

work wrought in the one, the knowledge which the one hath of Christ, is so distinctly and distinguishably different from the other, that it is easily to be proved they are not in the same state. They do not know and believe in the same Jesus. They are not of the same family. They do not belong to the same head. They have not received one and the same Spirit. Nor are they blessed with one and the same anointing. Therefore they cannot be united in heart and affections. It is wholly impossible. But as I conceive I have said enough on this head, I will proceed,

Fourthly, To consider that the disciples not being the objects of the world's love, but of their hatred, was a proof of their conformity to our Lord.

He says, *I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world.* It is this last clause, *even as I am not of the world,* I am now to speak on.

I have observed what Christ had done for these persons. He says to his Father concerning them, *I have given them thy word.* I have gone through an account of the spirit of the world towards them. This hath been accompanied with a reason of the world's hatred of them. And now I come to shew the conformity of these apostles to Christ hereby. *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*

I am of an heavenly original, so are they. I am the Lord from heaven, and they are born from above. My life is spiritual, and so is theirs. It is

my meat and drink to do thy blessed will. It is theirs also in a measure, and to a certain degree. I am not of the world. I am the object of its rage, scorn, and contempt. They have traduced my character. They have blasphemed my person. They have despised my authority. They have turned their backs upon me. And this in a very special manner, because I came from thee. Because I declared my mission, and commission, to be from thee. Because I have insisted on the divinity of my person, and spoke out clearly and openly to them, that I am thy Son, in such an ineffable way and manner, as to be equal with thee. On these accounts the world hath hated me with cruel hatred; yea, with unceasing hatred. As these thy given ones to me, who were in thy eye and view the objects of thy love and complacency before all worlds, and whom as such thou hast given me to be mine apostles and companions, unto whom I have given thy word, which they having partially preached already, and which they will more fully preach after my departure from them, and the world hath already hated them on this account, and because they are attached to me as the Messiah, thine Holy One, whom thou hast sent into the world, to save thy people from their sins; it is because they are not of the world, that they are thus hated. It is because they are like me they are thus treated. And it draws out my heart and bowels towards them so much the more. I pray thee, Father, therefore on their behalf. I lay their case before thee for thine immediate consideration. I have been faithful unto them, in communicating unto them

the whole of thy mind and will. In looking well to them, I have again, and again, shone with heavenly light and love upon them. I have indeed spoke out the whole of my heart unto them. And now at this time I speak to thee on their behalf. They are in the world. They are to remain in it for a season. They will be called to drink the cup of martyrdom. I am well acquainted with all they will be called unto for my sake. I therefore intreat thee on their behalf. I have also this to say for them; it is because they are not of the world, even as I am not of the world, they now are, and will be thus despised. What a view is here of the heart of Christ towards these persons? how deeply is his heart engaged in them? how sincerely does he feel for them? What a reason does he assign for the world's hatred of them? it is because they are like him their Lord and Master. *They are not of the world, even as I am not of the world.* So that our Lord is here not only speaking for them, and on their behalf, but also in their praise. Such is the exuberance of his grace, that he does not overlook one holy motion in their minds towards him. Yet it is all his own work in them. The least breathing of their minds after him, every holy motion of their souls towards him, is from the indwelling of the Holy Spirit within them. Yet our Christ is so well pleased with it, that he places it all to their account. *They are not of the world, even as I am not of the world, therefore, O Father it is that the world hath hated them.* On this very account I am particular in my intercession for them. I pray thee now especially on their behalf.

And as thou art equally engaged for them, never to turn away from them from doing them good, as thou knowest the thoughts thou thinkest towards them, *thoughts of peace and not of evil, to give them an expected end*, I do therefore most cheerfully commit them unto thee. Well knowing thou wilt never turn away from them from doing them good. I believe I have given a just outline of our Lord's mind, in the text before us. It is but an outline. The words of Christ contain such a depth, that they can never be fully unfolded. No, nor will they be fully comprehended by any, by all saints this side heaven; much less by me who am less than the least of them; although under as deep, and great obligations to him, as any individual out of heaven. I have done what I could on this subject. So far as it may bring the least praise to the Lord Jesus, I shall have my reward. And even that will be all of grace. I would offer a word to the ministers of Christ. To the churches of Christ. To the people of Christ, as an inference derived from this petition in our Lord's prayer before us. Does Christ regard and take notice of his ministers, as it respects the hatred of the world against them for his gospel's sake? then let them look on it as a crown placed on their heads by Christ himself, if they are opposed in their ministry by ungodly ones. Let them be faithful to truth. Let them preach Christ, and every truth of his gospel, just as Christ hath preached it unto them, from his word, and by his Spirit. Then let them not fear. If persecutions overtake them in consequence thereof, let them rejoice. Christ himself says unto them, *Be thou*

