; because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.' When the pot is put over the fire, if the scum remaineth still, he overturneth all.

4. Observe, when there are great differences among God's own people, the end is bitter. We warp in the sunshine. The dog is let loose that the sheep may run together. A piece of wax, when it is broken, put it together never so often, it will not close; but put it into the candle, and the ends stick close together. Ridley and Hooper could agree in a prison. A little before Dioclesian's persecution, the church was rent and torn by intestine broils, pastor against pastor, and people against people. Ease begets pride and wantonness, and that maketh way for contention. God may solder you in your own blood, and effect union by making you objects of the same hatred and persecution. Nazianzen was wont to call the enemies of the church,

*κοινούς*¹ *διαλλάκτας*. The turbulent enemies many times prove the best reconcilers, and the wolves bring the sheep together.

5. Observe, libertines and fanatical persons, when they increase in power and numbers, become cruel : Jude 11, 'Woe unto them, for they have gone in the way of Cain.' The Donatists are of detestable and accursed memory, because of their insolent cruelties : Hosea v. 5, 'The revolters are profound to make slaughter.' Men that have cast off the holy faith, after some profession, the Lord keep us from their tender mercies ! The Arians grew bloody. Want of truth is usually made up by a supply of rage. Lees and dregs are usually very tart and sour.

6. Observe, when religion hath received wounds in the house of her friends, and occasion is given to the world by scandals to think evil of the ways of God, God taketh his scourge in his hand, and the devil hath an advantage, he stirreth the malignant world against the children of God ; as a sect of monsters, the gnostics, by their impure and libidinous courses, made christianity odious, and then the heathens rose up against them as pests of mankind. Satan is a liar, but never his lies carry more pretence.

7. Observe, when there is a decay of the power of godliness and formality and contempt of the word take place, which are the usual effects of prosperity. As soon as we come out of miseries, we run into disorders ; therefore God is wont to return us into our old chains and captivity, that we may wanton it no more : Hosea v. 15, 'I will go and return to my place, till they acknowledge their offence, and seek my face : in their affliction they will seek me early.' I will try them by adversity, I will try what my rod will do to better my people. As also to discover hypocrites. When the ways of God are in fashion, many pretend for him ; and so religion is turned into a fashion and empty pretence. Salvian observeth that the church, like a river, loseth in depth what it gaineth in breadth ; as a woman that hath borne many children is with every birth the weaker ; as a large body is less active. Carnal men coming under a profession of religion weaken the power of it.

8. Observe, when professors grow worldly, this awakeneth the world's rage and God's rod. The men of the world take mammon for their God, and the conveniences of this life for their portion. Now when the children of God put in for a share, and are all for worldly hopes and worldly interests, it stirreth up their sleepy enmity ; they cannot endure to be discountenanced : Luke xvi. 8, 'The children of this world are in their generation wiser than the children of light.' This is their generation and sphere ; as a people take it ill to be beaten and foiled in their own land : They are active to recover their interest, and are full of watchful malice. God is very jealous of mammon ; and when the world gets into the church, God's rod whippeth it out again. By the world God will show us the vanity of our aspiring projects. When vessels grow musty, they are not fit for use. I find the spirit of the world breathing in most christians, who are proling for worldly greatness, as if they served the god of this world. Some transform their christian hopes into a worldly hope, and look for a sudden coming of Christ in carnal pomp, and dream of greatness and dominion.

¹ Qu. '*κοινούς*'?—ED.

I shall say no more, but that it is a doctrine fit for a worldly age. The disciples had such a dream, and Christ cureth it by those threatenings, Mat. xxiv. But because that was not a sufficient cure, but after Christ's resurrection they ask, Acts i. 6, 'Lord, wilt thou at this time restore the kingdom unto Israel?' therefore there were many persecutions in the primitive times. If ever God should send a scourge, men would complain of their affecting worldly greatness, and aspiring to raise their families.

Secondly, When sufferings come, do not think them strange: 1 John iii. 13, 'Marvel not, my brethren, if the world hate you.' Wonder is for things unusual. We do not wonder at the darkness of the night, as we do at the darkness of an eclipse. Therefore if any thing were a marvel, this were, that ever it should be otherwise, that you ever see the church of God to have any ease and peace. We may stand wondering at the bounty of God, that we have so much peace as we have. The church must have a time of learning and training up, and must be in the school of afflictions and persecutions: 1 Peter iv. 12, 13, 'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings.' Alas! why should it now seem strange? Christ had foretold it, the constant experience of the church ratifies it. The disposition of the world is the same; Satan never did, nor ever will turn christian; and the world will never leave its old wont. Why should we wonder at these things? When ministers are put to hardships, it may be their revenues straitened, scanted, why should we think it strange? The apostles had not so much. Paul was put to a hard shift for his living, to make tents. Obadiah fed the prophets, by fifty and fifty in a cave, with bread and water. Your means are short and straitened by the malice of men, the apostles had no standing revenues, and were put to hard shifts for a livelihood. Therefore do not think it strange; it is the bounty of God that it is no worse.

Use 2. Of caution.

1. Before you choose any way, do not judge of things by the world's hatred or applause. Why? 'I have given them thy word, therefore the world hateth them.' A philosopher could say, *Nunquam tam bene agitur cum rebus humanis, ut meliora placeant pluribus*—It was never so well with the world that the best things could please the most; therefore the world may appear against the ways of God. Be not swayed by their opinion in taking up the course of thy profession.

2. If thou art convinced, do not defer profession till the times are more quiet. This is the deceit of men's hearts. Alas! when will the ways of God be exempted from persecution? You may expect it a long time. Will Satan ever be at an agreement with God? Do you ever think to hear of a Jesus without a cross? As the husbandman stands expecting till the river be drawn dry, and still it runs with a constant stream, so you may expect till the times be more quiet, and the ways of God exempted from trouble; but the children of God must constantly expect trouble in the world. The devil hath a potent and powerful faction in the world.

3. If thou dost profess the ways of God, take heed of giving Christ

a short allowance ; but first sit down and count the charges ; come what will come, here I will stick : Luke xiv. 26, 27, ' If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it ? ' &c. Thus should you resolve upon sufficient evidence and demonstration. When a man hath set apart such a sum of money for building, he spends willingly and freely while that lasts ; but after that is gone, every penny goes from him with grudging. So sit down and count the charges, and give Christ a large allowance.

4. If thou dost profess, do not allay the world's hatred by any carnal means, by abating one jot of your zeal, or by any fond compliance ; for honour or dishonour, for esteem or disesteem, put it into the hands of God : Prov. xvi. 7, ' When a man's ways please the Lord, he maketh his enemies to be at peace with him ; ' as he made Jacob find favour with Esau, the three children in Babylon in the eyes of the prince. God hath the key of every man's heart and respect ; we must not break open the door by carnal compliance. God hath a golden key, and he can open it ; you must not force conscience, that your interest may be favoured.

