

A SYSTEM OF SOUND WORDS

PURITAN SERMONS ON THE CHIEF
POINTS OF THE CHRISTIAN RELIGION



*"Hold fast the form of sound words which thou
hast heard of me, in faith and love which is in
Christ Jesus."—2 Tim. 1:13*

— † —

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MONERGISM BOOKS

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*** The Original Title of this Work is: *The Morning Exercise Methodized* – Thomas Case, 1660

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PREF. I. TO THE RIGHT HONORABLE AND BELOVED.

Right Honorable and Beloved,

It is no small advantage to the holy life, to begin the day with God. The Saints are wont to leave their hearts with him over night, that they may find them with him in the Morning; when I awake I am still with thee, saith holy David, Psal. 139:18. Before earthly things break in upon us, and we receive impressions from abroad, 'tis good to season the heart with thoughts of God, and to consecrate the Early and Virgin operations of the mind, before they are prostituted to baser objects. When the world gets the start of Religion in the Morning, it can hardly overtake it all the day; and so the heart is habituated to vanity all the day long; but when we begin with God, we take him along with us to all the businesses and comforts of the day; which being seasoned with his love and fear, are the more sweet and savory to us.

If there were no other benefit of the Morning Exercise, than to be a help to us in this setting the mind on work upon holy things, before it receive

taint from the world, and the distraction of our ordinary affairs, it should upon that account be a very welcome guest to our dwellings.

But there are other benefits, not a few that do attend it wherever it goes; namely, that it hath become an happy occasion through God's blessing of manifesting the Unity and Brotherly accord of the Ministers of this City; whilst by their mutual labors they strengthen one another's hands in the Lord's work; and by a joint testimony confirm those truths which each one apart, dispenseth to his own Auditory; for in the mouth of two or three Witnesses shall every word be established.

Besides, that by the course which this Exercise hath hitherto held, each Auditory cometh to have a taste of the several gifts which one and the same Spirit dispenseth for the use of edifying; and this not without some conformity to the ancient pattern, where the several Congregations of the same City, were not *plures Ecclesiae Collaterales*, divers Sister-Churches, but one and the same Church, meeting by parts in several places, fed and supplied by Officers in common, who by turns in each place dispensed the word to them, having their Government in common.

Now this Morning Exercise hath the Lord once and again sent amongst you; there is a Providence that goeth along with Ordinances; the journeys of the Apostles were directed by the Spirit, as well as their doctrines, Acts 16:7. The course of this Exercise, though it hath been ordered by man's choice, yet not without God's direction.

To you is this word of Salvation sent, (saith holy Paul, Acts 13:26) not come or brought, but Sent; and that as a message from our heavenly Father, without whose providence a Sparrow falleth not to the ground. Now it concerneth you to see what use you will make of it: Sermons die not with the breath in which they were uttered; If the dust of the Preachers feet bear

witness against the despisers of the Gospel, their Sermons much more; Matth. 10:14,15. Wherever the Word is preached, 'tis εἰς μαρτυριον; for a testimony; how for a testimony? Either to them, Matth. 24:14, or against them. Mar. 13:9. God keepeth exact account or reckoning what means and advantages each place or people have enjoyed: Three years have I come seeking fruit, Luk. 13:7, alluding to the three years of his own Ministry, which then were fully elapsed. This Second Miracle did Jesus in Canaan of Galilee, Joh. 4:54. He taketh notice of a first and a second; so 2 Pet. 3:1. This Second Epistle write I unto you; and Jer. 25:3. These Three and Twenty years have I spoken the Word of the Lord, rising early, &c. You see God keeps a Memorial how many years the Gospel hath been amongst a people, yea, every day is upon account; for so it is added, even unto this day. What pressing Exhortations you have had; how many, and how long you have enjoyed them, all is upon the File; therefore it concerneth you to see that all this be not without fruit, and some notable good effect; that your account may be with joy, and not with grief and shame.

The rather I urge this, because the Exercises of this Month have not been ordinary Morning Exercises, but all the Arguments were picked and chosen, (as the Preacher sought to find out acceptable words, even words of truth, Eccl. 12:10) and disposed into a certain order for the greater benefit. It is observed that the Psalms of David that are alphabetically disposed, are most exact in the composure; so I hope I may say without offense, these Sermons digested into a method, are the more accurate; with what perspicuity and strength they are managed, as to the Doctrinal part, and with what warmth and vigor as to the Application, I cannot speak, being strictly enjoined silence by my Brethren's severe modesty; but the World will judge, and you

I hope will evidence by your own growth in grace, and the knowledge of our Lord Jesus Christ.

These Sermons which with so greedy attention you formerly heard with the hearing of the ear, are now written for a memorial; and that they may be subjected to your view and more deliberate consideration: I say they are written not only for the Churches use, but yours in special; and oh that they may be written upon your hearts, engraven there with a durable Character, such as shall never be defaced!

Honorable and Beloved, I hope I need not press any of you to get these books into your houses; I can easily presume it of the abler sort amongst you; and would earnestly press it upon the meanest, even the servants in your Families, that they would abate not only of superfluous expenses, but deny themselves somewhat, even of their ordinary conveniences, to purchase these Sermons; which, if the Ministry should fail, (a judgment which England was never in such danger of since the Gospel was restored) and all other helps both in public and private should be cut off, which God forbid; yet this one Book, next to your Bible, would be a stock of Divinity which might furnish you with the knowledge of the Essentials of Religion, and be like Manna to you in the Wilderness, till you come to Canaan.

To that end therefore, that which I would with greatest seriousness urge upon you, is to get the substance and power of the truths contained in them into your hearts, and so to inculcate them, especially the general heads of them upon your children and servants, that they may be trained up in the knowledge of these vital principles, which are of such use for the begetting and increasing of the life and power of godliness. It will be sad, if what was chiefly intended for your use, should find least fruit amongst you; and that

which is a common good, should be not a Monument only, but the aggravation of your unfruitfulness.

But I hope better things of you my dearly Beloved, and things which accompany salvation, though I thus speak The good Lord who hath put this price into your hand, give you a heart to prize it, and to improve it; that you may not receive this grace of God in vain. In this hope I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I am,

Yours in the service of the Gospel,

Thomas Case.

PREF. II. TO THE READER.

Not to increase the number of Books already grown into a burden, and more apt to distract minds with their variety, than to edify them with their Contents; but for a public testimony to the truth of the Gospel, and to inform the ignorant, doth this Piece crowd into the World. Had many of the Brethren adhered to their own private inclination, and first aim in this work, these Sermons had only been published by word of mouth to the Auditory that then attended on them. To write to the World, is apprehended by them as a thing very distinct from preaching to a company of a few broken-hearted Christians, (who were willing to take this help along with them in their way to heaven) and to need more exactness of care and preparation.

But upon the strong importunity of the Auditors, (some of them persons of great worth and honor) carrying with it the face of a Call from God, as valid as that which first invited them to the work, they were contented against their own private inclination to yield to this way of publication for the profit of others; but with these Cautions.

First, That it be signified, that it was not intended to make up a Map or Compleat Body of Divine Truths, but only to handle some more necessary points, till Providence shall give opportunity to consider the rest.

Secondly, That it was not designed to discuss these points in a Polemical, but positive way; and suitable to a popular Auditory.

Thirdly, That it be understood that the Brethren that preached, were not acquainted with one another's studies; but did everyone express his own sense in the point recommended to him.

Fourthly, That this be not interpreted to be the work of the whole Body of the London-Ministers, but of some of them, which they represent with the more tenderness.

Partly, that the other very Reverend Brethren, who were not employed in this Turn and Course of the Morning Exercise, may not be charged with their weaknesses.

Partly, because they have not without some regret observed that the larger English Annotations, in which but some few only of the late Assembly, together with some others, had a hand, are generally ascribed to the whole Assembly, and usually carry the name of the Assemblies Annotations, as if done by the joint advice of that grave and learned convention.

Fifthly, That since the preaching of these Sermons, there hath been no general review, but everyone took care of transcribing his own Discourse, and sending me the Copy, accordingly I sent it to the Press.

Sixthly, That if any of these points seem not to be discussed according to the full latitude and worthiness of the subject, it be remembered that each Exercise was to be punctually confined within the straits of an hour; in which time there was no room for larger excursions.

Under the severity of these terms, my Brethren have consented that I should (if I saw fit) expose their labors to public view, which I do with all cheerfulness; Partly, that the world may be conscious to our Unity, soundness in the faith, and sobriety of judgment: And partly expecting from thence (I will say it, notwithstanding the restraints their modesty hath laid upon me) no small increase and return of fruit. The Lord by his good Spirit guide you into all truth.

Yours in our Lord Jesus,

Thomas Case.

SERM. 1. THE INTRODUCTION. – REV. THOMAS CASE

Hold fast the form of sound words which thou hast heard of me in faith and love, which is in Christ Jesus. - 2 Tim. 1:13.

I was the Character which our Lord gave of John the Baptist, He was a burning and a shining light: Such should every Minister of the Gospel be; shining with light, and burning with zeal; he should have an head full of truth, that he may disseminate and scatter beams of Gospel -knowledge into the dark world; and an heart full of love, to that truth which he holds forth to others; that what he publisheth with his lips, he may be ready to witness with his life, and to seal up the testimony of Jesus with his dearest blood.

Both these, our Apostle in this Chapter, (after a passionate salutation in the five first verses) commendeth to Timothy, *scil.*

1. To look to his light; by stirring up the gift of God that was in him.

Timothy must not suffer his gifts to lie sleeping under the ashes; but must blow them up, (as the word signifieth) into a fire, by study, prayer and exercise.

2. He calls upon Timothy to look to his zeal, that that may not be extinguished; but that his heat may be equal with his light: And this he doth two ways.

1. Negatively.

2. Affirmatively.

1. Negatively; Be not ashamed of the testimony of the Lord, nor of me his Prisoner.

Ministers of the Gospel must neither be a shame to the Gospel, nor ashamed of the Gospel; no, although attended with disgrace and persecution from the reprobate world. And what herein he commends to Timothy, he first practiced in his own person, ver. 11. Though he was a prisoner for the Gospel, yet he was not ashamed of the Gospel: I suffer, &c. nevertheless I am not ashamed.

2. Affirmatively; The Apostle exhorteth Timothy to prepare for persecution; Be thou partaker of the afflictions of the Gospel.

The Ministers of the Gospel should be so far from being scandalized at the sufferings of their leaders, that they should be always disciplining themselves for the same warfare; to preach the Cross of Christ, and to be ready also to bear the Cross, makes a complete Minister of the Gospel.

This the Apostle urgeth upon a three-fold account.

1. A good Cause.

2. Good Company.

3. A good Captain.

Timothy and other Evangelists, they have no reason to be afraid or ashamed of their sufferings; for,

1. They have a good Cause, ver. 12. For the which cause I suffer; what Cause is that? Why, the Gospel, ver. 10. And this he presents under a

twofold commendation.

1. The glory of the Gospel.

2. The manifestation of that glory.

1. The glory of the Gospel: As having wrapped up in it the unsearchable riches of Jesus Christ; grace and glory, holiness and happiness: He hath saved us, and called us with a holy calling. Believers have begun their everlasting salvation on this side heaven.

2. The manifestation of that glory: It was given from eternity; but it is revealed by the appearance of our Lord and Savior in the flesh; it lay hid in God's purpose; but it is brought to light in the Gospel, ver. 9:10. Such a glorious gift, and so gloriously unveiled is worth, not only our sweat, but our blood; not pains only, but persecution; yea, to suffer in such a cause, is not more our duty, than it is our dignity.

2. They have good company: Saint Paul himself is in the van of them; who though an Apostle, by extraordinary mission and commission, ver. 11, yet was not only a Preacher of the Gospel, but a Sufferer for the Gospel, ver. 12. For which cause I suffer these things: what things? *Scil.* Imprisonment and affliction, ver. 8. A sufferer, and yet not ashamed of his sufferings: Nevertheless I am not ashamed. They may be ashamed of their sufferings, that suffer for sin; but sufferings for Christ and his Gospel, are matter of triumph and rejoicing, 1 Pet. 4:13,16. Here is encouragement for Gospel-sufferers.

And Thirdly, They have a good Captain: Jesus Christ the Captain of our salvation. Who, that he might intender his own heart towards his suffering-followers by his own experience; was made perfect through sufferings; and accordingly he is very tender of, and faithful to all that endure persecution for his sake; this was a ground of the Apostle his confidence, I am not

ashamed; for I know whom I have believed: I know him by report, and I know him by experience: I know his faithfulness, and I know his All-sufficiency: I have deposited my liberty, my life, my body, my soul, my all in his custody; and I am persuaded as he is able, so he is willing to keep all safe, to his glorious appearance: I may be a loser for Christ, I shall be no loser by him; whatever I lay down now, I shall take up again one day, with the advantage of immortality; he will keep the trust I have committed to him; it is but equity that I should keep the trust which he hath committed to me; even the glorious Gospel of the blessed God committed to my trust; committed to me upon those very terms, that I should not only publish it with my lips, but attest it with my blood.

Thus in his own person the Apostle sets Timothy and his Successors a Copy, and an Encouragement; which he windeth up in the words of my Text; the sum of the Preachers duty.

Hold fast the form of sound words, &c. q.d.

The premises considered; let neither pleasures nor persecution; the love of life, nor the fear of death, take thee off from a faithful and vigorous discharge of thy Ministerial office; but whatsoever it may cost thee,

Hold fast the form of sound doctrine, &c.

Briefly for the opening of the words.

The form] Ὑποτυπωσιν in the Greek, it signifies a Module or Platform, a Frame of words or things, methodically disposed; as Printers set and compose their Characters or Letters in a Table.

Words] By words, we are to understand doctrine, evangelical truths, the principles of Christian Religion.

Sound] And they are called Sound words, either from the intrinsical nature, when they are purely taught and delivered; Evangelical truths

without mixture; the principles of Religion in their native purity and simplicity; Truth and nothing else but truth. Or else sound words, from their effect and operation, because they be of a healing virtue and influence, like the waters in Ezekiel's vision, that issued out from under the threshold of the Sanctuary; which healed wherever they came.

Which thou hast heard of me] It may be understood of the whole Platform of Gospel-doctrine in general. Or,

Else (very probably) of a Collection of some principal points of Religion, which the Apostle had methodically digested, and either preached in Timothy his hearing, or drawn up in writing, and committed to Timothy as a trust and treasure, not only for his own help and direction in preaching, but to transmit over to others, for the use and benefit of succeeding generations in the Church of Christ, so called in the next verse, That good thing which was committed to thee; and so expounded, chap. 2:2. The things which thou hast heard of me amongst many witnesses, the same commit thou to faithful men who shall be able to teach others also.

Hold fast] Greek, Εχε; the word hath a double signification; *scil.* to have, and to hold; and both of these the Apostle commends to Timothy; namely,

1. To have such a form or collection of Gospel-doctrines, as a Type or Exemplar to which he should conform in his Ministry.

2. To hold it; i.e. to hold it fast, Not to swerve from it in the course of his Ministry, but pertinaciously to adhere to it; not to suffer it to be corrupted by men of erroneous principles, nor to part with it upon any terms in the world; but to stand by it, and own it against all opposition and persecution whatsoever.

This I conceive to be the sense of the words; which thus opened, may afford us some such Doctrinal Observations, as these;

1. *Doct.* Evangelical words are sound words; Or:
All Gospel-truth is of a healing nature.
2. *Doct.* It is of great use and advantage both for Ministers and private Christians to have the main fundamental truths of the Gospel, collected and digested into certain Modules or Platforms; Or: Methodical systems of fundamental Articles of Religion, are very profitable both for Ministers and people.
3. *Doct.* Such Forms and Modules are very carefully and faithfully to be kept.
4. *Doct.* Faith and Love are as it were the two hands, whereby we may hold fast Gospel-truth.

Other doctrines besides these might be raised from the words; but these are the main, and lie visibly in the face of the Text: And I intend to speak only to the second and third doctrine; the one (now) at our entrance upon this Morning Exercise; the other, at the Close, if God permit.

The first and last of these doctrines may be of use in the handling of these two: In which doth lie the main design, as of the Apostle here, so of the work which falls to my share in this monthly service. I begin with the first of them, *scil.*

Doct. 1. Methodical systems of the main and special points of the Christian Religion, are very useful and profitable both for Ministers and people.

In the managing of the doctrinal part of this Observation, I shall only give you two demonstrations.

1. Scripture-pattern.
2. The usefulness of such Modules.
1. Scripture-pattern.

The Word of God is full of such Maps and Modules of divine truths necessary to salvation.

The whole Gospel (in general) is nothing but the great Platform or Standard of saving doctrine. It was the great end and errand of Christ his coming into the world, to reveal unto us the truth of God; so himself testifieth, John 18:37. To this end was I born, and for this cause I came into the world, that I should bear witness unto the truth. It took up one whole entire office, whereunto he was anointed of his Father; his Prophetical Office; so he was named many hundred years before his Incarnation by Moses: A Prophet shall the Lord your God raise up unto you, like unto me, him shall you hear. The office of a Prophet was not only to foretell things to come; but to reveal the mind of God, according to the import of the Hebrew word Nabi, which signifieth an Interpreter.

Thus Jesus Christ came to be an Interpreter of his Fathers mind unto the world. No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him; ἐξηγησατο, he hath expounded him; The whole Gospel which Christ preached was nothing else as it were but a public testimony of the secret transactions between the Father and the Son concerning man's salvation; a transcript of that truth which was in the divine understanding from all eternity, Joh. 8:38, and 15:15.

And accordingly it is observable that the Sermons which Christ preached in the days of his flesh, have more of doctrine in them, than of persuasion; more of the Teacher, than of the Pastor; as more suitable to his Ministry, wherein he was to lay down a Module of Gospel-truth; and to leave it to the world, to be received and believed unto salvation.

The credit of our Religion is founded upon this important truth, that Christ was sent from God to reveal unto us the mind and will of his Father, and to be believed in all he delivered unto us; all other Apostles and Ministers of the Gospel are but Deputy Witnesses to make report of Christ's affidavit to the doctrine of salvation.

And it is yet further remarkable, that this doctrine which Jesus Christ left us in the Gospel, is nothing else as it were, but a Comment or Paraphrase of what was preached by Moses and the Prophets in the Old Testament; as he came not to destroy the Law and the Prophets, but to fulfill them; so he came to expound and reconcile them with the doctrine which he himself taught; thus it is recorded by the Evangelist, that beginning at Moses, he expounded unto his Disciples in all the Scriptures the things concerning himself. So that the result of all this in general, is this, that the holy Scriptures of the Old and New Testament are nothing else but a full and perfect platform or Module of divine truth; given to the Church at first by Christ himself the great Prophet, and transmitted by the Ministry of those who were successively the Amanuenses or Secretaries of the Holy Ghost; from which no man is to recede upon pain of damnation.

But now more particularly, we may observe, that besides this great universal Map or Synopsis of divine truth; there are to be found in Scripture more compendious and summary abstracts, and abridgements containing certain of the main heads and points of saving doctrine, methodized into lesser bodies and tables for the help of our faith and knowledge.

And we find them accommodated by the Penmen of the Holy Ghost, to two special ends and purposes.

1. To instruct the Church and people of God in the more necessary and fundamental points and principles of Religion.

2. To antidote believers against the infection and contagion of unsound doctrine which have crept into the Church in the several ages and successions thereof.

Of the first sort,

In the Old Testament, (though in a larger volume) is the book of Deuteronomy, which being interpreted, is the repetition of the Law. And because that (being so large) might seem too great a burden to the memory; Behold, God himself hath contracted it into a very brief, but full ὑποτυπωσις, or Module in the ten Commandments; which are called ten words, Deut. 4:13, because they are the briefest Epitome of the Law.

And thus our Savior as he laid down the great and larger draught of Gospel-doctrine; so also in his Sermons he hath left some shorter forms or types of necessary points and principles of Religion; *exempli gratiâ*; in his first Sermon after he entered upon his public Ministry, he hath drawn up three very concise and most excellent Modules.

The first Module contains the beatitudes. A list of particulars, wherein man's true and chiefest happiness doth consist, Matth. 5, from the third verse to the twelfth; wherein he doth totally cross the judgment of the blind world; writing blessedness where the world writes woe; and woe, where the world writes blessedness.

These we may call the credenda; Articles of faith to be believed by all those that would be accounted Christ's Disciples.

The second Module contains a list of duties; things to be done by everyone that would be saved. This our Savior doth, by asserting and expounding the Moral Law; from the seventeenth verse to the end of the Chapter; confuting and reforming the false glosses which the Scribes and

Pharisees had put upon the ten Commandments, thereby making the Law of God of none effect.

And these we may call the *facienda*, things to be done.

The third Module contains a list of petitions, which in the sixth Chapter, from the ninth verse to the sixteenth, he commends to his Disciples, and in them to all succeeding generations of the Church, as a form or directory of prayer: Not that Christians should (always) confine themselves to the words, but conform to the matter in their supplications at the Throne of grace. After this manner pray ye:

And these we may call the *petenda*, things to be prayed for.

The holy Apostles tread in our Savior's steps; you may observe in all their Epistles, that in the former part of them, they (generally) lay down a Module of Gospel-principles, and in the latter part a Module of Gospel-duties. The Epistle to the Romans is upon this account justly called by some of the Ancients, The Christians Catechism: —

As containing an ὑποτυπωσις, or list of the chief Articles of the Christian Religion; for although the principal design of the Apostle be to discuss that prime Evangelical doctrine of justification, in the negative and affirmative part of it. Negative not in works. Affirmative in a free gratuitous imputation of the righteousness of Christ applied by faith; together with the grounds, evidences, and fruits thereof, yet occasionally according to the wisdom given unto him, he doth with a most profound and admirable art interweave other deep and fundamental points of Religion, *scilicet*,

A parallel between the two Adams.

The doctrine of Original sin.

The corruption and depravation of nature.

The doctrine of grace.

The merit and efficacy of Christ's death and resurrection.

The doctrine of Affliction, and the use of it to believers.

The mysteries of Election and Predestination.

The excecation and rejection of the Jews.

*The vocation of the Gentiles, with the restitution of the seed of Abraham,
&c.*

And when he hath finished the ὑποτυπωσις of doctrinal principles, he winds up the Epistle with a short, but full delineation of Evangelical duties; wherein he doth bring down those principles unto practice: The former part of the Epistle is the Doctrine, the latter part is the Use; I beseech you therefore brethren by the mercies of God, &c.

The whole Epistle to the Hebrews is nothing else as it were, but a delineation of the Three Offices of Jesus Christ; King, Priest, Prophet. Especially his Priestly office with a most profound, and yet dilucid Exposition of those Levitical types and figures, which did more obscurely shadow forth Christ under the Law; so that in that Epistle, as in a Table, Christians may behold the Law to be nothing else but *Evangelium velatum*, veiled Gospel; and the Gospel to be no other thing than *Lex revelata*, unveiled Ceremony, or the Law with the Curtain drawn.

But there be divers short Modules or Compendiums of Christian doctrine occasionally delineated by the Apostles in their several Epistles.

In the Epistle to the Galatians, within the compass of five verses, the Apostle gives two full Catalogues or Lists, chap. 5.

The one of sins, ver. 19:20,21.

The other of graces, ver. 22:23.

In the Epistle to the Ephesians, chap. 5, and 6, you have an excellent and complete Module of Relational duties; Of,

Wives towards their husbands.

Husbands towards their Wives.

Children towards their Parents.

Parents towards their Children.

Servants towards their Masters.

Masters towards their servants.

The Epistles to Timothy give us a type or table of Ministerial offices and qualifications; yet so, as most beautifully adorned with other most precious Evangelical principles; the sum whereof is Christ, 1 Tim. 1:15. This is a faithful saying, &c. And the principal comprehensive parts, Faith, Love; faith apprehensive, and love active. These two in my Text, many learned men conceive to be intended by Saint Paul, as the two great comprehensive fundamentals of this ὑποτυπωσις commended by him unto Timothy his care and fidelity: Hold fast the form of sound words; the two main branches whereof are Faith and Love; but of this more hereafter.

In the Epistle to Titus, the Apostle will furnish you with two short, but very perfect systems; one in chap. 2, ver. 11-14. Where you have,

1. God's grace made the original and fountain of all the good we expect from God, and perform to God.

2. And this grace issuing itself by Christ, for the salvation of the creature.

3. And appearing by the Gospel; (there you have Scripture intimated;) and,

4. Teaching us as to the Privative part of obedience, to deny ungodliness and worldly lusts; terms capacious enough to comprise all sin.

As to the positive part, to live soberly; implying all personal duties for the governing of ourselves in our single capacity; Righteously implying all

duties to our neighbors; godly, noting our whole Communion with God in the duties of his worship. More cannot be said as to the duty of man.

Now 5. The encouragements are either from looking forward or backward.

If we look forward, there is the blessed hope, the full consummation whereof we receive at the glorious appearing of the great God; the coming of Christ to judgment, ver. 13, and there we have three grand Articles of faith asserted: 1. Heaven. 2. The day of judgment. 3. The Godhead of Christ.

If we look backward, we are obliged to obedience, not only out of hope, but from gratitude, or the great benefit of redemption by Christ, ver. 14, and in that we have asserted,

1. Christ's willingness to die; for he gave himself.
2. The purpose or end of his death; to redeem us from all iniquity.
3. The foundation of a holy life in our regeneration, And hath purified us unto himself.
4. The nature of a Church, to be a peculiar people.
5. The necessity of good works, in the last clause, zealous of good works, ver. 14.

So that in this short Map you have a complete summary of all that fundamental doctrine which doth animate and quicken to the life of holiness.

The next body of Divinity according to the exact method of the Palatine Catechism, is in chap. 3, ver. 3-8, where you have,

1. Mans misery by nature, ver. 3.
2. His Redemption by Christ, ver. 4, set forth,

1. By the spring or first moving cause, the kindness and love of God, ver. 4.

2. The false cause removed, not by works of righteousness which we have done. ver. 5.

3. By the effects; justification, justified by his grace, ver. 7.

Sanctification, he hath washed us in the laver of regeneration, and renewing by the Holy Ghost; ver. 5.

The consummation of all in glory, heirs according to the hope of eternal life. ver. 8.

3. The thankful life in a fruitful course of holiness and good works, ver. 8.
— Affirm constantly that they which believe in God may be careful to maintain good works.

Another system of practical divinity you have in the second Epistle of Saint Peter, chap. 1, ver. 5-7. Add to your faith virtue, &c. By virtue is meant the study of holiness, which there is set forth by its furniture, and subjective parts or branches.

1. The furniture of virtue, it is rooted in Faith, guided by Knowledge, armed on the Right-hand by Temperance, or a holy moderation in the pleasures and comforts of the world: On the Left-hand by Patience against the crosses and inconveniencies thereof.

2. The branches or subjective parts of this virtue, are,
Godliness, a grace that guideth us in our immediate commerce with God.
Brotherly Kindness, a grace that directeth us in our duties to our fellow-Saints.

Charity, helping us in the duties we owe to all men.

In many other places do the Apostles lay the Doctrine of God in one entire view before our eyes, lest the mind should be distracted by various and

dispersed explications; or by dwelling too much upon one part, we should neglect the other.

A Second Sort of Modules: Or,

A second end and design of such Modules, is, to obviate errors, and to Antidote Christians against the poison and infection of rotten pernicious principles; for no sooner had the good Husbandman sowed his field with good seed, but the envious man went out after him, and began to scatter tares.

In opposition whereunto, the Apostles in their several Epistles were careful to furnish the Churches with such Modules and Platforms of truth, as might discover and confute those damnable heresies.

Hence the Apostle Saint Peter calls them Present Truths; that is, Principles of the Christian Faith, most seasonable for those times wherein they were writ; as every Church and age had its present errors and false doctrines, whereby the false Apostles did labor to undermine the truth, and to seduce the Professors of it; so the Apostles in that zeal to the truth, and compassion to the souls of men, did bestir themselves to Countermine those Seducers, and to stablish the Churches in the faith of Jesus Christ, by collecting some special heads and points of Gospel Doctrine opposite to those errors, and sending them to the several Churches, where they had planted the Gospel.

These the Apostle calls the Present truth; Thus Saint Paul (among other places) in his first Epistle to Timothy chap. 4, from the first verse to the ninth verse.

The Apostle Peter in his second Epistle, chap. 2, throughout.

St. Jude spends his whole Epistle upon the same design.

But above all, the Apostle Saint John is very large and distinct upon this account. His first Epistle consists specially of a twofold Module or

Platform; i.e.

1. A form or table of Gospel Principles.
2. A form or table of Gospel-Evidences; both of them in opposition to the false teachers of those times, those Antichrists, of whose numerous increase he gives them that solemn notice, 1 Epistle 2, chap. 18, verse. Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there Many Antichrists.

To Antidote Christians against the plague of the false doctrines, which such Sectarian Antichrists had disseminated, doth the Apostle lay down,

1. A ὑποτυπωσις, or Pattern of Gospel-principles, *Ex. gra.*
 1. That God is a God of an infinite universal perfection and holiness. Chap. 1, ver. 5. God is light, and in him is no darkness at all; This, against them that most blasphemously asserted, God to Be the Author of Sin, &c. against whom also Saint James contends, Jam. 1, ver. 13-18.
 2. That conformity to God is an inseparable concomitant of communion with God.

This against them that were not afraid to affirm that justified persons being elected, let them live never so impurely, do remain in the favor of God, &c. (as some amongst us, and such as would be accounted Stars of the first Magnitude) that a man might have as much communion with God in sin, as in the duties of Religion. If any man say, &c. It clearly implies there were that did say so.

3. A third principle he lays down, is the doctrine of original corruption, even in the regenerate themselves. Against those that taught the total abolition of original sin in and by Baptism; or that denied the being, or at least the damnable nature of it; ver. 8. If we say we have no sin, &c.

4. The necessity of confession of sin, not only against them that decried repentance for sin, and confession of sin, but against them that denied pardon to them that repent. If we confess our sins, he is faithful and just to forgive us our sins, &c.

5. He asserts the doctrine of actual sin in the regenerate, against them that affirmed that or (which is the same) that God sees no sin in his children. If we say, that we have not sinned, we make him a liar, &c. If we say we have no sin, there's the denial of original sin; if we say we have not sinned, there's the denial of actual sin; both make up the great heresy of the Catharists, who held perfection in this life.

6. The Apostle vindicates the preceptive obligation of the moral Law, even over justified persons. Against the Antinomian heresy, which presumptuously breaketh even that yoke (also) from the neck of the Disciples, chap. 2, ver. 3,4,5. Hereby we know that we love him, if we keep his Commandments.

So early were these poisonous weeds sprung up in the Church of God. The other Module which the Apostle layeth down, is a Catalogue of Gospel-evidences, certain marks and signs of an interest in Christ, and of a right and title to life eternal: such as these.

1. Obedience to God's Commandments, *ut sup.*
2. Contempt of the world, chap. 2:15.
3. Steadfastness in the doctrine of the Gospel, ver. 8,19,20,—24.
4. Conformity to Jesus Christ in holiness. chap. 3, ver. 3.
5. Mortification, 6,7,8,10.
6. Love to the Saints, ver. 14, and chap. 5:2,10,11.
7. A believing confession of God's sending Jesus Christ into the world as the promised Messiah; with love to him, and thankfulness for him, chap. 4.

In the four first verses of the fifth chapter, we have no less than seven evidences each linking in with the other, and bearing witness to the other. As,

1. You have faith in Christ bearing witness to Regeneration; Whosoever believeth, &c. is born of God.

2. Love to God bearing witness to faith. He that loveth him that begat, &c.

3. Love to the Saints bearing witness to our love of God. He loveth him also that is begotten. Augustine understands it of our love to Christ; but the Context expounds it of our love to the Saints, for so it followeth, ver. 2, where we have,

4. Love to God reciprocally witnessing our love to the Saints. Hereby we know we love the children of God when we love God.

5. Obedience to God's Commandments bearing witness again to our love; — And keep his Commandments.

6. Delight testifying the truth of our obedience. His Commandments are not grievous.

7. And lastly, Victory over the world bearing witness to Regeneration; For whosoever is born of God overcometh the world, ver. 4.

It were easy out of this, and the other two subsequent Epistles, to complete the ὑποτυπωσις of Gospel Evidences; which are not thus expressly delineated, that by them only the Church might describe her members: (as some loose and vain spirits fancy) but for the members of the Church to try and examine themselves by, whither they be real and living members yea or no. It were easy I say to add to the Catalogue; but I have insisted too long upon the first demonstration; *scil.* Scripture Pattern.

I come now to the second demonstration: namely,

The excellency and advantage of such Forms and Collections of Evangelical truths. And,

In the first place it adds much to the beauty and ornament of the truth; whither it be delivered from the Pulpit, or from the Press in such Systems and Platforms, the Hearer or Reader, may, as in a Map or Table, (sometimes of one sort, sometimes of another) behold divine truths standing one by another in their Method and Connection; mutually casting light and luster upon each other.

Every truth single, is very precious, and indeed of infinite value, as purchased with, and ratified in the blood of Christ; but to see the truths of the Gospel linked together in their proper union, facing one another like the Cherubim's, Exod. 25:20, is very glorious.

As the stones of the Temple, when they were squared and polished in the Forest, were very costly, for both matter and workmanship; but when they were laid into the building, and formed up into a Temple, what a beautiful and magnificent structure did they make? The Disciples beholding it, Luk. 21:5, were filled with delight and wonder!

The Curtains of the Sanctuary, each by themselves were very rich, both for their materials and curious Embroideries; but had you seen them in their Connecture, each Curtain fastened to the other with taches of gold, and so making up one entire perfect Tabernacle, sparkling and shining in all its native splendor, it would have been a ravishing sight.

The very representation of many Countries in one Nation; of many Nations in one of the divisions or quarters of the world; and of all the quarters described in one Globe or Map, it is very delightful to the eye of an intelligent beholder; at once discovering the scite and cognation, the

Longitude and Latitude, the distance and degree of every Kingdom and County; such globes and tables are full of delight and profit.

It is in a most eminent manner observable in the Creation of the world; of every single day's work, it is said, God saw that it was good; but when the whole Compages of heaven and earth was set together into one entire Fabric and Creation, God saw everything that he had made, and behold it was Very Good.

Such a rare piece are Gospel-truths in their variety and uniformity; not less glorious and admirable, than heaven and earth, Sun, Moon, Stars, Elements, in all their order and ornament.

Secondly, Such types and Exemplars of divine truths are of great help to the understanding; As the Collection of many beams and luminaries makes the greater light, so it is in the judgment. A constellation of Gospel-principles shining together into the understanding, fills it with distinct and excellent knowledge; It gives us the light of the knowledge of the glory of God in the face of Jesus Christ. One truth doth irradiate and expound another. The truths of the Gospel in their method and series, are interpretative one to the other; while the understanding by means hereof hath the advantage of dwelling upon them the object, and comparing spiritual things with spiritual things, as the Apostle speaks 1 Cor. 2:13.

The truth is, he knows but little of the truth, that knows it only within itself; he understands it aright that knows it in its connection and correspondence with other truths of the Gospel.

That Christ died to save sinners, is a most precious truth, 1 Tim. 1:15, but he knoweth Too Little of it that knows it alone (as most of ignorant Christians do who perish with their knowledge:) he knoweth this truth to purpose, that knows it in its connection with a lost estate, that knows it in its

references to the fall, the wounds and bruises, and death contracted by it; he knows Redemption by Jesus Christ aright, that knoweth it in order to the Guilt and Power of sin, and man's total impotency to save himself from either.

He knows salvation aright, that knows it in the extent and virtue of all Christ's Offices, King, Priest, and Prophet, that understands salvation to be a saving of the poor creature, from the Reign of sin by the Kingly Office of Jesus Christ, a saving of a man from Ignorance, Error, and those false rotten principles which are naturally radicated in the understanding by the Prophetical Office of Jesus Christ, as well as a saving him from Hell and Wrath To Come by the Priestly Office of Jesus Christ.

He knows aright the death and resurrection of Jesus Christ, not that knows it singly and nakedly only in the story and notion of it, but that knoweth it in the effectual application of it by the Spirit for mortification and vivification, that knoweth it in its connection with, and influence into justification, and sanctification, &c.

He that thus knoweth Christ and him crucified, knoweth him as the truth is in Jesus; His understanding is full of light.

Alas, the ignorance and misery of our times, is not that people are totally destitute of the principles of Christian Religion; but that they know them singly only, and apart; and so they know them but by halves, yea, not so much; for I dare be bold to say, the better half of every truth, consists in its method and necessary coherence with other truths; without which therefore, the knowledge men have of them, must needs be but dark and lifeless.

Thirdly, Such Patterns and Platforms, whether of larger or of lesser compass, are a great help to memory. In all Arts and Sciences, order and method is of singular advantage unto memory. We do easily retain things in

our mind, when we have once digested them into order; It is not so much multitude of objects, as their variousness and independency which is burdensome to memory; when once the understanding apprehends them in their natural union and fellowship one upon another, the memory comprehends them with much more sweetness and facility.

Hence it is that Number and Place are of such rare use in the art of memory.

The reason why people (generally) remember no more of the Sermons they hear, is for want of Catechizing, whereby they might come to know the principles of Religion in their order, and methodical contexture. Usually in Sermons, truths are delivered single and apart; and the ignorant hearer knows not where the Minister is, nor what place the doctrine delivered obtains in the body of divinity, nor how they are knit together; and so the memory leaks them out as fast as they are dropped in; order is the very glue of memory. Method in a single Sermon, when the hearer is acquainted with it, gratifieth the memory, as well as the understanding; while it doth not only lodge things in their own place, but locks the door upon them, that they may not be lost. When things are knit and linked in one with another (as in a chain) pull up one link, and that will pull up another, so that the whole chain is preserved. But we may have occasion to speak again of this point; And therefore,

Fourthly, such Modules serve to quicken affection. Sympathy and Harmony have a notable influence upon the affections. The sounding of a single string makes but little music; let a skillful hand touch them in their musical consent and symphony, and it affects the hearer to a kind of ravishment; So it is with evangelical truths: place them in their proper rooms, that a man may behold them in their mutual correspondencies, and

apt couplings together, and truly, the Seraphim's themselves answering one to another, and echoing to another, make not a sweeter harmony in their celestial Hallelujahs.

Fifthly, It is a marvelous Antidote against error and seduction. Gospel truths in their series and dependence, are a chain of gold to tie the truth and the soul close together. People would not be so easily trepan into heresy, if they were acquainted with the concatenation of Gospel-doctrines within themselves.

As for instance, men would not certainly be so easily complemented to worship that Idol of free-will, and the power of nature, were they well principled in the doctrine of the fall; The design of God in permitting of it, held out in Scripture in such large and legible Characters, that he which runs may read, Psal. 51:4; 1 Cor. 1:29,30,31, &c.

If they did with sobriety of Spirit observe what the Scripture proclaims concerning the impotency of the lapsed and ruined creature, man's helpless condition in himself, Rom. 5:6; Eph. 2:1. Of the absolute necessity of the quickening, helping and stablishing influence of the Spirit of Christ, &c.

When a chain of pearls is broken, a single jewel is easily lost; divine truths are mutually preservative in their social embraces and coherence.

Sixthly, Growth in grace is one blessed fruit of such systems and tables of divine truths. When foundations are well laid, the superstructures are prosperously carried on; want of distinct knowledge in the mysteries of Religion, is a great obstruction to the growth of grace; The great cause of the believing Hebrews non proficiency was their defect in the foundation; the στοιχεια, the first principles of the Oracles of God, Heb. 5:12, unskillfulness in the word of righteousness, made them that they were but babes in grace, ver. 13.

Use 1. In the first place, it serves to justify the practice of the Churches of Jesus Christ, which have their Public Forms and Tables of the fundamental Articles of the Christian faith, drawn up by the joint labor and travel of their learned and godly Divines, after much and solemn seeking of God by fasting and prayer, in the solemn profession whereof they all consent and agree. Such were those ancient public Creeds.

The Athanasian Creed.

The Nicene Creed, and that which is commonly called the Apostles Creed, which justly merits that title; if not because compiled by the twelve Apostles, everyone casting in their Symbol or Article, as tradition goes; yet because collected out of the Apostles writings, and is as it were, a brief form or abridgement of the Doctrine taught by Christ and his Apostles. An Epitome of the Christian faith.

And such are the Confessions which most of the Reformed Churches have drawn up for their own use, comprehending the most necessary and fundamental Articles of the Christian faith, to be generally owned and asserted by all within their Associations and Jurisdictions, whither Ministers or people.

That Confession of faith which was compiled by the Reverend and Learned Divines of the late Assembly at Westminster, and presented to the two Houses of Parliament, as their Advice in matters of Religion, was of this nature, and obtains the primacy amongst all the Confessions of the Reformed Churches, in the judgment of many Learned Orthodox Divines.

Such Forms and Modules are of excellent use in the Churches.

Partly to be a bank or bulwark to keep error and heresy from breaking into the Church of God.

Partly to prevent dissents and dissensions, which are very apt to rise amongst the Pastors and Teachers, as well as amongst the private members of such Congregations, where everyone is left at liberty, to preach and practice, to hold, and hold forth what is right in their own eyes.

Partly to preserve the truth in its integrity and beauty, and the professors of it in unity and uniformity, the glory of the Churches, and the defense upon that glory.

Use 2. It serves to show us the benefit and advantage of public Catechisms; whither larger, containing a more general collection of Gospel truths for the use of such as are of larger understandings, young or old; or lesser, containing only some few of the most necessary principles of Religion in the most facile and familiar way, for the help of meaner capacities; amongst which, (although there be some hundred several forms extant in the Reformed Churches, yet) those two forms or Modules drawn up by the late Reverend Assembly, their larger and shorter Catechism, obtain the general vote both abroad and at home for their excellency and usefulness. And it is the wish of very learned and judicious men that there were yet some shorter and more easy form drawn up, that might be reduced to a few heads of the first and most necessary points of Christian faith for the institution of babes: The great advantage of such forms of Catechistical doctrine is that thereby a Minister of the Gospel may acquaint his people with more of the necessary and saving truths of the Gospel in a few months, than he can well preach over in many years; and by the brief and frequent running over the principles of Religion, people of all sorts and ages, would be incomparably prepared for the Word preached, and profit more by one Sermon, than unprincipled hearers commonly do by twenty.

Use 3. Hence also I might commend to young Students in Divinity the reading of systems and compendious Abstracts and Abridgements, as an excellent entrance and manuduction unto their Theological studies, before they launch into the larger tracts and treatises in that vast and immense ocean of Divine knowledge; of which we may say almost to desperation,

Ars longa, vita brevis.

The Shipwright that is to build a large and stately Vessel, doth first shape his work in a very small Module. And he that is to travel into the remote parts of the world, shall render his labor much more fruitful by reading Maps and Globes at home; for by that means he shall know where he is when he comes abroad; his eye and his understanding will mutually interpret one to the other; thus your curious workwomen do first make their borders and trails, and then fill them.

Use 4. It serves to commend Methodical preaching; that Minister that is wise and judicious to observe method in his Sermon, and method between Sermon and Sermon; a Scriptural connection as (much as may be) between subject and subject, doctrine and doctrine; *omne tulit punctum*, he is a Preacher indeed; he shall not only profit, but delight his hearers; and make them not only knowing Christians, but distinct and judicious.

Use 5. It commends (not least) constant and fixed hearing; especially when people sit under a judicious and methodical Ministry; loose hearing may please, but the fixed will profit; skipping hearing for the most part makes but skeptical Christians; when people hear at random, have a snatch here, and a snatch there; here a truth perhaps, and there an error; here a notion, and there a novelty, &c. such mixed hearing makes up the garment of knowledge, but just like a beggars Cloak full of patches; they are never able to bring their knowledge into any form or method; ever learning, but

never able to come to the knowledge of the truth; their knowledge is like an heap of pebbles, upon which a man can never raise a superstructure; whereas they that sit under a fixed Ministry, (one that is Master of his Art) they are acquainted with the way and course, and project of his preaching; as the Apostle tells Timothy, 2 Epist. 3:10. But thou hast fully known my doctrine, purpose, &c. i.e. the design and method of my Ministry.

Such hearers (if judicious) can follow their Teacher through the series and deduction of his Ministry, from Subject to Subject, and from Text to Text, and from Head to Head, till at length they have, (before they take notice of it) an hypotyposis, or collection of Gospel-truths formed in their understanding: Such an hearer begins where he left the last time, and so from time to time is still going on, shining and growing, and enlightening unto the prepared day, from faith to faith, from knowledge to knowledge, and from truth to truth, till he comes in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Various hearing makes variable Christians; St. James his professors (for the most part) double-minded men, unstable in all their ways, they are still beginning, but never able to make any prosperous and successful progress in the knowledge of Christ.

Sixthly and lastly, from hence give me leave to commend to you the benefit and advantage of The Morning Exercise, which the good hand of Providence brings to your doors this ensuing month, and begins tomorrow morning in this place.

Truly God hath been pleased to make this morning Lecture a great mercy to this City, ever since it was first erected, which was, when Leycester Was Besieged; it hath been like the Ark in the house of Obed-Edom, a blessing

where ever it hath come, a morning cloud which hath let fall sweet refreshing showers in every place.

In special God hath made it instrumental,

1. For the strengthening of the weak hands, and confirming the feeble knees of the people of God, who in this time of England's troubles have been of a fearful heart, and of a trembling spirit; many poor Christians who in times of public dangers and confusions have come to these morning Assemblies (like the Mary's to the Sepulcher of our Lord) with their hearts full of fears, and their eyes full of tears, have been dismissed those Assemblies with fear and great joy; their hearts have been revived, and their hands strengthened in the Lord their God.

2. God hath made use of this exercise for the preserving of thousands from error and damnable doctrines in these times of sad Apostasy. While many ignorant and unstable souls being led away with the error of the wicked, have fallen from their own steadfastness, there want not multitudes (through grace) who are ready to acknowledge that they owe their confirmation and stability in the truth, (under God) in a very eminent manner to the labors of those godly Orthodox Divines, who have bestowed their pains in these early Lectures from time to time.

3. God hath commanded his blessing upon it for the conversion of many souls to Jesus Christ. Blessed be God, the morning exercise hath not been childless since it was set up; some there be (to my knowledge) who have calculated their spiritual nativity from the time that this exercise was in the places of their habitation, as in this place some can bring in their testimony, to the honor and praise of free grace.

4. It hath been a very choice instrument in the hand of the Spirit, for the building up of Christians in their most holy faith. Many of them that have

attended daily at the gates of wisdom, waiting at the posts of her doors in this Ministerial course, have been observed to have made eminent proficiency in the School of Christ, to grow in God, in grace, and in the knowledge of our Lord and Savior Jesus Christ.

To all which blessed ends these morning Exercises have had some advantage above other Assemblies;

Partly, by reason of the frequency and assiduity of them; Sabbath-day-Sermons, and Weekly-lectures being distanced with such long intervals of worldly incumbrances, are (for the most part) forgotten before the return of their weekly course; whereas these exercises treading so close upon the heels one of another, they that have constantly attended them, have as it were, lived under a constant vision; the Sun of the Gospel arising upon them as assiduously as the Sun in the Firmament; whereby they have been carried on in a daily progress of Gospel-proficiency.

And Partly, the Preachers by a kind of secret instinct of the Spirit, having been directed in their order to preach seasonable things; ὡραύουσαν ἀληθειαν, as the Apostle calls it, present truth; truth most proper to the present state of things, carefully obviating the errors of the times; and not only so, but sometimes as if there had been a design laid by mutual consent, they have been guided to preach methodical truths; their Sermons have been knit together not without some natural connection, into a kind of ὑποτυπωσις, or Module of Evangelical doctrine; at least so far as it hath not been difficult to find out not only consent, but a kind of dependence between their successive discourses, that might be of more than ordinary help to their Auditors; as in this place about this time four years; and since in a neighboring Congregation; by some short notes published for the help of weaker Christians, may appear. But now brethren behold I show you a

more excellent way: That which sometime hath fallen out providentially, and but in a very imperfect way, is now *de industria*, and by pre-agreement and consent, intended and designed among you in this course of the morning Exercise; viz. that which the Apostle here commends to Timothy his care and custody, a ὑποτυπωσις, or Form of sound words: A Series or Delineation of some of the chief points and heads of Gospel doctrine methodically collected and digested as far as the narrow circle of so few days will contain. And This We Will Do If God Permit. What remaineth Brethren, but that you stir up yourselves in the strength of Christ,

1. To prize such a precious season and opportunity, as Providence puts into your hand. God is bringing a very precious treasure and depositum unto your doors; He hath not dealt so with every Nation, &c. See my Brethren that you put a due value and estimate upon it, lest God challenge your contempt with that angry question, Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

2. To frequent it; Christians, be afraid of losing a morning; let not one such golden opportunity fall to the ground, you do not know what you lose. Borrow a little from your sleep, and from your worldly employments (if your Callings and Families shall not be too great sufferers by it) and bestow it upon your souls; will it not be fruit abounding to your account in the day of Christ? While ye have the light, walk in the light: Know ye not that the Shadows of the Evening are stretched out! Redeem the time, the days are evil.

3. Stir up yourselves to prepare your hearts for a solemn attendance upon God in them: Remember what the Lord said to Moses, I will be sanctified in them that come nigh me: Oh profane not your accesses to such holy things; I may bespeak you in the language of Moses to the people, Sanctify

yourselves against tomorrow, for the Lord will come down amongst you; and remember if he be not sanctified by you, he will be sanctified upon you; if he be not sanctified by us in holiness, he will be sanctified upon us in judgment; before all the people I will be glorified.

Christians, be much in prayer for your Ministers, that they may come unto you in the fullness of the blessing of the Gospel of peace; say with the Psalmist, Blessed be he that cometh to us in the Name of the Lord.

Pray for yourselves, that God would open your hearts as he did the heart of Lydia, that you may attend unto the things which shall be spoken.

Pray that you may mix the Word with faith, that you may receive the truth in the love of the truth, that you may not be given up to believe lies.

Pray for others that shall hear with you; pray as Christ prayed for his Disciples: Sanctify them through thy truth, thy Word is truth.

Pray that some may be convinced, some converted, that others may be edified by the Sermons which shall be preached amongst you.

4. Stir up yourselves to come to these Evangelical exercises with Evangelical dispositions; those especially prophesied of in relation to Gospel-times, Isa. 2:3. Many people shall go and say Come ye, and let us go up to the Mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. —

In this Gospel-promise you have three Gospel graces,
Charity.

Faith.

Obediential Resolutions.

1. *Come Let Us Go, &c.*] there's their Charity, their mutual care and love to one another's souls; they call upon one another, and consider one another, to provoke one another to a diligent attendance on the means of

grace. Come ye, and let us go; gracious hearts would not go to Church, or to heaven alone; I was glad when they said unto me Let us go into the house of the Lord.

2. *He Will Teach Us Of His Ways*] here you have their Faith; they come to the Ordinance with good thoughts of God; the same wherewith holy David doth encourage his own soul: Good and upright is the Lord, therefore will he teach sinners in the way; though I am evil, yet God is good; though I am a sinner, yet God is upright, therefore I shall be taught of God; it is good to come to the Ordinance with great expectations upon God:

You may easily over-expect men, and indeed for this God sends you home often with disappointment; you come to a Sermon, and you say (sometimes) Oh there is a rare man to preach this day; the man fails your expectation, and you return censuring and complaining of the Preacher, not considering the fault was in yourselves; God withdrew possibly wonted auxiliaries of grace to punish your carnal confidence, to teach you to cease from man, &c. I say you may easily over-expect the creature, but you cannot over-expect God: Open thy mouth wide and I will fill it; widen and dilate the desires and expectations of your souls, and God is able to fill every chink to the vastest capacity; this honors God when we greaten our expectation upon him; it is a sanctifying of God in our hearts, he will teach us his ways.

3. *We Will Walk In His Paths*] there you have their obediential resolutions, highly becoming the children of God; if God be so gracious to teach us, they resolve not to be so ungracious as to refuse to be taught; they come with a desire to know God's will, and go home with a resolution to obey it.

This is the method of Gospel proficiency, If any man will do my will, he shall know my doctrine. Behold, here's the pattern, Go Ye And Do Likewise.

5. Take heed of perfunctory and customary use of the Ordinance; Rest not satisfied in a Popish *opus operatum*, the work done. As you should prepare before you come, so you should reflect when you go home, and not take up with notions in the head, without motions in the heart. Expressions in the lips, when separate from impressions upon the conscience, makes empty and formal professors, and gives occasion to standers by to suspect the truth of Religion. A careless Christian that often heareth of the glorious things of the Gospel, but feeleth nothing of them, doth put a temptation of Atheism upon himself, and of scandal upon others; and while himself is not made better by his frequenting the means, others become worse, while he raiseth up an evil report upon the ways of God. Surely we need much quickening that we may not receive This Grace of God in vain.

