

any purpose till we are persuaded of his love in Christ, who hath purchased pardon and life for us. Yea, we are utterly unable to live to God without the grace of the Redeemer: Gal. ii. 20, 'The life I now live is by the faith of the Son of God.' The knowledge of him and the mysteries of his grace is our great motive, and his Spirit is our proper principle and cause of holy living.

Use 3. To press us to accomplish the work of faith.

1. This may be well afforded, if we consider what Christ is, and what he hath done for sinners, and what he will do; our obligations past, our privileges present, and our hopes to come. When we consider what Christ hath done for us, and is, and will be to us, have we the heart to refuse any of his commands? Out of what rock were we hewn, that we can stand out against all these charms of grace? Unnatural, unthankful creature, that canst deny a loving Saviour, who requireth nothing of thee but what is for thy good!

2. The divine power is engaged for thy defence: Eph. iii. 16, 'That he would grant you according to the riches of his glory, to be strengthened with might;' and Eph. vi. 10, 'Be strong in the Lord, and in the power of his might;' 2 Peter i. 5, 'Give all diligence to add to your faith virtue.' You will meet with difficulties in carrying on the work of faith; but be not discouraged, God is on your side, and Christ will bear all your expenses to heaven. He that was perfected by sufferings will not suffer you to be destroyed by them. You conquer not in your own strength, but by the power of his Spirit. Say then, 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 unto that day.'

3. Other faith will be a snare and temptation to you, besides that which produceth its proper work, which is an invincible resolution to deny the importunities of the flesh, and to despise all terrors of sense; yea, to forsake all things rather than be unfaithful to Christ. Other faith, that consists in loose and slight apprehensions of grace, destroys thousands. Consider how many abuse the mercy of God and the merits of Christ, and turn grace into looseness or laziness.

SERMON XIV.

That the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God, and the Lord Jesus Christ.—2 THESS. i. 12.

IN these words you have the end of the things prayed for. In the apostle's prayer you may take notice of these three things—(1.) Causes; (2.) Means; (3.) Ends.

1. Causes, which are God's free goodness and power.

2. Means, effectual calling, faith, works. The one proceeds from the other, faith from calling, and works from faith.

3. The ends. In the text, 'That the name of our Lord Jesus Christ,' &c.

Where—(1.) There is a double end mentioned ; (2.) The influence of grace is asserted.

[1.] The double end mentioned, 'That the name of our Lord Jesus Christ may be glorified in you, and you in him.'

These words may be conceived to have a threefold reference—

First, To the persons concerned, Christ and the Thessalonians. The first clause belongeth to Christ, 'that he may be glorified in you ;' and the second to the Thessalonians, 'and you in him.' The fulfilling of the work of faith with power is not only for Christ's honour, but our advantage. Christ is glorious enough in himself, whether he hath disciples, yea or no ; but if we had not such a lord and master, we could not be glorified. Therefore there is not only Christ's glory in the case, but ours ; you do your own business when you do his ; Christ hath the honour, and you have the reward.

In the second reference, the first clause respects this life, the second the life to come. Christ is glorified in us when we uphold his honour in the world ; and we are glorified in him when we are taken into his heavenly kingdom. It is true both clauses may be understood of this life ; we are glorified in him, because it is glorious to suffer for a good master and a good cause. We do not glorify Christ so much as he is an honour and glory to us : Acts v. 41, 'They rejoiced that they were counted worthy to suffer shame for his name.' But I take the most famous sense, that Christ is the cause of all the glory and happiness we have in the other world.

The third reference is to the union in the mystical body. So Christ is glorified in us as his members, and we in him as our head ; and so you have a reason why it is not said, God is glorified in us, and you in him. The glory of God is included in the glory of Christ : Phil. ii. 11, 'Every tongue shall confess that Christ is Lord, to the praise and glory of God.' And Christ only is mentioned, because the gospel is preached in his name : Acts x. 43, 'To him gave all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins.' And faith in Christ was that which was opposed by Jew and gentile, not faith in God. Owning the name of Christ was that which brought their troubles upon them ; but chiefly because he is the head of the mystical body. Therefore the terms are framed so as to express the union. It is not said, the name of Christ is glorified by us, and we by him ; but in us, and we in him.

[2.] The influence of grace upon this end, 'According to the grace of God, and the Lord Jesus Christ.' *Κατὰ* noteth not the measure that every one of us doth glorify God, and is glorified by him, so far as to every one of us is given grace, according to the measure of the gift of Christ, Eph. iv. 7, but the motive, which is the unmerited favour and bounty of God towards us in Jesus Christ. Now this may have respect either to the means formerly mentioned, calling, faith, work of faith ; all this is done by the mere grace of God in Jesus Christ ; or more specially to the ends mentioned ; not only is the grace of God the supreme cause of salvation, but all the means are ordered and influenced by it ; yea, the ends are wholly to be ascribed to the grace of God, all the glory Christ hath from his people, or communicates to them. It is from grace that he is glorified in us. To suffer is a grace : Phil. i. 29, 'To you it is given,

in the behalf of Christ, to suffer for his sake.' But more peculiarly it is to be referred to the last clause, 'We in him;' his giving glory and immortality to us. His glorifying of us, notwithstanding our glorifying of him, issueth from grace. Only observe, grace is ascribed to God the Father as the giver, and to Christ as the meritorious procurer of it; for the grace of our God and the Lord Jesus Christ is mentioned.

Observe, then—

1. That when the work of faith is fulfilled with power, Christ Jesus is glorified in his servants.

2. That in promoting the glory of Christ we do also promote the salvation of our own souls; for when he is glorified in us, we are glorified in him.

3. That our glorified estate is to be ascribed to the mere grace and goodness of God in Christ.

First point. That when the work of faith is fulfilled with power, Christ Jesus is glorified in his servants.

To evidence this I will consider—(1.) How many ways God and Christ is glorified; (2.) That when the work of faith is fulfilled with power, Christ is thus glorified.

First, How many ways God or Christ may be said to be glorified.

I answer—Two ways—(1.) Passively and objectively; (2.) Actively, and by our voluntary concurrence.

1. Passively. God is glorified in all his creatures and works, as his glorious excellencies are visibly represented in them. Now there are two sorts of creatures in the world—some that may be called merely natural, others that are free and voluntary agents. The mere natural agents are heaven and earth, and the beasts of the field, &c.; these all declare the glory of God, Ps. xix. 1, 2. The free and voluntary agents are men and angels: Ps. cxlv. 10, 'All thy works praise thee, and thy saints bless thee.' All his works offer matter of praise, but men and angels do voluntarily ascribe it to him, and not the rest of the creation. Now, God is glorified merely passively and objectively in the dumb and senseless creature, but both objectively and actively too in the saints and angels. As, for instance, God is glorified objectively in the new creature; his very being is to the praise of his glorious grace, Eph. i. 12. Though the man be silent, yet the work of the new creation speaketh for itself. And in the new creature, discovered in its fruits, there is a greater appearance of God's excellency than in any other being on this side heaven; so that this objective way of glorifying God in his saints is the discovery and appearance of God in his holy ones, or the impression of his excellency upon us.

2. Actively. So men are said to glorify God, as they do conceive and declare his excellency in word or deed. Three ways we may be said to glorify God—in our hearts, tongues, and lives.

[1.] In our hearts, by estimation and love: Luke i. 46, 'My soul doth magnify the Lord.' We are said to magnify or greaten the Lord, as we conceive more largely of his excellency, with suitable affections, fearing, loving, trusting, delighting in him above all, with such a fear as banisheth the fear of man from our hearts. All the fears and frowns of a worm are more contemptible to us in comparison of that reverence and dread that we have of God: Isa. li. 12, 13, 'Who art thou that

art afraid of a man, and forgetteth the Lord thy maker ?' So for love, so that other things are as nothing to them : Ps. lxxiii. 25, 'Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee.' So trust ; they have a full security in God's promises, and count God's word better than man's performance, than anything man offereth or can bestow upon them : Isa. xxvi. 3, 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.' Delight : Ps. iv. 6, 7, 'Lord, lift up the light of thy countenance on us : thou hast put gladness in my heart, more than in the time that their corn and wine increased.' They reckon their happiness by his favour, and this is more than the highest enjoyments ; that which is most precious and desirable is nothing worth without it : Ps. lxxiii. 3, 'Because thy loving-kindness is better than life, my lips shall praise thee.'

[2.] They glorify God with their tongues, as they do declare his excellency : Ps. l. 23, 'Whoso offereth praise, glorifieth me.' They give God his due, and express what they conceive and esteem ; for praise is nothing but the breath of love, joy, esteem, or gratitude. Our tongues were given us for this end and purpose : James iii. 10, 'Therewith we bless God, even the Father.' Angels have minds ; they adore and admire God, but have no tongues ; beasts have tongues, but they have no reason ; but we have tongues, and have reason and speech also ; therefore, unless we be the mouth of the whole creation of God to declare his excellencies, we frustrate God's end, who brought man into this lower world as the admirer and praiser of all his works.

[3.] In our lives we glorify God ; as Job said the sides of the poor blessed him, so must our lives bless God. Thus we glorify God two ways—(1.) By fixing his glory as the end of our lives and actions ; (2.) By doing such things as may most suit with this end.

(1.) By fixing his glory as the last end of all we do. All that we are, do, and have, must be to please and glorify God, and to promote the kingdom of Christ to the uttermost of our power.

(1st.) The ultimate and great end of man is to glorify God : 1 Cor. x. 31, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God ;' 1 Peter iv. 11, 'That God in all things may be glorified, through Jesus Christ ;' Isa. lxi. 3, 'Trees of righteousness, the planting of the Lord, that he may be glorified.' This must be the scope which we all propound to ourselves.

