

**THE HIDDEN LIFE.**

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### NOTE.

'The Hidden Life' is another selection of Two Sermons from 'Evangelical Sacrifices' (4to, 1640). Its separate title-page is given below.\*—G.

\* THE  
HIDDEN  
LIFE.

In two Funerall Sermons upon  
COL. 3. 3, 4.

By

*The late Learned and Reverend Divine,*  
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1 JOHN 3. 2.

*Beloved, now yee are the Sonnes of God, and it doth not  
appeare what wee shall be.*

LONDON,

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## THE HIDDEN LIFE.

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*For ye are dead, your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—COL. III. 3, 4.*

THE dependence of these words, in a word, is this. The apostle, after he had laid the grounds of some doctrines, he doth frame the building of a holy life and conversation. It is in vain to believe well unless a man work accordingly. He that lives against his faith shall be damned, as he that believes against it. Thereupon in this chapter he comes to raise their affections to be heavenly-minded, and stirs them up to subdue whatsoever is contrary to heavenly-mindedness. And because it is a duty of great moment to be heavenly-minded, and to subdue base affections, he inserts weighty reasons between. 'If ye be risen with Christ, seek those things that are above.' And among other reasons there is this, 'Ye are dead, and your life is hid with Christ in God.' And thereupon he forceth seeking of the things that are above, and the mortifying of earthly members. For the duties of Christianity are to be applied two ways; to be heavenly affected, and to subdue that which is contrary; to be heavenly-minded, and to mortify our earthly members. Now how shall we do both? 'For ye are dead, and your life is hid with Christ in God,' &c.

You see the first proposition, 'Ye are dead.' With whom? 'With Christ, in God.'

A Christian is dead many ways. He is dead *to the law, to the moral law*. He looks not to have comfort and salvation by it, by the law; he is dead to the law, and so flies to Christ.

A Christian is dead also *to the ceremonial law*. Now, in the glorious lustre of the gospel, what have we to do with those poor elements that were for children? A ceremonious disposition is opposite to the glory and lustre of the gospel, as the apostle speaks in the former chapter.

He is dead likewise *to sin*. Having communion with Christ, when he died for sin, he is dead to sin. He that hath communion in the death of Christ, hath the same affection to sin that Christ had. Christ hated it infinitely when he suffered for it; so every Christian thinks that Christ died for my sins, and by union with Christ he hath the same affection to it, he is 'dead' to it.

And because this is but an inchoation and beginning, a Christian is not perfectly dead to sin. He stands in need of afflictions, and in regard of

*afflictions* he is dead. They must help the work of mortification. And because no affliction can sufficiently work mortification but death itself, which is the accomplishment of mortification, we are dead in respect of *death itself*, which is the accomplishment of all. Though we live here for a time, we are dead in regard of the sentence that is passed on us, as we say a man is dead when the sentence is passed on him. In that respect we are dead men, for our life is but a dead life. Besides the sentence that is passed upon us, death seizeth upon us in the time of our life, in sicknesses, &c. And so they prepare us to death. Thus, and many other ways, we are dead.

The second proposition is, 'Our life is hid with Christ in God.'

We are dead, and yet we have a life. A Christian is a strange person. He is both dead and alive, he is miserable and glorious. He consists of contraries. He is dead in regard of corruption and miseries, and such like, but he is alive in regard of his better part, and he grows two ways at once. It is a strange thing that a Christian doth. He grows downwards and upwards at the same time; for as he dies in sin and misery, and natural death approaching, so he lives the life of grace, and grows more and more till he end in glory.

This life is said to be a hidden life, 'It is *hid* with Christ in God.'

The life of a Christian, which is his glorious spiritual life, it is hid. Among other respects,

1. It is hid *to the world, to worldly men*, because a Christian is an unknown man to them. Because they know not the Father that begets, therefore they know not them that are begotten, as St John saith, 1 John iii. 1. They know not the advancement of a Christian: he is raised into a higher rank than they. Therefore, as a beast knows not the things of a man, no more doth a carnal man, in any excellency, know the things of the Spirit, 'for they are spiritually discerned, 1 Cor. ii. 14. Therefore it is a hidden life in the eyes of the world. A worldly man sees not this life in regard of the excellency. He passeth scorns and contempts of it, of folly and the like. A Christian, in respect of his happy life, is a stranger here, and therefore he is willing to pass through the world, and to be used as a stranger.

2. It is a hidden life likewise oftentimes, not only to worldlings, but in regard of *the children of God themselves*; because by reason of some infirmities that are in the best of God's children, they are apt to judge amiss, harshly and rashly one of another. Likewise by reason of those calamities that are common to all men alike. They are afflicted as others, and have sicknesses, and are contemned more than others; and by reason of this the children of God often censure those that have the beginnings of spiritual life in them. It is hid from them.