6. And lastly, when you have this ὑποτυπωσις, This Form of Sound Words, let it be your care to keep it; when ye Have it, then Hold it, which is the second acceptation of the word εχε, and brings me upon the Second Doctrine.

Doct. 2. Such Forms and Modules Are Very Carefully To Be Kept:

But of this in the concluding Sermon if God permit.

SERM. II. GOD IS. – REV. WILLIAM BATES

But without Faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. - Heb. 11:6.

In this Chapter faith is represented as the principle of obedience, conveying vigor and strength to other graces, whereby they become operative unto several ends and objects; hence those acts which immediately spring from other graces as their proper stock, are attributed to faith, that being the principle of their heavenly, working; in this respect, as the success of an Army redounds to the Generals Honor, so the Victory which is effected by other Christian qualities, is here ascribed to faith, which animates them, and leads them forth as their chief Captain; this is intimated in the Text, in which we may observe,

1. A Proposition, But without Faith it is impossible to please God; that grace being the medium of our communion with God, as it gives through Christ an admission and approach to him; and in this respect is opposed to drawing back, Heb. 10:38.

2. The Argument to confirm it, For he that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him: that is, our Addresses to God, are grounded upon a firm assent to God's being and bounty.

First, An assent to his being is absolutely necessary, otherwise acts of worship are as a Ball struck into the open air, which returns not to us; without the entire assurance of a determinate object, Religion will fail and vanish, this belief is general and speculative.

Secondly, An assent to his bounty, that he will bless those who diligently seek him; this is particular and applicative, and it follows from the other; for the notion of a Benefactor is included in that of a God; take away his rewards, you ungod him: Now the steadfast acknowledgement of this, can only draw the soul to perform ingenuous and acceptable service; for the naked contemplation of those amiable excellencies which are in the Deity, can never conquer our natural fear, nor quench our enmity against him; the reflection upon his righteousness and our guilt, fills us with terror, and causes a dreadful flight from him; but the hope of his remunerating goodness, is a motive agreeable, and congruous to the breast of a man, and sweetly leads him to God; Religion is the submission of ourselves to God, with an expectation of reward.

I shall Treat of the first Branch of the argument; He that comes to God, must believe that he is. The firm belief of God's being, is the foundation of all Religious worship; in the discussing of which, my design is to evince that Supreme Truth, that God is. The evidence of this will appear to the light of reason, and faith, by an appeal to nature, and Scriptures: I shall produce three Arguments from nature, which may convince an Infidel there is a God.

The first is drawn from the visible world. The second from natural conscience. The third from the consent of Nations.

First, in the Creation; his essence and Attributes are clearly revealed, his absolute power, unerring wisdom, and infinite goodness, are discovered to every capacity; therefore the Apostle urges this as the most proper Argument to convince the Heathens, Acts 14:15, that they should turn from their vanities, to the living God which made heaven and earth, and sea, and all things that are therein; to this they must naturally assent; as shadows represent the figure of those bodies from whence they are derived; so in the world there are such traces of the Divine perfections, that it is easy to infer there is a Sovereign being which is the cause of it; all the creatures and their various excellencies, are as so many beams which reflect upon this Sun, or lines which direct to this Centre; nay, the meanest being carries some impression of the first cause, as the image of a Prince is stamped upon a penny, as well as upon greater money; the beasts will instruct, and the mute fishes teach the Atheist there is a God; and though he is not discerned by the outward sight, yet the understanding will as certainly discover him, as it doth an invisible spirit in a living body; and that,

1. From the being of the world, and its parts; it is apparent to sense, and acknowledged by all, that some things are of a late beginning, but those things could not proceed from themselves, for then they should work before they were, and the same things should exist, and not exist at the same instant, and in the same respect, but this implies a contradiction; it follows then they had their Original from without; we find the experience of this in ourselves; the number of our days declares there was a time in which we had no being, and therefore we could not produce ourselves.

Now, if man which is the most perfect of visible creatures, presuppose a Maker, then may we sufficiently infer a Creation, where we find far less perfection; and this is true, not only of things which are visible, but of all other beings; till at last we arrive at the Supreme cause, whose being is necessary and independent.

Besides, if we consider that from nothing he hath produced their beings, and so united those two distant extremes of being, and not being, we may infer his power to be infinite; the greatest difference imaginable between two finite beings, admits of some proportion, and measure; but between that which is, and that which is not, the distance exceeds all apprehension; so that from the mere existence of things, it is evident that there is a first cause, which is independent and infinite, and this is God.

2. We may certainly argue the being of God from the consent of parts in the world, and their perpetual confederations to support the whole. Confusion is the effect of chance, but order is the product of Art and industry; when we consider in a Watch, how the different wheels by their unequal motions agree in distinguishing the hours, and with that exactness, as if they were inspired by the same intelligence, we presently conclude it to be the work of an Artificer; for certainly pieces of Brass could never have formed and united themselves in that method; proportionably when we view the Harmony of all things in the world, and how disagreeing natures conspire together for the advantage of the whole, we may collect there is a Divine Spirit, which hath thus disposed all things; we will not make a curious enquiry into this; an eminent decree of knowledge in several faculties, would but imperfectly discover the proportion and measures which the eternal mind hath observed in the frame of nature; it will suffice to glance at those which are exposed to the view of all.

The Sun which is the eye and soul of the world, in its situation and motion, is a sign to us there is wisdom and counsel in its Author; it's fixed in the midst of the Planets, that it may dispense its light and heat for the advantage of the lower world; if it were placed in a higher or lower Orb, the jarring Elements, (which by its influence, are kept in an equal poise and proportion) would break forth into disorders; and those invisible chains and connections which fasten the parts of nature, would presently be broken; the regularity and constancy of its motion discovers a Deity; by its course from East to West, it causes the agreeable vicissitude of day and night, and maintains the amiable war of light and darkness; this distinction of time is necessary for the pleasure and profit of the world; the Sun by its rising, chases away the shades of the night, to delight us with the beauties of the Creation; 'tis God's Herald which calls us forth to the discharge of our work; this governs our labors, and conducts our industry; this animates nature, and conveys a pleasure even to these beings which are insensible; without the day, the world would be a fatal and disconsolate grave to all creatures; a Chaos without order, action, or beauty; thus by the Sun-beams we may clearly see a Divine providence. Besides, when it retires from us, and a Curtain of darkness is drawn over the world, that proves the wisdom and goodness of God; the Psalmist attributes the disposition of day and night to God, the day is thine; and with an Emphasis, the night also is thine; notwithstanding its sad appearance, yet it is very beneficial; its darkness enlightens us, its obscurity makes visible the Ornaments of heaven, the stars, their aspects, their dispositions, their motions which were hid in the day; it unbends the world, and gives a short and necessary truce to its labors, it recreates the wasted spirits; 'tis the Nurse of nature, which pours into its bosom those sweet and cooling dews which beget new life, and

vigor: the divine providence is also eminent in the manner of this dispensation; for the Sun finishing its course about the world in the space of twenty four hours, causes that succession of day and night, which doth most fitly temper our labor and repose; whereas if the day and night should each of them continue six entire months, this division would be very inconvenient for us: We may farther observe a wise providence in the diversity it hath used to lengthen and shorten the days and nights for the advantages of several Countries; for that part of the earth which is under the line, being scorched with immoderate heat, wants a continual supply of moisture; therefore the longest and coolest nights are there; but it is otherwise in the Northern parts, for the beams of the Sun being very feeble there; providence hath so disposed, that the days are extreme long, that so by the continuance of the heat, the fruits may come to maturity and perfection. And as the difference of day and night, so the diversity of seasons proceeds from the motion of the Sun, which is a work of providence, no less admirable than the former; as the motion of the Sun from East to West, makes the day and night, so from North to South, causes Summer and Winter; by these the world is preserved; Summer crowns the earth with flowers and fruits, and produces an abundant variety for the support of living creatures; the Winter which seems to be the death of nature, robbing the earth of its heat and life, contributes also to the Universal good; it prepares the earth by its cold and moisture for the returning Sun; in the succession of these seasons, the Divine Providence is very conspicuous; for since the world cannot pass from one extreme to another, without a dangerous alteration; to prevent this inconvenience, the Sun makes its approaches gradually to us, the Spring is interposed between the Winter and Summer, that by its gentle and temperate heat, it may

dispose our bodies for the excess of Summer, and in the same manner the Sun retires by degrees from us, that so in the Autumn we may be prepared for the asperities of the Winter: And to close this part of the Argument, the invariable succession of times and seasons is a token of the same providence; the Sun which runs ten or twelve millions of Leagues every day, never fails one minute of its appointed time, nor turns an inch out of its constant course, but inviolably observes the same order; so that there is nothing more regular, equal, and constant, than the succession of day and night; to ascribe this to hazard, is the most absurd extravagance; for in the effects of chance there is neither order nor constancy; as we may see in the casting of a Dy, which hardly falls twice together upon the same square; it is necessary therefore to conclude that an intelligent principle, guides the revolutions of the Sun, thus uniformly for the advantage of the world. Psal. 19:1,2,3. The heavens declare the glory of God, the firmament shows his handy work. Day unto day utters speech, and night unto night adds knowledge; There is no speech nor language where their voice is not heard; what is that language and voice, but a Universal Sermon to the world of God's being and excellency?

Let us now consider that vast extent of air, which fills the space between heaven and earth; this is of so pure a nature, that in a moment it transmits the influences of heaven to the lower world, this serves as an arsenal for thunders and lightnings, whereby God summons the world to dread and reverence; this is a treasury for the clouds, which dissolving in gentle showers, refresh the earth, and call forth its seeds into flourishing and fruitfulness; this fans the earth with the wings of the wind, allaying those intemperate heats which would be injurious to its inhabitants; this is the Region for the Birds, wherein they pass as so many self-moving Engines

praising the Creator, this serves for the breath and life of man; from hence we may conclude the wisdom of a God, who so governs the several Regions of the air, as by them to convey blessings for the necessities of man, and to send judgments for the awakening the secure to seek after God.

Let us now descend to the Sea, and see how that informs us there is a God; 'tis a Truth evident to reason, that the proper place of the waters is next to the air above the earth; for as it is of a middle nature between these two Elements, being purer and lighter than the earth, but more gross and heavy than the air, so it challenges a situation between them; that as the air on all parts encompasses the Sea, in like manner the Sea should overspread the earth, and cover the whole surface of it; that its natural inclination is such, appears by its continual flowing's; who then hath arrested its course, and stopped its violence? Who hath confined it to such a place and compass, that it may not be destructive to the world? Certainly no other, but the great God who first gave it being and motion; besides, that which renders the power of God more conspicuous, is that by so weak a bridle as the sand, its rage is bounded; when it threatens the shore with its insulting waves, you would fear lest it should swallow up all, but it no sooner touches the sand, but its fury is turned into froth; it retires, and by a kind of submission, respects those bounds which are fixed by the Creator. Now, that the fiercest Element should be repressed by the feeblest thing in the world, and that which breaks the Rocks, be limited by the sand, is a wonder of providence; therefore the Lord alleges this as an effect only proceeding from his power, and challenges an incommunicable glory upon this account. Job 38:8,9,10,11 ver., Who shut up the Sea with doors, when it brake forth as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it; and brake up for it my

decreed place, and set bars and doors; and said, Hitherto shalt thou come, and no farther, and here shall thy proud waves be stayed.

Besides, its extent is no less worthy of admiration, it washes the four parts of the world, and so it is the bond of the Universe, by which the most distant Nations are united, the medium of commerce and Trade, which brings great delight and advantage to men, by it the commodities which are peculiar to several Countries are made common to all; thus may we trace the evident prints of a Deity in the very waters; if we change the scene, and view the earth, we may perceive clear signs of a Divine providence: If we consider its position, it hangs in the midst of the air, that it may be a convenient habitation for us; or its stability, the air its self is not able to bear up a feather, yet the earth remains in it fixed and unshaken, notwithstanding the storms and tempests which continually beat upon it; from hence we must conclude an invisible, but powerful hand supports it; 'tis reckoned amongst the *Magnalia Dei*, Job 38:4,6. Where wast thou when I laid the foundations of the earth? Whereupon a e the foundations thereof fastened? Or who hath laid the Corner-stone thereof? Moreover the various disposition of its parts, the Mountains, the Valleys, the Rivers which are as the veins which convey nourishment to this great body, all intimate there is a God.

Thus if we behold the excellent order of the parts of the World, their mutual correspondence for their several ends, the heavens give light, the air breath, the earth habitation, the sea commerce; we must break forth There is a God, and this is his work; but how few are there who read the Name of God which is indelibly printed on the frame of nature? Who see the excellency of the cause in the effect? Who contemplate all things in God, and God in all things? From our first infancy we are accustomed to these

objects, and the edge of our apprehensions is rebated; the commonness of things takes away our esteem; we rather admire things new than great; the effects of Art, than the marvels of nature; as the continual view of a glittering object dazzles the eye, that it cannot see; so by the daily presence of these wonders, our minds are blunted, we lose the quickness and freshness of our spirits.

I shall finish this Argument by reflecting upon man, who is a short abridgement of the world; the composure of his body, the powers of his soul, convince us of a wise Providence; who but a God could unite such different substances, an immaterial spirit with an earthly body? Who could distinguish so many parts, assign to them their form, situation, temperature, with an absolute fitness for those uses to which they serve? We must join with the Apostle, Acts 17:27,28. He is not far from every one of us; we may find him in the activity of our hands, in the beauty of our eyes, in the vivacity of all our senses; in him we live, move, and have our being. And to look inward, who hath endued the soul with such distinct and admirable faculties? The understanding which exercises an Empire on all things, which compounds the most disagreeing, and divides the most intimate, which by the lowest effects ascends to the highest cause; the Will which with such vigor pursues that which we esteem amiable and good, and recoils with aversion from that we judge pernicious and evil; the Memory which preserves fresh and lively the pictures of those things which are committed to its charge. Certainly after this consideration, we must naturally assent there is a God who made us, and not we ourselves.

3. We may argue there is a God from the operations of natural Agents for those ends which are not perceived by them. Although in men there is a rational principle which discovers the goodness of the end, and selects such

means as are proper for the accomplishing of it, and so their actions are the product of their judgment; yet 'tis impossible to conceive that the inferior rank of creatures, whose motions flow from mere instinct, can guide themselves by any Counsel of their own: Now all their operations are directed to their proper ends without any variation, and in that order as exceeds the invention of man. It is admirable to consider how brute creatures act for their preservation; they are no sooner in the world, but they presently fly from their enemies, and make use either of that force or craft which they have to defend themselves; they know that nourishment which is convenient to preserve them, and those remedies which may restore them. By what Counsel doth the Swallow observe the season of its passage? In the beginning of Autumn it takes its flight to a warmer Climate, and returns with the Sun again in the Spring. By what fore-sight doth the Ant prepare its store in Summer to prevent that ensuing want which otherwise it would suffer in Winter? Doth the Sun deliberate whether it shall rise, and by diffusing its beams, become the public light of the World? Or doth a Fountain advise whether it shall stream forth in a fluent and liberal manner? Even the actions of men which are purely natural, are done without their direction: Nay, natural bodies will part with their own property, and cross their own inclination for an universal good; the air, a light and nimble body that does naturally ascend, yet for a general good, to prevent a breach in nature, it will descend: And those things which have a natural opposition, yet constantly accord and join together to preserve the whole; certainly then a Divine Spirit guides and directs them. If we see an Army composed of several Nations, (between whom there are great antipathies) yet march in rank and order, and with equal courage fight for the safety of a Kingdom, we presently conclude there is a wise General who thus united them: And is

there not greater reason to believe that a Sovereign Spirit governs the Host of heaven and earth, and unites them to maintain the peace of the World? To assert that irrational creatures act for a general and unknown good, without the motion of a higher cause, is equally unreasonable, as to say a curious Picture is drawn by a Pencil without the hand of the Painter which guided it in every line according to the Idea of his mind. We must then of necessity infer that those particular causes which cannot conduct themselves, are directed by a universal cause which cannot err; and thus we see the whole World is an entire and continual Argument of God's Being and Attributes.

Secondly, The second Argument is drawn from natural conscience, which is a subordinate God, and acts all things with respect to a higher Tribunal; as Saint Paul speaking of those visible Testimonies which God hath expressed to men in the Creation, saith, Acts 14:17, that he left not himself without a witness, giving them rain, and fruitful seasons; by the same proportion we may say God hath not left himself without an internal witness, having planted in every man a conscience whereby he is dignified above the lower order of beings, and made sensible of the supreme Judge, to whose Tribunal he is subject; now conscience in its double work, as it accuses or excuses by turns upon good or bad Actions, proves there is a God.

1. Natural conscience being clear and innocent, is the lifeguard which secures from fears: virtuous persons who have not offered violence to the light of conscience, in times of danger, as in a fierce storm at Sea, or fearful Thunder at Land, when guilty spirits are surprised with horror, they are not liable to those fears, being wrapped up in their own innocence; the reason of their security proceeds from a belief that those terrible works of nature are ordered by an intelligent and righteous providence which is God.

2. It gives courage and support to an innocent person, when oppressed and injured by the unrighteous; the natural conscience so long as it is true to its self by adhering to honest principles, it is victorious against all attempts whatsoever; *si fractus illabatur orbis*; if the weight of all the miseries in the world should come rushing upon him at once, it would bear up under them all, and stand unbroken in the midst of those ruins; the spirit of a man is of strength enough to sustain all his infirmities; as a Ship lives in the rough Seas, and floats above them, the waters being without it; so a virtuous person rides out all storms, and is preserved from sinking, because the fury of worldly troubles cannot reach beyond his outward man; the conscience which is the man's strength remains firm and unshaken; yea, as those Roses are usually sweetest which grow near stinking weeds; so the peace, joy, and glory of a good conscience is then most sensible, when a man is otherwise in the most afflicted and oppressed state; now from whence proceeds this calmness and serenity, this vigor and constancy of spirit, but from the apprehension of a supreme Judge, who at the last will vindicate their cause?

2. We may clearly evidence there is a God, from the accusations of a guilty conscience; this is that never dying worm which if a sinner treads on, it will turn again; this is a temporal hell, a spiritual Tophet; what torments are there in the Regions of darkness, which an accusing conscience doth not inflict on a sinner in this life! So intolerable are the stings of it, that many have took Sanctuary in a Grave, and run upon the first death to prevent the miseries of the second. Now the shame, horror, despair, and that black train of affections which lash an offender for his vicious acts, discovers there is a principle within which threatens vengeance from a righteous and angry God: This Argument will be more pressing, if we consider that conscience attaches a sinner,

First, for secret crimes, which are above the cognizance of men; conscience is God's spy in our bosoms, which mixes itself with all our thoughts and actions; let a man therefore take what course he will to hide his offense, let him sin in the closest retirement that human policy can contrive, where there is no possibility of legal conviction, yet his Accuser, his Judge, his Hel is in his own bosom; when the sin is most secret, conscience brings in the evidence, produces the Law, urges the penalty, passes the sentence, begins the punishment; so that the sinner is αυτοκατακριτος, self-condemned for those sins which are not punishable by man; yea, sometimes a discovery of concealed sins (though certainly bringing temporal death) hath been extorted by the horror and anguish of an accusing conscience; the reason of all is because in secret sins, conscience appeals to God's Omniscieny, who is greater than our consciences, and knows all things, 1 Joh. 3:20. And upon this account it is *praejudicium judicii*, a kind of antedated day of judgment, a domestical dooms-day, and brings upon a sinner the beginning of his sorrows.

2. It stings with remorse for those sins which are above the power of man to revenge; those who command Armies, and by their greatness are secured from the penalties of the Law, yet conscience sets their sins in order before their eyes; and these as so many armed men charge them thorough, and overwhelm them; many instances there are; Belshazzar in the midst of his cups and bravery, how was he invaded by fear and horror, when he saw the hand-writing on the Wall! The whole Army of the Persians could not discourage his spirit; but when conscience revived his guilt, and the apprehensions of God's justice, he sunk under the burden; the hand-writing from without was terrible, because conscience opened a hand-writing within. Tiberius the Emperor who was doubly died in unnatural lusts and

cruelties, could neither evade nor dissemble the horrors of his mind; Nero after the barbarous murdering of his mother, was always pursued by imaginary Devils, his distracted fancy representing to him furies and flames ready to torment him. How many Tyrants have trembled on the Throne, when the condemned innocents have rejoiced in their sufferings! From hence we may infallibly conclude the conscience of the most powerful sinner is under the feeling of a Deity; for if there were no punishments to be feared but those the Magistrate inflicts in his own Dominions, why are Sovereign Magistrates themselves under terrors for their vicious actions! And those who are not subject to any human Tribunal, why do they with such fury reflect upon themselves for their crimes? Certainly it proceeds from hence, that natural conscience dreads the supreme Judge, seeing nothing is able to shelter them from his Tribunal, nor restrain his power when he will take vengeance on them.

In vain doth the Atheist reply that these fears are the product of a common false opinion, which is conveyed by education, to wit that there is a God who is provoked by sin; and that ignorance increases these terrors, as little children fear bug-bears in the dark; for 'tis certain,

First, That no Art or endeavor can totally free a sinner from these terrors, whereas groundless fears are presently scattered by reason; and this argues there is an inviolable principle in nature which respects a God. We know there is nothing more disturbs the spirit than fear, and every person is an enemy to what torments him; hence the sinner labors to conquer conscience, that he may freely indulge himself in sin; but this is impossible; for conscience is so essential, that a soul cannot be a soul without it, and so inseparable, that death itself cannot divorce a man from it; *perire nec sine te nec tecum potest*; it can neither die with the sinner, nor without him; 'tis

true the workings of it are unequal; as the pulse doth not always beat alike, but sometimes more violent, and sometimes more remiss; so this spiritual pulse is not always in equal motion; sometimes it beats, sometimes it intermits, but returns again; those scorers who run a course of sin without control, and seem to despise hell, as a mere notion, yet they are not free from inward gripes; conscience arrests them in the Name of that God whom they deny; although they are without faith, they are not without fear; desperate sinners ruffle it for a time, and drench themselves in sensual pleasures, to quench that *scintilla animae*, that vital spark which shines and scorches at once; but all in vain; for it happens to them as to Malefactors, who for a time drown the apprehension of their danger in a Sea of drink; but when the fumes are evaporated, and they seriously ponder their offenses, they tremble in the fearful expectation of the Axe or Gallows. A sinner may conceal his fears from others, and appear jolly and brave, when conscience stings him with secret remorse; as a Clock seems to be calm and still to the eye; but 'tis full of secret motions within; under a merry countenance there may be a bleeding heart: To conclude, so far is a sinner from being able to quench these terrors, that many times the more they are opposed, the more powerful they grow; thus many who for a time breathed nothing but defiance's to conscience, and committed sin with greediness, yet conscience hath with such fury returned upon them, that they have run from profaneness to superstition, as fugitive slaves are forced back to their Masters, and serve in the vilest Drudgery, fearing severe punishments.

2. The best men who enjoy a sweet calmness, and are not disquieted with the terrors of conscience, they abhor that Doctrine which discards the fear of a Deity; so that those who are most freed from these terrors, believe them to be radicated in nature, and grounded upon truth; and those who esteem

them vain, are most furiously tormented with them; in which respect the Divine goodness shines forth in the greatest luster towards those who love and fear him, and his justice against those who condemn it; thus Caligula who was the boldest Atheist in the world, yet when it thundered, ran with trembling under his bed, as if God from heaven had summoned him to judgment; whereas Socrates, who was the Heathens Martyr, died with the same tranquility of spirit wherein he lived.

3. It is worthy of our serious thoughts that these terrors of conscience are most dreadful when the sinner approaches death; the sense of guilt which before was smothered, is then revived; conscience like a sleeping Lyon awakes and destroys at once; experience tells us many sinners who have lived in a senseless, die in a desperate manner; and from whence doth this proceed but from the presages of a future judgment! Conscience anticipates the vengeance of God; then the Alarums are increased, and the storm is more violent; for the soul being sensible of its immortal nature, extends its fears to Eternity, and trembles at him who lives forever, and can punish forever.

Argument 3. The consent of Nations agrees in the belief of a God; although the Gentiles did grossly mistake the life and essence of the infinite Deity, imagining him to be of some human form and weakness, and in this respect were without God in the world; yet they conspired in the acknowledgement of a Divinity; the multiplicity of their false gods strengthens the Argument; it being clear they would rather have any God then none; and this belief cannot be an imposture, because 'tis,

First, Universal; What Nation so barbarous as not to worship a God? Certainly that which is common to all men, hath a foundation in nature.

Secondly, 'tis perpetual; falsehoods are not long lived; but the Character and Impression of God is indelibly sealed upon the spirits of men. Thus we see the Universal Reason of the World to Determine there is a God.

2. The Scripture proves there is a God to faith; Psal. 19. David speaking of the double manifestation of God by his Works and his Word, appropriates a converting power to the Word; this exceeds the discovery of God in the Creation, in respect of its clearness and efficacy: Psal. 138:2. Thou hast magnified thy Word above all thy Name. There are more apparent Characters of God's Attributes and Perfections in the Scripture, than in the Book of Nature; in the Creation there is *Vestigium*, the foot-print of God; but in the Word there is *Imago*, his Image and lively Representation: As the Angels when they assumed visible bodies, and appeared unto men; yet by the brightness and Majesty of their appearance, discovered themselves to be above an human Original; so the Scriptures although conveyed to us in ordinary language and words, yet by their authority and sanctity evidence their Divine descent; and that there is a holy and righteous God from whom they proceed.

There is a vehement Objection urged by Atheists in all Ages against a Divine Providence, and consequently against God's Being: The afflicted state of innocence and goodness, and the prosperous state of oppression and wickedness. Honest men suffer, whilst the unrighteous and profane swim in the Streams of Prosperity; hence they concluded *fortuna certa, aut incerta natura*, had the charge of these sublunary things; even the holy Prophet himself was liable to this temptation, Psal. 73:9-14, he saw that as the clean Creatures were sacrificed every day, the Turtle and the Lamb, the Emblems of innocence and charity, whilst the Swine, and other unclean Creatures were spared; So good men were harassed with troubles, when the wicked

were exempted, and this shook his faith; but by entering into the Sanctuary of God, where he understood their end, he comes off with victory; now for the removing this Objection, Consider,

First, we are not competent Judges of God's actions; we see but one half of Ezekiel's Vision; the Wheels, but not the eye in the Wheels; nothing but the Wheels on which the world seems disorderly to run, not the eye of Providence which governs them in their most vertiginous changes: The actions of God do not want clearness, but clearing: What we cannot acquit, is not to be charged on God as unjust; the stick which is straight, being in the water seems crooked, by the refraction of the beams through a double medium; we see through flesh and spirit, and cannot distinctly judge the ways of God; but when we are not able to comprehend the particular reasons of his dispensations, yet we must conclude his judgments to be right, as will appear by observing,

Secondly, The sufferings of the righteous do not blemish God's justice.

1. God always strikes an offender, every man being guilty in respect of his Law. Now though love cannot hate, yet it may be angry; and upon this account, where the judgments of God are a great deep, unfathomable by any finite understanding, yet his righteousness standeth like the high Mountains, (as it is in Psal. 36.) visible to every eye; if the most righteous person shall look inward, and weigh his own carriage and desert, he must necessarily glorify the justice and holiness of God in all his proceedings.

2. The afflictions of good men are so far from staining God's justice, that they manifest his mercy; for the least sin being a greater evil than the greatest affliction; God uses temporal crosses to prevent or destroy sin; he imbitters their lives to wean their affections from the World, and to create in them strong desires after heaven; as long as the waters of tribulation are on

the earth, so long they dwell in the Ark; but when the Land is dry, even the Dove itself will be wandering, and defile its self: When they are afflicted in their outward man, it is that the inward man may be revived; as birds are brought to perfection by the ruins of the shell: that is not a real evil which God uses as an instrument to save us. Who will esteem that Physician unjust, who prevents the death of his Patient by giving a bitter potion?

3. If the Righteous be thus afflicted upon earth, we may conclude there is a reward in the next World; if they are thus sharply treated in the way, their Country is above, where God is their portion and happiness.

Thirdly, The temporary prosperity of the wicked reflects no dishonor upon God's justice or holiness; for God measures all things by the Standard of eternity; a thousand years to him are as one day. Now we do not charge a Judge with unrighteousness, if he defer the execution of a Malefactor for the day; the longest life of a sinner bears not that proportion to eternity; besides, their reprieve increases and secures their ruin; they are as Grapes which hang in the Sun till they are ripe, and fit for the Wine-press. God spares them now, but will punish them forever; he condemns them to prosperity in this world, and judges them not worth his anger, intending to pour forth the vials of his wrath on them in the next.

Fourthly, The more sober Heathens have concluded from hence there is a judgment to come; because otherwise the best would be most miserable, and the ungodly prosperous; from hence they have inferred, that because all things are dispensed in a promiscuous manner to the just and unjust in this world, therefore there must be an after-reckoning.

Fifthly, There are many visible examples of the goodness and justice of God in this World; either in rewarding afflicted innocence, or punishing prosperous iniquities. He that shall read the story of Joseph, and consider

that wonderful chain of causes managed by the Divine Providence; how God made use of the treachery of his brethren, not as a sale, but a conveyance; how by the Prison he came to the principality, must conclude there is a watchful eye which orders all things: And how many instances are there of God's severe, and impartial justice? There is no State or History but presents some examples; wherein an exact proportion in the time, measure and kind between the sin and punishment, is most conspicuous; the unnatural sin of Sodom was punished with a supernatural shower of fire and brimstone: Pharaoh had made the River guilty of the blood of the Hebrew Infants; his first plague is the turning of the River into blood; Adonibezek is just so served as he did by the seventy Kings; Judas who wanted bowels for his Lord, wanted bowels for himself in life and death; for he hanged himself, and his bowels gushed out; and thus the punishment as a hand, points at the sin, and convinces the World of a Deity.

Use 1. This is just matter of terror to Atheists, which are of three sorts;

1. *Vita.*

2. *Voto.*

3. *Judicio.*

First, To those who are practical Atheists *vita*, in life, who live down this truth, denying God in their lives; sad and certain it is, that many who pretend they know God, yet so live they, as if there were no Deity to whom they must give an account: Such are the secure, that sleep in sin, notwithstanding all God's thunder; and if ever sleep were the true image of death, this is the sleep. The sensual who are so lost in carnal pleasures, they scarce remember whether they have a soul; if at any time conscience begins to murmur, they relieve their melancholy thoughts with their company and cups, like Saul, sending for the Music when the evil spirit was upon him.

The incorrigible, who notwithstanding the designs of God's mercy to reduce them; although Providences, Ordinances conspire to bring them off from their evil ways; yet they persist in their disobedience: Let such consider it is not a loose and ineffective assent to the being and perfections of God which will save them; God is not glorified by an unactive faith; nay, this will put the most dreadful accent, and the most killing aggravations on their sins; that believing there is a God, they dare presumptuously offend him, and provoke the Almighty to jealousy, as if they were able either to evade, or to sustain his wrath; 'tis the greatest prodigy in the World to believe there is a God, and yet to disobey him; this renders them inexcusable at the last.

Secondly, To those who are Atheists *voto*, in desire, Psal. 14. The fool hath said in his heart there is no God; the heart is the Fountain of desires, he wishes there were no God; this Atheism springs from the former; men live as if there were no God, and then wish there were none; guilt always begets fear, and fear hatred; and that strikes at the being of the object that is hated; as Malefactors desire there were no Law nor Judge, that they might escape deserved punishment. Well their desires are as visible to God as their actions are to men, and in the day of Revelation there will be a proportion of Wrath answerable to the Wickedness of their hearts.

Thirdly, To those who are Atheists *judicio*, in opinion; these low running dregs of time afford us many of these Monsters; for many to reconcile their principles with their practices, that they may undisturbedly enjoy their lusts, take this as an Opiate potion, that there is no God; but this is the most irrational and impious blasphemy.

1. Irrational; for the Name of God is written in so fair a Character upon this universal frame, that even whilst men run they may read it; and therefore God never wrought a miracle to convince Atheism, because his

ordinary works convince it: Moreover, the notion of a Deity is so deeply impressed on the Tables of all men's hearts, that to deny God, is to kill the soul in the eye, to quench the very principles of common nature, to leave never a vital spark or seed of humanity behind; 'tis as if an ungracious soul should deny he ever had a Father. He that does ungod God, does unman himself.

2. It is the most impious; 'tis formally *Deicidium*, a killing of God as much as in them lies; but there are no Atheists in hell, the Devils believe and tremble; he that willingly quenches that light which is planted in his breast, he is passing from that voluntary darkness to a worse; like an offender on the Scaffold, he doth but blind his eyes to have his head cut off; he goes from inward darkness to utter darkness.

Use 2. Let us stablish our hearts in the belief of God's Being; in the latter times the World is wholly disposed to Atheism; as the Scripture attributes the ruin of the Old World to their Atheism and Profaness, so it foretells the universal disease of the last Age will be Atheism and Infidelity. Luk. 18:8. Nevertheless when the Son of man cometh, shall he find faith on the earth? It were impossible there should be such a palpable contradiction between the lives of men and this fundamental of Religion, did they with assurance and certainty believe it. Psal. 14:1. The fool hath said in his heart there is no God; they are corrupt, they have done abominable works, there is none that doth good. Atheism is the root of Profaness; moreover, the spiritual mysteries of Religion, which exceed the flight of reason, are opposed by many upon the account of their Atheism; they question the truth of God's Being, and therefore disbelieve supernatural Revelations; let us then treasure up this truth:

First, As the foundation of faith; for all the truths of Religion spring from this as their common principle; the watering of the root will cause the branches to flourish; so the confirming of this will render our assent to the doctrine of the Gospel more clear and strong.

Secondly, As the fountain of obedience; the true and sound belief of every holy truth always includes a correspondency in the believer to the thing believed; and this must descend from the understanding to the affections, and the conversation: Now the fundamental duties which we are to pay to God, are, love, fear, dependence and submission to the will of his Law, and of his Providence.

1. Love: He is the supreme object of love for his excellencies and benefits. Psal. 5:11. Let them also that love thy Name rejoice in thee; the Name of God imports those glorious Attributes whereby he hath expressed himself to us; all the excellencies of the creature meet eminently in him, and all their imperfections are removed; in him there is nothing unlovely; in worldly things how refined soever they be, there is an allay of dregs; the all that is in them is mixed with corruption; but in God the all that he is, is perfection; in the most glorious creature as a creature, there is *aliquid nihili*, some imperfection, it is not exactly fitted for the soul; but God is the Adequate and complete object of our love. There is such an infinite eminency in God, that we are obliged to a proportionable affection; the first and great Commandment is, Matth. 22:36. Thou shalt love the Lord thy God with all thy heart, and with all thy strength; all the kinds and degrees of our love are due to him; we must put no bounds nor limits to it; in him it must begin, in him it must end; a remisser love is a degree of hatred; we disparage his excellencies by the coldness of our affections. O had we but

eyes to see his beauty, how would all the excellencies of the creatures become a very Glow-worm that only glitters in the night!

Moreover, God planted this affection in the nature of man, that it might be terminated upon himself as its center and treasure, as our natural faculties are fitted for their several objects; the eye for colors, the ear for sounds, the palate for tastes; so love is fitted for God, that being as the Sovereign which sways all our powers. Love is called *pondus animae*, that sets all the wheels in the clock of the soul a going; this sets the understanding a work in the serious contemplation of the Divine excellencies; it diverts the thoughts from other things, and fixes them on God; it excites strong desires, and earnest aspiring's after him; it stirs up zeal, which is *flamma amoris*, love in a flame to remove all obstacles which hinder the most intimate union with him; it produces joy, when the soul reposes its self in God, and with infinite sweetness possesses him; it causes the greatest diligence, alacrity, and resolution in all our ways to please him: for love is ever the spring and rule of all our actions; such as it is, such likewise will they be: thus we may see that God (as there is in him a union of all excellencies) challenges the most intense and vehement degree of our love, he being only fitted for it; and that our love being a superlative affection, is only proper to God; and therefore to love any creature without God, or in an equal manner to him, is to Deify the creature, to place it in the room of God, and so it renders us guilty of Idolatry in a spiritual sense. But such is the ignorance of men's minds, and the depravedness of their wills, that few there be who love God; 'tis true, there may be something like love in natural men to God, grounded upon the persuasion of his glorious being, and the goodness of his nature, which is not terrible to them; but when they consider his mercy is a holy mercy, and that it is never dispensed to the prejudice of his justice, though they cannot

hate God for his goodness directly, yet they hate him with it; for although he is the perfection of beauty and goodness itself, yet they being evil, there is no congruity or conveniency between God and them; they love sin, and hate punishment: Now God, as Author *legis*, by the most strict Laws forbids sin, and as *ultor peccati*, inflicts severe punishments; from hence it proceeds, the most lovely and sweet Attributes of God cannot endear him to them; no more than the natural or moral excellencies of a Judge, the comeliness of his person, or his wisdom and knowledge can draw forth the love of a Malefactor when he is condemned by him.

Moreover, since the general nature of sin is an eternal contrariety to the nature and will of God; the love of it must needs argue the hatred of God; for as the Lord Jesus requires an universal, cheerful and constant obedience, as the most clear evidence of love to him; if you love me, keep my Commandments; So the Argument will be as strong to conclude backward, If you keep not God's Commandments, you hate him; to live in the practice of known sins, is a virtual and interpretative hatred of God.

2. The benefits which God bestows upon us deserve our love. How great an endearment did he pass upon us in our Creation? We might have been admitted into the lowest form of Creatures, and have only enjoyed the life of flies or worms; but he made us little lower than the Angels, and Crowned us with glory and honor, and gave us dominion over all the works of his hands, Psal. 8:5. Whereas the rest of the Creatures were the acts of his power; the Creation of man was an act of power and wisdom; in all the rest there was nothing, but he spake the word, and they were made, Psal. 148:5. But in the making of man there was a consultation about it, Gen. 1. Let us make man; he framed our bodies, so that all the parts conspire for the ornament and service of the whole: Psal. 139:15. Thine eye did see my

substance being yet imperfect, and in thy book were all my members written; and therefore Lactantius said truly, *hominem non patrem esse sed generandi Ministrum*; man is only the instrument which the Lord doth use for the effecting of his purpose to raise the beautiful Fabric of man's body: Now if we are obliged to express the dearest love to our Parents, with how much greater reason should we love God, who is the fountain of all our beings.

He hath breathed into man a spiritual, immortal, rational soul, which is more worth than the whole World; this is in some sort a spark and ray of Divine brightness; 'tis capable of God's Image, 'tis a fit Companion for Angels, to join with them in the praises of God, and enjoy a blessed eternity with them. It is capable of communion with God himself, who is the fountain of life and happiness. The soul is endowed with those faculties which being terminated upon God, it enjoys an infinite and everlasting blessedness. The understanding by knowledge rests in God as the first and highest in *genere veri*; the will by love embraces him as the last and greatest in *genere boni*; and so receives perfection and satisfaction, which is the incommunicable privilege of the rational soul. Beasts can only converse with drossy and material objects, they are confined to earthly things; but the soul of man may enjoy the possession and fruition of God, who is the Supreme and Sovereign good. Now this should inflame our love to God; he formed our bodies, he inspired our souls. Moreover, if we consider our lives, we shall find a chain of mercy which reaches from one end to the other of them.

How many Miracles of Providence do we enjoy in our preservation? How many unseen dangers do we escape? How great are our daily supplies? The provisions we receive, do serve not only for necessity, but for delight; every

day we have the provisions of meat and drink not only to cure hunger, and all our thirst, but to refresh the heart, and to make us cheerful in our work; every hour is filled up with the bounties of God: Now what shall we render to the Lord for all his benefits? He desires our love; this is the most proper return we can make; for love is of an opening and expansive quality calling forth the heart; our love within should break forth to close with God's love without; the love of obedience in us, with the love of favor and bounty in him. It is a principle of nature deeply implanted in the hearts of men, to return love for love; nay, the very Beasts are not deficient in this; Isa. 1:3. The Ox knows his Owner, and the Ass his Masters Crib: Those Creatures which are of all the most stupid and heavy, respect their Feeders, and express dumb signs of love unto them. How much more should we love God, who spreads our Table, fills our Cup, and causes his Sun to shine, and his Rain to fall on us? It is an Argument of Secret Atheism in the heart, that in the confluence of mercies we enjoy, we do not look up to the Author of them, as if common mercies were the effects of Chance, and not of Providence; if a man constantly relieves our wants, we judge it the most barbarous disingenuity not to repay love to him; but God loads us with his benefits every day; his wisdom is always busied to serve his mercy, and his mercy to serve our necessities, but we are insensible and unaffected; and yet the meanest mercy as it comes from God hath an excellency stamped upon it. We should upbraid our souls for our coldness to God; everywhere we encounter sensible demonstrations of his love to us; in every moment of our lives we have some pledges of his goodness. Let us light our Torch at this Mountain of fire; let the renewed act of his bounty constrain us to love him; we should love him for his excellency, though we had no benefit by him; nay, though he hated us, we are bound to love him as he is truly amiable in

himself; how much more when he draws us with the cords of a man, with bands of love? Whosoever requites the love of God with hatred, (as every impenitent sinner doth) puts off the nature of man, and degenerates into a Devil.

2. Fear; this is that eternal respect which is due to our Creator; an humble reverence we owe to him, as he is infinitely above us; the holy Angels cover their faces when they have the clearest views of his glory: Isaiah 6:1,2,3. The Lord is represented as sitting on a Throne, and the Seraphim's stood about, each having six wings; with twain he covered his face, and with twain his feet, and with twain did he flee; and one cried to another, Holy, holy, holy Lord of Hosts, the whole earth is full of his glory: The Angels are pure and innocent Creatures; they fear not his angry justice, but they adore his excellencies and perfections; his is a dread, when a most Serene Majesty. Penal fear is inconsistent with the joys of heaven, but the fear of admiration is perfected there; and in this sense the fear of God continues forever, Psal. 19:9. In all our addresses to him we should compose our spirits, by the awful apprehension of that infinite distance which is between God and us. Eccl. 5:2. Let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; the greatest distance in nature is but an imperfect discovery how much we are beneath God; 'tis the effect of grace to represent the Divine being and glory so to the soul, that in the most social duties it may have impressions of fear; Psal. 2:11. Serve the Lord with fear, and rejoice with trembling. We should fear his greatness and power, in whose hands our life and breath, and all our ways are; the fear of God having its actual force upon the soul, is operative and instrumental to holy walking, from whence the fear of God is taken in Scripture for the whole duty of man, it being an introduction to it. The fear of God, and

keeping his Commandments are joined together, Eccl. 12:13. This is the Prepositus which governs our actions according to God's will; this is a watchful Centinel against the most pleasant temptations; it kills delight in sin, (by which the integrity of most men is lost;) for delight cannot dwell with fear; this is the guard and security of the soul in the days of trouble; the fear of God countermines the fear of men; this cuts off base and unworthy complying's; therefore the Lord brings this as an antidote against the base fear of men; Isa. 51:12,13. Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man, that shall be made as grass? And forgettest the Lord thy Maker, that stretcheth forth the Heavens, and laid the foundations of the Earth? This exalts a Christian above human frailty, and makes him despise the threatening's of the world, whereby many are terrified from their constancy. It is the most unreasonable thing to be Cowards to men, and fearless of God. Men have but a finite power, and so they cannot do that hurt they would; and they are under the Divine Providence, and therefore are disabled from doing that hurt, which otherwise they could do; but the power of God is absolute and unconfined; therefore our Savior presses with vehemency upon his Disciples, Matth. 10:28. Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell: He lives forever, and can punish forever; therefore when duty and life cannot stand together, he that flies the danger by delivering up his soul, exchanges the pain of a moment for the torments of Eternity: Austin upbraids the folly of such; They fear the Prison, but they fear not Hell; they fear temporal torment, but they fear not the pains of unquenchable fire; they fear the first, but not the second death.

3. Dependence, in respect of his all-sufficiency to supply our wants; and Omnipotency to secure us from dangers,

First, his all-sufficiency can supply our wants; he is the Sun, Fountain and Mine of all that is good; from hence the Prophet glories in God, Habakkuk 3:17,18. Although the fig-tree shall not blossom, neither shall fruit be in the Vines; the labor of the Olives shall fail, and the fields shall yield no meat; the Flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. He expresses not only things for delight, as the fruit of the Vine and fig-tree, but things for necessity, as the meat of the field, and the flocks of the stall, and the utter failing of these together; for otherwise the want of one might be supplied by the enjoyment of another. Now in the absolute loss of these supports and comforts of life, the Prophet saw all things in God; want of all outward things is infinitely recompensed in the presence of God: The Sun needs not the glimmering light of the Stars to make day; God without the assistance of the Creatures can make us really happy; in the enjoying of him we have all things, and that to the greatest advantage. The things of this world deceive our expectations, and draw forth our corruptions; but in God we enjoy them more refinedly, and more satisfyingly, the dregs of sin and sorrow being removed; by possessing God there is no burden which we are not able to bear, but he takes it away, our wants, weakness and sufferings; and there is no excellency of his which we are able to enjoy, but he conveys to us, his grace, his glory. There is true riches in his favor, true honor in his approbation, true pleasure in his peace. He is the treasure and triumph of the soul. Lam. 3:24. The Lord is my portion, saith my soul, therefore will I hope in him: He is such a portion, that all temporal crosses cannot hinder its

influence on us, and his influxive presence makes heaven; he is a portion that cannot be lost, he inseparably abides with the soul.

The real belief and application of this will keep a Saint in a holy independency on earthly things; the flames which shall burn the World, cannot touch his portion; he may stand upon its ruins, and say, I have lost nothing.

Moreover, this will keep the soul upright in the course of obedience; for all the exorbitancies and swerving's from the Rule proceeds from the apprehensions of some particular good in the Creature, which draws men aside. Those who want the light of faith (which discovers God's all-sufficiency) only admire present and sensible things; and to obtain these, they depart from God; but the more eagerly they seek after these temporal good things, the further they run from the Fountain of goodness, which alone can sweeten the best things we enjoy; and counterbalance their absence; the Creatures are but of a limited benignity, the necessity of their number proves the meanness of their value; but one God answers all, he is an infinite and indefective good; he is for all the powers of soul and body, to hold them in their pleasant exercise, and to give them rest; he is alone able to impart happiness, and to preserve that happiness he imparts.

Secondly, his Omnipotency can secure us from dangers. The Creation is a standing Monument of his Almighty Power; for what but Omnipotency could out of nothing produce the beautiful Fabric of heaven and earth; man cannot work without materials, but God doth; and that which exalts his power, is, that he made it by his Word; he spake the Word, and they were made, saith the Psalmist, Psal. 33:9. There went no greater pains to the Worlds Creation, than God's command.

Moreover, the World is preserved from perishing by the power of its Maker. Certainly, without the support of his mighty hand, the World had long before this time relapsed to its primitive nothing: Many instances we have of his power, in those miraculous deliverances which he hath shewn to his people in their extremity; sometimes by suspension of the Works of Nature; his dividing the Red Sea, and making it as a solid Wall, that the Israelites might have a secure passage! His stopping the Sun in its course, that Joshua might have time to destroy his enemies! His suspending the nature of the fire, that it might not so much as singe the garments of the three Hebrews! His shutting the mouth of the devouring Lions, and turning Daniel in safety from that dreadful Den! And are not all these, and many others of this kind, not only the pregnant testimonies of his love, but the everlasting Characters of his Omnipotency. Moreover, that which expresses the power of God with as great a luster, is the turning of the hearts of many cruel enemies from their intended rage to favor his people; thus did he change the heart of Esau, who had resolved the death of his brother; that instead of killing him, he expressed the greatest tenderness, and the most endearing affections to him; thus did he so sway the hearts of the Egyptians towards the oppressed Israelites, that instead of securing them under bondage, they encouraged their departure, by enriching them with jewels of silver and of gold, Exod. 12:35. Now our duty is to glorify this power of God, by placing our trust on him. Psal. 121:2,3. My help comes from the Lord, who made the heavens and the earth; he will not suffer thy foot to be moved; by dependence on God the soul is composed in the midst of the most apparent dangers; as the upper Region of the Air is calm and serene, whatever storms are here below; thus David expresses the same courage in all Estates; when he was retired into a Cave to shelter himself

from the fury of Saul, he sung the 57th Psal. which he then composed; My heart is fixed, O God, my heart is fixed, I will sing and give praise; and afterwards when he triumphed over Hadadezer the King of Zebah, he composed the hundred and eighth Psalm, and sung the same words: O God, my heart is fixed, I will sing and give praise; faith taught him the same song in the Cave, and on the Throne; in all our exigencies we should apply the power of God; the cause of our perplexing fears, is our low apprehension of God's power, and therefore when we are surrounded with difficulties and dangers, then we are surprised with terror and despondency; whereas when there are visible means to rescue us, we lift up our heads: but our duty is in the greatest extremities to glorify his power, and to refer ourselves to his goodness; and though we cannot be certain that God will by miracles rescue us from dangers, as he did many of his people in former Ages; yet we are sure he will so abate the power and force of the most injurious enemies, as they shall not conquer the patience, nor break the hope of his people.

4. We owe perfect obedience to God's will; vid. Subjection to his Commands, and submission to his Providence. 1. Subjection to his Commands. As he is the first cause, so he is the Supreme Lord; he that gave us life, must give us law: God hath an absolute title to our service as Creator; this made the Psalmist desire the knowledge of God's Commandments in order to his obedience. Psal. 119:73. Thy hands have made me; and fashioned me, give me understanding, that I may learn thy Commandments; he may learn this from the universal obedience of all creatures, those which are without reason, sense or life, inviolably observe his commands. Isa. 48:13. Mine hand hath laid the foundations of the earth, and my right hand hath spanned the heavens, when I call to them they stand up together, as prepared to execute his commands. The insensible parts of

the World are so compliant with his will, as to contradict their proper natures to serve his glory; fire descends from heaven at his command; the fluid Sea stands up as a solid wall in obedience to him; this upbraids our Degeneration and Apostasy, that we who are most indebted to the goodness of our Creator, should prove disloyal and rebellious, when the inferior creatures with one consent serve and glorify him.

Lastly, we owe submission to the will of his Providence; there is no shadow of exception can be formed against his Sovereignty; he may do by right whatever he can do by power, therefore we should acquiesce in his dispensations; this consideration silenced David, Psal. 39:9. I held my tongue, and said nothing, because thou didst it; as the presence of a grave person in authority quiets a disordered multitude; so the apprehension of God's supremacy composes our riotous thoughts and passions; unquietness of spirit in troubles, springs from the ignorance of God, and of ourselves; by impatience we cite God before our Tribunal, and do as it were usurp his Throne; we set up an anti-providence, as if his wisdom should be taught by our folly; and sometimes in afflictions we eye the next cause, but do not look upward to the Sovereign Disposer of all things, like Balaam, who struck the Ass, but did not see the Angel which opposed him; thus from a brutish imagination we regard the visible instrument of our trouble, but consider not the Providence of God in all; from hence it is that our spirits are full of unquiet agitations; we live continually upon self-created Racks: Now the humble acknowledgement of God's hand, and the submitting of ourselves to his will, as it glorifies God, so it gives ease to us; as there is the greatest equity, so policy in our willing stooping to him. Rom. 14:11. As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God; he engages his life and honor for this: if there is not a

voluntary, there must be a violent subjection to him; the willful man never wants woe; the spring of our daily misery, as well as our sins is, opposition to God's will; but the cheerful resignation to his Providence, what a blessed pill of rest is this to the soul? What a Sabbath from all those sinful and penal disturbances which discompose our spirits; 'tis a lower heaven; for as in the state of glory there is an unchangeable agreement between the will of the Creator and the creature, so according to the same measure and degree wherein we conform our wills to God's, we proportionably enjoy the holiness and blessedness of that state.

SERM. III. THE TRINITY PROVED BY SCRIPTURE. – REV. BENJAMIN NEEDLER

*F*or there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. – 1 John 5:7.

In the fifth verse of this Chapter, the Apostle had laid this down as an Article of faith, that the Lord Jesus Christ is the Son of God. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God: Now for the proof of so glorious a truth, the Apostle produces six witnesses, and ranks them into two orders, some bear record in heaven, and some bear witness on earth; some bear witness on earth, as ver. 8, of this Chapter, There are three that bear witness on earth, the Spirit and the water, and the blood, and these three agree in one; and some bear record in heaven, in the words of my Text: There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

In the words you may take notice of these particulars.

