

and hath learned of the Father, cometh unto me.' God's drawing is not a blind force, but there is a teaching with it. God loves rational service, not blind obedience; and therefore cry for knowledge, and run to Christ that he may teach you, and lead you into the paths of righteousness.

SERMON XLIV.

And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.—JOHN XVII. 26.

THIS is the second reason, taken from the benefits Christ had bestowed upon them. Here is his gift and his aim. In the first, what he had done, what¹ he will do. Where—(1.) *Quid*, the manifestation of his Father's name; (2.) *Quibus*, to whom, principally to the apostles, and from them to believers; (3.) *Quomodo*, 'I have,' that is, by his ministry upon earth; and 'I will,' in the pouring out the Spirit, and his discourses with them after the resurrection. All that needeth explanation is, What is meant by God's name? *Ans.* The use of names from the beginning was a distinction to separate creature from creature by their appellations. At first Adam gave names to the beasts, that their species and kinds might be distinguished, for beasts are distinguished only by their herds and kinds. But the names which men bear are individual and particular; man being an excellent creature, made for rule and commerce, and therefore is to be known not by his kind, but name. But now, what is God's name? Where there are many, there is need of names; but where there is but one, the singularity is distinction enough. But yet God hath his name, by way of distinction from creatures; so we have a negative name, removing the imperfections of the creature, and to distinguish him from those λεγόμενοι θεοί, gods that are so called. And his name is a jealous God: Exod. xxxiv. 14, 'For thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God.' And by way of notification, that we may conceive of him aright, as names are not only distinctive, but δηλώτικα τῶν πραγμάτων, as Damascene. So all that by which he is known or distinguished, that is his name; and so God hath many names, because one cannot enough express him. His works are a part of his name, but chiefly his word, the doctrine concerning his essence and will: Ps. cxxxviii. 2, 'Thou hast magnified thy word above all thy name;' there he hath made himself most known. In creation and providence we may read much of God, but in the bible more; and chiefly his word of promise and covenant, which is that theatre upon which his mercy and truth is discovered, which is the representation wherein God delighteth. And again, the covenant, as it is revealed in the gospel, is a chief part of his name, for his name was secret before the New Testament dispensation was set afoot: Judges xiii. 18, 'Why

¹ Qu. 'in the second, what, &c.'?—ED.

askest thou thus after my name, seeing it is secret?' There was little known of the Trinity, of the Son of God, the incarnation of the Son of God, &c.

First point, That one great privilege of the gospel is to know God by his right name.

1. I shall show you how God's name and title hath been often changed and altered, because he would acquaint his people with his full name by degrees: 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.' First to Abraham, to distinguish him from idols and false gods, *El Shaddai*; then 'Jehovah,' as giving being to his people, making good his promises; after, 'God of Abraham, God of Isaac, and God of Jacob,' as relating more to the covenant; then, 'God that brought them out of the land of Egypt,' Exod. xx. 2; then, 'God that brought them out of the land of the north;' then, 'the God and Father of our Lord Jesus Christ;' before that, 'the Lord our righteousness,' Jer. xxiii. 6. The Jewish church knew little of the doctrine of the Trinity, distinction of the persons, quality of the mediator. God proclaimed his name: Exod. xxxiv. 6, 7, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin.' But the way of pardon was not then so fully discovered. Some names God hath from everlasting, as Eternal, Infinite; some relate to the present state, as Creator, Lord, God in covenant, the God of Abraham, Isaac, and Jacob.

2. What the gospel especially doth discover more of God.

[1.] The distinction of the persons in the Godhead. At the baptism of Christ the whole Trinity was sensibly present; the Son in the body, the Father in the voice, and the Holy Ghost in the form of a dove. This was the mystery brought upon the stage.

[2.] The incarnation of Christ: 1 Tim. iii. 16, 'God manifest in the flesh.' The world was acquainted with this great help to piety. The Jews had a temple; here is a temple wherein the Godhead dwelleth bodily: Col. ii. 9, 'For in him dwelleth all the fulness of the Godhead bodily.'

[3.] The attributes of God are more amply declared. Every excellency of God hath its proper theatre where it is seen. In the gospel all are discovered, but chiefly mercy, justice, and truth. His power and his wisdom are seen in the world, but more in the gospel; the heavens do not declare half so much of the glory of God as the word and doctrine which Christ brought out of the Father's bosom: 1 Cor. i. 24, 'Christ the wisdom of God, and the power of God.' There is truth: 2 Cor. i. 20, 'For all the promises of God in him are Yea, and in him Amen.' The greatest assurance of his faithfulness was his sending Christ; that which we expect is nothing so difficult to believe as the incarnation of the Son of God; his second coming is not so unlikely as his first; if he came to suffer, and to purchase, he will come to reign. His wisdom in joining God and man together in the person of Christ, justice and mercy together, comfort and duty together in the covenant of grace; two natures, two attributes. God loseth no honour,

man wanteth no encouragement. God showeth his justice: Rom. iii. 26, 'To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.' While the sacrifices continued, God only showed patience and forbearance; his holiness and hatred of sin, by laying it on Christ, punishing it in Christ; his wrath, the most dreadful sight of God's wrath is upon Golgotha; God spared not his Son. But his grace, that was on the top: Titus iii. 4, 'But after that the kindness and love of God our Saviour towards man appeared.' This is the attribute that beareth sway in the gospel. Mercy is in office ever since the fall; there was not so much kindness to man discovered in innocency; God did good to a good man, there was no mercy to enemies then; there man was made after God's image, here God is made after our image and likeness. Mercy and grace comes now to show itself to the world.

Use. Let us admire and study more the name of God in the gospel. The first letter of Christ's name is Wonderful. He is a mystery that is worthy our contemplation. The angels have known more of God since Christ was revealed: Eph. iii. 10, 'To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.' Let it take up your thoughts, set your minds awork: Heb. iii. 1, 'Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Jesus Christ.' There cannot be a more affective, humbling and heart-changing consideration.

Second point, That none can discover this name of God but Christ, none authoritatively, none perfectly.