5. When you are actually burdened with the world's hatred in the course of your profession, be not dismayed. Whenever this is thy case, thou art an object of Christ's prayers. When Christ was to go to heaven, he remembers all that are hated for his sake. Christ maketh the world's hatred an argument, and we may conceive thence a ground of hope ; it is a singular consolation, a sign you belong to God, and have an interest in his care. If their hatred be for righteousness' sake, and your being zealous in the ways of God, then you may know God will keep you ; for that is the main request, ' Keep them through thine own name.' And why ? ' Because I have given them thy word, therefore the world hates them.' The more they are our enemies for God's sake, the greater help will God afford us. Men use to send relief there where the battle is sharp and hottest ; so when the battle is sharpest and hottest, thou hast an interest in God's protection.

Second point. ' The world hateth them, because they are not of the world ; ' because of their strictness and holiness, they live contrary to their interests and lusts ; this is the very cause.

Observe, there is such a sin as antipathy against the power of godliness, or hatred of others because of their strictness in the service of God and diligence in heavenly things.

Here—

1. I shall give you instances of this from the word of God.

2. Discoveries of this *κακία*, or malignity.

3. Reasons of it ; and then come to apply it.

First, Instances of it from the scripture. The world's hatred is disguised under other pretences, but this is the proper cause of it. The word is the best judge of that, which is a searcher of the thoughts and intents of the heart. God and his word have the same properties : Heb. iv. 12, ' The word of God is quick and powerful, and sharper

than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' Now what doth the word say? The word of God doth tell us doctrinally that it is so, and giveth instances and examples of it.

1. Doctrinally, that it is so. Let us begin with that place which describeth the first rise of it: Gen. iii. 15, 'And I will put enmity between thee and the woman, and between thy seed and her seed.' There is a natural enmity between the two seeds, as there is between a toad and a man, a wolf and a lamb, a raven and a dove; so there is between the seed of the woman and the seed of the serpent; that is, between Christ and his upright followers, and so many of mankind as fall to the devil's share; an enmity that will never be laid aside while the world is the world, and till the devil turn christian and be converted, which will never be. The next place is, Prov. xxix, 27, 'An unjust man is an abomination to the just, and he that is upright in the way is an abomination to the wicked.' There is a mutual enmity between the good and the bad, so as they can never piece in a firm friendship; only there is a difference between the prosecution of this hatred: the just hate not *virum*, but *vitium*; sin is to be hated, not the person; as we are not to love the sin for the person's sake, so we are not to hate the person for the sin's sake. A good man abhorreth that which is evil; he loatheth it in others, but chiefly in himself. Or, as the schools distinguish, there is *odium abominationis et offensiois*, and *odium inimicitie*. The godly are offended with the evil deeds of others, though they do not hate their persons; but the wicked hate the godly, *odio inimicitie*, they have an inbred enmity against them, and seek their destruction, they hate them despitefully, because of the old hatred. The next place is, John xv. 19, 'If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' You see men are divided into two ranks, some are of the world, and some are not of the world. Some there are whose hopes and hearts and conversations are wholly here; their manners, the temper of their spirits, and the course of their worship, is wholly calculated for the world. Others there are that neither conform to the world in judgment, affections, nor practice, but wholly savour things past this life, are fitted for another world, breathe after it, and labour for it. Now let us see what different entertainment both these meet with. Some are dandled on the world's knees, suck freely of the breasts of her consolation; others are troubled, and molested, and exercised with all manner of displeasures. And why? Because they are chosen out of the world, and called to the love and enjoyment of better things. It is true there may be contentions and emulations among the men of the world, as their lusts and interests interfere and cross one with another; but because they differ not in contrary general principles and ends, the hatred which they have towards their own is nothing so violent and extreme as that which they have against the godly; and they do not so hate one another but that they can easily agree in this common enmity against those who are upright with God; as Herod and Pontius Pilate did, and the Herodians and pharisees against

Christ, and Gebal, and Ammon, and Amalek against Israel. Thus you see doctrinally the scripture speaketh of such a thing.

2. By way of instance and example. Let us see how this spirit of enmity hath been working, and how the holy men of God have had bitter experience of it. Abel was slain by Cain. Let us begin with Cain, the patriarch of unbelievers. Now the Holy Ghost giveth us a comment on that action: 1 John iii. 12, 'Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.' The one was the seed of the woman, the other of the serpent; the one worshipped God after the right order, and brought the first, the fat, the tenth, to the Lord: the other was slight and careless in worship. The Targum of Jerusalem mentioneth a dispute that happened between them concerning the providence of God, and the last judgment, and the world to come, and those wholesome doctrines by which godliness is maintained. *Non est judicium, nec judex, nec seculum aliud, nec munus pro justis, nec pœna pro impiis.* However, this we are sure, it was for his godliness that this outrage was committed upon him. Let us go a little lower; in the story of the patriarchs, we shall find Isaac scoffed at by Ishmael, Gen. xxi. 9; upon which practice of his, the apostle glosseth thus: Gal. iv. 29, 'As he that was born after the flesh persecuted him that was born after the Spirit, so it is now.' Scoffing and mocking is a kind of persecution; ever so it was, and ever so it will be, while there are two seeds in the world. Whatever civility the men of the world have, they are all opposite to grace and godliness; and do not only refuse and resist it in themselves, but hate it and persecute it in others. I say, they that have not the image of God in themselves, they cannot endure the lustre of it in others. And therefore it is the ordinary lot of God's children to suffer hard things from the men of the world. If you go a little further, Jacob, because of the blessing and birthright, was pursued to the death by Esau, and driven out of his father's house, Gen. xxvii. xxviii., and there was matter of godliness and profaneness in this: Heb. xii. 15, 'Not as profane Esau, who for one morsel of bread sold his birthright.' Instances are endless, but by these brought you see the point fully made good. And over and above what was to be proved, you may collect that no bonds of duty can allay it; for in these instances given you may observe that Cain and Abel, Isaac and Ishmael, Jacob and Esau, were all brothers, members of the same church and family, tied to one another by the nearest and strictest bonds of kindred and acquaintance; yet because the one was holy and the other wicked, did they hate one another.

Secondly, Discoveries that this hatred that is commenced against the people of God ariseth from an antipathy to godliness. This part of the discourse is necessary, because wicked men will not own that they hate others for their goodness; they disguise it with other pretences, as the Jews did excuse their hatred to Christ, when he told them, John x. 32, 'Many good words have I showed you from my Father; for which of these works do you stone me?' They could have no quarrel against him unless they would quarrel at a good turn, and reward evil for good. But ver. 33, 'The Jews answered, For a

good work we stone thee not, but for blasphemy, because thou, being a man, makest thyself equal with God.' So will carnal men say, it is not for their holiness that they hate them, but for their pride, covetousness, censoriousness, and hypocrisy. But when they neither hate, nor abhor, nor avoid these sins in themselves, or other men, yea, do wink at fouler and grosser evils, even against the light of nature, which themselves live in, or else tolerate and make nothing of them in their friends, they do clearly convince themselves, if they would attend to it, that the pretended causes of their hatred are but cloaks of their malice, which is truly raised in them by the contrariety of their nature to that which is good. Shall a leper loathe another because of a few pimples in his skin? or shall he that is tumbled into the ocean in drink vaunt against another who, on slippery ground, is fallen into a ditch? Besides, these allegations are usually false; for it is the fashion of evil men first to calumniate Christ and his followers, and then to hate them: as they would clothe the primitive christians with the skins of bears and of wild beasts, and then worry them and bait them with dogs, as if they were bears. From the beginning, Satan hath been both a liar and a murderer, John viii. 44; first a liar, then a murderer with the more pretence.