It is hid likewise from themselves, for often God's children know not themselves, in temptation, in their nonage, in the beginning of their conversion, in the time of desertion, and spiritual slumber and sleep, grace seems to be dead in them, and then they know not that they have this spiritual life. Especially if this desertion be joined with outward abasement, they call their estate into question, as in Ps. lxxiii. 2, *seq.*, and in divers places of Scripture. God's children oftentimes, by reason of their inquisition and search, they raise clouds, whereby they conceal from their own eyes their own life. Partly through distemper of body, and partly by distemper of spirit, there are clouds raised between them and their happiness, that they cannot see their spiritual life.

But especially it is hid in regard of *common infirmities*, wanting gifts that others have, that have not a dram of grace sometimes, that live to please men, and look altogether to the outside. They do that many times to please men better than a Christian.

*Sometimes God himself hides himself* out of wisdom and mercy to us, when he sees that we carry not ourselves so reverently as we should. And this reason may be sufficient of God's dispensation. God will have it so, partly for the further hardening of wicked persons, and for trial. For if all were laid open in this excellent estate of a Christian, who should try their patience? Who would not be a Christian for the comfort, and for the sense and feeling? Oh, but this is not so. A Christian hath a life, but it is a hidden life. Therefore God will try whether men will live by faith or sense, whether they will have their ways now or no, or whether they will depend upon that glorious life that God will reveal in time to come, and to exercise and strengthen faith. God will have it so that this life shall be now hid, that we may live by the promises, though we have no feeling at all; that we may persuade ourselves in the greatest desertions and extremities, yet I have a hidden life in Christ. Though I have little influence and manifestation of it in me, yet I have a glorious life in my head; and I live now by faith till I come to live by sight. This is one reason.

We should not therefore take offence. We must not judge of Christians by outward show and appearance, as Christ saith, 'We should not judge of ourselves by outward appearance,' John vii. 24, nor of the church. The whore of Babylon hath more painting and setting out, in all glorious shows—it being an outside religion—than the true spouse of Christ, whose glory and beauty is within. Doth it follow therefore that she is the true church? Oh no; for the beauty of the wife of Christ it is a hidden beauty, 'She is glorious within,' Ps. xlv. 13. A stranger doth not meddle with the joy of the church. Christians have a name indeed, and 'a stone that none know but them that have it,' Rev. ii. 17. It is 'hidden manna.' We must not judge of the church, or of Christians, by outward appearance; we shall be deceived in that. Our life is hid with Christ, the spring of all spiritual life. The life of a Christian is a secret life. It is a peculiar life. It is a safe life. It is secret because it is hid. As I said, God's children are secret ones. They are not known to the world, nor to themselves oftentimes.

But ordinarily faith in them breaks through the cloud, and unmasks God himself; and sees God's fatherly face, though he hide himself. They have a promise to lay hold upon; and they acknowledge him to be their Father, and wrestle with him. It is a secret life, but it is not so secret, but that faith sees into it. It pierceth the veil and sees a glorious life there. Faith will see God's glorious countenance. Faith makes it a glorious life though it be secret. Therefore let us not judge ourselves nor others by appearance.

And it is also a *sure life*. 'It is hid with Christ in God.' Mark on what grounds it is sure.

First, it is hid *in heaven*. No enemy can come there. The devil comes not there since he first lost it and was cast out. It is safe in regard of the place. It is hid in heaven.

And it is safe, because it is hid *in Christ*, who purchased it with his blood; who hath trampled upon all opposite powers, over death, and hell itself. It is hid in heaven and in him who hath overcome all opposite power. Therefore it is a safe life.

And it is hid with Christ *in God*. Christ is in the bosom of God, Christ mediator. 'It is hid with Christ in God.' He is the storehouse of this life. It is hid with him. If any can rob God, then they may rob our life from us; for it is hid with Christ in God. It is a sure life therefore.

*Obj.* Oh, but we may lose it, though it be sure in respect of God.

*Ans.* Nay, saith St Peter, 'We are begotten again to an inheritance, immortal, and reserved for us in heaven, and we are kept by the power of God to salvation,' 1 Peter i. 4. It is kept for us, and we are kept to it. God hath prepared it for us, and prepared us for it. So it is a most sure life, especially because Christ lives for ever, with whom it is. 'It is hid with Christ in God.'

It is likewise a *peculiar life*; only to God's people. For they only have union and communion with Christ; and therefore he saith here, 'your life is hid with Christ in God.'

It is likewise a glorious life; for it is hid with Christ, who is the glory of God; and he saith in the next verse, 'When Christ, who is our life, shall appear, we shall appear with him in glory.' It is a glorious life. But of that I shall speak in the next verse.