(2d.) Next to the glory of God is the honour of Christ, by promoting his kingdom ; that appeareth by the method of the Lord's prayer, 'Hallowed be thy name, thy kingdom come,' Mat. vi. 9, 10. The glory of God and the interests of Christ's kingdom are nearly conjoined ; since the dispensation of grace by a redeemer we cannot separate them. The first means of hallowing God's name is by the coming of Christ's kingdom. If we would have God to be known, loved, and pleased, and honoured in the world, and well pleased in us, then we must pray and aim at this, that the kingdom of grace may be enlarged, and that the kingdom of glory as to the church of the perfectly sanctified may come, that mankind may more perfectly subject themselves to God and be saved by him. God's glory is more manifested in the kingdom of Christ than in any other of his works ; his wisdom, power, and goodness is more seen and acknowledged in Sion than in all the world besides :

Ps. lxxvi. 1, 'In Judah is God known, his name is great in Israel.' All God's providences first tend to God's glory, next to the good of his church. In vain therefore do men think they seek the glory of God, except they seek the church's welfare; the lessening, troubling, disordering the kingdom of God is the crossing of his glory; therefore we must do all things, suffer all things for the elect's sake, and to promote the church's welfare. Paul conjoineth these two ends: 2 Cor. v. 13, 'If we be beside ourselves, it is for God; if we be sober, it is for your sakes.' In all postures he still aimed at the glory of God and the good of the church. So must we do anything, suffer anything, though we are accounted fools and madmen for our labours, to promote the kingdom of Christ, and own it with the greatest hazard and loss to ourselves.

(2.) By doing such things as may most suit with this end. Now this concerneth either the matter to be done, or the manner of doing.

(1st.) The matter to be done are such things as are most likely to represent God, and bring him into request in the world, and whereby his excellencies may most sensibly appear in us. Now this appeareth by such things as have the nearest affinity to God. For instance, we conceive of God as a holy being, who hath his residence in heaven; therefore that conversation which hath most holiness, godliness, and heavenliness shining forth in it, is most like to glorify God.

(1st.) Most holiness and purity, and that is at the greatest distance from anything that is vile and base; for God is holy, and we should be 'holy in all manner of conversation,' 1 Peter i. 15. God is holiness itself, but we conceive of it best in the things he showeth himself to be holy in; in his laws, which are all holy, just, and good, Ps. cxix. 146. There we have a copy and draught of his holiness; such excellent and pure precepts could come from none but a pure and holy God. He showeth it also by the work of grace on us: Eph. iv. 24, 'And that ye put on the new man, which after God is created in righteousness and true holiness.' God hath left an impression on the creature, a nature which delights in that which is good, and is very tender and shy of sin, cannot endure it in ourselves and others: 2 Peter ii. 7, 8, 'Righteous Lot was vexed with the filthy conversation of the wicked; and did vex his righteous soul from day to day, in seeing and hearing their unlawful deeds.' Now he that made the eye, shall not he see? And he that putteth such a holy, clean heart into men, is not he pure and holy? It is evident also by the dispensations of his providence, he loatheth sin and punisheth it: Hab. i. 13, 'Thou art of purer eyes than to behold evil.' If his own people make bold with sin, they smart for it: Prov. xi. 31, 'Behold the righteous shall be recompensed in the earth;' as David and Eli. Well, then, we must resemble God, and bring him into remembrance, when we are pure, holy, abstaining from all appearance of evil; this reviveth the memorial of God in the world.

(2dly.) Godliness, which hath a distinct notion from holiness, as appeareth by 2 Peter iii. 11, 'In all holy conversation and godliness.' The last expression is supposed to add to the former. There is godliness in our conversations as well as holiness, when something divine or godlike appeareth in them; that is, when all our actions have a plain

respect to God, they are begun and ended in God ; that all our business in the world is either with him or for him ; that his divine grace is your principle, his law is the rule you live by, his glory is the end you aim at, and you look for all your reward from his promises, and you are inclined and moved in the whole tenor of your lives by these things, and all things else are made to give place to this, your loyalty to God and fidelity to Christ ; you are careful for other things no further than you may please God, and approve yourselves to God : Dan. iii. 16-18, ' O king, we are not careful to answer thee in this matter ; our God whom we serve can deliver us,' &c.

(3dly.) Heavenliness ; for God's throne is in heaven ; thither Christ will bring us ; we look for him to this end : Phil. iii. 20, 21, ' Our conversation is in heaven, whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies,' &c. You verily look to live with Christ. This doth most alarm the consciences of men, who are captivated and mastered by worldly and fleshly lusts, they have a spirit that draweth them downward.

(2d.) The manner. It must not be a thing done now and then, but entirely and universally ; you must glorify God with all your faculties of mind and body : 1 Cor. vi. 20, ' Glorify God in your body and spirit, which are his.' In all your actions and businesses, civil and sacred : Zech. xiv. 20, ' In that day there shall be upon the bells of the horses, Holiness unto the Lord,' &c. In all estates, living and dying, in pain and ease, health and sickness : Rom. xiv. 8, ' Whether we live, we live unto the Lord ; or whether we die, we die unto the Lord : whether we live therefore or die, we are the Lord's.' Therefore you must keep a constant reckoning, what honour God hath by your lives in every estate, strength, interests, abilities, capacities.

Secondly, We must show how the work of faith fulfilled with power doth thus glorify Christ. I must remember you that the work of faith is twofold—(1.) Either an undaunted and constant profession of his name in the midst of troubles ; or (2.) All holy conversation and godliness. Christ is glorified by both.

1. By our patience and constancy under troubles and persecutions. That the meek and patient sufferings of christians do much honour Christ, the scripture everywhere manifesteth : John xxi. 19, ' This he spake, signifying by what death he should glorify God.' Mark, not by what death he should die, but by what death he should glorify God. So Phil. i. 21, ' So Christ be magnified in my body, whether by life or death ;' that is, by preaching if I live, or sealing the truth with my blood if I die.

But how is the name of Christ glorified in us by sufferings, according to the former ways mentioned ?

[1.] By estimation, which is the internal way of glorifying God. They give him the honour becoming the majesty of his person ; they see such an excellency, worth, and all-sufficiency in him, that they count all things but dung and dross, vanity and loss, that they may please him, and be loyal and faithful to him, and may obtain his benefits. Yea, the cross is made valuable for his sake : Phil. iii. 8, 10, ' The fellowship of his sufferings, and the conformity of his death.' Not only a communion with him in grace and glory, but submitting to the hardest

things for his sake ; these they prefer and value, and count all things dung and dross for these things.

[2.] They glorify him at the dearest rates, by open confession and praise, while they cannot hold their peace, but must confess and cry up Christ in the world : 2 Cor. iv. 13, ' We having the same spirit of faith, as it is written, I have believed, and therefore have I spoken ; we also believe, and therefore speak.' As David would profess his hopes when sore afflicted, so they also confess Christ and their faith in him notwithstanding all the afflictions and terrors wherewith they are surrounded. When the spirit of faith cometh on a man, then he is freed from that bashful inconfidence which at other times maketh him shrink and wriggle, and distinguish himself out of his duty ; he is rather encouraged and animated by dangers to make a bold and open profession, which is an honour to Christ : Acts iv. 13, ' When they saw the boldness of Peter and John, they marvelled at them,' as being elevated beyond the strain of a natural spirit, or their ordinary education : ver. 20, ' We cannot but speak the things we have seen and heard ;' that is, they could not choose but testify of Christ. Other men may put on a boldness when it is safe, but they did it in the face of danger.

[3.] By deed they glorify Christ many ways. Partly as they set forth the glory of the truth of the gospel, when ready to seal it with their blood, and ready to own it to the death. Partly as they show forth the worth of Christ's promises, and the reality of eternal life held forth therein : 2 Cor. iv. 18, ' While we look not at the things that are seen, but at the things that are not seen,' &c. In the face of dangers and threatenings they can freely trust God for the promises of everlasting happiness, and venture their lives upon the hopes of it ; they know he can make them happy, when men set themselves against them to make most miserable. They have great reward in heaven, whatever entertainment they find on earth, Mat. v. 12, and dare not accept deliverance on sinful terms. Partly as they discover the power and glory of that internal grace by which they are assisted, 1 Peter iv. 14, and so discover the force and verity of christianity. Lastly, as they advance Christ's kingdom : Rev. xii. 11, ' They overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.' And so Phil. i. 12, ' Our afflictions have fallen out rather unto the furtherance of the gospel.' The kingdom of Christ gaineth by their saddest sufferings.

Let us apply this before we go any further.

(1.) It showeth us the need of trials. It is needful sometimes it should be seen in the view of men and angels that Christ hath a people that love him better than their own lives, and who will rather endure any misery than deny any part of the truth committed to them. The world will not believe this, and think all is vanity and imposture ; therefore it is needful that sometimes there should be a trial for a testimony to the world. Of perdition if they repent not : Phil. i. 28, ' Which is an evident token of perdition ;' or for their conviction and conversion.

(2.) The use of trials. Sore troubles are not sent on God's children in wrath and hatred, to destroy them, nor to condemn their cause, but for the glory and honour of Christ, that he may be glorified in his people :

‘For a spectacle to the world, angels, and men,’ 1 Cor. iv. 9. Like combatants on a theatre.

(3.) The comfort of trials. This should put a lively face on the saddest troubles, even upon a violent death, because God is glorified thereby. It was Christ’s own consolation, John xii. 28, ‘Father, save me from this hour; but for this cause came I to this hour. Father, glorify thy name: and there came a voice from heaven, saying, I have glorified it, and will glorify it again.’ His desires of his own safety were moderated, and submitted to the conscience of his duty; and he preferreth the honour of God, and seeks to advance it above his own ease; for Christ endeth all his debates with the Father thus, ‘Father, glorify thy name.’ Now certainly all that have the Spirit of Christ will be tender of God’s glory, and account that dearer than any worldly concernment whatsoever.

2. By all holy conversation and godliness. It was Christ’s design, by the doctrine of the gospel to carry on with a high hand the power and practice of godliness; therefore he soweth the field of the world thick with this kind of seed, with doctrines that tend to advance holiness and godliness in the world. The whole genius of the christian religion runneth in this strain, to make men good and holy, and to breed the most excellent and choicest spirits that ever the world was blest with, and that it may be known that the life of faith is the most noble and powerful principle in the world. God would convert the world, or else leave them without excuse; and this he would do, not only by the evidence of christian doctrine, but the holy conversation of his people. The world looketh to actions rather than words, and do not only respect doctrine, but the influence and efficacy of it, what fruits and effects it produceth. The best discourses do but harden men in sin, if not accompanied with a suitable conversation.

