

darkness, to come under these sweet hopes. God hath laid souls to pledge in the hand of Christ. Why should we be scrupulous? All the Father's acts are ratified in time by believers. He ordaineth, we consent; he chooseth Christ for lord and king: 'They shall appoint themselves one head,' Hosea i. 11. So he hath given souls to Christ, so should you.

1. Commit your souls to him by faith; this answereth to Christ's receiving the elect by way of charge: 1 Peter iv. 19, 'Let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful creator.' A man ventureth upon duty, and trusteth God with his soul: Ps. xxxi. 5, 'Into thy hands do I commit my spirit.' Paul knew Christ was an able and trusty friend: 2 Tim. i. 12, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.' Committing the soul to God is a notion often used in the matter of faith, and doth most formally express the nature of trust and adherence. He is willing to receive your souls, and he is able to make good the trust. Therefore, in all times of distress and danger, when all things are dark to us, upon the warrant of the gospel, let us commit the soul to Christ, to be kept to salvation; refer yourselves to his care for pardon, defence, support, and glory.

2. Consecrate yourselves to Christ. Committing noteth trust; consecrating, obedience. You commit yourselves to his care, you resign and yield up yourselves to his discipline. Committing answereth the charge, but consecration the grant: Rom. xii. 1, 'I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' By full consent a man embarketh with Christ, and is resolved no longer to be at his own keeping and disposal: Ps. cxix. 94, 'I am thine, save me, for I have sought thy precepts.' I am thine; Lord, I would not be my own, unless I be thine. As those who being denied protection by the Romans, offered up themselves and their whole estate to them. *Si nostra tueri non vultis, at vestra defendetis; quicquid passuri sumus, dedititii vestri patientur, &c.*

SERMON III.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—JOHN XVII. 3.

HERE our Lord declareth the way, means, and order how he would give eternal life to the elect; and so it is added as an amplification of the former argument. The words must be expounded by a metonymy. Such kind of predications are frequent in scripture: John iii. 19, 'This is the condemnation,' &c.; that is, the cause of it. Sometimes it signifies the outward means: John xii. 50, 'His commandment is life everlasting;' that is, his word is the most assured means of it. Sometimes the principal cause: 'Jesus Christ is the true God and eternal life,' 1 John v. 20; that is, the author of it.

‘This is life eternal.’—Some understand these words formally, as if they were a description of eternal life, which consisteth in a sight of God. But I suppose it rather layeth down the way and means, and showeth rather what is the beginning and original of eternal life, than the formality and essence of it. It is not in this eternal life consisteth, but by this means it is gotten and obtained.

1. Partly because the word *γινώσκειν*, which is here used, is proper to the light of faith; and so it is used ver. 7, ‘They have known that all things whatsoever thou hast given me are of thee;’ and ver. 8, ‘They have known surely that I came out from thee.’ Vision is proper to the light of glory. It is more usually expressed by seeing than knowing: ver. 24, ‘Father, I will that they also whom thou hast given me be with me where I am, *ἵνα θεωρῶσι*, that they may behold my glory.’

2. Christ is proving the reason, that unless he were glorified, he could not bestow eternal life; for there could be no knowledge without his ascension into heaven, and effusion of the gifts of the Holy Ghost, and so by consequence no eternal life. So that the words must be explained, ‘This is life eternal;’ that is, this is the way to life eternal, or life eternal begun, and in the root and foundation.

‘That they may know thee.’—That must be understood by way of apposition; this is life eternal to know thee: and knowledge is here put for faith or saving knowledge: It is a known rule that words of knowledge do imply suitable affections; as 1 Thes. v. 12, ‘We beseech you to know them which labour among you;’ that is, reverence them. Or, more clearly to the present case: 1 John ii. 4, ‘He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. Our Saviour understandeth not naked and unactive speculations concerning God and Christ, or a naked map or model of divine truths. Bare knowledge cannot be sufficient to salvation, but a lively and effectual light. Faith is intended, as is clear by the mention of the double object—God and Christ. He that knoweth God in Christ knoweth him for his reconciled Father, and so leaneth on him. And affections and motions of grace are intended; for it must be such a knowledge of God as discerneth him to be the chiefest good and only happiness. They know not God that do not choose him for their portion: ‘They that know thy name will put their trust in thee,’ Ps. ix. 10. Again, suitable practice and conversation is implied; for surely St John knew Christ’s meaning: 1 John ii. 3, ‘Hereby we do know that we know him, if we keep his commandments.’ So that in knowledge all the genuine effects of it are included—assent, affiance, practice, choice, necessary respect to God and Christ. Literal instruction is not enough to eternal life. A carnal man may know much of God and Christ, and yet be miserable. In point of the object, I know no difference between godly and carnal persons; all the difference is in the force and efficacy; as fair water and strong water differ not in colour, but only in strength and operation. I confess, in matters evangelical, nature is most blind; but by reason of common gifts they may have a great proportion of knowledge, as to the letter, more than many of God’s children. But of this elsewhere.

‘The only true God:’ *τὸν μόνον ἀληθινὸν θεόν*.—Much ado there hath been about this clause, I shall endeavour to bring all to a short

decision. The doubt is, How can the Father be said to be the only true God, since the Spirit and the Son do also communicate in the divine essence?

1. Some to solve the matter, invert the order of the words thus, 'To know thee and Jesus Christ, whom thou hast sent, to be the only true God.' But if the construction would bear it, what provision is there then made for the godhead of the Holy Spirit, which is also a fundamental article?

2. Some say that the Father is not to be taken strictly and personally for the first person, but essentially for the whole godhead. But this seemeth not so plausible an answer, for then Christ must pray to himself. He prayeth here as God-man, and all along to the Father. For my part, I think the expression is used for a twofold reason—(1.) To exclude the idols and false gods; (2.) To note the order and economy of salvation.

[1.] To exclude the idols of the Gentiles, foreign and false gods, such as are extra-essential to the Father; and to note that that godhead is only true that is in the Father; *σὲ τὸν μόνον ἀληθινὸν θεόν*—'Thee the only, thee the true God.' The Son and the Holy Ghost are not excluded, who are of the same essence with the Father. Christ and the Spirit are true God, not without, but in the Father: John x. 30, 'I and my Father are one:' John xiv. 30, 'I am in the Father, and the Father in me;' not divided in essence, though distinguished in personality. Such kind of expressions are usual in the scriptures, when any of the persons are spoken of singly; as Rom. ix. 5, where Christ is said to be 'God over all, blessed for ever.' And more expressly, he is said to be *θεὸς ἀληθινός*, 'the only true God,' 1 John v. 20; by which neither the Father nor the Spirit are excluded from the godhead. Many such exclusive particles there are in scripture, which must be expounded by the analogy of faith; as Mat. xi. 27, 'None knoweth the Son but the Father; neither knoweth any man the Father, but the Son;' where the Spirit is not excluded, 'who searcheth the depths of God,' 1 Cor. ii. 10. One person of the Trinity doth not exclude the rest. So see Isa. xliii. 11, 'I, even I, am the Lord; and besides me there is no Saviour;' which is applied to Christ: Acts iv. 12, 'Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved;' it only excludeth *λεγόμενους θεούς*, those that are called gods, 1 Cor. viii. 5. There is no God but one. Many are called gods, 'but to us there is but one God, the Father.' As also it is the scope of Christ; he would lay down the summary of christian doctrine; the one member being opposed to the vanity of the Gentiles, the other to the blindness of the Jews.

[2.] To note the order and economy of salvation, in which the Father is represented as supreme, in whom the sovereign majesty of the deity resideth, and the Son sustaineth the office of mediator and servant: John xiv. 28, 'My Father is greater than I;' not in respect of nature or essential glory, for therein they are both equal: Phil. ii. 6, 'Who, being in the form of God, thought it no robbery to be equal with God;' but in the order of redemption, in which the Father is the principal party representing the whole deity, because he is the

original and fountain of it. So 1 Cor. viii. 6, 'But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.' God the Father is to be conceived as the supreme person, or ultimate object of worship, and the Son as lord and mediator.

'And Jesus Christ, whom thou hast sent;' that is, Jesus Christ, not as the second person in the Trinity, but as mediator.

Sent, implieth—

1. Christ's divine original: he came forth from God; he is *legatus a latere*: John xvi. 30, 'By this we know that thou camest forth from God.' He was a person truly existing before he was sent into the world, and a distinct person from the Father; for he that sendeth and he that is sent are distinguished.

2. His incarnation: Gal. iv. 4, 'When the fulness of time was come, God sent forth his Son made of a woman.'

3. It implieth his whole office of mediator and redeemer; wherefore he is called 'the apostle and high priest of our profession,' Heb. iii. 1. *Apostle* implieth one that was sent. Christ was the chief apostle and messenger of heaven; 'the high priest and apostle.' The high priesthood was the highest calling in the Jewish church, and the apostleship the highest calling in the christian church; to note that the whole office of saving all the church, the elect of all ages, is originally in Christ. He is the great ambassador to treat with us from God, and the high priest to treat with God and appease his wrath for us.

The names of Christ are also of some use. Such scriptures are like gold, that may be beaten into thin leaves. In summaries and breviats every mark and letter is of use.

Jesus signifieth a saviour, as it is explained Mat. i. 21, 'Thou shalt call his name Jesus, for he shall save his people from their sins.' This is a part of our belief, to acknowledge Christ a saviour. Then *Christ* signifieth anointed.

We shall draw out the sum of all in a few points.

First, Observe, the beginning, increase, and perfection of eternal life lieth in knowledge.

[1.] The beginning of it is in knowledge. Knowledge is the first step to eternal life. In paradise Adam's two symbols were the tree of knowledge and the tree of life. As light was the first creature that God made, so it is in the new creation: Col. iii. 10, 'Put on the new man, who is renewed in knowledge after the image of him that created him.' By the enlightening of the Holy Ghost, the work of grace is begun, and the seed of glory is laid in the heart. The Holy Ghost representeth the pattern, and then conformeth us to it. Regeneration is nothing but a transforming light, or such an illumination as changes the heart: 2 Cor. iii. 18, 'We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of our God;' Eph. iv. 23. 'Be renewed in the spirit of your minds.' It maketh our notions of God and Christ to be active and effectual. The force of the new nature is first upon the mind; it taketh sin out of the throne. God, in the order of grace, followeth the order which he hath established in nature. Reason and judgment is to go before the will.