1. None authoritatively can fix his name by which he shall be known among the creatures. The imposition of names implieth superiority; the less is named of the greater. Adam had this favour to name the beasts, as having authority over them: Gen. ii. 19, 20, 'And out of the ground the Lord formed every beast of the field, and every fowl of the air, and brought them to Adam to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.' Now God is over all, there is no higher to name him, therefore he nameth himself. Jesus Christ, who is the very image of God, he cometh and declareth his name: 'My name is in him,' Exod. xxiii. 21. He is God, and therefore authoritatively fixeth the name of God, establisheth the gospel as the rule and direction of the church.

2. None can so perfectly discover him. Our hearts are too narrow to conceive of God, and our tongues too weak to express him: Prov. xxx. 4, 'What is his name? and what is his Son's name? if thou canst tell.' Who knoweth his pedigree exactly? Who knoweth his being? Who hath been in his bosom to discover him, so as Christ hath done? We must have a borrowed light to see him.

Use 1. Sit down with this revelation which Christ hath left in the church; there is enough to instruct faith, though not to satisfy curiosity. In things not revealed, a simple nescience is better than a bold inquiry; there is enough for service and adoration. Let not reason prescribe to faith. He were not God if he were not incomprehensible.

Should worms make their own apprehension the measure of divine truth? It is not so, because I cannot understand it; by a candle in the night, I cannot see it, therefore it is not. Some things are to be received from divine testimony, though we cannot fully conceive of them. Let us bless God for the word, and take heed unto it as to a light shining in a dark place. It is God's mercy that Christ came from heaven with a commission to discover so much to us. It is a ray of the face of God in Christ. Here, is God's heart discovered to us, and our hearts to ourselves.

Use 2. When you consult with the gospel, make use of Christ. He is to discover his Father's name; he taught the gospel, not only on earth, but in heaven: 'I have declared thy name, and will declare it.' *Non loquendum de Deo sine lumine.* There is no saving knowledge of God from ourselves. Christ is called *Λογὸς*, the interpreter of his Father's mind. It is dangerous to set upon the knowledge of the mystery of the gospel in the strength of our own gifts and parts, to rest merely on the study of books and human helps. The gospel is God's riddle, which none but himself can expound. Beg the Spirit of revelation; you cannot have a knowledge of it without a revelation from Christ. We do not improve Christ's prophetic office so much as we should: we think he must pacify our consciences, subdue our affections; but we do not look after knowledge, but think to get it by our own industry.

Third point, Christ doth not convey all knowledge, or the full notice of God's name at once. The knowledge that is originally in Christ is not communicated to us but by degrees, that it may increase more, like the good householder, that brought out the best at last: John i. 50, 'Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.' Partly to keep up our dependence and respect, lest a satiety grow upon us. When there is no more use of a thing, then we contemn it. Man is a creature that is led by hope rather than by memory. Still God keepeth the best till last; there is a perpetual use of Christ's prophetic office, that he may declare more. Partly to conform us to himself and to the church: 'Christ increased in wisdom and stature,' &c., Luke ii. 40, 52. His human capacity was enlarged by degrees. The church grew by degrees. There was a nonage; then it was 'the seed of the woman;' afterwards, 'in thy seed,' &c.; to 'Abraham, Isaac, and Jacob.' Then it was told what tribe, 'The sceptre shall not depart from Judah,' Gen. xlix. 10; afterwards of what family, to David; that 'a virgin shall conceive, and shall bear a son, and shall call his name Immanuel,' Isa. vii. 14. At last, 'Behold the Lamb of God,' John i. 29. Partly that he might suit his dispensations to our capacity. God will not violate the course of nature. Our life is hidden in Christ. You do not teach university learning to a boy; Christ dealeth with us as we are capable, according to our receptivity: 'We are made meet to be partakers of the inheritance of the saints in light,' Col. i. 12.

Use 1. Comfort against present defects. Though you are ignorant of some mysteries of religion, do not despond; Christ doth not give you all at once. There is a double comfort; God will accept our weakness, and we have a head in whom is all fulness. As our life is

hidden in Christ, so is our wisdom hidden. In the text you see Christ hath undertaken for our growth; we have a teacher that will carry us on from one degree of knowledge to another. Therefore let us not be discouraged, though we know little, and our parts be weak and insufficient.

Use 2. It presseth us to grow in knowledge: 2 Peter iii. 18, 'But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' There is more to be learned. Do not say, I know as much as they can tell me; we never know so much but we may know more; there is no stint to knowledge. If there be a measure of grace beyond which we cannot pass, the apostle would not say, 'Grow in grace and knowledge.' Therefore be conscionable and careful in the use of means. We must not rest in our low and imperfect measures, nor always keep to our A, B, C. We must grow till we come to heaven, and then there will be no more growing. A formal man is where he was (as a picture), doth not increase in stature. The way to keep what we have is to increase our store. Gifts that lie idle and inactive suffer loss and decay; an active nature, such as man's, must either grow worse or better. It is an ill sign when we are contented with a little. Light groweth to the perfection of glory; our reward is increased in the other world: Col. iii. 16, 'Let the word of God dwell in you richly in all wisdom.' It is the worst of poverty to have a poor understanding. Grace is multiplied through knowledge: 2 Peter i. 2, 'Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.'

Fourth point, Christ maketh one mercy to be the pledge of another. I *have* declared, and I *will* declare. He is never weary of well-doing; his love is infinite, and cannot be wearied, and his grace is infinite, and cannot be spent. Men waste by giving, their drop is soon spent; but the oftener we come to God, the more welcome we are. Our faith is sooner tired than God's bounty, for he doth not waste by giving. I AM, is God's name; he is where he was at first, he is never at a loss; what he hath done, he can do, and will do: God's providence is new and fresh every morning: 'God is one,' Gal. iii. 21; he is always like himself. The creatures soon spend their allowance, but he is where he was at first. But it chiefly holdeth good in spiritual mercies; the least drop of saving grace is an immortal seed; it will grow, it will increase; it is a spark that cannot be quenched, it is the pledge of more grace. Therefore where Christ hath begun to work for thee in some sparks of saving grace and knowledge, he will go on in his work; where he is the Alpha, he will be the Omega; where he is an author, he will be a finisher: Heb. xii. 2, 'Looking unto Jesus, who is the author and finisher of our faith.' The apostle would have us confident of this: Phil. i. 6, 'Being confident of this very thing, that he that hath begun a good work in you will perform it until the day of Christ.' God's first work is an earnest, and God will not lose his earnest; it is the very first-fruits of the Spirit, and he gives it as a pledge of more grace to follow.