Now I will show you, that when these fruits break out, God in Christ is honoured: Mat. v. 16, ‘Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven;’ and 1 Peter ii. 12, ‘Having your conversations honest among the gentiles, that they may by your good works, which they shall behold, glorify God in the day of visitation.’ Their holy walking would bring about the conversion of the unbelieving world, and so bring much glory to God, when he should visit them with his saving grace. So 1 Peter iii. 1, ‘If any obey not the word, they may be won by the conversation of the wise.’

I shall prove two things—(1.) That God is represented to the world, and revered in the world, by the lives of christians; (2.) That religion is recommended to the consciences, and made comely in the eyes of men by that means.

[1.] That God is represented, and his divine perfections, by the holy and godly conversations of christians: 1 Peter ii. 9, ‘To show forth the virtues of God, or the praises of God.’ His virtues and praises are his attributes, the chiefest of which are wisdom, power, goodness.

(1.) His wisdom, in the exactness and regularity of their conversations; thereby they show he is wise by whose counsel they are guided: Deut. iv. 6, ‘Keep my statutes, for this is your wisdom and understanding in the sight of the nations.’ A regular christian is the beau-

tifullest sight that a rational mind can look upon : Eph. v. 15, 'Walk circumspectly, not as fools, but as wise.' True wisdom consists in accurate walking, as to walk otherwise is extreme folly ; they avoid the snares wherewith others are entangled ; they have fixed the right end, use the proper means, and pursue it with all earnestness. God hath given them counsel, Ps. xvi., and abounded to them in all wisdom and prudence, Eph. i. 8.

(2.) For power ; for they are sustained by a mighty power : 2 Tim. i. 7, 'God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.' He sets forth God's infinite power, not by a feigned experience, but the power that wrought in them, in converting, quickening, carrying on the work of grace, supporting them under trials, who have the impression of it on their hearts. Yea, their very fear to offend showeth what a terrible God they serve ; they dare not run the hazard of his wrath, but choose the greatest evils rather than do the least sin : Deut. xxviii. 58, 'If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord of hosts.'

(3.) His goodness, moral, beneficial. His moral goodness is his purity and holiness ; and a renewed christian is the transcript of it : 1 John iii. 3, 'Purifieth himself as Christ is pure.' His beneficial goodness is represented many ways by a christian ; by the joy of his faith, that he can delight in God under the greatest pressures : Rom. v. 3, 'We glory in tribulation.' The readiness of his obedience ; he serves a good master. By his doing good to others : Eph. v. 9, 'The fruit of the Spirit is in all goodness ;' Gal. vi. 10, 'Let us do good unto all men.' Goodness is the frame of his heart, doing good is the business of his life ; and so he is like God, who is good and doth good.

[2.] By the impression of God's goodness upon our conversations, religion is made comely, and recommended to the consciences of men : Titus ii. 10, 'Adorn the doctrine of God our Saviour.' Religion is well spoken of for their sakes, whereas men are otherwise prejudiced against it : 1 Tim. vi. 1, 'That the name of God and his doctrine be not blasphemed.' As if men were the worse livers for being christians, while they neglect moral duties : Titus ii. 5, 'That the name of God be not blasphemed.' That christianity may not be thought to infuse anything into them contrary to moral honesty and righteousness.

Use. Since it is so much for the glory of Christ that those who believe in him should constantly adhere to him, and carefully keep his precepts, then it persuadeth them that have embraced this holy faith and religion of Jesus Christ to glorify him by constancy and patience in their sufferings, and by godliness in their whole life.

1. You otherwise put a disgrace upon Christ's name. The licentious living of professing christians tendeth to the blemish and dishonour of the Lord. Let an ordinary man live in the grossest wickedness, little is spoken of it ; but how the Hams will laugh to see a Noah drunk : Rom. ii. 24, 'Through you the name of God is blasphemed.' It openeth the mouth of the wicked to blaspheme God himself. *Sancti essent christiani, si Christus sancte docuisset*—Christians would be holy, if Christ taught what is holy : Ezek. xxxvi. 20, 'Ye have profaned my name among the heathen.' As the priest's daughter, committing

fornication, profaned her father's honour, therefore she was to be burned with fire. Nearness of ministration before God aggravateth the sin.

2. Deeds speak louder than words; therefore glorify him not in word only, but deed also. It is the strict conversation that alarmeth the conscience, and summoneth our reverence: Mark vi. 20, 'Herod feared John, knowing that he was a just man and holy.' Not only because he was a bold reprovor, but for his holy conversation.

3. You justify or condemn the world, either by the works of the flesh, or the work of faith. As Israel is said to justify Sodom, Ezek. xvi. 52, made their sins seem little and excusable; and Noah is said to condemn the world, Heb. xi. 7, not as a preacher of righteousness, but preparing an ark.

Doct. 2. That in promoting the glory of Christ, we do also promote the salvation of our own souls; he is glorified in us, and we shall be glorified in him.

1. Christ taketh special notice of those that glorify him in the world. If we be factors for his kingdom upon earth, he is our agent and advocate in heaven, and giveth a good report of us there: John xvii. 10, 'Father, I am glorified in them.' Oh! it is a blessed thing when our advocate can thus plead for us, and speak well of us behind our backs.

2. God hath promised this glory: 1 Sam. ii. 30, 'Those that honour me I will honour.' God may put marks of favour upon them in this world, but our glorious estate is reserved for hereafter.

3. We may expect it and look for it. Christ, who would mortify us to all other glory, doth allow us to seek the glory which cometh from God only, John v. 44; the first is our sin, but the other our duty. The heirs of promise are described, Rom. ii. 7, to be 'them who by patient continuance in well-doing seek for honour, and glory, and immortality.'

Use. Let us carry it so that Christ may be glorified in us. You shall not need to seek another paymaster, nor ask with Peter, 'What shall we have therefore?' Mat. xix. 28; for our glory is secured by promise if we seek his glory. Make this your great care, to glorify Christ. It is not enough to take care negatively, that he be not dishonoured by you, but actually, that he be honoured and glorified, and that in all states and conditions, businesses and employments. Some live unprofitably in the world, and do nothing else but eat, drink, play, and sleep; they wholly live to their carnal delights. What are these good for, and to what end have they reason and consciences? Surely these are more like brute beasts, made to be taken and destroyed, than reasonable creatures. Others are convinced that they should live to Christ, and do now and then look after him in some rare cases, but are not so subdued by grace that this should be the ruling principle in their hearts, so as to be able to say, 'To me to live is Christ,' Phil. i. 21. To rouse you up—

1. God will have his glory upon you, if not from you. He is resolved to be no loser by the creation of man, whom he hath created for himself. If he have not the glory due to his name, he will right himself in the course of his providence: Lev. x. 3, 'I will be sanctified in them that come nigh me, and before all the people I will be glorified.' Now it is a miserable thing to be made objects of his vindictive justice;

better serve him, and please him, and receive the fruits of his rewarding grace.

2. We shall be called to an account, what we have done with our time, and talents, and interests, and opportunities, Luke xix. 23. The Lord will come, and require his own with usury; what honour he hath by our gifts and graces, estate and esteem, power and interest in the world, by our service and relations; how we have glorified him as magistrates, ministers, parents, masters, husbands, wives, children, servants. Beasts are liable to no account, because they have no reason and conscience, they are ruled by a rod of iron, and directed to glorify God passively; but we have reason and choice. What will you answer when God rises up to the judgment? Job xxxi. 14. Will this be an answer?—I spent my time in serving my lusts. Oh, dreadful will the account of careless souls be at that day!

SERMON XV.

That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.—2 THESS. i. 12.

DOCT. 2. That in promoting the glory of Christ, we do also promote our own salvation; for if he be glorified in us, we shall be glorified in him.

The point may be represented to you in these considerations—

1. God hath appointed this order, that we should first glorify him before he glorifieth us; and there is much wisdom and righteousness in the appointment, for otherwise two great inconveniences would follow—

[1.] It would greatly redound to God's dishonour if he should glorify those that do not glorify him, and make no difference between the godly and the wicked, those that break his laws, and those that keep them. If both should fare alike, it would eclipse the glory of God's righteous government. Who would think well of that magistrate that would not only connive at evil-doers, but reward them? Wherefore is sin forbidden under so great a penalty, if God never meant to execute it, and would promiscuously make all happy, whether they regard their Creator's glory, yea or no. It is said, Prov. xvi. 4, 'God hath made all things for himself, and the wicked for the day of evil.' Some good interpreters suppose it should be rather translated, 'wrought' than 'made;' for it relateth not to the creation, but to his providential government. God hath wrought all for himself, that is, for his honour and glory; namely, that in all his works, his wisdom, power, goodness, justice, and holiness, might clearly appear. And so the wicked is made or wrought for the day of evil; that is, appointed to punishment; as Job xxi. 30, 'The wicked is reserved to the day of destruction.' They shall be brought forth to the day of wrath.

[2.] The other inconvenience which would follow is, if those that glorify God should not be rewarded by him, they should be losers by Christ, and their religion would make them miserable: 1 Cor. xv. 19, 'If in this life only we have hope in Christ, we are of all men most miserable.' Now Christ would never proselyte us to the faith to our loss; if in this life we should hope in Christ, and endure all extremities for that hope, without any fruit and effect of it hereafter, it would follow that christians were the most unhappy persons in the world. Now this is absurd, to think that the best, the wisest, the most innocent of men, should be the most miserable and calamitous. Virtue is called good, because it shall be well with those that follow it; and sin evil, because it brings evil upon the sinful. You will say, They have spiritual good, the comfort of a good conscience for the present, though no other happiness should ensue. I answer—This comfort of a good conscience ariseth from a sense of God's approbation, or our acceptance with him, else they would never voluntarily restrain themselves from so many things pleasing to the flesh, which others freely hunt after, or endure such bitter sufferings, or at least run the hazard of them, from which other men are or may be free. And it is not the present approbation only, but our future acceptance to glory, which supports us under these tribulations: Rom. v. 2, 'We rejoice in the hope of the glory of God.' Certainly a creature can never acquiesce or rest satisfied in a state of misery, but groaneth and looketh out for a better.