We see then that our life is hid in Christ; and what kind of life this is:

It is a secret, sure, peculiar, glorious life. Alas! we are ready to judge of ourselves by the present, and not to think it a glorious life. But he saith, it is hidden for us. 'Light is sown for the righteous,' Ps. xcvii. 11. It doth not appear for the present. A garden hath seeds sown and herbs, but in the winter there is no difference between it and a common field; but when the sun shines and appears, then the herbs appear in their lustre. So it is with a Christian. There is light and immortality and happiness sown for him. When Christ, the 'Sun of righteousness' shall appear, 'then we shall appear with him in glory,' 1 John iii. 2.

As we may say of all things below, they have a hidden life: the plants and the flowers in the winter, they live by the root; and when the sun appears, then they also appear with the sun in glory. So it is with the righteous: they have a hidden life. It is hid now in the root, in their head, in this life. When Christ the Sun of righteousness shall appear; when the spring comes; when the resurrection comes: then we shall appear with him in glory. And so I come to speak of that verse.

'When Christ, who is our life, shall appear, then shall ye appear also with him in glory.'

Our life is now hid. Our happiness is veiled over. There are many things between us and our life. But shall it always be so? Oh no! 'When Christ, who is our life, shall appear, we shall appear also with him in glory.' He meets with a secret objection. The parts here to be stood on are these.

1. First, *Christ he is our life*. He shall appear in glory as our life. This is taken for granted, it is a supposed truth, 'when Christ, who is our life, shall appear.' It is taken for granted that he shall appear in glory.

2. The next thing is, *that we shall appear likewise with Christ*. Christ shall appear, and we.

3. And then *the consequence*: how these depend upon one another. Because Christ appears in glory, therefore we, 'when Christ, who is our life, shall appear.'

The apostle cannot mention Christ, without an addition of comfort; and

the Christian soul loves Christ. It sees such matter of comfort, and such righteousness in him, that it cannot think of Christ without a comfortable addition of Lord, Saviour, life, hope, glory, &c. Christ carries with him all comforts. He is food, the bread of life, the water of life, all that is good to the soul. Therefore the apostle gives this sweet addition 'Christ our life.'

*How is Christ our life?*

He is every way the cause of the life of grace and of glory. And not only so, the cause, but the root and spring in whom it is. We have it from Christ and in Christ. We have it in Christ as a root, and from Christ as a working cause, and by Christ as a mediator. For Christ procured life at God's hands, by his sacrifice and death. We have it in Christ as a head, from him as a cause, together with both the other persons; and through him as mediator, who by his death made way to life, appeasing the wrath of God. So we are reconciled and pardoned by the death of Christ.

Christ is not only our life so, but as the matter of our life that we feed on. When he hath wrought spiritual life in us, then the soul lives by faith in Christ still, and feeds upon him. He is our life because we feed on him. For as food nourisheth the body, so the soul, being every day set on by fresh temptations, and afflictions, and troubles, and fresh discomfords, the soul of necessity is forced to look to Christ every day; and to feed upon Christ; to feed upon his blood afresh, which runs continually. For he is a mediator for ever; and he is in heaven to make good that he hath done by his death; and we look upon him every day and feed on him; and so he maintains the life he hath begun. Christ is our life thus.

More particularly—for memory's sake—Christ, when by faith we have union with him once—as we can have no communion without union with him—when we are one with him once by faith, we have life from Christ, *the life of reconciliation in law*, opposite to our death in law and in sentence. For by nature we are all dead and damned as soon as we are born, for our own sins and the sins of our first parents. We are dead in sentence. Now by Christ there is a reversion\* of this sentence. Christ by his obedience and suffering hath satisfied his Father. So by our union with Christ we are alive in sentence. We are absolved in God's court of justice; for he will not punish sin twice.

And then after the life of *justification*, being justified by faith, we have the life of *sanctification and holiness*. For God out of his love, when he hath pardoned our sin, he gives his Spirit as the best fruit of his love; and we having our consciences absolved and acquitted by the Spirit of God, through the obedience of Christ, we love God. God so loveth us when he is appeased by Christ, that the bar being taken away, our sins being pardoned, and the sluice of mercy open, there is way made for another life, the life of sanctification by the Spirit. Upon pardon of our sins he gives the Spirit; and we feeling that love, have love wrought in us to him again, and that love stirs up every Christian to obedience.

In the next place, After he hath acquitted us by his all-sufficient satisfaction, being God and man, and hath given us his Spirit, there is another life, the life of comfort, which is the life of our life, in *peace of conscience and joy unspeakable and glorious*. This life issues from the former. For when we find our conscience appeased, that God saith to our souls he is 'their salvation,' Ps. xxxv. 3, and find a newness wrought in our nature by the Spirit of God, and some strength to obey him, then we begin to have a sweet

\* That is, 'reversal.'—G.

peace, as the children of God find in themselves, and joy unspeakable and glorious.

This is the life of this life. Having union with Christ and his righteousness and Spirit, we have this peace, which is the way to glory and the beginning of it. For besides that Christ is our life in glory afterwards, in this life he is our life. Answerable to our servile fear, as we are dead in law, we have a life in justification. As we are dead in nature, so we have a life in sanctification. We are dead in despair, and run into terrors of conscience ; so we have a life in joy and peace.