faithful unto death, and I will give thee a crown of life. As to the churches of Christ, I would say, be careful of truth, hold it fast and hold it forth. *Buy the truth, and sell it not.* There are three things Christ values more than the whole world. 1. His truth. 2. His people. 3. His ordinances. Never seek to please the world by having a mixed communion of saints and sinners. But let supernatural truth be proclaimed in, and amongst you. It is the bread of life, you will starve without it. The doctrines of the everlasting gospel, are health to the navel, and marrow to the bones. It will be one evidence of your being the true churches of Christ, if you are spoken against on account of the purity of doctrine held by you, and held forth in you. Whilst it is your bounden duty to *walk in wisdom towards them which are without*; yet this must never be at the expence of truth. Indeed it cannot be, for you cannot be spiritual, neither can you walk spiritually, but *as the word of God dwells in you richly, in all wisdom and spiritual understanding.* I would say to the people of Christ, give up your minds to the study of divine truth. You cannot be conformed unto Christ, but as his truth prevails in you. Pray over every truth the Lord has revealed. Thank him for every truth which he hath taught you. Fear not suffering for the truth's sake. Be very careful to maintain it in your hearts. Remember, Christ hath sealed every truth in the written word, great and small, call it by which term you please, with his own blood. Set these words of Christ before you continually. "I have given them thy word: and the world hath hated them,

because they are not of the world, even as I am *not of the world.*" If you want an evidence that you belong to Christ, this is one. The world's hating you, and hatred against you for his sake. May the Lord bless what hath been delivered if it please him, and make it sweet to you. Even so, Lord Jesus, Amen and Amen.

SERMON XIII.

JOHN XVII. 15.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

IN the continuation of our Lord's prayer for his apostles, every petition opens his heart afresh. It shews how dearly he loved them. How most affectionately he felt for them. How fully he knew them. How deeply intent he was on all their cases and circumstances. This prayer which is most truly inimitable, contains, and is contained in fourteen verses. Every particular in it is of more worth than all words can express, or all minds conceive. Every thing is in it. There is nothing left out of it. Our Lord himself could not express more. His apostles could never in any case or circumstance need more. It shews the vast comprehension of Christ's mind. It proves how the whole of his concern for his beloved ones, consisted in their re-

ceiving from the Father every blessing of everlasting love. In it is set forth the love of God towards them. The acts of the divine mind of all the divine Persons respecting them. The knowledge these apostles had of the mission of Christ, of his mediatorship, of his having received all from the Father. They are admitted to hear Christ pray for them upon the footing of their being the elect of God, and given by the Father to him. They are permitted to hear Christ speaking to the Father for them, upon the foundation of the eternal settlements of grace, and covenant transactions. He says to his Father, *and all thine are mine, and mine are thine, and I am glorified in them.* Then he commits them to his Father. As he had received them as a gift from him, so he gives them up again to him, intreating he would take the charge of them, and keep them through his own name, in the ways of holiness, and so work in them all the good pleasure of his will, that they might persevere in his faith and fear, until they were brought to his everlasting kingdom. One argument to enforce all this, was, that he was going to leave them, and they were in the world. As he was soon to leave them, he speaks what he now did, that when he was in glory, his words might comfort their hearts, and that hereby they might have his joy fulfilled in themselves. He expresses his faithfulness towards them, and his Father also. He had received the whole gospel, containing the whole revelation of the love, will, council, and covenant of the Eternal Three, from his Father, and he had delivered the same unto them. *I have given them thy word; and*

the world hath hated them, because they are not of the world, even as I am not of the world. In which our Jesus most certainly speaks to his Father in a way which could not but commend them to him. Their being hated by the world, was on Christ's account. They were hated because of their cleaving with full purpose of heart unto him. They were hated because they were chosen out of the world. It was because they were the called of God. It was because *they were a chosen generation, a royal priesthood, an holy nation, a peculiar people, who were in an especial manner called to shew forth the praises of him who had called them out of darkness into his marvellous light,* that the world hated them. It was because they were like Christ. *I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world.* He then prays to the Father agreeable to this, saying, *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.* In which words we have these following particulars. First, What Christ does not pray for. *I pray not that thou shouldst take them out of the world.*

Secondly, What Christ prays for, *I pray that thou shouldst keep them from the evil.* As I go over these two general heads, I will by way of sections observe, 1st, Why our Lord did not pray for their departure out of the world. And endeavour, 2ndly, To shew how necessary it is for us to be reconciled to living in the world, so long as the Lord is pleased to continue us in it. And 3dly, The Lord's end and design in continuing his people, after calling, in it.