'That the love wherewith thou hast loved me may be in them, and I in them.' In the whole verse Christ showeth what he had done, what he would do, and with what aim. His end was twofold—to

make way for application of God's love and his own presence as a vital principle in their hearts; God's love and union with himself.

I shall speak now of the first. Whence—

Observe, that one great end why God's name is manifested in the gospel is that his love may be in us.

First, I shall inquire what it is to have his love in us. I shall give you several observations upon the phrase.

1. Observe, 'That the love,' &c. He doth not say, that they may have pardon, sanctification, or grace, or comfort in them, but love in them. *Obs.* God's love in Christ is the ground of all other favours and graces whatsoever. The spring of all is love, and the conveyance is by union, which containeth two truths:—

[1.] That all the goodness that is in us cometh from the love of God in Christ. We are loved into holiness, loved into pardon, loved into grace: Isa. xxxviii. 17, 'Thou hast in love to my soul delivered it from the pit of corruption,' or thou hast loved me from the pit. He loved his church, and sanctified it: Eph. v. 25, 26, 'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word;' Rev. i. 5, 'To him that loved us, and washed us from our sins in his own blood.' Our holiness is not the cause of love, but the fruit and effect of it. There can be no other reason for anything we receive. So 2 Thes. ii. 16, 'Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace,' &c. There was no other cause, there could be no other cause; not necessity of nature, moral rule, or any former merit and kindness. Not necessity of nature; God hath always the same love; not bound by any external law and rule; who can prescribe to him? Not by any merit or debt, because of the eternity of his love, antecedent to all acts of the creature. There should be no other reason for the honour and majesty of God and our comfort.

[2.] That we have not only the blessings and benefits, but the love itself: 1 John iii. 1, 'Behold what manner of love is this that the Father hath bestowed upon us, that we should be called the sons of God!' Not showed us, but bestowed upon us. We have blessings from his heart, as well as his hand; by his blessings in us, his love is in us; we may gather thence that we are beloved of God, and no benefit is to be valued unless God's love be in it. What good will the possession of all things do us if we have not God himself? The love is more to be valued than the gift, whatever it be. God giveth this love to none but special friends; he giveth his outward love to enemies. He accepteth not our duties unless our hearts be in them, and our love be in them; so we should not be satisfied till we can see love in the blessings that we receive from God, that they come from his heart as well as his hand. There are chastisements in love, and blessings given in anger, salted with a curse.

2. Observe, 'That the love wherewith thou hast loved me may be in them.' He had before said, 'Thou hast loved them as thou hast loved me;' now, 'Let this love be in them.' The love of God is sometimes said to be in Christ, sometimes in us. Sometimes in Christ: Rom. viii. 39, 'Nor height, nor depth, nor any other creature shall be

able to separate us from the love of God which is in Christ Jesus our Lord.' Sometimes in us: 1 John iv. 9, 'In this was manifested the love of Christ towards us,' *ἡ ἀγάπη τοῦ Χριστοῦ ἐν ἡμῖν*, 'because that God sent his only-begotten Son into the world, that we might live through him.' We are the objects, and Christ is the ground. To make it sure, it is in Christ; and to make it sweet and comfortable, it is in us. God doth not love us in ourselves out of Christ; there would be no ground and reason for his love, but in Christ; and there is an eternal cause and reason why he should love us.

3. Observe, there is a love of God towards us, and a love of God in us. So Zanchy citing this text. His love *erga nos*, towards us, is from all eternity; his love *in nobis*, in us, is in time. These differ; there was a love of God towards us, so he loved us in Christ before the foundation of the world, though we knew it not, felt it not. But now this love beginneth to be in us, when we receive the effects of it, and God breaketh open the sealed fountain: 1 John iv. 16, 'And we have known and believed the love that God hath to us.' And therefore it must be distinguished. God's love from everlasting was in purpose and decree, not actual: Rom. ix. 11, 'That the purpose of God according to election might stand.' So Eph. i. 11, 'Being predestinated according to the purpose of him that worketh all things after the counsel of his will.' We are loved from eternity, but not justified from eternity. Certainly the elect are in a different condition before and after calling: 1 Cor. vi. 11, 'Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' Secret things belong to God, but revealed things to us. Whatever thoughts God hath towards us, yet we know it not till his love be in us. We are to judge of our estates according to the law. It is true God is resolved not to prosecute his right against a sinner that is elect, but he is not actually acquitted from the sentence of the law till he actually believeth. We are not qualified to receive a legal discharge from the condemnation of the law till we be actually in Christ: Rom. viii. 1, 'There is no condemnation to them that are in Christ Jesus.' And whatever God's purposes may be towards us, we cannot but look upon ourselves as under a sentence of condemnation, and 'children of wrath,' Eph. ii. 3; that is the misery of our present estate. Before we know God as a Father in Christ, the love of God is towards us, but not in us.

4. Observe again, God's love is in us two ways—in the effects, and in the sense and feeling. These must be also distinguished; for God's love may be in us in regard of the effects, when it is not in us in regard of sense and feeling. It is in us in the effects of it at conversion, as soon as we begin to live in Christ. Where Christ liveth and dwelleth in us by faith, the love of Christ is there too. His love may be in us in the sense and feeling when we have the assurance of it: Rom. v. 5, 'The love of God is shed abroad in our hearts by the Holy Ghost, which he hath given to us,' that they may feel it in their hearts, that God loved them in Christ. There is the work of the Spirit, and the witness of the Spirit; both are intended in that expression; chiefly the latter, such a sense of God's love as stirreth up joy, and thankfulness, and hope. The precious ointment gave no savour while it was

shut up in a box, till it was poured out; so God's love, while it is kept secret, it yieldeth no reviving fragraney. These two differ, for many have the effects of God's love, but not the sense; and the effects of love do always abide, for it is an immortal seed; but the sense of love is flitting and changeable. Nothing can separate us from the love of God in Christ, yet the love of God in Christ is often beclouded, overcast, and interrupted; and some have more effects, though less sense; the most shining years are not always the most fruitful; a man may have greater increase of grace though less comfort. Observe, for your comfort, that Christ prayeth for both; he hath prayed not only for grace, but for assurance, that we may feel ourselves beloved by the Father. The Lord delighteth not only to love us, but to assure us of his love. It is no comfort to a blind man to hear of a glorious sun or brave shows; he cannot see them. God would not leave us in the dark, but give us an experience of his love.