1. The number of the heavenly witnesses, or the number of those witnesses that bear record in heaven, viz. three.
2. Their dignity or excellency, they are in heaven.

3. Their act, they bear record.
4. The names of the witnesses, the Father, the Word, and the Holy Ghost.
5. Their unity, and these three are one.

I would observe from the context,

That it is not an easy matter to believe that the Lord Jesus Christ is the Son of God: Whence is it else that the Apostle so often urges this point in this Epistle? Whence is it else, that whereas it is sufficient for any truth to be confirmed by the mouth of two or three witnesses? Here are no less than six witnesses produced to prove that the Lord Jesus is the Son of God; three heavenly, and three earthly; and indeed who can declare the great mystery of the eternal generation of the Son of God: I will give five wonders in five words.

1. God the Father communicates the whole divine essence unto the Son, and yet hath the whole divine essence in himself: If God communicates his essence, it must be his whole essence; for that which is infinite, cannot admit of any division, partition, or diminution; yet methinks, we have a faint resemblance of this here below. It is not with things of a spiritual nature, as with things of a corporeal; spiritual things may be communicated without being lessened or divided; viz. when I make a man know that which I know, my knowledge is still the same, and nothing diminished; and upon his account, whether that Argument against the traduction of the soul, that if the soul of the Father be traduced, the Father is left soul-less be cogent, I leave to the judgment of the learned: It is to be granted, that to communicate the notion is one thing, and the faculty is another, but both are things of a spiritual nature.

2. God the Father, and God the Son are one essence, and yet though the Father begets the Son, the Son doth not beget himself: The Father and the

Son are one God, yet the Lord Jesus is the Son of God, under that notion, as God is a Father, and not the Son of God, under the notion as God is a Son, and so not the Son of himself.

3. God the Father begetteth God the Son, and yet the Father is not elder than the Son, nor the Son younger than the Father; he that begetteth, is not in time before him that is begotten; if God was a Father from everlasting, then Christ was a Son from everlasting; for *relata sunt simul natura*, an eternal Father must have an eternal Son.

4. The Father begets the Son, yet the Son is not inferior to the Father, nor the Father superior to the Son: The Lord Jesus Christ being in the form of God, thought it no robbery to be equal with God; it was his right, and therefore it was no robbery; as he is coeternal, so he is coequal with the Father.

5. The Father begets the Son, yet the Son hath the same numerical nature with the Father, and the Father the same numerical nature with the Son; an earthly son hath the same specifical nature with his Father, but then though it be the same in regard of kind, yet it differs in regard of number; but God the Father, and God the Son have the same individual numerical nature.

Let me entreat you that you would attend unto the record and testimony that is given by those witnesses; and for your encouragement consider the difference between these heavenly witnesses in the Text, and earthly witnesses, and so I shall proceed to that which I mainly intend.

1. On earth; there may be some single or one witness, but here are no less than three.

2. Earthly, witnesses are such as are liable to exception, but these are in heaven beyond all exception.

3. As for earthly witnesses, it may come to pass that their names may not be known, these here are named; the Father, the Word, and the Holy Ghost.

4. Earthly witnesses, when they are produced, either may be silent, or it may be bear false witness, but these bear record, and their record is true.

5. Earthly witnesses may not agree in their witness, as the witnesses brought against Christ; but there is a sweet consent and agreement amongst these witnesses, for these three are one.

6. Whereas Earthly witnesses, although they may be one in regard of consent, yet they are not one in regard of essence; every man hath one particular individual essence of his own, but these are one in regard of essence: Now pray mark this, for if it be so, then the Father is God, the Son God, and the Holy Ghost God. And therefore the Socinian, who denies the Deity of the Word, and of the Holy Ghost, will persuade you to believe that these words are to be expounded thus, these three are one; that is, says he, these three agree in one; but that this is not the meaning of the phrase, appears by the variation of it in the next verse; the words are, There are three that bear witness on earth, the Spirit, the water, and the blood, and these three agree in one: Now if both phrases note unity in consent, here is an occasion of offense, and falling administered by the variation of them in these two verses; why is it not said the Father, the Word, and the Holy Ghost agree in one, as well as the Spirit, water and blood.

And suppose we should grant that the oneness spoken of in the Text is to be expounded of consent in will and agreement, yet it would prove the Godhead both of the Father, and Spirit; for in free Agents, where there is the same will, there is the same nature, indeed with men it is the same specific nature, not numerical; because there is but one God only, therefore here it must be the same numerical nature.

The doctrine I would speak more fully to, is the doctrine of the Trinity, or that there are three persons in the divine essence.

In the prosecution of this point, I shall (by God's assistance) observe this method.

1. I shall speak something to the notion of a Divine person.
2. I shall show you that these are three persons in the Divine essence.
3. I shall speak something to the distinction of those persons.
4. I shall speak to the order of these persons.
5. I shall inquire whether the mystery of the Trinity may be found out by the light of nature.

6. The Use and Application.

1. I shall speak something to the notion of a divine person; what a divine person is, or wherein it consists.

Res. 1. Negatively; a divine person in the precise notion of it, is not a being or *singularis substantia persona, & natura singularis clare distinguitur*; there is a clear difference between person and nature, as you may perceive by these following considerations.

1. Our Lord Jesus Christ assumed the nature of man, and yet not the person of men.

2. Those things which may really be separated are not the same; but that personality may be separated from nature, appears by the foregoing instance.

3. If a person were a being, it must either be finite or infinite; if finite, then something finite would be in God; if infinite, then there would be three infinities in God, or which is all one, there would be three God's; now *Deum trinum asserimus, Deum triplicem negamus*.

2. Positively; a person is *modus rei*, the manner of a being; and a divine person is *modus divinae essentiae*, the divine essence modified, or the divine essences considered three manner of ways; for instance, consider the divine essence as the fountain or principle of deity, so it is the first person; consider it as streaming forth from the Father, so it is the second person; consider it as breathed forth by Father and Son, and so it is the third person.

I said before that the Father is the fountain or principle of deity; now this must warily be understood; I do not say, the Father is the cause of deity, but the principle; there is a wide difference between *principium* & *causam*, a principle and a cause. *Omnis causa est principium, sed omne principium non est causa*; the cause of a thing may be called its beginning, but the beginning of a thing is not necessarily its cause; the beginning of a line, is not the cause of it.

But to return, where we were, a divine person is *modus divinae essentiae*, the divine essence modified, the divine essence considered three manner of ways; now the manner of a thing is neither *ens*, nor *nihil*; it is neither a thing, nor yet nothing; for instance, the folding of my hands, is not *ens*, for then I should be a Creator, and make something; nor is it plainly nothing; for there is difference between my hands folded, and my hands expanded.

Now we use the word person, because it notes the subsistence of the most excellent kind of being, and hath more in it than subsistence hath; we say a beast doth subsist, but it is absurd to say a beast hath personality; because a person notes an understanding subsistent; besides, the word person is attributed to God in the Scripture; in the Epistle to the Hebrews, you find these words made use of by the Apostle concerning Christ; the brightness of his glory, and the express Image of his person.

2. I am to show you that there are three persons in the divine essence, and that from Scriptures, both in the Old Testament, and in the New.

1. By Scriptures in the Old Testament; to that purpose, take into your thoughts these particulars.

1. A plurality of persons may be proved by that Scripture, Gen. 1:26, where God speaks of himself in the plural number; Let us make man in our Image; this notes more persons in the Godhead than one; 'tis true, something is urged by way of Objection.

Obj. 1. God speaks by way of Apostrophe unto the Angels, that they should bear witness of the works of Creation; it is usual in Scripture, for God to speak to the creatures; as in the Prophecy of Isaiah; Hear oh heavens, and give ear oh earth, for the Lord hath spoken.

Res. 1. Although God is sometimes brought in in the Scripture speaking unto the creature, yet it is impossible that this Scripture should be expounded after this manner; For,

1. Those unto whom God speaks, were companions with him in the work of Creation; Let us make man after our Image; now God did not make use of Angels as instruments in the work of Creation, not indeed could he so do; For,

1. Every instrument must have subject matter to work upon; but Creation doth nor presuppose a subject, but make it.

2. Every instrument must have time to work in, but Creation is in an instant; and therefore when we read that God created the world by Jesus Christ, as in the Epistle to the Hebrews; by whom (speaking of Christ) he made the world; this particle per, or by, *non est nota instrumenti, sed nota ordinis*, notes not instrumentality, but the order amongst the divine persons; for as there is an order in regard of themselves, so in regard of their

operations; *operari sequitur esse*; and hence it is, that although we read that God the Father made the world by Jesus Christ, yet we do not read that Jesus Christ made the world by the Father.

2. God speaketh unto those persons, after whose image man was to be made; Let us make man after our image; now man was not to be made after the image of Angels, but the image of God himself.

Obj. 2. God speaks more *magnatum*, or more *principium*, after the manner of great ones, who speak in the plural number.

Res. 1. If God speaks more *magnatum*, after the manner of great ones, why doth he not always, or at least frequently speak after this manner? You will find God speaking in Scripture for the most part in the singular number; even in this very book of Genesis, Behold, I even I do bring a flood of waters upon the earth. Behold, I even I establish my Covenant with you. Fear not Abraham (saith God) I am thy shield, and thy exceeding great reward; and elsewhere, I am the Almighty God, walk before me, and be thou perfect.

2. If God speaks in the plural number after the manner of great ones, then certainly he would speak after this manner, when he discovers most of his royalty, and power, and Majesty, as he did at the giving of the Law on Mount Sinai; and yet there he speaks in the singular number; Exod. 20:2. I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage.

3. It is likely the Princes did at first speak in the plural number, not to note their power and greatness, but their modesty and wariness; that it was not their design to rule according to will, but according to counsel; that they were willing to advise with others, and to be guided by others; The wisest Kings on earth will have their counsel, and it is no more than needs; *plus*

vident oculi, quam oculus, many eyes see more than one eye; but God's Counsel is his Will; Who worketh all things after the counsel of his own Will. Nor indeed is it safe or fit for any to govern arbitrarily, or purely by will, but he whose Will is his counsel, it is so far from needing a rule, that it is the only Rule.

2. As a plurality of persons, so a Trinity of persons may be proved out of the Old Testament; I shall mention, and only mention for brevity sake, one place in the Prophecy of Isaiah, in the seventh verse you have mention made of Jehovah, or the Lord; in the ninth verse, of Jesus Christ, called the Angel of his presence; in the tenth verse, of the holy Spirit; but they rebelled, and vexed his holy Spirit.

2. You have this doctrine more clearly delivered in the New Testament, as will appear by several instances.

1. At the Baptism of Christ, the Trinity of persons were clearly discovered; you may read the history; And Jesus when he was baptized, went up strait way out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased; Consider here,

1. We have three names given severally and particularly to three persons.

1. He who spake with a voice from heaven was the Father.

2. He who was Baptized in Jordan, is called the Son.

3. He who descended in the shape of a Dove, is called the Spirit of God.

2. There were three outward signs or symbols by which those three persons did manifest themselves.

1. The Father by an audible voice; the Word in heaven, is borne witness to by a word from heaven.

2. The Son in the human nature.

3. The holy Ghost in the shape of a Dove.

3. They are described by three distinct actions.

1. The one cries by a voice from heaven, This is my well-beloved Son, hear him; this could not be the voice of the Son, for then he would be Son to himself; nor can this be attributed unto the Spirit, for then Jesus would have been the son of the Spirit.

2. The second, after his Baptism, prays; Luk. 3:21. It came to pass, that Jesus being baptized, and praying, the heaven was opened.

3. The third descended in the shape of a dove, and rested upon Jesus Christ.

Now to close this particular, why might it not be said, that the Father was baptized in Jordan as well as the Son? Or that the Father descended in the shape of a dove, as well as the Spirit; or that the Son did all this, speak with a voice from heaven, and was baptized in Jordan, and descended in the shape of a dove; if this were not a truth, that there are three persons in the divine essence? Hence the primitive Christians used to say unto any one that doubted of the Trinity, *abi ad Jordanem & videbis*, go to Jordan, and you will see a Trinity.

2. This doctrine may be proved from the institution of the Ordinance of Baptism; Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; and indeed, no wonder if God discovered himself to be three persons, and one God at Christ's Baptism, when the name of the blessed Trinity, is as it were in fair and legible Characters, writ upon the forehead of the Ordinance of Baptism its self; Baptism its self, is as it were, baptized in the Name of the Father, Son, and holy Ghost; now these I call the words of institution; for although you

have not here the first institution of Baptism, John the Baptist, who was called so from this very Ordinance, administering this Sacrament, and the Disciples questionless from the Command of Christ himself; the Evangelist John tells us, that Jesus himself baptized not, but his Disciples; yet here you have a solemn command for baptism, and the form of the administration thereof unto all generations.

And here consider,

1. Christ commands them to baptize, not in the names, but in the Name of the Father, Son, and holy Ghost; if you consider them personally, so they have three names, Father, Son, and holy Ghost; if essentially, then but one name; *unum nomen, una deitas*, one God, one deity; and I observe farther, that which way soever we expound this phrase in the name, either calling upon the name of the Father, Son, and holy Ghost (as some) or in the name, by the authority, or at the appointment of God the Father, Son, and holy Ghost (as others) or in the name, viz. for the service, honor, and glory of God the Father, Son, and holy Ghost (as a third sort) you must either make these to be three God's, or else three persons in the Godhead; for who is the object of our prayers but God? Who hath authority to appoint Ordinances for his Church but God? Whom are we to serve and worship but God alone? Thou shalt worship the Lord thy God, and him only shalt thou serve.

2. They were to baptize, not in the name of the Father by the Son, or by the Spirit; but in the name of the Father, Son, and Spirit, which notes the equality of the three persons.

3. Father, Son, and holy Ghost, are so joined together, that we are no less baptized in the name of the Son, and of the Spirit, than of the Father; and therefore their deity is the same, their power and authority the same.

4. An Article is thrice prefixed, and added to everyone, *baptizate in nomine*, του Πατρος, του Υιου, του Αγίου Πνευματος, that Father, that Son, that holy Ghost; that Father whose voice you have heard from heaven; that Son, whom as yet you see in the human nature; that holy Ghost, whom you have seen descending upon me in the shape of a Dove; Surely the repetition of this Article, doth not want its singular Emphasis, that Father, that Son, and that holy Ghost.

3. This doctrine may yet further be cleared from that saying of our Savior; I will pray the Father, and he shall give you another Comforter; hence is plainly proved the personality of the Holy Ghost, he is called another Comforter; now he who is distinguished from the Father and the Son, in the manner as to be called another comforter, is either distinguished in regard of his essence, or in regard of his personal subsistence; not in regard of his essence, for then he would be another God, and therefore he is another in regard of his personal subsistence.

4. You have a clear proof for this doctrine in the words of the Text; There are three that bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one; and to that purpose, consider,

1. You have mention here of three witnesses; now three witnesses are three persons.

2. The Word and holy Ghost are conjoined in their Testimony with the Father, which is not compatible to any creature; and lest we should doubt of this, it is expressly said even by Saint John himself, to be the witness of God; ver. 9. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son; and concerning Christ, it is said that he is the true God; ver. 20. This is the true God, and eternal life; let the Socinian show me where any creature is called

the true God; Concerning the Spirit also in this Chapter, it is said ver. 6, that he is truth itself; It is the Spirit that beareth Witness, because the Spirit is Truth.

3. If there be three witnesses, whereof every one of them is God, the one not the other, and yet not many God's, but one true God; the point is clear, there are three distinct persons subsisting in one divine essence, or (which is all one) there are three persons and one God.

3. I am to speak something to the distinction of these three persons; though they cannot be divided, yet they may be, they are distinguished; many things in nature may be distinguished, which cannot be divided; for instance, the cold and the moisture, which is in the water, may be distinguished, but they cannot be divided; Now that those three persons are distinguished appears,

1. By what hath been already said, the Father is not the Son, nor the Son the Father, nor the holy Ghost the Father or the Son.

2. By the words of the Text; here are three heavenly witnesses produced to prove that the Lord Jesus Christ is the Son of God, namely, the Father, the Word, and the holy Ghost; now one and the same person, although he hath a thousand names, cannot pass for three witnesses, upon any fair or reasonable account whatever; you may be sure that God reckons right, and he says, Father, Son, and holy Ghost, to be three witnesses; there are three that bear record in heaven; so in Saint John's Gospel, the Pharisees charge our Savior that he bare record of himself; (say they) thou bearest record of thyself, thy record is not true; now mark what Christ replies, ver. 17,18. It is written in your Law, that the Testimony of two men is true; I am one that bear witness of myself, and the Father that sent me, beareth witness of me; where you have our Savior citing the Law concerning the validity of a

Testimony given by two witnesses; and then he reckons his Father for one witness, and himself for another.

4. I shall speak a few words to the order of these divine persons; in order of subsistence, the Father is before the Son, and the Son before the holy Ghost. The Father, the first person in the Trinity, hath foundation of personal subsistence in himself; the Son the second person, the foundation of personal subsistence from the Father; the holy Ghost the third person, hath foundation of personal subsistence from the Father and the Son.

Now although one person be before the other in regard of order, yet they are all equal in regard of time, Majesty, glory, essence; this I conceive to be the reason why in the Scripture sometimes you have the Son placed before the Father; as 2 Cor. 13:14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all, Amen. So Gal. 1:1. Paul an Apostle not of men, neither by men, but by Jesus Christ, and God the Father, who raised him from the dead. Sometimes the holy Ghost is placed before the Father, as Eph. 2:18. Through him we have an access by one Spirit, unto the Father. Sometimes before Jesus Christ, Rev. 1:4,5. John to the seven Churches in Asia, Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven Spirits which are before the Throne (by the seven Spirits there, is meant the holy Ghost) and from Jesus Christ who is the faithful witness, &c. The consideration of this caused that rule amongst our Divines; *ab ordine verborum nulla est argumentatio*; there is no argument to be urged from the order of words. Now this shows, that although one person be before another in regard of relation, and order of subsistence, yet all are equal one with another in regard of essence.

And therefore beware lest you derogate the least jota or tittle of glory, or Majesty, from any of the three persons. As in nature, a small matter as to the body, may be a great matter as to the beauty of the body; cut but the hair from the eye brow, how disfigured will all the face look. If you take away never so little of that honor, and glory, which is due to any of the divine Persons, you do what in you lies, to blot, to stain, to disfigure the fair and beautiful face of the blessed Trinity.

5. I am to inquire whether the mystery of the Trinity may be found out by the light of nature.

Res. There are two things in the general, that I would say in answer to this question.

1. That the light of nature without divine Revelation, cannot discover it.
 2. That the light of nature after divine Revelation, cannot oppose it.
1. That the light of nature without divine Revelation, cannot discover it; and for that purpose take into your thoughts these following considerations.
1. If that which concerns the worship of God cannot be found out by the light of nature, much less that which concerns God's nature, essence, or subsistence; but the Antecedent is certainly true; For,
 1. As for the part of the worship and service of God, which is instituted, and ceremonial, it is impossible that it should be found out by the light of nature; for instance, what man could divine that the Tree of life should be a Sacrament to Adam in Paradise? How comes the Church to understand what creatures were clean, what were unclean? That the Priesthood was settled in the Tribe of Levi, and not in the Tribe of Simeon, or the Tribe of Judah? Certainly these lessons were not learned by the candle-light of nature.
 2. As for that part of the service of God, which is moral, all of that neither is not discoverable by natural light; For,

1. If you consult the seventh to the Romans, you shall find that there were some secret moral wickedness's which Paul did not see, which Paul could not have seen by the light of nature; no, although a Pharisee, and by that means very expert in the letter of the Law; Rom. 7:7. I had not known lust, except the Law had said, Thou shalt not covet.

2. If the light of nature be imperfect in us since the fall, which I suppose you will grant, then there may be many things moral now imperceptible by the light of nature, which it might and did see in its state of perfection; and therefore it must needs be of dangerous import, to make the Law of nature a weak, faint, shadowing, imperfect light, the perfect rule, and only measure of moral duties; to cry up the Law written in our hearts, is in this case to cry down the Law written in the Scriptures; this is as it were to pull the Sun in its noon-day brightness, in its greatest luster and glory out of the firmament, and to walk by the light of a Candle, a stinking snuff in the socket, almost gone out; this is to make the Primmer, the Horn-book, the A. B. C. of natural light, the highest piece of learning in morality.

The Law of nature (to our shame and grief we may speak it) is so obliterated and darkened, that it cannot show a man the least part of his wickedness. Pelagius was a man of great learning, and by his studies and diligence, had snuffed the Candle of the Lord, and made it burn with a clearer shine; yet how little could he see into this matter? It was his affection, that we are borne as well without vice, as virtue, *tam sine vitio, quam sine virtute nascimur*; and we see all Popery to this very day, hold motions to sin not consented unto, to be no sins, but necessary conditions arising from our constitution, and such as Adam had in innocence.

But I forbear; the issue of this particular is thus much, if that which concerns the worship and service of God, cannot be found out by the light

of nature, much less that which concerns his essence and subsistence.

2. The doctrine of the Gospel is called by the Apostle a mystery, and a mystery without controversy; great is the mystery of godliness! And what greater Gospel-mystery is there than the Trinity, which neither men nor Angels can comprehend, and both men and Angels must adore! Now if this doctrine be discoverable by natural light, it is no more a mystery. The works of the flesh are manifest, saith the Apostle, Gal. 5:19,20. Now why are they said to be manifest? Because they stink in the nostrils of nature, and are discernible by the dim eye of conscience.

Obj. 1. Possibly some may say, man hath as it were the image or likeness of a Trinity within himself; there are three prime faculties, understanding, will, and memory, in one and the same reasonable soul.

Res. 1. A similitude doth not prove a thing to be, but only represent a thing to our fancy, which at present hath, or at least had a being one way or other; for instance, it is impossible that any Son should know his father's picture, unless first he hath seen or heard, that his father was such a person as the picture doth represent; and by that means hath beforehand, his father's idea and image presented in his own soul.

2. It is denied that these faculties in man's soul, bear the image or likeness of a Trinity; neither can any man by a reflex act upon his own soul, attain to the knowledge of this great mystery; but such notions as these are the luxuriant extravagancies of some curious brains, that would advance earth as high as heaven; and do indeed rather darken, then illustrate this truth; as he who would add any color unto light, doth rather blemish it than adorn it; what a piece of folly would it be to undertake to emblazon a sun-beam?

Obj. 2. The doctrine of the Trinity was known to several of the Heathens, which had not the Scriptures, and therefore is discoverable by the light of

nature.

Res. 1. If the Heathen had any notions of the Trinity, they might receive them either by tradition, from those who had read the Scriptures, or out of the Scriptures themselves, and not by the improvement of natural light.

2. It is very probable that these notions of a Trinity, which are found in Plato, and Trismegistus, were not writ by them, but foisted into their works by some that lived in after ages; my Reasons are these.

1. Those writings which go under the name of the Ancient Fathers, are not all truly such, but a great part of them supposititious, and forged; as Mr. Dally proves largely in that learned piece of his, called A Treatise of the right use of the Fathers; where he gives you an account of whole books that were published under the names of the Apostles, as Saint Peter, Saint Barnabas, and others which were not such. Now if men durst be thus bold with the Apostles, no wonder if they did not stick to deal thus with Heathens. This imposture in the Primitive times was very ordinary; yea, the fathers themselves have used this Artifice to promote their own opinions, as you may read largely in the third Chapter of that book.

2. Some are apt to believe, that there are clearer notions of a Trinity in some of the books of the Heathens, than in the books of Moses; and so by consequence, the Heathens should know more of the Trinity, than the Israel of God, which is flat contrary to the Scriptures. Psal. 76:1. In Judah is God known, his Name is great in Israel; He hath not dealt so with any Nation; and as for his judgments, thy have not known them; praise ye the Lord.

And thus I have done with the first Assertion in answer to this question, whither the mystery of the Trinity may be found out by the light of nature? Viz. that the light of nature without divine Revelation, cannot discover it.

2. The light of nature after divine Revelation, cannot oppose it. For,

1. As the judgment of sense ought not to be urged against the judgment of reason; so the judgment of reason ought not to be urged against the judgment of faith. The judgment of sense, ought not to be urged against the judgment of reason; for instance, sense tells us that some of the Stars are as small as spangles (I am apt to believe, that some Country men think the Sun to be no bigger than their Cartwheel) here reason interposes, corrects sense, tells us, that there being a vast distance between us and them, they must needs be very great bodies, or else they could not be visible. There are thousands of Stars that cause the white streak in the heavens, called the Milky-way, which are invisible upon the account but now mentioned. Sense tells us, that the Sun is of greater magnitude in the morning, and evening, than at noon; here reason again interposes, corrects sense, tells us, it only appears so because of the denseness, or thickness of the air or medium; and that for the same reason, if you put a piece of money into a bason of water, it will appear of a larger size, than if it were in a bason without water; that which I aim at is this, that as reason doth thus correct sense, *à pari*, faith should correct reason.

2. Philosophical Axioms, must be kept within their proper bounds, and limited to a finite power; for instance, *Ex nihilo nihil fit*, that out of nothing proceeds nothing, is a truth, if it be understood with reference to a finite power. So *A privatione ad habitum non datur regressus*, is a truth upon the same terms. *Sic una numero essentia non potest esse in tribus personis*; that one and the same numerical essence, cannot be in three distinct persons, is a truth limited, as before; I mean, with reference to a finite power; but all this, and ten thousand Arguments more of this nature, cannot overthrow this principle, that there are three persons, and one God; for we are not speaking now of that which is finite, but of that which is infinite. Suppose this

Question should be started; how the same numerical essence can be in three persons? Possibly an answer might be returned thus. Suppose a father begets a son, and communicates to him the same numerical soul and body which he hath still himself, and both of these should communicate the same soul and body to a third, here would be three distinct persons, yet the same essence in them all; but I know a reply would quickly be made, This is impossible; answer must be made, It is true, as to that which is finite, but not unto that which is infinite, &c.

The time allotted for this exercise being spent, in the handling of the doctrinal part of this Observation, I can speak but a few words to the Use and Application.

Use 1. This doctrine should establish us in the truth of the Gospel, even this mystery which hath been hid from ages, and from generations, but now is made manifest unto the Church; the Heathens as we have heard, could not attain unto this knowledge by the light of nature; Oh what a comfort is this, that we serve an incomprehensible God! One God, and yet three persons; to comprehend is to environ, and keep in all that God is; for my part, I would not worship that God that I could comprehend; the doings of God know no bounds, much more his essence and subsistence. Kings have their Crowns, a circle about their head, and should also have a circle about their feet, they should not go which way they please, but keep themselves within the limits of Law, both of God and man, and this speaks them to be creatures, though in a greater letter, finite beings; but it is otherwise with God; as he will not have any Articles put upon him, so he cannot have any circles or lines drawn about him; for an infinite God to be finite and limited, is a contradiction in *adjecto*.

2. Let us study this doctrine of the Trinity; and as a motive to this consider, we cannot worship God aright, without some knowledge of this truth. As God the Father, God the Son, and God the holy Ghost, are the object of divine faith, so are they the object of divine worship; we must worship Trinity in unity, and unity in Trinity; you may direct your prayers unto God the Father, Son, and holy Ghost; but you must not pray unto either of the persons, but as united unto the other. Gerard tells us in *Loc. come. de sanctissimo Trinitatis mysterio, cap. 1*, that it is absolutely necessary in some measure to know this truth; and that not only the denial of the Trinity of persons, but the ignorance of it is damnable; the Apostle tells the Ephesians, that sometime they were Atheists, we render it without God in the world, but in the original it is *αθεοι εν τω κοσμω*, Atheists in the world; and the reason of this you have in the beginning of the verse, because they were *χωρις Χριστου* without the knowledge of Christ; although a man acknowledges there is but one true God, yet if he knows not this God in Christ, he is an Atheist.

3. Bless God for the clear discovery of this truth under the Gospel; Blessed are our eyes for we see, and our ears for we hear; It is God's method to discover himself by degrees; we know more of God now than the Jews did; and we shall know more in heaven, than we know on earth. Now God the Father, God the Son, and God the holy Ghost, lead us unto all truth, and bring us at last unto himself, that we may enjoy him, and have a more full and clear discovery of him, unto all Eternity, Amen.

Reader,

Be pleased to take notice that the worthy Author of this Sermon not long after he had preached it, by a very sad hand of God fell sick and died; so that he had not opportunity himself to bring it forth into light; you have it

here as it was taken by a good Noter, yet so as it hath been compared with the Authors own Notes; which yet being for the most part wrote in Characters, the Comparer could not make so much advantage of them as he desired.

Had the Lord been pleased to spare him his life, this Discourse had come forth more exact and accurate than now it doth; but such as it is, it here presents itself to thee; and 'tis hoped, though that is wanting which might please the learned eye, yet there is that in it which may profit the judicious Christian; you will here see the difference of Treatises put forth by the Authors themselves, and by others, which is as great as the difference betwixt the child whom the mother nurses herself, (which is full and fair, and lusty) and that which is put out after her death, (which is too often infirm, lean, and starved.)

If thou findest anything in this Sermon that is for thy profit, bless God for it, and pray that no more such hopeful instruments may be cut off in the prime of their days.

SERM. IV. THE DIVINE AUTHORITY OF THE SCRIPTURES. – REV. SAMUEL JACOMBE

A *ll Scripture is given by inspiration of God, &c. - 2 Tim. 3:16.*

You have heard there is a God, and you have had a discourse concerning the Trinity; I am now to clear and prove to you the Divine authority of the Scriptures; therefore I crave your attention to what the Scripture reports of itself in 2 Tim. 3:16, &c.

It was motive enough to the Ephesians to plead and zealously to contend for the image of Diana, because they said it was that which fell from Jupiter, Acts 19:35. Sure then you will have reason to plead for, and to hold fast this blessed book which we call the Bible, if I shall be able to make it further evident, that it is the book which God himself hath writ. An Argument which you need to hear, and which you had need seriously consider; for (as I shall anon press it upon you) if you did believe the glory the Scripture speaks of, and the dreadful misery that remains for impenitent sinners in hell; if things as they are stated in the Scripture were looked upon as real truths, it would cause you presently to return to God by godliness.

There were even in the Apostles time seducers, (so you find in the beginning of this Chapter) persons that would resist the truth, as Jannes and Jambres resisted Moses; Not only in the present age, (which is like the dregs of the world in comparison of the Primitive times) but even then also there were seducers and deceivers; there are Comets among the Stars, as well as ignis fatuus that creep upon the earth; what must Timothy do? Ver. 14. Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Scriptures, &c. [*From a child*] Josephus in his book against Apion tells us, the children of the Jews were so instructed in their Laws, that they could scarce name a Law to them, but they could tell it; more shame to us Christians that take no care to teach Religion, that may much more easily be learned than the Jewish Religion could. [*From a child thou hast learned the Scriptures*] And it would be a shame for a person so long instructed, not to continue in this doctrine; a shame for an old professor well educated to desert the principles of his Religion, and forsake the truths of Scripture; do not forsake them, why? This verse gives two reasons; first, it is of divine revelation; secondly, it's profitable for doctrine, for reproof, for correction, for instruction in righteousness.

A little to explain the words.

All Scripture is given by inspiration of God] Scripture in the Text, is the same with the Holy Scriptures, ver. 15, for you must know that in the Bible, the word Scripture is commonly taken for the holy Scriptures; so search the Scripture; ye err, not knowing the Scripture; the Scripture cannot be broken; so you must understand it here, all Scripture, that is not everything that is written, but the holy Scripture.

Is of Divine inspiration] the meaning is, that the things written are not of human invention, are not the contrivance of any man's wit, or any man's fancy; but they are the real revelations of the mind and will of God: And yet those things which were thus revealed, good men were excited to write them, and assisted in it: I say, the inspiration of God comprehends in it these two things. First, the truths contained in this Scripture were not inventions of man's brain or fancy: Secondly, that they who writ them were excited to it, and were assisted in it by the Holy Ghost.

The Text is both explained and confirmed by the parallel place, 2 Pet. 1:21. Knowing this first, that no prophesy of the Scripture is of any private interpretation; for the prophesy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

That you may a little understand this Text, give me leave to gloss upon it. In ver. 16, the Apostle said, we have not followed cunningly devised fables, &c. That which we have proposed and preached to you, was nothing cunningly devised by us, when we made known to you the power and coming of the Lord Jesus Christ; we saw him transfigured; we did not go about to tell you the story ourselves; but if you will not believe that, ver. 19. We have also a more sure word of prophesy: There are predictions concerning Christ in the Old Testament, whereunto ye do very well that ye take heed as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts: Not as some Enthusiasts would interpret this, that men should mind the Old Testament till the Spirit of God should tell them the truth of this Scripture, and then throw away the Old Testament: No, it's a light that shines in a dark place until the day dawns, and the day-star arise in your hearts. I will give two interpretations; either first, that this heart is the dark place till the day-star arise, and so the word [*until*] shall not

refer to the word take heed, but only to dark place; man's heart is the dark place. But I rather take it till they saw the accomplishment of those Prophecies; till you see that really fulfilled which hath been Prophesied: Take heed, why? Knowing this that no Prophecy of Scripture is of any private interpretation, &c. so we read the word; in the Greek it is, they are not of any private incitation and impulsions; for the word hath reference to the custom of Racers; now you know Racers do not set out when they please themselves, but when the watch word is given: Now no Prophecy is of any private interpretation, they did not go about nor set about it till God really put them upon it; for it was not the effect of their own will, choice or invention, but holy men of God spake as they were moved by the Holy Ghost. Say the Papists, the Scripture is of no private interpretation; therefore you cannot understand it; but that is just as if I should say. you must not put what meaning you will upon my words, and therefore you cannot understand them: The Scriptures being from God are not to any of private interpretation; (that is) to put any other meaning upon them than what God means; but it doth not follow what God means, cannot be understood; Luk. 1:70, its said that God spake by the mouth of the holy Prophets, &c. The Apostles before they preached, were endued with power from on high, as you read in the Acts. Paul saith of himself, it pleased God to reveal his Son in him, Gal. 1:15,16, by the Revelation of the Gospel; 1 Cor. 14:37. If any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the Commandments of the Lord.

Quest. The grand enquiry will be, how may any man be truly satisfied, that this book is the Word of God? Or that it hath Divine authority, or Divine inspiration?

I confess 'tis an undertaking too great for me, but yet sometimes you have seen a little boat follow a great ship. That I may distinctly do it, and offer my own thoughts in this great enquiry, I shall give you what I have to say in these seven Propositions.

Sol. 1. *Prop.* That there may be a Revelation from God, no man can doubt but an Atheist that thinks there is no God. That there has been a Revelation from God is acknowledged by the Gentiles; for they looked upon their Oracles as answers of their gods; and it is acknowledged also by the Jews, who tell us that Moses had their Laws from God upon the Mount, and all the Prophets were moved and excited by God to deliver their errands to them; since there is a God, God may make a Revelation of his mind.

2. *Prop.* That there should be a Revelation of God's mind and will, every man cannot but grant it to be highly reasonable; for alas, poor man is a sinner, a pitiful dark blind thing; now he cannot but confess though he hath no Bible, yet surely he is not what he was when he came out of God's hand; but he is now ignorant, and does not know all his duty, and he is backward to do that which he does know, and if he was not backward, he could tell whether God would accept of it or not; therefore man cannot but say it is a thing highly reasonable that there should be a Revelation of the will of God, that he might know his duty; and if he did do it, God would take it kindly at his hand.

3. *Prop.* We ought to have good satisfaction for that which we entertain as a Divine Revelation; for there are more persons come in God's name, than have God's commission; a great many more say Thus says the Lord, then ever were bid to speak God's Word; As we cannot believe we know not what, so we cannot believe we know not why; whoever believes anything, he hath some reason why he does believe it: 2 Tim. 3:14. Continue in the

things whereof thou hast been assured; not those things which are concredited and trusted to thee, but those things of which thou hast been assured: Now saith our Savior, Joh. 4:22. Ye worship ye know not what; intimating persons ought to understand what, and why they worship; we are not born with this notion that this Bible is a beam of the Sun of righteousness; we must therefore see why we entertain it. That rule is excellent, though I must not nor cannot give a reason of everything believed, (for many things far transcend all that my short understanding is able to reach) yet I must, and I am bound to give a reason of all that I believe, because God hath said it. When the Gospel was preached, the Bereans were commended for examining whether those things were so or not. I am satisfied this Book is God's Word, I have reason enough to believe whatever is revealed; for God is too good to deceive, and too wise to be deceived; and therefore show me but that God hath said it, and that it is really God's mind, I have all the reason in the world to believe it; but now I must have some reason for which I believe that this book is the revelation of God's mind and will.

4. *Prop.* Where we ought to be satisfied, there 'tis certain God hath given minds desirous of satisfaction to see some ground for it; I mean since 'tis so great a matter, we ought not to be fondly credulous: No question but God hath given sufficient evidence of that he would have us maintain as the manifestation of his own pleasure; for thus I argue, If we neither have nor can have anything to discern what is from God, and what is not from God, then we must either resolve to believe nothing at all, as never knowing but that we may be cheated; or else believe what comes first to hand, be it what it will; therefore I say where God would have us entertain anything of his mind, 'tis certain he gives us sufficient evidence 'tis so. I say, God intended

to give satisfaction to a mind that's desirous of it; not to a man that is peremptory, willful and resolute of his own way, let God say what he will. God will not satisfy every angry Jew that will hold fast his own prejudices; nor every sensual Gentile that lives in nothing but profaneness; but an ingenuous spirit that willingly gives up himself to the truth of God, and lays down every prejudice, and is willing to be taught by him, this is the person to whom God intends real satisfaction.

5. *Prop.* All the evidence which we have of anything, is either from reason or sensation: As it is impossible a man should give credit to that which can no way be made credible; so whatsoever is made credible to us, is made so from some faculty; now all our faculties are either ratiocination or sensation; either the workings of our understanding, or else things we feel; believe such a thing, why? I feel it, see it, hear it.

6. *Prop.* We have rational evidence this book we call the Bible is God's Word, and of Divine Authority.

7. *Prop.* Good men have inward sensations that this book is from God.

Now I am come to the grand business. I have told you there may be a Revelation from God since there is a God; it's highly reasonable there should be such a Revelation; we ought to have satisfaction in what we entertain as a Revelation of God; where we ought to be satisfied, God hath given it to a mind willing to entertain it; all the evidences we can have of a thing whereby we should be satisfied, must either be from our reason or sense; And now we have rational evidence, this book we call the Bible, is of Divine Authority.

I will dwell but upon this one Argument, and before I speak to it, give me leave to ask you this one question; What would you desire to give you assurance that any particular book or Revelation is from God? This is a

considerable question; for whatsoever a sober man could desire to give him assurance this book is from God, he hath it; and if God say, thou hadst all I could give thee, it would non-plus all at that day if they be found unbelievers.

I can possibly desire nothing but these three things. First, Methinks whatsoever should come from God, should press holiness and godliness; should press such a Religion, that if men love it, they should be happy by it; and should give such Arguments to engage men to this Religion, as should be proper to persuade. Secondly, I should think that the Publisher of this Doctrine should himself be an exemplary person; for I could not easily imagine God would send such a person to bring in such a Religion as should destroy it by his own life, and bring to ruin by his works what he had spoken with his mouth. Thirdly, I should expect such a person should work miracles to give us assurance he had a Divine Commission.

Now let us make an enquiry whether we have not all these things; this great Argument Comprehends many things in it.

First, This book presses holiness and godliness so as never did any in the world before nor since, and gives such Arguments for it as never was heard of, nor the wit of man could ever have thought of. He that would walk in the Wilderness of Paganism, might hear and there spy a flower growing amongst many weeds; now and then a Philosopher that gives you some good directions that concern righteousness and external behavior; but the Scripture is a garden wherein whatsoever hath been recommended by all the sober men in the world is put together, and wherein they were defective that's there made up; for they were defective especially in this one great point, deep humility; and though you shall find many things that concern

the exercise of some Christian graces, yet in the real practice of humility, a man would wonder how incredibly they fell short.

But as for the Scripture; what would you have? It bids you live soberly, righteously, godly; it bids you lie at God's feet as his creature, to do with you what he will; it would have you like God himself; that's the end of the promises, that we should partake of the Divine nature, 2 Pet. 1:4, it bids you be holy as God is holy, 1 Pet. 1:15, it charges upon you whatever thing is good, is just, is lovely, Phil. 4:8, it commands your very thoughts; it's so far from suffering you to do hurt to your brother, as not to suffer you to think hurt; it's so far from allowing to act rapine and injustice, as not to allow to do anything that savors of coveting; it binds the very heart and soul: O what a place of universal calmness would this world be, should all serve one another in love; should all study each other's good, we should never do injury; if any did, we should forgive him, we should endeavor to be perfect as God is; therefore the Jew could not but say the precepts of the Gospel were wonderful, great, excellent and transcendent indeed.

Behold the Scripture is a doctrine according to godliness, 1 Tim. 6:3, truth according to godliness, Tit. 1:1, the mystery of godliness, 1 Tim. 3:16, so that in one word, whatever God would think fit for man to do to that God that made him; whatever is fit for a sinner to do to a holy God against whom he hath transgressed; and between man and man; all that is the design of the Scripture. And what the Scripture thus commends, it presses by incomparable Arguments; shall I name a few?

1. Behold God is manifested in the flesh for this purpose, 1 Tim. 3:16. Is it nothing sinner, that thou wilt live foolishly, vainly? What wilt thou think to see God dwelling in human nature? To see God live a poor, scorned, reproached, condemned life; intimating this great truth, that it's not so

unseemly a thing for the Son of God himself to live a poor miserable life, as 'tis for a man to be an impenitent sinner; if you remain a willful and impenitent sinner, thou wouldst in thy pride be like God, and have no Superior above thee: Behold God condescends and becomes like to thee, that if possible he might bring thee back again; thou that art a sinner, suspectest whether God will do thee good; behold how close he comes to thee, he dwells in thy own nature.

2. Behold the beloved Son of God dying upon the Cross for thee. What would you think if any of your Parents should suffer their child to die on the behalf of an enemy? Would you not think it should move that enemy? Behold my Son in whom I am well-pleased! Methinks God takes not a quarter of that content in the whole Creation, which he does when he speaks of his Son; yet this Son suffered for sin, the just for the unjust, that he might bring us to God, 1 Pet. 3:18, methinks this love should constrain us, 2 Cor. 5:14. Poor soul, thou art ready to think God is become thine enemy; when sickness and death comes, thou art ready to say, hast thou found me O mine enemy? Here's trouble in the world; how shall I know whether God intends good? Behold it's beyond peradventure, God intends good to a sinner because he dwelt in our nature, and his Son died for us, and his Son felt pain and infirmity, and therefore he may love thee, and you need not question anything of this nature is a hindrance of God's love; the case of a sinner is not so desperate, but that a man may be accepted and loved of God for Christ's sake; will not this move you?

3. You have promises of eternal life, and threatening's of eternal misery: Never did any Philosopher or any other man threaten, If you will not observe such and such precepts, I will throw you into eternal torments, nor never did any man say I will give you such glory in heaven; but the

Scripture does; behold life and immortality are brought to light by Christ; there's a future resurrection, and this body is like an old house pulled down, by and by it will be a brave building again, a spiritual body, and we shall shine like the Sun in the Firmament, and be equal to the Angels of God, Matth. 13:43, and be like God and Christ: Now we know not what we shall be, but when he shall appear, we shall be like him; for we shall see him as he is, 1 Joh. 3:1,2. And having this hope, who would not purify himself even as God is pure? Who would not live soberly, righteously and godly, looking for that blessed hope, &c? If you did but apprehend this glory, were not your mind senseless, its impossible you could be quiet without getting an interest in it. And how great the day of judgment will be, it tells you; how our thoughts, words and actions, and everything we go about shall come under a severe scrutiny.

4. The worth of our souls; we mind our bodies, but a soul is better than a world. The Scripture saith, the Son of God died for souls; we never understood so much what souls were worth as now we do, when we see God taking such care, and having such designs and thoughts from all eternity.

5. The fairest and the most reasonable condition of eternal happiness, and the greatest strength to perform it, that's offered in the Gospel: Suppose we were sensible we were liable and obnoxious to God's wrath, and could go to heaven and beseech God that he would be pleased not to execute that wrath upon us, do but think what terms you would be willing to propose to God; would you come and say, Lord, punish me not for what is past, though I intend to do the same thing; but he that should say, Lord, forgive me, I am sorry for that which is done, and it shall be the business of my life to live more circumspectly to thee; this is the great thing the Scripture proposes to

us: Godliness in the Scripture hath the promise of the things of this life, and of things to come; whatever is good here, we are sure of it in the practice of piety; and in the world to come as sure of that happiness; but no more can tell what it is, then we can tell what the thoughts of all men have been since the first Creation.

What Arguments can you imagine possibly God himself could propose greater or stronger than these? What should hinder me from returning to God? That's the first part of the demonstration.

Secondly, we would expect the Publisher of this Doctrine should himself be exemplary, and so was Christ; Austin said, the whole life of Christ was doctrinal, to lead us to piety and good practice, he went up and down doing good. Did any reproach him? He reproached them not again; was he reviled? He reviled not again; when he came to suffer, Father, not my will, but thine be done; there's not such a word as that in all the pieces of Philosophy, not such an expression of humility and surrender, Father, not my will, &c.

An innocent person, so saith the Text; he is always denying himself, he will not be rich and great in the world; why? He pressed you to lay up treasures in heaven; he hath not a hole where to lay his head; why? Because he bids you to live upon God's providence; he lived a single life, because he would have you be as though you had not such and such relations; his very enemies could object nothing against him; have nothing to do with that just person, said Pilate's wife. I find no fault in him, saith he that condemned him; not the Jews themselves were ever able to instance in any evil practice; they only charged him, (and so do still) that he wrought miracles by the Devil, which was the greatest miracle; but they never could charge him with any evil practice; leaving us an example, 1 Pet. 2:21. Learn of me, I am

meek and lowly. Now what servant would not be willing to do that which his Master does before him?

Thirdly, we would expect he should work miracles to testify that he had his commission from God; for he that shall come to set up a new Law, a new Economy, a new frame and constitution of Religion, had need assure us that he is God's messenger; if he work miracles, we cannot tell what to have more; for we certainly conclude that God will not suffer a long series of things extraordinary and quite beyond the course of nature to be done to attest a lie: Miracles were begun by our Savior, and continued many hundred years after, just as props that are set under weak Vines; so these under the weak faith of the world when it first began. One said excellently, that those whom the speaking tongue did not convince, the seeing eyes might certainly convince; that these were proper to convince that Christ came from God, appears, Matth. 11:3,4, where when John sent to know, Art thou he that should come? That is, Art thou the Messiah? Go and tell John what you hear and see; The blind receive their sight, the lame walk, &c. Joh. 3:2. Nicodemus saith, No man can do these miracles that thou dost, except God be with him; and Joh. 9:13, the blind man saith he hath opened mine eyes, and how come you to ask how he did it? Great signs shall follow them that believe, Mar. 16:17, and these continued in Justin Martyrs, Tertullian's, Cyprians time, Gregory Nyssens time, and some part of Chrysostom's time.

Concerning these miracles, give me leave to lay down three Propositions, then you will see the strength of the whole Argument.

1. They were famous and illustrious, for they were done before multitudes, Matth. 9:8; Matth. 12:22,23, not done in a corner, Joh. 9, when Lazarus was raised, they said, they could not deny it; at his death the Earth

quaked, the Temple rent, there was darkness for three hours which was observed by Heathens as well as Christians.

2. As they were done before a multitude, so there were a multitude of miracles, insomuch that John saith, they were so many, that if all should be written, the world could not contain the books that should be written, Joh. 21:25. That is a Hyperbolical expression for a very great number.

A learned man hath observed Elisha did but twelve miracles, Elijah not so many; Moses wrought about seventy six; and they which were done by them and all the rest of the Prophets from the beginning of the world to the destruction of the first Temple, amounted but to one hundred and fifty miracles; in three thousand three hundred twenty eight years there were not as we find in Scripture, so many wrought; but now Christ went about healing all manner of sickness, and curing all manner of diseases, Matth. 4:23. Acts 10:38. Questionless a very vast number.

3. They were of all sorts and of all kinds; a woman that had an issue of blood twelve years, Matth. 9:20, and a woman that had a spirit of infirmity eighteen years, Luk. 13:11, and one that had an infirmity thirty-eight years, Joh. 5:8, the dead were raised, the Devils were cast out, the Sea commanded, the winds obey; they are of all sorts and kinds.

Observe also this, that you do not read or find by anything that there was the least of them done out of any ostentation; there was no such thing done by Christ or his Apostles, to call men out and say, Come, I will show you what I can do, that should show any kind of arrogant affectation to themselves; but the greatest humility and modesty runs through all the exercise of this mighty power, and this practice was ordinary among the common Professors then; yea, the Galatians they received that spirit by which miracles were wrought among themselves.

Secondly, such famous miracles were a sufficient ground to make men believe this holy doctrine, who saw the miracles wrought by them that preached it; for if they did not, it must be either because they questioned whether the things were done, or whether done by God or not; they could not question whether the things were done; for they saw some raised out of their graves, &c. Nor could they question whether this was from God or not; for observe, Where I see miracles wrought, there I am bound to believe that they give testimony to what is preached by him that works them, except that which is preached, is that of which I am infallibly assured already, it cannot be true, except God does by some greater miracle contradict the testimony of those miracles; as now the Egyptians they wrought miracles, but God contradicted all their testimony by Moses. Now observe, the end of all Christian Religion is to preach truth, to glorify God, to honor God, to save a man's soul. Never was there any exerting of God's power to contradict it; so that if a man may not believe a doctrine thus holy, a doctrine thus practiced by him that published it, and confirmed by miracles, then a man is under an impossibility of ever being satisfied from anything from God; for what shall satisfy? If God speak to us from heaven, we should as much suspect that, as if an Angel come from heaven we should suspect him; but since we believe and know there's a God, and he is just and merciful, it's impossible the divine goodness should consent to such Impostors.

But you will say what are these miracles to us?

I say therefore thirdly, they are a sufficient reason to engage us to believe the divinity of this holy doctrine, though we never saw them. You do not see Christ yourselves, nor did you see him die nor work miracles, but would you have had Christ live always among you? If you would, he must then

never die, and the great comfort of our life depended upon his death; he died, is risen, and gone to heaven; would you have him come down from heaven, and die that you might see it? And would you have him die quite thorough the world at the same time? Which must be if you would imagine we must see everything ourselves; it's a great piece of madness to believe nothing but what we see ourselves: Austin was troubled himself in this case, he had been cheated before, and now he was resolved he would believe nothing but what should be plain to him; at length (says he) O my God thou shown'st me how many things I believed which I saw not; I considered, I believed I had a father and mother, and such persons were my Parents; how can I tell that ? A man may say, it may be he was dropped from heaven, and God made him in an extraordinary way; so if I never were out of this Town, it's madness for a man to say there's never another Town in England; or to say there is no Sea because I saw it not. Nay, if a man come and tell me there's this doctrine that teaches me all self-denial, mortification, weanedness from the world, and say this is of God, and when he hath done ventures life, children, family, have we not reason to believe it? If you will not believe, 'tis either because the first persons were deceived themselves, or else because you think they would deceive you; now deceived themselves they could not be, when they saw so many miracles done; and deceive you, that they would not neither; for would any good man to deceive another, undo himself? They died for it, and writ this book, and sealed it with their blood; and therefore there can be no reason to doubt of it; they were witnesses, and delivered what they saw, Luk. 1:2.