2. The increase of it is by knowledge: 2 Peter iii. 18, 'But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' The more thou growest in knowledge, the more thou growest in life. All the gradual progress and increase of the spiritual life is by the increase of light: 2 Peter i. 2, 'Grace be multiplied unto you by the knowledge of God and Jesus Christ our Lord.' Heat doth increase by light, as a room is warmer at high noon than in a chill morning. I confess through corruption and literary airy knowledge, men grow more carnal and careless, as new light quencheth old heat; but by the light of the Spirit the heart is more quickened and enlivened; and as the judgment is made solid, so the heart is more gracious.

3. The perfection of it is by knowledge: Ps. xvii. 15, 'When I awake, I shall be satisfied with thy likeness.' The heaven of heavens is to satisfy the understanding with the knowledge of God. One great end of our going to heaven is to better our notions and apprehensions. While the soul is prisoner in the body, we have but low and dark thoughts; but there we are illuminated on a sudden. One glimpse of God in glory will inform us more than the study of a thousand years.

Use 1. Is to show us the sad estate—

1. Of men without knowledge: Prov. xix. 2, 'Also that the soul be without knowledge, it is not good.' Fruit that hath but little sun can never be ripe. Men will say we are ignorant, but we hope we have a good heart. You can as well be without the sun in the world, as without knowledge and light in the heart. In all the communications of grace, God beginneth with the understanding; as strength to bear afflictions: Jer. xxxi. 19, 'After I was instructed, I smote on my thigh, and was ashamed, yea even confounded, because I did bear the reproach of my youth;' James i. 5, 'If any of you lack wisdom, let him ask it of God.' It is the perfection of the present life, and the foundation of the next. It is the perfection of the present life, the excellency of a man above the beasts; the more knowledge, the more a man; and the more ignorant, the more brutish: Ps. xlix. 20, 'Man that is in honour and understandeth not is like the beasts that perish;' Job xxv. 11, 'Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.' If a man would glory in anything, it should be in the knowledge of God: Jer. ix. 24, 'Let him that glorieth glory in this, that he understandeth and knoweth me.'

2. Of those that have only a washy weak knowledge, not a living light and knowledge, that is rooted in their own hearts; they talk like parrots: like the moon, they are dark themselves, though from others they shine to others; like vintners that keep wine, not for use, but for sale: the cellar may be better stored, but it is for others: 2 Peter i. 8, 'For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.' It is a disparagement to know Christ and never be the better for him. These are like the nobleman of Samaria, that saw the plenty of Samaria, but could not taste of it. Surely there are not greater atheists in the world than carnal scholars that have a great deal of light, but no grace. It is sad to hear of such a Christ and feel nothing: John xvii. 17, 'Sanctify them through thy truth; thy word is

truth.' They who are able to understand the word, but to no purpose, must needs doubt of the truth of it.

Use. 2. To press christians to grow in knowledge, that they may enter upon eternal life by degrees: Hos. vi. 3, 'Follow on to know the Lord.' There is a growth in knowledge as well as grace. It is not so sensible in the very increase and progress as that of grace is; because growth in grace is always *cum luctu*, with some strife, but the work upon the understanding is more still and silent. Draw away the curtain, and the light cometh in, and our ignorance vanisheth silently, and without such strife as goeth to the taming of lusts and vile affections; yet afterwards it is sensible that we have grown: 'Ye were darkness, but now are ye light in the Lord,' Eph. v. 8; as a plant increaseth in length and stature, though we do not see the progress. We read of Jesus Christ that he grew in knowledge; we do not read that he grew in grace: he received the Spirit without measure, and nothing could be added to the perfection of his innocence. Yet it is said, Luke ii. 40, 'The child grew;' and ver. 52, 'Jesus increased in wisdom and in stature, and in favour with God and man.' The Godhead made out itself to him by degrees. Oh! let us increase. It is notable that Moses his first request to God was 'Tell me thy name;' and afterward, 'Show me thy glory,' a more full manifestation of God. We should not always keep to our milk, our infant notions and apprehensions, but go on to a greater increase; it much advanceth your spiritual life, and will be an advantage to your eternal life. They have the highest visions of God hereafter, that know most of him here upon earth. They are vessels of a larger capacity; and though all be perfect, yet with a difference.

Now for means and directions, take these:—

1. Wait upon the preaching of the word. God appointed it, and hath given gifts to the church for this end and purpose. We should quicken one another: Isa. ii. 3, 'Come and let us go up to the house of the Lord, and he will teach us his ways.' God's grace is given in his own way. When men neglect and despise God's solemn institutions, they either grow brutish or fanatical, as we see by daily experience. Light as well as flame is kept in by the breath of preaching. By long attention you grow skilful in the word of righteousness. Men that despise the word may be more full of crotchets and curiosities, but that light is darkness. It is disputed which is the sense of learning, hearing or seeing. By the eye we see things, but must, by reason of innate ignorance, be taught how to judge of them.

2. You must read the word with diligence; that is every man's work that hath a soul to be saved. They that busy themselves in other books will not have such lively impressions: Ps. i. 2, 'His delight is in the law of the Lord, and in his law doth he meditate day and night;' that must be our exercise, not play-books, stories, and idle sonnets. How many sacrilegious hours do many spend this way! *Custæ delicæ meæ sunt scripture tuæ*—Augustine. Nay, good books should not keep from the scriptures. Luther in Gen. chap. xix. saith, *Ego odi libros meos, et sape opto eos interire, ne morentur lectores, et abducant a lectione ipsius scripture*. We should go to the fountain: 2 Tim. iii. 15, 'And that from a child thou hast known the holy scriptures, which are

able to make thee wise unto salvation.' We put a disparagement upon the word when we savour and relish human writings, though never so good and excellent, better than the word of God itself. This is the standing rule by which all doctrines must be confirmed; and you do not know what sweet, fresh, and savoury thoughts the Spirit of God may stir up in your own minds; for word-representations are not so taking as our own inward thoughts and discourses; these, like a draught of wine from the tap, are more fresh and lively. It is necessary, as I said before, to wait upon preaching, to hear what others can say out of the scriptures; but it is good to read too, that we may preach to ourselves. Every man is fittest to commune with his own heart; and that conviction which doth immediately arise out of the word is more prevalent. A man can be angry with any preacher but conscience. In another, when a matter is expressed to our case, we are apt to suspect the mixture of passion and private aims; but read thyself, and what thoughts are stirred up upon thy reading will be most advantageous to thee. Besides, those that are studious of the word have this sensible advantage, that they have the promises, the doctrines, the examples of the word more familiar and ready with them upon all cases. It is said of one, that he was a living bible and a walking library, βίβλος ἔμψυχος, καὶ μουσαῖον περιπατοῦν; such a christian is a walking concordance. And whereas other christians are weak, unsettled in comfort or opinion, these have always scriptures ready. And let me tell you, in the whole work of grace you will find no weapon so effectual as the sword of the Spirit, as scriptures readily and seasonably urged. Therefore no diligence here is too much. If you would not be barren and sapless in discourse with others, if you would not be weak and comfortless in yourself, read the scriptures, that you may bring *sic scriptum est* upon every temptation, and urge the solid grounds of our comfort. I speak the more in so plain a point, because I would make men more conscionable, both in their closets and families, in this point, that they may not only have recourse to learned helps, and books of a human original, but to the word itself.

3. The scriptures must be read with prayer. We must plough with God's heifer if we would understand his riddle; we must beg the Spirit's help. The Spirit is the best interpreter: *bene orasse, est bene studuisse*. Every minister findeth prayer to be his best comment. So should you pray before and after reading the scriptures, as you do before and after you receive your bodily food. You do not know how prayer will clear up the eyes: Ps. cxix. 18, 'Open thou mine eyes, that I may behold wondrous things out of thy law.' There is some excellency in the letter of the scriptures; but this is nothing to what we see by the Spirit; it will make a man wonder at the excellency, efficacy, consonancy of these truths; a man seeth far more than ever he saw before. The Spirit is needful both to open the heart and to open the scriptures: Luke xxiv. 32, 'Did not our hearts burn when he opened to us the scriptures?' compared with ver. 45, 'Then opened he their understanding, that they might understand the scriptures.' To understand the truth, and to give us an active and certain persuasion of it; 'to open the heart,' Acts xvi. 14, inclining it to obedience, giving in light, that works a ready assent and firm persuasion, bringing forward the heart with power to obedience. In dark

places and difficult cases, when you have no certainty, you should 'cry for knowledge, and lift up your voice for understanding;' as the blind man that cried to Jesus, 'Lord! that I might receive my sight,' Mark x. 52.

4. Study the creatures. God is known out of his word, but his works give us a sensible demonstration of him. You have David's night and day meditation. His night meditation: Ps. viii. 3, 'When I consider thy heavens, the work of thy hands, the moon and the stars which thou hast ordained.' Not a word of the sun, the most noble creature: Ps. xix. 5, he speaks of the 'going forth of the sun like a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race;' that is his morning meditation. When we walk out in the night or morning, we may think of God, view his stupendous works. The heathens had no other bible. Consider that the huge weight of the earth hangeth on nothing, like a ball in the air: Job xxiii. 7, 'He stretcheth out the north upon the empty place, and hangeth the earth upon nothing.' Consider the beauty of the heavens, with their ornaments; the bounding of the sea; the artifice in the frame of the smallest creatures, the excellent ministries, and subordination of the services of the creatures one to another, &c.

5. Spiritualise every outward advantage, so as to raise your hearts in the contemplation of God. As when we observe the wisdom of a father, or the bowels of a mother, let us take occasion to exalt the love and care of God. As from a mother's bowels: Isa. xlix. 15, 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee.' From the wisdom of a father: Mat. vii. 11, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?' *Tam pater nemo, tam pius nemo.* So the centurion mentions his own command and government when he desires Christ to put forth his power: Mat. viii. 8, 9, 'Speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.' As if he should say, All sicknesses are at thy beck, as well as these soldiers at mine. In your carriage to your children, and theirs to you, you may sublimate your thoughts to consider of that commerce between you and God. So in the work of your callings; a little is useful for bringing great matters to pass; think of providence. I press this, because it will be a double advantage; it will keep the heart heavenly, and you will serve faith out of common experiences, and so it will help us in our notions of God; for if limited creatures go thus far, how much more excellent is God!