But to take off all cavils, let us see how it appeareth that this hatred is the effect of their abhorrence of that which is good and holy.

1. This is some discovery of it; because the servants of God have been hated most, and troubled by the worst men; which is a shrewd presumption that the proper reason of this hatred is because they are so evil and the other so good. So David concludeth from the ill conditions of his enemies, their bad nature, violence, and ingratitude: Ps. xxxviii. 20, 'They also that render evil for good are mine enemies, because I follow the thing that good is.' In Nero's time, about the 70th year of Christ, Nero made a law, *Quisquis christianum se profiteatur, tanquam generis humani convictus hostis, sine ulteriori sui defectione capite plectetur.* Trajan moderated it, *Id genus hominum non inquiri, repertos autem puniri oportere.* So usually it falleth out that the worst and most virulent enemies to religious men are the vicious and debauched; those that are infamous for other crimes, atheists, whoremongers, and pot-companions; these have the greatest pique against them, because they cannot endure the brightness of God's image in them.

2. Because the best of men, who have the least alloy of corruptions, and are most eminent for strict and exemplary conversation, are most hated and maligned: Ps. lxiv. 5, 'They shoot their arrows at the perfect;' 2 Tim. iii. 12, 'All that will live godly in Christ Jesus must suffer persecution.' Morality doth not exasperate; it shineth with a faint beam, and is not so troublesome to the sore eyes of the world; and they that have but the form and outward skin of godliness escape better than they that have the life and power of it. A wolf doth not worry a painted sheep. But when any are holy indeed, and of a strict innocency, they are hated, and contradicted, and spoken against.

3. Because when religion is accompanied with other things that a man would think should assuage malice and allay the heat and rage of men against them, yet it escapeth not. As for instance, godly

meek men, that are guilty of nothing but worshipping God in sincerity, and desiring to go to heaven with all their hearts, are persecuted. If this hatred did only light upon busy intermeddlers, that did trouble men's lusts and interests, it were another matter. *Oditur in hominibus innocuis nomen innocuum.* The primitive christians were quiet and harmless, their weapons were prayers and tears; and they prayed for the health of their emperors, though they could not drink their healths. *Cajus Sejus vir bonus, nisi quod christianus*: yet he was hated for being a christian. John the disciple of love, was banished into Patmos. Moses, the meekest upon earth, had those that spoke against him. Chrysostom observeth of those holy men, Heb. xi. 38, 'They wandered about in deserts and mountains, and caves and dens of the earth,' ἀλλὰ καὶ ἔκει ὄντες ἐφενγον, they would not allow them the recess and retirement of a cave, or den, and obscure grot, where they were far enough from troubling the world; but they were hunted up and down like a partridge upon the mountains; and they were driven out of their obscure refuges, where they desired to worship God in silence. Though there are many excellences which are wont to deserve respect; as nobility of birth; there were many noble martyrs; Isaiah, of the blood royal, yet sawed asunder, as they report: eloquence and learning; the men of Lystra called Paul Mercurius, Acts xiv. 12, the god of eloquence, yet stoned him, ver. 19: philosophy and other learning, as Justin that is called Martyr, a learned man, and yet suffered. Mere christianity and godliness is the mark and butt of spite and rage.

4. It appeareth by their invention of lies and ridiculous crimes to palliate their hatred; as against the primitive christians their worshipping of an ass's head, their drinking the blood of a child in their meetings. These are a testimony to their consciences that they could find nothing against them 'but in the matter of their God,' Dan. vi. 5. They have no real matter against them, and therefore feign and suppose these crimes to justify their opposition, for they devise crimes because they find none.

5. Because, if a man be strict and conscientious, mortified, sober of life and behaviour, the world is apt to judge him one of such a hated party. As if any named the name of God with reverence, they suspected them for heretics if they said, If the Lord will. And we read in the story of the French martyrs, when Sanpanlius reprov'd a man for swearing, he was presently suspected to be a Huguenot, and so condemned. As if it were said, in the language of the damsel to Peter, 'Thou art one of them, for thy speech bewrayeth thee.' If any were humble, mortified, serious, the world suspecteth them.

6. The consciences of wicked men are as a thousand witnesses. *Non amo te Sabedi*, &c. Ask conscience what is the matter; they cannot look upon them without fear and shame. Their heart riseth against them; and what is the reason? All regular affection may be justified; the cause is bad, and men are loath to render it.

7. It appears by the joy wicked men take when they have anything offered to justify their opposition; as suppose by the scandals of any that profess the ways of God, as the heathens took an advantage from the impurity of the gnostics to defame all christians. Regular

zeal is accompanied with compassion, and flieth not from the persons to the cause, from the faulty to the innocent, to the whole generation of the just. It is hatred, *πρὸς τὰ γένη*, as Haman thought scorn to lay hands upon Mordecai alone, but sought to root out the whole seed of the Jews, Esther iii. 6.

SERMON XXIII.

I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.
—JOHN XVII. 14.

THIRDLY, Having given the instances and discovery of the world's hatred to the people of God, I now come to the reasons thereof.

1. Difference and estrangement in course of life is a provoking thing. Therefore men that live in any sinful course are loath that any should part company with them: 1 Peter iv. 4, 'Wherein they think it strange that ye run not with them to all excess, speaking evil of you.' Therefore they hate them, because of the difference in the course of life. Now this suitableness and oneness of course can never be between the serious worshippers of God and others. There is a contrariety in their dispositions: the one have the spirit of the world, the other have a heavenly spirit, 1 Cor. ii. 12. They are employed in the service of contrary masters, Christ and mammon, Mat. vi. 24, Christ and Belial, 2 Cor. vi. 15. They are guided by contrary rules, the law of sin and the law of righteousness, the customs of the world, and the will of God; and they are carried in all their ways and actions to contrary ends, the one living for earthly, the other for heavenly things; whence it must necessarily follow that they must continually cross one another in the course of their conversation.

2. This is not all: it is not only a difference, but a difference about religion; and usually hatreds that arise from difference in religion are very deadly; that which is for the restraint of passion is made the fuel of it, and instead of a judge a party. The Samaritans and Jews could not endure one another. The nearer they agree the strife is the greater, when they are outstripped in that form. *Proximorum odia sunt acerrima*. A Turk hateth a Jew more than a christian, a Jew hateth a christian more than others. So in the other subdivision, the nearer and more conjoined in a common profession, the greater the particular breach, and the hatred more fierce.