But all those in this life are imperfect, because there is only an union of grace here, till we come to the union of glory in heaven ; and then at the day of judgment there will be a *perfect justifying of us*. We shall not only be acquitted in our conscience, as we are now, but we shall be acquitted before angels and devils and men, and Christ will acknowledge us. These are they for whom I died. These are they for whom I made intercession in heaven. We shall be acquitted there, and there we shall be acknowledged.

And then the life of sanctification, that is now in part, shall then be perfect, and likewise the peace that now 'passeth understanding' shall then be full ; and our joy shall be full by Christ who is our life.

So then we see we have in Christ, 'the second Adam,' whatsoever we lost in the first root. Whence did we draw sin and misery ? By union with the first Adam we have damnation, we have the wrath of God, we have corruption opposite to sanctification, we have terrors and horror of conscience. By the second Adam, and union with him, we have a spring of life and peace, and all that we lost in Adam ; and more than all we lost, he being God-man. The sin of the first Adam was the sin of a man ; the obedience of the second Adam was the obedience of God-man, which raiseth us to life everlasting, Rom. v. 16, *seq.* So that there is more comfort in the life we have by Christ than there is discomfort in our death by Adam.

We see then hence that in all our deadness and dulness and want of grace, there is a spring in our nature. God hath given Christ, God-man, that there should be a treasure in him for all the church, that we may fetch supply out of our nature. He is fit to be our life, for our nature in him is united to the Godhead ; therefore Christ is a fit fountain to derive\* grace to believers, because man's nature in him is advanced ; by being united to the second person he is God-man, able to derive all grace and comfort and righteousness whatsoever. Shall the first Adam derive unrighteousness, discomfort, and misery, that was a man ? and shall not Christ, God-man, derive righteousness and comfort and joy and peace, and whatsoever is good ? Undoubtedly he shall. Therefore in all want of grace, in all temptations and assaults, let us go to the fountain, to the fulness of grace, to the fulness of God's love in Christ. Christ, God-man, is our life. As when we are cold we come to the fire, so when we are dull-hearted let us come to this quickening Spirit.

And to this end let us be stirred up to use those means wherein Christ will be effectual, whereby, as by veins, the blood of this spiritual life is conveyed, as the word and sacraments, the communion of saints and all sanctified means, whereby the life of grace and comfort may be conveyed to us. Let us never be out of such ways and courses as whereby Christ derives this life of grace ; and let us take heed of those that are contrary.

*Quest.* But how shall I know, saith a weak soul,—that finds little comfort

\* That is, 'communicate.'—G.



and peace, and little sanctification; and is besieged with troubles and is doubtful, and knows not whether his sins be forgiven or no, how shall I know,—whether Christ be my life or no?

*Ans.* I answer that the life of Christ is but now *begun in us*, and it is very little at the first. There is nothing less than grace at the beginning. The life of Christ is conveyed to us from Christ voluntarily, not by necessity. 'He gives the will and the deed according to his pleasure,' Philip. ii. 13. Therefore we must know that we have more or less comfort, and more or less grace as he pleaseth. He brings all to heaven in all ages that have the true life of grace, though he make a difference, and give to some more and to some less; because he is a head that flows into his members, not out of nature, but out of his own pleasure.

2. And a Christian soul that hath union with Christ, that hath a being and station in him, *may know it*. There are always some pulses from this heart. As we know there is some life by the beating of the pulses, so Christ's dwelling in the heart is known by these pulses. There will be striving against corruption, and complaining of it. Nature and corruption will not complain against corruption; corruption will not strive against corruption. There will be sighing and groaning, which is seconded with a constant endeavour to grow better. It is not a flash. These pulses beating in the soul of a true Christian shew that there is the life of grace in him, that Christ dwells in his heart. And this oftentimes doth more appear in the greatest temptations. Take a Christian at the worst, his heart sighs to God to recover him; he is sick, and yet he hopes in Christ. Christ in the greatest desertion is his life, who was also our pattern when he was at the lowest: 'My God, my God.' So a Christian at the lowest, he hath a spirit of prayer. Though it may be he cannot pray distinctly, yet he can sigh and groan; and God hears the sighs of his own Spirit always. Therefore when these pulses beat in him, in the greatest temptations he may know that Christ lives in him.

Sometimes Christ, in respect of this life, in this world reserves himself to the chief occasion, as some great affliction of the outward man. In 2 Cor. iv. 10, we see there when the body of Saint Paul was afflicted, when it was abased by many afflictions, 'the life of Christ was most manifest in him.' God reserves to poor Christians, that now live in peace and quiet, the greatest feelings and manifestations of Christ's living in them, till some great cross, till the hour of death, till a time of need. The life of Christ is most manifest in the time of abasement.