6. Purge your heart more and more from carnal affections; these are the clouds of the mind, as in fenny countries the air is seldom clear: 'Blessed are the pure in heart, for they shall see God,' Mat. v. 8. We usually look upon God through the glass of our own humours. Carnal men fancy the eternal essence as one of their society, and mistfigure God in their thoughts.

7. The last is, in the progress of knowledge, or search of truth, beware of novelism: 2 Tim. iii. 14, 'Continue thou in the things thou

hast learnt and been assured of, knowing from whom thou hast learned them.' There is as great care to keep what we have, as to gain more knowledge. The devil taketh advantage of our changes; when we renounce old errors, he bringeth man to question truth; as in public changes, when men shake off the ordinances of men, he stirreth up others to question the ordinances of God. And I have observed that some, out of a pretence of growing in knowledge, put themselves upon a flat scepticism and wary reservation, holding nothing certain for the present, but waiting for new light; such as these the apostle intendeth, 2 Tim. iii. 7, 'Ever learning, and never coming to the knowledge of the truth;' they make profession of being studious in sacred things, but never come to any settlement, and are loath to hold to any principles, lest they should shut the door upon new light. New light is become a dangerous word, especially now in the latter times; now we have a promise that 'knowledge shall be increased,' Dan. xii. 4. Aims at knowledge is the dangerous snare of these times, as the Gnostics pretended to more knowledge. This is a great snare. Satan promised more knowledge to our first parents: Gen. iii. 5, 'God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil;' which example the apostle setteth before our eyes, 2 Cor. xi. 3, 'But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.' And he telleth us, 'Satan turneth himself into an angel of light,' ver. 13, 14.

Now for your direction know:—

1. Progress in knowledge is rather in degrees than parts; not in new truths, but greater proportions of light. Light respecteth the medium, truth the object. I say, it is rather, not altogether. A man may walk in present practices which future light may disprove and retract; but usually the increase of a christian is rather in the measure of knowledge than difference of objects. Our old principles are improved and perfected: Prov. iv. 18, 'The path of the just is as the shining light, that shineth more and more to the perfect day.' To know God more, and Christ more, to be more practically skilful in the word of righteousness: Heb. v. 14, 'Strong meat belongeth to them that are of full age, who by reason of use have their senses exercised to discern both good and evil.'

2. That fundamentals in the scripture are clear and certain. God hath not left us in the dark, but pointed out a clear way to heaven, of faith and good works: Eph. ii. 10, 'We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.' It is a disparagement to the word to make it an uncertain rule. The way to heaven is beaten, and we may observe the track and footprints of the flock. It is a good observation of Chrysostom, that the saints do not complain of the darkness of the scripture, but of their own hearts: 'Open thou mine eyes,' not, 'Make a new law.'

3. These necessary doctrines must be entertained without doubt and hesitancy. It is dangerous when foundation-stones lie loose. We are pressed 'to stand fast in the faith,' 1 Cor. xvi. 13, and to hold the profession of it without wavering, Heb. x. 23; not to inquire after the gods of the nations, Deut. xii. 30; and Gal. i. 8, 'Though an

angel from heaven should preach any other doctrine to you than that which ye have heard, let him be accursed.' The notion of new light chiefly aimeth at undermining the old doctrine of the scriptures. For the main of religion, a man should be settled above doubt and contradiction. Till we have certainty there cannot be grace. The soul is not brought under the power of truth; for things that are controversial have no efficacy and force. The great hindrance of saving knowledge is that natural atheism, and those habituated doubts which are found in the heart.

4. We must be zealous for lesser truths when we have received them upon certain grounds. Every piece and parcel of truth is precious; a little leaven of error is dangerous: Gal. v. 9, 'A little leaven leaveneth the whole lump.' Error fretteth like a gangrene, and grows still higher and higher. Men think it is enough to be careful of fundamentals; all other knowledge is but *scientia oblectans*, for delight, not safety. Oh! it is dangerous to stain the understanding, though you do not wound it. There are *macula* and *vulnera intellectus*. It is dangerous to be wanton in opinions that seem to be of smaller concernment. Men that play with truth leave themselves open to more dangerous errors. Some say, Fundamentals are few; believe them, and live well, and you are saved. This is as if a man in building should be only careful to lay a good foundation, no matter for roof, windows, or walls. If a man should untile your house, and tell you the foundation, the main buttresses are safe, you would not be pleased. Why should we be more careless in spiritual things?

5. Take up no practices nor principles but upon full conviction. This imposeth a necessity of often change, or at least of frequent doubting. Men do not search, but act out of blind obedience, and then they are liable to seduction: 1 Thes. v. 21, 'Prove all things, hold fast that which is good.' It is a pertinacy, not a constancy, when I have no clear warrant. A christian should be able to give 'an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear,' 1 Peter iii. 15; otherwise we shall never be able to secure our practices and opinions against the objections in our own hearts, and answer the sophister in our own bosoms.

Secondly, Observe that no knowledge is sufficient to life eternal but the knowledge of God and Christ. I am to prove—(1.) No other knowledge is sufficient; (2.) How far this is enough for such an end and purpose.

The scripture asserts both, for the words are exclusive and assertive; there is no other knowledge, and this is sufficient.

1. No other knowledge is sufficient to life eternal. I shall prove it by two arguments:—

[1.] Out of Christ we cannot know God. The Gentiles had τὸ γινῶσθαι, something that was known of God, Rom. i. 19, 20, which served to leave them without excuse, but not to save their souls. The apostle instanceth in such attributes as are obvious, but more terrible than comfortable, as eternity, power, &c. They had some loose thoughts of his Godhead and power, but no distinct view of his essence; that is reserved for the scriptures. The scriptures are the picture of Christ, and Christ is the image of the Father: 2 Cor. iv. 4, 'Lest the light of the glorious gospel of Christ, who is the image of

God, should shine upon them.' God never made out himself to the world in that latitude and greatness as he hath done to the world in Christ. In Christ's person and kingdom the majesty of God is known; in the divine power of his operations, the strength of God; in the excellency of his benefits, the love of God. The wisest heathens, that hath no other glass than the book of the creatures whereby to dress up their apprehensions, could only see a first cause, a first mover, a being of beings, some great lord and governor of the order of the world, whom they mightily transformed and misfigured in their thoughts; they knew nothing distinctly of creation and providence, of the nature of worship, which is necessary; for whosoever is saved must not only know God's essence, but his will, for otherwise we shall but grope as the heathens did: Acts xvii. 27, 'That they should seek the Lord, if haply they should feel after him, and find him.' We cannot seek him to satisfaction.

[2.] Without Christ, no enjoying of God. It must be such a knowledge as bringeth God and the soul together. Now between us and him there is a great gulf; all gracious commerce is broken off between God and the fallen creature: John xiv. 6, 'No man cometh unto the Father but by me.' No free trade unto heaven but by Jacob's ladder: John i. 51, 'Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.' There is no access but by Christ; and so no salvation but by him: 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.' In the fallen state of man there is need of a mediator. In innocency we might immediately converse with God: God loved his own image. What could a just and holy man fear from a just and holy God? But now, that of God's creatures we are made his prisoners, we can expect nothing of mercy, because he is just. Guilty nature presageth nothing but evil: Rom. i. 32, 'Who knowing the judgment of God, that they which commit such things are worthy of death.' The great question of the world is, Wherewith shall I appease him, to give his justice content and satisfaction? Micah vi. 8. In all the inventions of men, they could never find out a sufficient ransom to expiate sin, to reconcile God, to sanctify human nature, that we might have commerce with heaven.

2. The sufficiency of this knowledge. For understanding of this, you must know that all brevities, where religion is reduced to a few heads, must be enlarged according to the just extent of the rule of faith; as in the commandments, where all moral duties are reduced to ten words; so in the summaries of the gospel, far more is intended than is expressed.

As for instance, there are two things in the text—the means and the object; the means, 'know;' the object, 'thee,' and 'Jesus Christ.'

1. The means, 'know.' It implieth acknowledgment, faith, fear, reverence, love, worship, and the glorifying God in our conversations. For it is easy to prove out of scripture the necessary concurrence of all these things in their order and place. For if I know God to be the only true God, I must fear, reverence, and obey him, or else I do not glorify him as God; as it is said of the heathens, Rom. i. 21,

‘When they knew God, they glorified him not as God.’ (It is not a naked sight of his essence that will save a man: I must know him for a practical end, to choose him, and carry myself to him as an all-sufficient portion: I must honour him as the giver of all things; revere and worship him as the just governor of the world; and live purely, as he is pure; and worship him in a way suitable to the infiniteness, perfectness, and simplicity of his nature. A man is not saved by holding a right opinion of God. A man may be a christian in opinion and a pagan in life. So if I know Jesus Christ to be sent of God as mediator, I am to close with him, receive him as such by an active faith: Acts iv. 12, ‘There is no salvation in any other;’ not only *by* no other, but *in* him; it noteth union and close adherence, and not only that I should be of this opinion. As when a man is ready to perish in the floods, it is not enough to see land, but he must reach it, stand upon it, if he would be safe; so we must get into the ark; many saw it and scoffed, but all others were drowned in that general wrack that were not in it. There was no security for the manslayer till he got into the city of refuge: Phil. iii. 9, ‘That I may be found in him.’ It is not enough to cry, Lord, Lord; to have a naked opinion, or general and loose desires.