2. God hath not only appointed that we should glorify him before he glorify us, but that we should glorify him on earth before he glorifieth us in heaven, because God expecteth glory from his creatures in what state soever they are. Our duty to the Creator ceaseth not. If he place us at the lower end of the world, we must glorify him there; if he translate us to the upper end, we must also glorify him there. And we have Christ for an example: John xvii. 4, 5, 'I have glorified thee upon earth; now Father, glorify me with thyself.' We would all be glorified in heaven, but few think of glorifying Christ upon earth; here is our work, there we receive our reward. Our work we do upon earth, but we must tarry for our reward till we come to heaven; and indeed this is the trial of our sincerity, to glorify him upon earth; in heaven we glorify Christ without opposition or interruption. *Esse bonum facile est, ubi quod vetat esse remotum est.* It is easy to be good where that which hindereth is removed; but our sincerity is tried by glorifying him now upon earth.

[1.] Where so few mind this work; and so it maketh a distinction between us and the rest of the world: Phil. ii. 21, 'All seek their own, not the things which are Jesus Christ's;' that is, their own interests, their own honour, their own profit, their own personal contentment. Now a christian should walk in counter-motion to the generality of the world, and be an exceptive to the common use and corrupt practice of mankind: 'To me to live is Christ,' Phil. i. 21. His time, his strength, his all is Christ's; his care and business is, that Christ may be glorified in him.

[2.] On earth, where we have so many difficulties and temptations to divert us. The saints in heaven glorify God, but without any difficulty, strife, and danger. It costs us no shame, no pain, no trouble,

no loss of life and limb ; but there where the danger is, there is the duty and trial : Mat. x. 3, ' Whosoever shall confess me before men, him will I confess before my Father in heaven.' Christ will remember them and their labour of love, and how they exposed themselves to sorrows and sufferings for his sake ; it is fond to think of glorifying God in heaven, and singing hallelujahs to his praise, when thou dost not stand to his truth upon earth. It is easy to be good when we have no let or impediment, or temptation to the contrary.

3. Christ taketh special notice of those that glorify him in the world, and it is one of his pleas for his disciples, John xvii. 10, ' Father, I am glorified in them.' He is an advocate in heaven for those that are factors for his kingdom upon earth, which is a great comfort to all those that sincerely set themselves to promote the glory of God and the good of the church. The more our endeavours are to glorify God and Christ, the more confident we may be of Christ's mediation for us, that he is negotiating our cause in heaven, and giving a good report of us there, or speaking well of us behind our backs. To have Christ's good word is more than the commendation of all the world.

But of whom will Christ say, ' I am glorified in them' ?

I answer—Christ is glorified either in his person, or office, or doctrine, or operations. In his person, when he is owned and depended upon as the Son of God : John xvii. 8, ' They have known surely that I came out from thee.' Then presently it is added, ' I am glorified in them.' So John xvi. 27, ' The Father loveth you, because you have loved me, and believed that I came out from God.' His office ; many have a fond esteem of his name and memory, but neglect his office, do not come to God by him : John xiv. 13, ' Whatsoever ye shall ask in my name, I will give it you, that the Father may be glorified in the Son.' When we seriously make use of his mediation, Christ saith, ' I am glorified in them.' His doctrine, when that is believed and practised, it is a glorifying of the word and a glorifying of Christ : Acts xiii. 48, ' When the Gentiles heard this, they were glad, and glorified the word of the Lord.' When pardon of sins and salvation by Christ is received with joy and ready submission to his terms, it is a glorifying Christ, or a blessing God for this glorious mercy revealed by him. The law is good, 1 Tim. i. 8, but the gospel glorious. Those that heartily receive the gospel have more glorious thoughts of God and Christ, his blood and Spirit. Lastly, his operations ; these are accomplished by his Spirit : John xvi. 14, ' He shall receive of mine, and glorify me.' All that the Spirit doeth, he doeth it as the Spirit of Christ, and to this end, that Christ may be glorified ; that, as a spirit of illumination, or a spirit of sanctification, as a spirit of fortitude, light, life, or love, he still inclineth to glorify Christ.

4. This glory is promised. A full reward abideth for those that live unto God, and in all things regard his glory : 1 Sam. ii. 30, ' Those that honour me I will honour.' God may put marks of favour upon them in the world ; that is likely, but not certain ; but their glorious estate is certainly reserved for them in the other world : John xii. 26, ' If any man serve me, him will my Father honour ;' that is, abundantly reward, for an ample reward is called an honour. So Rom. viii. 7,

'If so be that we suffer with him, we shall be glorified together.' Still we fare as Christ fared; so that in the issue, self-denial is the truest self-seeking. You need not look out for another paymaster, or say, with Peter, 'We have left all and followed thee, what shall we have therefore?' Mat. xix. 28. We reckon much upon our petty losses or services, but you need not murmur; Christ will glorify you if you glorify him. And oh, how admirable is that glory which Christ bestoweth upon us! and how different from that glory which we allow and afford to him! what is our drop to his ocean? Christ giveth glory to us really and inwardly, but we give glory to Christ declaratively only, either by word or deed. His glorifying is creative and effective, ours is but declarative; he calleth the things that are not as though they were, we do no more than call things to be what they are, and far below what they are; we are but a kind of witnesses to God's glory, but he is an efficient to our glory; he bestoweth upon us what was not before, and the glory he bestoweth upon us answereth the greatness of his being; as an infinite and eternal power, he giveth us an infinite and far more exceeding weight of glory, 2 Cor. iv. 17, and so his gift doth answer to his nature.

5. The suitableness between our work and reward, his being glorified in us, and our being glorified in him; not only as there is a representative glory for glory, but as Christ is glorified in us when we are glorified in him. Partly objectively, because this impression of honour and glory upon us doth redound to his glory. Christ is glorified in doing so much for his people, and making them such perfect, blessed, and glorious creatures: 2 Thes. i. 10, 'When he shall come to be glorified in his saints.' Partly actively, because one great part of our happiness is, that we love, and laud, and praise him; so that we go to heaven to perform that triumphantly which here we perform self-denyingly. This is our glory, that we behold Christ's glory, John xvii. 24, that we do more reverence and delight in him, as glorious and excellent. We know him more, for we see his face; and we love him and praise him more, because he communicateth himself to us in a greater latitude than now we are capable of. Did we but seriously consider how much of heaven consists in admiring of, and delighting in, the person and love of the Redeemer, we should be more convinced of the near connection between his being glorified in us, and our being glorified in him, and how fitly the one follows upon the other.

6. We may expect this glory, certainly, lawfully.

[1.] With certainty and confidence: 2 Tim. iv. 8, 'Henceforth there is laid up for me,' &c. All the former arguments prove that; the first was taken from God's general justice, which requireth that those that differ in their course should have a different reward, shame or glory; that they that honour God should be honoured, and they that despise him should be lightly esteemed, 1 Sam. ii. 23; for God will do nothing contrary to order or necessity. The second was taken from the order or necessary precedency of work before wages, and striving before crowning, or suffering before reigning: 2 Thes. ii. 13, 'God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.' And if the one go before, the other will follow after. The third was taken from the inspection of

Christ, who taketh exact notice of every man's work, whether they oppose or advance his kingdom : Rev. ii. 2, 'I know thy works, thy labour, and thy patience.' And Christ knoweth it to reward it. The fourth from the promise, which assureth it to us ; and we may certainly depend on God's promise. 'Hath he spoken, and will he not fulfil it?' The last is taken from the suitableness. The instruments of God's glory are also objects of his grace, both in this world and the next ; thus they are but translated to another place, to continue the same work. They are worthy, Rev. iii. 4, they were not defiled, therefore they shall walk in white, &c. All these are grounds of confidence.

[2.] We may lawfully and without blame expect it.

(1.) Without danger of insincerity. Christ, who would mortify us to all other glory, doth allow us and require us to seek the glory that cometh of God only : John v. 44, 'How can ye believe, who receive honour one of another, and seek not the honour which cometh of God only?' To hunt after glory with men is our sin ; but to seek the glory which cometh of God is our duty. Ambitious affectation of worldly honour destroyeth faith, but the pursuit of glory and blessedness to come feedeth it ; so that we are allowed to wait for the honour of eternal exaltation. The difference between the godly and the carnal is not that the one seek honour and glory, and the other not. No ; they both seek honour and glory, but the one seek it in vain things which pervert and taint their souls, the other in solid and substantial blessedness, which ennobleth them, and possesseth them with a divine spirit. So the heirs of promise are described to be those that 'seek for glory, honour, and immortality, by patient continuance in well-doing,' Rom. ii. 7. They seek it from God, and they seek it in the way of their duty. *Media movent bonitate finis*—The means move by the goodness of the end.

(2.) Without danger of presumption ; for they do not seek it as the fruit of their own merit, but as the gift of God's grace and covenant. That your hearts may be kept right in this matter, I shall show you that though Christ be never so much glorified in us, yet we merit not that we should be glorified in him.

(1st.) Because Christ is the Lord of glory, James ii. 1, 1 Cor. ii. 8, the fountain of all glory and honour, and so needeth nothing from his creature, but only doth condescend to take glory from his people ; and therefore, when we have done and suffered never so much for him, we are but unprofitable servants : Luke xvii. 10, 'We have done but our duty.' The fountain receiveth nothing, needeth nothing from the stream, but the stream oweth all to the fountain. The elders, Rev. iv. 10, did cast their crowns at the Lamb's feet,' to express their humility, as unworthy to wear a crown in his presence, and to express their gratitude, for hereby they profess they have and hold all from him ; he must alone have the glory.