By the way, therefore, let us not avoid crosses for Christ's sake. Avoid not any abasement, though it be imprisonment or death. The more our outward man is abased, if it be for Christ's sake, the more this life of Christ, this blessed life, this peace that 'passeth understanding,' and this 'joy in the Holy Ghost' is increased. We shall feel our absolution and justification the more. This life of Christ is most manifested when we honour him most by suffering for him. Therefore let us avoid no cross for him.

'Christ, who is our life, shall appear.' There are two appearings, we know, of Christ; his first appearing and his second appearing. His first appearing was to work our salvation; his second shall be to accomplish and finish what he hath begun to work. 'His first appearing was to redeem our souls from death, and his second shall redeem our bodies from the corruption of the grave. So his second appearing shall be to accomplish all the good that he came to do and to work by his first. As verily, therefore, as Christ is come in his first appearing, so verily and certainly he shall appear

the second time. And as it was the description of holy men before his first coming to wait for him, 'to wait for the consolation of Israel,' Luke ii. 25, so Christians now. Those blessed souls that have the report of this, they wait for the coming of Christ.

There were all kind of witnesses then of his first coming: angels, men, women, shepherds, the devils themselves. The Trinity from heaven witnessed of him. So for his second coming there are witnesses. Christ himself saith he will come. The angels say, 'This Jesus that ye see go up shall come again,' Acts i. 11. It is an article of our faith that he shall come. The Spirit of God in every Christian saith 'Come,' and that is not in vain. The desires of the Spirit of God must be fulfilled. Therefore he shall come. And the Spirit of God stirs up our spirits to say 'Come.' There are all kind of proofs and arguments for it. It is an article of our faith. It is laid here for a ground, and therefore I will not enlarge myself in it, but come to the next point. Christ will appear, and

'We shall also appear with him in glory.'

We shall appear, and appear with him, and appear in glory with him. Christ himself his glory is in some sort hid now. For though he be king of the church, yet we see what enemies are in the church; and Satan ruffles\* in the church a great while, and the nearer he is to his end the more he rageth. So that Christ's glory seems to be hid. But Christ then shall appear, and his church shall appear with him in glory.

*Quest.* Why shall we appear with Christ and be glorious with him?

*Ans.* I answer, This is clear, partly because *it is Christ's will*; in John xvii., 'Father, I will that where I am they may be also.' It is Christ's last testament that we should be where he is and be glorious with him, and Christ's will must be fulfilled.

Again, Consider *what we are to Christ*, how near we are brought to him, and then this will be clear, that when Christ shall appear in glory, we must appear with him. For Christ is our husband, and we are his spouse. When Christ comes to be glorious, therefore, his spouse must be glorious. Now is but the time of contract, the time of the marriage solemnity shall be at the appearing of Christ. Therefore, 'when he shall appear, we shall appear with him in glory.' Christ, in his own person, distinct from his church, is now glorious as a head; but Christ mystical is not glorious, Christ mystical suffers. There are many members that are not yet called. Some are abased, and some are not brought to the fold. And Christ hath a care of his mystical body, as of his natural body; and as that is glorious in heaven, so he will bring all his members to be one glorious body. He gave his natural body to redeem his mystical body. Therefore, as he is glorious in that in heaven, so he will be glorious in his mystical body in every believing soul at the last, when he 'shall come to be glorified in his saints,' as the apostle saith, 2 Thess. i. 10. He is glorious in himself now, then he will be glorious in his spouse.

And then *from the ground of predestination*: Rom. viii. 29, 30, 'We are predestinate to be conformed to Christ, that he might be the first-born of many brethren.' Now, Christ being glorious, and we being predestinate before the world was to be like unto Christ; first, in abasement, to be abased for him that was abased for us, to suffer for him that suffered for us, and to be conformed to him in grace, there must be a time to be conformed to him in glory. From the ground of election there must be a state of glory. Our glory must be revealed when Christ shall come and appear.

\* This is, = makes a stir, or puts on state.—G.

I will press no more reasons that we must be glorious at the second coming of Christ as well as himself.

*Quest.* Wherein stands this glory?

*Ans.* To clear this point a little—I will not be long in it,—because, indeed, this glory is such as ‘eye hath not seen, nor ear heard, nor hath it entered into the heart of man,’ 1 Cor. ii. 9. The apostles speak not much of it. They speak of it in negative terms, by denying imperfections. ‘It is an inheritance incorruptible, immortal,’ &c., 1 Peter i. 4. And when it is resembled to earthly things, it is compared to a banquet, to a marriage, &c. But this glory it shall be in body, in soul, in the whole man.