2. For the object, ‘To know thee the only true God.’ There are many articles comprised that are necessary to salvation; as that God is but one: Deut. vi. 4, ‘Hear, O Israel, the Lord thy God is one Lord.’ One in three persons: 1 John v. 7, ‘There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.’ This God is a spirit: John iv. 24, ‘God is a spirit, and they that worship him, must worship him in spirit and in truth.’ He is holy, just, infinite, the creator of all things; that he upholdeth all things in his eternal decree, raising some to glory, leaving others, by their sins, to come to judgment: Rom. ix. 22, 23, ‘What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?’ All these articles concerning God. So concerning Christ, that he is the second person, incarnate, anointed to be a Saviour, ‘to convince the world of sin, of righteousness, of judgment,’ John xvi. 8. Of man’s misery by nature, redemption by Christ, necessity of holiness, as a foundation of glory; all the articles of the practical catechism. It is a pestilent opinion to think that every man may be saved if he do in the general acknowledge Christ. It is said, Acts ii. 21, ‘Whosoever shall call on the name of the Lord shall be saved;’ not ‘on the Lord,’ but ‘on the name of the Lord.’ By the name of the Lord is meant all that which shall be revealed to us of the Lord Jesus in the scriptures. The meaning is, whosoever doth receive, acknowledge, and worship Christ, according to what the scriptures do reveal and testify of him, shall be saved. Many think the differences of christendom vain, and this general faith enough; but if a general acknowledgment were enough, why hath God revealed so many things, and given us such an ample rule, if with safety to salvation we may be ignorant whether he were true God and true man; whether he redeemed us by

satisfaction, or justified us by works, yea or no? They seem to tax the scriptures of redundances, and the apostles of rash zeal, for disputing with such earnestness for the faith of the saints, as Paul against Justiciaries, James against the Antinomists and Libertines, if a general profession of Christ was enough. So they tax the martyrs of folly, that would shed their blood for less-concerning articles. So all be resolved into Christ, men think it is enough: we need not inquire into the manner of the application of his righteousness, the efficacy and merit of his passion; as if it were enough to hold a few generals, and the more implicit our faith the better. Whereas the Lord would have us to abound in knowledge; and if we persist in any particular error against light, or do not search it out, our case is dangerous, if not damnable. I shall not take upon me to determine what articles are absolutely necessary to salvation; it will be hard to define, and we know not by what rule to proceed. In the general, it is exceeding dangerous to lessen the misery of man's nature, the merit and satisfaction of Christ, or the care of good works; these are contrary to that doctrine which the Spirit teacheth and urgeth in the church: John xvi. 8, 'When he is come, he will convince the world of sin, of righteousness, and of judgment.' All that can be certain is, that those opinions which are irreconcilable with the covenant of grace, or do overturn the pillar upon which it standeth, are irreconcilable with salvation.

Use 1. (To confute them that say that every man shall be saved in his own religion, if he be devout therein, Turks, Jews, heathens; and among christians, Papists, Socinians, &c. You see this is life eternal; this, and nothing else—no religion but that which teacheth rightly to believe in Christ is a way of salvation. There is no salvation but by Christ: 1 Cor. iii. 11, 'For other foundation can no man lay than that is laid, which is Jesus Christ;' Acts iv. 12, 'Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved.' There is no salvation by Christ but by faith and knowledge. They cannot have benefit by him, as some say, if they live only according to the law and light of nature: Heb. xi. 6, 'Without faith it is impossible to please God;' and here it is said, 'This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent.' The heathens had many moral virtues, but unless God did reveal himself to them by extraordinary ways, which we cannot judge of, all their privilege was *ut mitius ardeant*, their works being but *splendida peccata*. If any now may be saved without Christ, Christ is dead in vain, and we may want the whole gospel and yet be safe; the philosophy of Aristotle and Seneca would be the way and power of God unto salvation, as well as the gospel. We must have a care lest, by going about to make them christians, we make ourselves heathens.)

Use 2. Let us bless God for the gospel, that revealeth God and Christ. Many nations are spilt on the world without any knowledge of God and Christ, and are as sheep, whom no man taketh up. Blessed be God for our privileges. When we look to the hole of the pit from whence we were digged, we shall find ourselves as barbarous as others. *Portenta diabolica pene Ægyptiaca numina vincentia*, saith

Gildas of our idols. God threateneth Israel, Hosea ii. 3, 'I will strip her naked, and set her as in the day that she was born.' If we should despise the gospel, abuse the messengers of it, God will return us to our old barbarism; and we that were so shy of letting in popery, should usher in atheism. When the professors of the gospel were banished Cambridge, and Peter Martyr heard the sacring bell, he said, There is the gospel's passing bell. It would be sad if we should hear such a sound. The ministry (I may speak it without arrogancy) are the only visible party that uphold the life of religion in the land: the Lord knows what may be the sad fruits of their suppression, if either these lights should be extinguished by violence, or be starved for want of oil. Methinks our message should make our feet beautiful. We preach God and Christ. If we be a little earnest for the faith of the saints, remember it is for the good of your souls; it cannot be zeal for our interests, for this is the way to endanger them. Bear with us, it is in a case of salvation or damnation: 'If we be besides ourselves, it is for Christ,' 2 Cor. v. 13. If we seem to hazard all, many nations to whom God hath denied the mercy, would welcome it with all thanksgiving; when God hath opened a door of hope to the Indians, it may be it will be more precious.

Use 3. Study God in Jesus Christ. This is the most glorious subject of contemplation; there we may find him infinitely just and yet merciful, pardoning sinners yet salving the authority of this law; there we may see God and man in one person, and the beams of divine majesty allayed by the veil of human nature. In the godhead of Christ we may see his power, in his human nature his love and condescension. He is our Lord, and yet our brother; a man, and yet God's fellow and equal: Zech. xiii. 7, 'Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts.' He would have a mother on earth, that we might have a Father in heaven; our relation and alliance to heaven groweth by him. In Christ only can we look upon God as a father: *Deum absolutum debent omnes fugere qui non volunt perire*; otherwise we shall perish, and be overwhelmed with despair. Again, *non solum periculosum est, sed etiam horribile, de Deo extra Christum cogitare*. In trials and temptations it is dangerous to think of God alone, to consider him out of Christ; but here infinite majesty condescendeth to converse with you. The Indian gymnosophists would lie on their backs, and gaze on the sun all day. Oh! how should we, by the deliberate gaze of faith, reflect upon this μέγα μυστήριον, 1 Tim. iii. 16, this glorious mystery, fit for angels to look into! Only get an interest in it, or else it will be more cold and comfortless; thy God and thy Christ, that is another thing when thou canst own God as thy father and Christ as thy brother. Luther saith, *Deus magis cognoscitur in predicamento relationis quam in predicamento substantiæ*—To know God in relation to us is far sweeter than to be able curiously to discourse of his essence: John xiv. 20, 'At that day ye shall know that I am in my Father, and you in me, and I in you.' When we know God in Christ, and Christ in us, this is to know him indeed; not only by hearsay, but acquaintance, to know him so as to love him, and enjoy him.

Use 4. To press us to seek salvation in no other but in God through Christ. Come to Christ; you are in need of salvation, and there is no other way: Acts iv. 12, 'Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved.' Christ is an all-sufficient Saviour, 'able to save unto the uttermost all that come unto God through him,' Heb. vii. 25; a plaster broad enough for every sore. Do you cast yourselves upon him; see if he will refuse you: John vi. 37, 'He that cometh unto me, I will in no wise cast off.'

Now I shall come to the particulars that are to be known concerning God and Christ.

First, Concerning God.

Doct. 1. That there is a God. This is the supreme truth, and first to be known: Heb. xi. 6, 'They that come to God must believe that he is.' The discussion is not needless. Though it be impossible to deface those impressions of the deity which are engraven upon our hearts, yet the drift of our desires and thoughts goeth this way, as if there were no God: Ps. x. 4, 'The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts.' All his thoughts are, 'There is no God: Ps. xiv. 1, 'The fool hath said in his heart, There is no God.' Though he durst not speak it out, yet he saith it in his heart, he entertaineth some such suspicious thoughts and desires about this matter. Those that are guilty of treason would fain destroy the court-rolls; so carnal men would destroy all memorials of God. Yea, many of the children of God feel this temptation. Is there a God? It will not be lost labour to answer the inquiry. I shall pitch upon such arguments as are every man's money.

1. God is evidenced by his works:—

[1.] *Of creation.* The world is a great book and volume, the creatures are letters, the most excellent are capital letters. If you cannot read, the beasts will teach you: Job xii. 7, 8, 'Ask now the beasts, and they will teach thee; and the fowls of the air, and they shall tell thee. Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?' The mute fishes, that can hardly make any sound, have voice enough to proclaim their creator. The apostle tells us, Rom. i. 20, 'The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead.' Like Phidias, who in his image carved his own name, there is God engraven upon every creature. But how doth the world show that there is a God? There must be some supreme and infinite cause, for nothing can be cause to itself; then it would be before it is. Aristotle acknowledged *πρώτου αἰτίου*, a first cause. Every house must have a builder, and this curious fabric an infinitely wise architect. Thou that deniest God, or doubtest of his being, look upon the heavens: Ps. xix. 1, 'The heavens declare the glory of God, and the firmament showeth his handiwork.' His glory shineth in the sun, and sparkles in the stars. The sun is a representative of God in the brightness of his beams, extent of his influence, indefatigableness of his motion. All the motions of the creatures are so many pulses, by which we may feel after God.

[2.] By works of providence. The world is made up of things of different and destructive natures, and all that we now see would soon run into disorder and confusion were it not poised and tempered with a wise hand; and when we are stupid, and do not mind these things, providence discovereth itself in judgments and unwonted operations: Ps. lviii. 11, 'So that a man shall say, Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.'

2. From the confession and common consent of all nations, even those that have been most rude and barbarous, there is none without some worship. The pagan mariners, Jonah i. 5, 'were afraid, and cried every man unto his god.' Those that were most estranged from human society, those that lived in the wilderness without law and government, have been touched with a sense of a deity and god-head; which must arise from natural instinct. It cannot be any deceit, or imposition of fancy, by custom and tradition, falsehood usually not being so universal and long-lived. Men do what they can to blot out these notions and instincts of conscience. An invention so contrary to nature would have been long ere this worn out.

3. From our own consciences, that appal the stoutest sinner after the commitment of any gross evil. The heathens, that had but a little light, feared death: Rom. i. 32, 'They, knowing the judgment of God, that they that do such things are worthy of death,' &c.; and 'they had thoughts excusing and accusing one another,' Rom. ii. 14, 15. As letters written with the juice of a lemon, hold them to the fire, they may be read. What terrors are in the hearts of wicked men after the commitment of sins against light, as incest, murder, promiscuous lusts, contemptuous speaking of God or his worship! Though their sins were secret, hidden under a covert of darkness and secrecy, and not liable to any human cognisance, yet they still feared an avenging hand: their hearts have been upon them. Yea, atheists smitten with horror, what they deny in the day, they acknowledge in the darkness of the night, especially in distress. Diagoras, troubled with the strangury, acknowledged a deity. Or a little before death, their hearts are filled with trembling and horror.