Secondly, How this ariseth from the manifestation of God's name in the gospel.

1. The knowledge of God is a means to kindle our respects to God.

2. To convey the influence of his grace to us.

1. It is a means to kindle our respects to God; as trust: Ps. ix. 10, 'They that know thy name will put their trust in thee.' Men are ignorant of God's goodness, mercy, and truth, and therefore they make so little use of him. Usually fears are in the night; doubts come from ignorance of the tenor of the gospel. If we did believe those things to be true which are revealed concerning his mercy and love to sinners, we should trust in him. Fire once kindled would burst out of itself into a flame; so did we once savingly know God's name, there would be more trust and confidence in God: Isa. l. 10, 'Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.' We are overwhelmed with difficulties and straits, for want of studying God's name. So also for love: Cant. i. 3, 'Thy name is as ointment poured forth, therefore do the virgins love thee.' *Ignoti nulla cupido*. Love springeth from knowledge. In the beams of the sun there is a mixture of warmth and light. We know not the gift of God, and therefore our bowels are not troubled. Did we but see him as he is, it would set us all on fire.

2. It is the means to convey all the influences of grace to us: 2 Peter i. 2, 'Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.' God worketh upon us as rational creatures, agreeably to an intelligent nature, and so nothing can be wrought unless knowledge go before. A house, the more the windows stand open the more it is filled with light; so the more knowledge, the more is the capacity of the soul enlarged to receive comfort and grace. Guilty nature is full of fears, more presagious of evil than of good, and therefore it must have clear grounds of comfort and hope. But you will say, How comes it to pass that persons of great knowledge want comfort, and have no sense of God's love? I answer—It is not the light of parts, but of the Spirit: 'I have declared,' &c. It is God's prerogative to settle the conscience: 'I create the fruit of

the lips; peace, peace, &c., Isa. lvii. 19. The gospel is a sovereign plaster, but God maketh it work. Our own thoughts do nothing, unless God put in with them.

Use 1. It informeth us of a double duty.

1. To study God's name. It would settle the conscience to meditate upon those declarations which Christ hath made of his will. Deep thoughts fasten things upon the Spirit, and musing maketh the fire to burn. How hath God declared himself? We may trust him upon his word: Ps. civ. 34, 'My meditation of him shall be sweet; I will be glad in the Lord.' We should oftener find sweetness if we did oftener meditate of God. It is sweet thus to enlarge our thoughts upon the promises and comforts of the gospel.

2. To apply it. When God's name is proclaimed and made known to thee, urge thy own soul with it: Rom. viii. 31, 'What shall we say to these things?' Job v. 27, 'Lo this, we have searched it, so it is, hear it, and know thou it for thy good.' This is Christ's aim, that knowledge should beget love in them. Knowledge without application doth no good; we must take out our share. The riches of God's goodness are laid open to us for this end and purpose, that we may feel what is expressed: 'We have known and believed the love that God hath to us,' 1 John iv. 16. It is no presumption; it is the great end why the gospel was written. Wicked men are too forward and presumptuous of God's love; they continue their ungodly courses, do those things which offend him, and yet are persuaded that God loveth them. God's children pray against their sins, and fight against their sins, and yet after all cannot be persuaded of it. There is a fear of presumption, and a fear of security. (1.) A fear of presumption; as some say, I am not worthy; it is as if you should say, I am too poor to ask or receive an alms, too filthy to be washed: say not so, for this is the way to make you worthy. (2.) Of security; this is to say, If I take the physic, I shall be sick; whereas it is not by applying Christ that we are endangered, but by an insensibleness of our misery. If thou feelest thy misery, there is no danger of security; it is not everything will satisfy a sensible sinner, not every slight comfort.

Use 2. Examination, whether you have gotten benefit by the gospel. Is God's love in you? Have you any fruits or feeling of his love? Can you say God loveth you? All God's children cannot feel his love; but have you the fruits of his love? The feeling of his love is to be improved immediately to thankfulness, and the fruits of his love are to be improved by spiritual discourse to confidence. The present argument will afford us ground of search and inquiry.

1. Things without us are excluded, they can be no evidence or argument of God's love. It is love in them. It is the common error of the world to be led with false evidences. Many think God loveth them, because he spareth them, and followeth them with long-suffering and patience, and maketh them thrive in the world, and blesseth them with the increase and fatness of an outward portion. Ay! but love and hatred cannot be known by the things that are without us; it must be something within us must discover it, Eccles. ix. 2. All things come alike to all. Some are fatted to destruction, and condemned to worldly felicity, God will give them enough, Jer. xvii. 13.

‘All that forsake thee, shall be ashamed; and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.’ Worldly happiness may be God’s curse; they shall be written in the earth, they shall have happiness here, that have none hereafter. On the other hand, there are some whose names are written in heaven; and though they have little of outward comforts, yet that is matter of joy: Luke ix. 20, ‘Rather rejoice, because your names are written in heaven.’ We must have a better evidence than things without us before we can see our names in those eternal records, and be assured that God loves us. When God only gives things without you, it is a sign you are only hired servants. You have your reward, and are satisfied; and when you die, your best days are at an end; there is no inheritance kept for you; as Abraham gave Ishmael and the rest of the sons of the concubines gifts and portions, but he reserved the inheritance for Isaac. This is so far from an evidence of love, that it is rather a sign of hatred, if your hearts are herewith satisfied. Nay, as it excludes and cuts off all outward things, so it cuts off all outward profession, as baptism and hearing of the word; for where the heart is not washed, baptism is but the monument of your unfaithfulness and breach of vows. And so for hearing of the word, it is but like Uriah’s letters; he thought they contained matter of preferment, but when opened, they contained matter of danger, for he was to be set in the fore-front of the battle to be destroyed. So when you think to come to God with these pleasing excuses, it is matter of condemnation, because you have heard so much, and profited nothing. Here is no evidence without you of the love of God.