*In soul* there shall be the knowledge of those mysteries of salvation that now we are ignorant of. Now we are in the grammar-school, but that shall be as the university. Then we shall know things more clearly. We shall see God face to face, and then our souls shall be raised to be capable of more knowledge and grace. Now the vessel of our soul is not capable, to know that that we shall then; they are not capable, as they shall be in heaven. St Paul himself was not capable; therefore when he was taken up into the third heavens, lest he should be proud of his revelations, he was fain to be abased. We are not capable, we cannot know the glory of heaven in a full measure now; but then, God shall enlarge the heart and sanctify it, that we shall have strong spirits, and holy understandings and affections to understand holy things; we shall know God face to face. There shall be a proportion between the glorious things in heaven and our soul; there shall be a heavenly soul for a heavenly place, whereas yet it is not so.

I forbear to shew the particulars of the glory of the body. The apostle Paul sets it down: 1 Cor. xv. 44, ‘It shall be a spiritual body.’ It shall be guided by the Spirit; and the body, it shall not then need meats and drinks, but God ‘shall be all in all.’ Now, our life at the best is fed and clothed by the creatures; then, all shall be taken out of God himself. God himself shall be all in all. The presence of God, and of Christ our Saviour, shall supply all that we have now other ways. Now comfort is conveyed from this creature and from that; but whatsoever comfort we have now dropped by the creatures we shall then have all in him, and in fulness, and for evermore. So we shall be glorious in soul and body.

And in our whole man the image of God and Christ shall be perfectly restored. We shall be like Christ, reserving the difference between the head and the members; reserving the difference of a natural Son and of sons adopted. He shall be more glorious than we. We shall be glorious as much as we are capable of. In all fulness of joy, and grace, and dominion over the creature, in freedom from ill and readiness to good, we shall be glorious sons of God. I need not to be long in unfolding these things.

*Quest.* When shall this be?

*Ans.* ‘When he shall appear,’ saith the apostle, ‘we shall also appear with him in glory.’ It is carried indefinitely, to stop curiosity. There is no time set down; but ‘when he shall appear,’ &c. In a word, when all the elect shall be gathered together. It is not meet that our bodies and souls should be glorified till all God’s people be gathered together. As in a family they do not sit down till all the servants be come in, and then they sit down together, so in this great family of God, the saints in heaven and earth, there shall not be perfect glory till all be gathered and saved. And then what a blessed time will that be, when every one shall be glorious

himself, and shall put down the sun in glory in his body and soul, and when there shall be such a world of them so glorious.

If every star be beautiful, how beautiful are all in their lustre! When so many saints shall be gathered together, they shall be far more glorious than the sun in his majesty; and this glory is reserved till all be gathered together. God said of the creatures severally they were good, but when he looked on them together they were exceeding good. So the several souls of Christians are glorious, but at the day of judgment, when all shall be gathered together, there shall be an exceeding glory. It is reserved, I say, for the gathering together of the saints; when Christ, who is the head, shall have gathered all by his word and ministry out of this sinful world—which are scattered here and there—then they shall come to perfect glory. Then there shall be perfect union between the body and soul; then there shall be a perfect union between us and all that are dead together; then there shall be a perfect union between us and Christ; then we shall have the perfect fruition of God, of angels, of all the blessed company in heaven. Oh what a blessed time will this be! and this shall be at the glorious appearing of Christ.

Christ shall appear in glory himself, as verily as he appeared in his first coming; and we shall appear with him in glory.

Why should we doubt of it? Is not that which is greater done already? Hath not God himself become man? Hath not God died, and God been abased in his first coming? Is not that more wonder than that a man should become like God in his second coming? Whether is greater, for God to become man, or for men to be raised out of their graves and become glorious? Certainly this is the lesser. Why should we doubt of it? Let us raise our hearts with this, that as verily as he came in abasement to work our salvation, so verily he shall come and raise us to glory; and this is a lesser work than the former.

But to come nearer, to make some further use of this, surely these are main points, and should be oft thought on. Oh that the hearts of Christians were exercised with them! Could we be dead either for grace or comfort, if we did oft think of this with application? Let us oft warm ourselves with these things; let us bring ourselves to the light; let us think of the blessed times to come: could we be unfruitful? This made Saint Paul adjure Timothy and the Thessalonians: 'I beseech you, by the coming of our Lord Jesus Christ,' &c., 2 Tim. iv. 1, 2 Thes. ii. 1. I shall need no greater argument to press you, than as verily as Christ shall come in glory, and as you shall be gathered to him, so hear what I say. So Saint Paul chargeth Timothy: 1 Tim. vi. 13, 'I charge thee before Christ, who at his coming, &c., keep this commandment.' This will move a man's conscience, and carry him to duty, if nothing else will. Let us think seriously, Christ will come with thousands of his angels in glory and majesty, and all shall be glory then, there shall be nothing but glory: glorious in his company, glorious in himself, glorious in his enemies; he shall trample them under his feet by a glorious confusion; there shall be nothing but glory in heaven and earth then. And we shall come to the same glory. The spouse shall partake of the glory of her husband. Let us think of this, it will quicken and inspire all our courses with a spiritual kind of light to all actions; it will enliven and quicken them.