(2d.) Because that grace whereby we glorify him is given us of Christ ; and so he doth but crown his own gifts in us : John xvii. 22, 'And the glory which thou gavest me I have given them.' What glory is that? Not the essential glory of his person as God, for that glory he will not give to another, Isa. xlii. 8 ; nor the glory of his office as mediator, for we are not made redeemers and saviours ; nor the glory of apostleship

and ministry, for that is not given to all believers; but the sanctification of our nature by the grace of his Spirit; for as Christ was sanctified and anointed by the Holy Ghost, so are we. And this is called glory, because it is the glorious image of God; this is the glory we lost in Adam, Rom. iii. 23, and which is restored to us by Christ: 2 Cor. iii. 18, 'We are changed into the same image, from glory to glory, as by the Spirit of the Lord.' This is the grace which ennobleth and perfecteth our natures, and enableth us to act and suffer gloriously. Now this grace, being wholly given us by Christ, we merit not.

(3d.) Because of the imperfection that cleaveth to our best services and actions. We show forth too much of Adam, and too little of Jesus; and in all our best duties there is much of man to be found, but little of Christ; therefore if he should reckon with us, and call us to an account for what is amiss, who could abide it? Ps. cxxx. 3. There is not a man to be found who hath not some fault and failing. I might add the disproportion between our glorifying of him and his glorifying us, but of that I spake before; therefore here is no room for pride and the presumption of merit.

Use 1. To inform us that we should not be troubled at the reproach and shame we meet with in glorifying Christ; besides that everything which relateth to Christ hath an honour put upon it for its relation to him. It is said of Moses, Heb. xi. 26, 'Esteeming the reproach of Christ greater riches than the treasures of Egypt.' The people of God were most reproachfully afflicted and oppressed in Egypt. Christ was ever the head of the church, and therefore he calleth it, 'the reproach of Christ,' though little of Christ were manifested then. Besides this, the final reward of eternal glory doth abundantly recompense all our sufferings for Christ, be they never so disgraceful. Certainly if we weigh these things in a true balance, the reproach of Christ and the recompense of reward, we should put a high price and value upon the reproach of Christ, rather than disdain at it. If the cross giveth us a title to the crown, self-denial is a good bargain.

Use 2. To press you to make this your great care, to glorify Christ. It is not enough, negatively, that he be not dishonoured by you; but, positively, that he be honoured and glorified. And here—(1.) Let me state your work; (2.) Prescribe means; (3.) Quicken you by a few motives.

1. Let me state your work—(1.) Fix your end and intention; (2.) Use fit means; (3.) By these means earnestly pursue it.

[1.] Fix your end and intention, which is, to glorify God in Christ. Till the end be fixed, we do but shoot at rovers, and live at peradventure and haphazard; it is our end must fix our minds, which otherwise will be tossed up and down in a perpetual uncertainty, and be distracted by a multiplicity of objects and desires, that it cannot continue in any composed and settled frame. David beggeth this grace of God: Ps. lxxxvi. 11, 'Unite my heart to fear thy name.' And the apostle telleth us, James i. 8, that 'a double-minded man is unstable in all his ways.' A divided mind breedeth an uncertain life; not one part of our lives will agree with another, because the whole is not firmly knit by the power of some last end, running through all. Most men's lives are but a mere lottery, because they do not fix their scope, never minding

in good earnest why they came into the world. The fancies they are governed by are jumbled together by chance; if right, it is but a good bit, a casual thing; they live by chance, therefore no wonder if they walk at random, since they have not proposed any certain scope and aim to themselves. Rouse up thyself then, and consider the end for which you were created and sent into the world. Our Lord saith, John xviii. 37, 'For this cause was I born, for this end was I sent into the world.' So should every one consider, For what end was I born and sent into the world? what is my errand and business here? Will you once sit down, and ask in good earnest, for what purpose you came into the world? Certainly God hath made nothing in vain, but hath assigned to every creature its own use and operation. If you were made for nothing, you have nothing to do in the world but to furnish and fill up the number of things, as stones and rubbish do; or is it merely to grow in stature, as life was given to the plants, to grow bulky and increase in length and breadth? To what end is it to eat and drink, to play and sleep, and melt away our time and strength in ease and sensual delights? This is to play the beasts, for it is their happiness to enjoy pleasures without remorse. God gave man those higher faculties of reason and conscience to some higher use than to make provision for the flesh to fulfil the lusts thereof. It was well said of a heathen, *Si essem luscinia*, &c.—If I were a nightingale, I would sing as a nightingale; if I were a lark, I would peer as a lark; but since I am a man, I will glorify God as a man, and praise him without ceasing. But you are born a christian, within the pale of the visible covenant; and what is your end but to come to God by Christ, to glorify him, and to be glorified with him? Fix that steadily and sincerely, and this end will shine to you in all your way, and direct you what you should do, and how you should live; stick at nothing, though never so troublesome to the flesh: Phil. iii. 11, 'If by any means I might attain to the resurrection of the dead.'

[2.] Choose apt means, or rather submit to what God hath chosen for you; for he hath given you his word to direct you, and his Spirit to assist you. His word is your rule, and his Spirit is your guide. His word is your rule: Gal. vi. 16, 'As many as walk by this rule, peace be on them.' And his Spirit is your guide: Rom. viii. 14, 'As many as are led by the Spirit of God, are the sons of God.' That the word may be plain to you, he giveth you prophets and apostles to write scripture, and pastors and teachers to explain and apply scripture, Eph. iv. 11. If you will often consult scripture with a mind to practise it, you will find it a plain rule to direct you in all cases, and upon all occasions: Ps. cxix. 105, 'Thy word is a lamp to my feet, and a light to my path;' John vii. 17, 'If any man will do his will, he shall know of the doctrine,' &c. In necessities God will not be wanting to you; and if you despise not God's helps, but attend with good conscience on the ministry, truth will be kept lively upon your hearts; for preachers are appointed to 'warn every man, and teach every man, and present every man perfect in Christ Jesus,' Col. i. 28; to warn them of their snares and dangers, and teach them or instruct them in their duties, and to help them to perfection, that they may be fit to be presented unto God, as objects qualified and capable of his glory. More especially

the matter, comprising all the means, are faith in Christ and new obedience ; which is entered into by repentance, and continued in by perseverance. This is a short delineation of the means.

[3.] For dexterous and earnest prosecution. You must be exactly true and faithful to your great end, which is to glorify God in Christ. The last end must be *principium universalissimum* ; it should have a universal influence upon us, and be minded and regarded in all our desires, purposes, actions, and enjoyments ; for God's glory must be at the utmost end of every business. If it be impertinent to our great end, it is frivolous, and of no use ; and you wander if you fill up your lives with these things. If it be inconsistent with your great end, it is naught and wicked ; then you quite turn your back upon your end. For instance—

(1.) In your desires. If you desire any benefit or blessing, increase of power or estate, it must be to honour God with it : James iv. 3, ' Ye ask amiss, that ye may consume it upon your lusts.' When they desired increase of estate, to satisfy their covetous minds, or pride, and sensuality. Agur measureth every estate of life by ends of religion : Prov. xxx. 8, 9, ' Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me, lest I be full, and deny thee, and say, Who is the Lord ? or lest I be poor, and steal, and take the name of my God in vain.' Yea, spiritual things must be desired in order to God's glory : Eph. i. 6, ' To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.'

(2.) Our purposes, especially in weighty cases, as the disposing of ourselves, and the choosing our condition of life. As the apostle saith, 2 Cor. i. 17, ' The things that I purpose, do I purpose according to the flesh ?' that is, am I swayed by carnal motives ? Many think and speak of living to God, because they now and then perform some devout acts ; they lightly and rashly resolve in weighty cases, and dispose of themselves without asking God's leave, counsel, or blessing, or considering whether it may conduce to his glory, or be an impediment and hindrance to it, whereby they get a wound to their consciences, and a snare from whence they cannot disentangle themselves all their lives long ; but it proveth a grievous cross to them, if God should yet keep alive any seriousness in them.

(3.) Actions, civil, sacred : Zech. xiv. 20, 21, all the utensils and vessels must have God's impression, whether they belong to the temple or city. In a king's palace there are many officers, but all serve the king ; so in a christian's life there are many duties of several kinds, but all must have an aspect upon and tendency to the glory of God ; we must mind it in the shop as well as in the closet, in the family, in the assembly, at home, abroad. So—

(4.) For enjoyments, comforts, recreations ; we must value them more or less as they conduce to the glory of God. In everything I must ask, ' What doeth it ?' Eccles. iii. 2. How doth it contribute to my great end, to fit me for God ?

(5.) Relations. Every one is accountable to God for that state of life wherein God hath set him ; as there is no member in the body but hath its function and use, whereby it becometh serviceable to the whole. All have not the same office, that would make confusion ; but all have

their use, either as an eye, or as a hand, or as a foot, vein, sinew, artery; so every one hath some relation which they are to improve to the glory of God and the good of others. The Mediator hath his work, and he giveth his account to God: John xvii. 4, 'I have glorified thee on earth, I have finished the work which thou gavest me to do.' The minister hath his work, and he is to 'watch as one that is to give an account,' Heb. xiii. 17. The magistrate hath his work: Rom. xiii. 4, 'He is the minister of God for good.' The courtier hath his work: Neh. i. 11, 'Prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man; for I was the king's cup-bearer.' The master and parent, the wife, the children, the servants, have all their work, and may glorify God in their place; so that from the highest to the meanest christian, all should be at work for God.

(5.) You must observe and keep a constant reckoning how you glorify God in Christ. What have I done in pursuit of my great end? Comparing our way with our end and rule is the way to awaken us: Ps. cxix. 59, 'I thought on my ways, and turned my feet to thy testimonies.' Alas! many rise, and eat, and drink, and sleep, and trade, and die, and there is all that can be said of them; little have they served God, and done any good in their generation. Consider frequently and seriously, what is it that my soul doth principally aim at in all that I do? For whom are you at work? For whom are you speaking and spending your time? To whose use do you employ your souls and bodies, your time, estate, labours, and cares? What is it sets you a-work, and doth most sway with you? What do I live for? What is thy end in all these things? Christ said, 'I seek not mine own glory, but the glory of him that sent me,' John viii. 50. To whom should we live but to him from whom and by whom we live?