7. *Prop.* As we have rational evidence the Scripture is the Word of God, so we have evidence also from inward sensation; born we are with principles of conscience, and the truths in this book are so homogeneal to

man, that he shall find something within himself to give testimony for it. 2 Cor. 4:2. By manifestation of the truth, commending ourselves to every man's conscience in the sight of God. Joh. 5:44. Men believe not, because they receive honor one of another; and in Scripture they that would not believe, are they that would not repent, Matth. 21:28 to the 33, men that practice drunkenness, whoredom, sensuality, covetousness, pride, and know that these things are sins, they are the great unbelievers, because they are loath to leave their sins; offer the greatest reason in the world for a thing, if it be against a man's interest, how hard, and almost next to impossible is it to convince him? A man would believe that the Romans were in England that reads the Roman History; but if he shall find the coin of the Roman Emperor, he will much more believe it. Do a bad action, O the secret terrors that a man finds within him, as if he felt something of hell already! Do a good action, and the secret sweetness, joy and peace that attends it, that he cannot but say I believe it, for I feel some degrees of it already! 1 Cor. 14:24,25, &c. he speaks to the inward principles of his conscience. The reason men believe not the Scriptures, is not because 'tis unreasonable to believe them, but because they have a desperate love to sin, and they are loath to entertain that that should check their interest. There is in every life that certain sagacity by which a man apprehends what is natural to that life, what nourishes that life; a man that lives according to the Law written in his heart, finds there's that in this Revelation that feeds, nourishes, and encourages it; so that this man finds experimental satisfaction in it. Doth the Word of God tell me the ways of God are pleasant? I thought they were hard and difficult, now I find the yoke of Christ is easy, and that no happiness like this, and no blessedness like that; I thought if I did not comply with such things I could never be blessed; now I find I need nothing

to make me happy but my God; he finds and feels these things are certain, true and real. Thus I have done with the demonstration.

You will easily observe I have neither taken notice of what the Papists tell us, we must believe the Scripture because the Church saith it; we cannot tell what the Church is till the Scripture had told us.

And though I have not mentioned the testimony of the Spirit, yet I suppose I have spoke to the thing; for I cannot understand what should be meant by the testimony of the Spirit, except we either mean miracles wrought, which in Scripture is called the testimony of the Spirit of Christ, Acts 15:8,9, the giving of the Holy Ghost, it's the giving of those extraordinary miracles that fell down among them, so Heb. 2; Acts 5:32. I say if by the testimony of the Spirit you mean this, then you can mean nothing else but the Spirit assisting, enabling, helping our faculties to see the strength of that Argument God hath given us, and by experience to feel what may be felt, which comes under the head of sensation.

Application.

First, then study the Scripture: If a famous man do but write an excellent book, O how do we long to see it! Or suppose I could tell you that there's in France or Germany a book that God himself writ, I am confident men may draw all the money out of your purses to get that book; you have it by you, O that you would study it: When the Eunuch was riding in his Chariot, he was studying the Prophet Isaiah, he was not angry when Philip came, and as one would have thought asked him a bold question; Understandest thou what thou readest? He was glad of it, Acts 8:27,28, one great end of the year of release was that the Law might be read, Deut. 31:9, it's the wisdom of God that speaks in the Scripture, Luk. 11:49, therefore whatever else you mind, really and carefully study this Bible.

Secondly, in all enquiries into the truths of the mind of God consult those sacred Oracles; here are Mines of truth, O dig here, make them the rule of faith and life; while a Papist makes the Church his rule, and the Enthusiast pretends to make the Spirit of God his rule, do you live by Scripture; consider what I say, 2 Tim. 2:10, consider (there's thy duty) what I say, (there's the Scripture) yet Timothy was as good a man as any of us; and the Lord give thee understanding, (there's the work of the Spirit to assist our faculty.)

But how shall I find out truth by Scripture? For thy own satisfaction remember this, have an explicit faith in all that plainly appears to be God's mind, and have an implicit faith resolving to be of God's mind in all the rest; be it what it will be, believe it, because it appears to be of God; while a person resolves to be of the Churches mind, be thou of God's; only use all means whereby thou mayst come to know; to wit,

1. Take heed of passion and sensual lusts. 2 Tim. 4:3, you read of some that will not endure sound doctrine, but after their own lusts shall heap to themselves Teachers. A lust or passion is like a whirl-pit, a man is sucked up in it; ambition, sensuality, any of these darken and blind a man's mind; when a man studies anything the mind had need to be quiet; lusts and passions are always busy and boisterous, and make a man have a great interest against God.

2. And beware of prejudice; Christ said, Go preach to all Nations, Matth. 28:29, but Peter lived under prejudice, and he said, Lord, I never eat anything common or unclean, when God bade him go to the Gentiles, Acts 10:11.

3. Beware of taking truth upon the Authority of men, for that is fallible: Modesty requires you should have a fair respect to Preachers, and the

Church of God where you live; but as to the vitals of your Religion, do not take them upon Authority; though a man would not willingly deceive you, yet he may be deceived himself in things controverted. In plain things of Scripture, that we must be humble, holy, believe, repent, all the world should not persuade you out of your Religion; and as for your duty you understand it; never a one but knows what he is to love when God bids us love him; if we would but familiarize our Religion, we could not but understand it; but in matters wherein there's a dispute and controversy in the world, be quiet and sober, and not confident that such and such things must needs be so, because such say so? Many pretend a kind of sanctity, and pretend for God, and a Ship may carry very broad sails, yet not very well loaden; but thus it is, one man draws a multitude, and then a multitude prevails upon particular persons, and shall I go against a multitude? I say therefore take not things upon authority, see and examine thyself; if it be plain in Scripture, mind it, and own it, and charge thyself with it: if it be obscure, think it no farther concerns thee than God hath made it manifest.

4. Beware of Idleness; search the Scripture, 2 Tim. 2:7. Consider what I say, &c. They that are busied for veins of silver, they hold the rod even poised in their hand, till at length it moves in that vein where it lies in the earth; So hold your souls even in a diligent enquiry into the Scriptures.

5. Beware of pride; the humble man God will teach; proud men scorn others, they will not be taught; and pride, that will make a man to neglect prayer.

6. Charge yourselves with that which is the end of the Scripture, to live well; Who would go about to read a piece of law, that he may learn Mathematics? Or read the statutes to learn Logic? You may as well do so, as read the Scripture to talk only; but the intent of the Scripture, is to show

how you ought to live godly, to be just, righteous, sober, to act by rule. Nothing hinders knowledge so much as a bad life; for sin brought in ignorance, and holiness will bring in the best light. There's a great deal of difference betwixt wit and wisdom. Many have parts enough to be witty, but none but sober and conscientious persons will have true wisdom. Prov. 14:9. A scorner seeks knowledge, and finds it not. Scorners usually are witty men, men of brave parts; a man that hath a mind only to practice wit, is never satisfied in the things of God. He that doth my will, shall know the doctrine that is of God.

There are a thousand things disputed in the world, errors upon errors, but I thank God it is plainly revealed, God hath mercy for a sinner in Christ; I understand well what 'tis to live soberly, righteously, godly; I know what 'tis to honor my Parents, and do in my relations what becomes me; and I know these are the conditions of eternal happiness; I can but use all human endeavors, I can but beg of God, and charge myself to love what I know; so that I am able to say at the day of judgment, what appeared to be the mind of God I observed it; what did not appear, I used all means to understand it; I would not hastily determine myself till I saw thy mind, because I knew there were impostors; and if this be done, if men will rangle and make controversies where God hath made none, let them, for there will be no end of vanity and folly.

Thirdly, Seek daily that your belief may be strengthened, that this book is of divine authority; for what will enable you to resist temptation, if you do not believe the Scripture? 1 Joh. 2:14. I write unto you young men, saith the Apostle, because ye are strong; Why? The Word of God abides in you, and you have overcome the evil one; you will never be strong and overcome the evil one but by virtue of the Word of God. If sin tempts you, if you look

into the Scripture there's peace, good conscience, the joy of God, and eternal life; and shall I for a trifle lose these? No, while we have Scripture, we have an Antidote against all the devil's poison. Again, what will bear you up under your afflictions if you lose the belief of the Scriptures? You will need it when you come to be sick and die; when you bury your friends and relations, what will satisfy a man's mind? There's an after-glory; when friends come after me, or go before me, we shall all meet in joy; Did I but believe this glory, as I believe when the Sun sets it will rise again, were I but persuaded what God hath said is true, as now I am persuaded I speak, how should I long for this glory? How would every child wail for this inheritance? How full of prayers? How cheerful in our spirits? How should we welcome death? How should we long till these Tabernacles of dust were crumbled to nothing? When affliction comes, how should I rejoice in that I believe that all shall work for good because I love God? With what a quiet spirit should I pass through the great Wilderness of this World? The devil knows if he can but beat you from this sort, he will quickly beat you out of all other sorts. Let the Word of God come to you with much assurance, 1 Thess. 1:4,5. With the full assurance of understanding, Col. 2:3, you must not understand there he speaks in reference to their persons, to assure them they were the children of God, but that their faith had a good foundation in itself, that this was from God, the truth of a good assurance in judgment.

Take this further advice, If you would keep up your faith, be true to your faith; be sure you live well; you will always find men make shipwreck of a good conscience and of faith together, 1 Tim. 6:10,21; 2 Tim. 3:8; 1 Tim. 1:19. Remember the Apostles advice, Rom. 12:2. Be not conformed to this world, but be renewed in your minds, that you may prove what is the good and acceptable Will of God. Never fear it, while thy mind is but willing to

be ruled by God, while thy soul is teachable and tractable, this will give thee evidence this book is from God, except melancholy overcome thee, which leads men to be Skeptics, except in that case which is the proper effect of a man's body, and must be cured by physic; but let a man have a mind to live well, and to be ruled by the Word, the Bible is the best thing in the World to such a one.

I might have spoken to a case of conscience concerning the assent of Christians to the Word of God, that it is not equal in all, nor equally in the same person always; and that a man may really believe that in the general of his life, which at some particular times he may doubt of; and a man may not be fully satisfied in the truth of the Scriptures, yet that man may really live under the power of it.

To conclude all with this: since we have this reason to believe the Scripture is God's Word, then never wonder that you find Ministers, Parents, Masters, to press real piety upon you, and see what great reason you have to entertain it. Alas, it may be you wonder we Preach and press Religion; we are verily persuaded, if you do not love this Religion, you will be intolerably miserable; and we have so much compassion for you, that since we know this to be God's Word, better to be burned in the hottest fire, than to lie in those torments. We know since God hath said it, there is no comfort too great to them that comply with it; no judgment too terrible to those that will oppose it; therefore you cannot wonder if we do from day today press it upon you.

Consider if it be God's Word, then the threatening's are true, and the Promises are true, and you shall either have the promises or the threatening's within a while; God knows which of us shall be next, for 'tis but a little while before death, and judgment come; then either Come ye

blessed, or Go ye cursed; As a man hath wrought, so he shall have, for he will render to everyone according to what he hath done in the flesh; therefore knowing the terror of the Lord, we persuade you; we know this is of Divine stamp and Authority. I conclude all with the 20th, of the Acts 32. &c. And now, Brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

SERM. V. MANS CREATION IN A HOLY BUT MUTABLE STATE. – REV. JOHN HOWE

Lo this only have I found, that God hath made man upright; but they have sought out many inventions. - Eccl. 7:29.

In these words you have the result of a serious inquiry into the state of mankind. In the verse immediately foregoing, the Preacher speaks his own experience, touching each sex distributively; how rare it was to meet with a wise and good man, how much rarer with a prudent and virtuous woman (so he must be understood, though these qualities are not expressed) then in the Text gives this verdict touching both collectively, tending to acquit their Maker of their universal depravation, and convict them. Lo this only have I found, &c.

The words contain two Propositions.

The first touching man's perfection by his creation, God made, &c.

The second touching his defection by sin, but they have sought, &c.

Together with a solemn Preface introducing both, and recommending them as well-weighed truths, Lo this only have I found, &c. q.d. I do not now speak at random, and by guess; no, but I solemnly pronounce it, as that

which I have found out by serious study and diligent exploration, That God made man upright, &c. The Termes are not obscure, and are fitly rendered. I find no considerable variety of readings, and cannot needlessly spend time about words. Only in short,

By man] you must understand man collectively, so as to comprehend the whole species.

Making him upright] you must understand so as to refer making not to the adjunct only, supposing the subject pre-existent, but to both subject and adjunct together; and so 'tis man's concreate and original righteousness that is here meant.

By inventions] understand (as the antithesis doth direct) such as are alien from this rectitude. Nor is it altogether improbable that in this expression, some reference may be had to that curious desire of knowing much that tempted Adam and Eve into the first transgression.

Many inventions] seems to be spoken in opposition to that simplicity and singleness of heart which this original rectitude did include; truth is but one; falsehood, manifold. God made man upright, i.e. simple, plain-hearted, free from all tortuous windings, and involutions (so the word rendered upright in the Text doth signify; and Jeshurun derived therefrom, which God thought a fit name for his people Israel, the seed of plain-hearted Jacob to be known by; answerably whereto Nathanael is said to be a true Israelite in whom was no guile) Such man was at first; now in the room of this simplicity, you find a multiplicity; he was of one constant uniform frame, and tenor of Spirit, held one straight, direct and even course; now he's become full of inventions, grown vafrous, multiform as to the frame of his spirit, uncertain, intricate, perplexed in all his ways.

Sought out] this notes the voluntariness, and perfect spontaneity of his defection; 'twas his own doing. God made him upright; he hath sought out means to deform and undo himself.

The words thus opened, afford us two great Gospel-truths.

1. That God endued the nature of man in his creation, with a perfect and universal rectitude.

2. That man's defection from his primitive state was purely voluntary, and from the unconstrained choice of his own mutable and self-determining will.

(Though the latter part of the Text, would afford a sufficient ground to treat of the state of man now fallen; yet that being by agreement left to another hand, I observe no more from it then what concerns the manner of his fall, and that only as it depended on a mutable will.)

In handling these truths, I shall,

1. Open them in certain explicatory Theses.

2. Improve them in some few practical and applicatory inferences.

1. About the former, that God endued, &c. take these Propositions for explication.

1. All created rectitude consists in conformity to some rule or Law.

Rectitude is a mere relative thing, and its relation is to a rule. By a rule, I here mean a law strictly taken; and therefore I speak this only of created rectitude. A law, is a rule of duty given by a Superior to an Inferior; nothing can be in that sense a rule to God, or the measure of increated rectitude.

2. The highest rule of all created rectitude, is the will of God, considered as including most intrinsically, an eternal and immutable reason, justice, and goodness.

It is certain, there can be no higher rule to creatures than the divine Will; and as certain that the government of God over his creatures, is always reasonable and just, and gracious; and that this reasonableness, justice and goodness by which it is so, should be subjected anywhere but in God himself, none that know what God is (according to our more obvious notions of him) can possibly think.

3. Any sufficient signification of this Will, touching the reasonable creatures duty is a law, indispensably obliging such a creature.

A law is a constitution *de debito*, and 'tis the Legislators will (not concealed in his own breast, but) duly expressed that makes this constitution, and infers an obligation on the Subject.

4. The Law given to Adam at his creation was partly natural, given by way of internal impression upon his soul; partly positive given (as is probable) by some more external discovery or revelation.

That the main body of laws whereby man was to be governed, should be at first given no other way than by stamping them upon his mind and heart, was a thing congruous enough to his innocent state (as it is to Angels and Saints in glory) it being then exactly contempered to his nature, highly approvable to his reason (as is evident in that being fallen, his reason ceases not to approve it, Rom. 2:18.) fully suitable to the inclination and tendency of his will, and not at all regretted by any reluctant principle that might in the least oppose or render him doubtful about his duty.

Yet was it most reasonable also, that some positive commands should be superadded, that God's right of dominion and government over him as Creator, might be more expressly asserted, and he might more fully apprehend his own obligation as a creature to do some things, because it was his Makers Will, as well as others, because they appeared to him in

their own nature reasonable and fit to be done (for so the whole of what God requires of man, is fitly distinguished into some things which he commands, because they are just; and some things that are just, because he commands them.)

5. Adam was endued in his creation, with a sufficient ability and habitude to conform to this whole Law, both natural and positive; in which ability and habitude his original rectitude did consist.

This Proposition carries in it the main truth we have now in hand, therefore requires to be more distinctly insisted on. There are two things in it to be considered.

The thing itself he was endued with.

The manner of the endowment.

1. The thing itself wherewith he was endued, that was uprightness, rectitude, (otherwise called the image of God, though that expression comprehends more than we now speak of, as his immortality, dominion over the inferior creatures, &c.) which uprightness or rectitude consisted in the habitual conformity, or conformability of all his natural powers to this whole Law of God; and is therefore considerable two ways, viz. In relation to its,

Subject.

Rule.

1. In relation to its subject; that was the whole soul (in some sense it may be said the whole man) even the several powers of it. And here we are led to consider the parts of this rectitude, for 'tis coextended (if that phrase may be allowed) with its subject, and lies spread out into the several powers of the soul; for had any power been left destitute of it, such is the frame of man, and the dependence of his natural powers on each other, in order to

action, that it had disabled him to obey, and had destroyed his rectitude; for *bonum non oritur nisi ex causis integris, malum vero ex quovis defectu*. And hence (as Davenant well observes) according to the parts (if I may so speak) of the subject wherein it was, Mans original rectitude must be understood to consist of,

1. A perfect illumination of mind to understand and know the Will of God.
2. A compliance of heart and will therewith.
3. An obedient subordination of the sensitive appetite, and other inferior powers, that in nothing they might resist the former.

That it comprehends all these, appears by comparing Col. 3:10, where the image of God, wherein man was created, is said to consist in knowledge, that hath its seat and subject in the mind, with Eph. 4:24, where righteousness and holiness are also mentioned; the one whereof consists in equity towards men; the other in loyalty and devotedness to God; both which necessarily suppose the due framing of the other powers of the soul, to the ducture of an enlightened mind. And besides, that work of sanctification (which in these Scriptures is expressly called a renovation of man according to the image of God wherein he was created) doth in other Scriptures appear (as the forementioned Author also observes) to consist of parts proportionable to these I mention, viz. illumination of mind, Eph. 1:18, conversion of heart, Psal. 51:10, victory over concupiscence, Rom. 6:7, throughout.

2. Consider this rectitude in relation to its Rule; that is the Will of God revealed, or the Law of God; sin is the transgression of the Law; and accordingly righteousness must needs be conformity to the Law, viz. actual righteousness consists in actual conformity to the Law; that habitual rectitude which Adam was furnished with in his Creation (of which we are

speaking) in an habitual conformity, or an ability to conform to the same Law. This habitual conformity, was, as of the whole soul, so to the whole Law, i.e. to both the parts or kinds of it, natural and positive. He was furnished with particular principles inclining him to comply with whatsoever the Law of nature had laid before him, and with a general principle, disposing him to yield to whatsoever any positive Law should lay before him as the Will of God. And if it be said (in reference to the former of these) that this Law of nature impressed upon Adams soul, was his very rectitude; therefore how can this rectitude be a conformity to this Law?

I answer,

1. A Law is twofold,

Regulans.

Regulata.

2. The Law of nature impressed upon the soul of Adam, must be considered,

1. As subjected in his mind; so it consisted of certain practical notions about good and evil, right and wrong, &c.

2. As subjected in his heart, so it consisted in certain habitual inclinations to conform to those principles. Now these inclinations of the heart, though they are a rule to actions, they are yet something ruled in reference to those notions in the mind; and their conformity thereto makes one part of Original rectitude. And those notions, though they are a rule to these inclinations, yet they are something ruled in reference to the Will of God signified by them; and in the conformity thereto, consists another part of this Original rectitude.

2. We have to consider the manner of this endowment. And as to this, 'tis much disputed among the Schoolmen, whether it were natural, or

supernatural. I shall only lay down in few words, what I conceive to be clear and indisputable.

1. If by natural, you mean essential (whether constitutively, or consecutively) so Original righteousness was not natural to man, for then he could never have lost it, without the loss of his being.

2. If by natural you mean connatural, i.e. concreate with the nature of man, and consonant thereto, so I doubt not but it was natural to him.

6. This rectitude of man's nature, could not but infer and include his actual blessedness, while he should act according to it.

According to the tenor of the Covenant, it could not but infer it. And consider this rectitude in itself, it must needs include it: The rectitude of his understanding including his knowledge of the highest good; and the rectitude of his will and affections, the acceptance and enjoyment thereof; as Augustine in this case, *nullum bonum abesset homini quod recta voluntas optare posset, &c.*

Thus far of the holiness and blessedness of man's first state. It follows to speak of the mutability of it, and of his fall as depending thereon.

2. That man's defection from his Primitive state, was merely voluntary, and from the unconstrained choice of his own mutable and self-determining will.

For the asserting of this truth, take the following Propositions.

1. That the nature of man is now become universally depraved and sinful.

This Scripture is full of, and experience and common observation puts it beyond dispute.

It is left then, that sin must have had some Original among men.

2. The pure and holy nature of God could never be the Original of man's sin.

This is evident in itself. God disclaims it, nor can any affirm it of him without denying his very being. He could not be the cause of unholiness, but by ceasing to be holy, which would suppose him mutably holy; and if either God or man must be confessed mutable, 'tis no difficulty where to lay it; whatever he is, he is essentially; and necessity of existence of being always what he is, remains everlastingly the fundamental attribute of his being.

3. It is blasphemous and absurd to talk of two principles, (as the Manichees of old) the one good per se, and the cause of all good; the other evil per se, and the cause of all evil.

Bradwardine's two Arguments: 1. That this would suppose two God's, two Independent beings; 2. That it would suppose an evil God; do sufficiently convince this to be full both of blasphemy and contradiction.

4. It was not possible that either external objects, or the temptation of the Devil should necessitate the will of man to sin.

External objects could not; for that were to reject all upon God; for if he create objects with such an allective power in them, and create such an appetite in man as cannot but work inordinately and sinfully towards those objects, it must needs infer his efficacious necessitation of sin, being it would destroy the truth already established, that God created man with such a rectitude as that there was a sufficient ability in his Superior powers for the cohibition and restraint of the Inferior, that they should not work inordinately towards their objects. The Devil could not do it for the same reason, having no way to move the will of man but by the proposal of objects; yet that by this means (which he could in many respects manage most advantageously) he did much help forward the first sin, Scripture leaves us not to doubt.

5. The whole nature of sin consisting only in a defect, no other cause need be designed of it than a defective; i.e. an understanding, will and Inferior powers however originally good, yet mutably and defectively so.

I shall not insist to prove that sin is no positive bang; but I take the Argument to be irrefragable, (notwithstanding the Cavils made against it) that is drawn from that common Maxim, that *omne ens positivum est vel primum, vel à primo*. And that of Dionysius the Areopagite is an ingenuous one; he argues that no being can be evil per se; for then it must be immutably, to which no evil can be, for to be always the same, is a certain property of goodness; 'tis so even of the highest goodness.

And hence sin being supposed only a defect, a soul that is only defectibly holy, might well enough be the cause of it; i.e. the deficient cause.

Nor is it in the least strange that man should be at first created with a defectible holiness; for if he were immutably holy, either it must be *ex naturâ*, or *ex gratiâ*; *ex naturâ* it could not be, for that would suppose him God; if it were *ex gratiâ*, then it must be free; then it might be, or might not be; therefore there was no incongruity in it that it should not be. And indeed it was most congruous that God having newly made such a creature, furnished with such powers, so capable of government by a Law, of being moved by promises and threats, he should for some time hold him as a viator, in a state of trial unconfirmed, (as he did also the innocent Angels) that it might be seen how he would behave himself towards his Maker, and that he should be rewardable and punishable accordingly, in a state that should be everlasting and unchangeable: The liberty therefore of the Viators and the Comprehensors Gibieuf well distinguishes into *inchoata* or *consummabilis*, and *perfecta* or *consummata*; the former such as Adams was at his Creation; the latter such as is the state of Angels and Saints in

glory; and as his would have been had he held out and persisted innocent through the intended time of trial.

It was therefore no strange thing that man should be created defectible; 'twas as little strange that a defectible creature should *deficere*.

For the manner of that defection, (whether error of the understanding preceded, or inconsideration only, and a neglect of its office) with the great difficulties some imagine herein, I wave discourse about them; judging that advice good and sober, for to consider how sin may be gotten out of the world, then how it came in. Though 'tis most probable there was in the instant of temptation a mere suspension of the understandings act, (not as previous to the sin, but as a part of it) and thereupon a sudden precipitation of will, as Estius doth well determine.

6. Man being created mutable as to his holiness, must needs be so as to his happiness too.

And that both upon a legal account, (for the Law had determined that if he did sin he must die) and also upon a natural; for it was not possible that his soul being once depraved by sin, the powers of it vitiated, their order each to other, and towards their objects broken and interrupted, there should remain a disposition and aptitude to converse with the highest good.

The Use follows which shall be only in certain practical Inferences that will issue from these truths, partly considered singly and severally; partly together and in conjunction.

From the first.

1. Did God create man upright as hath been shewn, then how little reason had man to sin? How little reason had he to desert God? To be weary of his first estate; Could God's making him, his making him upright, be a reason why he should sin against him? Was his directing his heart, and the natural

course of his affections towards himself, a reason why he should forsake him? What was there in his state that should make it grievous to him? Was his duty too much for him? God made him upright, so that every part of it was connatural to him; was his privilege too little? He knew and loved, and enjoyed the highest and infinite good. O think then how unreasonable and disingenuous a thing sin was! That a creature that was nothing but a few hours ago, now a reasonable being, capable of God! Yet sin! Urge your hearts with this, we are too apt to think ourselves unconcerned in Adams sin; we look upon ourselves too abstractly, we should remember we are Members of a Community, and it should be grievous to us to think that our species hath dealt so unkindly and unworthily with God; and besides, do not we sin daily after the similitude of Adams transgression? And is not sin as unreasonable and unjust a thing as ever?

2. Was our primitive state so good and happy, how justly may we reflect and look back towards our first state? How fitly might we take up Jobs words? O that I were as in months past; — As in the days of my youth; — When the Almighty was yet with me; — When I put on righteousness and it clothed me; — When my glory was fresh in me, &c. With what sadness may we call to mind the things that are past, and the beginnings of Ancient time? When there was no stain upon our natures, no cloud upon our minds, no pollution upon our hearts; when with pure and undefiled souls we could embrace and rest, and rejoice in the eternal and incomprehensible good? When we remember these things, do not our bowels turn? Are not our souls poured out within us?

From the second.

1. Did man so voluntarily ruin himself? How unlikely is he now to be his own savior? He that was a self-destroyer from the beginning, that ruined

himself as soon as God had made him, is he likely now to save himself? Is it easier for him to recover his station than to have kept it? Or hath he improved himself by sinning? And gained strength by his fall for a more difficult undertaking; is he grown better natured towards himself and his God, than he was at first?

2. How little reason hath he to blame God, though he finally perish? What would he have had God to have done more to prevent it? He gave his Law to direct him, his threatening to warn him; his promise for his encouragement was evidently implied; his nature was sufficiently disposed to improve and comport with all these; yet he sins! Is God to be charged with this? Sins upon no necessity, with no pretense; but that he must be seeking out inventions, trying experiments, assaying to better his state, as plainly despising the Law, suspecting the truth, envying the greatness, asserting and aspiring to the Sovereignty and Godhead of his Maker. Had we (any of us) a mind to contend with God about this matter, how would we order our cause? How would we state our quarrel? If we complain that we should be condemned and ruined all in one man; that is to complain that we are Adams children. A child might as well complain that he is the son of a Beggar or a Traitor, and charge it as injustice upon the Prince or Law of the Land that he is not born to a Patrimony; this is a misery to him, but no man will say it is a wrong. And can it be said we are wronged by the common Ruler of the world, that we do not inherit from our father, the righteousness and felicity we had willfully lost long before we were his children? If we think it hard, we should be tied to terms we never consented to: Might not an heir as well quarrel with the Magistrate, that he suffers him to become liable to his father's debts? And to lie in prison if he have not to pay?

But besides, who can imagine but we should have consented, had all mankind been at that time existent in innocence together? i. e. Let the case be stated thus; suppose Adam our common Parent, to have had all his children together with him before the Lord, while the Covenant of Works was not as yet made, and while as yet God was not under any engagement to the children of men: Let it be supposed, that he did propound it to the whole race of man-kind together, that he would capitulate with their common Parent on their behalf, according to the terms of that first Covenant; if he stood they should stand, if he fall, they must all fall with him. Let it be considered, that if this had not been consented to, God might (without the least color of exception, being as yet under no engagement to the contrary) have annihilated the whole species; for wherein can it seem hard, that what was nothing but the last moment, should the next moment be suffered to relapse into nothing again? Let it also be considered, that Adams own personal interest, and a mighty natural affection towards so vast a progeny, might well be thought certainly to engage him to the uttermost care and circumspection on his own and their behalf. It must also be remembered, that all being now in perfect innocence, no defect of reason, no frowardness or perverseness of will can be supposed in any, to hinder their right judgment, and choice of what might appear to be most for their own advantage, and the glory of their Maker.

Can it now possibly be thought (the case being thus stated) that any man should rather choose presently to lose his being, and the pleasures, and hopes of such a state, than to have consented to such terms? It cannot be thought.

For consider the utmost that might be objected; and suppose one thus to reason the matter with himself;

Why? 'Tis a mighty hazard form to suspend my everlasting happiness or misery upon the uncertain determinations of another man's mutable will; shall I trust my eternal concernments to such a Peradventure, and put my life and hopes into the hands of a fellow-creature?

It were obvious to him to answer himself,

I but he is my father; he bears a natural affection to me, his own concernment is included, he hath power over his own will, his obedience for us all, will be no more difficult than each man's for himself; there is nothing required of him, but what his nature inclines him to, and what his reason (if he use it) will guide him to comply with; and though the hazard of an eternal misery be greatly tremendous; yet are not the hopes of an everlasting blessedness as greatly consolatory and encouraging? And besides, the hazard will be but for a time, which if we pass safely, we shall shortly receive a full and glorious confirmation and advancement.

Certainly no reasonable man, all this considered (though there had been no mention made of a means of recovery in case of falling, the consideration whereof is yet also to be taken in by us) would have refused to consent; and then what reasonable man but will confess this to be a mere cavil, that we did not personally consent; for if it be certain we should have consented, and our own hearts tell us we should, doth the power of a Creator over his creatures, signify so little that he might not take this for an actual consent? For is it not all one, whether you did consent, or certainly would have done it, if you had been treated with? Covenants betwixt Superiors and Inferiors, differ much from those betwixt equals; for they are Laws as well as Covenants, and therefore do suppose consent (the terms being in se reasonable) as that which not only our interest, but duty would oblige us to. It is not the same thing to Covenant with the great God, and

with a fellow-creature. God's prescience of the event (besides that no man knows what it is, yet) whatever it is, 'tis wholly immanent in himself (as also his decrees) therefore could have no influence into the event, or be any cause of it; all depended, as hath been shewn, on man's own will; and therefore if God did fore-see that man would fall, yet he knew also, that if he would he might stand.

From both jointly.

1. Were we once so happy? And have we now undone ourselves? How acceptable should this render the means of our recovery to us? That 'tis a recovery we are to endeavor (which implies the former truth) that supposes us once happy, who would not be taken with such an overture for the regaining of a happiness, which he hath lost and fallen from; 'tis a double misery to become from an happy estate miserable; 'tis yet as a double happiness to become happy from such misery; and proportionably valuable should all means appear to us that tend thereto. Yea, and 'tis a recovery after self-destruction (which asserts the former truth) such a destruction as might reduce us to an utter despair of remedies, as rendering us incapable to help ourselves, or to expect help or pity from others. O how welcome should the tidings of deliverance now be to us! How joyful an entertainment should our hearts give them upon both these accounts? How greatly doth Scripture command the love and grace of Christ under the notion of Redeeming? A word that doth not signify deliverance from simple misery only, but also connote a precedent better state as they expound it, who take the phrase as Scripture uses it, to allude to the buying out of Captives from their bondage. And how should it ravish the heart of any man to have mercy and help offered him by another hand, who hath perished by his own? How taking should Gospel-grace be upon this account? How should this consideration

engage souls to value and embrace it? 'Tis urged (we see) to that purpose Hos. 13:9. O Israel, thou hast destroyed thyself, but in me is thy help; and ver. 10, it follows, I will be thy King; where is any other that will save thee, &c. And chap. 14:1. O Israel, return unto the Lord, for thou hast fallen by thine iniquity. Now (friends) do but seriously consider this. If you believe the truths you have heard, how precious should Christ be to you? How precious should the Gospel, the Ordinances, and Ministry of it be? Do you complain that formerly you were not treated with? By all these God now treats with you. Now your own personal consent is called for; not to anything that hath the least of hazard in it, but what shall make you certainly happy, as miserable as you have made yourselves; and there's nothing but your consent wanting; the price of your Redemption is already paid; 'tis but taking Christ for your Savior and your Lord, and living a life of dependence and holiness for a few days, and you are as safe as if you were in glory; will you now stick at this? O do not destroy yourselves a second time, and make yourselves doubly guilty of your own ruin.

2. Was our state so good, but mutable? What cause have we to admire the grace of God through Christ, that whom it recovers, it confirms? It was a blessed state, that by our own free will we fell from; but how much better (even upon this account) is this, which by God's free grace, we are invited and recalled to?

SERM. VI. THE COVENANT OF WORKS. – REV. WILLIAM COOPER

And the Lord God commanded the man, saying, of every Tree of the Garden thou mayst freely eat; but of the Tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. — Heb. Dying thou shalt die. - Gen. 2:16,17.

The next head in the body of our Religion which falls this Morning to be spoken to in Course, is, God's Covenant made with Adam before the fall, which we call a Covenant of Works; and we ground our Discourse upon the Text read to you.

When God would communicate his goodness to the creatures, he made the world out of nothing for his own glory, but especially man after his Image; this inferior world he provided for man's house and habitation; but he dresseth and trimmeth one part for him especially, and calls it Paradise. In the Paradise or pleasant Garden he was not to live idly, but must dress and keep it. In the midst of all man's enjoyments which the Lord allows him with a liberal hand, yet he lets him know withal he was under subjection, though Lord of all, and therefore gives him a command; *obsequii examen*,

& obedientiae quoddam rudimentum; a test and trial of his obedience to which God trains him up.

As Lord's when they let out their Lands to Husbandmen, reserve somewhat to themselves which the Tenants are not to meddle with, that they may have some check upon them; so God here. That which the Lord commands Adam was no hard matter; he grants him a vast latitude to eat of all freely, only one sort excepted, in which exception, as God was not envious to him, (as the Envious One suggested) so was not this Commandment grievous to him.

Obj. It may be objected from 1 Tim. 1:9. The Law is not made for a righteous man; why then for Adam in his righteousness?

Res. Paul means good men do not so need the Law as bad men do; for good Laws rose from evil manners; yet in a sense the Law is given for righteous men, not to justify them, for it finds them justified already, and past the condemnation of the Law; it finding them also sanctified, it treats them not as enemies, but leads them, and delights them consenting to it. This serves to explode the error of Antinomians and Libertines; so then God to declare his Sovereignty, and man's subjection, gave Adam though innocent, a Law. Mark how God bound man's obedience with a double fence; first, he fenced him with a free indulgence to eat of all but one, this was an Argument to his ingenuity; secondly, by a severe prohibition upon pain of death; by the first the Lord woos him by love; by the second he frights him by the terror of his justice, and bids him touch it if he durst.

Observe among all the Trees of the Garden there are two here mentioned in a more peculiar manner; the Tree of life, and the Tree of knowledge, which are called by Divines two Sacraments, in a large sense; in which sense also, the Ark of Noah, the fire which descended and burned the

Sacrifice, the Baptism of the Red Sea and Cloud, the Manna, the water out of the Rock, the pouring out of the blood of the Sacrifices, the Land of Canaan, the Tabernacle, Temple, Ark of the Testimony, the propitiatory, the golden Candlestick, the twelve stones taken out of Jordan, with the pool of Bethesda; all these I say in a large sense are Sacramental Symbols of the Covenant of Grace, or extraordinary Sacraments; but the Tree of knowledge, and Tree of life, are called Sacraments of the Covenant of works.

By these the Lord did signify and seal to our first Parents, that they should always enjoy that happy state of life in which they were made, upon condition of obedience to his Commandments; i.e. in eating of the Tree of life, and not eating of the Tree of knowledge.

For it was called the Tree of life, not because of any native property and peculiar virtue, it had in itself to convey life; but Symbolically, Morally and Sacramentally, it was a sign and obsignation to them of life natural and spiritual to be continued to them, as long as they continued in obedience unto God.

In like manner the Tree of knowledge of good and evil was spoken, from the sad event and experience they had of it, as Sampson had of God departed from him when he left his Nazaritish hair by Delilah.

Now that a Covenant of Works lay in this Commandment is clear; 1. Because that was the condition of man's standing and life, as it is expressly declared; 2. Because in the breach of that Commandment given him, he lost all.

This obedience as it was Characteristical to Adams Covenant, and Contradistinguished to the Covenant of Grace, was perfect, personal, and perpetual. In a sense, though different from the other, those three things are

required in our obedience under the Covenant of Grace, not in reference to the Covenant, nor to justification; neither is our personal righteousness perfect, I mean legally; yet is it perfect, though not in us, but in our surety; neither was the Covenant made primarily with us, but with him, and with us in him, and on his account; even as God made the Covenant of Works primarily with Adam, and with us in him as our head inclusively.

Now for our better opening this doctrine to you I shall propound and answer some questions.

1. What is meant by Covenant?
2. What ground we have to call it Adams Covenant, or a Covenant of Works.
3. Wherein doth the Nature and Tenor of it consist?
4. Whether the Covenant of Works was revived and repeated to Israel?
5. How long it lasted; whither till now unto any?

Quest. 1. What is meant by Covenant, name and thing?

Answ. The word in the Hebrew is בְּרִית Berith, which hath a threefold derivation, very fit to be taken notice of for clearing of the nature of the Covenant.

1. From Barah, to choose, because the persons are chosen between whom the Covenant or Agreement is made: Indeed God's Covenant with man is not only with his elect and chosen ones, but a fruit and effect of our election; yea, the Lord doth incline our wills to make choice of him, and of his terms. I have made a Covenant with my chosen; so again, Choose you whom ye will serve; ye are witnesses against yourselves this day, that you have chosen the Lord.

2. Or else this word Berith, Covenant may be taken from Barah to eat, because they were wont to eat together of the Sacrifice slain and provided at

the making of the Covenant, at which time they had a Feast; hence the Apostle speaking of the Eucharist, the sign and seal of the Covenant, and which is a spiritual Food and Feast upon a Covenant account, saith, This Cup is the New Testament, or New Covenant in my blood, 1 Cor. 11:25.

3. Or from Bathar, to cut and divide asunder, by transposing a letter; for so the sacrifice was divided, and the Covenanting parties were to pass between the parts: Thus Abraham entered into Covenant with God, and he took a Heifer, She Goat, and a Ram, and divided them in the midst, and laid one piece against another, ver. 9:10. And behold a burning Lamp passed between those pieces, in that same day the Lord made a Covenant with Abraham. This cutting of the sacrifice into pieces, and passing thorough was a lively and dreadful sign, that the party who should break Covenant, should be cut asunder, and into pieces, as he well deserved, and as he at least implicitly imprecated upon himself; notable to this purpose is that in the Prophet Jeremy, I will give the men that have transgressed my Covenant, which have not performed the words of the Covenant which they made before me, when they cut the Calf in twain, and passed between the parts thereof, the Princes of Judah, the Princes of Jerusalem, the Eunuchs and the Priests, and all the People of the Land, which passed between the parts of the Calf, I will even give them into the hand of their enemy, into the hand of them that seek their life, &c. — that is, to be slain and cut in pieces by the Sword. And herein I take the Emphasis of the expression to lie, I will bring a Sword upon you which shall avenge the quarrel of my Covenant; i.e. by cutting them asunder.

And this custom was conveyed to the Gentiles, they went between the fire, and carried a Sword in their hands, and so took an oath; as Cyril proves out of Sophocles.

Thus Virgil speaking of Romulus and Tatius,
—*Caesae jungebant foedera porcae.*

They cut a Swine in sunder, and made a League; and to name no more, Titus Livius speaking of the League between the Romans, and Albans, the Foecialis, Herald or Minister of those Ceremonies, cried, If the Romans shall falsify by public and wicked fraud, in that day O Jupiter do thou so smite the Romans, as I smite this Swine, and so knocked the Swine on the head with a stone.

By all which it appears that Covenants have been ever held solemn, and sacred things, and that men by breaking of them deserved dreadful punishments.

In like manner there was the shedding, dividing, and sprinkling of blood at the making of Covenants, and hence it was called the blood of the Covenant; Moses took half the blood and put it in Basins, and half of the blood he sprinkled on the Altar, and he took the book of the Covenant, and read in the audience of the people, and they said, All that the Lord hath said, will we do, and be obedient; and Moses took the blood and sprinkled it on the people and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words: Note, He sprinkled the Altar instead of God, who being incorporeal, and a Spirit, could not be sprinkled, yet being a Covenant party, would have the Altar sprinkled for him.

So much shall serve for the first Question, setting forth in our Answer to it the name and nature of a Covenant in general; the second Question follows.

Quest. 2. What ground we have to speak of God's Covenant with Adam, and to call it a Covenant, there being no mention of it here in the Text, nor elsewhere in Scripture do we read of God's Covenant with Adam.

Ans. However the name be not here, yet the thing is here and elsewhere, comparing Scripture with Scripture; it is a nice cavil in Socinians to call fought the word Satisfaction; others for the word Sacrament, others for the word Trinity, others for the words Faith alone justifying, others for the word Sabbath for Lord's day, &c. and thence to conclude against Satisfaction, Sacraments, Trinity, Justification by faith alone, and Sabbath, for want of express words, when the things themselves are lively set down in other words; so in this case of God's Covenant with Adam, we have 1. God's Command which lays man under an obligation. 2. We have God's promise upon condition of obedience. 3. We have God's threatening upon his disobedience; 4. We have their understanding it so, as appears in Eves words to the Serpent. 5. We have the two Trees as signs and symbols of the Covenant. 6. We have a second Covenant, and a New Covenant, therefore there was a first and Old Covenant; a Covenant of Grace supposeth one of Works.

Obj. If any shall say by first and old Covenant was meant God's Covenant with Israel, and not with Adam; and so by Covenant of Works the same is meant, namely that which the Lord made at Mount Sinai.

Ans. Hereunto I answer; There is a repetition of the Covenant of Works with Adam in the Law of Moses, as in that of the Apostle to the Galatians, The Law is not of faith, but the man that doth these things shall live in them; so likewise to the Romans, Moses describes the righteousness which is of the Law, that the man who doth these things shall live in them: Thus it was with Adam principally and properly; therefore he was under a Covenant of Works, when God gave him that command in my Text.

Quest. 3. Wherein then doth this Covenant of Works consist? What is the nature, tenor and end of it as such?

Answ. 1. This Covenant required working on our part as the condition of it for justification and happiness; therefore called a Covenant of Works; thus before, the man that doth these things shall live. Working indeed is also required under grace now; but 1. Not to Justification; 2. Not from our own Power; 3. Not previous to faith, which worketh by love, and lives by working, but man lives by faith.

2. A second Characteristical sign of the Covenant of Works is this, that in and under it man is left to stand upon his own legs and bottom, to live upon his own stock, and by his own industry; he had a power to stand, and not to have fallen; this is meant when it is said, God created man in his own Image.

And again, This only have I found that God made man upright.

3. In the first Covenant, namely, that of Works; man had no need of a Mediator; God did then stipulate with Adam immediately; for seeing as yet he had not made God his enemy by sin, he needed no days-man to make friends by intercession for him.

After man's Creation God said, He saw everything which he had made, and behold it was very good; and after the Covenant made in chap. 2, it is said, They were naked, and they were not ashamed; i.e. they had not contracted guilt by committing of sin, from whence only ariseth shame; therefore under the Covenant there needeth no Mediator.

And hence Moses Law was not properly a Covenant of Works, because that Law was given in the hand of a Mediator.

4. The Covenant of Works once broken, God abates nothing of his justice, no not upon repentance, but the soul that sinned, died. Mark our Text, Thou shalt die the death, by which doubling of the words in the Hebrew Idiom of speech, is meant Vehemency and Certainty, which was effected, and so had

continued inevitably, without the help of another Covenant hinted in that first promise, Gen. 3:15.

For the first Covenant gives no relief to a poor sinner when he hath broken it, but leaves him hopeless and helpless under a fearful expectation of wrath and fury indignation.

5. The Lord in the Covenant of Works accepts the person for the Works sake; that is, he mainly looks at the work how adequate it is to the command and rule which he so exactly heeds, that upon the least failure his justice breaks out in wrath, neither can any personal excellency in the world salve the matter; Cursed is he that continueth not in all the words of the Law to do them, and all the people shall say Amen; a doleful Amen; and whosoever keeps the whole Law, and offends in one point, is guilty of all: Note that whosoever, God respects no man's person in that case.

6. The Covenant of Works in performance of the condition leaves a man matter of boasting and glorying in himself, and makes God a debtor to him.

Where is boasting? It is excluded; by what Law? Of works? Nay; as if he had said; the Covenant of Works affords matter of boasting to him that worketh to justification by his own personal power and righteousness.

Now to him that worketh is the reward reckoned, not of grace, but of debt; i.e. it obligeth God to pay it him as a due, which is the language of Pharisees and Papists; which were justly challenged and claimed; 1. Were we indeed under a Covenant of Works, and not of Grace; 2. Were our works perfect: 3. Did we not lie at God's mercy for our guilt; All which declare man impotent, and grace necessary, and withal Jews and Papists, to be enemies to the Cross of Christ and Covenant of Grace, and under a Covenant of Works, of which more anon.

7. The Covenant of Works leaves a man still in doubt while resting in it, in that state, because it is a mutable state at best; he had all in his own hands, and then Satan cunningly rooked him of all: God puts him into a good bottom, and leaves him to be his own Pilot at Sea; the Devil assaults him, and sinks him; and therefore the second Covenant takes all into God's hands, that it may continue safe under his Father by care and custody; 1 Pet. 1:4,5; Joh. 10:28,29, and so gives the soul good security against death and danger, which Adam had not while he stood; much less can any rich or honorable man in his fool's Paradise here in this world, say his Mountain is immovable, his glory unchangeable, seeing it passeth away as a Pageant, 1 Cor. 7:31, if Adams Paradise was so mutable, much more theirs; if he stood not in his integrity, how shall they stand in their iniquity?

8. The Covenant of Works was made with all men in Adam, who was made and stood as a public person, head and root in a common and comprehensive capacity; I say it was made with him as such, and with all in him: *Quo mansit remanente, & quo pereunte peribat*; he and all stood and fell together; for even the Elect may say, We are all by nature the children of wrath as well as others; and that of St. Paul, We know that what things soever the Law saith, it saith to them who are under the Law that every mouth may be stopped, and all the world may become guilty before God.

But the Covenant of Grace is a discriminating thing; it takes in some, and leaves out others; Christ is not a head in Covenant with all, as Adam was, but of his Elect only; for we find many in the world under the headship of Satan and Antichrist, and old Adam, who are out of Christ, not only because unconverted as Saints themselves are before regeneration, but out of Christ in the account of God's Election, Donation and Covenant, who have none of his special love, nor ever shall have.

Thus I have briefly opened the distinguishing Characters of the Covenant of Works, which might have been more enlarged by those of the Covenant of Grace, which is easily done by way of opposition and comparison one with the other; and therefore, and for brevities sake I omit it; and come to the next question.

Quest. 4. Whether this Covenant of Works made with Adam, was revived and repeated to Israel in Moses time; and if so, in what sense, and why?

Answ. I answer affirmatively, that in some sort the Covenant of Works was revived and repeated to them, which appears from these grounds.

1. They were tied to Commandments under a curse.
2. Blessing is promised to obedience; they are both set down by Moses at large in Deuteronomy, chap. 28, and elsewhere.
3. It is expressly called a Covenant, I mean the giving of the Law for obedience.

The Lord God made a Covenant with us in Horeb.

4. It is opposed to the Covenant of Grace as another Covenant upon this very distinguishing account of obedience and faith, works and grace, as you may see at large among other places in that of the Hebrews.

Now there are four principal ends which the Lord had in so doing.

1. That he might hereby make men know what sin is, how prone we are to it, and how averse and head-strong against all good; this is done by a Law of Works, Rom. 7:7, to the 13th ver. This indeed is God's clear glass by which he discovers to us the moral and penal evil of sin; so Rom. 3:20.

2. That hereby the Lord might hold men in to obedience by a strong curb; because we are so apt to break fence, he hedgeth up our way with thorns, Hos. 2:5,6.

3. That God might stop every mouth, and make all guilty before him, Rom. 3:19.

4. That men may hereby be lashed and driven to Christ as with a School-masters rod, to see an absolute need of him, and to make out hard after him, Gal. 3:22,23,24.

For men care not to run to a City of Refuge unless the avenger of blood follow behind at their heels; neither do the whole need or regard the Physician, but the sick and wounded.

Yet notwithstanding all this, they were not properly under a Covenant of Works, neither was the law given to them as such a Covenant merely.

1. Because as the Law was to convince of sin, so it shown the expiation of sin, and therefore their Sacrifices were killed and the blood shed and sprinkled, Heb. 9:22,23.

2. The Covenant at Mount Sinai was not made with all without exception as Adams was, but only with a select people, even with Israel.

3. Because the Lord still puts them in mind of his promise to Abraham, which included Christ, and faith in him, and was not null by the Law.

Quest. 5. The last question is how long this Covenant lasted, and whither any be under a Covenant of Works?

Ans. Most strictly it was but to the giving of the first promise, for then the Covenant of Grace began, but was more largely and clearly revealed (till the coming of Christ) by the Law and the Prophets; but was most perspicuously and fully by Christ himself in his doctrine and death, and by the abundant pouring out of his Spirit.

Howbeit all along and to this day every natural man is under a Covenant of Works, because out of Christ, therefore under the Law, and the curse of

it; for which cause the Covenant of Works is by some called the Covenant of nature.

Again, all they which look for righteousness and salvation by the power of their wills, by the strength of nature, and by performance of duties, as Jews, Turks, Philosophers, Papists, Socinians, Pelagians, these are all under a Covenant of Works, they are not under grace; they are of Hagar the Bond-woman, of Mount Sinai which answers to Jerusalem which now is, which is in bondage with her children, as the Apostle speaks in his elegant Allegory.

I come now to draw some Corollaries from this doctrine of the Covenant of Works thus propounded, in a practical way of application, and that briefly.

Corol. 1. It serves for admiration, to wonder with a holy astonishment at the Lord's infinite condescending love in making a Covenant with poor man.

1. Because it was a free act in him to do it, he lay under no compulsion to it; nothing of merit or profit in a despicable worm appears as a motive to it; it was a royal act of glorious grace from the King of heaven to vile creatures: O wonderful!

2. Because as it was free for him to do it, so he bound his hands by it, and as it were lost his freedom by it; for his truth holds him fast to it, by which its impossible for him to change. O wonderful!

3. He made the first offer, he prevented us by his grace, he loved us first, 1 Joh. 4:10,19, all this appeared in the first Covenant with us, in vouchsafing us to make any at all with him: *Ineffabilis misericordiae Divinae Argumentum quod ipsum numen, ipse inquam Deus Aeternus faedus ipsum primus offert, nullis ad hoc hominum meritis adactus, sed merâ & nativâ bonitate impulsus; nec scio an humanum ingenium hoc*

mysterium vel plene toncipere, vel dignis laudibus evehere possit.
Unspeakable mercy that the eternal God should first offer to league with us, moved to it by no merit in us, but by his own native goodness only; a mystery which the mind of man cannot conceive, nor his tongue praise to the worth of it; thus a grave Author, which will the more enhance the love of God; if we,

4. Consider that he makes Covenant upon Covenant after breaches and forfeitures, renews them again, and ratifies them stronger than ever, as he did the new Covenant after the old was broken by our high and heinous provocation in the fall; and which he doth to every elect soul in the Sacraments, and after gross and grievous Apostasies; See Jer. 3:1; Ezek. 16:60-63; Hos. 2. O admire and adore this love!

Corol. 2. Seeing there are two Covenants on foot, one of Works, another of grace; and very many, yea, the far greatest part of the world are under a Covenant of Works, which is a most sad and doleful estate, because a state of wrath and death, a most wretched and accursed condition; O try under what Covenant thou art; for if thou art in the state of sinful nature, a sprout of old Adam, never yet cut off from his root of bitterness, nor grafted into Christ, thou art undone; to be under such a Covenant is to be an enemy to God, and to be liable to all his plagues; O make haste then, and flee as a Post, and as the young Roe into Christ's Arms.

For consider, how thou canst stand before the Bar of God in thy sins, in thy nakedness; Adam fled away from the presence of God afraid and ashamed, hiding himself in the Thicket, because he was naked; but where wilt thou hide thy nakedness in that dreadful day of the Lord! There will be no shelter in that day for a sinner:

Corol. 3. Labor to understand and discern aright the nature, tenor and terms of both Covenants.