2. Things within are excluded. There are some moral inclinations, mere instincts of nature, which God hath left in men out of his common bounty and pity to human society: Rom. ii. 14, 15, ‘For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts.’ These moral inclinations, by which we avoid gross sins, are not an evidence of God’s love. Again, there are gifts for the use of the body. Hypocrites may have a great share in them. Achitophel and Saul had excellent gifts; but this is not an evidence of God’s love. How did God love Christ? Herein was a great evidence of God’s love to Christ; he loved him, and ‘gave the Spirit to him without measure,’ John iii. 33, 34. So we know his love by his Spirit, that he hath given to us to witness our justification, and to work our sanctification. The gift of the Spirit we may know by his witness, and by his work.

1. His witness. Hast thou a full testimony of thy adoption? Rom. viii. 16, ‘The Spirit itself beareth witness with our spirits that we are the children of God.’ It is such a certainty as ariseth from gospel grounds, working joy and peace, stirring up to thankfulness and love to God, which you have in God’s way, by praying, reading, hearing, meditating. I confess there is something lower, that may be called the witness of the Spirit. There are expressions and impressions. Have you not some secret impressions of confidence and liberty in prayer, and resolutions to wait upon God? Doth he not stir you up to cry,

Abba Father, put you upon often calling upon God, and waiting upon God? There is something in your heart that carries you to God. These impressions are a kind of witness and testimony of the Spirit, though you have not those actual testimonies of God's favour.

2. His work. Have you the work of the Spirit? What is that? The work of the Spirit is to sanctify and cleanse: Eph. v. 25, 26, 'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it.' It is the greatest sign of God's anger and wrath that can be to live and die under the power of sin, not to be sanctified, not to be cleansed, not to be washed from sin. And therefore are you sanctified, cleansed, and washed? Rev. i. 5, 'To him that loved us, and washed us from our sins in his blood.' Is there any care of obedience stirred up in your hearts? The Spirit will cause us to grow in obedience: John xiv. 23, 'If a 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.'

3. There is one thing more in the expression, 'that the love wherewith thou hast loved me may be in them,' and that is, If God love thee, thou canst not but love him again: 1 John iv. 16, 'For we have known, and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him.' If thou lovest God, his people, his ordinances, and delightest in communion with him, his love is in thee. These are the fruits and effects of it.

Use 3. To press us to labour after the sense of his love. We should go to heaven as comfortably and as richly as we can; not only creep thither, but labour after 'an abundant entrance,' 2 Peter i. 12. Though it is not always our sin to want it, yet it is our duty to strive after this sense of God's love in us. The sense of God's love, it is the flame of faith: Gal. ii. 20, 'I live, yet not I, but Christ liveth in me; and the life which I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' It is the ground of our love to him again: 1 John iv. 19, 'We love him, because he first loved us.' The more full and direct the beams are cast upon any solid body, the stronger the reflection. It is the life of joy which enlargeth our hearts in thankfulness. It is our stay in afflictions, and our strength in duties, especially in prayer. How can we call God Father, unless in custom and hypocrisy, except we have some sense of our adoption? Therefore labour after the sense of his love, that it may be in you.

SERMON XLV.

And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.—JOHN XVII. 26.

'AND I in them.' This is the next aim of Christ, the mystical union. This is fitly coupled with the former privilege. God's love is the fountain of all mercy, and mystical union is the means of conveyance. The Father's love and the Son's inhabitation are elsewhere conjoined:

John xiv. 23, 'My Father will love him, and we will come unto him, and make our abode with him.' God's love cannot be in us unless Christ be in us, nor Christ be in us without the Father's love. God loveth the elect freely in Jesus Christ, and therefore giveth us his Spirit to work faith in our hearts, that Christ may dwell there, and be one with us, and we with him: love is the rise of all. And again, without the perpetual residence of Christ in the heart, we cannot have a sense of God's love. Again, from this conjunction we may learn the presence of the whole Trinity in the heart of a believer, as in a consecrated temple. The love of the Father it is in us, by the Holy Ghost given to us: Rom. v. 5, 'The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.' Now we have not only the Holy Ghost to assure us of the love of God, but we have Christ as the head and fountain of vital influence. Once more, 'I in them.' Christ doth not only communicate gifts of grace to us, but himself.

Observe that the gospel is made known to us to this intent, that Christ may be in us; or, this is one great privilege of the gospel, that Christ may be in us by a perpetual residence, as a principle and fountain of the spiritual life.

First, What is meant by Christ's being in us? How can one man be in another? I shall answer—

First, Negatively; how it is not to be understood, that we may remove all false, gross, and unworthy thoughts.

1. It is not contiguity that we speak of, but union. Two pieces of wood lying together are not united. Christ is in heaven, we on earth; there is no contiguity, and if there were, it would not cause a union. There is indeed a union of contact, as when two hands are joined together, which may resemble this union; for there is a mutual or reciprocal apprehension; Christ apprehendeth us, and we him: Phil. iii. 12, 'If that I may apprehend that for which also I am apprehended of Christ Jesus.' He taketh hold of us by his Spirit, and we take hold of him by faith. But of this by and by.

2. It is not a congregation, as things may be gathered together; as stones in a heap, they are united, or gathered into one heap, but they do not act one upon another. And therefore the Holy Ghost doth not resemble our union with Christ by stones in a heap, but by stones in a building, that afford mutual strength and support to one another, and Christ to the foundation and corner-stone, which beareth up all the rest: 1 Peter ii. 5, 'Ye also as lively stones are built up a spiritual house;' and Eph. ii. 20-22, 'And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom you also are builded together for an habitation of God through the Spirit.' Only here is the difference, that is but a union of art, not of nature; and though stones orderly placed do give strength and beauty one to another, yet they do not communicate life and influence; therefore the Holy Ghost saith, 'Ye are as living stones.'