4. From several experiences. The power of the word: 1 Cor. xiv. 25, 'Thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.' There is some God guideth these men. There are devils, and they would undo all were they not bound up with the chains and restraints of an irresistible providence. God suffereth them now and then to discover their malice, that we may see by whose goodness we do subsist. So there are virtues, which must be by some institution, or by conformity to a supreme being, or a sense of his law. They cannot be out of any eternal reason, which is in the things themselves, nor by the appointment of man's will; for then everything which man willeth would be good. Many arguments might be brought to this purpose, but I am shortly to handle this argument elsewhere.

By way of use.

1. Let us charge it upon our hearts, that we may check those private whispers and suspicions which are there against the being and glory of God. Many times we are apt to think that God is but a fancy,

religion a state curb, and the gospel but a quaint device to please fond and foolish men; and all is but talk to hold men in awe. Oh! consider, in such truths as these we do not appeal to scripture, but nature. You will never be able to recover your consciences out of this dread. The devils are under the fear of a deity: James ii. 19, 'Thou believest that there is one God, thou doest well; the devils also believe and tremble.' The devil can never be a flat atheist, because of the fear of the wrath of God tormenting him; he is not an atheist, because he cannot be one, it cannot stand with the state of a damned angel; there may be atheists in the church, but there are none in hell. Humble thyself for such atheistical thoughts and suggestions. It is a sin irrational; all the creatures confute it: Ps. lxxiii. 22, 'So foolish was I and ignorant, I was as a beast before thee;' when he had an ill thought of providence. When you go about to ungod God, you unman yourselves. Common sense and reason would teach you otherwise. Thoughts and desires that strike at the being of God are thoughts of a dangerous importance. Oh! what a foul heart have I, that casteth up such mire and dirt! Wrath came upon the Jews to the uttermost for killing Christ in his human nature; but these are thoughts that strike at God, and Christ, and all together.

2. It reproveth those that wish down, or live down this principle. Some wish it down: Ps. xiv. 1, 'The fool hath said in his heart, There is no God.' It is his desire rather than his thoughts. It is a pleasant thing for them to imagine that there is none to call them to an account. Guilty men would fain destroy the righteous God, which is an argument of the worst hatred. Some live it down: Titus i. 16, 'In works they deny him.' It is the real language of their lives that there is no God. There is no greater temptation to atheism than the life of a scandalous professor. One surprised a christian in an act of filthiness, and cried out, *Christiane! Christiane! ubi Deus tuus?*—O christian! christian! where is thy God? There are few atheists in opinion, more in affection, most in conversation of life. You live in deceit and cozenage, and yet profess to believe an omniscient God; and your privy walkings are full of sin and excess. There is blasphemy in your lives: Rev. ii. 9, 'I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan.' Mr Greenham tells of one who was executed at Norwich for an atheist; first he was a papist, then a protestant; then he fell off from all religion, and turned atheist. How can you believe it is true that there is a God, when this truth hath so little power on the heart?

3. It presseth you to lay this principle up with care. All Satan's malice is to bring you to a denial of this supreme truth; it is good to discern his wiles. There are special seasons when you are most liable to atheism. When providence is adverse, prayers are not heard, and those that worship God are in the worst case; the Lord doth not come in when we would have him. The devil worketh upon our stomach and discontent; and when we are vexed that we have not our desires, we complain, as Israel, Exod. xvii. 7, 'Is the Lord among us or no?' when they wanted water. But still 'our God is in the heavens, and doth whatsoever he pleaseth.' The saints in their expostulation still yield the principle: Ps. lxxiii. 1, 'Truly God is good to Israel;' how-

ever the state of things are, yet he is resolved to hold to principles. So Jer. xii. 1, he layeth it down as an undoubted maxim, 'Righteous art thou, O God.' God is God still. So when we meet with oppression, men pervert judgment, others forswear themselves, our innocency doth not prevail, the devil abuseth the rage of passions in such a case. As Diagoras, a noted atheist among the heathens, became so upon this occasion: he saw a man deeply forswearing himself, and yet was not stricken with a thunderbolt. Consider, though this be a sure temptation, yet there is a God: Eccles. iii. 16, 17, 'I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.' What then? 'I said in my heart, God shall judge the righteous and the wicked; for there is a time for every purpose and for every work.' God will have a time to judge this matter ere long. Still recover your supreme principle out of the hands of the temptation. So in times of general oppression, when the innocent party are left as a prey to their adversaries: Eccles. v. 8, 'When thou seest the violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth, and there be higher than they.' We may lose all outward supports, but not our God. *Attamen vivit Christus, et regnat.* So when second causes operate and accomplish their wonted effects according to their fixed and stated course, 'All things continue as they were,' 2 Peter iii. 4, they think the world is governed by chance or nature; so this proveth a snare. But you should see God at the other end of causes; he can change them as he pleaseth.

SERMON IV.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—JOHN XVII. 3.

DOCT. 2. The next proposition is, that this God is but one, 'Thee the only true God.' Deut. vi. 4, 'Hear, O Israel; the Lord thy God is one Lord.' The heathens multiplied gods according to their own fancies: they 'had lords many and gods many.' Austin in one of his epistles speaketh of one Maximus, a heathen, who excuseth the polytheism of the gentiles, that they worshipped but one supreme essence, though under divers names. *Ejus quasi quaedam membra variis supplicationibus prosequimur, ut totum colere valeamus*—that they had several deities, that they might, as by so many several parcels, adore the whole divine essence. The truth is, nature hath some sense of it; for as it showeth there is a God, so it showeth there is but one God. Socrates was a martyr to this truth. The Platonics worshipped one supreme essence, whom they called *ὁ βασιλεύς*. The philosophers sometimes called God *τὸ ὄν*, that being; sometimes *τὸ ἓν*, that one thing. Tertullian proveth that the soul was *naturaliter christiana*, as he speaketh, *O testimonium anime naturaliter christianæ*; which he proveth from the forms of speech then in use. *Deus videt, &c.*—what God shall award; God seeth; let God determine of me,

and for me. And in troubles they cried out, O God! and in straits they did not look to the Capitol, the imagined seat of such gods as the Romans worshipped, but to heaven, the seat of the living God. Thus it is with the soul, saith he, when recovered out of a distemper. The truth is, it was the dotage and darkness of their spirits to acknowledge many gods, as drunkards and madmen usually see things double, two suns for one. But besides the consent of nations, to give you reasons: There is a God, and therefore but one God; there can be but one first cause, and one infinite, one best, one most perfect, one omnipotent. If one can do all things, what need more gods? If both be omnipotent, we must conceive them as agreeing or disagreeing; if disagreeing, all would be brought to nothing; if agreeing, one is superfluous. God hath decided the controversy: Isa. xlv. 8, 'Is there a God besides me? Yea, there is no God, I know not any.' As if he said, If any have cause to know, I have, but I know none.

This point is useful, not only to exempt the soul from the anxious fear of a false deity, and to confute the Manichees, Marcion, Cerdo, and others, that held two sorts of gods, and those that parted the god-head into three essences, and the pagan fry. But practically—

1. It checketh those that set up other gods besides him in their hearts. If there be but one God, why do we make more, and give divine honour to creatures? A worldling maketh his money his god, and a sensualist his belly his god. Covetousness is called idolatry; and Phil. iii. 19, 'Whose god is their belly.' How is covetousness idolatry? and how can any make their belly their god? Who ever was seen praying to his pence, or worshipping his own belly? I answer—Though it be not done corporally and grossly, yet it is done spiritually. That which engrosseth our love, and confidence, and care, and choice, and delight, that is set up in the room and place of God; and this is to give divine honour to a creature. Now this is in worldlings and sensualists. For confidence, they trust in their riches for a supply, do not live on providence: 1 Tim. vi. 17, 'Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God;' Prov. x. 15, 'A rich man's wealth is his strong city;' he is provided of a defence against all the chances and strokes of providence. So for care; a man devoteth his time to his god, and the sensualist sacrificeth his estate, his health, his soul to his own gullet, many sacrilegious morsels to his own throat; every day he offereth a drink-offering, and meat-offering to appetite. O brethren! take heed of gods of man's making. He is as much an idolater that preferreth his wealth to obedience, his pleasures before God's service, as he that falleth down to a stock. It would be sad if on your death-beds God should turn you back, as he did the Israelites in their distress: Judges x. 14, 'Go and cry to the gods whom ye have chosen; let them deliver you in the time of your tribulation.' Go to your wealth, to your pleasures.

2. If God be but one, worship him with an entire heart. The story goeth, that the senate, hearing of the miracles in Judea, decreed divine worship to Christ; but Tiberius the emperor crossed it, when he heard that he would be worshipped alone. God is but one; our hearts should close with him as an all-sufficient portion: there is enough in one. The

scripture speaks of 'believing with all the heart.' Other comforts and confidences must be disclaimed. Sometimes carnal persons set their hearts upon other comforts; Christ is not their whole delight: they would have Christ for their consciences, and the world for their hearts; Christ in an extremity, but their affections go out to other things. Sometimes they will have other confidences: they would trust Christ for their eternal salvation, to save conscience; but the world engrosses their care, as if they were to shift for themselves in temporal things, and be masters of their own fortunes; as it appeareth when temporal supplies fail; when visible supplies are absent, then they despair. It is a mere mistake and folly to think it is easier to trust Christ for pardon of sins and eternal life, than for daily bread; as Christ said, Mark ii. 9, 'Whether is easier to say, Thy sins are forgiven thee; or to say, Arise, take up thy bed and walk?' The truth is, temporal wants are more pressing and urging than spiritual, and men are careless in the business of their souls.

Doct. 3. The next proposition is, that this God is one in three persons. This also is collected from the text. 'To know thee,' that is, the Father, with all the co-essential persons. They are undivided in essence, though distinguished in personality. Take a place of scripture: 1 John v. 7, 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.' Let me a little open the doctrine of the Trinity by some short observations.