1. Because they are easily mistaken, and many do mistake them; Rom. 10:2,3.

2. Because the mistake is dangerous, like a man in the dark as he travels, finds two ways; one way is wrong, yet it seems as good and safe as the other; he goes on in the wrong, which leads him to a Rock, where he falls down headlong, and breaks his neck; so many a poor soul imagines he is under a Covenant of Grace, and in a safe way to heaven, when alas he is yet under a Covenant of Works, and in the high-way to hell; Labor then to discern the difference, search Scriptures, and thy own heart, go to the Lord by prayer, and to his Ministers, that they may show thee thy way, lest thou go on to thy destruction. And therefore,

Corol. 4. Improve the Covenant of works for the conviction of sin, righteousness, and judgment; for till the Lord lets thee see what it is to be under such a state, thou wilt never see the evil of it, nor ever desire to change it.

Corol. 5. Renounce thy Covenants with sin, Satan, and creatures, or else thou wilt never be admitted into Covenant with God; if thou break not with them, God will never close with thee; if thou be a Covenant-servant to them, thou art no Covenant-servant of the Lord's; for how canst thou serve those two Masters, God and Mammon? Both which crave thy whole man, and thy whole work, and which are utterly inconsistent with each other.

Corol. 6. Labor to relieve thyself under thy greatest straits and sears by Covenant promises; I mean the promises of the new Covenant which are called better promises, because absolute promises; because they work that

in us and for us which God requires of us, when of ourselves we can do nothing.

As the new Covenant is the best Covenant, and the promises of it the best promises, so the mercies of it are the best mercies, for they are the sure mercies of David, 2 Sam. 23:5.

Corol. 7. Bless the Lord that ye are under the best dispensation, and clearest discovery of the Covenant of grace, better than Adams after the promise was made to him upon his fall; better than Noah's after the flood, better than Israel's in the Wilderness, yea, better than the Patriarchs and Prophets who had much legality and obscurity in their administrations, in comparison of us who behold with open face the glory of God, 2 Cor. 3:18.

That it is the lot of us Gentiles to be brought into the knowledge and participation of the Gospel in the last and best time; I mean after Christ's appearance in the flesh.

The Apostle compares the Church to a Tree, which hath the same root Christ, but several branches; now that the natural branches should be cut off to make way for the ingrafting of us wildings, is matter of praise to the High God for his rich grace to us Gentiles, Eph. 3:8.

Corol. 8. Labor for a spirit of self-denial and debasement; for as the Old Covenant spirit is a spirit of pride and boasting to advance natural abilities, to glory in our own personal endowments and performances; so a New Covenant spirit is contrary to that, and is a spirit of faith, self-denial and debasement.

Corol. 9. Watch against Satan; as soon as ever God and man were in Covenant, he set himself to break that Covenant, and prevailed; for he beguiled their simplicity by his subtlety, 2 Cor. 11:3.

Now albeit the New Covenant stands on a surer foundation, yet he will very much weaken our comforts, and increase our sorrows by drawing us under God's displeasure by sin, forfeiting Covenant mercies by Covenant breaches, which mercies though they are not lost finally to God's Elect, yet are they often to be recovered, renewed and secured to our souls by a clear evidence.

Besides Satan will persuade men to slight and renounce their Baptism, as when he makes Witches, and turns Christians to be Mohammedans, because thereby he knows they renounce their Covenant with God to make one with himself; there are that upon fairer pretenses, neglect or deny the Seals of the Covenant; Satan had a fair pretense also to draw away our first Parents, and make them break with God, which they little thought would have cost so dear; but the sad event shown the sinfulness of that sin; wherefore Watch and pray that ye enter not into temptation; Be not ignorant of Satan's Devices in these backsliding and fedifragous times, Remember from whence ye are fallen, and walk steadfast in God's Covenant; you that stand, learn by others falls to take heed.

SERM. VI. THE FALL OF MAN. – REV. JOHN WELLS

W*herefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned . -*
Rom. 5:12.

This doctrine of Original sin, is not more difficult to understand, than necessary to be known, more full of knots than uses: if we consider, 1. The several batteries that are planted against this truth, by Rabbins, Pelagians, Socinians, Flaccians, Arminians, Anabaptists; batteries raised by Pelagius his pride, Philosophers ignorance, Papists policy, and Heretics idolized reason. Or 2, if we consider the dependencies of other doctrines upon this truth. Augustine writing against Pelagius, thought the sum of Religion consisted in the right knowledge of Original sin; As we know the pleasantness of a garden by the noisomeness of a dunghill; the gratefulness of a day from the darkness of a night; so we cannot know the benefits of Christ so well as from the knowledge of our Original guilt and sin. By a strict survey of Original sin, we may better understand the honor of justification, the power of grace and sanctification, the sweetness of a

Christ, the necessity of a Gospel, the preciousness of a Ministry; and therefore it was a futilous and malicious assertion of Celestius of old, to call the doctrine of Original sin, *rem questionis, non fidei*; a matter of debate, not faith; and the Heretics of late, to reproach it with the style of Austin's figment. 3. If we consider the influence of this truth upon our practice; The knowledge of Original sin; it is the curb of pride, the foil to set off grace, the glass of man, the spur of industry; it is that which makes the best of Saints to weep in the best of duties, and the worst of sinners to look pale in their greatest prosperities; so that you see the doctrine is most useful, let it therefore be most grateful. Now this Original sin, Divines usually distinguish *in peccatum Originale Originans, & in peccatum Originale Originatum*; into Original sin Originating, and into Original sin Originated; into the Cause, and into the Subject of this sin, the fountains and its streams; one man infecting, and all men infected; the first is my task, the second is referred to a more worthy hand.

In the latter part of this chapter, where the Text is, the Apostle carries on a double design.

1. To show the excellency of Christ, and grace by Christ.
2. The necessity of faith in Christ; and both these he demonstrates by a full and large comparison between the first and the second Adam; the loss by the first, the gain by the second; the sin of the first, the grace of the second; the condemnation we are obliged in by the first, and the pardon we are enriched with by the second, the first is a poisonous spring, the second is a cleansing fountain.

The Text, if you look at the design of it, it points at the postern, where sin and death first entered the world; and that was by Adams eating the forbidden fruit; the prohibited Apple, was the first Apple of contention

between God and man-kind. If we look at the parts of the Text, they are three.

1. We have an unhappy Parent, viz. Adam; not only by his offense undoing himself, but making a bankrupt world. By him sin entered the world.

2. In the Text we have an unhappy posterity, not only to be linked to the loins, but the sins of the first Parent. The whole world had sin entered into it, and all have sinned, saith the Text, viz. in him.

3. We have an unhappy portion; sin and death the inseparable twins of misery; so saith the Text, sin enters, and death by sin; sin came by Adam, and death came by sin; the one fell in pell-mell into the world with the other; and both are the unhappy inheritance of every child of Adam; indeed the Saints are exempted from the second, but not the first death; sin and death were married in Adam, and they shall not be divorced in any of the sons of Adam; believers die temporally, though not eternally; they feel the stroke, though not the sting of death.

Now for the further clearing of my way, it will not be a digression, to take off the veil from the Text in a short explication.

By one man] and him we may consider; 1. His name, Adam, and this comprehends his person, sex, and kind. 2. His order; he was the first man, 1 Cor. 15:45. 3. His person in the individual. And so Original sin properly is not derived from the proximate Parents, but the prime-parent. 4. His nature; Adam was one, *non tantum in individuo, sed in specie*; one comprehending the whole root, representing the whole stock, the seed and generation of man-kind; so Adam is taken for the species of man.

Sin] The Apostle here speaks of sin; not sins, as if he would precisely determine it of that one root of sin, distinct from those many following

fruits; this sin hath been the Original, the incentive, the cause of all sin; this sin stained the world.

Entered into the world] viz. by propagation; sin entered like death; Now death is actually propagated, as he said, *scio me genuisse mortalem*; I know I beget a dying child, a child subject to death; sin entered not by example, but generation.

The World] By the world, we must not understand *terrenam, & corporalem vitam*, the pleasure and delights of the world; for the Saints are crucified to the world, in this sense, Gal 6:14, and so Original sin should not seize on believers; Nor, 2. *In locum mundi*; for as Pareus observes, the Angels first sinned; and sin first entered by them into the place of the world. Nor 3. *In Paradisum*, into Paradise; for sin was first committed by Eve in Paradise. But 4. We must understand the inhabitants of the world; *Universum genus humanum*, all man-kind, as Mart. Gor.

And death by sin] The query among Divines is, what this death is; Some suppose the death of the body, as Ambrose; some the death of the soul, as the Pelagians; but as Haymo observes, *mors animae & corporis in omnes pertranstit*; the death both of soul and body passed on all; for as Origen saith, *Mors corporalis umbra est spiritualis*, the death of the body, is only the shadow of the death of the soul; so that by death in the Text, we must necessarily understand the death of soul and body, with all the antecedents and consequents of both, sickness, weakness, corruption, guilt, horror, despair.

Death passed upon all men] Corporal death on all; the most holy, most flourishing, most probable to live; spiritual and eternal death on all men, in the sentence, not in the execution, Rom. 3:19, the sentence is reversed, the execution forever forborne to believers,

For all have sinned] For the opening of this, I shall only give you the glance of Musculus; In Adam *omnes fuimus, in lumbis ejus, &c.* we were all in the loins of offending Adam; from that mass we sprung; and therefore as Levi paid tithes in the loins of Abraham, Hebrews 7:9,10, so it is no wonder, if we being in the loins of Adam, are found sinners in him.

Now the mournful truth that the Text presents us with, is this, viz. That our first Parent by his transgression, hath left an unhappy portion of sin and death to all his posterity; thus much the Text expresseth, thus much it confirms; we have this unwelcome entail from our first Parent. Concerning death, I shall not dilate, because the shade of death doth always accompany the body of sin; but I shall only insist on that part of our portion, sin. We are entitled to Adams sin; It is a derivation from the root to the branches; as poison is carried from the fountain to the Cistern; as the children of Traitors have their blood tainted with their fathers Treason; and the children of Bond-slaves are born in their Fathers condition. *Omnes in Adamo peccaverunt, quia omnes unus ill fuerunt*, Aug. All were entangled in Adams sin, because all were folded up in Adams person; And the same Father in another place, *Traxit reatum homo, quia unus erat cum illo à quo traxit*; Man drew down guilt upon himself, because he was one with him from whom he drew it. And it is an excellent observation of Gregory, *Genus humanum in parente primo velut in radice putruit*; Man-kind putrefied in the first parent as in a root. Adam is as the poisoned root, and the clusters are envenomed, because the root was poisoned; had Adam stood and preserved his perfection, his glory, as a royalty had descended to his seed, to man-kind; but by his offense, forfeiting his beauty, and contracting on himself both guilt, and an universal loathsomeness; both loss and loathsomeness he transmits to his posterity; and it is upon his breath, that

every child that comes into the world, sucks in poison with his first breach; and is no sooner a living creature, than a deformed sinner. This truth we find early confirmed in the world; so Adam begat Seth according to his own likeness, Gen. 5:3, *non ad similitudinem Dei, sed ad similitudinem sui*; and it is very considerable the Original phrase, בְּדִמְיוֹתָו כְּצִלְמוֹ, in his image, in his likeness; the word is as it were redoubled, to set the greater brand upon corrupt nature; in his image, nay, in his likeness. And to show the necessity of our drawing corruptness from Adam, holy Job expresses it by a quick and smart interrogation, Job 14:4. Nay, this truth David seems to bedew with tears, and deplore with sighs, Psal. 51:5. Behold, I was shapen in iniquity, and in sin did my mother conceive me. In the times of the Gospel, this spot is more clearly discernible, and from whence we received the contagion, Rom. 5:19. By God we are creatures, by Adam we are sinners; so that Text; By one man's disobedience, many were made sinners. And so most remarkably, 1 Cor. 15:49. And as we have borne the image of the earthly, &c. Nor is that gloss of Cyprian upon the place to be over-passed; *Imaginem terreni portavimus, peccandi propensionem, & mortem; imaginem caelestis portemus, constantiam in sanctitate, instaurationem ex morte & corruptione, ad vitam & immortalitatem*; (i.e.) We have borne the image of the earthly Adam, a propensity to sin and death; let us bear the image of the heavenly, a constancy in holiness, and instauration from death and corruption to life and immortality. I shall only add one Scripture more, Eph. 2:3. We were by nature the children of wrath, as well as others.

Now there are three things which are considerable for the dispatch of the doctrinal part of the Text.

1. To demonstrate more particularly the transmission of Adams sin to us.

Now Adams sin is transmitted to posterity two ways. 1. By imputation. 2. By inherision; the guilt, and the stain of his sin is propagated to all his posterity.

1. The sin of Adam is derived to us by way of imputation; and that upon a double demonstration may be evidenced.

1. *Ration faederis*, by the reason of the Covenant of Works which God made with Adam, we were in him all of us legally; when God first made a Covenant with man, it was not with Adam, *ration individui*, as an individual person; *sed ration naturae*, as he bore our nature with him, as the representative of man-kind; God makes his Covenant with Christ as Head and Mediator of his Church, with Abraham as the father of the faithful, with Adam as the stock of man-kind; we were in him parties in the Covenant, and had interest in the mercy which should accompany the keeping of it, and were liable to the curse which should follow the breach of it; Now Adam violating the Covenant, the guilt of that violation descends upon all his posterity, Rom. 5:19. *Constituti sunt peccatores*, they were constituted sinners; It is to be noted, that God never makes a Covenant with a single person, personally and individually, that all others are unconcerned in it; but with whomsoever God enters into Covenant, that person is a representative of others, and is to be looked upon as a public person; otherwise God should make as many Covenants, as there are persons, which is the greatest absurdity to assert; and so in Covenanting with Adam, he looked on him as the stock and root of mankind.

2. *Ration Collationis*. The Apostle in two places makes a remarkable comparison between Adam and Christ, the first and second Adam, comparing the good of the last, with the evil of the first, the grace of the one, with the sin of the other; the life conveyed by the one, with the death

transmitted by the other, Rom. 5:12, &c. 1 Cor. 15:45, &c. Now the righteousness of Christ redounds to believers to justification; so the sin of Adam redounds to his posterity to condemnation; by Adam we are cast, by Christ we are cleared; by Adam guilty, by Christ innocent; the comparison would else be wholly insignificant; as by Christ we are made really righteous, so by Adam we are made really sinners; we are Princes in Christ, Prisoners in Adam; Crowned in Christ, cursed in Adam; this is one great drift of the comparison.

2. The sin of Adam is derived to us, not only by way of imputation, but by way of inhesion; we receive from offending Adam, *vitiositatem, libidinem, morbidum affectum*, a vitiosity, lusting, and a contagious distemper; we receive not only a defect of holiness, but deordination, pravity, evil disposition, propension to mischief, aversion to all good; this sometimes the Scripture calls the Old man, the flesh, devilish wisdom, the hell that sets the whole course of nature on fire, earthly members. And that Adams sin is propagated to us by way of inhesion, is likewise demonstrable by a double evidence.

1. From the confession of some of the best of God's Saints, Psal. 51:5. The soul of David was no sooner united to his body, than sin was united to both; he had not only a Crown of gold, but grace; he was not only a King after man's desire, but a Saint after God's heart; yet this sinful leprosy he drew from Adam, this Original stain clave to him; he was a sinner in the womb, though a Prince in the Throne, and a Saint in the Sanctuary. And so Paul, that excellent Apostle, how doth he moan this inward spot which he drew from Adam? How doth he complain of indwelling sin? Rom. 7:17, of an evil within him, ver. 19, of a law of his members, ver. 23. These groans of such eminent Saints are too pregnant an argument, that the sin of Adam

transmitted to us, doth not only cast guilt on our persons, but filth on our natures; lay a charge to us, but throw a stain upon us.

2. As Christ doth not only vouchsafe believers imputed, but infused righteousness; the merit of his obedience, but the graces of his Spirit; to justify, but to renew and sanctify us; so the first Adam not only conveys guilt to condemn, but filth to defile us; else the work of sanctification would be wholly unnecessary, and the comparison between the first and second Adam, would be maimed and imperfect; Christ makes us heavenly, as well as pronounceth us heavenly; and Adam makes us earthly, as well as leaves us to the punishment of those that are so. The full comparison between the first and second Adam, speaks this clearly; Adam had sin to defile, and therefore Christ had blood to wash; Here may that observable passage of Austin come in, *Vidi ego zelantem puerum, &c.* I have seen, saith Augustine, a child with his eye full of envy, venting his malice, &c. Whence comes this incurvation and waywardness of nature, but from Adam? Happily the parents of this child, were true and eminent believers; so that there must be a *tabes*, a disaffectedness transmitted from Adam to his posterity, against the opinion of Peter Lombard and the Schoolmen.

2. The second thing to be opened for the dispatching of the doctrinal part of the Text, it is this, To vindicate the righteousness of God in this transmission and conveyance; And the justice of God is most glorious in this propagation of Adams sin; and this may be cleared in a double Demonstration.

Adams sin is ours as well as his; as a Learned man most elegantly, *Si quis peste laborans alios inficiat, hi moriuntur; dicitur illorum quisque, non alienâ, sed sua peste mortuus esse.* Now there is a double Argument to prove Adams sin ours.

1. Else God did punish us for another's sin, that fault which is not our own, which is against divine justice. God doth not usually strike the son for the father's crime, and make the son feel the bruise of the fathers fall, that the father should merit the stroke, and the posterity feel it; this is against his own protestation, Ezek. 18:2.

2. The Antithesis between Christ and Adam, would not hold, if Adams was not to be reputed ours; for as the righteousness of Christ, *ita communicatur membris, ut quisque fidelis dicere possit, illam esse suam*, &c. as Bucan well observes, is so communicated to us, that every believer may say, This righteousness is mine; so the iniquity of Adam is so communicated to all his posterity, that every child of Adam may sadly say, This iniquity is mine, and I am righteously punished for it. And now therefore I say, if Adams sin be ours in the guilt and stain of it, let us acknowledge God's justice in the transmission of it.

2. Had Adam stood, we expected the entail of perfection and happiness; that the Crown should have descended to us as his issue and offspring; we expected that the beauty of his mind, the harmony of his will, the holiness of his desires, the absoluteness of his Sovereignty should have fallen to us as a Princely inheritance; and therefore Adam falling, it is but just that the entail of sin and death should be fixed upon us.

3. Now the third thing to be opened, in the finishing of which, the doctrinal part will be dispatched, is to show, that Adams sin is not propagated to us by imitation, but by generation, against the heretical Pelagian. And this shall be briefly couched under the evidence of a five-fold Argument.

Arg. 1. As our Divines seasonably observe, Christ's righteousness is not only proposed to us to be imitated; we should then all fall short in writing

after the copy; but those that lay hold on his righteousness by faith, they are changed and renewed in their minds; there is a physical communication of this righteousness; they feel the power of his death in the crucifying of their lusts; and the virtue of his resurrection in their newness of mind and life, as the Apostle most pathetically; So Adams sin is not only our Copy, but our corruption; it doth not only seduce, but defile our natures; not only entice, but condemn our persons; Adam was not only a sinful pattern, but a sinful Parent; the plague of his sin hath infected the human nature; not only me, but man-kind.

Arg. 2. Baptism that is administered to little ones, to our infants, it cannot be thought to blot out sins of imitation; for they are guilty of none; then Baptism would in vain be administered to our infants; and this raises the feud of Anabaptists against this great truth of Original sin. They deny the sin of Infants, that they may deny the Baptism. Now we cannot conceive that the blessed Ordinance of Infant Baptism should be administered for no designs and purposes; and why doth the Apostle call Baptism the Laver of Regeneration? Tit. 3:5, were there no stain in Infants, what need of a Laver, or of washing?

Arg. 3. And as Ambrose observes; David *ait, ante usuram lucis, se accipere originis injuriam*: David complains that he lay under the stain of original sin, before he was blest with the first light of the Sun; he was dogged with native corruption; when the womb bore him, it bore a living, but a leprous child; he was wrapped in sin, before he was wrapped in swaddling clothes.

Arg. 4. And how many offend in the world, who think nothing of Adam; they transgress, and look not on his Copy: And what is murder, so often acted in the world, to the eating of an Apple? What proportion is there

between those two Sins, Adams eating of an Apple, and Cain's shedding of his brothers blood? How many transgressors are there in the world, that never heard of his offense, or that ever there was such a man in the world? Whom did Philosophers imitate in their sin, that opinionated the world to be eternal, as Aristotle and his followers?

Arg. 5. And that Argument of a learned man is most considerable; Si peccatum originis sit tantum ab imitatione, Paulus non dixisset ex Adamo fluxisse peccatum, sed à Diabolo; quia ipse peccandi exemplum dedit: (i.e.) If original sin were only propagated in a way of imitation, Paul would never have said, that sin entered the world by Adam, but by Satan; for he set the first pattern of sinning. And now the doctrinal part is dispatched, I shall only annex some few things for the clearer evidence of this truth.

1. If the guilt of Adams sin be not imputed to us, why do our Infants often labor under the wracking torments of some distempers? And why often is the Cradle turned into a Coffin? Why come they crying and moaning into the world? Why doth paleness of face, plenteousness of tears, and a multiplicity of diseases seize upon them, as the prisoners of sin? Surely God cannot forget the bowels of a Father; this could not befall our Infants, were not the hand of justice armed with sin and guilt; let us not conceive God trying practice upon poor moaning innocents.

2. If Adams sin be not inherent in us, why have we not free will to good? Why do we not naturally burn in love to Jesus Christ? And flourish with all vivacity in duty; why fly we not to the Sanctuary as to our Paradise? But on the contrary, why do we draw the Chain of a body of death after us? Duty is our burden, sin our Element; the world our beloved, the creature our Idol; How are we dragged to service? We fly to sin, but are drawn to duty: And in a word, how come our understandings to be prisons of darkness? Our wills

stages of rebellion, our affections heaps of dung or dross; for naturally we love sin or the creature; what was then the inoffensiveness of infancy, thus to envenom our natures? How came in the evil heart of unbelief? Heb. 3:12.

3. This Truth of original sin was generally held in the Church till Pelagius, who lived in the fifth Century, confirmed by divers Councils in the Primitive times; Concilio Melevitano, Concilio Toletano, &c. and the sixth Council of Carthage. This truth hath been acknowledged by Heathens; Plato complained, *Homines naturâ suâ esse pravos, & induci non posse ut justitiam colant*; (i.e.) That men were naturally very evil, and could not be induced to the embracement of what was righteous: And Cicero *lamentatus est homines à naturâ novercâ in lucem edi*; Cicero complains that men were brought into the world by nature their step-mother; the Heathens themselves universally enjoined a strict Discipline to curb the rankness and untowardness of nature. Nay, this truth hath been confirmed by the most learned of the Papists; A Lapide in his Comment on the Romans acknowledgeth that that one act of Adams in eating the forbidden fruit, wherein he offended, is to be imputed to all men, and is to be reputed the sin of all men; and from hence it comes to pass that every child of Adam hath contracted a necessity of sinning even with his first breath; Nay, the very Rabbis have attested this truth; and we find it clearly, though sadly witnessed by our constant and much to be bemoaned experiences, and here we might subpoena and summon two witnesses for the further verification of it; our own averseness to good, and our natural propensity to evil.

4. Nor was this truth ever opposed, but upon some design: The Pelagians opposed it to maintain the perfection and power of nature, which is man's proper Idol: The Papists have opposed it to establish merit: The Socinian to overthrow the satisfaction of our blessed Lord Jesus Christ: And the

Anabaptist, to subvert the precious Ordinance of Infant Baptism; (as was before hinted.)

But that this truth may leave off its mourning as to us, let us be careful in the application and improvement of it; which may be diversely.

Use 1. Let this check those who pride themselves in their noble descent; that they are of a worthy family, of an elder house, of a noble lineage, their escutcheon is blazoned with more than ordinary honor; these should do well to look back a little further, and observe what their great Progenitor Adam left them, nothing but poverty, shame and guilt; and this would make them wrap the silver Star in Cypress, and cover their honor with mourning; this would put a half Moon into their escutcheon, and clip the Plumes of their boast: Indeed a noble descent, it may be our privilege, it must not be our pride; such vain-glorious persons should sometimes think of their first Parents: Adam left them nothing but a stock, not of glory, but of sin to trade with.

2. Let our loss by the first Adam be an incentive to us, to pursue advantage in the second Adam: Musculus observes, this is one of the general uses we should make of this doctrine; *ut gratiam Christi eo subnixiùs ambiamus*; (i.e.) That we should be the more importunate in our pursuits after the grace of Christ; rags and wants bring beggars to the door; we are bankrupts in the first, let us look after an estate in the second Adam; the first Adam hath betrayed us, let us study that the second may betroth us; that our forfeiture in the first may be abundantly repaired in our felicity by the second; Adams fall should make us more sensible to rise by Christ.

3. Let us see what a miserable piece of Pageantry a gaudy sinner is; you see happily what he hath received by his immediate parents; but you do not see what he hath received from his first parent; you see his rich apparel, his

fair complexion, his full estate, his great attendance, his splendid pomp; but ye do not see those Mountains of guilt that lie upon him, those waves of corruption, which roll up and down in the dead Sea of his corrupted nature; ye observe not the unhappy portion that Adam left him; his immediate parents may leave him the heir of an Estate, but his first Parent left him the heir of Condemnation.

4. Let this truth be the plumb-line to measure out the length, the depth, the breadth and height of the love of Christ in the work of our Redemption, and of that work that Christ is pleased to work in the heart of every believer; how much sin must he remove? Sin imputed upon the account of Adam, besides the manifold accessions of his own; and what blood must quench that hell of sin within: as Peter Martyr well observes, *Commendat malitia hujus peccati, dignitatem satisfactionis acceptae per Christum*. The knowledge of original sin puts a gloss upon the satisfaction of Christ. The work of Christ upon the soul, receives its admirable rarity from the full knowledge of our sin by Adam.

5. Let us not triumph over our inferior, afflicted, and distressed brother, that Providence hath bruised with its frowns and strokes, and happily cast down in the dust; Adam left him and thee an equal portion of sin and misery; so that all the distinction arises not from thy dignity, but from God's pity; and if God hath had more compassion for thee, wilt thou have more scorn for thy brother? God's pity should not be food for thy pride: Adam left thee as large an indictment as him, as corrupt a nature as him, as great a loss of original beauty and perfection as him; and shall the opening of God's hand to thee, procure the lifting up of thy heel against him? You and your despised brother, were both co-heirs of original sin; Adam divided that portion exactly between you.

6. Let us see the nature of sin; one sin of Adam can subject the whole world to pollution and destruction. As we see the scorching Sun doth not only dry up a Field, but bring a drought upon the whole Land; sin is of a poisonous and propagating nature; if ye would view sin in its native and real deformity, look on it in the glass of Adams fall; Adam falls, and his whole posterity feel the bruise; one man (saith the Text) is sufficient to bring sin into the world; sin like chain-shot, it can cut off many as well as one; how should this raise our holy zeal against sin? And how should we arm ourselves with holy resolutions against this ruinous evil? Sin is a ball of poison that can destroy a world.

7. Let all Parents be cautioned by the example of our first Parent Adam; he propagated death to his posterity: Oh that Parents would study, as instruments, to propagate life to their posterity! He propagated sin, let us study to propagate holiness to our children; I mean instrumentally, as moral, not as natural instruments; Adams fall should be every Parents Alarum: Our first Parent unraveled the happiness of his seed; let us that are Parents endeavor to build up the felicity of our issue; sinful Parents that are miscarrying copies to their children, and serve to poison the creature of their own generation, they are indeed the true children of Adam, they are in some sense like Sampson, that will destroy others with themselves. But let Adams example be our caution, his folly our warning piece; sometimes shipwrecks make them that follow more cautelous; and let us study to imitate the second; not the first Adam; this ruins his offspring, but the other saves his seed and issue: The forgetfulness of Adam might put bowels into every Parent towards the souls of their children. Now there are three ways for Parents to preserve their Families, which Adam left to ruin.

1. By their holy pattern: Fathers are the children's Looking-glasses for to dress themselves by; we know the old Aphorism, *Ducimur Exemplis*, we are guided and led by Examples; we more follow Copy, than Command; children will more mind the mothers Conversation, than the Ministers instruction; let us study to build up our Families by a holy life. Adams sin ruined his issue; let our holy Conversation preserve our issue; and though Adam were our common Parent, let him not be our authentic pattern.

2. By their watchful care: When Adam sinned, he more minded his sense than his seed; to please the one, than to preserve the other: Let Adams neglect of his posterity move us to a greater watchfulness over ours; we are often very solicitous to make our children rich in gold; let us be more solicitous to make them rich in grace: Not so much that they may be rich in Fields, as in faith; let us watch over them till the morning of conversion appear in them.

3. By their importunate prayers: Adam destroyed his posterity by a wanton eye; let us study to save ours by a weeping eye, by prayer mingled with tears; Hannah by prayer obtained a Samuel, let us by prayer endeavor to make our children Samuel's; the God of grace can give grace to our issue upon the account of prayer: Prayer may obtain that from the second Adam for thy children, which they lost in the first.

8. Let us consider this with ourselves; that though from Adam we receive sin and death, yet that we charge not our sin and death upon him, as if we died by his fall, and not by our folly; it is true, our original guilt comes from him, but from whom comes our actual? He left us a stock of sin, but who hath improved this stock? *Perditio nostra ex nobis*; our destruction is from ourselves; his sin is ours, as we were in him; but O those innumerable iniquities we ourselves have adventured upon! We had the Egg from Adam,

but the Serpent is from us that stings to death; we cocker lust, and warm corruption with our desire and delight, that it engenders into killing transgressions. Adam hath left us death by original, but we apply this death by our actual sin. And therefore as our perdition was hatched by Adam, so it is fledged by us; it is seminally from Adam, but ripened by us, we our own selves perfect our own misery; we put the seal to our own destruction, by our fostering of our own lusts, and by our actual rebellions.

SERM. VTI. OF ORIGINAL SIN INHERING. – REV. PETER VINKE

K *nowing this: that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin. - Rom. 6:6.*

The Apostles drift throughout the whole Chapter, is clearly to beat down sin, and to promote holiness. It was not known in his happy days, how to ascend the Throne of glory, but by the steps of grace. Those Primitive, and truly inspired Saints, never thought of commencing any degree in happiness per saltum; knowing that without holiness they should not see God.

Now to urge his already believing Romans to further sanctity, the Apostle uses the consideration of their Baptism as a special motive in the 3th, 4th, 5th ver., and indeed those Ordinances in which we receive most from God, are greatest obligations of the soul unto God. There are these mercies with him that he may be feared. When the direct beam of love from God to them is strongest, the reflection of love and duty from them towards their God is hottest; then they are constrained, and cannot as it were, any longer choose but live to him that died for them.

This is that which the Apostle in this verse takes for granted. Knowing this; or we all know and grant this (the participle by a Hebraism being put for the verb) which hath reference unto the foregoing part of the Chapter. Of which the words following in my Text, are the sum and conclusion, viz. That our old man is crucified with him, &c.

Which words contain, 1. A duty or privilege; for in Religion the same thing is both; it being our happiness to serve so good a Master, and to be employed in so good a service.

2. The end of that duty or privilege; That the body of sin might be destroyed, &c.

But my task being only to speak to some of the terms we here meet withal, I would not be curious in the division of the words. I am only to unfold a word or two in each part, viz. Our old man, the body of sin, and sin, all which signify one and the same thing; that is, they all are put here to express our Original pravity, and inbred corruption.

Concerning which — I suppose you have in the former Sermon seen this fountain of death opened. I am only to show you the streams that are from it overflowing in every one of us.

And in the handling of this subject, give me leave to propound some things first more generally, (remembering that this discourse is intended partly in the nature of a common place,) and then I shall speak to it more particularly from the words now before us.

That which more generally I am to speak unto, is,

First, That there is a pravity, naughtiness, and corruption in everyone.

Secondly, What this corruption, and spiritual pravity is,

1. That there is such a pravity, will partly appear from the forced consent and common experience of all men. To prove which I need not quote those

passages which Austin hath formerly observed out of Plato and Cicero, or add any other; for certainly the wickedness man naturally tends unto is so gross, that the dim sight of nature may easily discover it; were this to be read of Pagans, I would confirm my assertion as Paul did his, Acts 17:28. Certain of your own Poets have said it: But I remember I have to do with Christians, and therefore to the Law and to the Testimony. Alas, these poor men, like those that admired Nilus's streams, but were ignorant of its spring-head, they could not see so far as to the true cause of all this sinful misery; they could complain that none were content with their condition; but *qui fit*, how, or whence it came so to pass, they could not tell.

Nay more, the wisest Heathen with the plummet of reason could never fathom the depth of this corruption: St. Paul, till a Convert, and savingly instructed in the Law, did not know this lust. And this I the rather premise, because I shall take myself tied up to Scripture-evidence and proofs in the business in hand. Scripture makes only a full discovery of this disease, and of its cure too. Here only *invenitur venenum*, here only *nascitur antidotus*. Hence then I shall chiefly fetch these Arguments instead of many.

The first Argument of our sinful condition by nature may be taken from Gen. 5:3, where 'tis said that Adam who had been created in the likeness of God, ver. 1, after his fall by sin, begat a son in his own likeness, who had now made himself like unto the beast that perish, or far worse, for an Ox knows his Owner, &c. Now what is it for God to create man in his likeness? 'Tis *sanctus sanctum*. A holy God created man holy; and by consequence for Adam to beget Seth in his likeness, is *corruptus corruptum*; defiled Adam begat defiled, polluted Seth; and indeed who can bring a clean thing out of that which is unclean? If the root be corrupt, the fruit is not sound; if the fountain be poisoned, the waters are not wholesome; if the Parents be

leprous, or infected with some other disease not to be named, they entail their malady as well as their nature upon their unhappy offspring. Nothing can exceed the virtue of its cause, which is the ground of our Savior's assertion, Joh. 3:6. That which is born of the flesh is flesh.

It is very remarkable that the like phrase is not used when Scripture speaks of Adams begetting Cain, or Abel, (though both these were begotten in Adams likeness too) because Abel being to die without issue, and all Cain's progeny to be drowned by the flood, it is noted the rather of Seth by whom all mankind hath hitherto been continued in the world; that he, (from whom as well as from Adam we all came) was begat in Adams own image, that into which by sin he had transformed himself; and not in that likeness which was God's, in which God at first made him.

Nay, though the Parents be regenerated, yet their children by nature are altogether defiled; because they beget children as they are men, not as they are holy men; though the Parent be circumcised, the child brings into the world an uncircumcised foreskin with it, as the purest wheat that is cast into the Field comes up with husks and stalks. I might add that the holiest men upon earth, are but holy in part, they have a dark side as well as a light side, and *proles (as conclusio) sequitur deteriore partem*; their children are like to what they were by nature, and cannot without the same Almighty mercy be like what they are through grace, witness Josiah's and Hezekiah's children; but there are too many sad Evidences of this amongst us daily.

Our second Argument for to prove our corruption by nature, the Apostle furnishes us with 2 Cor. 5:14. If Christ died for all, then were all dead. And the stress we lay upon it, it will very well bear; for what need all that are saved, to be saved by Christ, if in themselves they are not ruined? Destruction is first asserted to be from ourselves, and then it follows, but

from me is your health; is not Christ made to all those that shall come to heaven and happiness, wisdom, righteousness, sanctification and redemption? Does not his death satisfy for their debts? His Spirit sanctify their hearts? Thus none go unto the Father but by him, and whosoever would but see the Kingdom of God, must be borne again, Joh. 3:3.

This very reason St. Austin urges concerning children. I shall give this, and some larger passages in English that I might not overmuch entangle the thread of my discourse. Whosoever says, that infancy hath nothing from which Jesus should save us, he denies Christ to be a Jesus to infants baptized in his Name; for what is a Jesus? Jesus is by interpretation a Savior, a Savior is a Jesus; those which he does not save, because they have nothing that he should save them from, or cure in them, he is not to them a Jesus. Now if your hearts can endure that Christ should not be a Jesus to such, I know not whither your faith can be sound, &c.

Thirdly, Scripture Ordinances prove this corruption to be in us; for else what need their institution to take it from us? If there be no pollution in the foreskin, why was Circumcision appointed to do it away? If we have no filth, what needs baptismal washing? And if we may borrow light from any shadows of the Ceremonial Law, why should women be so long unclean, and need solemn purification after their child-birth, if the fruit of their womb had been so immaculate and pure as some would make us believe? It is true, the Virgin Mary offered, though she brought forth a holy Child, but he was by imputation sin; for we know he bare in God's account our iniquities.

Saint Austin upon the bringing of Children unto Christ, observes this also, Children (says he) are brought to be touched; to whom are they brought to be touched but to the Physician? If they come to a Savior, they come to be

cured; and presently after he adds *video reatum*, I see there is guilt in them. Another passage of his I shall the willinglier quote, because many that oppose this truth, pretend much to reverence antiquity. Wherefore dost thou say this child, or this person is sound, and hath no disease? Why then dost thou run to the Physician with him? Art not afraid lest he should say unto thee, Take him away that is sound? — The Son of man came not but to seek, and to save that which was lost; why didst thou bring him unto me, if he were not lost? And in his tract against Julian the Pelagian, the same father quotes several that were his predecessors in the maintaining of this very truth, as Irenaeus, Cyprian, Hilary, Ambrose, &c. but I proceed because we have heard a greater than all these, God himself so abundantly attesting of it.

This corruption shows itself by its effects; if we be so spiritually foolish, as not to believe there is such impurity in us from any other Arguments produced for the proof of it, experience may be our Mistress to teach it.

1. Experiences of multitude of miseries that flow from it. This is that Pandora's box, which the Heathens so much talk of, out of which all manner of mischiefs flow abroad in the world. Why do we come into the world crying, rather than laughing? But as a sad Omen of the world of evils we are ever after here to meet with. But if there were no sin, there would be no suffering in those tender years. And what have these sheep done? When I see a child lying bound hand and foot in its swaddling clouts, screaming and crying out, I cannot believe but God and nature would never have dealt so hardly with it (so noble a creature especially) if guilt had not procured these bonds and miseries; nay, methinks they speak its desert to be bound hand and foot forever, to be speechless forever, and to be cast too (unless

infinite mercy prevent) where there is weeping and wailing, and gnashing of teeth forever.

And all these things Scripture makes only the products of sin; that only is the fruitful Parent of all evils. Wherefore does a living man so much as complain? 'tis for the punishment of his sin, Lam. 3:39. Death which reigned over all, Rom. 5:14, is the wages of sin, Rom. 6:23. Nay, of that sin too which is communicated to man-kind by Adams fall; 1 Cor. 15:21,22. By man came death; death is not of God's making, but of man's, of our sins; and so are all sicknesses and miseries (the tendencies to death) of sin's making; for God doth not afflict willingly; no, not to a bare grieving of the children of men, Lam. 3:33, but as it follows in Adam all die.

2. As the experiences of misery, so of the abounding of iniquity attest this; there must be a root of bitterness, where there is so much bitter fruit. Our Savior's question, Does a man gather figs of thorns? It may in this case with the same strength of reason be inverted; Does any man gather thorns of a fig-tree, or thistles of a vine? If our nature be yet so sweet and good, whence do the unsavory fruits of vanity and rebellion (in the youngest ones) that I do not say of blasphemy and impurity, whence do these grow? Why must young ones be so long under the menaces and rods of their Parents and Masters, and as the event testifies all too little too, to restrain them from undoing themselves, and damning their immortal souls? Is not virtue as amiable as vice, if we did but look upon them indifferently? Can there be more said for the ways of sin, than for the ways of God, which are pleasantness. its self, &c? And why then hath God so few, and the world, nay, sin and Satan so many servants?

They that converse with children, or are any way concerned in their education, can set to their seal that this is true; how often do they see

puerum zelàntem, if not worse, willful and obstinate children; folly so deeply bound in their hearts, that the rod of correction can hardly drive it out?

I shall omit many other Arguments which might be brought for the further evidencing of this pollution in us; but I know it is not their number, but their weight that is considerable: And I hope by these God will reveal so much of his light, that we may see and be convinced of our own darkness.

The second thing more generally concerning this subject to be considered, is, what this corruption and inbred pravity is?

There are many names which Scripture and Antiquity have given unto it; those which the Ancients call it by, you may read more largely in Aug. *contra Julianum, lib. 1, cap. 2*. By him, or about his time it began to be called original sin, which word we shall henceforth more frequently use; for though it be not found in Scripture, yet that which we intend by it, being so clearly grounded on Scripture, the name cannot distaste any, who have not a quarrel against the thing; no more than the name of Trinity or Sacraments, and the like.

And in these too, convenient rebus nomina; there is good reason why 'tis so called.

For 1. It is called original sin, because 'tis in everyone from his original; it may say to everyone, as soon as thou wert, I am; Or,

2. Because 'tis derived from Adam the original of all Man-kind, out of whose blood God hath made us all: Or,

3. Because 'tis the original of all other sin; it is the seed and spawn out of which they all grow; this is that lust which when it hath conceived bringeth forth sin, Jam. 1:15.

As for Scripture names, Chemnitz in his Common place upon this subject reckons up above twenty whereby it is called in the Word of God: I shall not insist on any besides those which I shall have by and by out of this Text to speak unto.

Which I should be too much prevented in, if I should set down any certain definition of it to be here explained, besides what everyone may gather from what hath been already said; only I cannot but mention those three things, which make up as it were, this original sin, and into which Anselm divides his definition of it.

1. There is in original sin the absence of original righteousness, which is the image of God in which he made man at first; for he makes him upright, and all his workmanship (when looked over) is exceeding good.

2. There is present in man its contrary image, that is unrighteousness, concupiscence, &c. A heart evil, and only evil; vicious habits, even before there were vicious acts; as afterwards a man hath the habits of grace infused before he acts graciously.

This soul's disease is like unto those of the body, where there is not only a privation or absence of the former good constitution, but a present indisposition, &c. And though original sin be not actual, yet 'tis active; *actuosum*, though not actual. The flesh lusteth against the Spirit, and sin worketh all manner of concupiscence, Rom. 7:8. To understand these things the better, we must know:

1. That the soul of man cannot be indifferent to, or altogether without either of these images or likenesses; it hath either the image of a holy God, or of a sinful man upon it; to think that it is *rasa tabula*, like white paper without anything good or bad written in it, is but a Philosophical fiction, which Scripture nowhere owns, and Christianity everywhere explodes;

there are but two Cities made out of mankind, Jerusalem and Babylon; there will be but two sorts at the last day, Sheep and Goats, and unto which should these neuters or indifferent ones belong?

2. As none can be without one of these images, so none have both of them. A man's soul cannot be as some artificial picture representing on the one side a beauty, on the other side a Monster; light and darkness; God and Mammon; Christ and Belial are too much opposite to enter into any fellowship or agreement in his soul. No, but 'twill be asked, whose image and superscription (in the singular number thus too) hath it?

3. And as by this sin there is both the absence of God's image, and the presence of his enemies; that is, man by it, is not what God is, holy, &c. and is what God is not, unholy, &c. so thirdly in this sin, is considerable that debt which man owes unto Divine Justice, to satisfy for this his irregularity. God might require, that man should make him satisfaction for this injury; and 'twill be exacted of all men out of Christ. It is no small crime to break the seal, to throw away the image and picture of any Prince or Sovereign. Now as the former ingredients into this sin, made us altogether sinful, so this consideration makes us by nature altogether miserable.

And thus I have spoken to this subject in the general, and more by way of common place. I shall now confine myself in that which is behind, to speak of it only under those notions which this Text affords. As,

1. It is called here our Old man.
2. The body of sin.
3. This is that also which in the last words is called sin.

As to the first of these. Original sin is represented to us under our old man; and that not without special reason, whither we lay the emphasis upon Old or Man.

We will first inquire why it is called Man; not our old understanding, or affections, &c. only, but our old Man.

And I will only give you these two reasons for it, to omit others which are given by that learned Author who hath writ so fully on this subject.

1. Because this sin runs parallel with our being men, or partaking of man's nature in this world. This sin and our nature in us are twins in life and death; they live and die together; we shall not cease to be sinful, before we cease to be men. Our whole Fabric is so overspread with this leprosy, that it can never be sufficiently cleansed, till it be wholly taken down. Its strength indeed is abated; it does not rule in a child of God as formerly; nay, it's death's wound is received, it is crucified, or fastened upon the Cross, as my text hath it; yet it will not totally expire but with our latest breath: it can be no more wholly parted with, then our very soul itself; *Quod natura nobis inest deponi non potest*; Whatsoever is in us by nature, will stick by us till the dissolution of nature.

2. This sin is called man, because it hath overspread the whole man; that as the *subjectum κατηγορίας* is every man in a natural way propagated from Adam: it may be said of every such one, he is guilty of this sin, he is infected with this Original sin; So the *subjectum ὑπαρξεως*, or the subject unto which this sin adheres, and in which it is, is every part of every man. It is not in this spiritual malady as in corporal, where the head aches many times when the heart is hail; the Foot is wounded, when the hand is whole; but by this soul distemper, every man is a very hospital of spiritual diseases; *neque manus, neque pes*, neither hand nor foot, neither head nor heart is as it should be, or does as it should do.

And because this is so material to our present purpose, I will show,

1. That this sin cleaves to the soul; and 2. It infects the very body also.

First, It hath overspread the soul, and that in its most noble faculties; I mean those two which do so much advance man above the common sort of creatures; Reason and Will, understanding and affections; the highest and inmost powers poor man hath, are surprised by it.

This sin appears in the mind, the eye of the soul; 'tis dim-sighted in natural things; 'tis quite out as to spiritual truths. 1 Cor. 2:14. The natural man receiveth not the things of the Spirit of God. What those things of the Spirit are, the Context tells us, no other than the plainest truths of the Gospel; nay, he counts these foolishness. Those things which are the wisdom of God, the product of infinite wisdom, he slights and disesteems; and no wonder, for he cannot know them, because they are spiritually discerned. Spiritual truths as such, are no more within the cognizance of the natural eye of the soul, than spiritual substances are within the view of the eye of the body. There is none that understandeth, Rom. 3:11. If Peter and some few other here and there in the world may be recepted, no thanks to them, but to the Father, who hath revealed these things unto them. Certainly did we know the things of God more, we should love them better; Good, when discovered, is attractive; if a child prefers an apple before a piece of gold, it is because he does not know the difference; and when the children of men prefer themselves, or any creature else before God, the reason is, they do not know, they do not consider.

And hence it is that in our spiritual recovery the eyes are anointed with eye-salve. Christ came to open the eyes of the blind; and his Spirit is a Spirit of illumination and revelation: Believers were darkness, but now they are light in the Lord, Eph. 5:8. What needs St. Paul to have prayed so earnestly that the eyes of the Ephesians understanding might be enlightened, if they of themselves had not been blind? Eph. 1:18.

The will is distempered with this sin also; it hath not seized only upon the head, but upon the heart. The imagination of the thought of man's heart is evil, and only evil, Gen. 6:5, and Gen. 21:17; Jer. 9. I forbear glossing upon those places; hence it is that there is so little love unto, or desire after heavenly things; can any man give a reason (which he will not be ashamed of at that great day) why he loves God no more? What iniquity have ye found in me? Says the Lord.

As the Elements have their proper principles of motion, gravity and levity, whereby they tend to that place in the Universe that best suits them; and sensitive creatures have their wings or feet to carry them towards those objects which are most convenient for them; so God hath endued rational creatures with a will and affections to carry them forth towards the enjoying of himself who only is the Center of their happiness, and without whom they can never be at rest.

But does the will of man by nature do him this good office to carry him unto God as his only bliss? Why then do we see and hear of so many that are in the search of other things, not once to be named with God? How many are there of whom it may be said, God was never thus to be sure in all their thoughts! Like the Israelites they are scattered up and down gathering straw; nay, dross and dung in the Apostles sense, is frequently preferred before Jesus Christ. How many may sadly say as that good man, *Quantum Mercator pro lucro*, &c. I have not done so much for my God, as the Merchant doth daily for his gain, or the Hunts-man for his game: and yet what gain or pleasure is comparable to our enjoying of, and communion with God? But further,

The body bears a part with the soul in this sore evil; 'tis comparatively I confess but a small part, for it can according to its nature bear no greater.

Our Apostle speaks of sin reigning in our body, Rom. 6:12. Every member of our body is ready to act in a sin; to be an instrument of unrighteousness, ver. 13, a servant to uncleanness, ver. 19. The temper or rather distemper of the body inclining often, sometimes to one, sometimes to another sin, which the Devil (who is best seen in our constitutions) makes much use of in suiting his temptations; hence he frequently tempts those that are melancholy to despair, and the sanguine he tempts to presume, with no small disadvantage to their souls from the several inclinations of their bodies.

To be sure, whilst a man is or should be providing for his soul, the body too often interrupts him with What shall I eat? What shall I drink? Wherewith shall I be clothed? And if there be any fear of suffering, though for Christ and his Gospel, the body cries Spare thyself, this may not come unto thee, &c. So that with Adam by reason of sin we need a clothing for, and may be ashamed of our very bodies. Even they also should be the Temples of the Holy Ghost, but are now become Cages for these unclean Birds.

Put but these things together, and 'tis too sadly apparent that this original sin is as extensive as anything in mere man can be.

So that in everyone methinks I see another Adam; if you consider the parallel, you shall find Adams image and likeness in each of his unhappy offspring. Take it with some enlargement out of Austin.

1. Adam after his fall had his understanding darkened, he thought to hide himself from that God from whom nothing can be hid, Gen. 3:8. And are we not thus blind? Does not man promise himself more security for a secret, than for an open impiety? The Adulterer, the Oppressor, the Proud and the Envious person saith, None seeth me, Isa. 47:10. Durst men undertake that

wickedness under the sense of God's seeing of them, which they would be ashamed of if men looked upon them, were they not thus blind?

2. We find Adam flying from God's presence; his will and affections were defiled, or he could not have been averse from communion with God. Being now stained with sin, he trembles to hear him, whom before it was his chiefest delight to be with all. And this also sin hath brought upon the posterity of Adam; they do not delight in communion with God; in their hearts and lives too they forsake God.

We do not read that Adam after the commission of his sin, did so much as once think of God, till he heard the voice of the Lord, walking in the garden in the cool of the day, in order to the calling of him to an account for his sin, and then he is afraid, and flies, &c. So his wretched children (του ὠατρος τα ὠαιδια) seldom think of God, at least seriously, and as they ought, till towards the end of their lives, when God by the voice of some extraordinary sickness, is a calling of them to judgment; and then no wonder if they be afraid.

3. I might observe a similitude we have in our bodies unto Adams sinful body, but that our very clothes as I hinted but now, sufficiently evince it. We have the same use and necessity of them which he by sin fell into; The best apparel being but as plasters which this soar calls for; howsoever too too often man makes himself proud of them.

Now whither these faculties of soul and body being so nearly conjoined, do corrupt and infect one another; as Ivy while cleaving to the Oak, draws away the sap from it, and destroys it, I shall not here contend; I confess there are many difficulties concerning this subject, of which we may say, as of other depths in Religion, with the Woman of Samaria, Joh. 4:25. When the Messias comes, he will teach us all things.

I have been too long upon this first consideration in explaining, why Original sin is called Man. I must be the shorter in what follows; why it is called Old man.

1. Because it is derived from the eldest or first Adam; for though Christ as God, was from eternity; yet as an Adam, or common head, he was the latest — Man must be fallen in the one, before he can be raised in the other.

2. Original sin is the Old man, because corruption is first in everyone. Esau comes out first; first that which is natural, then that which is spiritual.

3. It is called Old, because it is to be done away., This old man, all old things are to be done away. Compare it to the new man, or the work of grace, and then you will say indeed, There is no loveliness in it, for which you should retain it; were there not an eternity of happiness or misery to put into the balance, virtue would out-weigh vice.

4. It may be called Old, because of its cunning and craft; as old men by reason of their abundant experience, are more wise and subtle than others. This old man, this corruption is cunning to deceive. Oh what excuses does it bring for sin, what pretenses? You have heard it hath much of Adam, but know it hath somewhat of the wise and old Serpent too, for it was begot betwixt them both.

I shall pass this first particular only with this note, instead of further Application, viz.

Observe (with Pareus) that when the Apostle calls Original sin our old man, he distinguishes it from ourselves. It is ours, too nearly cleaving to us, but it is not ourselves. Whence we must learn to put a difference betwixt the corruption of nature, and nature itself. Mans nature is from God, but the corruption of man's nature is from himself. And this original sin is not ουσιωδες τι και αυτοσυστατον, any substantial part of man, but

Ὠρακειμενον, ενοικουν και ευπεριστατον, as the Apostle says of it, Heb. 12:1. The sin that so easily besets us.

Thus at length we are come to the second particular which the Apostle uses to express original sin by; 'tis the body of sin.