3. It is not only a difference about religion, but between the true religion and false. False worships, though never so different, may better agree together than the false with the true; as darkness and darkness will better suit than light and darkness, and one error will give better quarter to another than either will to the right worship of God. The heathens tolerated the Epicureans, that denied providence, and took away all respect and care about divine matters; and yet persecuted christians. The strict profession of the name of the true God enrageth more than to say, 'There is no God.' The

Romans, when they had captivated any nation, worshipped the gods of it, except it were Jehovah, the God of the Jews; yea, afterward, though the Jews were equally against the idolatries of the Gentiles as the Christians, yet they were not so generally hated and persecuted. So that hatred and persecution is the church's lot, and the evil genius that followeth the gospel wherever it goeth. Other religions, though much different among themselves, can agree well enough and live together in peace, when the malignity of the world is turned upon that which is true. Under Rome antichristian the Jews were tolerated, but not Protestants.

But why is there such a spite and enmity at the sincere and serious profession of the true religion? It is needful to speak to this, that we may search this sore to the bottom. Holiness is lovely, and there is a natural veneration of what is strict, and godliness in the power of it tendeth to love and meekness, and teacheth men patience in wrongs, and readiness to give and to forgive, to do good to all, to pass by injuries, and to render good for evil. Why should such an amiable thing be hated? I answer—

1. The devil's instigation is one great cause; he hath great wrath against the saints; their increase presageth his ruin: Rev. xii. 12, 'The devil is come down unto you, having great wrath, because he knoweth he hath but a little time.' And he hath great power over wicked men: Eph. ii. 2, 'The prince of the power of the air, the spirit that now worketh in the children of disobedience.' As he worketh other sins in them, so this sin of hatred and trouble to the saints: John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning.' And Cain is said to be 'of that wicked one,' 1 John iii. 12. They are his seed, and there is an old enmity between the seeds. The original cause is malignity against God: Rom. i. 30, 'Haters of God.' It is a part of original sin; they hate God, and hate his saints. God should speed no better than his saints, if he were in their power. But the actual cause is—

2. On man's part; and there seemeth to be a double reason—pride and envy. Pride is impatient of reproof, and envy looketh with an evil eye upon their privileges and advantages in Christ.

[1.] Pride, which is impatient of reproof. Strictness is an object reviving guilt: Heb. xi. 7, 'Noah, moved with fear, prepared an ark to the saving of his family, whereby he condemned the world.' Your life is a reproof, that maketh them ashamed: John vii. 7, 'The world hateth me, because I testify of it, that the works thereof are evil.' Every wicked man loveth another, *velut fautorem, adjutorem, et excusatorem sui criminis*. One wicked man doth not put another to the blush. It is no shame to be black in a country of negroes, where all are black. Their conversation is a living reproof. Thy guilt is upbraided by their righteous works; their conversation upbraideth thy conscience; the sense of thy guilt and negligence is revived by their righteous works, and serious diligence in heaven's way. We are impatient of a verbal reproof, much more of a real. Their holy lives beget a fear and awe: Mark vi. 20, 'Herod feared John, knowing that he was a just man and holy, and observed him.' Christ saith here not only, 'I have given them thy word,' but, 'They are not of the

world.' They do not only teach things contrary to the world, but live contrary to the world. Many a strict preacher may be a carnal man, and the world and he may agree well enough. They look upon sermons as words spoken of course; it is the holy conversation that enrageth most, as elephants are enraged with gorgeous apparel. They have no veil and cloak for their sins. Thieves rob in the night; they would fain extinguish the light. The world cannot endure to be condemned by that light that shineth from the godly, as the sun is burdensome to the owl and other night-birds: John iii. 19, 20, 'This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reprov'd.'

[2.] Envy at God's favours bestowed on them: John xv. 19, 'If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' Cain was not only upbraided by Abel's better sacrifice, but envied God's acceptance of him, Gen. iv. 4, 5. Joseph's parti-coloured coat and his father's favour stirred up envy in his brethren. This is the difference between envy and emulation: envy is accompanied with laziness, as emulation with industry. There is between the good, ἀγαθὴ ἐπίς, a good contention, Heb. x. 24, who shall be most forward. Emulation is good, if separated from carnal aims; but envy, which is accompanied with sloth, maketh a man malign that good which is in others. Envy hath an evil eye, it cannot look upon goodness without grief. When others are at the top of the hill, and they lie lazily at the bottom, they fret at those which are at the top; they will not put in for the privileges of christianity, and therefore are troubled with those that do so. Divine grace hath made a distinction, and those whom God blesseth to be objects of his love, the world chooseth to be objects of hatred.

Use 1. If the children of God hath the world's respect at any time, they have need to look to their consciences. Do not you symbolise with them in carnal practices? Luke vi. 26, 'Cursed are you when all men speak well of you, for so they did to the false prophets.' Phocion, upon a general applause, went home, and said, *Quid mali feci?*—Do not you at least let fall the majesty of your conversation? A child of God may find external favour, as the three children did in Babylon, by God's overruling power on men's spirits: Prov. xvi. 7, 'When a man's ways please the Lord, he maketh his enemies to be at peace with him.' The world may do it in design; as Hannibal abstained from Fabius his fields, to render him suspected; or else to oblige by courtesies, and gain them to their faction and party. However you have cause to look to yourselves; it is ill to be solicited, as a chaste matron is troubled to be solicited to lust. Have not you given them some advantage? Do not you share with them in their wickedness? When the world's respects run out so fairly and smoothly towards you, you have cause to suspect yourselves. At least, take the more heed that you do not seek to make your conversation more pleasing, by suiting yourself to the customs and sinful courses of carnal men.

Use 2. To press all to avoid this sin and snare of death, especially

in these times of dissension. Oh ! take heed, whatever you do, whatever differences you cherish, or whatever party you stick to, that you be not guilty of hatred against the power of godliness. Let not the saints act the wicked's part. The spirit of enmity seeketh other pretences. Hold not communion with the wicked world in their malignity and spite against God's children.

1. It is a mark of a child of the devil, the express image of Satan. Thereby our Saviour convinced the Jews to be of their father the devil, because they hated him that came from God : John viii. 40, 41, ' But now ye seek to kill me, a man that have told you the truth, which I have heard of God : this did not Abraham. Ye do the deeds of your father ;' and ver. 44, ' Ye are of your father the devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him ;' and 1 John iii. 10, ' In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother.' This manifests men to be the children of Satan, because they love not their brethren, as Cain loved not Abel. You express the image of Satan to the life, when this is the ground of your hatred.

2. It is a very provoking sin ; and it is the more provoking, because we enjoy so many benefits by them. It is sad to hate men for their godliness, for Christ's name's sake. Look, as it is a commendation of kindness on the one side, so it is an aggravation of injury on the other : Mat. x. 42, ' Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in nowise lose his reward.' The height of this sin is the sin against the Holy Ghost, the wilful persecuting of the known truth ; therefore take heed that you be not guilty of any spice and degree of it.