And it will put a kind of manner upon all our actions that they shall be acceptable to God. For how should we perform all that comes from us? All should be done in sincerity, and constantly, and abundantly, and cheer-

fully, readily, and willingly ; for God requires these qualifications in what we do. Now, what stirs us up to do all in this manner, acceptably to God, but this consideration ?

What stirs us up to do things sincerely to Christ ? He will appear in glory ; therefore let us do things that may stand with his judgment. It is no matter what the reprobates of the world judge ; let us do things so as we may stand before Christ at that day. A Christian studies to arraign himself before Christ, that he may do that that may approve him to him that shall be his judge ere long.

And so *let us hold out* ; we shall receive a reward. What will make us constant but this ? What makes a man sow his seed, that he scarcely can spare, but the hope of a harvest ? What makes a man run, but the victory and the crown ? So what makes a man work, but the hope of reward ? Be constant, 'for in him ye shall receive the reward if ye faint not,' Gal. vi. 9.

And so for *abounding in good works*, 'your labour is not in vain in the Lord,' 1 Cor. xv. 58. What made Saint Paul press the abounding in good works ? 'Finally, my brethren, be stedfast and unmoveable, always abounding in the work of the Lord.' Why ? 'for your labour is not in vain in the Lord.' Your bodies shall rise again ere long in glory ; when Christ shall appear you shall appear, and be glorious with him. 'Therefore abound in the work of the Lord,' 1 Cor. xv. 58 ; 'sow to the Spirit,' Gal. vi. 8, and you shall reap glory. 'They that sow sparingly shall reap sparingly,' 2 Cor. ix. 6. What makes men abound in works of mercy and love, but this appearing of Christ ? If their love be perfect, they have comfort in this appearing, and if they abound in mercy, Christ will appear in mercy to them.

And so for *cheerfulness*. That God also requires in every action. What enlargeth the heart of a man in God's work ? What puts fire into his affections but this, that Christ will come and appear in glory ere long ? That he will come and crown every good work ; that we shall not lose a good word that hath been spoken in a good cause ; not the least good action ; not a cup of cold water ; but all shall stand on our reckoning 'at that day when Christ shall come to be glorious in his saints.' This makes us do things sincerely, constantly, abundantly, and cheerfully.

I beseech you, consider from what ground these things come ; for these are principles that should be grounds of faith. They are pregnant, and spread themselves through the whole course of a Christian's life, and therefore are worthy to be thought often on.

Again, Why doth God reveal these things beforehand, that we shall appear in glory in our body and soul, in our whole man ? As it shews us our duty and the manner of it, so *it is a ground of comfort* in all estates. A Christian may think, Now my life is a hidden, secret life. I pass under censures. It is thus in the world, and thus with me. Well, there will a time come, the time of resurrection, that will make amends for all—for this sickness of body and disquiet of mind, and all annoyance and adversity ; and it is revealed beforehand for our comfort that there shall be such a time, that we may make use of it, that we may ground our patience upon it. When Saint Paul exhorts to patience, saith he, 'The Lord is at hand,' Phil. iv. 5 ; and Saint James saith, 'The Judge standeth at the door,' chap. v. 9. Let us be patient in infamies and sufferings ; it will be otherwise ere long, Christ is at hand.

Again, *That we might continually be breathing out thankfulness to God.*

Our whole life should be spent in thankfulness to God. Even as the angels in heaven that stand in the presence of God, and the blessed spirits in heaven, they spend that vigour that is in them, they spend all that is in them in praising God, in thanks and laud to God, and sing, 'Glory, glory;' so beforehand knowing that ere long we shall appear with Christ, and appear in glory, let us thank him beforehand. As Saint Peter saith, 'Blessed be God, that hath begotten us again to an inheritance, immortal, undefiled, &c., reserved in heaven for us,' 1 Peter i. 3. Let us bless God beforehand, as if we were in heaven already. Certainly if we hope to be with those that shall sit in heavenly places in heaven to praise God, we will begin it on earth; for the life of heaven is begun on earth. We are kings now; we are priests now; we are conquerors now; we are new creatures now. We must praise God, and begin the employment of heaven now; for what they do perfectly, that we begin to do. In heaven we know there is no ill company; we will abstain from it now. There is no defilement of sin; we will conform ourselves to that estate we hope for. There is nothing but praising of God; as much as may be we will warm our hearts with the meditation of what God hath done, what he doth, and what he hath reserved for the time to come, with that we have in hope. The best things of a Christian especially, are in hope; for that which we have by Christ principally is not in this world; therefore considering that the best things that Christ died for are in hope, 'let us rejoice in hope,' and in rejoicing have our hearts enlarged with praising of God for that we hope for.