And herein I have only to show how this Original sin is a body; for the other, how it may be called sin, or a body of sin, will be considered in the third Appellation which is here bestowed upon it.

Now Original corruption is a body of sin,

1. In that a body, though it seems never so beautiful and fair, yet 'tis in itself but a stinking carcass, made of base, loathsome matter, &c. So sin and wickedness, though it may seem specious and alluring, yet 'tis but an abomination, as Scripture in a hundred places calls it; adultery, covetousness, excess, and all the parts of this body are not as they seem to be when varnished or painted over. They say there is no stench comparable to that of a human body, when not salted or animated with the soul. I am sure nothing so noisome as this body of death; Paul that could with rejoicing endure scourging's and stoning's, imprisonments and shipwrecks, yet cries out mightily of this, O wretched man that I am, who shall deliver me! Rom. 7:24.

2. As a body being material, is visible; so original sin discovers its self to everyone that without prejudice will look to find it. It is discernible in its effects daily. Though we cannot see the soul, yet from the motions and actions it causeth, we know a man hath a soul; so we may know everyone hath original sin, from that vanity and sin that is put forth by it.

3. As the body hath divers members, so this sin; it is not so much one sin, as seminally and virtually all sin; there is a concatenation of virtues and vices; Scripture speaks of both under that notion; hence a single eye, a pure

heart, &c. And on the other side that sin is a body, and is thus universally in us, the Apostle shows, Rom. 3:13,14, and the Prophet saith it hath overspread us; from the soles of the feet even unto the head there is no soundness, Isa. 1:6. As the waters in Noah covered the highest Mountains, so these raging waves of iniquity over-flow the highest and choicest faculties of human nature.

4. I wish I could not add as a body is beloved and provided for, so is this sin: We make provision for the flesh to fulfill its lusts; Who would willingly part with the least member of his body? Men do not willingly forgo any sin; but if something of this body must be parted with, 'tis but hair and nails, &c. such as are rather excrements than members, and will soon grow again, which we are content to cut and pare off. And thus till that day in which God puts forth his Almighty power to make us willing, we are loath to leave any sin, unless such as for the present are troublesome to us, or may ere long grow again, and be with more ease or credit enjoyed by us.

5. This sin as a body hath strength in it, and Tyranny is exercised by it. The body leads poor Captives whether it lists, and says to this man Go, and he goeth, &c. so does this sin, we are held Captive by it, till the Son of God sets us free. Man is not *ingenuus*, but *libertus*; he is not by nature born free, but by grace made free; until he be established by the free Spirit, he goes and comes as the wind and Tide of corruption drives him.

And this is far more sad than to be possessed, or to have our members acted by the Devil himself; for the incestuous person was given over to Satan (which some interpret thus) for the good of his soul, that his soul might be saved; but none are left under the power and command of their corruptions, but to their certain and inevitable destruction.

6. It is called here especially a body by the Apostle, to answer to the other Metaphor of crucifying in the words before; only bodies can be crucified, and this sin is crucified with Christ.

Which by the way shows the state of original sin in the people of God, and how it should be in all others, especially such as are baptized; it should by faith be nailed to the Cross of Christ, we should by believing fetch virtue from Christ's death to crucify it; it must hang on Christ's Cross, ἵνα καταργηθῇ, a Metaphor taken from those that are crucified, who hanging on the Cross upon nails, grow weaker and weaker, till they expire and die; so must original sin be in us, (dead already as to its reigning power, and) dying daily as to its in-being moving power, having every day less strength than other.

We have now but the last expression the Apostle uses for this original corruption; he calls it here sin, to show that it is so; it is sin.

1. Properly and truly.
2. Eminently and especially.

It is truly and properly sin, it is not only a defect, but a sin; it is against the holy will of God, and is chargeable upon us by the justice of God; every soul disease is not only a punishment, but a sin, and therefore far worse than the worst disease that is incident to the body; and our sinful state should be more terrible to us than our dying condition. To convince us of this, know that this original corruption becomes our sin.

1. In that God imputes the guilt of Adams sin to us, which I suppose you have had vindicated in the foregoing Sermon: I shall only say this to it, that God may as well by imputation make Adams sin become our sin for condemnation, as he may by imputation make Christ's righteousness become our righteousness unto salvation; and yet Christ is made of God

unto us wisdom, righteousness, &c. and we have no other righteousness to appear in for justification before him at that great day. Hence Rivet well observes, that the Church hath ever found and still does, that those very men who are enemies to the doctrine of Original sin, are enemies also to the doctrine of the grace of God in Christ. Thus the Socinians, who deny that we have contracted any debt by Adams sin, deny also that Christ satisfied, and paid our debts to divine Justice; and if they take away this, let them take all.

2. Though Original corruption be truly sin by imputation, yet 'tis not sin by imputation only. It is our sin by inherion, inhering in us, and making of us otherwise than God made us. To blot a letter in a fairly writ Copy, to draw a black line over a beautiful picture, cannot but prove a fault; what is it then to mar God's curious workmanship, which this sin does in man? Consider that God is many months in the framing of the body, (for we are wonderfully made by him) and when this body is fitted, he unites it to a soul more worth than a world of bodies. This great-little creature man, hath many prerogatives too that advance him, especially in that God's delight is said to be with him. Now when all this care and pains are taken, this cost and charges expended by God to make man for himself, this corruption comes and mars all, and will God hold it guiltless?

No, this sin is exceeding sinful; for,

1. It is more extensive than other sins; every actual sin hath some particular faculty in soul or body, which it does defile and charge with guilt, wherein it was conceived, or whereby it was acted; but original sin stains all alike, so far as by their several natures they are receptive of its defilement; it ruins the whole little world of man. It does not only overspread the whole

earth; man's baser part, the body; but his celestial part, his heaven-born soul is contaminated by it; the sun, moon, and stars in it are turned into blood.

2. This Original sin is diffused, derived, and communicated, whereas actual sins are not. Personal faults of Parents are not imputed to Children, and defile not their Children, unless imitated or unbewailed. Children's teeth are not set on edge by the sour grapes their Parents thus eat, but Original sin being the sin of the nature of the Parent, becomes the sin of the Child, and will be entailed further to the last man upon earth; for Children have the nature, but not the person of their Parents.

And let it not seem strange, that God should suffer this original sin to be so vastly diffusive, that he should not exempt his own people wholly from it. There is the same reason that corruption should remain amongst them, which there was for the abode of the Canaanites amongst the Israel of God of old; It tries them and brings them often to Bochim, and makes their life a valley of tears; and whilst they go on their way weeping and crying unto God by reason of it, they bear precious fruit; for God does make good come unto believers out of this great evil, making it an Antidote against carnal confidence, and self-love, a means to exercise their faith, and a sure evidence of his own power and presence in the keeping of them.

Besides, it is far better for us by this occasion to be under the second Adam, then ever it could have been being under the first. The first Adam was a head of clay, of the earth earthly. The second Adam is a head of gold, The Lord from heaven. Though we were made holy in the first Adam, yet having a mutable will, we might under him perish everlastingly; but they that are in Christ shall not perish, but have everlasting life; a glory beyond what we could have had, if we had continued in innocence; for under that first Covenant, we could have expected only a reward answerable to our

own works; but under the second we hope for glory, in some measure proportionable to Christ's merits. Though we know not what that glory is, yet this we know, that when he appears, we shall be like him, 1 Joh. 3:2.

And in the mean while as the Israelites who were before but Brick-burners, and potters, by reason of the Canaanites amongst them, learned the art of war, and became Renowned soldiers; so the true Israel of God by this means put on their whole spiritual Armor, and daily fight the good fight of faith, and become more than Conquerors (to conquer a lust, being more glorious than to conquer a Kingdom) through Christ that strengthens them; when these Philistines are upon them, (as upon Sampson) then the Spirit of the Lord comes upon them too, and what lust is able to stand before his Spirit? As Joshua took the five Kings and shut them up in the Cave at Makkedah till the Battle was over, and then slew them: So the Lord is pleased to shut up and restrain the corruption of his people in the Cave of their body, until their warfare be finished, but then he brings them out and slays them; they shall then never see these enemies more. And therefore holy Paul who cries out, Who shall deliver me? Adds presently, I thank God, &c. as if he had breathed the same breath out in praise, which he had taken in, in prayer for deliverance; so soon does God answer prayer made against this sin according to his will.

And thus we have seen something towards the explaining of this difficult matter. The nature of this undertaking being more to inform your judgments, than to deal with your affections; I shall the rather hope to be excused if I be not proportionably so large in the Application, which I am now come unto, and shall lay down what I intend to speak to, under these two heads. 1. Of Instruction. 2. Of Exhortation; to inform your judgment, and to quicken your practice.

1. If we all have corruption thus by nature inherent in us, it may silence all complaints against God for exposing of us to such wants and miseries at our very entrance into the world, and so all along during our continuance in it; Ποθεν τα χαχα, whence come evils? Was a question which did much puzzle the Philosophers of old; here we are resolved of it: The evil of sin, and sorrow comes from this root. No wonder now that our children are more miserable than the young ones of Beasts or Birds, because they are more sinful.

2. Hence it follows that in the very best there is a mixture, both in their principles and actions. There was two in Rebecca's womb, there are two in their hearts; the Old man, and the New man; nature and grace; flesh and Spirit: Hence that striving, that combat betwixt them daily. The unregenerate person this sin reigns in; his body is as a Temple, and his soul as a Shrine for this his Diana. This keeps the house, and all things are in peace; In the glorified Saint, this sin is wholly done away; this unclean thing does not go with him into the new Jerusalem. Only the gracious person is the field in whom the flesh warreth against the Spirit, and the Spirit against the flesh. He is like the Moon which hath its spots when it receives the fullest influence from the Sun. sin in him will not die willingly, but, as a dying man, multiplies his strokes at his enemy, though they are comparatively but weak ones.

For Exhortation, let me recommend these following Duties.

1. Get a right knowledge of thyself according to this doctrine; it is folly in men to have traveled much abroad, and to be strangers in their own Country. It will be found the greatest folly for thee to be never so knowing in other things, if thou beest a stranger to thine own heart, and dost not know that it is desperately wicked. The very Heathens apprehended this

precept, Γνωθι σεαυτον, Know thyself, to be of such consequence, as to grace it the more, they said it came down from heaven; I am sure it is God's message unto you from this truth this day. Know yourselves. unless you know yourselves thus lost, Christ's coming will be in vain unto you; for he came only for the lost sheep. Nicodemus had never doubted so much of Regeneration, and a new birth, had he understood the defilement of his first birth. I am afraid there are many Masters in Israel that are ignorant of this still, or else they would labor not only to reform their lives, but especially to get new hearts also. thou canst not kill one lust unless thou layest the Axe to the root of it that is in thy heart; if thou cuttest but the branches off, and for a while refrainest only the outward acts of sin, upon the next temptation or occasion they will grow the faster; as Rivers that have for some time been kept up by Banks, run the more violently after they have broken them down.

2. Be persuaded to make confession of, and be humbled for this sin, this original sin; some think that Moses who was the penman of Psal. 90, ver. 8, understood those words of this sin: Thou hast set my secret sins in the light of thy countenance. Remember this corruption, though never so deeply hid in thy heart with all the parts of it, is as perfectly seen by God, as if it were set in the light of his countenance; which is a thousand times brighter than the Sun in all its glory. We read of Ahab's mourning, as well as of David's; and of Judas's repenting, as well as of Paul's; and why were not Ahab's and Judas's sorrow accepted as well as the others? One remarkable difference I will observe in them; Ahab that we read of, mourned only for the judgment denounced; and Judas repented only of the outward act committed, but neither of their tears or sorrow went to the root, to bewail the Original of all this their impiety, which we have seen Paul did, and we know David

practiced; Psal. 51:5. He says not only, Deliver me from blood-guiltiness, but I was conceived in sin, &c. and that is as well matter of his sorrow, as the other.

Possibly you would think much if I should recommend Augustine's example to you, who confessed he had need of mercy not only to pardon those sins which he had committed, but for those sins, which if grace had not restrained him, he should have committed; and certainly we owe as much to this soul-physician, for preventing those diseases which otherwise we should have fallen into, as we owe him for recovering of us out of those diseases which we did fall into; nay, *plures sunt gratiae privativae, quam positivae*, thus too; And therefore let me bespeak God's dearest children in the words of the Prophet to Babylon, Come sit in the dust. God's own inheritance is as a speckled bird, as he complains Jer. 12:8. Oh be not *Ingrati gratiae*, Unthankful to grace.

You have heard a sad parallel between Adam and you; but Oh that you might be like Adam in one thing more; when he had sinned; 'tis said, his eyes were opened, Gen. 3:7, by which some understand that God gave him a sight of his sin, awakened his conscience, so that he saw from what bliss, and into what misery by sin he was now cast. He thus by lamentable experience understood good and evil.

Oh that your consciences were awakened, that your eyes were opened too! I shall pray for you as the Prophet did for his servant, and afterwards for the Syrians that came to take him; Lord open the eyes of these men, 2 King. 6:17,20. I am sure the more grace ye have, the more sense of this sin you will have also. Paul a Christian complains of it, though Paul a Pharisee did not.

If ye have been prevailed with by the other exhortations, ye will yield up yourselves to the power of this. Did you but understand your condition by reason of this sin, and were humbled for it, you would engage all that you could against it. First then,

Set yourselves against this sin in your own hearts. Thou canst not be a man after God's own heart, till thy heart be cleansed, and made like unto God. A true Christian takes more care to get rid of the evil, than to rejoice in the good that is in him (though both be a duty) being it is better not to see a friend which we know will do us no hurt, then not to see an enemy which (unseen) will certainly kill us. When Elisha would cure the waters of Jericho, he did not cast salt into the pots or dishes (that might take it up) but into the spring that sent it forth. Labor to get thy heart which is the spring and issue of life or death, seasoned with grace. Blessed be God, there are means to cure you of this evil.

1. Faith in Christ. Cast the wood of his Cross into these bitter waters; he was circumcised, yet had no filthy foreskin of his own, but of ours to do away. 'Twas our filth that was washed off in his Baptism.

2. The in-being of the Spirit of Christ, prevails against the in-dwelling of sin. Behold I have shewn you a mystery, if ye would not all die, and that eternally, ye must all be changed.

3. Prayer is a means in order to this. David, Paul, others were troubled with this evil, and they prayed; go thou and do likewise. Let it be thy daily prayer, From the evil one myself, good Lord deliver me; thou complainest of bad times, oh complain more of a bad heart. The flood came upon the whole world, not so much for their actual abominations though great, as for their heart-corruptions, Gen. 6:5; Gen. 8:21. If we ever be overwhelmed with sufferings, it is for this Abomination in chief.

Oppose thyself against this sin in thy relations; weaken the Kingdom of Satan everywhere, especially in thy children; If their head-ache you pity them, and inquire after remedies for them; alas, spiritually every part is distempered; they are blind, lame, poor, naked, and what not that speaks misery? Oh hard-hearted Parents, that have not once gone to the heavenly Physician for their poor children! 'tis usually said, *venenati non patiuntur inducias*; they that are poisoned must not be dallied with, but presently some antidote (if I may so call it) given them. They do but pledge you in this cup of deadly wine, and will ye not the rather be instrumental to help them to the cure, being ye have helped them to the disease? Wherefore do ye think your children came into the world in such a piteous manner? What do they cry for? The Naturalist will tell you 'tis out of want that somebody might clothe them, feed them, care for them, &c. But a Christian will tell you, God hath given them bitter tears and cries to lament their spiritual necessities, and to beg spiritual remedies. Their insignificant voice signifies thus much; whilst they are yet dumb, they speak aloud in their manner; Oh carry us to the Laver of regeneration; let us be washed in the fountain set open for sin, &c. Surely, God who hath not caused their tender voice to be in vain for their bodies, (though they know not what it means) would not have it to be in vain for their souls; and he that hears the young Ravens when they call, would not have you deaf in this respect, when your Children cry.

Lastly, Let the consideration that Original sin is thus in us, wean us from the world, and that immoderate desire of living in it. Alas, wheresoever we go we carry these chains of darkness with us; if it be grievous to be in pain or want, how grievous is it to a gracious heart to sin? I know *gravia non gravitant in eorum loco*; sin seems not heavy to a carnal man, to whose

heart 'tis naturalized; but if thou beest spiritual, and tender, sin is a burden to thee to purpose. Now by death *peccatum, non homo, moritur*, it is sin that dies, a Child of God does not die, but only changes his life; this life for a better, these pleasures, relations, &c. for better; and if it be good to live, surely to live eternally is best of all.

Some have thought that the soul was put into the body for a punishment, as into a Prison; and who would not willingly be at liberty? If we consider what pains, care, torments, and diseases (which are but the effects of sin) we endure, we cannot but be of Theophrastus his mind, that the soul pays a dear rent for the body which it dwells in; and 'tis but a house of clay, how finely soever daubed over. being then we cannot be without these enemies, these mischiefs, let us be content when God pulls down the house of sin in which they all are, that he may bury them all in the rubbish of our mortality, and with the Spirit and the Bride, let us say Come, even so Come Lord Jesus Christ, come quickly. Amen.

SERM. IX. THE MISERY OF MANS ESTATE BY NATURE. – REV. STEPHEN WATKINS

A*nd were by nature the children of wrath even as others . - Eph. 2:3.*
Ye have heard the Doctrine of Mans fall, and of Original sin opened and applied: This Text genuinely leads to speak of Mans misery through sin. As to the Coherence briefly, The Apostles scope is, to display the glory of the Lord's grace, by comparing the sinful and cursed estate of the Ephesians and others by nature, with the dignity and privileges conferred on them in Christ. He insists mainly on three heads.

1. He describes the natural estate and course of the Ephesians and all other Gentiles in them; their estate, ver. 1. You were dead in trespasses and sins; their course, ver. 2. Ye walked wholly in sin, pricked forward by corrupt customs, which in several Ages had taken place, and were effectual to hold and hearten you in the same Tracts; and the Devil, that eminently bore sway in others, ruled and acted you likewise at his very will; this was yours, and the Gentiles estate and course.

2. He applies the whole equally and indifferently, to himself, and to the whole body of the Jewish Nation, ver. 3, among whom also we all had our

Conversation, &c. q.d. such children of disobedience were we all to; as deep in sin, and open to wrath as you Gentiles were. He would by no means have any think that speaking so of the Gentiles, he exempted the Jews from the same ground of shame and despair in themselves; though he knew full well that this point went exceeding cross to the grain of that people, who greatly boasted themselves to be the holy seed, and children of Abraham, and despised the Gentiles as an idolatrous, unclean, bastard brood; and especially of the Pharisees, of which leaven himself once was, who not only disdained the Gentiles, but thought and spake contemptibly of God's heritage, viz. the common people of their own Nation as a base and cursed crew, Joh. 7:49, and chap. 9:34. He pricks this bladder, affirming roundly of himself and all the Jews without exception, that as to their course, whilst unregenerate, they did whatsoever their sensual and carnal man willed, liked and inclined to; And as to estate; were children of wrath as much as others, even as the very despised Gentiles themselves were. The great temporary difference flowing from grace, Psal. 147:19,20, hindered not their being the very same with the Gentiles by nature; this and no other was the estate and course of the Jews likewise.

3. He sets over against all this, in them both, the quickening and recovering grace of Christ; in the Gentile, ver. 1, and in the Jew, ver. 4.

The words read, contain a brief comprehensive description of the misery that Jews, and consequently Gentiles with them, are under by nature. And in the words observe these two particulars.

1. The Case of all men, Jews and Gentiles alike described, children of wrath; Do not understand this actively, as children of disobedience, ver. 2, are disobedient children, so that children of wrath should be angry and wrathful people; but passively, that are obnoxious unto wrath indefinitely,

which though it principally relates to that chiefest pressing insupportable burden; viz. the Lord's wrath; yet includes consequently the wrath and power of Satan, the terrors and rage of conscience, the vengeance and assaults of every creature, &c. The Hebraism, children of wrath, implies,

1. Desert. Deut. 25:2. It shall be, if the wicked man be a child of beating, that the Judge shall cause him to lie down, and to be beaten before his face, &c. which the Sept. solidly renders, εαν αξιος ᾧ ὤληγων, worthy of stripes. And so the Targums in like manner concurrently with our Bibles, a son guilty and worthy to be beaten; so Matth. 23:15. Ye make him twofold more the child of hell; that is, more worthy of hell-fire, than yourselves.

2. Tendency, bent and addictness to involve themselves under wrath, Joh. 17:12. But the son of perdition, which poured out himself in ways of self-destruction. He had many and excellent means to the contrary, but nothing would hold him back; self-damnation is not proper to Judas, but a very common sin; and men ordinarily, Rom. 2:5, treasure up to themselves wrath, Prov. 8:36, love death.

3. The event and issue which shall befall them, if they do abide such; viz. that they shall be destroyed, and the eternal wrath of God abide upon them; so Judas gave up himself to those sins, that not only deserved and tended to destruction, but would certainly destroy him; so 1 Sam. 20:31, he is the son of death; viz. deserves to die, and shall surely die.

Now gather all these things together, our estate and course is such by nature as deserves destruction, tends and leads to destruction, and will end and the Lord hath peremptorily fixed and ordained without a change, shall end in Eternal destruction.

2. The rise of this case expressed, by nature, which implies,

1. The term from which this commences; viz. the very first receiving of our natures and beings from our Parents; from the first original, and moment of our being, we received with all a liableness to the wrath and curse of God, Psalm 51:5. Behold I was shapen in iniquity, and in sin did my mother conceive me!

2. The ground for which this wrath impends and hovers; viz. nature, not first created, for that was upright after God; but the corrupted nature which is conveyed and derived with our beings: This very nature leads to, deserves, and will lodge under eternal wrath, every mother's child in whom regeneration and transplantation into Christ are not found.

The Doctrine then comprising the sum of the Text, is this.

Doct. Every man and woman from their very first conception, through a corrupted nature, are under the Lord's wrath, and continuing such, not new-born and engrafted into Christ, that wrath shall abide upon them forever. We may not mince and extenuate here with the Pelagian, as if this only were by imitation. Flatterers of nature may lessen the wound, but Heirs of grace should and will rather magnify their Physician. Nor may we limit and confine this truth as if it concerned native Turks, cankered Papists, and the Proselytes of the Pharisees only to be children of hell, when it knocks at every of our doors, Jew and Gentile promiscuously: Neither people nor Ministers, not Apostles can exempt themselves; great and small, rich and poor, those which the Lord hath not appointed unto wrath, but to obtain salvation by their Lord Jesus Christ, 1 Thess. 5:9, yet by nature are children of wrath, even as others.

This wrath in the Scriptures hath several Names; respectively to the Law-giver, it is called wrath; respectively to the Law itself, the curse;

respectively to the effects of both, it is translated vengeance, Rom. 3:5. Man by nature is exposed unto all these.

1. He is exposed to the wrath of the Law-giver: Here,

1. Take some Cautions, that we may duly conceive of wrath, the root of all penal afflictions on God's part, as sin is the meritorious root on man's part. All wars with men begin in wrath; Animosities first boil within, and then wars break out. Jam. 4:1. From whence come wars and fighting's among you? Come they not hence, from your lusts which war in your members? And in special, this of wrath; so there is somewhat proportionable in God, if understood suitably to his glorious Being; namely, wrath perfectly clean from all dregs of, 1. Folly; the fool never more peeps out than in passion. Prov. 14:29. He that is hasty of spirit, exalteth folly; that is, sets it aloft that everybody may discern, and take notice of it; but the Lord is, 1 Sam. 2:3. A God of knowledge by whom actions are weighed. 2. Injustice; God's wrath is a clear fire without any smoke of unrighteousness. Rom. 3:5. Is God unrighteous that inferreth wrath? He cannot be. We plough with an Ox and an Ass; mingle dross with our zeal, &c. 3. Perturbation; the wrath of men is the rage of men, who disjoint and discompose themselves as well as others; but the Lord acts, and suffers not in his wrath; he strikes, wounds, destroys from the infinite holiness and justice of his nature, declaring itself against all sin with the exactest serenity and oneness of mind and frame within himself from everlasting to everlasting. This is the root of all wars with sinful men; Moses saw the plague growing up out of this root. Num. 16:46. Wrath is gone out from the Lord, and the plague is begun. Job 21:17. He distributeth sorrows in his anger.

2. Consider what this wrath implies; two things.

1. That the Lord is highly displeased with men and women in their natural estate; though never so goodly a varnish of Religion be above, yet if nothing but nature be underneath; Isa. 10:6, a hypocritical Nation are the people of the Lord's wrath.

No created understanding can conceive exactly what this displeasure is. Psal. 90:11. Who knoweth the power of thy anger? Even according to thy fear, so is thy wrath. Take some short ladders that our thoughts may a little climb up by; and consider seriously and deeply,

1. What a Kings wrath is. Prov. 20:2. The fear of a King is as the roaring of a Lyon; who so provoketh him to anger, sinneth against his own soul; that is, acteth as an enemy to his own life; and Prov. 16:14. The wrath of a King is as the Messengers of death, but the wise man will pacify it, as that which he cannot resist. Eccl. 8:4. Where the Word of a King is, there is power, and who may say to him What do thou? That is, where not only the name, but the reality of a King is, he sustains the person of the Commonwealth, and hath the strength and power of all put into his hand; and hath power to execute his wrath, and will not be controlled nor expostulated with. And what can a Branch do against the whole Tree? The King is wroth, and Haman's face is covered. Prov. 27:3. A stone is heavy, and sand is weighty; but a fools wrath, that is, that hath power, is heavier than them both, to crush a weak person that standeth in his way. All these are but toys to the power and weight of God's wrath.

2. What an incensed brother's wrath is, that hath a little more power. Rebecca understanding Esau his wrath against Jacob, packs him away till that wrath be over. Gen. 27:43,44. If a mother dare not venture a child into an angry son's presence, nor a brother himself into an angry brother's presence, how insufferable will the angry presence of the Lord be?

3. What God's Fatherly refining wrath is against the dross that mingleth itself with his Worship and Ordinances, and what dreadful Furnaces he hath put the Vessels of mercy into, to take away their tin from them. Mal. 3:2. Who may abide the day of his coming? And who shall stand when he appeareth? For he is like a Refiners fire: If men cannot bear Christ's coming with a refining fire, to purge out dross, much less not his coming with flaming fire, 2 Thess. 1:8, to consume and burn up persons and dross together. We have need of grace to serve him acceptably with reverence and godly fear; for our God, that is related to us in Christ, is a consuming fire, Heb. 12:28,29.

4. What afflictions are, how very bitter, yet separated from wrath, they may be born with comfort. The mingling of fire with the hail in Egypt, made it so very dreadful, Exod. 9:24. The fire of the Lord's wrath mingled with storms, renders them so grievous to be stood under. Hell itself would not be so dreadful, did not the breath of the Lord, that is, the wrath of the Lord, like a stream of brimstone kindle it, Isa. 30:33.

The Prophet submits to any strokes, only deprecates wrath, as worse than any strokes, and more deadly than death itself. Jer. 10:24. Correct me O Lord, but not in thine anger. Apprehensions of wrath were the dregs in Jobs Cup. Job 14:13. O that thou wouldest hide me in the grave, and keep me in secret till thy wrath be passed over. He cannot stand in the face of God's wrath, though he knew it was passing, and not abiding wrath; and therefore begs a hiding anywhere, and in the very grave, till that wrath be over; who then shall dwell with abiding wrath? Joh. 3:36. With everlasting burnings? Isa. 33:14, with fire and brimstone, and tempest, that hath hatred in it? Psal. 11:5,6.

5. What the Lord's glory is, when it is proclaimed, and passeth forth in a way of grace; only in a little more luster and brightness. Moses needs putting in a clift of the Rock, and to be covered with the Lord's hand, while the Lord's glory passed by, Exodus 33:22. Peter is swallowed up at a glimpse of the power of Christ. Luk. 5:8. Depart from me, for I am a sinful man, oh Lord; what then, when he speaketh in his wrath, and vexeth in his sore displeasure! Psal. 2:5.

6. What the Lord's wrath is passing upon others. All the children in the house tremble when the rod is taken down, though not with respect to themselves, but their fellows only. Take a man whose heart is touched with the sense of the Lord's greatness, and that will be his temper. Isa. 2:19. They shall go into the holes of the rocks, and into the Caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.

7. What the Lord's wrath is, only hanging in the threatening. His rebukes made both the ears of Eli to tingle. There is a terror when a Prince convenes and rates his Rebels for their conspiracies, and insurrections against him, though not yet brought to the bar or block. Hab. 3:16. When I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones, &c. Josiah his heart was tender, 2 King. 22:19. When he heard what the Lord spake against Jerusalem, and against the inhabitants thereof.

8. What Christ himself did, under the sense of this wrath to be poured forth, though supported with all the fullness of the Godhead dwelling bodily in him, and saw the glory beyond, and the certainty of his resurrection, and the fruits of the travels of his soul that should be; yet sweats, and that clods of blood to the very ground; prays, and that with strong cries and tears, that if possible, this cup might pass. Though other considerations made him

drink it cheerfully, yet nature droops, and cannot bear up under this burden. Those pills are very bitter, that very health itself doth hardly sweeten.

You that are yet in the mire of mere nature, steep your thoughts in these things, that ye may have a little taste, what an evil and bitter thing it is, that God's wrath and displeasure is out against you. But this is not all; God may be displeased, and very highly with his own people. Isa. 47:6. I was wroth and polluted mine inheritance, viz. dealt with it as if a polluted and unclean thing.

2. God reckons, and will deal with men and women found in their natural estate, as his enemies. God's tender-hearted servants, have not been able to bear the apprehension of this. Job 19:11. He hath kindled his wrath against me, and counteth me to him as his enemies; the plural number increases the sense; as his deadly enemy. He that takes the Bible, and carefully turns it over, and considers the contents thereof, and what he hath said of those he reckons his enemies, will have a further glimpse of the dreadfulness of this condition. Nah. 1:2. He reserveth wrath for his enemies; that is, he hath built and made wide the storehouses of hell, that there might be wrath enough in due season to be drawn forth for them. Luk. 19:27. Those mine enemies, that would not that I should reign over them, bring hither, and slay them before me. Isa. 1:24. Ah, I will ease me of my Adversaries, and avenge me of my enemies. Heb. 10:27. Judgment and fiery indignation shall devour the Adversaries. And this must be applied to both sorts of enemies. 1. Close. That go closely on in ways of sin, secretly correspond with the Devil and his temptations, and their darling lusts, and will not lay the bucklers down, though they smile in the Lord's face; and Isa. 58:2. Seek him daily, and delight to know his ways, as a Nation that doth righteousness, and forsaketh not the Ordinances of their God. Flatter him

with their lips, and lie to him with their tongues, Psal. 78:36. 2. Open enemies, that proclaim and declare war against heaven, that do and will do what they please, let the Lord say and do what he will to the contrary. As Pharaoh, Exod. 5:2. Who is the Lord that I should obey his voice? Psal. 12:4. Our lips are our own, who is Lord over us? Luk. 19:14. His Citizens hated him, and sent a message after him, saying, We will not have this man reign over us.

And understand, when the Lord so deals with this sort of sinners, he takes a kind of comfort in it. Ezek. 5:13. Thus my anger shall be accomplished, and I will cause my fury to rest upon them, and I will be comforted. To others, the Lord distributes sorrows with sorrow; and speaks of himself as grieved, when he puts them to grief, Judg. 10:16; Lam. 3:33; Isa. 63:9. But here he is comforted, in making them the resting place of his fury, Prov. 1:26. The heat and height of his fury poured forth upon incurable sinners, is comfortable and pleasing to him. Isa. 30:32. In every place where the grounded staff shall pass, which the Lord shall cause to rest upon him, it shall be with Tabrets and Harps. Vengeance on such, is music and delight to the Lord, Rev. 18:20, and to his people.

This is the first, and not the meanest part of the misery of fallen man, that he is under the Lord's wrath; that is, such as God is displeased with, and will reckon and deal with as his enemies.

2. Every natural man and woman is exposed to and under the Curse of the Law. Is this nothing to have the Word against thee? And to have the Lord write bitterly against thee in that very Book which is the storehouse of comforts and supports to others? Dreadful is that language of Ahab, concerning Micaiah, 1 King. 22:8. There is yet a man by whom we may inquire of the Lord, but I hate him, for he doth not prophesy good

concerning me, but evil. So that language of a natural man's heart. God's mind is in that book, but I cannot abide to read therein, or to hear it opened and applied by a lively rousing Preacher; for it only raises storms and tumults in my conscience, and speaks not a word of comfort to me. The Word,

1. Rings many a sad peal in the ears of conscience, and which he cannot abide to hear or think of; in that it doth declare,

1. His sin; The Word faithfully discovers God's straightness, and man's crookedness, and swerving's from that platform and rule, to which he should be conformed as the Counter-part to the Original. This charges omissions, commissions, and bungling's in the good which he does do, and sets all in order before his eyes, if possible, to make him ashamed and confounded in himself.

2. The due and desert of sin; every breaker of the Law, the Law pronounces and dooms to be cursed. There is that necessary connection, that it is impossible to be chargeable with sin against the Law, and not liable to the Curse of the Law. Gal. 3:10. Cursed is everyone that continueth not in everything that is written in the Book of the Law, to do it. Justification itself takes not away the desert of sin; pardoned sins are as well sins, and as much sins as they were; pardon makes not the Malefactor none; makes not that the fact was not committed, or not faulty, or that it deserved not death; for then he should have been legally acquitted, not graciously pardoned. Those will never take heaven of grace, that take not hell as their proper desert. The Lord will have his own wear this rope about their necks, the desert of hell in their hearts to the very grave. Assurance, and in the very highest degree, takes not away the sense of the deserts of sin, but amplifies and enlarges them. The deserts of sin shall be perfectly acknowledged in the state of

glory, and the Ransomer adored and admired upon this score. Nothing so heightens grace as this, that persons deserving to suffer, are yet freed in Christ from suffering eternal wrath, as if they had not deserved it. This desert, was no doubtful and dark point in the consciences of the Heathens themselves, Rom. 1, ult. They know the judgment of God, that they which commit such things, are worthy of death. But the Word more distinctly lays this home to the heart; Prov. 11:23. The expectation of the wicked is wrath. There is nothing else that he can justly and solidly expect in that estate; and expecting otherwise, he does but cozen himself.

3. The sinner's exclusion while in that estate, from any part in the great and precious promises of the Gospel. The Word opens the promises, but knocks his fingers off from touching and eating of this Tree of life. This is none of the meanest heart-cutting terrors to natural men, to see many come from the East and West, and sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven, and themselves cast out, Matth. 8:11,12, incorporated with the Patriarchs, into fellowship of the same grace, and title to the same glory, and themselves debarred from both to view the unsearchable riches of Christ displayed, and themselves justled off from any intermeddling, as to present application or grounds of application of them as their own. I met lately with a godly woman who heard a Sermon full of choice comforting supporting promises to weary and heavy-laden sinners, which warmed her heart, but in the closure was stricken through with the first arrows of God, discerning herself excluded in her present estate, from any part in them. This makes the Gospel a fiery Serpent to sting them, which is the Pole holding up the brazen Serpent for healing to others.

2. The Word attaches and binds him over. Ye shall answer this at the day of Christ; and hangs the writ upon his door; as the man that is in God's debt,

and is to look for an Arrest, and to be dragged into prison till the utmost farthing be paid, unless a speedy, timely peace be made; and enforces this partly from the will and justice of God, that hath made indignation and wrath, tribulation and anguish the portion of every soul that goeth on to do evil, Rom. 2:8.9, and partly from the nature and circumstances of sin itself. Debts may be so great, so long owing, so growing, and the negligence and boldness of the debtor such, that makes it necessary in point of wisdom, not to keep the writ longer off from his back.

3. The Word excites terrors. A man bound in a very great sum, in which the forfeiture will be his undoing, the very obligation troubles. There are no debts, but where any ingenuity is, induce answerable cares. And the Lord knowing the frame, and tendering the peace of his people, advises therefore against all debts, especially sticking under them, and not coming timely and carefully off. Rom. 13:8. Owe nothing unto any man; much more to be over head and ears in God's debt, and no care to agree with him, is a very dreadful condition, Matth. 5:25. If these terrors actually are not, yet they are very subject every moment to be excited. The Sea may be very calm, but the least storm makes it nothing but commotions; conscience, though now quiet, hath a very wide and clamorous mouth, when the Lord commissions and commands it to rebuke for sin. These terrors hold the sinner in bondage, or all his life time subject unto bondage, Heb. 2:15.

This is the second branch of the misery of a natural estate, to be in all these respects under the Curse of the Law, and to have the Lord fight against him with the sword of his mouth, Rev. 2:16. Here is patience, that the Lord will fight with this sword first, that he may reclaim and lead to repentance, rather than destroy him; and if this prevail, then is the curse turned into a blessing, and the bondage ends in liberty indeed; but if this do

not prevail, then there remains nothing else but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. 10:27.

3. Every natural man and woman is obnoxious to all the effects of the wrath of God, and of the curses denounced in his Word.

1. There are manifold effects of God's wrath that are upon him, or are apt every moment to be rushing in upon him in this life.

1. Upon the body: Look upon all the breaches, flaws, defects, monstrosities in the body, and set them upon the score of sin. Every man else had been like Absalom and much more. 2 Sam. 14:25. From the sole of his foot even to the Crown of his head there was no blemish in him; these argue not special sin, Joh. 9:2, yet had never been without sin; look upon all diseases natural or adventitious, Joh. 5:14. Sin no more, lest a worse thing come unto thee; there had never been a stone in the reins, or in the bladder, if not first in the heart. These crumbling's by degrees into the dust, flow in by sin. We pity the ruins which War hath made in goodly Palaces, but those are nothing to the havoc which sin hath made in the more noble Fabrics of our own bodies. Look upon the difficulties, cares, turmoil's for provision of us and ours. Gen. 3:17. Labor is with toil, weariness, vexation, disappointment: We plough and sow, and reap not; earn and put in a bag with holes. Hag. 1:6. Look upon shameful nakedness: We have lost our Robes of glory, and need now the spoils of beasts to cover our shame with. How many trades are there, and what toils in them, merely for this end, that the dishonor of the body may be hidden! Look upon the sorrows of the female sex, Gen. 3:16, which though mitigated and mingled with promises, yet still are arrows which sin hath shot into their sides, and grace doth not quite pluck them forth. 1 Tim. 2:15. Look upon the assaults made even to

our ruin, by those things that otherwise were under our feet, Psal. 8:6. But now withdraw from the yoke, serve with groans, remissness and much unserviceableness, and often lift up their heel, and turn and tear us; these are a very small part, and only bare hints of those confusions, and effects of the Lord's wrath, which sin hath let into the body, which else had been invulnerable in the very heel.

2. Upon the soul; Consider,

1. The mind: O what blindness, ignorance, thick darkness in the apprehensions of God, his very being, most self-evidencing Attributes, in the very mysteries of the first magnitude, which are the rules of our duty, and the grounds of our hope! Incapableness, dullness, slowness to believe; loathness to inquire or receive the light which shineth forth from heaven; doubts, distrust, mistakes, wanderings after that which is not light, and into ways that seem right, but the end of them are the ways of death, Prov. 14:12. The heresies of the whole earth are seminally in the blindness of the mind, and would grow up from thence, though there were none of our many sowers to scatter them, being nothing else but corrupt imaginations formed into a system. Unprofitableness in the knowledge of truths, which we most clearly and distinctly conceive: Unsteadiness, that we cannot fix and close upon holy thoughts, till the impressions thence be powerful, and work a real change. There is no Spaniel more wild and running after every Lark and Butter-fly that rises in his way, than our thoughts are gadding after everything that comes in our way. Yea, our mind gathers vanity to itself, when the eyes are shut, and no objects to divert and inveigle us with. These are sins, and yet are rushing in further, as the recompenses of former sins, which are meet, Rom. 1:27.

2. The memory: Things stick there that a man would gladly learn, and count it a singular mercy to attain the art of forgetfulness of; and others leak and slip away though taught often plainly; repeated, mused upon, and we felt the power of them in a degree upon our hearts; what Indispositions to the use of means in order to a cure? What Proneness to cumber ourselves with by-matters, till they talk with us sleeping, and crowd in and suck away Lord's-days themselves, and leave nothing but scraps of prayer and preaching to us; sin first brought in these plagues, and wrath binds them on, and leaves judicially, the reins loose to them.

3. Conscience. The directing part is out of tune; and either gives no directions, as a Master that is nobody in his Family; or gives wrong directions, as false lights on the shore lead the ships upon the Rocks and quicksand's; forbids where the Lord commands, and urges to that which he forbids. Joh. 16:2; Tit. 1:15, or gives right directions, and hath no authority. And the judging part of conscience is out of tune, and gives no judgment of what is done; like a Bell whose clapper is out, or a dumb dog that cannot bark; or gives perverse judgment, and excuses where it should accuse; makes sin no sin, or very little; and stays the heart with empty comforts; or accuses for having done that which he is bound to do, and disquiets with undue fears; or accuses rightly for the matter, yet with excess, and so sinks the soul under despair; so that there is as much need for conscience to be overseen as to oversee, to be guided as to guide. These arrows abide in, and the venom of them invades more and more, and that is a very dreadful effect of the wrath of God.

4. The Will. There are sad strokes there. Averseness and impotence unto that which is spiritually good, Phil. 2:13; Psal. 110:4. Inclinations and biases, to drink in the very first, and the very worst motions and suggestions

unto sin. Lusting's after evil things, Job 15:16, and against the Spirit, Gal. 5:17, stubbornness, Rom. 8:3. Contempt of the offers of reconciliation, Joh. 5:40; Ezek. 33:11, incomppliance with the counsels of the Holy Ghost, Act. 7:51. These are cords of man's twisting, and the Lord in dreadful wrath says, Be it so; and pinions him with them to the last judgment.

5. The affections fly upon unmeet objects, head-longly inclining to them, and clasp, and cleave there, and cannot be gotten off. Recoil from that which is good, are stirred in respect of evil to embrace it; and in respect of good to eschew and be weary of it. Ahab imprisons the true Prophets, and sets the false at his own Table, and gives them his ear and heart. Are full of disorders; more offended with our injuries than God's: merry, and the Holy Ghost calleth it madness; mourn and swallowed up. Cannot be raised to things above, and settled on them. We complain, and justly, of servants that are nimble and expert in any piece of knavery, and lozels at their work; this is the very temper of our hearts, nimble and wise to do evil; but in the things and ways of God, and which are of greatest necessity and advantage, we have no knowledge. And a sharper wrath is not, than the Lord to leave us to ourselves. These are hints, and no more of the Lord's wrath upon the soul.

3. Upon the estate. Look upon the general estate of the whole Creation, impaired, groaning, and subject unto vanity; into the Public state, Confusions, stumbling-blocks, undermining's of civil and spiritual liberties, &c. into the particular estates of men, snarls, damages, wrongs, polling's; men taken and carried whither they would not, build, and dwell not therein, gather, and it melts as butter against the Sun, &c.

4. Upon Relations. Unequal marriages, yokefellows disloyal, wasteful, idle, with-holding more than is meet; troubling their own flesh, dampers in

the ways of God, suddenly stricken, and the greatest comforts leave the smartest wounds after them, &c. Unfaithful servants looking only to the Masters eye, invading that which is not theirs, embezzling or suffering to go to wrack, that which by care they might and ought to preserve. Children sickly, unnatural, taking to no Callings, or not diligent and faithful in them, dispose themselves without consent, run themselves into briars, and see their error when too late to retreat. This is wrath in Domestic relations. And wrath as terribly mixeth in Public Relations. Ministers preach not, oversee not, are not ensamples to the flock, have not experience, nor ability, or care, rightly to divide the Word of truth, and muzzle the gain-sayer. Misled themselves, and mislead others, &c. Magistrates mind not the things of Christ, are tight and vigilant over the good, indulgent to the evil. Bear the sword in vain, &c. Such vials there is much wrath poured through.

5. Upon the holy things of God, and of his people. Ours come not with acceptance to God. The Lord's, not with savor, closeness, authority, &c. to us. The very book of the Covenant needs sprinkling, Heb. 9:19. The Law which is pure and clean, Psal. 19:8,9, is made a killing letter, 2 Cor. 3:7. The Gospel which is the grace of God bringing salvation, Tit. 2:11, is made a savor of death unto death, 2 Cor. 2:16, the Lord's Supper an eating and drinking judgment to ourselves, 1 Cor. 11:29, and Christ himself is made for falling, Luk. 2:34, and a stone of stumbling, and rock of offense, 1 Pet. 2:8, without Christ's blood taking away sin, the very book of grace had never been opened, Rev. 5:4, and though the choicest in itself, being opened, would never have been useful unto us; and sorer wrath cannot be, than to curse our very blessings, Mal. 2:2, and the very means of grace that they shall be useless, and for judgment.

6. Upon the whole man; the person is under the effects of wrath.

1. Enslaved to the Devil. This is plain, 1. From the Scriptures. Else converting grace could not deliver from the power of darkness; nor men be said when God gives repentance, to recover themselves out of the snare of the Devil that were taken captive by him at his will. 2. From the likeness of man's work with Satan's; Ὁμοτεχνοί; Men of a Trade are ordinarily of a company together; but here the rule fails not; 1 Joh. 3:8. He that committeth sin is of the Devil; that is, by doing the same work discovers himself of communion with, and in thralldom to him. The first finders of a Craft, are Fathers; and Successors and Imitators in the Craft are called children, Gen. 4:20, we naturally and freely do the Devils work; Joh. 8:44. The lusts of your Father ye will do, and have no mind to the Lord's work, nor can brook the same to be done circumspectly and exactly by others; Acts 13:10. Thou child of the Devil, enemy of all righteousness. 3. From the community of principles; the very mind and will of Satan is engraven upon our spirits, and express themselves inefficacy and obstinacy of sinning. These principles are Satan's image instead of God's. 4. From the natural man's subjection to the guidance of Satan; regenerate persons are led by the Spirit, but Satan filleth the hearts of natural men. He had possession of Judas his heart, and by a piece of money rides deeper into him, and prevails to engage him to betray Christ. This is a lamentable branch of the natural man's misery.

2. He is banished and separated from God, both from conformity to, and communion with him, and doth electively banish and cast himself forth of the Lord's presence: This appears,

1. From the former point; viz. man's fellowship with Satan; there cannot be fellowship with God and with Satan together. These communions are inconsistent, in the same Spirit, at the same time, in a reigning intense degree.

2. From God's end, and his Apostles and Ministers, in the writing, explanation and application of the Scripture. 1 Joh. 1:3. That which we have seen and heard, declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. Were this fellowship already in the state of nature, there needed not this means of re-bringing into fellowship with God. Defiers of the evil one with their mouths, are not the less in league with him in their hearts.

3. From the language of the carnal heart; Job 21:14. Depart from us, we desire not the knowledge of thee. This they speak internally, and the desire of their souls is to be rid of God; notions of God are a sapless and burdensome piece of knowledge. Rom. 1:18. They did not like to retain God in their knowledge. To banish ourselves is the height of man's sin and folly; and to be banished, the height of the Lord's wrath, and of man's misery.

Now do we know what a man loseth in the loss of God? That is impossible for any created understanding to conceive!

The world is a Dungeon without the Sun; the body a carrion without the soul; but neither so necessary as God is to the soul. A taste of the goodness of God, made the world and the lives of the Martyrs nothing to them. Psal. 30:5. In thy favor is life; and Psal. 63:3. Thy loving kindness is better than life.

The very heaven of heaven lies in the enjoyment of God, and the hell of hell in the loss of him. The loss of him is the loss of the Fountain from which all kind of good doth or can come. The loss of the cause, is the loss of all the effects, of all the blessed affections, influences, and promises of God; The loss of all those blessed hopes that fill the soul with joy unspeakable, and full of glory. No prayer, praises, faith, love, fear, or any

spark of other grace, are to be found in truth upon the hearth of that heart. Now the person in league with the Devil, and banished from, and without God in the world, must needs be miserable and accursed.

3. He is discontented and unprofitable in every condition. Rom. 3:12. They are altogether become unprofitable. The Holy Ghost makes a natural man of no more use, than rotten things, which we cast forth to the dunghill for their unprofitableness; This is a dreadful ruin, that a creature so excellent, should become unprofitable to others; and very far from comfort to himself in any condition. The wife having all for use, and the husband's heart; hath nothing, because not the authority, dominion, and disposition, which is proper to the husband. Israel have bread and quail from heaven, and water from the Rock that followed them; a table every wise furnished for need, and for delight, and yet grumble because not meat for their lusts. Many have all things very good, and the wisdom of heaven could not carve fitter and better things, and yet all not good enough. Let sin creep in, and Adam will not be content in Paradise, or the Apostate Angels in heaven, but leave their own habitation. Go from God, and take thy leave and farewell of contentment and satisfaction.

4. He is grown a Wolf and Devil to his brethren. Biting and devouring, Gal. 5:15, tearing, pulling, catching at advantage, flying upon the necks of the weaker. Men execute much of the wrath of God in these feuds among themselves; so that the Caution is very necessary, Matth. 10:17. Beware of men; in a sort, as of any wild beast, or the very Devils themselves. This is a glimpse of that wrath which the Lord draweth forth against natural men, in this life before the sons of men.

2. There are further degrees of this wrath that rush in at the end of this life. Rom. 6:23. The wages of sin is death. The bodies of the very heirs of

glory, and which are Temples of the holy Ghost, lie trampled upon under rottenness, and suffer loss of their appointed glory till the last day. The Lord batters them, till the house tumble about their ears. He lays on load till the heart-strings crack; and to whom Hell is remitted, death is not remitted; those must die, that shall not be damned for their sins, and death shall have dominion over them till the morning of the resurrection. There is a progress in God's wrath, which will not stop in the midway, but goes on till it shall be accomplished, Ezek. 5:13.

3. The full vials and very dregs of this wrath, shall be poured out in the world to come, which now God reins in, and lets not get loose, and break over the banks; or if it do, calls it back and turneth it away, but then all his wrath shall be stirred up and let forth to the full.

1. There shall be the general judgment of the great day; in which the Lord himself shall descend from heaven in a shout, with the voice of the Archangel, and with the trump of God, and shall be revealed. 2 Thess. 1:7, with his mighty Angels in flaming fire, terribly to execute the curses of that Law which was so terrible in the promulgation. Then shall the sinner be forced from his grave, dragged to the bar, arraigned, the books opened, all the secrets of darkness, and of the heart made manifest; and the Goats put on the left hand, and have that dismal sentence, Go ye cursed, &c. Matth. 25:41.

2. There shall be dreadful and final execution, and this stands in two things.

1. In loss; expulsion from the Lord's face, and presence, and glory. As incurable lepers, from the Camp and fellowship of the Saints. For the good things which they never cared for, and from the good things of the world which they grasped, and were their portion; from all hopes of grace, all

preachings of peace, all strivings of the Spirit; never a friend to comfort, a sun to shine, a drop of water to cool the tongue, or any blessing to come near them anymore forever.

2. In sense; which is sometimes termed, suffering the vengeance of eternal fire, Jude ver. 7. Wrath to come, 1 Thess. 1:10, where there shall be with the damned Angels, subjection to the eternal wrath of God, the worm of a guilty conscience that never dies; where the Lord will bear up the creature with one hand, that it continue in being, and beat it with the other, that it shall be ever dying; in death always, and never dead.

Use 1. Inform. We may clearly gather divers Corollaries hence.

1. This may inform us of the vast and woeful change that sin hath made. Men could not come, possibly, such out of the hands of God. Gen. 1:31. God saw everything that he had made, and behold it was very good, and therefore blessed; but sin hath taken him from Mount Gerizim, and set him upon Ebal; and the misery now is such, that if the Lord should open the same to the conscience fully, the very view would drive men out of their wits, and men could not tarry in their beds, or relish a morsel of bread till delivered, and blessed with some evidence of deliverance out of that condition.

This may inform us of the causlessness of the offense taken at Ministers for preaching this point.

Now consider seriously,

1. Is there a parallel to the offense, taken here in any other case in the whole earth? Who is angry with a watchman for giving notice that the house is beset, and ready to be broken up, or on fire; though all be disturbed, some half-frighted out of their wits, or wholly with the tidings; and very great pudder follows till the house be secured, and the fire

quenched? Men might otherwise have been undone and destroyed in their beds. Who flies out against a Centinel that gives a true Alarm, and rouseth the Soldiers at the deadeast time of the night? He prevents their surprisal, or throats being cut in their beds, and the Town from being sacked. Who storms at a passenger that sticks up a bough in a Quagmire, that other Travelers going securely on, may not be laid fast ere they think of any danger? Who takes it ill of a friend, that seeing a bearded arrow coming that would strike the stander next him mortally, pulls him aside with that force possibly as to draw his arm out of joint, and the arrow goes not through his heart? Who thinks amiss of a Lawyer that opens the badness of his Clients cause to him, that he may not insist on a wrong point, in which necessarily he must be cast?