This is a mystery proper to the scriptures. Other truths are revealed in nature, but this is a treasure peculiar to the church. There are some passages in heathens that seem to look this way; as Plato speaketh of *νοῦς, λόγος, πνεῦμα*, mind, word, and spirit; and Trismegistus, *πρῶτα θεός*, &c. But these were either some general notions, received by tradition from the Jews, and by them misunderstood, for they dreamed of three distinct separate essences, or else passages foisted into their writings by the fraud and fallacy of some christians, who counted it a piece of their zeal to lie for God. It is not likely that God would give the heathens a more clear revelation of these mysteries than he did to his own people, the church of the Jews. We find it but sparingly revealed in the Old Testament, though I might bring many places where it is sufficiently hinted; but more distinctly in the New, after the visible and sensible discovery of the three persons at Christ's baptism: Mat. iii. 17, 'The Spirit of God descended like a dove, and lighted upon him, and lo, a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.' *Voce Pater, Natus corpore, Numen ave.* The whole Trinity were present at that solemnity. Some darkness there is still upon the face of this deep; we shall have more perfect knowledge of it in the heavens: John xiv. 20, 'At that day ye shall know that I am in my Father, and you in me, and I in you.' Trinity in unity and unity in trinity still troubleth the present weakness of reason; but when we shall see God face to face, our knowledge shall be more satisfactory and complete. For the present, we must come to this truth with a sober mind, and adore it with a humble piety, lest we puzzle faith while we would satisfy and inform reason. There are many words which the church hath used in the explication

of this mystery, as unity, trinity, essence, person, consubstantial; which though they be not all found in the scriptures, yet they are the best that we can use in so deep a matter, and serve to prevent the errors and mistakes of those who would either multiply the essence, or abolish the persons. Some terms must be used, and these are the safest. They be three, and yet one; and the most commodious way to solve it to our understandings is, one in essence and three persons; for there being three in the divine essence, the Father, the Word, and the Spirit, each having the whole divine essence, and yet the essence undivided, there must be some words to express the mystery. God, being one, cannot be divided in nature and being; and there being three, every one having the whole godhead in himself, distinguished by peculiar relative properties, what term shall we use? Three ways of existence there are in the nature of God, because of those three real relations—paternity, filiation, and procession. One they are, and distinct they are really. There is and must be a distinction, for the essence and particular way of existence do differ. Whatever is said of the essence is true of every person. God is infinite, eternal, incomprehensible; so is the Father, Son, and Spirit. But now, whatever is said of the existence, as existence, cannot be said of the essence; every one that is God is not Father, Son, and Holy Ghost. I say, then, there being a distinction between the nature and particular existences, there must be some terms to express it. The Greek Church in the Nicene Council, some three hundred and sixty years after Christ, worded it thus: The occasion was this, some heretics said, If Christ be God, of the same substance and being with the Father, then, when Christ was incarnate, the Father was incarnate also. No, say the orthodox, though the *οὐσία*, the substance or essence be the same, it is not the same *ὑπόστασις*, the same subsistence in the godhead; and then began the public and received distinction of *οὐσία* and *ὑπόστασις*: *οὐσία* signifying the nature or substance; *ὑπόστασις*, the several manners of existence. And the determination of the church was, that these were the fittest terms to explicate this mystery. Not but that these words were used before in this matter; as may appear out of divers authors that lived and wrote before that famous Nicene Council, but they were not so accurately distinguished, nor so publicly received. And indeed, though the word *οὐσία*, essence, be not in scripture, yet *ὑπόστασις* is. There is ground for *οὐσία*, for when the nature of God is expressed, it is expressed by a word equivalent to essence, 'I Am that I Am,' Exod. iii. 14. So *ὁ ὢν, ὁ ἦν, καὶ ὁ ἐρχόμενος*, 'He that was, and is, and is to come,' Rev. i. 4. Then for *ὑπόστασις*, Christ is called, Heb. i. 3, *χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*, 'The express image of his person.' It cannot be rendered *essence*, but *subsistence*; for then Arius would have carried the day, and Christ would be only *ὁμοιούσιος*. And the Father's essence cannot properly be said to be impressed on the Son, since the very same individual essence and substance was wholly in him, as it was wholly in the Father; and the Son cannot be said to be like: but now 'the express image of his subsistence,' or, as we now render it, 'person,' doth provide for the consubstantiality of the Son; against Arius; and for the distinction of the subsistences, against Sabellius. Thus for a long time it was carried in the terms of *substance* and *sub-*

sistence. But how came the word *person* in use? I answer—The Latin Church expressed it by ‘person,’ upon these grounds: partly because they would have a word in their own language that might serve for common and vulgar use, and the right apprehension of this mystery; partly because *ὑπόστασις* and *subsistence* were ambiguous, and of a doubtful signification, being both often in common acceptation put for the same thing; and the Latin fathers, *timidius usi sunt eo vocabulo*, were shy in using that word; partly because this word is very commodious, as being proper to particular, distinct, rational substances. Whatever is a person must be a substance, not an attribute or accident, as white or black; a particular substance, not a general essence or nature. It must be living; we do not call a book or a board a person. It must be rational; we do not call a tree or a beast a person, though they have life; but only man. And it must not be a part of a man, as the soul; it must not be that which is sustained in another, but subsisteth of itself. So the humanity of Christ is not a person, because it hath no subsistence in itself, but is sustained by the godhead. Now a person in the godhead is an incommunicable subsistence in the divine essence, or the divine essence or nature distinguished by its incommunicable property; or more plainly, a diverse and distinct subsistence in the godhead. And the word is not to be taken in the extreme rigour, to infer any separation or division in the godhead. Three persons among men make three separate essences, three men; but not here three Gods; for in the godhead the persons are not separate and divided, but only distinguished by their relative properties; they are co-eternal, infinite, and may be in one another, the Father in the Son, the Son in the Father, both in the Spirit. We are material, and though we communicate in the same nature, yet we live separate. In short, the word *person* is used to show that they are not only three acts, offices, attributes, properties, qualities, operations, but distinct subsistences, distinguished from one another by their unchangeable order of first, second, and third—Father, Word, and Spirit—and their incommunicable properties of paternity, filiation, and procession, or unbegotten, begotten, and proceeding, and by their special and personal manner of operation, creating, redeeming, sanctifying. Creation is by the Father, redemption by the Son, sanctification by the Spirit. More may be said, but when shall we make an end?

Let us apply it.

Use. Let us bless God that we have such a complete object for our faith. We can want nothing that have Father, Son, and Spirit, the co-operation of all the persons for our salvation; that we can consider the Father in heaven, the Son on the cross, and feel the Spirit in our hearts; yea, that the whole Godhead should take up its abode, and come and converse with us: 2 Cor. xiii. 14, ‘The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen.’ Oh! what a treble privilege is this! Grace, love, and communion; election, merit, and actual grace. This is a mystery, felt as well as believed. We have a God to love us, a Christ to redeem us, and a Spirit to apply all to the soul: 1 Peter ii. 3, ‘If so be ye have tasted that the Lord is gracious.’ Our spiritual estate

standeth upon a sure bottom; the beginning is from God the Father, the dispensation from the Son, and the application from the Holy Ghost. The Father's electing love is engaged by the merit of Christ, and conveyed by the power of the Holy Ghost. There was a purpose by the Father, the accomplishment was by the Son, and exhibition is by the Spirit; it is free in the Father, sure in the Son, ours in the Spirit; the Father purposeth, the Son ratifieth, the Spirit giveth us the enjoyment of all. Oh! let us adore the mysterious Trinity; we are not thankful enough for this glorious discovery.

Doct. 4. That God, who is one in three persons, is the only true God, *σὲ τὸν ἀληθινὸν θεόν*, 'Thee the only true God;' 1 Thes. i. 9, 'Ye turned to God from idols, to serve the living and true God.' All others are but idols and false gods; they are not able to avenge the contempt of them that wrong them, or to save those that trust in them: Gal. iv. 8, 'Then when ye knew not God, ye did service to them that by nature were no gods.' An idol is nothing but what it is in the valuation and esteem of men. Oh! then, let us not look upon religion as a mere fancy. God is, whether we acknowledge him or no. Usually, in great turns and changes, many turn atheists. Some turn short from gross idolatry to rest in superstition; others turn over, and lay aside religion itself, as if all were fancy and figment. Oh! consider, a God there is: who else made the world? And then, 'who is a god like unto the Lord our God?' Go, search abroad among the nations. It is some advantage sometimes to consider what a God we serve, above the gods of the Gentiles. God alloweth you the search for settlement and satisfaction: Jer. vi. 16, 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' If you will make a serious comparison, see where you can anchor safer than in Christianity. Where can you have more comfortable representations of God than in the christian religion? And where can you have a purer representation of the christian religion than in the churches of the Protestants? All else is as unstable as water. Here God is represented as holy, yet gracious; and here you may meet with a strict rule of duty, and yet best for your choice. Let it confirm you in your choice; and bless God for the advantages of your birth and education. If you had been born among heathens, you had been liable to their darkness: 'The statutes of the Lord are right, rejoicing the heart,' Ps. xix. 10.

Secondly, Now we come to speak to the second head of christian doctrine, what is to be known concerning Jesus Christ? I shall not wander and digress from the circumstances of the text.

Here are three things offered to our consideration:—(1.) That he is sent; (2.) That he is Jesus, or a saviour; (3.) That he is Christ, or an anointed saviour.

First, That he is sent. I in part opened this in the explication; now I shall open it more fully. It implieth—

1. Christ's divine original; he was a person truly existing before he came into the world, as a man must be before he is sent; he came forth from God: Gal. iv. 4, 'When the fulness of time was come, God sent forth his Son, made of a woman, made under the law;'

ἐξαπέστειλεν, the word is a double compound, sent forth from God. Jesus Christ was in the Godhead; to note his intimacy and familiarity with God, he is said to be ἐν κόλπῳ πατρὸς, John i. 18, 'The only-begotten Son of God, which is in the bosom of the Father, he hath declared him.' He is not only *legatus a latere*, from the side of God, but from the bosom of God; so equals and dear friends are admitted into the bosom. Therefore he is said 'to come forth from God,' John xvi. 30. Not only to note the authority of his message, but the quality of his person, he came from out of the Godhead. No inferior mediator could serve the turn; such an errand required a God himself: nothing but an infinite good could remedy an infinite evil. Sin had bound us over to an eternal judgment, and nothing could counterpoise eternity but the infiniteness and excellency of Christ's person. He that came on such an errand must needs be God, both to satisfy God and to satisfy us. God could not be satisfied unless his sufferings had received a value from his person. To satisfy God offended there must be a God satisfying for the offence; therefore his blood is called 'the blood of God;' Acts xx. 28, 'Feed the church of God, which he hath purchased with his own blood.' The satisfaction must carry proportion with the merit of the offence. A debt of a thousand pounds is not discharged by two or three brass farthings. Creatures are finite, their acts are due, and their sufferings for one another, if they had been allowed, would have been of a limited influence. Merit is above the creature; no act of ours can lay an engagement upon God: 1 Sam. ii. 25, 'If a man sin against another, the judge shall judge him; but if he sin against God, who shall entreat for him?' The judge may accord a difference between man and man, and one man may make satisfaction to another; but to take up matters between us and God, a person must be sent out of the Godhead itself. So to satisfy us; he had need be able to grapple with divine wrath that would undertake our cause; he was not only to undergo it, but to overcome it. The creature would never have been satisfied if he had perished in the work; if our surety were kept in prison, and held under wrath and death, we should have had no assurance that the debt was paid: Acts xvii. 31, 'Whereof he hath given assurance to all men, in that he hath raised him from the dead.' Christ's resurrection is our acquittance and discharge: John xvi. 10, 'Of righteousness, because I go to my Father, and ye see me no more.' Well, then, we see the reasons why a person of the Godhead is employed in this work. You need not doubt but that it is accomplished to the full, since it is in the hands of such an able surety. Besides, it showeth the greatness of our sin and misery, that a person of the Godhead must be sent to rescue us. Sin fetched the Son of God from heaven, and if we subdue it not, it will sink us into hell.