3. It is possible for them that profess religion to hate one another for their strictness in that religion. Pseudo-christians may be hot and violent ; the beast pusheth with the Lamb's horns, Rev. xiii. ; Isa. lxvi. 5, ' Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified.' Men that are brethren, that have great pretences of zeal, hate you for my name's sake. Nay, the people of God may have a spice of carnal envy, and be guilty of some unkindness, if not hatred to their godly brethren. Job was deeply censured by his godly friends, and Paul by his own hearers : 1 Cor. iv. 10, ' We are fools for Christ's sake ;' that is, in their account. Though there be not in them that desperate hatred against the power of godliness, yet there is offence too often taken, and carried on with too great heat and animosity : some godly men are too favourable to their own interests.

4. When there is a secret rising of heart against the purity and strictness of others, natural malignity beginneth to work, you had need suppress it betimes ; exulcerated lusts will grow more tumultuous. One godly man may reprove another that is less godly, reprove his conscience by his life, they cannot look upon them without shame. Let it be a holy emulation, not a carnal envy.

5. In opposing those that are godly, we had need be tender : ' Take

care what thou doest, for this man is a Roman,' Acts xxii. 26. A man that meddleth with any that profess religion in strictness had need go upon sure grounds: Mat. xviii. 6, 'Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea.' Men that know the danger will not easily kick against the pricks. At least, do not join with the opposite, eat and drink with the drunken, and smite your fellow-servants; for 'the lord of that servant shall come and cut him asunder, and appoint him his portion with the hypocrites,' Mat. xxiv. 49-51. When you cry up a confederacy with wicked men, to prosecute your private differences with more advantage, there is much of the hatred of godliness in it.

6. If you be glad when you find any blemish whereby to eclipse the lustre and glory of their innocency, there is a secret hatred. You should be affected with the scandal brought upon the common cause: Phil. iii. 18, 'For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ;' not real christians, but professors only. The Hams of the world laugh to see a Noah drunk. It is a sign you hate them because they are holy, when you are glad of any blemish wherewith to stain them, especially when the miscarriages of a few are cast upon all.

7. To be at a great distance from this, take heed of the hatred of any man. We should love all men with the love of good-will, though 'our delight should be in the excellent ones of the earth,' the saints of God. There is *φιλαδελφία* and *ἀγάπη*: 2 Peter i. 7, 'Add to brotherly kindness charity.' Live in enmity and malice with none, though you take just offence at their sins, as Lot's righteous soul was vexed from day to day: 2 Peter ii. 8, 'For that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds.' It troubled him to see them. They are an abomination, by way of caution for ourselves, and just abhorrence of their impurities, but we must not hate them with a mischievous hatred, *odio inimicitia*.

Use 3. Advice to the people of God.

1. Be not amazed at it if you meet with trouble and opposition from wicked men, even for goodness' sake: 1 John iii. 13, 'Marvel not, my brethren, if the world hate you.' So it hath ever been, and so it will be. We are surprised and perplexed at it, as men use to be at something that is strange. The wonder is on the other side; if there be any remission of this enmity, it were a shrewd suspicion that we were of their stamp, or complied too much with their humours, and did symbolise with them in carnal practices: Luke vi. 26, 'Cursed are you when all men speak well of you; for so they did to the false prophets.'

2. To walk holily and watchfully, so to live that their religion may be their only crime, and to keep up the repute of godliness, that they may not be hated as evil-doers, but as saints: 1 Peter iv. 15, 'Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters.' It is a sad thing to be a martyr to passion, interest, vainglory, and private conceits and opinions, to suffer for your own shame. The world doth but watch for such an advantage: their conscience telleth them you do not deserve their

hatred, and therefore they seek other pretences. Do not suffer for pride, indiscreet zeal, and unnecessary intermeddling. It is the glory of the christian religion always to have holy martyrs and infamous persecutors; that they should have nothing against them but in the matter of their God.

3. Let not this discourage you; the power of godliness, as it is a provoking, so it is a daunting thing. The wicked hate you and fear you: Mark vi. 20, 'Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.' He feared him, not only as a zealous preacher, but as a strict man. A man would think that John had more cause to fear Herod. And God will respect it; it is his quarrel, though you have the management of it; you have good company; Christ suffereth with you: 1 Peter iv. 13, 'Rejoice inasmuch as ye are partakers of Christ's sufferings.' You do not only suffer for him, but with him; in such a case ye are not only looked upon as his, but him. They cannot hate you as much as they do Christ; you are the world's eyesore, but God's delight; you have glorious assistance, glorious hopes, 'The Spirit of God and of glory resteth upon you,' 1 Peter iv. 14.

4. 'Walk wisely towards them that are without,' Col. iv. 5. How is that? Not to swerve from the course of a godly life, or neglect our service to God, or to cool and slack in our zeal for his glory, or to conform ourselves to any of their wicked practices; but to forbear to provoke them without cause, 'To live peaceably with all men as much as is possible,' Rom. xii. 18; 'To overcome evil with good,' ver. 21. This was that which Christ hath prescribed: Mat. v. 44, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.'

Third point. A christian should live in the world as one that is not of the world. There is not a total separation from the men of the world. Live in the world he doth; here is his corporal presence and conversation, but not his heart. And live in the world he must; here is his station and place of service: 1 Cor. v. 10, 'Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must we needs go out of the world.' As the soul is in the body, but not of the body. *Ἡ ψύχη, οὐκ ἐστὶ δὲ τοῦ σώματος*—Just. Mart. So a christian is in the world, but not of the world. Use the world we may without offence; when a christian is sanctified he is not glorified, and doth not divest himself of the innocent interests and concerns of flesh and blood; they have bodies as others have, and must eat, drink, sleep, and put on apparel as others do: 1 Cor. vii. 31, 'And those that use the world as not abusing it.' The use is allowed, the abuse only is forbidden. We may use the world as a means to sweeten our pilgrimage, but not to weaken our hopes. A man may use the comforts of this life to draw good out of them, to employ them for God, as encouragements to piety, and instruments of mercy and bounty.

But how then positively are they not to be of this world? Not of the world's gang and faction, nor acted by the same principles, to the same ends.

1. There is a difference in the inward principles—the spirit of the

world and the Spirit of God. Christians are acted by the Spirit of God, not by the spirit of the world: 1 Cor. ii. 12, 'Now we have received, not the spirit of the world, but the Spirit which is of God.' There is a particular genius that suiteth with worldly affairs, and fits men to turn and wind in outward employments, as the ostrich's wings serve her only to run, not to fly; their hearts and affections wholly run out this way. It is the character of some: John iii. 31, 'He that is of the earth is earthly, and speaketh of the earth.' They mind nothing, affect nothing, speak of nothing, but the earth.

2. They are under different rulers. Christ is head of the church, and he professeth 'that his kingdom is not of this world,' John xviii. 36. But now the devil is called 'the god of this world,' 2 Cor. iv. 4, the head of the worldly state.