2. Should we to avoid your displeasure, not give you warning, and so draw God's displeasure, and the blood of you perishing upon our heads? Is this good for you or us?

3. Do you well to provoke poor Ministers to balk that part of their office which flesh and blood makes us too willing to have our edge taken off in? Desire we to be messengers of sad tidings, or rather to come in the abundance of the comforts of the Gospel? A pettish Patient makes the Surgeon search the wound less than is necessary to a through cure. Ye tempt us to stop from speaking needfully of your danger, by your loathness to hear on that ear, and by your rage and regret against the teller. Those which have most need of faithful intelligence of the Lord's wrath, have least upon this very score. Job 21:31. Who shall declare his way to his face, viz. that is respited, and prospers, and tramples the doctrine underfoot, and turns again, and tears the Preacher?

4. This is no other than what the Scripture speaks, and conscience upon retirements will speak; and Satan will lay in your dish, and the Lord will pay into your bosom. Will those fly in the Lord's face, and of conscience, telling this story to them, and pronouncing the sentence against them? Oh profane partial spirits that cannot endure such Preachers as themselves shall be unto themselves; that cannot bear the hearing of those terrors that themselves shall be relators and inflictors of upon themselves! Ye had better have the commodity at the first hand; conscience will preach in another note and loudness than we do, and the more, because your ears have been stopped against our words.

5. There cannot be a greater madness than not to be able to live under the noise and news of this wrath, and yet stick under the wrath itself; the hearing makes the ears tingle, but the wrath does not make the heart quake. Ye had better hear the Heralds in the Princes name denouncing the war, and send out for peace, than have the Prince himself come with fire and sword into your bowels upon the contempt.

3. This may inform us of the righteousness and wisdom of the Lord in this wrath annexed and declared against sin.

1. Consider the high rewards the Lord hath propounded: The Law is not so fiery in commination's against sin, but the Gospel is as full of grace and promises to ways of duty. Now bring things to the bar of reason itself, and may not the Lord annex this dreadful wrath to sin, that doth annex such glorious incomprehensible promises to the duties and weak services of his people? Sin strictly deserves; these not. May not he punish severely, that rewards eminently? How just is it that persons invited to the Supper, and making excuses, should not taste thereof? That despisers of the

recompenses of God should suffer eternal loss of them, and be scourged with the contrary to them?

2. Consider the Ends the Lord hath designed to reach.

1. In the Elect. 1. To startle. Luk. 12:5. I will forewarn you whom ye shall fear: Fear him which after he hath killed, hath power to cast into hell; yea, I say unto you fear him: Faith in the threatening engenders fear, as faith in the promise engenders hope; faith and fear were conjoined in Noah, Heb. 11:7, and wrought together in his obedience and preservation. 2. To make all things else little that meet them in the world, to shoulder them off from the truth and homage of Christ. A Merchant in a Storm throws his goods overboard; the wrath of God makes the startled sinner part with anything, and incur anything rather than incur that: Moses had rather incur the wrath of a thousand Pharaohs, than the wrath of God, because he knew the power of his wrath. As God's people have rewards promised that out-weigh all that they are called to part with; so terrors propounded that all other terrors may be overlooked, and incurred rather than these. 3. To worm out the esteems of the world, and the sensual pleasures, honors and profits thereof, the fuel of lust; there is need of violence to pull out of this fire. Now he that propounds an end, pitches upon means fitted to compass that end. A Cleaver of knotty timber, must have a wedge that will go through. The mother that will mean the child, must lay such bitter things on the breast, as will make the child loath the milk: So the Lord hath declared those wages to sin, that shall turn the edge of love and liking to sin. That had need be very bitter, that shall make those very sweets bitter to us: No lesser evils would work the sense of that evil of sin into the conscience. And those secretly grudge and complain of the pains as too great, to whom they are too little to awaken and lead them to repentance.

2. In the Reprobate. 1. That he may discover his perfect and infinite displeasure against sin; and in these great letters, that all the world may read his full hatred of it. Eli his faint checks, proclaimed his faint dislikes of his sons sins. High dislikes produce answerable checks. Affections in men, are the feet the soul goes forth upon; and strong affections go a very nimble eager pace. The Lord much more, because of his infinite contrariety to sin. 2. That he may discover the power of his justice and wrath. Rom. 9:17. For this same purpose have I raised thee up, that I might show my power in thee, and that my Name might be declared throughout all the earth. Those which glorify not God in that manner which he would, he will glorify himself in the manner that they would not. Pharaoh said, Who is the Lord? And trampled his authority and commands underfoot. Now as he did sometimes bring light out of darkness; and the Apothecary doth Preservatives out of rank poisons; so the Lord not actively glorified, doth fetch the glory of his power and vindictive justice out of sin itself. The walkers in greatest pride and scorn of God, the Lord will have everlasting glory in their everlasting smart; and he will so punish, that heaven and hell shall ring of his justice and power, and displicence against sin, and that his threatening's to the utmost are made good, and were not scare-crows.

3. Consider the dreadful aggravations of sin. It is,

1. A confederacy with the devil. A sworn servant about the Princes person, to contract amity, and hold correspondence with the worst of his enemies, makes the sin rise, and his judgment without pity. Should a Christian fall from a mild and gracious Prince without a cause, and side with the Turk, or worshipper of the devil, against him, we should think no punishment too much for him.

2. A defection from, and insurrection against God, and a teasing the Lord into the lists and field. 1 Cor. 10:22. Do we provoke the Lord to jealousy? Are we stronger than he? Goliath challenges and defies the Host of Israel, till David comes forth, and sends a stone into his brains, and cuts his head off with his own sword, and gives his flesh to the fowls of heaven; so sinners, till they draw the Lord, and the weight of his infinite and eternal displeasure forth against themselves, even that weight which sinks them, and they are never able to rise from under it again. Now sins rise, as the quality of the person that they are done against. He that flies in my face, and gives me blows and wounds thereby, there is an Action of battery and damages to be had against him; He that doth the same against the Judge of Assize, or the King upon the Throne, that is Treason, and his life and estate are hardly enough to make amends for it. The infinity of God, makes the infinity of the evil and meritoriousness of wrath in sin. The Majesty rises, and so the guilt and demerit rises infinitely.

3. The contempt of all means used for fetching the Rebel in. How often would I have gathered you? — and ye would not. Men stand out, and if they could have stood, would have stood out, and continued hostility against heaven forever. How equal is it, that a creature nigh to God, falling off to the devil without a cause, and which chooses to have God his enemy, and that no means can reduce, though the danger and evil of sin be evidenced, and his inability to stand, an act of oblivion offered, and highest preferment, and yet will not come in: How just is it, that he reap the fruit of his continuing at a distance from his Sovereign, and in disobedience against him?

4. This may inform us of the distemper and pride of man's heart, that will charge his misery anywhere rather than upon himself. 1. Upon instruments

foreign that do inflict, rather than sin within, for which the same is inflicted. The Lord scourges sin by that which is the inflictors sin too. They have no Warrant to do, and yet we justly suffer from them as Organs of wrath in God's hand. 2. Upon God himself. Prov. 19:3. The foolishness of man perverteth his way, and his heart fretteth against the Lord. The Malefactor blames the Judge, when it was himself that delivered himself over into the Judges power, and Armed the Law with power of doing all that is done against him.

5. This may inform us of the grounds and advantages the Lord hath given us to humility, and self-abasement. Wipe the sweat off from thy brows, and say, This is the fruit of sin. See the clothes on thy back, and these are the coverings of that shame which came in by sin; look into thy body, soul, estate, relations, person, whatsoever is crooked and afflictive, pertains to this account, and is to be set at the foot of sin. When beaten, consider the fault that thou art beaten for, and accept of the punishment of thy iniquity, Lev. 26:41. Thy eye cannot turn, but there are remembrances of sin, and provocations to lay thyself in the dust before the Lord.

6. This may inform us of their folly, that kindle this wrath yet more. The Princes spake well to the two Tribes and a half, Josh. 22:17. Is the iniquity of Peor too little for us, from which we are not cleansed until this day? &c. So are those wrath-provoking pollutions of nature too little for us, by which we are so far defiled and troubled unto this day, that by increases of sin we should augment yet the fierce anger of the Lord? Num. 32:14, while abiding in this estate, ye do this more and more continually.

Use 2. Exhort. and this is double.

1. To carnal and unregenerate persons: Arise ye and depart, for this is not your rest, Mic. 2:10. This is not an estate to be quietly abode one moment

in.

Motive 1. Who can dwell with this wrath which God describes to be 1. Burning wrath; Job 19:11. He hath kindled his wrath against me. 2. Tearing wrath; this set the Bears awork, 2 King. 2:23. Consider this yet that forget God, lest he tear you in pieces. 3. Piercing wrath, that goeth down into the very inwards of the conscience, when all visible blessings stand entire round about, and not a hair of the head is ruffled. This curse often works in the middle of blessings, and ripens by them insensibly for hell itself. 4. Abiding wrath; the prisoners of which are bound hand and foot, and there is no starting, Zach. 5:4. 5. Surprising wrath; Job 20:23. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating, and so of all other times, is most cheerful. 6. Reserved wrath; Job 21:30; 2 Pet. 2:9, which like a woman with child will travel, till it have brought forth judgment against all the enemies of the Lord though upon Thrones, and having Nations under their feet, Psal. 78:30,31. Was Sodom a City fit to be dwelt in, especially for Lot, when the Lord had given him notice of the cloud of fire and brimstone hovering, and ready to come down upon the same? This Climate is too hot for any that have spiritual senses, to dwell a minute in.

2. Shall all our warnings be lost, that tell you of the storm, merely to drive you under covert; and that ye may understand and favor that glorious name, Jesus that delivers from wrath to come! The Avenger of blood is in your necks, to quicken your haste into this City of Refuge. Why should ye make the Furnace-hotter, and to the Fathers wrath which is quenchable in the blood of Christ, superadd the wrath of the Lamb, which is absolutely unquenchable? Shall we only stand forth to clear the justice of the Lord against you in the last day?

3. The great and swaying care of all God's people as soon as ever they saw themselves in the glass of the Law of liberty, was to be found in Christ, Phil. 3:9. This was Paul's prevailing care, when sought for, and to be set to God's bar, to be found clothed with Christ's righteousness, and to have his Image legibly engraven upon him; the like care should be ours.

1. Stir up shame, and sorrow, and fear, and indignation against yourselves; no sins are heavier than those we count light of; Ezek. 8:17. Is it a light thing to the house of Judah that they commit the abominations which they commit here? Take this oppositely to a double evil. 1. Men pare and lessen their sins, and make a very small matter of them, and consider not, that lessening their own indignation, they increase God's. Prov. 14:9. Fools make a mock at sin; chap. 10:23. It is a sport to a fool to do mischief: So those, Isa. 57:4. Against whom do you sport yourselves? Against whom do ye make a wide mouth, and draw out the tongue? They fell to other gods, and laughed the Prophet to scorn, that made such a business of it; so when Christ and grace, and life were offered, Matth. 22:5, they made light of it, and went their ways; that is, made light of grace, and of the sin of contempt of grace. 2. Men stick in vile practices, and think their sacrifices and prayers will salve all up again, which the Lord so earnestly declares against, Isa. 1:14. But stir ye up sorrow, shame, displeasure; repentance hath these adjuncts, and proceeds to, and deals with, and chiefly, with this first bottom-sin.

2. Lie down meekly at the Lord's feet; this follows upon the practice of the first direction. 1. In submission to any the sharpest dispensations. As passions stir up passions, and one Coale kindles another; so our fretting's, the Lord's wrath. There are tangs of this sin in the godly themselves; but

grace takes it by the throat. Psal. 51:4. 2. In supplication. The Lord's servants have humbly and earnestly deprecated wrath.

3. Embrace the Lord Jesus in the force of all his blessed offices, and then go fly to, and lift up thy face without spot before the Father in him. Know 1. That it is a dreadful thing to have a settled War and plague in a Nation; much more to be in the Jews case, that rejected, and would not be under the blessing of Christ, and are under the curse of God, and wrath is come upon them to the uttermost; and hath rested already these One thousand six hundred years. 2. That there is no other remedy propounded to remove this wrath, which we came into the world children and heirs of, but only Christ. He hath the keys of hell and death, to let the soul out of the body, and into hell when he will; to infer and remove wrath. If any receive not him, this wrath tarries still, and will cleave to, and abide upon him forever. He speaks with authority. Luk. 19:27. Those mine enemies— bring them and slay them before me; and it shall be done. 3. That the Psalmist makes it (as it is) a point of wisdom in the greatest, to kiss the Son with a kiss of homage and subjection, least he be angry; what is the danger of that? And ye perish in the war; of your hopes and purposes, and never compass grace nor glory. If his wrath be kindled but a little, blessed are all those which put their trust in him. 4. That then ye may plead with the Lord with humble boldness. Psal. 74:1. Why doth thine anger smoke against the Sheep of thy Pasture? Remember thy Congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed, &c. 5. And assure your hearts of welcome. Prov. 21:14. A gift in secret pacifieth wrath, and a reward in the bosom strong wrath. Mark their policy, Acts 12:10, and be assured the relations of Christ, are beloved of the Father. Job 33:24. Then he is gracious

to him, and saith, Deliver him from going down to the pit, I have found a ransom.

2. To those which the Lord hath translated out of their natural condition.

1. Bring the work often to the touchstone, that you may not boast in a false gift; gold will endure the test, and be more fully manifested to be gold indeed; and finding the work to be right, live with an enlarged heart to the praise of that grace which hath made this change.

2. Deal seriously in the mortification of sin, which God only strikes at; and in order thereto, count sin the worst of evils; if this were done; and thoroughly, and fixedly done in our spirits, there is nothing of any other directions would be left undone. To set up this judgment, there needs,

1. Ploughing carefully with the Lord's heifer, viz. search into the Oracles of God; there, and there only are lively portraitures of sin, and the genuine products and train of sin.

2. The eye-salve of the Spirit. We are blinder than Batts in this matter; and are indisposed very much, or rather wholly, to let this truth sink down into our hearts.

3. Applications to the Throne of grace. None but those which deal in good earnest in heaven, will see the hell and mystery of sin in themselves. He gives the Holy Ghost to them which ask him.

4. Excussions and communings with yourselves. Prov. 20:27. The spirit of man is the candle of the Lord, searching all the inward parts of the belly; and duly made use of, will tell many stories correspondent to the Word of truth; use conscience, and use therewith another and bigger candle, to rummage the dark room of thy heart with. Superadd to conscience, the succors of the Word and Spirit, and thou shalt do something in the search; and find out convictively, the swarms of evil in thine own heart.

5. The work of grace. There will be else a beam in the eye, and plain things will not be plain to us; God's work holds intelligence, and is of amicable affinity with his Word; grace hath the only excellent faculty in looking through sin.

6. Attendance to the Lord's administrations against sin; God writes in great letters in the world, what he had first written in the Scriptures; every breach by sin, should lead down into more hatred, brokenness of spirit, and shame before the Lord for sin. This is the engaging evil; this engages God and the holy Angels, and Devils, and the very man against himself. Nothing can be his friend, to whom sin hath made God an enemy. Woe to the man that is in this sense alone, and hath heaven and earth, and hell, and all within the Continent of them, against him; it is impossible for that man's heart and hands to stand strong. This is the mighty prevailing evil. Never was man so stout, as to stand before the face of sin, but he shivered, and was like a garment eaten up of moths. This hath fretted the joints of Kingdoms in pieces, and made the goodliest houses in the world a heap of rubbish; will make Babylon that sits as a Queen, a habitation of Devils, and the hold of every foul spirit, and a Cage of every unclean and hateful birds; made the Angels Devils, and heaven itself too hot for them. Never were the like changes made as by sin; grace makes not changes of richer comfort, than sin doth of dismal consequence; it is made by the Holy Ghost an argument of the infinity of the power of God to pardon and subdue sin, Mic. 7:18.

3. Bear all afflictions incident to a holy course cheerfully. The Martyrs went joyfully into the fire, because the flames of hell were quenched to them; bore their Cross easily, because no curse and damnation to them in Christ Jesus, Gal. 3:13.

4. Reduce your anger to the similitude of God's, which is very slowly kindled, and is an intense holy displicence only against sin; and is cleansed from all dregs of rashness, injustice and discomposure; such zeal should eat us up.

SERM. X. MANS IMPOTENCY TO HELP HIMSELF OUT OF THAT MISERY. – REV. THOMAS MANTON

For when we were yet without strength, in due time Christ died for the
ungodly. - Rom. 5:6.

In this Chapter there are two parts; in the first the Apostle lays down the comfortable fruits and privileges of a justified estate; in the second he argues the firmness of these comforts, because they are so rich that they are scarce credible, and hardly received. The firmness and soundness of these comforts the Apostle representeth by a double comparison. 1. By comparing Christ with Christ; and 2. Christ with Adam. Christ with Christ, or one benefit that we have by him with another, from the Text to ver. 12, then Christ with Adam; the second Adam with the first, to the end of the Chapter.

In comparing Christ with Christ, three considerations do occur.

1. The efficacy of his love towards us before justification, with the efficacy of his love towards us after justification; the argument standeth thus; if Christ had a love to us when sinners, and his love prevailed with him to die for us, much more may we expect his love when made friends; if when we were in sin and misery, shiftless, and helpless, Christ had the heart

to die for us, and to take us with all our faults; will he cast us off after we are justified and accepted with God in him? This love of Christ is asserted in the 6th ver., amplified in the 7th and 8th ver.; and the conclusion is inferred ver. 9, much more than being now justified by his blood, we shall be saved from wrath through him.

The second Comparison is of the efficacy of the death of Christ, and the efficacy of the life of Christ; 'tis absurd to think that Christ rising from the dead, and living in heaven, should not be as powerful to save, and bring us to God, as Christ dying was to reconcile us to him.

The third Comparison is the privative mercy, or being saved from hell, with the positive mercy, or obtaining a title to heaven. Verse 11, and not only so, but we joy in God, as having now received the atonement.

2. For the comparison between Christ and Adam, the sum of it is, that Christ is more able to save, than Adam to destroy; and therefore justified persons need to fear nothing. As Adam was a public person, and root of man-kind, so is Christ a public person; for Adam was *τυπος του μελλοντος*. Adam was a public person, but a finite person, having no intrinsic value in himself, and only was all us by divine institution; but Christ besides the institution of God, was an infinite person; and therefore there is a *ὥσπερ* *μαλλον*, a much more upon Christ; his sacred virtue exceedeth that cursed influence of Adam in many particulars, amply set down in the latter end of the Chapter by the Apostle.

The words begin the first Comparison. In them,

1. The condition wherein we are by nature, is set forth by two notions, ungodly, and without strength; the one noteth we have no worth to move God to help us, for we were ungodly; the other, that we have no power to

help ourselves, for we were without strength; we were without strength, and so need help; ungodly, and so refused help.

2. The means of our recovery, Christ died for us.

3. The seasonableness of our redemption, in due time.

For the first notion whereby our natural estate is expressed [*ungodly*] I shall pass it by; the next notion [*without strength*] will yield us this point:

That man fallen, is destitute of all power and means of rising again, or helping himself out of that misery into which he hath plunged himself by sin.

This will appear if you consider his condition with respect to the Law, or with respect to the Gospel, and those terms of grace which God offers in Christ; the former more properly falls under the consideration of this place; but because of the method of this exercise, you expect the discussion of the latter also, I shall take occasion from hence to speak of that.

1. With respect to the Law; that will be understood by a view of that Scripture that expresseth the tenor of the Law; Gal. 3:10. Cursed is everyone that continueth not in all the words of this Law to do them; where is considerable,

1. The duty is exacts.

2. The penalty it inflicts.

3. The operation that both these have upon the fallen creature.

1. The duty it exacts; an innocent nature that is presupposed for the person must continue; it doth not say Now being; the sentence of the Law, doth not suppose man as lapsed and fallen, or as having already broken with God, but as in a good and sound estate; and then universal, perpetual, perfect obedience is indispensably required; he must continue in all things with all the heart, and that continually; if he fails in one point, he is gone; this is

personally exacted of all men, as long as they abide under Adams Covenant; he that doth them shall live in them, and the sold that sins shall die. Now if God should call us to an account, for the most inoffensive day that ever we passed over, what would become of us? Psal. 130:3. If thou shouldest mark iniquities, O Lord, who could stand? Better never born, than to be liable to that judgment, when the Law shall take the sinner by the throat, and say, Pay me that thou owest; what shall the poor wretch do? So that here we are without strength, altogether unable to come up to the obedience of the Law of works. Rom. 8:3. The Law can make nothing perfect, because 'tis become weak through our flesh; to fallen man it establisheth a course of punishing sin, not of taking away sin; we may increase the debt, but we cannot lessen it; if our obedience were exact for the future, (let us suppose it) yet the paying of new debts doth not quit old scores; they that could not keep themselves when entire and innocent, cannot recover themselves when lost and fallen.

2. The penalty it inflicts, Cursed is everyone; how cursed? Cursed in all that he hath, Deut. 28:15-18. All his enjoyments become a snare, and temporal comforts do but harden him, and prepare him for a greater misery. Cursed in all that he doth; his prayer is turned into sin; his hearing, the savor of death unto death; all his toil and labor in outward service is to no purpose. Prov. 21:27. The sacrifice of the wicked is abomination, how much more when he bringeth it with a wicked mind? At the best 'tis but an abomination, God will not accept an offering at his hands, much more when 'tis polluted with sinful and evil aims; but this is not all; he is cursed for evermore, the Law bindeth him over body and soul to everlasting torments, and in time he shall hear that dreadful sentence, Matth. 25:41. Go ye cursed into everlasting fire prepared for the Devil and his Angels; there is but the

slender thread of a frail life that hinders the execution of this sentence upon him; a sinner stands upon the very brink of hell, and ever and anon is ready to be cast in, where he shall eternally lie under the wrath of God; so that here we are without strength, because we cannot satisfy the justice of God for one sin, but are always satisfying, and can never be said to have satisfied; like a poor man that pays a debt of a thousand pounds by a farthing a week.

3. Consider how this works with him; an exaction of duty under so severe a penalty, doth either terrify, or stupefy the conscience; he that escapeth the one, suffereth the other; or else thirdly, doth irritate corruption; or fourthly, obtrude us upon a sottish despair, so as to give over all endeavors and hope of salvation.

First, Sometimes it terrifieth, that's easily done; the conscience of a sinner is a sore place; they are all their life time subject to bondage, Heb. 2:14. There is a hidden fear in the heart of a wicked man not always felt, but soon awakened, either by a sound conviction from the Word, or some sore judgment, or by the agonies of death, or serious thoughts of the world to come; Felix trembled when Paul did but mention God's judgment, Acts 24:25, the Prisoner makes the Judge tremble; a sinner is afraid to think of his condition; if God do but a little break in upon his heart, do what he can, he lies under the bondage of a wounded spirit, and where ever he goes (like the Devils) he carrieth his own hell about with him.

Secondly, If it terrifieth not the conscience, it stupifieth the conscience, that they grow senseless of their misery, past feeling, Eph. 4:19, and that's a dangerous Crisis and estate of soul, when once a man comes to that, and goeth like a fool to the correction of the stocks.

Thirdly, it irritateth their inbred corruption. Rom. 7:9. The Commandment came, that is, in full conviction and power, and sin revived, and I died; the more we understand of the necessity of our subjection to God, the more opposite is the soul to him; as a Damm makes a River or strong stream the more violent, or as a Bullock at the first yoking becometh the more unruly.

Or Fourthly, It breedeth a sottish despair. Jer. 18:12. There is no hope, therefore we will walk after our own devices, and do everyone according to the evil imaginations of our own heart; 'tis to no purpose to speak to us, or strive further about us; (as if they had said) there is no hope, and therefore we will live as we list without any further care of turning to God; this is the worst kind of despair, when a man is given up to his own hearts lust, and runneth headlong in the way of destruction without hope of returning; there is more hope of them that are under despairing fears, or a terrified conscience, than there is of those which are under despairing resolutions, or a stupid and sottish obstinacy: thus as to the Law man is helpless.

2. Consider man as to terms of grace offered in the Gospel; he is still without strength, not only in a damnable condition by the Law, but without grace, unable to accept the Gospel; this will appear by two considerations.

1. By those emphatical terms of Scripture by which the Case and Cure of man is set forth.

2. By those positive assertions whereby all power is denied to man to convert himself to God, or to do anything that is spiritually good.

1. Those emphatical expressions which represent,

His Case.

His Cure.

1. His Case; the Scripture sets forth man's condition thus, that he is born in sin, Psal. 51:5, and things natural are not easily altered; greedy of sin, Job

16:15. He drinketh in iniquity like water; it noteth a vehement propension; as greedy to sin, as a thirsty man to drink; thirst is the most implacable appetite, hunger is far better born; but this you will say is but now and then in a great temptation, or vehement passion; no, Gen. 6:5. Every imagination of the thought of his heart is evil, only evil, and that continually; by how many aggravating and increasing circumstances is man's sin there set forth! There is in him a Mint always at work, his mind coining evil thoughts, his heart evil desires, and carnal motions, and his memory is the closet and store house wherein they are kept. But may not a man be reclaimed, is not this his bondage and trouble? No, his heart is a heart of stone, Ezek. 36:26, that is, inflexible, insensible; when God useth the Word, some common motions of his Spirit, some rousing providences, yet all in vain; for man's heart is deceitful above all things, and desperately wicked, Jer. 17:9, inventing shifts and excuses to avoid God, and to cheat itself of its own happiness. But is not the New Testament more favorable than the Old? Or is not man grown better, since there was so much grace discovered! I answer, No; there is a perfect harmony between the Testaments; there you will find man represented as a child of wrath by nature, Eph. 2:3, even the Elect as well as others, to be a servant of sin, Rom. 6:17. Never such an imperious Master, never such a willing servant; sin never leaveth commanding, and we love the work; you will find him again expressed as one averse from God, alienated from his life, Eph. 4:18. It is a melancholy thought to a carnal heart to think of the life of God, as an enemy to the Law, Rom. 8:7. One that neither can, nor will please God; as blind, and knoweth not what to do, 2 Pet. 1:9, and this blindness spiritual, is worse than bodily; a man that is blind in body, seeketh for a fit guide, as Elymas when he was stricken blind, sought about for one to lead him by the hand, Acts 13:11, as weak

and without strength here in the Text, yea, stark dead in trespasses and sins, Eph. 2:5, yea, worse than dead; a dead man doth no more hurt, his evil dieth with him; but there is a life of resistance and rebellion against God that goes along with this death in sin. Now put all this together, and you may spell out man's misery, what a wretched impotent creature he is in his natural estate; the Scripture does not speak this by glances or short touches; neither is it an Hyperbole used once or twice, but everywhere, where it professedly speaks of this matter; certainly man contributeth little to his own conversion; he cannot hunger and thirst after Christ, that drinks in iniquity like water; there is nothing in nature to carry him to grace, who is altogether sinful; if the Scripture had only said that man had accustomed himself to sin, and was not born in sin; that man were somewhat prone to iniquity, and not greedy of it; and did often think evil, and not continually; that man were somewhat obstinate, and not a stone, an adamant; if the Scripture had only said that men were indifferent to God, and not a professed enemy; if a captive of sin, and not a servant; if only weak, and not dead; if only a neuter, and not a rebel; then there might be something in man, and the work of conversion not so difficult, but the Scripture saith the quite contrary.

2. The Cure; certainly to remedy so great an evil requires an Almighty power, and the all-sufficiency of grace; therefore 'tis good to see how conversion is described in Scripture; sometimes by enlightening the mind, Eph. 1:18, and the eyes of your understandings being enlightened, &c. Man the wisest creature on this side heaven, is stark blind in the things of God; though he hath the light of nature, and can put on the spectacles of Art, and dress his notions of divine things by the glass of the Word, yet ere the cure is wrought, something must be done upon the faculty; the eyes of our understandings must be enlightened, as well as the object revealed; I but

this infusion of light is not all; the Scripture speaks of opening the heart. Acts 16:14. He opened the heart of Lydia; God doth not only knock at the heart, but open it; he knocks many times by the outward means, but finds no entrance; yea, as one that would open a door, he tries key after key, till he hath tried all the keys in the bunch; so does God use means after means, but till he putteth his fingers upon the handles of the lock, the door is not opened to him; well then the mind must be enlightened, and the heart opened; if these words are not emphatical enough, you will find conversion expressed by regeneration. Joh. 3:3. Except a man be born again, &c. Mark, we must not only be reformed, but regenerated. Now because generation is an ordinary work of nature, and often falls out in the course of second causes, therefore 'tis expressed by the Metaphor of resurrection, Eph. 2:5. But that which hath been, may be again; therefore 'tis called a Creation, Eph. 2:10, we are ἔργα αὐτοῦ, his workmanship, 2 Cor. 4:6; 2 Cor. 5:17; Psal. 51:10, yea, further 'tis expressed by victory, 1 Joh. 4:4, or the beating and binding the strong man, by one that is stronger than he. Luk. 11:21,22, by bringing into Captivity every proud thought, 2 Cor. 10:5. All these expressions doth the Scripture use, to set out the mystery of grace; one expression may not enough be heeded, and therefore are many types and figures of it used, that what is wanting in one notion, may be supplied by another; as let us gather them up a little, there must be not only light in the mind, but the heart must be moved, and that not a little stirred, but changed, fashioned anew, born again; and because generation supposeth a previous disposition in the matter, not only is it called regeneration, but the term resurrection is used, in which the matter is wholly unprepared; but yet because still here is matter to work upon, therefore 'tis called Creation, which was a making all things out of nothing; God works faith, where there

is no faith; and repentance, where was no repentance; and calls the things that are not, as though they were; but now because sin makes us worse than nothing; and as in Creation, as there was nothing to help, so there was nothing to resist and hinder; therefore 'tis expressed by victory, implying the opposition of God's work, and the resistance that there is in the heart of man, till it be over-powered by grace.

2. The next proof is from those assertions, whereby all power is denied to man to convert himself to God, or to do anything that is spiritually good; as when 'tis said he cannot know, 1 Cor. 2:14, he cannot believe, Joh. 6:44, he cannot obey, Rom. 8:7, nay to instance in single acts, he cannot think a good thought of himself, 2 Cor. 3:5, he cannot speak a good word, Matth. 12:34. How can ye, being evil, speak good things? He cannot do anything, Joh. 15:5. He doth not say, nihil magnum, but, nihil; not no great thing, but without me ye can do nothing. Well then, when man can neither know, nor believe, nor obey, nor think, nor speak, nor do anything without grace; surely man is without strength, wholly impotent and unable to turn himself to God.

But here is an Objection; If it be so, how can these things stand with the mercy of God, as the Creator of man kind, to require the debt of him that is not able to pay? With the Justice of God as the Judge of the world, to punish him with eternal death, for the neglect of that which he could not perform? Or with the wisdom of the supreme law-giver, to exhort him by promises which hath no power, to do what he is exhorted unto?

I answer to the first; God doth not lose his right, though man hath lost his power; their impotency doth not dissolve their obligation; a drunken servant is a servant, and 'tis against all reason the Master should lose his right to command by the servants default; a Prodigal debtor that hath nothing to

pay, yet is liable to be sued for the debt without any injustice; God contracted with us in Adam; and that obedience he requireth is not only due by Covenant, but by Law; not only by positive Law, and contract, but by immutable right; 'tis harsh men think to suffer for Adams fault, to which they were not conscious, and actually consenting; but every man will find an Adam in his own heart; the old man is there, wasting away the few remains of natural light and strength; and shall not God challenge the debt of obedience from a debtor that is both proud and prodigal? We are proud; for when we are miserable, we think ourselves happy; and when we are poor, we think ourselves rich; and when we are blind, we conceit ourselves very seeing; and when we are naked, we think ourselves well clad, Rev. 3:17, and therefore God may admonish us of our duty, and demand his right, if for no other reason, but to show us our impotency, and that we may not pretend that we were not called upon for what we owe; and as man is proud, so he is Prodigal; we spend what is left, and throw away those relics of conscience, and moral inclinations, which escaped out of the ruins of the fall.

2. As to the second, How God can with justice punish him for the neglect of what he could not do?

I answer, our natural impotency is voluntary. We must not consider man only as impotent to good, but as delighting in evil, and loving it with all his heart; as man cannot, so he will not come to God, Joh. 5:40, our impotency lies in our obstinacy, and so man is left without excuse; we refuse the grace that is offered to us, and by continuing in sin, increase our bondage, our inveterate customs turning to another nature.

3. As to the last, how God can exhort and persuade us.

For answer, suppose we should say, This is only for the elects sake, who certainly are the called according to purpose, Rom. 8:28, whereas others are called obiter, by the by; and as they live intermingled with them; if the elect did dwell alone, and were a distinct community by themselves, the objection were plausible; but they are hidden amongst others, and therefore the Reprobate have the like favor in the external means with them; the world standeth for the elects sake, yet the Sun doth not shine upon them alone, nor the showers fall upon their fields alone; or let me illustrate it thus, The sun shineth, though blind men see it not; the rain falls upon the Rocks and Mountains, as well as the fruitful Valleys; so are exhortations of duty promiscuously rendered to good and bad; this might be answer enough: but that which I rather say, is, that these exhortations have their use, for they carry their own blessing with them, to them to whom God means them for good; the word has a ministerial subserviency to the power of God; as when Christ said, Lazarus come forth, it raised him out of his grave; as for others that are not converted by them, 'tis for their conviction, and to bridle their fierceness, and a means to civilize them, and keep them from growing worse, whereby many temporal blessings do accrue to them; as Pagan Rome flourished in all manner of virtue and success, as long as moral precepts were in force; but of this more in the next objection.

2. Objection. If man be so altogether without strength, why do ye press him to the use of means?

I answer, though man cannot change himself, yet he is to use the means; and that for several reasons.

1. That we may practically see our own weakness. Men think the work of grace is easy, till they put themselves upon a trial; the lameness of the arm is found in exercise; apply thy heart to understanding, then cry for

knowledge, Prov. 2:2,3. Whosoever sets himself in good earnest to get any grace, will be forced to cry for it before he hath done; we never seek strength at God's hands in so feeling a manner, till our experience convince us of our weakness; when a man goes to lift up a piece of timber heavy, above his strength, he is forced to call in help.

2. The use of the means we owe to God, as well as the change of the heart; we lie under a moral obligation to use them; God that hath required faith and conversion, hath required prayer, hearing, reading, meditating; and we are bound to obey, though we know not what good will come of it; as Abraham obeyed God, not knowing whither he went; and Peter, when there was little hope, saith, Luk. 5:5. Howbeit, at thy command, &c. our great rule is, We are to do what he commandeth, and let God do what he will.

3. To lessen our guilt; for when men do not use the means, they have no excuse, 'tis plain laziness, and want of will, not want of power; when we will not so much as try to come out of our condition, we love our bondage, and shut the door upon ourselves; or as that phrase is, Acts 13:46, judge ourselves unworthy of eternal life; pass sentence upon our own souls; 'tis a sign you care not whether God show you mercy yea or no, for you will not so much as bestow a thought upon it; and so come under the censure of wicked and slothful servants, Matth. 25:26.

4. There is encouragement in the use of means, many ways.

1. If we do not something, we shall grow worse; standing pools are apt to putrefy; man is of an active nature, either growing better or worse; when we do not improve nature, we deprave it; Jude 10. They corrupt themselves in what they know naturally; voluntary neglects, draw on penal hardness, and so your impotency is increased; there is this benefit of using means; it

prevents much sin and hardness of heart; 'tis like the embalming of a dead body; it keeps it from stinking, though it does not restore life.

2. Without the use of means they can never hope for anything. Rom. 10:14. How shall they believe without a Preacher? If ever I meet with God, with Christ, it must be in this way; 'tis good to lie at the Pool, as the poor man did who was unable to get in when the Angel stirred the waters; marriage is instituted for the propagation of mankind; yet the soul is of God only: no man abstaineth from marriage because he cannot beget a reasonable soul; so grace is of God; but hearing, reading, praying, are the instituted means, and we must not abstain from these means, because grace is not of ourselves, but of God.

3. It may be God will meet with us; 'tis the ordinary practice of his free grace so to do, and its good to make trial upon a common hope. Acts 8:22. Pray if it be possible, &c. There is a great uncertainty; yet pray; 'tis God's usual way to meet with them that seek him. Luk. 11:8. For his importunities sake; *δια την αναιδειαν*, for his impudence, God is not engaged, but who knows what importunity may do? He may, and he may not give grace, but usually he doth; 'tis God's usual way to bless man's industry, and yet all they that labor have not an absolute certainty of success; who would forbear ploughing because in one year of ten there may happen a dearth or a lean harvest? Act, God may come in (for usually he doth) with his influence and blessing.

Let me now give you some reasons why God permits this weakness and want of strength to lie upon the fallen creature.

1. To exalt the freeness, and power of his grace; first, the freeness of his grace, for God hath shut up all under the curse, that there may be no way of escape but by his mercy; their eternal ruin and damnation is else certain and

inevitable. Rom. 11:32. God hath concluded them all under unbelief, that he might have mercy upon all; Συνεχλειςε, that's the word, the state of unbelief is there compared to a prison; made sure and fast with iron bars and bolts, and by God's permission man hath shut up himself in such a prison, that mercy alone might open the door to him; Jew and Gentile lies fast bound with a chain that can be Loosened by no hands but God's; so Gal. 3:22. The Scripture hath concluded all under sin, that the promises by faith might be given to them that believe; 'tis the same word and notion, we may mourn and sigh through the grates of the flaming prison, but can never get out till God look upon us in mercy thorough Christ: And so also the power of his grace, in rescuing us out of this misery; 'tis a mighty power that works in them that believe, Eph. 1:19. When we consider it, we may wonder at it that ever such a change should be wrought in us that are so carnal, so obstinate. 1 Pet. 2:9. Woe hath called us out of darkness into his marvelous light; 'tis indeed marvelous that ever we should get out of the prison of sin; more miraculous than Peters getting out of prison, having so many chains and doors, and keepers upon him, Acts 12.

2. To humble the creature thoroughly by a sense of their own guilt, unworthiness and nothingness; in our natural state we are ungodly and without strength; why has God permitted it? That every mouth might be stopped, and all the world may become guilty before God. Rom. 3:19. ὑποδιχος Τῷ Θεῷ, liable to the process of his revenging justice, and so to humble us for our inability and obstinacy that we may go complainingly to God, saying, Lord, I am as a Bullock unaccustomed to the yoke. Jer. 31:18. Whosoever hath passed this trial, doth sensibly find it.

Use of all; 1. To the unconverted, to be sensible of their condition, and mourn over it to God, acknowledge the debt, confess your impotency, beg

pardon and grace, and in a humble sense of your misery endeavor earnestly to come out of it. By such Doctrines as these, men are either cut at heart, Acts 7:54, or pricked at heart, Acts 2:37, which is the far more kindly work; some men's hearts and lusts are exasperated, and they rage and storm when they are warned of their danger by a closer application; Oh 'tis better to bemoan yourselves, than fret against the Lord, and yield to a sottish despair; there is some hope when conviction ends in groaning rather than murmuring: And you do not fret against the Lord's Sovereignty, but complain to him of the naughtiness of your hearts, begging his grace for Christ's sake; therefore go and lie at his feet, and say, Lord, I have a blind mind, a froward heart, none more; I shall never of myself fly the evil forbidden, perform the good commanded, renounce these bewitching lusts, take up such a course of service to thy blessed Majesty; O take away this stony intractable heart, &c. You are in Prison, but you are Prisoners of hope if you do so.

2. To press the Converted to thankfulness; we were once in such a pitiful case till God plucked us as brands out of the burning; we were utterly miserable and destitute of all good. O blessed be God that opened the Prison door, and proclaimed deliverance by Christ to poor Captives, and not only proclaimed it, but wrought it for us; none but an Almighty arm could loosen the Bolts, and shut back the many Locks that were upon us. Peter, when the Angel made his Chains fall off, considered the matter, Acts 12:12, and went to give thanks among the Saints: Oh when there were so many Doors and Bolts upon you, such difficulties and disadvantages in the way of your conversion; Consider it, and bless God for your escape. Blessed be the Lord that gave me counsel in my reins, Psal. 16:7.

3. Let us compassionate others that are in this estate, poor souls in what a sad condition are they! We have not usually such a deep sense of their misery as we should have; Israel was to pity strangers, because they were once strangers in the Land of Egypt; we ourselves have been in the house of bondage: O pity poor captive souls: Especially doth this concern the Ministry; they that do *induere personam Christi*, that stand in the stead of Christ, should *induere viscera Christi*, put on the bowels of Christ. Phil. 1:8. God is my Record how greatly I long after you in the bowels of Christ Jesus; when we were ungodly, and without strength, Christ died for sinners, and wilt not thou labor for them, and employ thy Talent to Edification? Oh if we had more weighty thoughts about the worth and danger of souls, we would not do the Lord's work so sleepily as usually we do, but as co-workers with God we would beseech you with all earnestness not to receive the grace of God in vain, 2 Cor. 6:1. Every advantage should be taken hold off; as a sinking, perishing man, if it be but a bough in the waters catcheth at it, so should we press you to improve all closer applications and Ministerial helps, and that with compassion and tenderness, as having ourselves been acquainted with the heart of a poor impotent captive sinner.

SERM. XI. THE COVENANT OF REDEMPTION OPENED. – REV. THOMAS JACOMBE

W*hen thou shalt make his soul an offering for sin, he shall see his seed, &c. - Isa. 53:10.*

Of all the Prophets, this Prophet Isaiah was the most Evangelical Prophet; (Jerome calls him Isaiah the Evangelist) Of all the Prophecies of this Prophet, that which you have in this Chapter, is the most Evangelical Prophecy. I do not remember any one piece of Scripture in the Old Testament, so often cited in the New Testament, as this 53rd chapter of Isaiah, it being cited there no less than eight or nine times.

The Eunuch you read of in the Gospel, was converted by a part of it; after God by the Ministry of Philip, had opened his eyes to see Christ held out in it.

In the whole Chapter you have a most lively and full description and representation of the humiliation, death and passion of Jesus Christ; which indeed is so exact, and so consonant to what hath fallen out since, that Isaiah seems here rather to pen an History, than a Prophecy.

That Christ all along is here treated upon, and not the sufferings of the Jewish state, I shall not now insist upon. Philip when he had this Scripture before him, he preached Jesus, Acts 8:35. — Christ brings it down to himself, Mar. 9:12. — And the matter of it is so convictive, from that clear light that goes along with it, that several of the Jews in the reading of this Chapter, have been brought over to the Christian Religion, as not able to stand out against the light and evidence of it.

The time allotted for this exercise being but short, I must fall upon my work presently.

I come to that Branch which I am to insist upon, When thou shalt make his soul an offering for sin, he shall see his seed, &c.

In the verse before you have Christ's innocence, he had done no violence, neither was any deceit in his mouth; why then did he undergo so much? It pleased the Lord to bruise him, and to put him to grief. How could the Father, *salvâ justitiâ*, deal thus with an innocent person, and with his own Son too? I answer, Christ had now put himself in the sinners stead, and was become his *εγγυος*, his surety, and so obnoxious to whatever the sinner had deserved in his own person; and upon this the Father might, without any injustice, and actually did, for the manifestation of the unsearchable riches of his wisdom and love, bruise him and put him to grief. The Lord Jesus had no sin in him by inhesion; he was holy, harmless, undefiled, &c. but he had a great deal of sin upon him by imputation; He was made sin, that knew no sin, that we might be made the righteousness of God in him. It pleased Christ to put himself thus under our guilt, and therefore it pleased the Father thus to bruise him.

If you ask further, what had Christ to encourage him either to, or in these sufferings? Though there was infinite love in Christ to put him upon all this,

and to carry him through all this, yet there must be something more; you have therefore here very precious promises, made to Christ upon this his undertaking; as that, he should see his seed, he should prolong his days, the pleasure of the Lord should prosper in his hand, he should see the travel of his soul, and God would divide him a portion with the great, and he should divide the spoil with the strong, because he had poured out his soul unto death, &c.

This very briefly to clear up the Coherence of the words; I pass over the various readings of them; and also what might be spoke for the explication of them (that will come in afterwards) because I hasten to that which is my business this morning, namely, the opening of the Covenant of Redemption. You have heard of the misery of man by Nature, of the inability of man to help himself in this lost condition, &c. I am now to speak something to his recovery or restauration, or rather to that which indeed is the foundation of his recovery, and that is the Covenant here called, The Covenant of Redemption.

By which Covenant, I mean that federal transaction that was betwixt God the Father, and the Son from everlasting, about the Redemption of lost and fallen man. Understand me here aright; I am not to speak to the Covenant of grace, but to the Covenant of Redemption. We make a difference betwixt these two. It is true, the Covenant of Redemption is a Covenant of grace, but 'tis not strictly and properly that Covenant of grace, which the Scripture holds out in opposition to the Covenant of works; but rather the means to it, or foundation of it. Amongst other things wherein these two Covenants do differ, this is one, they differ in the *faederati*; for in the Covenant of Redemption, the *faederati* are God and Christ; but in the Covenant of grace, the confederates are God and Believers. I lay down this as my judgment

with much submission, because I know herein I differ from some of great repute, whom I very much honor in the Lord. The Lord Jesus I grant is the very kernel and marrow of the Covenant of grace; the Mediator of this better Covenant, Heb. 12:24, the surety of this Covenant, Heb. 7:22, the Testator of this Covenant, Heb. 9:16,17. The Messenger of this Covenant, Mal. 3:1. All this is very clear; all that I say is this, that Christ is not the *persona foederata*, but believers. The Covenant of Grace was not made with God and Christ, (as a common head) but 'tis made with God and believers; and therefore whereas the promise is said to be made to the seed, and that seed is Christ, Gal. 3:16, you are to take Christ there not personally, but mystically as you have it taken, 1 Cor. 12:12. So also is Christ.

I only say this to clear up my way, and therefore shall not lay down any Arguments for the confirmation of this opinion; he that desires satisfaction in this point, let him peruse the Authors cited in the Margent. To the Business in hand:

The Covenant of Redemption (I say) is that federal transaction, or mutual stipulation that was betwixt God and Christ in the great work of man's Redemption. I call it a federal transaction, or mutual stipulation, because therein lies the nature of a Covenant; 'tis (as Civilians define it) a mutual stipulation or agreement betwixt Party and Party upon such and such Terms, with Reciprocal Obligations each of the other.

That the business of Mans Redemption was transacted betwixt the Father and the Son is very clear. Zech. 6:13. The Counsel of peace shall be betwixt them both; the Counsel of Reconciliation: How man that is now an enemy to God, may be reconciled to God, and God to him; (for whatever the Socinians say. the Reconciliation is not only on the sinner's part, but on

God's also) this Counsel or Consultation shall be betwixt them both; (that is) Father and Son. I know some interpret it of Christ's offices; the Priestly and the Kingly office of Christ, both conspire to make peace betwixt God and man; but I rather take it in the other sense.

That this transaction betwixt these two glorious persons, was also federal, or in the way of a Covenant, and that too from everlasting, is to me a very great truth, (though I am not ignorant that some learned men are not so well satisfied about it.)

For the Explication and Confirmation of this great mystery, I will lay down these seven Propositions.

The first is this: God the Father in order to man's Redemption stands upon Satisfaction; the sinner shall be justified, but first God will be satisfied. Man is now fallen from that happy state wherein at first God made him, and by this fall he hath offered an affront to God, and wronged God (so far forth as he was capable of such a thing;) in this case therefore God will have satisfaction, in the Reparation of his Honor, in the Manifestation of his Truth, in the Vindication of his Holiness and Justice. It is true, He being the *Personal laesa*, he might freely have remitted the offense, and done what he pleased; but *supposito decreto*, (some go higher, even to God's nature, which necessarily puts him upon the punishment of sin.) I say, supposing God's decree, he having decreed thus and thus, and also threatened thus and thus, he will have satisfaction; and therefore though he doth in Election give such and such freely unto Christ; yet for the carrying on, and execution of his purpose herein, he stands upon terms for the satisfying of his justice, (which Attribute God will advance as well as his Mercy; for all are alike dear to God) he will have an offering for sin in an expiatory and propitiatory way; a price and ransom shall be paid him down, or the Captive

shall never be released: And in order unto this, or for the manifestation of this, you do not only read in Scripture of Election as to believers, but also as to Christ, whom God calls his Elect, Isa. 42:1. The Father chooses him, and sets forth, or fore-ordains him, as 'tis Rom. 3:25. To make satisfaction, without which fallen man shall not be taken into his favor again: who shall be redeemed and justified, but in such a way that God may declare his righteousness: The Apostle doubles his Expression as to this, To declare his righteousness for the remission of sins; To declare I say his righteousness, that he might be just, and the justifier of him which believeth in Jesus, Rom. 3:25,26. You will have this great truth more fully insisted upon by another in the carrying on of this exercise; I will here say no more to it.

Secondly, The Father you see demands satisfaction; well, To this he annexes many excellent, great and precious promises; that if Christ would engage in this work, and undertake thus to satisfy, (for he alone could do it) he would do thus and thus for him; as that he would fit him for the work, own him and strengthen him in the work, succeed and prosper him in the work, and then reward him for it. And all this the Father makes good to Christ.

1. He fits him for this work, both in a large effusion of the graces and gifts of the Spirit upon him. Joh. 3:34. God giveth not the Spirit by measure unto him. And also in the preparing of a body for him, Heb. 10:5.

2. He strengthens him, and supports him in the work. Isa. 42:1. Behold my servant (Christ is our Lord, but in the work of Redemption he was the Fathers servant) whom I uphold; and therefore you find when Christ was put upon the greatest trials, God gave in eminent succor to him; as in the case of temptation, Matth. 4:11, and in his agony in the Garden, Luk. 22:43. And there appeared an Angel unto him from heaven, strengthening of him.

And certainly if Christ had not had support and strength from the Godhead, he had never been able to have borne up under, and carried thorough his terrible sharp work: You find him encouraging himself, and acting faith upon this, that God would own him, and stand by him in this undertaking. Isa. 50:7,8,9. The Lord God will help me, therefore shall I not be confounded; Therefore have I set my face like a flint, and I know that I shall not be ashamed; He is near that justifieth me; who will contend with me? Psal. 16:8, &c. I have set the Lord always before me, because he is at my right hand, I shall not be moved, &c.

3. Further, God the Father succeeds and prospers him in the work. When thou shalt make his soul an offering for sin, he shall see his seed, the pleasure of the Lord shall prosper in his hand. This was promised, and also made good to Christ in the numerous body of believers, past, present, and to come. I might here enlarge upon a threefold gift which the Gospel holds forth. There's the Fathers gift, the Sons gift, and the Believers gift. The Fathers gift lies in Election; such and such individual persons he gives to Christ; Thine they were, and thou gavest them me, Joh. 17:6. We are a free gift to Christ in Election, as Christ is a free gift to us in Redemption. The Sons gift lies in the giving of himself for us, Who gave himself for us, that he might redeem us from all iniquity, &c. Tit. 2:14. And then there is the Believers gift, and that is, he gives up himself to Christ, to be ruled by Christ, disposed by Christ, saved by Christ; he gives up himself to the Lord, 2 Cor. 8:5. The Father giving believers to Christ, and promising that believers in time should also give themselves to him, was a great encouragement to Christ to give himself for believers; and if you read Joh. 17, you shall see there, that Christ when he had done his work, takes much

notice of the accomplishment of this promise to him, in believers (who are his seed) owning of him, and closing with him.

4. Lastly, God will and doth reward Christ upon his undertaking to redeem man; he tells him he shall not lose by it, His days shall be prolonged; (i.e. his Kingdom shall be set up in the world to endure forever) God would divide him a portion with the great, and he should divide the spoil with the strong, because he hath poured out his soul unto death. And many such promises you have made to Christ; Accordingly; God hath exalted him far above all principality and power, hath put all things under his feet, made him to be head over all things to the Church, given him a Name which is above every name, that at the Name of Jesus every knee should bow; and all because (to give satisfaction to his Father) he made himself of no reputation, and became obedient unto death, even the death of the Cross. And thus you see what the Father demands, and what he doth indent and promise to his Son, in case he will engage in this undertaking; not as if the Son was unwilling so to do, (you must not so understand it) but the work being of such a nature, so hard, so grievous, it pleased the Father thus to Treat with him.