3. It is not representation only, as all persons are in their common person and representation. This is a part of the privilege; we are in Christ as our surety and common person. He impersonated and

represented us upon the cross, and doth now in heaven, where he appeareth for us as our agent and leiger with God. Thus what is done to him is done to us. This is the judicial union; but this is not all, for thus we may be said to be in Christ, but he cannot be said to be in us, 'I in them.' There is influence as well as representation.

4. It is not an objective union, *aut unio occupationis*; as the object is in the faculty, the star in the eye that seeth it, though at thousands of miles' distance; and what I think of is in my mind, and what I desire is in my heart, as a scholar's mind is in his books; when the mind is occupied and taken up with anything, it is in it. So when I fear God, my mind is with him; when I love God, my heart is with him. But this is not all, partly because such an objective union there is between Christ and hypocrites, they may think of him, and know him. But this union is rather subjective; it maketh us to live in Christ, and Christ liveth in us. Partly because then we should be no longer united to Christ than we do actually think of him, whereas Christ's being in us implieth a perpetual residence: Eph. iii. 17, 'That Christ may dwell in your hearts by faith.' Dwelling doth not note a transient thought, a short visit, but a constant stay and abode: John xiv. 23, *καὶ μόνην παρ' αὐτῷ ποιήσομεν*, 'We will come unto him, and we will make our abode with him.' There Christ fixeth his seat and residence.

5. It is not merely a relation between us and Christ. He is not only ours, and we are his; but he is in us, and we in him. The resemblance of head and members doth not relate to a political body, but to a natural body. I am sure the case is clear in root and branches, John xv. 1-3. And relations do not need such bands and ties as constitute this union. There the Spirit and faith, and then secondarily other graces.

6. It is not only a consent or agreement; Christ agreeth to love us, and we to love him: 'My love in them,' and 'I in them;' they are pronounced as distinct. Confederation maketh way for union.

7. It is not a union of dependence merely, such as is between the cause and effect. The effect dependeth on the cause, and is in the cause, and the cause is in the effect. This is general to all creatures; for it is said, Acts xvii. 28, 'In him we live, and move, and have our being.' Such a union there is between God and all creatures. And not merely a dependence in regard of special and gracious influences. That doth much open the privilege; but that is not all, for then our union would be immediately with God the Father and the Spirit on whom we depend. And so a union there is between God and the holy angels. And Christ is in an especial manner the head of the church; it is a notion consecrated for our conjunction with him.

8. It is not merely a communion in the same nature. So he is Immanuel, God with us. But he saith, 'I in them.' He not only came into our natures, but he must come into our hearts. This union is common to all, though I confess it is only reckoned and imputed to the sanctified: Heb. ii. 11, 'For both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren.' And to the children of God: Heb. ii. 14, 'Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same.'

9. It is not a mixture, as if Christ and we were confounded, and mingled our substances together. That is a gross thought, and suiteth with the carnal fancies of a corporeal eating his flesh and drinking his blood. We are not mixed, his substance with ours, and ours with his; he remaining still a distinct person, and we distinct persons.

10. It is not a personal union, as of the two natures in the person of Christ. We are not united to Christ so as to make one person, but one mystical body: 1 Cor. xii. 12, 'For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.' The whole is Christ mystical, but every believer is not Christ.

Thus I have endeavoured to remove all gross and unworthy thoughts.

But now—

Secondly, Positively. What it is. I answer—We cannot fully tell till we come to heaven; then we shall have perfect knowledge of it; then Christ is all in all: John xiv. 20, 'At that day ye shall know that I am in the Father, and you in me, and I in you.' Then our union is at the height. But for the present we may call it a union of concretion and coalition, for we are *συμφυτοι*, 'planted into him,' Rom. vi. 5, and *κολλώμενοι*, 'joined to the Lord,' 1 Cor. vi. 17. It is immediately with Christ; we are united to Father and Spirit, but by Christ, as the foot is united to the head, but by the intervention of other members; so we are united to the Father and the Spirit, but by Christ; as an arm or foot of the Son belongeth to the Father, but as the Son belongeth to the Father. The love of the Father is the moving cause of it, the Spirit is the efficient cause of it, but it is with Christ. And it is by way of coalition, as things are united so as they may grow and live in another, as the branches grow in the vine, and the members, being animated and quickened by the soul, grow in the body; so are we united with Christ as our vital principle, that we may live and grow in him, that we might live in him: Gal. ii. 20, 'I live, yet not I, but Christ liveth in me;' and grow in him: Eph. iv. 15, 16, 'But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.' So that this is enough in general to call it a union of concretion and coalition, such a union whereby Christ remaineth and liveth and dwelleth in us as a vital principle. As the soul is *τοῦ ζῶντος σώματος αἰτία καὶ ἀρχή*, a cause and principle of life to the body, so is Christ to us. Before God breathed the soul into Adam, his body, though otherwise organised and formed, lay but as a dead lump, without breath and life; but no sooner was the soul put into him, but he began to live. So Christ, being mystically united, enableth us to live, to act, to grow, and increase more and more. More particularly to open it to you is hard, because it is a great mystery. Life natural is a mystery not sufficiently explained, much more life spiritual. But now—

1. I shall show how it is wrought and brought about, and in what order; for there is a difficulty there to be cleared. For since union is said to be by faith: Eph. iii. 17, 'That Christ may dwell in your

hearts by faith, ' and faith is an act of spiritual life, it seemeth there is life before our union with Christ; so that this union seemeth to be the effect rather than the cause of the spiritual life; and some say it is the effect of the beginning, and the cause of the continuance and increase of it, and conceive the order thus: That Christ is offered in the gospel, and by receiving Christ we come to be united to him, and then to be possessed of his righteousness, and receive further influences of grace; and that the first beginning of spiritual life is not from union, but regeneration, by virtue of which faith is given to us, that we may be united to Christ. But I suppose this method is not right. Briefly, then, for the manner and order how it is wrought, take it thus: Union it is by the Spirit on Christ's part, and faith on ours; he beginneth with us as the most worthy, as having a quickening and life-making power in himself: 1 Cor. xv. 45, 'The last Adam was made *πνεῦμα ζωοποιούν*, a quickening spirit.' By the Spirit he infuseth spiritual life, the first act of which is faith; that is the first grace that acteth upon Christ, and maketh the union reciprocal, that so in him we may have righteousness and grace: Phil. iii. 9, 'And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' All graces flow from union with Christ, so doth faith. Believing is an act of the spiritual life, but it is at the same instant of time, and not before. The first band of union is the Spirit, for the gift of the Spirit is the cause of faith, and every cause is before the effect in nature, though not in time; for, *posita causa in actu, ponitur effectus*. But the Spirit is not given us in the least moment of time before the being of faith; for the Spirit being infused, immediately excites faith to take hold of Christ.