3. There is a difference in their course and conversation. The children of God, *τῷ κανόνι στοιχήσουσιν*, Gal. vi. 16, 'Walk according to the rule of the word.' The men of the world, *κατ' αἰῶνα τοῦ κόσμου τούτου*, Eph. ii. 2, 'According to the course of the world,' as fishes swim with the stream. A christian is the world's nonconformist: Rom. xii. 2, 'Be ye not conformed to the world;' he is estranged from the pursuits and aspiring projects of worldly men, and can deny the interests and concernments of the flesh for God's sake.

4. There is a difference in their aims. A christian liveth to glorify God: 1 Cor. x. 31, 'Whether ye eat or drink, or whatever you do, do all to the glory of God.' And a child of the world is all for aspiring projects, how to compass the conveniences of the present life, and advance his secular interests: Phil. ii. 19, 'They mind earthly things.'

5. Their ends are different. A christian is hastening to his country, his way is upward; first he gets his heart in heaven, and then his soul, and then his body. But a carnal man is grovelling and tending downward, first to the earth, and then to hell. So that you see there is a perfect difference and counter-motion; they are not of the world, nor of that faction, communion, or fellowship.

But if you ask me why?

[1.] Because of Christ's example. We do not worship the god of this world, nor mammon, but Christ. Worldly men had need seek another god, Jesus Christ is not for their turn, 'I am not of this world,' he is not a worldly Christ. We are to imitate our great master, to be unlike the world, and like Christ; to be led, not by the course of the world, but by Christ's example. Christ, by his own example, hath put a disgrace upon worldly greatness: he chose a mean estate, to teach us to be contented with a little, and his eye was 'to the glory set before him,' Heb. xii. 2. Christ's poverty was not out of necessity, but choice; his were the cattle upon a thousand hills. At his birth, he was born in an inn; to show that he came into the world as a stranger and passenger. In the course of his life we find that he had a bag that was filled with alms, but no annual rent, or constant possessions: Mat. viii. 20, 'Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.' Christ was no landed man, he had no tenement of his own. Christ speaketh it when a young man came to him and professed to follow him; he had no certain place of residence, neither house, nor furniture, nor house-

hold stuff; certainly he was little beholden to the world, it would hardly afford him house-room and lodging: 'The earth is the Lord's, and the fulness thereof,' yet Christ, his own Son, had but little of it. He begged a draught of water of a stranger when he was weary, John iv., and every way lived as a poor man, not out of necessity but choice. He refused a crown when proffered him: John vi. 15, 'When Jesus perceived that they would come and take him by force, and make him a king, he departed again into a mountain himself alone.' He had no heart to these things, no relish in crowns and worldly glory. When he died, he was not master of a cup of cold water to quench his thirst; his coat was all his legacy, and he lodged in a borrowed grave. This was the captain of our salvation, whose steps we are to follow. You see what a disgrace he put upon crowns, and honours, and pleasures, and the glory which we doat upon. Christ came from heaven on purpose to cast contempt upon the world by his own choice and course of life.

[2.] Because of their new birth. Man's heart naturally is addicted to the world, and runneth thither, whither the world carrieth it, even to forsaking God; but by grace it is turned the quite contrary way: 'We have forsaken all, and followed thee,' Mat. xix. 27; and Ps. xlv. 10, 'Forget also thine own people, and thy father's house.' It is the proper work of grace to alter the course of nature, to take us off from the world, and bring us to God by degrees, first in heart, and then in soul, and then in body. It is everywhere made an effect of the new birth: 1 John v. 4, 'He that is born of God overcometh the world.' The children of God have somewhat of the Father in them. Grace of all things cometh nearest the nature of God. Now God is our heavenly Father, therefore the children that are born of him cannot be worldly. See another place: 2 Peter i. 4, 'That by these ye might be made partakers of the divine nature, having escaped the corruption that is in the world through lust.' There is something divine in a christian, therefore he cannot live as other men. When we press men to strictness, they will say, We are saints, and not angels. Yea, but saints have a new nature, over and above that nature which they received from Adam, and therefore should live a heavenly life. They have a higher life which overruleth the other, the Spirit that governeth the motions of the soul. Look, as the planets have a motion of their own, by which they walk in their own path and course; and besides, there is a rapid motion, by which they are carried about in twenty-four hours: so christians have an old nature, and an overruling nature, that carrieth them on contrary to their own motion and tendency. The soul we received from Adam looketh after the conveniency of the outward life, the decent state of the body: naturally men use their souls only as a purveyor for the body, for outward comforts and outward supports; but when there is a new nature from Christ, the regenerate part must have its operation. In the new birth, principles of more raised and elevated nature are brought into the soul.

[3.] Because of their great and glorious hopes. They are chosen out of this world: 2 Peter i. 4, 'Whereby are given unto us exceeding great and precious promises, that by these ye might be made partakers of a divine nature, having escaped the corruptions that are in the world

through lust.' There is an estate that dependeth upon the new birth. God's children cannot complain for want of a child's portion; they have promises as so many leases, a right to the inheritance in light. Now a christian, that hopeth for another world, should not live according to the fashions of this world: Rom. xii. 2, 'And be not conformed to this world, but be ye transformed in the renewing of your mind.' This is an unworthy base world; you are acquainted with a better. If a man were in a strange country, where he saw none but rude savages, that had not shame enough to cover their nakedness, would he conform himself to the guise of this country? We, that have other hopes, should have other lives: 1 Thes. ii. 12, 'That ye would walk worthy of God, who hath called you unto his kingdom and glory.' There is a description of a christian's life. It besemeth worldly men to look after worldly things. Leave things that perish to men that perish. *Incolæ cœli estis, non hujus sæculi.* If you must not die as they die, do not live as they live, lest you are in their case at the point of death, 'who have their portion in this life,' Ps. xvii. 14. Wicked men have their whole portion in this life, because they look for no more; no wrong is done to them, it is but their own choice. But a believer will not give God an acquittance nor discharge, having such great promises.

Use 1. To show us what to judge of persons that live so as if they were of the world. You may know it by these three notes—when they do nothing worthy of their new nature, their glorious hopes, and the example of Jesus Christ.

1. Nothing worthy of the new nature. What difference is there between you and others? The christian should be like Saul, so much higher by the head than other men. Wherein do you differ? 1 Cor. iii. 3, 'Are ye not carnal, and walk as men?' *κατ' ἀνθρώπων.* Men of an ordinary nature, destitute of the Spirit, would do the same. Christ maketh it to be the ground of hatred, 'because they are not of the world.' The world will soon scent out him that is regenerate, he walketh so as to convince the world; they 'declare plainly that they seek a country,' Heb. xi. 14; their hopes are discovered in their conversation. They reprove the world: Heb. xi. 7, 'By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world.' A carnal man justifieth the world, as Israel justified Sodom. Carnal men are called the children of this world; the spirit of the mother is in them, the spirit of the world inclineth them, they are all for lusts of the flesh, lusts of the eye, and pride of life, to go fine, to feed high, to shine in worldly pomp, affect honour and great places. Too many christians are baptized into this kind of spirit; they live as if they were born and bred here, and then they justify the carnal practices of men. Therefore what difference should there be between a christian and the world! 1 Peter iv. 4, 'They think it strange that you run not with them to all excess of riot, speaking evil of you.' Mortifying pleasures, denying interests upon religious reasons, this maketh the world wonder what kind of nature have these men. This showeth that there is something divine in you.