This will come under the first general head. *I pray not that thou shouldest take them out of the world.*

Then under the second general head, *But that thou shouldest keep them from the evil:* under which second general head, I will aim to point out the evil intended. Then in section 1st, aim to shew the personal and peculiar evils the Lord's called people are the subjects of. Section 2nd, that it is whilst they are in this world they are exposed to them. And section 3d, what relief is contained in this petition of our Lord's, *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.* Thus I have given you an account of the subjects which are to be set before you, and treated of in this present sermon.

My first particular is, What Christ doth not pray for. *I pray not that thou shouldest take them out of the world.*

Our Lord does not pray for his apostles to be taken out of the world. This is what he does not pray for on their behalf. Yet one would have thought, as he had been just expressing their case and circumstances in the world, how they were hated by the world, and he also being going himself from them, it would have been a great blessing for him to have prayed at least for their speedy removal from this present time-state, that they being absent from the body might be present with the Lord. Yet our Lord, who is wisdom itself, and goodness itself, in the very essence and perfection thereof, knew it would be best for his apostles to remain here below, notwithstanding all they would be exercised with. Now it is very desirable to us,

who have any acquaintance with the Lord Jesus Christ, to think nothing would be so advantageous to us, as to be removed out of the world by death, and be admitted to glory. Many a year past, these words of our Lord put a stop to this in my mind. For most assuredly our Jesus knows what is best for all his people. And as he here says for his beloved apostles, *I pray not that thou shouldst take them out of the world*, it follows, it must include his will for other saints, as well as for these most eminent ones. But I will in three sections aim to unfold this my first general head. And,

1st. Observe why our Lord did not pray for their departure out of the world. They were to be left in the world to preach the everlasting gospel. To raise up (as instruments) the New Testament church. To deliver the ordinances of Christ, Baptism and the Lord's Supper, as they had received them from their Lord and Saviour. They were to give the full account of all the form, matter, order, officers, and laws of Christ's house; therefore they were to be continued in the world. This is one reason why Jesus says to his divine Father, *I pray not that thou shouldst take them out of the world*. They were to preach the gospel to every creature, *i. e.* to Gentiles as well as Jews. They were to preach it throughout the whole world, *i. e.* at least throughout the whole Roman empire. They were to bear their personal and particular testimony for Christ, and to suffer for the truth. They were to glorify the Lord in their lives, and by their deaths. All (*John* excepted) were to seal the truths they preached with their own blood. Therefore the Lord did

not pray for their departure out of the world. It would be better for them, better for the church of Christ on earth, for them to be continued in the world, than to be removed from it to heaven. Notwithstanding the rage of hell; the malice and subtilty of the devil against them; the inveterate hatred of the world; the tremendous storms of persecutions; though their lives were in jeopardy every hour; yet hereby the Lord's cause and interest was promoted; which it could not be, by their having been taken to heaven. It may be clear to us from hence the propriety of our Lord's saying, *I pray not that thou shouldst take them out of the world.* As it was spoke in their hearing, they hereby knew their Lord's will and pleasure, concerning their continuation in the world. They knew they were continued on earth for this one end, to give themselves continually to prayer, and to the ministry of the word. They did not live to themselves, nor for themselves. They lived that Christ might so live in them, and so put forth his power in them, as that his gospel might be realized in their minds, tempers, walk, lives, conversations, sufferings and death, as that hereby the full fruits and effects of our Lord's salvation might be most divinely evidenced. It was for Christ's honour they should live in the world, that they should suffer in the world, that they should have no certain dwelling-place. That they should plainly prove they had their conversation in heaven. We learn from hence Christ can be more glorified in continuing some of his saints on earth, than by his taking them sooner to heaven. It was so with respect to these

his apostles. It is so by some of his ministers. It is for Christ's glory, and for his churches' good, that they are kept out of heaven; are on earth in a militant state. Let them therefore remember they are not their own. They are the Lord's. They are kept in the church for the Lord's glory. Let them therefore aim to promote it as their one grand business both in life and death.