2. What is that act of faith by which we close with Christ? I answer—The apprehending, embracing, taking hold of Christ: 'To as many as received him,' &c., John i. 12, trusting him with our souls; that is the faith that gives us an interest in gospel privileges. But what is this receiving Christ? I answer—Receiving presupposeth offering; it is a consent to what is offered, an accepting of what is given. Receiving is a word used in contracts, and noteth the consent of one part to the terms which the other offereth. The scripture chiefly delighteth in the similitude of the matrimonial contract. As a woman accepteth a man for her husband, so do we receive Christ. When a man's affections are set upon a woman, he sendeth spokesmen to tell her of his love, and that he is ready to give her an interest in himself, and all that is his, if she will accept him for an husband. So Jesus Christ, the Son of God, the heir of all things, sendeth messengers to treat and deal with us about a spiritual marriage, to tell us how he loved us, gave his life for us, established an everlasting righteousness, whereby we may be accepted with God, and that he is ready to bestow it upon us, if we will receive, and honour, and obey him as Lord and husband; which if we do, then we are interested in this great privilege. Yea, Lord, I give up myself, body and soul, to thee, and I take thee for Lord and husband. For these are the terms: Hosea iii. 3, 'Thou shalt not be for another man, so will I also be for thee.' You will think this is easy, because you do not understand what it is to receive

Christ. Alas! Christ stretcheth forth his hands to many that never take him by the hand again : Isa. lxxv. 2, ' I have spread out my hands all the day to a rebellious people, which walketh in a way that is not good, after their own thoughts.' He inviteth, clucketh, spreads his wings, but to no purpose, till he puts his fingers upon the handles of the lock : Cant. v. 4, ' My beloved put in his hand by the hole of the door, and my bowels were moved for him.' Herein he differeth from ordinary suitors, that he doth not only woo and invite, but draw by the secret and prevailing power of his Spirit ; he must enlarge the heart and open the hand, or else we shall not receive him. Why ! what is there in this receiving ? A renouncing of all others : ' Thou shalt not be for another.' Christ findeth us entangled with a former love of the world, addicted to carnal pleasures, in covenant with death and hell ; this must be renounced, for God is jealous, and cannot endure a rival ; it is spiritual adultery to have any thought of other lovers ; as when the ark was brought into the house, Dagon was thrown to the ground. Christ will be entertained alone ; you must not only renounce your former loves, but hate them. In ordinary marriages, if a woman loved one, and afterwards marry another man, it is enough that she withdraw her former love, though she be not an enemy to him whom before she loved. In some covenants, if you come off from such a side, it is enough. But here is a league offensive and defensive : when we receive Christ as our captain, his enemies must be our enemies ; if as dear as a right hand, or a right eye, it must be cut off and plucked out. And again, Christ himself is to be received, not his gifts and benefits ; you must not come to him as to a physician, to give ease to the conscience, but as a husband ; not marry the estate, but the man ; otherwise you do not take what God offereth. He hath given us his Son, and all things with him : Rom. viii. 32, ' He that spared not his own Son, but gave him up to the death for us all, how will he not with him also freely give us all things ?' The father doth not offer the portion merely, but his daughter, and the portion with his daughter ; as you cannot have life without the Son, so you cannot have the Son without life, and you must receive him gladly. Marriage importeth not a forced, but a free consent ; you do not receive Christ as a land receiveth a conqueror for prince and king against their will, but as a woman for husband, as being convinced her state will be much bettered by him. So doth the soul receive Christ, as knowing in whom we believe, and what we enjoy by him : Ps. lxxiii. 25, ' Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee.' Neither angels in heaven, nor any creatures upon earth are so lovely, and fit for the soul's love and trust. You cannot live without him. If a woman can live without a husband, she doth well if she marieth not, saith the apostle, 1 Cor. vii. 8 ; but you cannot, you are undone for ever if you have him not. And you must receive him sincerely to obey him, and serve him as Lord and husband, and not be ashamed to own him : Acts ii. 41, ' Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.' When articles are agreed and sealed, and the marriage completed, a woman is content to go into her husband's house, and leave her kindred, and father's house ; so must you profess

Christ openly, and then live in constant communion with him. This is to receive Christ; and is this easy? Can all this be done till God enlarge the heart? O my Lord! I am willing to receive thee; do thou open and enlarge my heart so to do.

Again, it is expressed by apprehending Christ: Phil. iii. 12, 'If that I may apprehend that for which also I am apprehended of Christ Jesus;' by taking hold of him, leaning upon him: Ps. xxii. 8, 'He trusted in the Lord,' or rolled himself upon the Lord; by running for refuge: Heb. vi. 18, 'Who have fled for refuge, to lay hold upon the hope set before them;' as Joab laid hold on the horns of the altar, or the man that casually killed another ran to the city of refuge; by a being found in him as in an ark, when the flood came upon the world: all which expressions imply a sense of danger. This effect of faith is sensible in a time of trouble, bodily or spiritual, as things are more sensible one time than another. Horses draw the coach, but down the hill apace. The strength of an anchor is seen in a storm, the courage of a soldier in a fight. The child runneth and claspeth about the mother when anything affrighteth it.