(6.) Consider what cause we have to bless God for Jesus Christ and the great mercies of our redemption. Our love is but the reflex of God's love, the beating back of his beam upon himself, because he loved us in Christ. He showed love to us in creation, when we started out of nothing into the life and being of men; but more love in redemption, when his Son came to die for us, Rom. v. 8; 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.' This astonishing instance of his love should mightily excite us to a zeal for his glory and a delight in his service, yea, to part with and leave all for his sake, and to give up ourselves wholly to him, Rom. x.

2. The means to help us.

[1.] The new nature is requisite, that we may in all things mind God's glory. The obligation is upon all men, the inclination only in the regenerate. It is more easy to convince us of our obligation to live to God than to get a heart and disposition to live to God; but the new creature, that is created after God, bendeth and tendeth towards him. While we are carnal, we live to ourselves and seek ourselves: Hosea x. 1, 'Israel is an empty vine, he bringeth forth fruit unto himself.' But when God giveth another heart, our end is changed; we are 'created again in Christ Jesus,' Eph. ii. 10. But to what purpose and end had we this being, but to be to the praise of the glory of his grace? Eph. i. 12. Why was so much mercy showed to us, our persons recon-

ciled, our natures changed, but that we might glorify God, and admire his grace, and live answerably to his love, in a thankful obedience to his precepts, and promote his kingdom and interests in the world to the utmost of our power ?

[2.] Love to God is the immediate root and principle of this sincere aim at the glory of God in all that we do : 2 Cor. v. 14, 15, 'The love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead ; and that he died for all, that they who live should not henceforth live to themselves, but to him who died for them, and rose again.' Self-love devoteth all to self, to our own honour, and profit, and pleasure ; but love God sincerely, and then his honour will be dearer to you than your own interests. Now should we not love God, who hath made himself so amiable to us in Christ ?

[3.] Think often of God's interest in you, and what a full right he hath to all that we have, are, and can do. Every one must have his own : 'Give to Cæsar the things which are Cæsar's,' &c. God hath a full right and power to possess, dispose, and use the creature at his own pleasure ; therefore we that are the Lord's should live and act for the Lord. It is often pressed : 1 Cor. vi. 19, 20, 'Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own ? for ye are bought with a price ; therefore glorify God in your body, and in your spirit, which are God's ;' Rom. xiv. 7, 8, 'None of us liveth to himself, and no man dieth to himself : for whether we live, we live unto the Lord ; or whether we die, we die unto the Lord.' It is meet God should be served with his own, and therefore we must resign up ourselves to the will, use, and service of our Creator, Redeemer, and Sanctifier : Rom. xi. 36, 'Of him, and through him, and to him are all things.' As we must deduce all things from God as their first cause, so we must reduce all things to him as their last end, and devote all our time and strength to his service, use, and honour.

3. Motives.

[1.] God will have his glory upon you, if not from you. If he have not the glory due to his name, he will right himself in the course of his providence : Lev. x. 3, 'I will be sanctified in them that come nigh me, and before all the people I will be glorified ;' by them, or upon them. Now it is a miserable thing to be made objects of the glory of his vindictive justice ; better actively glorify him, that we may receive the fruits of his rewarding grace.

[2.] We shall be called to an account what we have done with our time, talents, interests, and opportunities, Luke xix. 23 ; what honour he hath by our gifts, graces, estates, esteem, power and interest in the world. I beseech you consider beforehand what will you answer him when he shall rise up to the judgment ? Job xxxi. 14. Will this be an answer, that you spent your time in pleasing the flesh, in serving and gratifying your lusts, that you were drowned in worldly cares, and had no leisure to glorify God or mind his kingdom ? As if an ambassador sent abroad to serve his king and country, should only return this account of his negotiation, that he was busied in courtships, or spent his time in plays ; or a factor, that he hath wasted his money in entertainments, that was to be employed in traffic. Oh, what a dreadful

account will poor souls make who have either done nothing, or nothing to purpose, or that which is worse than nothing !

[3.] How comfortable it will be at death when you have minded your business, and made it your work to live to God ! when you can say, as our Lord, John xvii. 4, ' I have finished the work which thou gavest me to do ; ' or, as Paul, 2 Tim. iv. 7, 8, ' I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness ; ' or as Hezekiah, Isa. xxxviii. 3, ' Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.' Usually when men lie a-dying, they bewail their loss of time, neglect of God, and omission of their great work. It is better to be prepared than surprised, gaming and sporting away that precious time which should have been spent to the glory of God.

SERMON XVI.

That the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God, and the Lord Jesus Christ.—2 THESS. i. 12.

DOCT. That our complete salvation, from the first step to the last period, doth merely flow from the grace of God in Jesus Christ.

Let me first possess you of the full sense of the point.

First, Observe, the goodness of God to us is called grace. By grace is meant God's free favour. There are several names by which the Lord's goodness is expressed—love, benignity, mankindness, mercy, grace. Love showeth God's self-inclination to do good ; benignity or bounty, his beneficial goodness, or actual doing good. Mankindness : Titus iii. 4, ' After that the kindness and love of God our Saviour towards man appeared,' *φιλανθρωπία*. The restoration and recovery was prepared for man, and offered to man, not to fallen angels. But the usual expressions are mercy and grace. Mercy noteth his goodness to mankind, notwithstanding their misery ; grace, is doing good freely and without desert. This grace of God is the first cause and fountain of all good. God's external motive is our misery ; his internal is his own grace. Mercy respects us, as we are in ourselves worthy of condemnation ; grace as compared with others, who have not received the like favour. If the question be, why we are accepted unto life and salvation, who are so sinful and miserable ? I answer—Mercy. But if the question be, why we, and not they who perish in their sins ? I answer—Grace. The good angels, that never sinned, are not saved out of mercy, for they were never miserable ; but out of grace, which doth all things gratis freely. There is no merit on the creature's part, but we are saved out of mercy and grace too. That the world of the ungodly are damned is due desert ; that any are saved, it is mere grace and favour. The notion of mercy is of great use to prevent despair, which may befall the sinning creature. So is also the notion of grace

to prevent carnal confidence, or glorying in ourselves, which is very incident to us. Mercy it is called, that broken-hearted creatures, who are sensible of their great misery, may not be cut off from all hope; grace, that no flesh may glory in itself, Eph. ii. 9; for from first to last, in the whole business of our salvation, we hear of nothing but grace. Election is called the election of grace, Rom. xi. 5. Calling is of grace: 2 Tim. i. 9, 'Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace.' Then election breaketh out in time, and becometh actual grace. Sanctification is of grace: Eph. ii. 5, 'When we were dead in sins, he hath quickened us together with Christ; by grace ye are saved.' Justification is by grace: Rom. iii. 24, 'Justified freely by his grace,' *δωρεάν*, and *τῆ αὐτοῦ χάριτι*. 'Freely,' to note the readiness of his inclination; and 'by his grace,' to exclude the merit of our works; that is, by the mere grace of God, not excited by any worth or deserving of ours, but working of its own accord. And finally, we are glorified by grace, 'for it is the grace of God which bringeth salvation to us,' Titus ii. 11.

Secondly, Observe, grace is ascribed both to God and Christ. To God the Father, as the giver; and to Jesus Christ, as the meritorious procurer of it. Whatsoever God bestoweth upon us by his grace, he doeth it by Jesus Christ: 1 Cor. viii. 6, 'To us there is but one God, the Father, of whom are all things, and we for him; and one Lord Jesus Christ, by whom are all things, and we by him.' All is from God, and by Christ, and for God, and through Christ. If you consider the goodness of God, as it is issued from him in a way of creation, nothing was made without him: John i. 3, 'Without him nothing was made that was made.' If it were thus in a way of nature, it is much more so in a way of grace. Whatever gift we have cometh to us by Jesus Christ. Sometimes these kind of blessings are said to come from him, and sometimes by him. From him, to show that he is not only a mediator to procure, but a God to act: John xiv. 13, 14, 'Whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it for you.' These expressions show him to be God, and the author of grace, as well as mediator. But most usually we are said to receive these blessings by him and through him; as Titus iii. 6, 'The renewing of the Holy Ghost, which he hath shed on us abundantly through Christ Jesus our Lord.' the reason is, because fallen man cannot converse with God without a mediator. Two things hinder our commerce with him—distance, and difference; distance by reason of imparity, and difference by reason of enmity.

1. Distance. God is a god of glorious majesty, and we are poor despicable creatures, unworthy of immediate access to him, unless one that is more near and dear to him than we are intercede for us. God is out of the reach of our commerce, till he cometh nearer, and is made more accessible to us in Jesus Christ, who is God-man in one person: John i. 14, 'The Word was made flesh, and dwelt among us;' 1 Tim. iii. 16, 'Great is the mystery of godliness; God was manifest in the flesh.' Otherwise how could we address ourselves with any confidence to one so far above us?

2. Difference. God is angry, and man is guilty; therefore our conscience representeth him as terrible to us. He is a consuming fire, and we are as stubble fully dry; and 'Who among us can dwell with devouring burnings?' Isa. xxxiii. 14. Of ourselves we cannot approach an offended majesty in any friendly manner, and expect mercy from him; therefore Christ interposeth as a propitiation for our sins, 1 John ii. 2, that he may satisfy God's provoked justice, and thereupon he may become propitious to us. Though God be merciful, and inclined to pardon and bless; yet he is just also, and some expiation must be made to demonstrate his purest holiness and hatred of sin, and that he may not suffer his just and holy laws to be trampled under foot. Therefore Christ must stand in the sinner's stead: 2 Cor. v. 21, 'Become sin for us,' &c.; that is, a sin-offering, or a sacrifice of propitiation, that his mercy may the more freely and abundantly flow forth to us.

Thirdly, Observe, that in the context there are causes, means, and ends mentioned.

1. The causes are the pleasure of God's goodness, and his divine power. Now one of the causes is the same with grace; the other, his power, is set a-work by grace, to effect and bring about our salvation. The one (grace) is *principium imperans*; power, *principium esequens*. So that the spring and rise of all is in the pleasure of his goodness, or of his grace, as will appear by this consideration. If you ask why so much wisdom and power was set a-work to effect so great a work for us, here is the reason or answer at hand—Because of his love, goodwill, or grace. But if you ask again why he loved us at such a rate, no reason can be given of that, but that he loved us, or such was his grace towards us; we can go no higher: Mat. xi. 26, 'Father, so it seemed good in thy sight.'