2. It implieth his distinct subsistence, that Christ is a distinct person from the Father; for he that sendeth and he that is sent are distinguished. Mark, I say, it implieth distinction, but not inferiority, against the Arians. Persons equal by mutual consent may send one another, as we see among men; and Christ was equal with God: Phil. ii. 6, 'Who being in the form of God, thought it no robbery to be equal with God;' he might take that honour upon him without

usurpation. Now this sending is ascribed to the Father; as John x. 36, 'Say ye of him, whom the Father hath sanctified and sent into the world,' &c., and in other places. Partly because the Father in those places is not taken personally, but essentially; for the decree of the Father is the decree of the Son and Spirit; they are one in essence, and one in will, their actions are undivided. Partly because this peculiar personal operation is especially ascribed to the first person. The Father is said to send, and the Holy Ghost to qualify and fit him. It is ascribed to the Father, he sent the Spirit to accomplish it; to God the Son, who took human nature, and united it to his own godhead; to the Spirit of God, who formed, and sanctified, and furnished it with gifts without measure. In the economy of salvation, the original authority is made to reside in God the Father. So that here is a sensible argument to confirm the doctrine of the Trinity. Christ was sent, one of the persons took flesh by order and appointment of the whole Godhead. The distinction of the persons is by this discovered: Heb. i. 5, 6, 'For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.'

3. It implieth the incarnation of Christ: 'Sent into the world,' John x. 36. So Gal. iv. 4, 'God sent forth his own Son, made of a woman.' Christ's sending doth not imply change of place, but assumption of another nature. Now this was necessary, otherwise Christ neither ought to nor could suffer. Justice required that the same nature that sinned should be punished. If he had not been made of a woman he could not be under the law, the duty, or the penalty of it: Gal. iv. 4, 'He was made of a woman, made under the law.' Our sin was not to be punished in angels, or in any other creature that had not sinned, nor in man made out of nothing, or out of a piece of earth, or out of the dust, as Adam. God might have made Christ true man out of that matter, but he was made of a woman, one that was of our blood, of the same nature and essence with them that sinned. Our Saviour was not to be a sinner, but partaker of the same nature with them that sinned.

4. It implieth the quality of Christ's office; he is the messenger of heaven, and therefore called 'the angel of the covenant,' Mal. iii. 1. He is sent by God after lost sinners. He is called 'the apostle and high priest of our profession,' Heb. iii. 1. God sendeth out a messenger to bring sinners to himself, as wisdom sent out her maids; but Christ is the chief messenger and apostle. And mark, he is called there not only the apostle but high priest; partly to show that in all ages of the church Christ is the chief officer, therefore the highest calling, both in the Jewish and christian church is ascribed to him; but chiefly to show that Christ, as he is the ambassador to treat with us from God, so the high priest to treat with God and appease his wrath for us. Christ is the messenger that goeth from party to party; if he had not been sent to us we should neither know God nor enjoy him; he came from God to men that he might bring men to God. There was no knowing of the Father without him: Mat. xi. 27, 'No man knoweth

the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son shall reveal him.' There is no coming to the Father without him: John xiv. 6, 'I am the way, the truth, and the life; no man cometh to the Father but by me.' He came from heaven on purpose to show us the way and to remove all obstacles. This is Christ's office.

5. It implieth the authority of his office. Jesus Christ had a lawful call. He was designed in the council of the Trinity; his holiness, miracles, and divine power are his commission: 'Him hath God the Father sealed,' John vi. 27; as every ambassador hath letters of credence under the hand and seal of him from whom he is sent. Christ is the plenipotentiary of heaven; he hath his commission under the seal of heaven; all is valid that he doth in the Father's name; he hath authorised the Redeemer. Which is not only for the comfort of our faith; Christ entered upon his calling by authority, which I shall improve by and by; but for moral instruction, to look to our mission: Christ came not till he was sent. It is not good to cast ourselves upon offices and places without a lawful call and designation of God. In ordinary functions, education and abilities are call enough, and there we must keep. It is a tempting of providence to think God will bless us out of our way. A desire of change usually proceedeth from disdain, or distrust, or a thirst of gain, all which are sinful. But now, in higher callings, there must be a solemn mission: Rom. x. 15, 'How shall they preach except they be sent?' They must be authorised by God, the rules he hath left in the church. Our Lord Jesus Christ did not glorify himself by intrusion; he had a patent from the council of the Trinity, indited by the Father, accepted by himself, and sealed by the Holy Ghost.

Use. It showeth three things:—

1. The love of God. Here are many circumstances to heighten it in your thoughts; that he would not trust an angel with your salvation, but send his Son; he is to come in person: 1 John iv. 10, 'Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' He thought nothing too near and too dear for us. Usually man's love descendeth, and all his happiness is laid up in his children. Again, God had no reasons; he was moved by his own goodness; he had reasons to the contrary. We were enemies, but he sent his Son for enemies: Rom. v. 10, 'If when we were enemies, we were reconciled to God by the death of his Son,' &c. What was his Son sent for? Not to treat with us in majesty, but to take our nature, to be substituted into our room and place. Oh! praise the Father: Eph. i. 3, 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ;' 2 Cor. i. 3, 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.'

2. Christ's condescension. He submitteth to be sent: Ps. xl. 7, 8, 'Lo, I come; in the volume of the book it is written of me. I delight to do thy will, O my God; yea, thy law is within my heart.' We could never have asked so much as God hath given. He would not only borrow our tongue to speak to us, but our bowels to mourn for

us, and our bodies to die for us. He layeth aside his majesty, and taketh on himself the condition of a servant. It is irksome to us to go back ten degrees in pomp or pleasure upon just and convenient reasons. Oh! the wonderful self-denial of Christ! He laid aside the majesty of God, and submitted to the greatest abasement and suffering.

3. The value of souls and spiritual privileges. If we despise them, we put an affront upon the wisdom of heaven, and undervalue Christ's purchase. Freedom from sin, justification, holiness, they are the only things. Christ was sent from heaven to purchase them. Gold and silver would not buy them; money is not current in heaven, though it doth all things in the world: 1 Peter i. 18, 'We are not redeemed with corruptible things, as silver and gold, from our vain conversations, but with the precious blood of the Son of God, as of a lamb without spot and blemish.' Christ must come from heaven, and take a body, and shed his blood. Scourge your hearts with that question, Heb. ii. 3, 'How shall we escape if we neglect so great salvation?' Sure we should be more serious, and think that worthy of our best endeavours and greatest earnestness which Christ thought worthy a journey from heaven, and all the pains and shame he suffered.

Secondly, The next thing in the text is that he is Jesus: Mat. i. 21, 'Thou shalt call his name Jesus, for he shall save his people from their sins.' It is there interpreted to signify a saviour; an angel himself is the expositor. So here Christ is sent to be a saviour; that is a principal object of faith, to look upon Christ as the Saviour of the world. A saviour properly is one that delivereth from evil. Now Christ doth not only deliver us from evil, from sin, the wrath of God, the accusations of the law, and eternal death, but positively he giveth us grace and righteousness and eternal life. He is a saviour to defend us, and a saviour to bless us: Ps. lxxxiv. 11, 'The Lord God is a sun and a shield; he will give grace and glory, and no good thing will he withhold from them that walk uprightly.' The mercies of the covenant are privative and positive. Many enter into a league that they will not hurt one another; but God is in covenant with us to bless us. If Christ had only procured some place for us, unacquainted with pain or pleasure, it had been much; but we have not only a ransom, but an inheritance; instead of horrors and howlings, everlasting joys. Again, many are called saviours either because of their subordinate subserviency to Christ, instruments in inward and outward salvation; but these saviours needed a saviour. Christ is the true Jesus, who saveth as an author of grace, not as an instrument and means of conveyance. Now Christ is a saviour partly by merit, partly by efficacy and power; he doth something for us and something in us: for us, he prevaieth by the merit of his death; in us, by the efficacy of his Spirit; all his work is not done on the cross. Both are necessary, partly in regard of the difference of the enemies; God and the law are in a distinct rank from sin and death, Satan and the world. God was an enemy; he cannot be overcome, but must be reconciled; the law an enemy that could not be disannulled, but must be satisfied. Sin, the world, and Satan assault us out of malice, they make themselves our enemies; the law and God are made enemies out of our rebellion; therefore Christ must satisfy as well as overcome. To reconcile God,

he shed his blood on the cross. Justice must have a sacrifice and the law satisfaction; the curses of the law are not to fall to the ground; somebody must be made a curse to keep up the authority of the law; the law was an innocent enemy, and therefore not to be relaxed or repealed. Partly in regard of the different fight of the other enemies, that are enemies out of malice. Satan is not only a tempter but an accuser. As a tempter, so Christ was to overcome him by his power; as an accuser, by his merit. When Satan condemneth, Christ is to intercede and represent his own merit; the plaster must be as broad as the sore; so far as Satan is an enemy, so far must Christ be a saviour and redeemer, by his power against the temptations, by his merit against the accusations of Satan. As the devil is an accuser, Christ is an advocate. Partly because Satan hath a double power over a sinner—legal and usurped. Legal, as God's executioner, by the ordination of God's justice: Heb. ii. 14, 'That through death he might destroy him that had the power of death, that is, the devil.' Christ is to die to put Satan out of office usurped, as the god of this world. God made him an executioner, we a prince: John xii. 31, 'Now shall the prince of this world be cast out.' Christ rescueth prisoners: Isa. xlix. 9, 'That thou mayest say to the prisoners, Go forth.' He will rescue and recover the elect when by their own default they put themselves in Satan's hands. Partly for our comfort. By his own obedience and merit Christ giveth us a right and title, but by his efficacy and power he giveth us possession. He is to buy our peace, grace, comfort, and then to see that we are possessed of it.