2. Nothing worthy of their hopes, and of that eternity which they expect. When men waste their strength and time in worldly projects

and pursuits, they live as if their portion were only in this world. A traveller, that is to stay but half an hour in a room, or for a night in an inn, would he adorn it with hangings? They that are so much in this world, they show they do not look for a better: Prov. xv. 24, 'The way of the wise is above;' their heart is fixed on heaven, and the face of their conversation is turned that way. Your lives do not bear proportion with your hopes. Well, then, what do you make the scope of your lives? A christian is satisfied with nothing but eternity: 2 Cor. iv. 18, *μη σκοπούντων ἡμῶν*, 'While we look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal.' A christian useth the world, and followeth his business, but he doth not make it his scope; his heart is within the veil. There is an eternal principle in the heart of every godly man, and therefore they cannot be satisfied with the things of the world; he mindeth other things in a subordination to eternity, mercies and duties of his calling, with respect to his usefulness and service; and therefore spendeth his time and estate so that his main work is to provide for eternity: 1 Tim. vi. 19, 'Laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life.' But now men think they can never have enough in the world, and make but slight provision for the life to come; they make all things sure in the world, and any slight assurance serveth the turn for eternity; they live as if their hopes were altogether in the world, they do not make eternity their scope.

3. Nothing worthy of Christ's example. In Christ's example we may take notice of two things—the heavenliness of it, and the courage of it.

[1.] The heavenliness. Christ despised the world; the great encouragement of his human soul was 'the glory set before him,' Heb. xii. 3. He came from heaven on purpose to set us this example. But now, when a christian followeth the world, when he is of this temper that he could wish to live always that he might enjoy the world always, 'they have their reward,' *ἀπέχουσι*, Mat. vi. 2. They discharge God of all his promises, and look for no more. A thousand worlds will not satisfy a craving heart; but a child of God is content with the least mercies, but not satisfied. Contentment respects God's allowance; but this is not their portion: they do not murmur, but yet they desire more; a reprobate's portion will not serve the turn. Nothing is more acceptable to a carnal heart in conceit, than to live here for ever, and to delight themselves in meat and drink, and the sports and glory of the world. Now this is quite contrary to the example of Christ, a disposition that seeketh to make the life and death of Christ of none effect. Christ came from heaven to earth to fetch us to heaven; if thou cleavest to the world, Christ's coming is vain; he lived in a poor estate, to teach us to despise the world; his life was a sermon of mortification; he died to deliver us from the present world; he ascended that we might follow him with our hearts while we live here.

[2.] The courage of Christ's example. He was not for the humour of that age: John viii. 23, 'Ye are from beneath, I am from above; ye are of this world, I am not of this world.' He speaketh to the

carnal Jews, that looked for a pompous Messiah, that should maintain their worship and state, and deliver them from the Roman yoke and servitude. Christ was not a Messiah for their turn; if Christ had complied with their humours, he had been more generally received. So a christian's courage is a counter-motion to the fashions and humours of the age. We must not be afraid to be singular in holiness. So was Christ: Acts ii. 40, 'Save yourselves from this untoward generation;' not only in purpose and thought of heart, but externally in course of life. When men are afraid to estrange themselves from the corrupt and carnal courses of the world that are in fashion, they do not write after Christ's copy. What father would endure his son should be intimate with his enemies, and symbolise with them in practice and conversation? Therefore you must look to this; you are in danger. Christ's example is only left upon record, and the world's example is before your eyes; living examples work much, and taint insensibly. The prophet complained, Isa. vi. 5, 'Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.' An estrangement in the course of life will draw trouble upon you; but persecution is not as bad as hell, nor is man's wrath to be feared as much as God's judgments. Carnal men may make great profession of the name of Christ, but they humour the world: 1 John iv. 5, 'They are of the world, therefore speak they of the world, and the world heareth them;' they comply to humour the carnal world in their inveterate customs and superstitions.

Use 2. To press christians not to conform to the world. It is Paul's exhortation, Rom. xii. 2, *μη συσχηματίζεσθε*, 'Be not conformed to the world.' It is a sad thing when christians are cast into the world's stamp and mould, to symbolise with them in practices and affections.

Two things you should take heed of—the world's spirit, and the world's courses and practices.

First, The world's spirit. A man is good or evil according to the disposition of his heart: Phil. iii. 19, 'They mind earthly things.' The apostle doth not describe carnal men there by any notorious scandalous sin, but by the inward frame of the spirit. This is most odious in the eyes of God; the carnal conversation is an effect of a carnal frame of spirit. First men mind earthly things, and then in time they come to hate the gospel, and to symbolise with the world in practices: 2 Tim. iv. 10, 'Demas hath forsaken us, having loved this present world;' James iv. 4, 'Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God.'

Now the frame of the heart may be known—

1. By the working of the thoughts, counsels, and deliberations. Therefore we should observe what we think of and meditate most upon. Inventions serve affection. As the heart is, so are the thoughts and counsels. A worldly man is always thinking of the world, and framing endless projects how to grow great and high. Therefore it is said, 2 Peter ii. 14, 'They have an heart exercised with covetous practices;' that is, always plotting how to bring the world into their net. As the apostle would have Timothy to 'exercise himself unto godliness,' 1 Tim. iv. 7, that is, to be much in consulting and contriving how to carry on

the holy life with most advantage; so 'their hearts are exercised with covetous practices,' that is, with worldly purposes and thoughts. All sins do more or less discover themselves by the thoughts; for a man will deliberate to accomplish that which he aimeth at; and chiefly worldliness occupieth the thoughts, for it is a serious madness, full of carking and caring and vain projects. When our Saviour would represent a worldling, he bringeth him in musing, Luke xii. 17, 18, 'And he thought with himself, saying, I will do thus and thus,' καὶ διελογίζετο. *Verbum mire appositum*, saith Beza; for a worldly man is always framing dialogues within himself, between his reason and his carnal desires. Distractions in worship are chiefly ascribed to covetousness: Ezek. xxxiii. 31, 'With their mouth they show much love, but their heart goeth after their covetousness.' The prophet instances in that sin, though other lusts withdraw the heart and distract in hearing, as unclean glances, vainglory, &c. Words are but thoughts expressed; there is a quick intercourse between the mind and the tongue. Now it is said, John iii. 31, 'He that is of the earth is earthly, and speaketh of the earth.' There is nothing of heaven in their thoughts, nothing in their language and communication, a heavy clod cannot move upward of itself. Observe the drift of your thoughts, your first and last thoughts morning and evening, what guest haunteth you in duties. When the heart is deeply engaged, the mind cannot be taken off from thinking.