2. Come we to the means. They are of two sorts—(1.) Impetration; (2.) Application.

[1.] Impetration. Christ's death is not mentioned in the former verse indeed, but plainly implied in the text: 'The grace of our God, and the Lord Jesus Christ.' And therein his grace appeareth to us, partly because grace appointed the Son of God to die for us: John iii. 16, 'God so loved the world, that he gave his only-begotten Son,' &c. God loved lost mankind so that he sent his Son to suffer, and do the office of a mediator, that through his mediation he might communicate his love to us in a way agreeable to his justice. His love was antecedent to his giving Christ, and the cause of it. Secondly, it was grace that Christ undertook it. His life was not forced from him by man, but voluntarily laid down by himself: John xvi. 18, 'No man taketh my life from me, but I have power to lay it down of myself, and take it up again.' And though he did it in obedience to his Father, yet that doth not diminish his love and grace, because he so freely offered himself to this work. Sometimes Christ's death is made an act of obedience: Rom. v. 19, 'By the obedience of one shall many be made righteous;' Phil. ii. 7, 'He took upon him the form of a servant, and became obedient to death.' Sometimes an act of love: Gal. ii. 20, 'The life which I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me;' Rev. i. 5, 'Unto him

that loved us, and washed us from our sins in his blood.' So, thirdly, it was grace, in that what he did and suffered was accepted in our name: Rom. iii. 24, 25, 'Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood;' Job xxxiii. 24, 'Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.' When the ram was taken, Isaac was let go. We were in the hands of our judge, ready for our execution; but he accepted a ransom instead of us, and so we were dismissed from punishment.

[2.] For the means of application. Three are mentioned—(1.) Calling; (2.) Faith; (3.) Work of faith.

(1.) For calling, it is a mere act of God's grace: 2 Tim. i. 9, 'Who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began.' That is, not that we had deserved this mercy, but out of his free goodness designed to us in Christ, long before it took effect. His own grace only moved God, as is plain if we consider the estate wherein calling found us, sinful and wicked, senseless of our misery, and careless of our remedy; the estate in which he left us; from enemies, we became friends; from strangers, we became domestics and children of his family; from carnal and unholy, we became spiritual and sanctified. Or lastly, the estate into which he will bring us, to eternal happiness; and all this passing by thousands and ten thousands, who, for their deserts, were all as good as we, and for outward respects far better than ourselves.

(2.) For faith, it is the gift of God to us: Eph. ii. 8, 'By grace ye are saved, through faith; and that not of yourselves, it is the gift of God.' It was the mere undeserved mercy of God that gave us this grace of believing. The very means of faith is a mere free gift, the matter of the gospel being no way to be known but by divine revelation. It was grace that he sent the gospel to us; his working faith in you being an act of God's free will, and merciful pleasure; for where the gospel is sent, all do not embrace it: Acts xvii. 3, 4, 'Some of them believed, and consorted with Paul and Silas: but the Jews which believed not, moved with envy,' &c. For if you had heard of Christ never so much, could you ever have believed that the carpenter's son was the Son of God, and he that was persecuted to the death was the Lord of life and glory; that they that are dead shall live, the body dissolved into dust, and that dust mingled with other dust? Could you believe this without faith? Could you ever have brought your own mind to quit all things you see and love, for a God and glory you never saw; and closed with these supernatural and spiritual truths with so much disadvantage and loss to yourselves, without God's powerful, internal illumination, and be willing to row against the stream of flesh and blood for a happiness that lieth in another world? Think of these things, and tell me who worketh faith.

(3.) The work of faith. It is accomplished in you by the grace of God, which hath enabled such unworthy wretches to perform that obedience which may be accepted with him: Heb. xiii. 21, 'The God of peace make you perfect in every good work to do his will,

working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever, Amen.' It is God that doth incline and prepare our hearts for all christian duties, and enable and excite us to do what is acceptable and pleasing to him; without the sanctifying grace of God none of this can be done. Look, what preservation and providence is to creation, so is this perfecting to regeneration. As we are created in Christ to good works, so we are perfected in Christ. Unless he work in us and with us, and that of his own good pleasure, we can do nothing, Phil. ii. 12, 13. Still we depend upon God, as for the power given and continued to us, so for the working itself; both will and deed are from him, and he causeth us actually to do whatever we do, and this mercy we obtain of God by Christ.

3. The ends, that Christ may be glorified in us, and we in him.

[1.] All the glory Christ hath from his people, or communicateth to them, is from grace: Rom. viii. 36, 'Of him, and through him, and to him are all things.' And therefore we must not sacrilegiously rob him of the glory of his grace, in whole or in part. More particularly—

(1.) It is from grace that he is glorified in us by the work of faith. Take it either for constant and patient suffering; it is a special gift that merely cometh from the Lord's grace: Phil. i. 29, 'To you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' God of his goodness hath vouchsafed you this favour, not only to believe in Christ, but to suffer for him. It is beyond the power of natural strength to suffer christianly; all things necessary thereunto are given us by grace, they are purchased to our hand by Christ, and freely given us by God, which should encourage the most cowardly and dastardly. God will not be wanting to you, if you will own the truth which you believe.

(2.) For the work of christian obedience, whereby Christ is glorified, it still cometh from the influence of grace: Phil. i. 11, 'Being filled with the fruits of righteousness, which are by Christ Jesus to the praise and glory of God.' All those works of godliness, charity, and righteousness, which are commanded in the gospel, are done by God's grace, to his praise and glory. The work must be done by strength from Christ, as well as for the honour of God.

[2.] As we are glorified in him. Our glorious estate in heaven is the fruit of his grace: Rom. vi. 23, 'The wages of sin is death, but the gift of God is eternal life,' *χάρισμα θεοῦ*. Sin deserveth hell by a proper merit, therefore death is called wages; but all that we suffer doth not deserve glory, therefore eternal life is not called *ὄψωνία*, wages; nay, it is called *μισθός*, the reward; not *δῶρον*, but *χάρισμα*, Vulgar, *gratia Dei*, the freest, richest gift. If in any sort it might be merited or deserved, the apostle questionless would have said it is *ὄψωνία*, wages, or at least *μισθός*; but because reward includeth *rationem dati*, something given, not always a reward of mere bounty, he doth not say, the reward of God, &c., not *δῶρον*, a gift of kindness, for one kindness may deserve another; but it is *χάρισμα*, the most undeserved gift that can be given; a word incompatible with all conceit of merit. But not to insist on words only, what is the reason of the difference, that one should be merit, the other grace? Herein they agree, that

¹ Qu. 'not called' ?—ED.

the one as well as the other is the fruit of men's several ways; but herein they differ, God doth never punish men above or beyond their desert, but he rewardeth them, not only far above, but altogether without any desert, merely of his grace, rewarding his gifts in them.

II. To prove the point to you, I will do it by these two considerations—

1. That deserveth most to be taken notice of which is most eminent and conspicuous in any work. If an artificer showeth you any curious piece of workmanship, he expecteth to be praised, not for his riches, but his skill; a wrestler, not for his beauty, but his strength; a king in his royal gifts, not for his wisdom, but magnificence; and a judge, not for the comeliness of his person, but his justice. To commend a man that is sick for his abstinence is a ridiculous commendation; it is much more proper to commend him for his patience. A painter would take himself affronted if you should commend his work for the richness of the clothes, and not the art or good painting. Every one expecteth his proper praise, and such as belongeth to the work represented to your view. So God hath acquainted us with a glorious design for man's good, and a curious frame of counsels exactly laid together; and all over interwoven with grace, that you cannot consider it but presently grace overreth to your view and observation. The apostle telleth us, Rom. v. 8, 'That he commendeth his love to us in our redemption by Christ.' When he sent his Son to die for a sinful world, he laid a curious draught of love and grace before your eyes. So Eph. i. 6, 'He hath made us accepted in the Beloved, to the praise of his glorious grace.' His work towards his people is so carried on, that not only free grace begins it, but the further it goeth on, grace still is further manifested and magnified, and more to be seen at the very close of it than at the beginning; so that we may be still crying out, Grace, grace. This is the glory that he expecteth from you, for this is most eminent and conspicuous in the whole work of our salvation; and therefore what is our duty, but to praise, admire, and esteem this glorious grace, and to manifest our value of it in the whole course and tenor of our lives? Men and angels cannot consider or look into it, but they see matter of praise and thanksgiving for his rich and free grace.

2. Because salvation is so contrived and stated that there could be no other cause but his grace, whether you consider God or the creature.

[1.] God. His glorious excellences show that nothing but his grace could incline him to do good to the creatures. I shall single out a few.

(1.) His self-sufficiency. He stood in no need of us, having an infinite contentment and happiness in himself, to which we cannot make any addition; for infiniteness cannot be increased, and if it could, how by us who are so far beneath God? Job xxxv. 6-8, 'Look unto the heavens, and see, and behold the clouds which are higher than thou. If thou sinnest, what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him? thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man;' but what is it to God, who is above our benefits and injuries? Our sins, like darts or arrows shot up into the air, fall upon our own heads; and

our duties, like incense, may refresh the standers-by; but this sweet cloud vanisheth before it can reach heaven, or is gone out of our sight. Man cannot reach the most high God, either with his good or evil. Among men one hath need of another. The world is upheld, as the stones in an arch, by a combination of interests; the head cannot say to the foot, I have no need of thee. The prince needeth the peasant, as the peasant needeth the prince; but God hath no need of us, who hath such infinite satisfaction in himself. He is *ἀνευδεής*, 'He is not worshipped with men's hands, as if he needed anything that man can do,' Acts xvii. 25. We need his blessing, but he doth not need our service to support his being and dignity. When Christ was in the state of humiliation, he was subject to wants as we are. When they loosed the foal, they were to answer, 'The Lord hath need of him,' Mat. xxi. 3. But surely God needeth not the being of man or angel, else why did he not make the world sooner, that he might be sooner happy? therefore nothing but love and grace could engage him to take this way to bring about our supreme and final happiness.