As our Lord did not pray for the departure of his apostles out of the world, so neither does he for his people's. We who are saints indeed, are often praying to be delivered out of this present state, and taken to glory. But we are not then looking at these words of Christ. We are not then submitting to the wisdom of Christ. We are not then of the same mind and will with Christ. No, indeed; then we are not. But flesh is flesh, and sense is sense, and carnal reason is carnal reason even in saints, and we are the subjects of it. All of us who are born again, feel sin, have our inward sight, sense, and perceptions of it. We all groan under the ruins of a spoiled nature. When we have our peculiar exercises with it, and experiences from it, we then think nothing would be so expressive of God's love to us, as a speedy translation to heaven. We all think so at times. Yet our Lord thinks otherwise. I will therefore endeavour in this second section, to shew how necessary it is for us to be reconciled to live in the world, all the Lord's time. That is, so long as he is pleased to continue us in it.

It is an everlasting truth, heaven is the habitation of all saints. They are prepared for it in regenera-

tion, and it is prepared for them, in the everlasting purpose of God. When they are created anew in Christ Jesus, and translated into the kingdom of God's dear Son, then they are made meet for the heavenly inheritance. Nor will they ever be more meet. They have a title to heaven, in their adoption. They have a meetness for heaven in their regeneration. Their title is without them. Their meetness is within them. It consists in being made partakers of the Holy Ghost, who dwells in them. He hath produced in their souls a spiritual faculty, a supernatural birth, whereby they are capacitated to know and enjoy Christ, and the Father in him. And they having been thus formed by the Holy Ghost for the Lord's praise, have communion with the Father, and the Son. Now such persons have at times some sweet foretastes of eternal glory. Therefore they long to be absent from the body and to be present with the Lord. Yet, though this is a part of their present happiness, yet there are a variety of seasons, sorrows, temptations, and cases which befall them, which cause them, at least some of them, not only to long for death, that they may be discharged from the present state, but even to think it hard of Christ to continue them so long in the world. Yet Christ's time not being come, it is very, very becoming them to submit to his will. To be reconciled to living in the world all the Lord's time. Because what the Lord says here, without all doubt, belongs to the whole household and family of faith, as well as to the apostles. *I pray not that thou shouldest take them out of the world.* And there are very important reasons, ends,

and designs Christ hath, in continuing his called people in the world. Such as are beneficial to themselves, and others. And such as will increase his praise and glory. We shall not glorify Christ in heaven. It is only on earth we can glorify him. We are here in the kingdom and patience of Jesus Christ. We are here to be made conformable to Jesus Christ. We are here to be the subjects of sins and miseries. We are here to be hated by the world. We are here to experience death, and by all these we are fitted for Christ's glory. Yea, by all these we are fitted for Jesus to display his glorious grace on. We being exactly such objects and subjects, as he can gain to himself, by all he does in us, and by us, a glorious name of praise. Whilst saints are in the world, they are sorely grieved with the experience they have of a body of sin. Oh! they long for death to come and put an everlasting stop to all their feelings of it. Oh! think they, to be in heaven with Christ, how desirable: so it is. Yet were we to be taken now, the church on earth would sustain a loss. Other believers are in the same case with us. They are to be profited by us. We are to be examples to them, in resting on Jesus truly. In going actually to him with all our cases. In living on him, so as to live down our own personal guilt and corruptions. Our lives, our faith, our conversation, is to be beneficial to them. This should reconcile our minds to the Lord's will. This should make us contented to be on earth as long as the Lord pleases. And it would be well were we to attend closely to what the apostle says to the saints at Rome, *for 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: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. Rom. xiv. 7, 8, 9. We as saints, want while we are in the world, to improve by every thing we feel in it. We want to profit by every thing which befalls us in it. We want to get real good by all which concerns us in it. And so to live as having Christ for our example, as to be hereby bringing glory to Father, Son, and Holy Ghost. This would make us perfectly dead unto it, whilst we are living in it. This would be a blessed preparing ourselves to bid an everlasting farewell to it. Yea, this would reconcile our minds to leave it any given moment when the Lord shall be pleased to call for us. And this would make us perfectly contented to live all our Lord's time which he hath appointed for us. Believers in Jesus, it is necessary for us, to be reconciled to live in the world, all the Lord's time. That is, so long as he is pleased to continue us in it. Some saints are exercised with sore temptations. It is necessary for them to know, the Lord hath an end to be answered hereby. It is necessary for them to be resigned to the Lord's will. His glory and praise will be increased hereby. Some saints are continually exposed to the fiery darts of the devil. It is good for them to know, it is not without Christ. He it is who permits it. He will promote their real good, and his own glory by it. Some saints are afflicted with grievous pains, sore diseases, long