And be comforted in all the changes of this life, all the changes for the time to come, and in death itself, which is the last change. Are not all degrees to make way for that glorious appearing with Christ? for the soul at death goes to heaven, and the body shall come after. Why should we be loath to die, when death is nothing but a change from misery to happiness? a change from the danger of sinning, to an impossibility of sinning; from a vale of misery to a place of happiness; from men to God; from sinful persons that trouble our peace and quiet to better company in heaven; from actions that are sinful to actions altogether free from sin. It is a glorious and blessed change every way. We shall have better company, better place, better employment, all glorious then, till the time come that all the elect be gathered together, and then body and soul shall be 'for ever with the Lord,' 1 Thess. iv. 17. Why then should we fear changes, when all changes shall end in that that is better? Is a labouring man loath to have his hire, or a weary man loath to have rest? Is a king loath to be crowned? Is a party contracted loath to have the marriage consummate? Why should we be loath to die? We should be ashamed of ourselves, that we have been so long in the school of Christ, and yet have not learned to unloose our affections from earth to better things; that we stand in fear of death, that makes way to the glory of the soul now, and the eternal glory of body and soul after.

In a word, we are exhorted, in the beginning of the chapter, to have our minds in heaven, where Christ is; and we are exhorted, after the text, to mortify our earthly members; two necessary duties, to have our conversation in heaven, before we be there, and to mortify our earthly members; to die in our affections to earthly things, before we die indeed. Would we have strength put into our souls to perform both these? Let us oft meditate of the things that are between these verses. Let us consider that we are dead, so we should be more lively to God. Consider that our life is hid with Christ; that Christ shall appear ere long and we with him in glory.

We should raise our thoughts to be with Christ, and draw our souls up to heavenly things; for the more our affections are upwards, the less they will be below. Our affections are finite. The more we spend them on heavenly things, the less they will run on earthly. As a man in a trance, his thoughts are taken up with one matter, that he is dead to other things, so the soul which is taken up with the glory to come, and with Christ, it is dead to earthly things; only it takes them for necessary use, as having use of them in our travail; but it useth the world as if it used it not. And this issues from this principle, that we shall ere long appear with Christ in glory. There is no man but will drown himself too much with the things of the world, that hath not this to raise up his soul, 'I shall appear ere long with Christ in glory,' and then these things will be consumed.

The last point is, *how these depend one upon another*, that because Christ shall appear in glory, therefore we.

I will touch it a little, because it is a point of faith that helps our judgment a little. It is a ground of divinity, that whatsoever is in us that are members, it is in our head first; for God is first, and then Christ mediator, and then we. Whatsoever is good in us, or shall be to us, it is in Christ first. He is justified from our sins, for he was our surety from sin. He was abased for them first; therefore he shall appear then without sin to glory. Our sin was but imputed to Christ; he became our surety for sin and he must be abased; therefore we cannot be glorious here, because of our corruptions. Christ was surety for our sins in his first coming. Now his resurrection shewed that he had satisfied for our sins. The second time he shall appear in glory. Why are we justified from our sins? Because Christ, our surety, was acquitted.

We ascend gloriously to heaven. Where is the ground of it? He ascended first, and we ascend for him and in him.

We sit in heavenly places. Why? Because he is in heaven beforehand; as the husband takes up a place for his wife. Why doth she go into the country and take it up after? Because her husband hath gone before and taken it. Our ascension riseth from his, and our sitting at the right hand of God from his.

And so at the day of judgment, our being glorious, it comes from his. He then shall appear in glory, as the head and husband of his church, and shall shine upon all his members. He, as the sun, shall cast a lustre and beauty and glory upon all that are his; and then they shall reflect that glory they have from him upon him again, and he upon them again. So he shall be glorious in them and they in him; but the ground of all is, he is first in glory. He shall appear in glory, and then we in him.

I speak this the rather, because I would have humble consciences to make use of it in times of desertion, when God seems to be a God that hides himself, when they find no life nor comfort. Yet if they have but grace to believe, they may comfort themselves in this. Well, I have it but from Christ, and he is perfect in glory. He is ascended, and I shall ascend and rise, and be glorious, because he is so. Put case now I feel no such matter. It is no matter. I live by faith in Christ, that hath all in fullness; and what he hath done for me, he will do in me, if I believe in him.

Let a troubled soul comfort itself with this. It is as impossible that he should be damned that believes in Christ, as that Christ should be damned, because he, believing in Christ, is one with him, and as verily as Christ is in heaven, he shall be there; for Christ rose for all his. The little finger lives the same life as the hand or the foot doth. So a weak Christian that

hath little grace, he lives by the same faith in Christ that is in glory, as well as they that are stronger. Let us strive and fight, with this encouragement, as St Paul saith, 'fight the good fight of faith,' 1 Tim. vi. 12. Oh, but shall we be always fighting and striving? No, saith he; lay hold of eternal life, and then we may well fight against doubts and despair. Let us therefore labour to fight, so that we may lay hold on eternal life, which Christ keeps for us, and keeps us for it; and ere long we shall partake of that we hope for.