(2.) His liberty, freedom, and power over his own actions, by reason of his sovereign and independent will; therefore, if he will show mercy to sinners, what inclineth him but the pleasure of his goodness and most free grace? If God did not what he did for us out of grace, it must be out of necessity of nature, or from some superior command and law; but neither of these can be supposed in God.

(1st.) Not by necessity of nature, as fire burneth or water floweth; it can do no otherwise. It was the error of Aristotle to say that the first cause acted out of servile necessity, and that he must needs do what he doth. This conceit is a blasphemy, and lessens our obligations to God. No; God is a free agent, who 'worketh all things according to the counsel of his own will,' Eph. i. 11; that is, according to his most wise and free purpose. Being sovereign lord of all his actions, he might have left us remediless in everlasting misery; but according to his own heart, he hath done us good. The salvation of sinners is *opus liberi consilii*, the work of free choice; he might have done or not done it, but grace cast the scales.

(2ly.) Not any external law; for who can be above God, to prescribe him such a law? Man is a subordinate creature; his duty is measured out to him by a rule, and he must give an account; but God is supreme, his will is his rule; he loveth because he loveth, and doth all because it pleaseth him.

(3.) His supremacy and majesty, as he is the first cause of all things: Rom. xi. 35, 'Who hath first given to him? and it shall be given to him again.' The apostle challengeth all the world to come and enter their action against God. If they can plead any debt or obligation they have laid upon him, he undertaketh that man shall be satisfied. No; they can never prove it; therefore he cutteth off all pretence by an argument: 'All things are of him, and through him, and to him.' The cause oweth nothing to the effect, but the effect all to the cause. Now God is the supreme cause of all things, both in nature and grace. The sea hath nothing from the rivers, though they all return thither; but the rivers all from the sea. Or the fountain oweth nothing to the stream, but the stream all to the fountain. The sun oweth nothing to

the beam, but the beam hath its whole being from the sun. God is not indebted to us for our holiness and righteousness, but we owe all to him, for we have all from him: Job xli. 11, 'Who hath prevented me, that I should repay him?' Men have a conceit upon their hearts, as if God were obliged to them some way or other, and bound to requite them. No, God was never prevented by a good turn, that might put him in debt to his creatures. Thus you see it is more for the honour of God that our salvation all along should be carried as a free gift. Acts of free grace are more for the honour of superiors than acts of debt and duty. He is aforehand with us, and beginneth with us, and not we with him; for that which is highest in order of being must be highest also in order of working. All cometh from his grace and bounty to us.

[2.] The creature.

(1.) Their estate. There was no worth in us to move him, or good that he could foresee in us or expect from us, but what was the fruit of his own grace. In our natural condition we were the cursed offspring of sinful Adam, unworthy and polluted creatures, who had sold ourselves to Satan, and cast away the mercies of our creation; and when we were wallowing in our blood and filthiness, then he said to us, 'Live,' Ezek. xvi. 6. We had lost the image and favour of God, were banished out of his presence, sentenced to death, ready for execution. Then came Christ to work salvation for us, and restore our estate; and God called us with an holy calling when we were altogether senseless and careless, did not so much as sue to God for any mercy; then he sought us out, and effectually tendered his grace to us. After conversion, all we do is a due debt to God: Luke xvii. 10, 'When ye have done all those things which are commanded you, say, We are unprofitable servants, we have done but what was our duty to do.' There is a sinful defect in all we do: Isa. lxiv. 6, 'We are all an unclean thing, and our righteousnesses are as filthy rags.' So that still it is grace. We deserve nothing, unless it be condemnation.

(2.) It is most for their benefit to recover their hearts from the flesh and the world to God. Nothing is more apt to gain upon us, and to beget love in us, than the wonders of grace: 1 John iv. 19, 'We love him, because he first loved us.' This is the most taking, congruous way, to prevail on the hearts of men. But of this more anon.

Use 1. Information.

1. That the merit of Christ is consistent enough with the grace of God; for the merit of Christ is a part of this grace, therefore they are conjoined in the text. And the merit of the Redeemer is the most convenient means and way to bring about the effects of it: Rom. iii. 24, 'Ye are justified freely by his grace, through the redemption that is in Jesus Christ.' How freely, when not without so great a price and satisfaction? It is free to us, but dear to him. It is the greater ground of confidence to us when our salvation standeth on a bottom of merit as well as of grace. Our privileges were dear bought, and therefore more likely to stand. So that it doth not derogate from the grace of God, but much amplify and enlarge it. For Christ by his merit and intercession hath satisfied divine justice, which put in a bar against us, and doth acquire unto us all those things which love and mercy

hath prepared for us: Isa. liii. 5, 'He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.'

2. That grace doth not exclude faith, repentance, nor new obedience, or good works; for here is faith, and the work of faith, &c: Eph. ii. 8, 'By grace ye are saved, through faith.' Grace bringeth about our salvation in this way and order. Though neither faith, nor repentance, nor good works, have a causal influence in our salvation, much less are con-causes with the grace of God and Jesus Christ, yet God taketh this method and way. Principal causes do not exclude necessary means, but comprise them. Therefore do not set grace against grace, and say, God will save you by his grace, and therefore we need not take care to repent, or believe, or obey the gospel, and that, if we be predestinated, we shall be saved, whatever we do or howsoever we live. No; there is required of us first a serious entrance into the gospel covenant, and afterwards a strict obedience to Christ's laws; otherwise we make Christ an encourager of sin, or, as the apostle phraseth it, a 'Minister of sin,' Gal. ii. 17; and you pretend grace for your carnal security and sloth.

3. That Christ is to be eyed so in the communications of grace that we forget not the Father; but we ought to see the fulness and rich good-will of the Father, in what Christ giveth: 'The grace of our God,' in the text. In the whole dispensation of grace the Father's honour must be secured and reserved. God is still the fountain of grace. Christ came to evidence his Father's love: John iii. 16, 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life;' 2 Cor. v. 19, 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them;' Rom. viii. 32, 'He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?' To represent the amiableness of the divine nature; and therefore we must not look upon him as harsh, inexorable, and severe. On the other side, we must not so look to the mercy of God as to overlook the merit and intercession of Christ. The Father's love preventeth us, Christ's intercession maketh way for us.

Use 2. Direction, both for prayer and praise. From God, as supreme, we derive all our graces; to God, as supreme, we direct all our services, but still in and by the Mediator.

1. In prayer, we ground our hope of audience on the Father's love and Christ's intercession. We put up our suits in his name. There is no speaking to God, or hoping for anything from God, but by Christ: 'But through him we come boldly,' Heb. iv. 16. It is by this beloved hand that we present our petitions to God.

2. Praise. Every mercy we receive from God must be taken out of the hands of Christ; we must look upon it as procured by his death, and as swimming to us in his blood, as the fruit of his mediatory dispensation: 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.' All blessings come perfumed with his hand. Paul giveth thanks to Christ: 1 Tim. i. 12, 'I thank Christ Jesus our Lord, who hath enabled me.' It is the grace of our Lord that is exceeding abundant in me.

Use 3. Exhortation.

1. To admire grace. Let grace appear glorious, and be more magnified in our hearts, by every saving mercy which we receive. This was God's great end in saving the elect, that he might have the praise of his glorious grace. This is beneficial to us. You are strangers to God if you do not continually admire grace. This is the daily feast of a gracious soul; by this means we come to taste of the joy of the saints, and live like the redeemed of the Lord. Yea, this doth most powerfully draw in the hearts of sinners to God. Consider how this grace deserveth our most lively thoughts and affections.

[1.] It is an ancient grace: Eph. i. 4, 'He hath chosen us in Christ before the foundations of the world.' It prevented all actual and foreseen worth in those that were elected.

[2.] It is a free grace: Hosea xiv. 4, 'I will heal their backslidings, I will love them freely.' In what a pitiful state were we by nature! Rom. v. 20, 'The law entered, that the offence might abound: but where sin abounded, grace did much more abound,' *ὑπερπερίσσευσεν* did over over-bound: 1 Tim. i. 13, 'Who was before a blasphemer, and a persecuter, and injurious; but I obtained mercy,' *ἠλεήθην*.

[3.] It is a powerful grace to pardon so many sins, and accept us to so great a blessedness: John xii. 32, 'And I, if I be lifted up from the earth, will draw all men unto me.' What can stand before the face of this love?

[4.] It is a liberal grace: Ps. lxxxiv. 11, 'The Lord God is a sun and shield; the Lord will give grace and glory, no good thing will he withhold from them that walk uprightly;' Ps. xxxi. 19, 'Oh, how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men!'

[5.] It is a glorious grace: Eph. i. 6, 'To the praise of the glory of his grace.' So glorious that no created understanding can conceive it: Eph. iii. 19, 'And to know the love of Christ, which passeth knowledge.' No tongue can express it.

2. Let the grace of God lead you to repentance, Rom. ii. 4. God is gracious, but not to those that continue in their sins, without any change or conversion: Ps. lxxviii. 21, 'He will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.' Grace giveth hope, justice giveth only what is due, and considereth not who needeth, but who deserveth; but we may use the church's plea, Hosea xiv. 2, 'Receive us graciously.' It is dangerous to stand out against grace: 2 Cor. vi. 4, 'We beseech you receive not this grace in vain;' to neglect God's offers. In point of gratitude, wonders of grace should melt our hearts, and be as coals of fire on our heads, Hosea iii. 5. Can we offend so good a God? Oh, be not so disingenuous! Cheerfully serve so good a master, where grace supplieth all to you.

3. Do not wrong grace, to quiet and strengthen you in your sin, or to embolden you to disobey Christ. Vain people will say, We need not make so much ado about heaven; mercy and grace will save us: Jude 4, 'There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our

God into lasciviousness,' μετατιθέντες. You wrest it from its proper use. This is to make grace our enemy, when we make a dung-cart of it, only to carry away our filth; like riotous children, presuming on their father's estate and goodness; you debauch it to a vile use.

4. Be thankful for grace. The whole design of salvation by Christ bespeaketh gratitude. That we by the grace of God should be put into a capacity of life eternal, what should be the whole business of our lives but a thankful obedience to God? 2 Cor. v. 14, 15, 'For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live to themselves, but unto him who died for them, and rose again.'