Sometimes it is expressed by coming to Christ, and coming to God by him: Heb. vii. 25, 'Wherefore he is able to save unto the uttermost all those that come to God by him;' by choosing Christ as mediator, owning him, and consenting to God's eternal decrees, that he is alone a sufficient mediator. This was represented by laying hand on the head of the sacrifice: Lev. i. 4, 'He, that is, he that brought the sacrifice, shall put his hand upon the head of the burnt-offering, and it shall be accepted for him, to make an atonement for him,' *q. d.* This is me, I deserve to die, but here is my sacrifice. All prayers were to be made in or towards the temple: 1 Kings viii., Deut. xii. 13, 14, 'Take heed that thou offer not thy burnt-offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.' Daniel his windows being open towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks to God, Dan. vi. 10; he would not omit that circumstance. In all our addresses to God we must make use of Christ.

Sometimes it is expressed by committing ourselves to him: 2 Tim. i. 12, 'For 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.' It is an advised act, it is fit the soul should be in safe hands. We are sensible that as long as this life lasts we are subject to many trials and changes; therefore we put our souls into Christ's hands, in a confidence of his all-sufficiency. It is a knowing trust.

Use 1. To press us to mind this great privilege, 'Christ in us.' This should be our chief care. We cannot mortify sin till we be in Christ; he is our sanctification. We can have no security against God's wrath till then: Acts iv. 12, 'Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.' Whatever shifts they made against the flood, it would not serve, nothing but the ark could save them. Make this the business of your lives; wait upon the word and other ordinances with this aim; improve providences to this end, to draw you the nearer

to God by Christ. Let this be the constant breathing of your souls : ' Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ,' Phil. iii. 8. Measure all the business and employment of your lives by this. A tender mother that nurseth her child, she hath other work to do, but still she remembereth her child ; when she awaketh, she thinketh of her child ; when she is abroad, when employed in the affairs of her family, her mind is on her child : God is pleased to resemble his love to us by this. So a true christian saith, My work is to get into Christ. When he is about business of the world, he still remembereth that this is his great care, and it must be minded every day ; when he riseth, when he goeth to sleep, this should run in his mind. This is τὸ ἔργον, his work : John vi. 29, ' This is the work of God, that ye believe on him whom he hath sent.' All other business is παρεργόν, his by-work, that he may get or lose it. Make more room for Christ in the soul.

Use 2. Examination.

1. Is Christ in you? Who liveth there, and worketh, Christ or Satan? These two divide the world between them, the strong man, and the stronger than he. The heart of man is not a waste. Christ ruleth in the church, and the devil in the world ; and yet all that are in the church are not in Christ : John xv. 2, ' Every branch in me that beareth not fruit he taketh away.' They that are where Christ is in honour will make a general profession. The devil hath a great party in the church. Therefore, who is in you, Christ or Satan? Satan is in all carnal men ; their hearts are his forge or work-house : Eph. ii. 2, ' According to the prince of the power of the air, the spirit that now worketh in the children of disobedience ;' 2 Cor. iv. 4, ' The god of this world hath blinded the minds of them which believe not.' He blindeth them, and hardeneth them, and leadeth them captive by their own lusts. Consider there is no neutrality. We are under Christ or the devil. The devil is a spirit ; he possesseth men when they do not feel him. He is called ' the prince of the power of the air ;' and infected air is drawn in without pain, and we get a disease before we feel it, and die of a pestilent air. Were you never changed? Conversion is a dispossession. The devil is in all the children of disobedience. Did you ever consent to choose Christ for your mediator and Lord and king? When you refuse Christ offered, the devil is most ready to entertain you, and to enter into you, and possess you the more securely. There is a tradition upon your refusal ; God giveth you then up to Satan, to be blinded and hardened. Therefore consider this, observe your course. Some are Satan's slaves, they that walk in the ways of their own hearts, and according to the lusts of the world : John viii. 44, ' Ye are of your father the devil, and the lusts of your father ye will do.' Satan's mark and brand is upon them that live in malice and envy against God and good men. Satan was a murderer from the beginning ; in filthiness and uncleanness, he is an unclean spirit ; in railing, swearing, cursing, whose tongues are set on fire of hell ; tempting, seducing, lying. Satan is a liar, and a tempter, enticing to drink and gaming.

Again, is Christ in you? A great deal of bran will remain, if we use too coarse a bolter. Doth Christ dwell in your hearts? You will know it by the effects of his presence.

[1.] Doth Christ fill the heart? So great a guest is enough; the believer desireth no more to his peace of conscience, joy, and complete blessedness. There is a full acquiescency of the soul in Christ; he desireth above all things to enjoy him. There is *ἀνταρκεία*: 1 Tim. vi. 6, 'Godliness with contentment is great gain.' There is nothing in heaven or earth that can fill the hungry soul of man but Jesus Christ. He that hath his heart full of Christ, all things seem base and vile to him; a little portion of the world serveth his turn. They are cheap things to Jesus Christ after which the world runs a-whoring: 1 Sam. xix. 30, 'And Mephibosheth said, Nay, let him take all, forasmuch as my lord the king is come again in peace unto his house.' Mephibosheth is contented to see the king's face in peace. They have the pearl of great price; there is little room for other things. Christ filleth every corner of the heart: Phil. iv. 12, 13, 'I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.'

[2.] He ruleth, and acteth, and swayeth all these. He doth not dwell as a stranger or guest in another's man's house, or as an inmate, but as a lord in his possession; therefore he still directeth, counselleth, quickeneth, destroyeth the kingdom of Satan, reneweth us more and more, dwelleth in us as the king of glory. Where the Spirit of the Lord is there is liberty, light, joy, strength, peace.

2. What entertainment do you give him? The more faith is enlarged, the more room hath Christ in thy heart. With great cheerfulness should you receive him, not always frowning; he looketh for reverence, not constant mourning. Do not grieve him by sin, by such things by which the wrath of God cometh upon the children of disobedience. If an earthly king lie but a night in a house, what care is there taken that nothing be offensive to him, but that all things be neat, clean, and sweet. How much more ought you to be careful to get and keep your hearts clean, to perform service acceptably to him; to be in the exercise of faith, love, and other graces, that you may entertain, as you ought, your heavenly King, who comes to take up his continual abode and residence in your hearts?