sickness. It is not without Christ. We are apt to think it would be an act of great love in Jesus to remove them. It would not. If it would, he most certainly loves them too well to continue them one moment longer in this world, than will be for their benefit, and his praise. Some saints lose all their friends, worldly goods, are in a state of poverty. Yet they are continued in the world, and that in many, several years. All this is the will of Christ concerning them. Some real saints outlive the exercises of their faculties, yet the Lord is pleased to continue them in the world. To all these saints of the Most High, to each and every one of their sorrows, griefs, conditions, cases, circumstances and miseries, we may apply these words of our Lord, and be still, and know that he is God. I pray not that thou shouldest take them out of the world. And we that are Christ's, should so far honour Christ, as to fear none of these evils. But so leave ourselves with him, as to be careless concerning what may befall us in this present time-state. Because he will never withdraw his eye from us. His ear will be always open unto us. We shall be in no case, but he will be mindful of us, and he will bless us. And every thing which befalls us, shall redound to our good, the benefit of others, and the praise of his glory. I will therefore, in my third section, shew the Lord's end and design, in continuing his people in the world, after he hath effectually called them to the knowledge of himself, and into communion with himself. It must be to answer such ends as are worthy of his great name.

The Lord does not continue his people in the world, after they are called out of it, and separated from others by his grace, but to answer some vast design. It must be one end why they are continued in the world, that they may daily see and know what they are saved from. It must be our Lord's design in continuing them in the world, and giving them to see and feel more and more of their inward guilt and depravity, to make way for them to value him their Redeemer, and his great and plenteous redemption. As he will have a church in the world, until his second coming, so he will continue his people, after they are called with an holy calling, that they may be perpetual objects of his mercy and compassion, in the world. Saints of all sorts of corruptions; of all sorts of graces; of all sorts of temptations; of all sorts of sorrows; of all sorts of bodily disease; of all maladies; of all sorts of miseries; of every sort and kind of bodily infirmity. And Christ will have it so, that they shall be continued in the world; that he may express his grace and royal mercy towards them in his own way, and hereby gain an everlasting name. It is not for us to prescribe to him what he shall do. He gains glory where we see it not. He does good though we perceive it not. He gets praise and glory out of all his saved and called ones, where we have not the least idea of it. It is his glory to conceal even from the eye of faith, some of the glorious acts of his grace. We honour him most by a passive reception of his truth, by a perfect acquiescence to his will, and by being well pleased with all the good

pleasure of his will. When Christ says, *I pray not that thou shouldest take them out of the world*, he holds forth a doctrine to us, calculated to lead us to dismiss all our cares, and be well pleased to continue in the world so long as our Lord is pleased to continue us here. We live that he may display his grace and power in us. That he may make known his salvation by us. That his name may be had in honour, and his faithfulness be so displayed, that generations which shall succeed, may celebrate his praise, and make his name glorious. These then are the ends which are to be answered by the continuance of the Lord's called people in this world, after calling, and under a variety of sorrows and afflictions, that the love of Christ may be displayed; the mercy of Christ expressed; the power of Christ be put forth; the promises of Christ be fulfilled; and the salvation of Christ realized so as to suit all his beloved ones, in every case and circumstance which can possibly befall any of them, all of them, and each individual of them this side heaven. The subject I have attempted is great. The subject is wonderful. As I have handled it, you must allow it very suitable and relieving. It is experimental and practical. And I conceive you will say it is suitable to unfold our Lord's words before us. *I pray not that thou shouldest take them out of the world*. As I have in three sections endeavoured to shew, 1st. He did not pray for the departure of his apostles, ministers, and people out of the world. 2ndly. Have shewed how necessary it is for us to be reconciled to living in the world, so long as the Lord is pleased to continue us in it.