Well, then, own him as Jesus, as the only Saviour. Acts iv. 17, the apostles were charged 'not to preach any more in the name of Jesus.' Rest upon his merit, and wait for his power.

1. Rest upon his merit. Troubled consciences, that think to help themselves by their own care and resolution, are like men that are like to perish in the waters, and when a boat is sent out to help them, think to swim to shore by their own strength. You would be a saviour to yourselves, your own Jesus, and your own Christ. God is very jealous of the creature's trust; and Christ saith, Isa. xlv. 5, 'I am the Lord, and there is none else; there is no saviour besides me.' You would purchase your peace, conquer your own enemies, and then come to Christ. No money of yours is current in heaven; the jewels of the covenant are not sold for any price but Christ's blood and Christ's obedience. God saith, Isa. lv. 1, 'He that hath no money, let him come and buy wine and milk, without money and without price.' He sold to Christ, but he giveth to you; he asketh nothing of you but acceptance. Will you take it? They that refuse Christ and refuse comfort till they be holy in themselves, they have a show of humility, they would wear their own garments, spend their own money; but the spirit is never more proud than when under a legal dejection; we scorn to put on Christ's robes, and are better contented with our own spotted garments; as in outward things we prefer a russet coat of our own before a velvet coat of another's. This is peevish pride.

2. Wait for his power and efficacy in the use of means. It is bestowed on us by virtue of his intercession: 'We are saved by his life,' Rom. v. 10; 'If when we were enemies, we were reconciled to God by

the death of his Son, much more, being reconciled, shall we be saved by his life.' We are reconciled by his merit, but saved by his life. He liveth in heaven, and procureth influences of his grace: 'Therefore he is' (said to be) 'able to save to the uttermost all that come unto God through him, seeing he ever liveth to make intercession for us,' Heb. vii. 25. In heaven he accomplisheth the other part of his priesthood. He doth not work out a part of man's salvation, and leave the rest to our free will: the sacrificing part is ended, and by his intercession we get the merit applied to us. But we must not be idle, we must come with supplications, and present the case to Christ, that Christ may present it to God. Our groans must answer to the earnestness of his intercession, and then we shall receive supplies. The word is called, 'The power of God to salvation,' Rom. i. 16. Those that conscionably use prayer, and wait for Christ in the word, will find him to be a saviour indeed. The word is the effectual means to save men, how foolish and despicable soever it seem in the world. God would work with us rationally. We cannot expect a brutish bent, &c.

Thirdly, The next thing is that he is Christ, an anointed saviour. This fitly followeth the former. *Jesus* signifies his divinity, and *Christ* his humanity. We are not only to know his person, but his office: John i. 41, 'We have found the Messias, which is, being interpreted, the Christ,' or anointed. This is often expressed in scripture: Ps. xlv. 8, 'He is anointed with the oil of gladness above his fellows;' Isa. lxi. 1, 'The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek.' So Acts iv. 27, 'Against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together.' So Acts x. 38, 'How God anointed Jesus of Nazareth with the Holy Ghost and with power.' Out of all which places we see that Christ's anointing is not to be understood properly, but by a trope; the sign is put for the thing signified.

1. Who was anointed? Among the Gentiles, the wrestlers were anointed. Which may be applied to Christ, who was now to wrestle and conflict with all the prejudices and difficulties of man's salvation. But it is rather taken from the customs of the ceremonial law. Three sorts of persons we find to be anointed among the Jews:—Kings; as Saul, David, Solomon: 1 Sam. ix. 16, 'Thou shalt anoint him to be captain over my people Israel.' Therefore they were called, 'the Lord's anointed,' 1 Sam. xxvi. 11. Priests; all the priests that ministered in the tabernacle or temple, chiefly the high priest, who was a special figure of Christ: Exod. xxix. 29, 'And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.' Prophets: 1 Kings xix. 16, 'Elisha the son of Shaphat shalt thou anoint to be prophet in thy room.' As oil strengtheneth and suppleth the joints, and maketh them agile and fit for exercise, so it noteth a designation and fitness for the functions to which they were appointed. So Christ, because he was not to be a typical priest, or prophet, or king, therefore he was not typically but spiritually anointed; not with a sacramental, but real unction; not of men, but of God immediately. Therefore we shall inquire how Christ was anointed. It implieth two things:—

[1.] The giving of power and authority : Heb. v. 5, ' Christ glorified not himself to be made an high priest ; but he that said unto him, Thou art my Son ; this day have I begotten thee.' Therefore though Christ be of the same power and authority with the Father, yet as mediator he must be appointed. Christ took not on him the honour of a mediator, but received it of his Father. God needeth not to appoint a mediator ; it was his free grace. To save sinners is not *proprietas divinæ naturæ*, but *opus liberi consilii*. This counsel had its rise from the mercy and free grace of the Father ; he might have required this punishment of ourselves. If any had interposed to mediate for us without God's will and calling, his mediation would have been of no value ; a pledge whereof we have in Moses : Exod. xxxii. 32, 33, ' Yet now, if thou wilt, forgive their sins ; and if not, blot me, I pray thee, out of the book of life. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.' And besides, where should we have found a sufficient mediator, unless he should have given us one ? Therefore there is much in the Father's anointing or appointment ; therefore is the mediation of Christ so effectual ; it is made by his own will : John viii. 42, ' I proceeded forth, and came from God ; neither came I of myself, but he sent me ; ' John vi. 27, ' Him hath God the Father sealed ; ' as a magistrate hath the king's broad seal. Which is a great comfort ; when we go to God, we may offer him Christ, as authorised by himself : Thou hast sent thy own Son to be a mediator for me. And we may plead it to ourselves in faith : God the supreme judge, the wronged party, hath appointed Christ to take up the controversy between him and me.

[2.] The bestowing on him the Holy Ghost, who might make the human nature fit for the work. So Acts x. 38, ' Him hath God anointed with the Holy Ghost and with power.' The human nature of Christ was fitted for the employment ; for though it were exalted to great privileges, yet it could not act beyond its sphere ; and sanctification is the personal operation of the third person. Now the work of the Holy Ghost was in the womb of the virgin, to preserve the human nature of Christ from the infection of sin. From a sinner nothing could be born but what was unclean and sinful ; by this anointing Christ was made perfectly just, strengthened to all offices, especially to offer up himself : Heb. ix. 14, ' Who through the eternal Spirit offered himself without spot to God.' To overcome all difficulties and temptations : Isa. xlii. 1, ' Behold my servant whom I uphold, my elect in whom my soul delighteth ; I have put my Spirit upon him.' The work of redemption was a weighty work : Christ had to do with God, devil, and man, to bear the wrath of God for the whole world.

2. To what was Christ anointed ? To the office of a mediator in general ; particularly to be king, priest, and prophet of the church. To be a prophet, to teach us by his word and Spirit : Mat. xvii. 5, ' This is my beloved Son, in whom I am well-pleased ; hear ye him.' God bespeaketh audience. To be a priest, to intercede and die for us, To be a king, to rule us by his Spirit, and to give grace and glory to us.

Use 1. Let us receive Christ as an anointed saviour. Christ is set over us by authority ; let us come to him as a prophet, denying our

own reason and wisdom ; as a priest, seeking all our acceptance with God through his merit. Let us plead, Lord, thou hast anointed Christ to offer himself a sacrifice for me. As a king, let us give up ourselves to the authority and discipline of his Spirit. God's anointing is the true reason and cause why we should come to Christ.

Use 2. Comfort ; we are anointed too. Christ's ointment is shared amongst his fellows ; he was anointed more than we, but we have our part : Ps. cxxxiii. 2, ' Like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment ; ' 1 John ii. 27, ' The anointing which ye have received of him abideth in you. ' We are made prophets, priests, and kings ; prophets meet to declare his praises, priests fit for holy ministering, kings to reign over our corruptions here, and with Christ for ever in glory, as the queen is crowned with the king.

SERMON V.

I have glorified thee on the earth : I have finished the work which thou gavest me to do.—JOHN XVII. 4.

IN this verse there is another argument to enforce the main request of his being glorified ; it is taken from the faithful discharge of his duty, and his integrity in it ; it was all finished, and finished to God's glory ; therefore it was not unjust that he should now desire to be glorified. When our work is ended, then we look to receive our wages. Now, saith Christ, ' I have finished the work ; ' and besides (which giveth weight to the argument), ' I have glorified thee. ' The reason of Christ's request seems to be taken from the eternal covenant. Do your work, and you shall see your seed ; and from those promises, 1 Sam. ii. 30, ' Them that honour me, I will honour ; ' Prov. iv. 8, ' Exalt her, and she shall promote thee ; she shall bring thee to honour, when thou dost embrace her. ' Well, Christ showeth that his request is not unequal. Though this be the general relation of the context, yet it is good to note the particular dependence between this and the former verse. Christ said that it was eternal life to know him that was sent ; now he showeth he had discharged that work for which he was sent.

From Christ's suing for glory upon this argument, I might note, that we may plead promises. God saith, ' Put me in remembrance. ' There is difference between a plea and a challenge ; hypocrites challenge God upon the merit of their works ; believers humbly urge him with his own promises. Not as if God did need excitement to make good his word ; but we need grounds of hope and confidence.

Again, because Christ asketh nothing but what God will give, I might observe, that when we have done our work we may expect our portion of glory. But I rather come to the particular discussion of the words.

The words may be considered in a mediatory or in a moral sense. In a mediatory sense ; so they are proper to Christ ; he prayed to the Father, ' That thy Son may glorify thee, ' ver. 1. Now he saith, ' I