2. By your esteem. When a man prizeth worldly things, when you overrate them, have too greatening thoughts of the world, the devil is at your elbow, and the spirit of the world is set a-work: 'Happy is the people that is in such a case,' Ps. cxliv. 15. What is the treasure of the soul? Carnal men have no savour of Christ. God's people sometimes may be taken with a glittering show of worldly things, but their solid esteem is in Christ, he is their treasure; the soul feasts itself with the riches of grace. To a carnal heart, heavenly things are but a notion, it worketh no more than a dream; to a gracious heart, the substance of the world is but a fancy: John xiv. 17, 'Whom the world cannot receive, because it seeth him not, neither knoweth him.' The world cannot see things that are not of great profit and benefit.

3. By the bent and resolution of the will: 1 Tim. vi. 9, 'They that will be rich,' &c.; not *is*, but *will be*; James iv. 4, 'Whosoever will be a friend of the world, is the enemy of God.' Grace is known by the full purpose of the heart: Acts xi. 23, 'He exhorted them all that, with full purpose of heart, they would cleave unto the Lord;' what he fixeth upon as his end and scope.

4. By a special sagacity and dexterity in the matters of the world, and a dulness in the things of God: Luke xvi. 8, 'The children of this world are in their generation wiser than the children of light.' They have ostrich's wings, not to fly, but to run. It is strange to hear how sottishly worldly-wise men will speak of religion and the ways of God; they are dull and blockish in religion, though otherwise of great ability: Rom. xvi. 19, 'I would have you wise unto that which is good, and simple concerning evil.'

5. By the stream of your desires. Desires are the pulses of the soul. You may know the temper of your souls by the beating of the pulses,

by the current and drift of your desires, as physicians judge by appetite. The saints plead their affections: Isa. xxvi. 8, 'The desire of our soul is to thy name, and to the remembrance of thee.' They cannot justify their innocency, yet they plead their integrity, the vigorous bent of their souls. So the spirit of the world is known by an unsatisfied thirst, and the ravenousness of the desires, which rise with enjoyment, for still men crave more. Such a dropsy argueth a distempered soul; the soul is transported beyond all bounds of modesty and contentment: Isa. v. 8, 'Woe unto them that join house to house, and field to field, till there be no place, that they may be placed alone in the midst of the earth.' The inordinate inclination still increaseth, and men never have enough.

6. By your grief at worldly losses and disappointments. Men lose with grief what they possess with love; the affliction riseth according to the degree of the affection. They that 'rejoice as though they rejoiced not, weep as if they wept not,' 1 Cor. vii. 30. Earnest affection will not brook disappointment: 1 Tim. vi. 10, 'For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.' The sorrow will be answerable to the desire. You grieve more for the loss of wealth than for the loss of God's countenance. The bridegroom is gone, and you never mourn; but upon every worldly loss the heart is dejected. What slight thoughts have men of God! Thou art sad if thou hast lost but a ring of value, the offals of thy estate; but God's accessions and recesses are never noted. Grief followeth love. When Jesus wept for Lazarus, the Jews said, 'Behold how he loved him!' John xi. 35.

7. Fear of want, or an extraordinary solicitousness about outward provisions, that is a sure note of a worldly heart. Christ was disputing against worldliness, and among other precepts, he saith, Luke xii. 29, 'Seek not ye what ye shall eat, nor what ye shall drink, neither be ye of doubtful mind;' *μη μετεωριζεσθε*; be not hovering between doubts and fears. This is to take God's work out of his hand. Suspicious fears argue too much of the spirit of the world. God would have us look no further than the present day: 'Sufficient for each day is the evil thereof,' Mat. vi. 34. God is very careful of our good. He hath made carking a sin; he might have left it as a punishment.

8. By excessive delight in worldly comforts. A man may be worldly that is not carking and ravenous. Esau saith, 'I have enough, my brother,' Gen. xxxiii. 9. Your too much complacency is a great sin. When men are satisfied with the present portion, it is as great, if not a greater sin than to desire more: Luke xii. 19, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' He took too great delight in his portion; they bless themselves in their worldly enjoyments, as if they had happiness enough: Ps. lxii. 10, 'Trust not in oppression, become not vain in robbery: if riches increase, set not your heart upon them;' not in point of delight and trust; your delight should not be terminated on the creature.

9. By envying the worldly happiness that others enjoy. This is a great fault in the children of God; you are not of this world. Though you have not such costly furniture, rare accommodations as others

have, though you are not the world's fondlings, dandled on the world's knees, you have a better portion in Christ: Ps. iv. 7, 'Thou hast put gladness in my heart, more than the time when their corn and their wine increased.' It is a disparagement to your privileges and hopes: Ps. xvii. 14, 'From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with hid treasures: they are full of children, and leave the rest of their substance to their babes.' It is your time to be princes in disguise. The less splendour in the world, the more lustre in grace. Grace would not be so eminent, if worldly glory were greater. Who that is owner of a palace would envy another a dunghill?

Secondly, A worldly conversation; which is seen in two things—

1. Immoderate endeavours for the world, to the neglect of God: Luke xii. 24, 'So is he that layeth up treasure for himself, and is not rich towards God.' All things must be looked after in subordination to God. When Sarah saw Ishmael scoffing at Isaac, she thrust him out of doors. When Mammon upbraideth God, and worldly things encroach, and allow God no room but in the conscience, then we are immoderate.

2. Carnal compliance. The worldling serveth the times, cozeneth, lieth, cheateth, hateth Christ; so must not you: 1 John v. 19, 'And we know that we are of God, and the whole world lieth in wickedness,' as a carrion in a sink.

[1.] Consider your condition; you are strangers. The fathers of old dwelt in tents; we never read that Abraham made any purchase but of a grave. Cain built cities. David was a king, yet a stranger: Ps. xxxix. 12, 'For I am a stranger with thee, and a sojourner, as all my fathers were.' The world is not our country. The fathers of the Old Testament, for the most part, lived a wandering life: Heb. xi. 14, 'For they that say such things declare plainly that they seek a country.' Jacob passed over Jordan with a staff, Gen. xxxii. 10. It is a most unbecoming thing as can be for one that professeth himself a christian to take up with the things of this world.

[2.] Consider it is a dishonour to God, and a scandal to religion, to be of a worldly conversation, to profess an interest in Christ, and yet run after such low things.

SERMON XXIV.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.—JOHN XVII. 15.

CHRIST having enforced his request, explaineth it; not to inform God, but to comfort the disciples, as explications in prayer are for our benefit. Our heavenly Father can interpret our sighs and breathings, but formed and explicit words have a greater force and efficacy upon our hearts. This explication is delivered, *κατὰ ἄρσιν καὶ κατὰ θέσιν*.

1. *Κατὰ ἄρσιν*, 'not that thou shouldst take them out of the world; that is, presently glorify them, either by an ordinary death, or