In the third place: The Lord Jesus Christ engages in the work, accepts of the terms and conditions set before him, and undertakes to satisfy his Fathers demands. And in order to satisfaction, (which God stands upon as you have heard before) Christ is willing to fulfill the whole Law, which was the rule, or measure, or standard for this satisfaction: God had been dishonored by the violation of his Law, and the disobedience and non-performance of it was that which kept God and the sinner at a distance, and therefore he will only be satisfied and reconciled upon the fulfilling of it; here is my Law saith God, satisfy it, and my justice is satisfied.

You must know this, that though a sinner as to himself, is justified upon the terms of the Covenant of grace, yet as to his surety, he is justified upon the Covenant of works; for the surety must pay the whole debt, and the Father will bate him nothing.

Obj. Where is then, some will say, the freeness of grace in the justifying and acquitting of a sinner? If God will be satisfied to the utmost, what becomes of mercy? If the surety pay the debt to the Creditor, is it any great favor for the Creditor to let the debtor out of prison?

Sol. To this I answer, Free grace is very well consistent with full satisfaction; and notwithstanding the latter the former is very glorious, partly because God himself found out this way of satisfaction, partly because God accepts it for the good of the sinner, as though he had made it in his own person: That place of the Apostle is observable, Being justified freely by his grace, through the Redemption that is in Jesus Christ, Rom. 3:24. Notwithstanding Redemption by Christ, yet we are justified freely; as freely as though Christ had done and suffered nothing at all. But this is a digression.

I say, the Father demanding the fulfilling of the Law, Christ undertakes to do it; and therefore he willingly puts himself under this Law. When the fullness of time was come, God sent forth his Son, made of a woman, made under the Law, to Redeem them that were under the Law, that we might receive the adoption of Sons, Gal. 4:4,5. And he submits not only to the duty of the Law, but also to the penalty of the Law; not only to do what the Law enjoins, but also to suffer what the Law threatens; and the former he makes good by his active obedience, the latter by his passive obedience.

To open this a little further, Christ here doth two things.

First, He undertakes to perform the whole moral Law; and therefore when he comes into the world, his eye was upon this; Thus it becometh us to fulfill all righteousness, Matth. 3:15. I am not come to destroy the Law, but to fulfill, Matth. 5:17. And all this Christ did for our good, that the righteousness of the Law might be fulfilled in us, Rom. 8:4, a very convincing place for the imputation of Christ's active obedience.

Secondly, Whereas a special Law was laid upon him, as he was our Mediator; he is willing also to obey that in order to our redemption. That Christ should die was no part of the moral law, but it was a positive special law laid upon Christ; well, he makes it good: I lay down my life, this Commandment have I received of my Father, Joh. 10:18. Christ as Mediator had a command from his Father to die, and he observes it; And to be short, whatever the Father put him upon in his whole Mediatory work, he did it all; so he tells us, I have finished the work which thou gavest me to do, Joh. 17:4.

Fourthly, In this federal transaction betwixt the Father and the Son, both parties were free; here was no necessity, co-action, or anything of this Nature, but both were free.

The Father was free in his demands of satisfaction; he might have let man alone in his state of guilt and wrath, he might have suffered all man-kind to have perished, and to be thrown into hell; he had been infinitely happy in himself, though there had been no such thing as Redemption by Christ. It is true, without this, God had not had satisfaction to his justice, (for if Adam and his posterity had burned in hell to all eternity, all would have been nothing in a way of satisfaction) but there had not been the least diminution of his essential glory and blessedness in himself.

The Son is free too on his part; he freely consents to the terms of this Covenant; and in the fullness of time, freely engages in the making of them good. Heb. 10:5. Lo I come to do thy Will, O God. Psal. 40:8. I delight to do thy Will, O God, yea, thy Law is within my heart. And therefore he says there, Mine ears hast thou bored. As the servant in the Law, when he was willing to stay with his Master, and to do his work, his ear was bored; so 'twas with Christ, he was willing to serve his Father in this business, the greatest that ever was carried on in the world, and therefore says he, Mine ears hast thou bored. Christ was free in all his obedience; and if it had not been free and voluntary, it would not have been satisfactory or meritorious: whatever he did or suffered, it was from love, not necessity. This truth is so evident from the whole current of the Gospel, that I need not enlarge upon it.

Fifthly, These two persons in this blessed Covenant, they do mutually trust each other; I say they do mutually trust each other, for their respective making good the terms of this Covenant: the Father trusts the Son, and the Son trusts the Father; the Father trusts the Son for the making of his soul an offering for sin; the Son trusts the Father for the seeing of his seed: To bring this assertion down to time; in the times of the Old Testament, the Father trusts the Son; in the times of the New Testament, the Son trusts the Father. Before the coming of Christ, the Father takes up the Patriarchs and others to heaven, upon assurance of this, that Christ in the fullness of time, would take our nature upon him, and therein make full satisfaction: Christ having promised to do thus, the Father takes his word, and so takes up Old Testament-believers to glory. Since the coming of Christ, the Son now trusts his Father; for he hath offered up himself, paid down the full ransom, and yet he doth not reap the full benefit of it, many believers being not yet

glorified; but he trusts his Father, that one by one they all shall be so in due time. This may seem to be but a notion. I confess we have no place of Scripture positively asserting this, but the nature of the thing demonstrates it; for there being some distance of time in what was to be done by both persons, there must be a mutual trusting each of the other.

In the sixth place; These two persons all along in their proper and peculiar transactions, they deal each with the other as under a Covenant, and they hold each other to the terms of the Covenant that was betwixt them. (Not that there's any question of their breaking of it; but thus we may with a humble reverence conceive of it) The Father holds the Son to the engagement on his part; he will not spare him, or bate him anything; satisfaction he will have to the utmost, though it cost his life and blood; And therefore you may observe the prayer of Christ, Joh. 12:27. Father, save me from this hour; he seems to check or recall himself, but for this cause came I unto this hour: this is but that which I engaged to go through, and therefore I must do it: And his Father answers him there accordingly. Ver. 28. Father, glorify thy Name; (still Christ's eye was upon that, his Fathers glory) well, saith the Father, I have both glorified it, and will glorify it again: He speaks thus not only upon the accompt of his Sovereignty, but of the Covenant also that I am speaking to.

The Son also stands upon the terms of this Covenant; and therefore having performed the conditions on his part, he now makes his claim both for himself and his members, that the Father will make good the conditions on his part. Father, says he, I have glorified thee on earth, I have finished the work which thou gavest me to do; And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. And for his members he speaks more in the language of a Covenant;

Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory, &c. I will; not only I pray, or beseech, but I will; I ask this as my right, by virtue of the Covenant betwixt us; I having done thus and thus, 'tis but my due (for though glory is a gift to us, 'tis a debt to Christ) and so I claim it, that those whom thou hast given me, may be with me in glory.

I will add but one thing more, and then I have done with the Explicatory part. This federal transaction betwixt the Father and the Son, it was from all eternity. Here lies the difficulty, and this is that which stumbles some; I will speak but a word to it. I say, this Covenant of Redemption; it was from all eternity; it was not made when Christ was just coming into the world, but from everlasting. Two Scriptures seem to hold out this, 2 Tim. 1:9. 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 Jesus before the world began. Here is the purpose of God, here is grace given in Jesus Christ; how? In the Covenant betwixt the Father and him; when was this given? Before the world began, (i.e.) from all eternity: So, Tit. 1:2. In hope of eternal life, which God that cannot lie, promised before the world began. How was this life promised before the world begun, but in this everlasting Covenant, wherein the Father promised unto Christ eternal life for all his seed?

I have been speaking to you of a very great mystery, of which the Scripture speaks but little *signanter*; we have not the terms, but we have the sense and substance of this Covenant of Redemption there laid down: If in any assertion I have seemed too bold, I am very ready to take shame for it. I am sorry my work did lie in such an untrodden path, wherein I have but very few to give me any direction. I will shut up all with a little Application.

And first, I would from hence stir you up to a high admiration of the great and infinite love of God, of God the Father, of God the Son; what manner of love hath the God of Grace revealed in this Covenant! Love, that for the freeness of it, and greatness of it, we should admire in this life, as we shall admire it in the life to come. Both persons have discovered inconceivable love in this transaction; Oh let both of them be admired with the highest admiration.

1. Admire the love of the Father; we are more apprehensive of the love of the Son, than we are of the love of the Father. I would not speak anything to diminish the love of the Son; God forbid; Oh 'twas wonderful superlative love! Only I would heighten your apprehensions of the Fathers love in the great work of our Redemption; Redemption was not only brought about by Christ, but the Father had a great hand in it; therefore 'tis said, The pleasure of the Lord shall prosper in his hand: And I have found a ransom; God so loved the world, that he gave his only begotten Son, &c. I might instance in several particulars to set out the Fathers love in our Redemption; but take only that which I have been upon: That the thoughts of God should be upon poor lost man, so as to find out a way for his recovery; that he should call his Son, and say, Come, let us consult together, (I speak after the manner of men) Is there no way to be found that man may yet live? He is now obnoxious to me, and I might throw him into hell; but may not I be satisfied, and he saved too? I am not willing he should utterly perish. I say, that God should thus set his thoughts on work for wretched man, and treat with his Son, and strike up a Covenant with his Son, and therein lay such a foundation for man's recovery; let Angels and men, and all creatures adore this love; and oh that you would return love for love; return your drop for

God's Ocean. We must honor the Son as we honor the Father, and we must love the Father as we love the Son.

2. And then admire the love of the Son too; he is willing to engage in this Covenant, he knew the terms of it, what the Redemption of man would cost him, even his life and precious blood; yet for all this he willingly and freely binds himself to redeem poor sinners, whatever it cost him. O the heights, depths, breadths of this love! Blessed Jesus, that ever thou shouldst consent to lay down thy life for me, to wash away my sins in thine own blood, to give thy soul as an offering for sin, upon this encouragement and motive, that thou mightest see such a poor worm as I brought in to God, that thou shouldst set thyself as a Screen betwixt God's wrath and my poor soul, and do and suffer ten thousand times more than what tongue can express, or heart conceive! What shall I, what can I say to all this? But fall down, and wonder at that Love which can never be Fathomed! So much for the first thing.

Secondly, This Covenant of Redemption may be improved for the encouraging and strengthening of faith: Faith sometimes is ready to question the blessings of the Covenant of Grace, and the Continuance or Perpetuity of the Covenant of Grace; that's the great Foundation of Faith, and when it staggers about that, 'tis very sad with the soul.

Now I will lay down two things for the help of Faith.

1. The blessings of the Covenant are sure.
2. The Covenant of Grace itself is sure.

First, The blessings of the Covenant are sure. They are called the sure mercies of David, Isa. 55:3. They are sure for Continuance, and they are sure for Performance.

1. For Continuance; common mercies are dying, perishing, uncertain things; but Covenant mercies are stable, durable, lasting things. A great estate may come to nothing, Prov. 23:5. Riches are uncertain things, 1 Tim. 6:17. And so in all worldly comforts, they are but a fashion, matters of fancy, rather than of reality, and they pass away, 1 Cor. 7:31. But now grace, pardon of sin, adoption, &c. these are blessings that abide forever, Rom. 11:29.

2. They are sure also for performance; I mean, whatever blessing God hath put into this Covenant, (as 'tis full of blessings) all shall certainly be made good to believers; otherwise God would not be faithful to his Covenant, which certainly he will be; Men may be false in their Covenants to God, but God will certainly be true in his Covenant to men. Heaven and Earth shall pass away, rather than there shall be the least entrenchment upon God's truth, in the not performing of his Covenant.

Secondly, The Covenant of Grace is sure in itself; a Covenant firm, unalterable, never to be broken; 'tis called an everlasting Covenant, Gen. 17:7; Heb. 13:20, a Covenant that shall stand fast, Psal. 89:28, a Covenant ordered in all things, and sure, 2 Sam. 23:5. The Covenant of Grace is so firmly ratified, that there can be no nulling of it.

1. God hath ratified it by his Oath, Gen. 22:16; Heb. 6:13-18. His promise is enough, but surely his oath must put all out of question; there's no room for unbelief, now God hath sworn to it.

2. God hath ratified it by the death of his Son: A man's last Will as soon as he is dead, is in force, and cannot then be disannulled. The Covenant of Grace is a Testamentary Covenant, which by the death of the Testator is so settled, that there's no altering of it. Gal. 3:15, &c. Heb. 9:15,16.

Again, the Covenant of Grace is ratified by the seals which God hath annexed to it. What was sealed by the Kings ring could not be altered: Esth. 8:8. God hath set his seal to this Covenant, his broad seal in the Sacraments, his privy seal in the witness of his Spirit; and therefore 'tis sure, and cannot be reversed.

And further than all this, 'tis ratified in and by that Covenant which hath been now opened; The Covenant of Redemption betwixt God and Christ, secures the Covenant of Grace betwixt God and believers. What God promises us, he did before promise unto Christ, and the Father would not make good his promise unto Christ, if he should not make good his promises to the Saints. And therefore as in other respects, so in this also, the Covenant may be said to be confirmed of God in Christ, Gal. 3:17, with respect to that paction and stipulation that was betwixt them.

I lay all this before you for the strengthening of your Faith, as to the stability of the Covenant of Grace; so long as that Covenant stands, you are safe; and you see there's no question but that Covenant will stand, which God hath set upon such firm pillars. This promise in the Text, He shall see his seed, will assuredly bring every believer into heaven. O that faith might triumph in the consideration of this, the Covenant of grace is sure. David's Faith did so, when death was in his eye, and affliction in his eye; Yet he hath made with me an everlasting Covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, 2 Sam. 23:5. When Faith begins to faint, look up to this Covenant, and reason thus; God will not alter his promise to me, but to be sure he will not alter his promise to his Son. I may fail in such and such conditions, but Christ hath been faithful in all; every child of God may take much comfort from this.

In the third and last place, I would have you to inquire what this Covenant of Redemption is to you. Here's a blessed Covenant betwixt the Father and the Son; how far are you and I interested in it, or like to receive benefit by it? Was it universal that all men should have an equal share in it? Some very learned men I know tell us of Pactum universal betwixt the Father and the Son; but I crave leave to differ from them.

1. Because that which they make their Pactum universal, is rather a Proposition or a Promise, than a Covenant; as he that believeth shall be saved.

2. I know not how to believe that there should be a solemn Covenant betwixt the Father and the Son, upon which never any man should be the better; Did ever any sinner get anything by this universal Covenant?

3. We may preach the Gospel to all upon an indefinite Proposition, He that believeth shall be saved; and we need not to assert an universal Covenant, for the universal preaching of the Gospel. This was the great reason that prevailed with these worthy men to assert such a Covenant. I know no Covenant but that special Covenant into which the seed of Christ were only taken. I am loath to fall into the dusty road of Controversies; all along in this Discourse, where I could not avoid them, I have but just crossed them over, and so presently fallen in again into some more quiet and private way.

Passing by therefore this universal Covenant of men more moderate, and the universal Redemption of others who go higher; I shall only lay down that which I judge to be a great truth, viz. That 'tis the Elect only who are concerned in this Covenant: Such and such persons there were, (individually considered) whom God the Father in his Electing love doth freely give to Christ; for these, and only for these, doth the Lord Jesus engage to lay down his life: Redemption on the Sons part shall be no larger

than Election on the Fathers part, that there may be a perfect Harmony and Agreement betwixt them in their love.

So then Beloved, if you would draw down comfort to yourselves from this Covenant, you must find out this, that you are the Elect of God, chosen of him to be Vessels of his mercy before the world was; Christ undertook to give his life only for those whom the Father had first given to him; these he only prayed for, and therefore surely these he only died for.

You'll say I put you upon a very difficult search; 'tis true, 'tis very hard for a man to know his Election, but yet it may be known; otherwise the Apostle would never have urged this as a duty upon Christians, To make their Election sure, 2 Pet. 1:10. Paul knew that the Thessalonians were elected of God, 1 Thess. 1:4. And he did not know it by Revelation only; No, he gives another account of it; he knew it by way of inference from what he saw of God in them: Ver. 5. For our Gospel came not to you in Word only, but also in Power, and in the Holy Ghost, &c. If Election may be known by others, why not by ourselves?

I grant *à parte ante*, so it cannot be known, so the book is clasped and sealed, and none can open it, but the Lyon of the Tribe of Judah; but *à parte post*, by such and such effects and operations upon the heart, so it may be known.

Several of these might be set before you out of the Word, but I will only instance in the grace of Faith. He that believes, is certainly in the number of God's Elect, he's a chosen Vessel of mercy. All the Elect shall believe, sooner or later they shall close with Christ upon the terms of the Gospel. Joh. 6:37. All that the Father giveth me (there's Election) shall come to me. (there's Faith) Acts 13:48. As many as were ordained to eternal life, believed. None but the Elect can savingly believe.

The sum of all then for the clearing up of your interest in this Covenant of Redemption is this, Have you the precious Faith of God's Elect? Are your hearts wrought up to a blessed accepting of Christ? Have you ever had such a sense of sin and guilt, and misery, as to go out of yourselves, and only to rest upon the Lord Christ? Do you venture your souls upon his all-sufficient merits? And is this Faith a working Faith, a heart- purifying Faith, a sin- mortifying Faith, a world- overcoming Faith? A Faith that closes with Christ as a Lord, as well as a Savior? A Faith that is for obedience, as well as privilege? Oh you that have this Faith, go away in peace, be of good comfort; This everlasting Covenant betwixt the Father and the Son is yours, your good was promoted and secured in this Treaty and federal Engagement. How much doth this Covenant speak for the benefit of believers? If you be such, 'tis all yours. By it you are already brought into a state of Grace; by it you shall hereafter be brought into a state of glory. Upon this Covenant Christ now sees you as his seed, upon this Covenant you shall hereafter see him as your Savior face to face unto Eternity. To this Father, to this Son, with the Holy Spirit be glory for evermore.

SERM. XII. THE COVENANT OF GRACE. – REV. SAMUEL ANNESLEY

But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better Covenant, which was established upon better promises. - Heb. 8:6.

The general design of this Epistle, is my special design in this Text, viz. to demonstrate to you, that you live under the best of gracious dispensations; that Jesus Christ our deservedly adored Mediator of the New Covenant, hath obtained a more excellent Ministry; and by the faithful discharge of that Ministry, more excellent benefits than either Moses, the Messenger-Mediator, or the Levitical Priests, the Stationary-Mediators of the Old Covenant.

But now] now is not here a note of time, but of opposition; as in Rom. 7:17, now then, i.e. after the Law received; so Grotius; or if you will have it to note the time, 'tis the time of the Gospel, this last time.

Hath he obtained] not by usurpation, but by election; he hath of divine grace freely received.

A more excellent ministry] Λειτουργος, a Minister, is he that doth something at the command of another, Heb. 1:7, and so 'tis said of Magistrates, Rom. 13:6, they are God's Ministers; but 'tis chiefly spoken of the Priests, Nehemiah 10:39. The Priests that minister; because they offer those things that God requires, they are said to minister, Exod. 28:35,43. Christ's ministry is more excellent than the Levitical; he executes it partly on earth, and partly in heaven; but he amplifies the excellency, chiefly from the excellency of the Covenant; and therefore it follows,

By how much also he is the Mediator of a better Covenant;] If you take the old Covenant for the whole dispensation under the Old Testament, as well Gospel-promises as those things which are more strictly legal; then we may truly say, the old and new Covenant, are for substance the same; and therefore the Comparison relates rather to the form, than to the matter of the Covenant. The Covenant of grace is dispensed with more latitude, clearness, and power of the Holy Ghost; and therefore it may be called a better Covenant.

Which was established upon better promises.] Ὁ μάλιστα αὐτοὺς εὐφραίνει τιθησι. Chrys. He names that which may most affect them with joy, in saying it is established upon better promises. All Covenants consist in promises. The Covenants of Kings and Princes amongst themselves; consist in promises, of either not hurting, or helping one another; the Covenants of Princes and people consist in promises; the Prince promises justice, clemency, and defense; the people promise love, obedience, and gratitude; so in the Covenant of grace, the first and chief part, whereof is [*I will be thy God, and of thy seed*] and we promise faith, obedience, and worship; the promises of the Old Covenant run more upon temporal good things; the promises of the New Covenant, are chiefly remission of sins,

sanctification by the Spirit, &c. and the Covenant is said to be established; the word is *νενομοθετηται*, q.d. *Legislatum*. Law and Covenant are joined together in Scripture; They kept not the Covenant of God, and refused to walk in his Law, Psal. 78:10. The New Covenant containeth certain precepts, which everyone must obey that will obtain the promise. Thus you have the meaning of the words; The Observation I shall commend to you, is this.

The Gospel Covenant (or the new Covenant) is the best Covenant that ever God made with man.

I will not stay you long in the general notion of a Covenant; the word sometimes signifies an absolute promise of God, without any restipulation; as God's engagement to Noah, Gen. 9:11. And I will establish my Covenant with you, neither shall all flesh be cut off anymore, by the waters of a flood, neither shall there anymore be a flood to destroy the earth. Whatever man's carriage shall be, God promises that he will no more drown the world. So the promise of perseverance, Heb. 8:10. This is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put my Laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people. Our perseverance doth not lean upon imperfect grace, but upon divine favor; but I wave this, and shall speak of Covenants, as they note the free promise of God, with restipulation of our duty.

A Covenant is, *amicus status interfaederatos*; so Martin, a friendly state between Allies; pray, consider the several Covenants the Scripture mentions, and they are three; namely the Natural, Legal, and Gospel Covenant; the Natural commonly called the Covenant of Works, that flourished till the first sin; the Legal Covenant that flourished till the

Ascension of Christ, and the pouring out of the holy Ghost upon the Apostles, though it began to languish from Johns preaching, and began to grow old throughout the course of Christ's Ministry; the Gospel Covenant that flourisheth from Christ till the end of the world.

I shall speak but little of the first, something more of the second, but dwell upon the last.

1. The Natural Covenant, is that whereby God by the right of Creation, doth require a perfect obedience of all man-kind, and promiseth a most blessed life in Paradise to those that obey him, and threateneth eternal death to those that disobey him, that it may appear to all how he loves righteousness and holiness; how he hates impiety and wickedness. In this Covenant I shall consider but these three things.

1. God's condescension, that he would enter into Covenant with man; God was at liberty whether he would create man or not; and when God had made this glorious Fabric, there could be no engagement upon him, besides his own goodness to keep it from ruin. Matth. 20:15. Is it not lawful for me to do what I will with mine own? But man having an understanding, and will, to comprehend, and observe, the Laws given him, had a natural obligation to duty, which can no way be dissolved; there is no power in heaven or earth can disoblige man from loving and obeying God. Now that God will deal with man not *summo jure*, not imperiously, and threateningly; but *magna comitate*, that God will deal with man, as with his friend; and though he may give what Laws he will, yet he will give none but what are easy, and yet make them more easy, by bountifully rewarding an easy obedience; this speaks wonderful condescension.

2. The second thing considerable in the Natural Covenant is man's duty, which consisted in the knowledge, and love of God; whence would have

proceeded piety to God, justice and love to man, this was man's natural duty; for we must distinguish the duty from the Symbol of duty. Natural duty consisteth in those things that are good in their own nature, and not in those things that are only good because God commands them; the Law about the forbidden fruit, was only for the trial of man's obedience; for had not the divine command intervened, it would have been as lawful for man to have eaten of that Tree, as any other Tree in Paradise; but,

3. The last thing I shall mention concerning this Natural Covenant, is the Promise of Reward; now that consisted in a perpetual life, flowing with all manner of good things, agreeable to the soul and body of man in that perfect estate.

2. The second Covenant was the Legal; now the Legal Covenant, is that whereby God did require of the people of Israel, obedience to the Moral, Ceremonial and Judicial Law; and to that obedience, he promised all sorts of blessings in the Land of Canaan; and to the disobedient, he denounced most severe curses and death; and all to this end, that he might bring them to the future Messiah.

Here I shall propose the same considerations, as in the former Covenant; only something more. Therefore consider:

1. God's condescension is singularly observable, that ever he would enter into another Covenant with man when the first was broken; this Moses useth as a mighty Argument to persuade Israel to observe the Covenant, Deut. 4, from the 32nd to the 40th ver. Ask now of the days that are past, which were before thee, since the day that God created man upon earth; and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast

heard, and live? Or hath God assayed to go and take him a Nation from the midst of another Nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes, &c. thou shalt therefore keep his Statutes, and his Commandments, which I command thee this day, that it may go well with thee, and thy children after thee, &c.

2. Consider man's duty in the Legal Covenant, and that is obedience to the moral Law; to which was added the Ceremonial Law, for a Rule and Direction in the worship of God; and the Judicial Law, which was their divine policy for the government of the State.

All these are comprehended in the ten Commandments; but the more-particular their directions were, the more plain was their duty; and the truth is, it was but need that they should have particular direction, when their Legal Covenant neither admitted of faith in the Redeemer, nor repentance of sin; for pardon of sin, and curse for sin are inconsistent. Gal. 3:10. As many as are of the works of the Law, are under the Curse; for it is written, Cursed is everyone that continueth not in all things which are written in the book of the Law, to do them; As many as depend upon the works of the Law for Justification, are under the curse; and the Law discovered no other way of Justification but by Works.

3. The third thing considerable in the Legal Covenant, is the promise that God made to those that obeyed it, and that was perpetual happiness in the Land of Canaan.

By the way to prevent mistakes, I do not say, neither will the Scripture at all warrant any such assertion, as that the Fathers under the Old Testament had only temporal promises; they had salvation promised them, and pardon

of sin promised them; but thanks to the Gospel for those promises; the Apostle tells us, Gal. 3:17. The Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; the Morning Star of the Gospel Covenant that shone upon Abraham four hundred and thirty years before the Legal Covenant was given, did shine thorough that dark dispensation.

But to speak of the Legal promises as Legal, so they are of temporal good things, and they were made to works, not to faith; Rom. 4:4. To him that worketh is the reward not reckoned of grace, but of debt.

4. The fourth thing considerable in this Covenant which had no place at all in the former, is a Mediator; Now the Mediator of the Covenant strictly legal was Moses; for That needed only a mere man, it not admitting of satisfaction, nor reconciliation, of mercy, nor pardon; Moses might serve as a Messenger to make known the mind of God unto the people. Deut. 5:5. I stood between the Lord and you at that time, to show you the Word of the Lord; in the Natural Covenant, communion with God was natural unto man, and so there needed no Mediator. In the Legal Covenant, man was rather considered, as what he should be, than what he was; and so a mere man was able in the name of the people to promise obedience, and in the name of God to promise a reward, and this Moses did; you have both very plain in Deut. 5. The people do as it were say, Go to God from us upon this Errand; ver. 27. Go thou near, and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it; and God doth as it were say, Go, dismiss them with this blessing if they will be obedient: ver. 28,29,30. And the Lord heard the voice of your words when ye spake unto me, I have heard the voice of the

words of this people which they have spoken unto thee, they have well said all that they have spoken; O that there were such an heart in them that they would fear me, and keep all my Commandments always, that it might be well with them, and with their children forever; Go say to them, Get you into your Tents again; q.d. If they will keep their promise, assure them I will keep mine, and thus much concerning the Covenant strictly Legal.

3. The third Covenant is the Gospel-Covenant, and here Beloved, here is (2 Sam. 23:5.) the Everlasting Covenant, ordered in all things, and sure; This is all our salvation, and all our desire: Here is the better Covenant, established upon better promises! But I must explain it, before I admire it: The Gospel Covenant is that whereby God upon the condition propounded of faith in Christ, promiseth remission of sins in his blood, and a heavenly life, and that for this end, that he might show forth the riches of his mercy.

Here I shall propose the same considerations as in the former Covenant, only still something more, and more comfortably considerable; in the consideration of the persons contracting, namely, God and man, according to the proposed method.

1. Consider God's gracious condescension. And now Beloved, that I have named God's gracious condescension, were my heart but duly affected with it, it would constrain me to stop, and put in a large Parenthesis of admiration before I should speak a word more. Will God after the loss of the natural communion, wherein he created man; will God, when man dreads his Majesty, and trembles at his revenging justice; will God then as a merciful Father, enter into a Covenant of peace with poor undone sinners, affrighted with the sense of sin and wrath! O the incomprehensible condescension of such unsearchable riches of grace! That grace should abound according to sins abounding, when sin over-flowed all its banks;

that God should make a way thorough the deep into the heavenly Canaan, never can we enough admire such extasying grace! This is the first thing considerable.

2. The second thing considerable, is the duty which God requires in this Gospel Covenant, and that is Faith; faith whereby we embrace the remedy offered us: We want a pardon, and nothing but faith can receive it; we want perfect Righteousness, and nothing but faith can furnish us with it; we want that which may make this Covenant effectual to us, and make it a blessing to us, and nothing can do any of these things but faith; faith is the Antecedent Condition, for which the Reward is given.

3. The third thing considerable in the Gospel Covenant, is the promise: Now the promise of the Gospel Covenant is comprehended in the word Salvation; therefore the Gospel is called the salvation of God: Acts 28:28. And this is the great business of Christ to be a Savior; Isa. 49:6. That thou mayst be my salvation to the end of the earth; when the Angels preached the Gospel, they thought they could not express their news in better language, than to tell people of salvation; that must needs be great joy to all people. In short, when Gospel Ministers come clad with garments of salvation, as Heralds do with the garments of their Office, then Saints may well shout aloud for joy, Psal. 132:16. Now this promise of salvation contains all Gospel promises in it, but they are reduced to these four.

1. Justification; this is a privilege which other Covenants were unacquainted with; and without this what would become of poor sinful man? And this may well be the first great Gospel promise; I might name, not some verses, but whole Chapters to prove it. Rom. 4, and 5; Gal. 3, and 4, but in a word, if you would know the preciousness of this promise, Ask those that have but felt what sin is, and they will tell you.

2. The second promise contained in Gospel salvation, is Sanctification. Rom. 8:2,3,4. The Law of the Spirit of life in Christ hath made me free from the Law of sin and death; for what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit: q.d. The efficacy and power of the sanctifying Spirit which gives life to believers, frees us from the tyranny of sin and death; and whereas the Law by reason of the corruption of our nature, could not make us pure and perfect, but rather kindled than extinguished corruption; God hath clothed his Son with our flesh, to take away the guilt and power of sin, that his perfect righteousness might be imputed to us, and fulfilled by us; that we might not live according to the motion of our sinful nature, but according to the motion of his holy Spirit.

3. The third promise, is the resurrection of the body: You know the penalty of sin, is the death of soul and body; though the soul be immortal, yet its being miserable forever, may sadly be called an Eternal death: Now let the guilt of sin be abolished, and you do therewith abolish the punishment of it; for guilt is only an obligation to punishment; let sin be pardoned, and the sinner is freed from death; and though believers die, yet it is as a corn of wheat falls into the ground, they thereby obtain a multiplied life. Joh. 6:54. Whoso eateth my flesh, and drinketh my blood, hath Eternal life, and I will raise him up at the last day.

4. The last promise is Eternal life, a spiritual, blessed, and immortal life in heaven. Joh. 3:16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have Everlasting life: The Covenant of Grace is excellent fitted to bring us to the

chiefest good: Now the chiefest good consists in communion with God; that was broken by sin, and can never be perfectly recovered, till sin be abolished; therefore when the guilt of sin is taken away by Justification; and the filthiness of sin is taken away by Sanctification; and the penalty of sin taken away by Resurrection; then, what can hinder our communion with God? When we have once obtained perfect holiness, nothing can hinder us of perfect happiness. Thus you have the promise of the Gospel-Covenant, which was the third considerable in it.

4. The fourth thing to be considered in the Gospel-Covenant, is the Mediator of this better Covenant, and that is Jesus Christ, God-man blessed forever, through his dignity he hath purchased salvation. Heb. 9:12,14. By his own blood he entered in once into the holy place, having obtained Eternal Redemption for us; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, &c. And he is not only the Author of Eternal salvation by his merit and efficacy, but the most absolute example and pattern to us, how we should walk that we may obtain his purchased salvation. Rom. 8:29. God did predestinate us to be conformable to the Image of his Son, that he might be the first born among many brethren. 1 Cor. 15:49. And as we have born the Image of the Earthly, we shall also bear the Image of the heavenly. And this is the only Covenant whereof Christ is Mediator; the first Covenant needed no Mediator; the Old Covenant as Legal, take it without its sprinkling of Gospel, and so chiefly Moses, but in all respects mere men were Mediators; but of the New Covenant Christ was Mediator; but this I shall leave to be enlarged by another.

5. The fifth thing to be considered in the Gospel-Covenant, is the efficacy of it. I did not so much as mention the efficacy of the former Covenants; for

there was never so much as any one made happy by them; 'tis sadly true, that the threatening's of punishment for the neglect of duty took hold of them; the threatening's seemed plainly to belong to the nature of those Covenants; but in the Gospel Covenant 'tis otherwise; for it is said, Joh. 3:36. Ἡ ὀργὴ τοῦ Θεοῦ μένει, the wrath of God abides, which shows that the wrath was brought upon them by the violation of the former Covenant, he speaks as of that which was upon them already.

But yet mistake not, as if refusing the Gospel were no sin, or not punished; they sin more grievously, that sin against Gospel love, than they that sin only against Legal goodness; but wrath doth not properly belong to the Essence of the Gospel.

Thus you have the first thing I undertook, namely, the nature of the Covenant positively considered; the second is the comparative excellency of the New Covenant above others: I will be brief in showing its excellency above the Covenant of Works, more large in showing you how 'tis better than the Old Covenant of Grace.

Only suppose, to prevent mistakes, that each Covenant is in its own kind most perfect, and most accommodated to the state of the people, and to the purposes for which they were instituted.

This premised:

First, The New Covenant of Grace is better than the Covenant of Nature; I forbear to speak of the agreement and difference of them, I shall speak only of the excellency of this better Covenant.

1. The Covenant of Works was a Declaration of God's Justice, then which nothing can be more terrible to a guilty sinner; but the Covenant of Grace is a Declaration of God's mercy in Christ, and let the overwhelmed conscience speak, is not this better?

2. The Foundation of the Covenant of Works, was the Creation of man, and the integrity of his nature; the Foundation of the Covenant of Grace, is man's Redemption by Jesus Christ.

3. The Promise of the Covenant of Works, was eternal life in Paradise; the Promise of the New Covenant, is eternal life in Heaven.

4. The Covenant of Works had no Mediator, no possibility of recovering the least slip; the New Covenant is ratified in the blood of the Son of God; 'tis composed on purpose for our relief: Thus the New Covenant is better than the Covenant of Works.

Secondly, The Gospel-Covenant is better than the Old Covenant of Grace. Beloved, you may observe, I do not say better than the Covenant strictly Legal; but better than the whole Dispensation which the Jews, and all other Believers lived under, before Christ's Incarnation; better than the Old Doctrine of spiritual grace delivered by Moses and the Prophets, openly promising Eternal life unto the Fathers; and the Dull people of the Jews, under the condition of perfect obedience to the Moral Law, together with the intolerable burdens of Legal rights, and yoke of most straight Mosaical policy; but covertly under the condition of repentance, and faith in the future Messiah, prefigured in the shadows and types of Ceremonies, that by this form of Divine worship and policy, a stiff-necked people might partly be tamed, and partly be brought to Christ, that lay hid under those Ceremonies. So that in short you see the Old Testament, or the Old Covenant, (for by a Metonymy they are chiefly one and the same thing; and the Apostle plainly so expreseth himself, 2 Cor. 3:14. Until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ; and this) contains these three things.

1. The old kind of doctrine which was openly and principally Legal; covertly, and less principally, Evangelical.
2. The old way of worship, and Legal Priest-hood.
3. That Mosaical policy which was tied to one people.

This Covenant was made by God to Adam, presently after the fall, Gen. 3:15, afterward to Abraham and his posterity, Gen. 17:1,2,7,8. The symbol of this Covenant was circumcision; from ver. 10, to the 14th. I forbear further particularizing to whom it was often renewed and confirmed, whereupon it is called the Covenants, Rom. 9:4; Eph. 2:12. Now the New Covenant of Reconciliation to God by Christ exhibited in the flesh, is the better Covenant. The Gospel is the Table of the New Testament, *longe divinius quam smaragdina Hermetis*, far beyond the Emerald Table of Hermes, which the Chymists vainly boast to yield the Philosophers stone to enrich all persons; and the Panacea that cures all diseases; here's the elect and precious stone. 1 Pet. 2:6. But I will come to particulars, only premising this Caution.

Let not anything I shall say be interpreted as if I put an hostile contrariety between the Old Covenant and the New; in spiritual practice they yield spiritual help to each other; Justin Martyr saith, that grace is not according to the Law, nor against the Law, but above the Law; therefore they are not *adversa*, but *diversa*; the Gospel in Scripture, is called the Law, Isa. 2:3, only 'tis the Law of faith, Rom. 3:27, and the Law of the Spirit, Rom. 8:2, therefore when we advance the Gospel, Rom. 3:31, do we then make void the Law through faith? God forbid, yea, we establish the Law. Gal. 3:21. Is the Law then against the promises of God? God forbid; for if there had been a Law given, which could have given life, verily righteousness should have been by the law.

The believers in the Old Testament, were saved by the free mercy of God in Christ. Heb. 9:15. He is the Mediator of the New Testament, and by means of death, for the Redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance. And their Sacraments and ours, sealed the same thing, 1 Cor. 10:3,4. They did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ.

This premised, I shall now show you the excellency of the Gospel-Covenant.

1. The Gospel -Covenant is a better Covenant than the Legal, in respect of its Original, and manner of patefaction; 'tis true, they have both one principal efficient cause; but the Law may in some sort be known by nature; it was written in man's heart at the first, and the character is not wholly worn out; Rom. 2:15. The Gentiles show the work of the Law written in their hearts; but now the Gospel was immediately manifested from God to the Church alone. Joh. 1:18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. Matth. 16:16,17. And Simon Peter answered, and said, Thou art Christ the Son of the living God; and Jesus answered, and said unto him, Blessed art thou Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; It so far transcends the capacity of human reason, that reason cannot so much as approve of it, when it was revealed, without inward illumination, and persuasion of the Holy Ghost; 1 Cor. 2:9,10,14,15. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit

searcheth all things, yea, the deep things of God; but the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned; but he that is spiritual, judgeth all things; and hereupon it is called the New Covenant; not in respect of the time, that it had no being before the incarnation of Christ, but in respect of the knowledge of it; the knowledge of the Legal Covenant was born with us, and it was fore-known to nature; but the Gospel-Covenant was wholly new, revealed from the bosom of the Father, it was administered by new Officers, confirmed by new Sacraments, let into the hearts of people by new pourings out of the Spirit; therefore the Apostle prays, Eph. 1:17,18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom, and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. God would never have instituted the Legal Covenant but for the Gospels sake, Gal. 3:24. Wherefore the Law was our School-master to bring us unto Christ; The Law was a sharp School-master, by means whereof, the refractory and contumacious minds of the Jewish people might be tamed; for Rom. 10:4. Christ is the end of the Law for righteousness to everyone that believeth.

2. The Gospel -Covenant is better than the Legal, in respect of the manner of it; the Law was a Doctrine of works, commanding and prescribing what we should be, and what we should do; Gal. 3:12. And the Law is not of faith, but the man that doth them, shall live in them. But now the Gospel requires faith in Christ for righteousness and salvation. Rom. 3:21. But now the righteousness of God without the Law is manifested; therefore saith Augustine, faith obtains what the Law commands: we have no help from

the Law; the condition of the Law is simply impossible; it finds us sinners, and leaves no place for repentance; and notwithstanding the sprinkling of Gospel that there was with the Law, yet it was but obscure. And that shall be the next particular.

3. The Gospel -Covenant is better than the Legal, in respect of the manner of holding forth Christ in it; though the Gospel is one and the same whereby all Saints are saved in all times; for there was not one way of salvation then, and another since. Acts 10:43. To him give all the Prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins. Yet the Doctrine of the Gospel was more obscure in the Old Testament; partly through Prophecies of things a great way off, and partly through types; Christ was wrapped up in shadows, and figures; in the Gospel, the body of those shadows, and the truth of those types is exhibited; the Land of Canaan was a type of heaven; Israel according to the flesh, was a type of Israel according to the Spirit; the spirit of bondage, of the spirit of Adoption; the blood of the Sacrifices, of the blood of Christ; the glory of divine grace was reserved for Christ's coming; they had at most but star-light before Christ's coming. When Christ first came, it was but daybreak with them; Christ was at first but as a morning star, 2 Pet. 1:19, though soon after he was as the sun in the firmament, Mal. 4:2. The Apostle saith, Heb. 10:1. The Law having a shadow of good things to come, and not the very image of the things; and in this respect it was that the Apostle saith, the Gospel was promised to the Fathers, but performed to us, Rom. 1:1,2. It was hid to them, and revealed to us, Rom. 16:25,26, and not only by fulfilling of Prophecies, which we may see by the comparing of Scripture, but by the Spirit, Eph. 3:5. The mystery of Christ in other ages, was not made known unto the Sons of men, as it is now revealed unto his holy

Apostles, and Prophets by the Spirit; They had but a poor discovery of Christ, but we have the riches of this mystery made known unto us, Col. 1:26,27. The old Covenant leads to Christ, but, 'tis a great way about; the Gospel Covenant goeth directly to him; their Ceremonies were numerous, burdensome, and obscure; those things that represent Christ to us, are few, easy, and clear.

4. The Gospel -Covenant is the better Covenant, in respect of the form of it, the promises are better promises; the promises of the Law are conditional, and require perfect obedience. Lev. 18:5. Ye shall therefore keep my statutes and my judgments, which if a man do, he shall live in them; the condition you see is impossible. Beloved, 'pray 'mistake not; there is express mention of eternal life in the Old Testament, Isa. 45:17. Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed, nor confounded, world without end. Dan. 12:2. Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt; and that the Law cannot save us, that is accidental, in respect of our defilement with sin, and our weakness that we cannot fulfill the condition. Rom. 7:12. The law is holy, and the Commandment holy, and just, and good; and it is the Word of life. Acts 7:38. Who received the lively Oracles to give unto us; and the Apostle brings in Abraham and David for examples of Justification by faith, Rom. 4:6,13, but yet their promises were chiefly temporal; we have the promise of temporal good things in the New Testament, as well as they in the Old, only with the exception of the Cross. Mar. 19:29,30. Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or fathers, or mother, or wife, or children, or lands, for my sake, and the Gospels, but he shall receive an hundred fold, now in this time, houses, and brethren, and

sisters, and mothers, and children, and lands, with persecutions; that was the exception, with persecution.

We have three notable advantages in our temporal promises, beyond what they had in theirs.

1. The Old Covenant had special promises of temporal good things in the Land of Canaan, for the preserving of their Mosaical policy, until the time of the Messiah to be born of that people; promises of long life, &c. The New Covenant hath promises of all good things necessary, without any such clog. All good works shall be rewarded, and he promiseth to give a present temporal reward, in part of payment. Eph. 6:8. Whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free; and which is more, 1 Tim. 4:8. Godliness is profitable unto all, having promise of the life that now is, and of that which is to come.

2. The temporal good things promised in the Old Testament, were symbolical; they prefigured spiritual benefits by Christ; we have them without any such adjoined significations, Col. 2:17. They had a shadow of things to come, but the body is of Christ; They had a more sparing taste of heavenly good things in earthly benefits; we have a more straight and direct way unto eternal life.

3. Promises of temporal good things, were in the Old Covenant more frequent, in the New Covenant more rare; and this I name as their excellency, because they are thrown in, as mere additions to spiritual promises. Matth. 6:33. Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you; this for temporal promises. And for spiritual promises, which are the best of the Gospel-Covenant; not only the conditions of those promises are more easy; for whereas it was, Do this and live, Gal. 3:15, now it is, Believe, and thou

shalt not come into condemnation, Joh. 3:18, but the condition is also promised, Jer. 31:34. I will make a New Covenant with the House of Israel, and with the House of Judah; not according to the Covenant, that I made with their Fathers in the day that I took them by the hand to bring them out of the Land of Egypt, which my Covenant they brake, although I was an Husband unto them, saith the Lord; but this shall be the Covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my law into their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall teach no more every man his Neighbor, and every man his brother, saying, Know the Lord, for they shall know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more. God's hearty good will is herein manifested. Jer. 32:41. I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul. If you say, these are Old-Testament promises, and belonged to them to whom they were spoken, and were not only Prophetical, so as to concern another people, I grant it. Rom. 3:19. We know that what things soever the Law saith, it saith to them who are under the Law. But they had not that efficacy of the Spirit to make these promises so effectual, as was Prophetied and promised, for the times of the Gospel; Joel 2:28. And it shall come to pass afterwards; mark that, afterwards, I will pour out my Spirit upon all flesh, &c. The measure of the Spirit which they did receive, tended mostly to bondage, Gal. 4:24,25, but the Spirit is to us a Spirit of Adoption, Rom. 8:15. And therefore the Gospel is specially called the Word of God's grace, Acts 20:32, as if all the grace that God had formerly expressed, had been nothing in comparison of this. Rom. 6:14. Ye are not under the Law, but under grace; Law and grace, are

opposed as condemnation and mercy; thus the Gospel is the better Covenant, in respect of the promises of it.

5. The Gospel is the better Covenant, in respect of the effects of it; the Old Covenant shows us sin, doth accuse us, and declares us guilty before the judgment of God. Rom. 3:19,20. That every mouth may be stopped, and all the world may become guilty before God; therefore by the deeds of the Law, there shall no flesh be justified in his sight; for by the Law is the knowledge of sin. It subjects us under the curse, and condemneth sinners, for the transgressing of God's commands. Deut. 27:26. Cursed be he that confirmeth not all the words of this Law to do them: and all the people shall say Amen. So Gal. 3:10, it is the ministry of death, 2 Cor. 3:6,7, but now the Gospel that proclaims pardon of sin, and lifts up with quickening consolation, Isa. 61:1,2, in the Law God is considered as reproofing sin, and approving righteousness; in the Gospel, as remitting sin, and repairing righteousness; and therefore the Word of the Gospel is called good seed, Matth. 13:3. The seed of Regeneration, 1 Pet. 1:23. The Word of Reconciliation, 2 Cor. 5:18,19. The Ministration of the Spirit, Gal. 3:2. The Word of faith, Rom. 10:8. The Word of life, Phil. 2:16. The power of God, Rom. 1:16. That whereby the righteousness of God is manifest, Rom. 3:21. The destruction of unbelievers is not the end of the Gospel; but that is through their own fault, *eventus adventitius*, an accidental event. God abundantly declares in the Gospel, that he delights not in the death of sinners, but in the saving translation of them by faith and repentance, from the power of darkness, into the Kingdom of his dear Son. The best effect of the Legal Covenant, is the bringing man into the Gospel-Covenant; and pray, observe, how, when it is most effectual, it turns over the sinner to the Better Covenant.

1. It discovers sin to us. Rom. 7:7. I had not known sin but by the Law; but wherefore is it that we know sin at all? That we might be compelled to seek reparation in the Gospel-Covenant. Gal. 3:21,22. The Scripture hath concluded all under sin, that the promise of faith in Jesus Christ might be given to them that believe.

2. The Old Covenant restrains sin; there is a natural stupidity in men's consciences; but then when the dreadful threatening's of the Law still sound in their ears, man is somewhat affrighted, and hath some reluctancy, though afterwards the Law of the mind is led captive by the Law of the members, and man forbears sin, as having a bridle put upon him; *Ringente interim, & intus tumultuante appetitu corrupto*; though he be restrained from sin, yet it is but a kind of coaction; it ends best, when it ends in a spontaneous and voluntary inclination of the mind to forsake sin, and hate it, and that is the work of the Gospel -Covenant.

3. The Old Covenant works fear; when sin hath been committed, and the raging of the affections are a little appeased, then the mind returns unto its self, and the Spirit that was resisted, brings to remembrance those grievous and unavoidable threatening's which the Law denounceth, whereupon there follows μεταμελεια, a Legal repentance; that is, a wishing that the Fact were undone, and that he had not committed the sin that causeth that trouble; but not that he is any better than before; for show him a new temptation, and he presently runs after it, though under trouble of mind, and though expectation of wrath, incredibly full of anguish, doth sting and vex him intolerably. But now Beloved, where this ends well, there the Spirit insinuates something to put him upon panting after a Redeemer, and to get power against sin, and this brings unspeakable joy, and begets peace past all

understanding; thus you see the best effects of the Law is the bringing men to the Gospel, which shows the fifth excellency of the Gospel-Covenant.

6. The Gospel-Covenant is the better Covenant, in respect of its objects or persons taken into Covenant, and that under a double consideration, their multiplicity, and their quality.

1. In respect of the number: The Old Covenant belonged only to one people; the New, to Jews and Gentiles; Abraham and his posterity were taken into Covenant, and all the world beside were excluded; those few others that were admitted, it was by extraordinary grace, and they were as it were planted into Abraham's family; but now the partition Wall is broken down, which as it were, shut up the mercy of God in the confines of Israel: Now peace is proclaimed to those that are far off, as well as to those that are near, that they might become one people; this is a great mystery, Col. 1:26. Certainly all may well say so, as we are poor Gentiles, and we are made nigh by the blood of his Cross, Col. 1:20,21.

2. The Gospel-Covenant is better in respect of the quality of the persons taken into it; the Law is proposed to wicked, secure, and hardened sinners. 1 Tim. 1:9. The Law is not made for a righteous man, but for the lawless, and disobedient, for ungodly, and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for men-slayers, for whoremongers, &c. to restrain and bridle them; but the Gospel lifts up broken-hearted sinners. Luk. 4:18. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord: The Law is to terrify the conscience, the Gospel is to comfort it.

7. The last excellency I shall name, is this, the Gospel-Covenant is every way faultless, it is the last and best Dispensation of Divine grace. Heb. 8:7.

If the first Covenant had been faultless, then should no place have been sought for the second; as if he should say, the Covenant from Mount Sinai was not such, *Quo non alterum posset esse perfectius*; that man could not desire a better. Heb. 7:18,19. There is verily a disannulling of the Commandment going before, for the weakness and unprofitableness thereof, for the Law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God; plainly, this is so excellent, we cannot desire a better.

The Old Covenant is abrogated:

1. As to the circumstance, *de futuro*, it all related to the future Messiah; Christ is come, and that consideration therefore ceaseth.

2. It is abrogated as to the impossible condition of perfect obedience; the Gospel sincerity of the meanest believer, is better than the exactest obedience of the highest Legalist.

3. It is abrogated as to the burden of Legal Ceremonies, Priesthood and shadows; God gave these things to them, and the Gospel to us, as we give (*nucis parvulo, & codicem grandi*;) things of smaller value to a little child, but a good book to him when he is grown up. They have lost their Temple, their Priesthood, their Uncction; Αντι του ιερου τον ουρανον εχομεν, &c. We have Heaven for our Temple, and Christ for our Priest, and the Spirit for our Uncction.

4. The Old Covenant is abrogated as to the yoke of Mosaical policy; we have nothing to do with the Judicial Laws of the Jews, any farther than they are Moral, or of a Moral equity: Luk. 16:16. The Law and the Prophets were until John. Heb. 7:12. The Priesthood being changed, there is made of necessity a change of the Law: And thus I have doctrinally shown you the excellency of the Gospel-Covenant.

Application.

1. This retorts wicked men's Reproaches into their own faces. They cry out against the Ministers of the Gospel for preaching terror to them. Be it known to you, the Gospel is properly employed in celebrating the mercy of God in the pardon of sin, and comforting drooping sinners; but in your doing what you can to put out this comfortable light, you force us to fetch fire from Mount Sinai to take hold of you. It is true, the Law was given with Thunder and Lightning, and terrible Miracles; the Gospel was attested with a comfortable voice from heaven, and healing Miracles; but as sinners broken by the Law, needed some Gospel-balm to heal their wounds; so secure Gospel sinners need Legal threatening's to fright them out of their sluggishness, and sleepy security. If whispers of peace will not awaken them, we must cry aloud, to stir them up if it be possible, to break off sinning, and to mind salvation. Sirs, 'tis no pleasure to us to speak words displeasing to you; you hinder us from work more purely Evangelical, and which 'tis a thousand-fold more pleasure to us to be conversant about. Pray take notice that were it not in love and faithfulness to your souls, we would never be so poorly employed, as to be pelting at your base lusts. Do but try us: Break off your soul-undoing wickedness, and you shall never hear us rate you anymore, you yourselves being Judges; ex. gr. Ask a sober man whether the lashing of drunkenness makes him smart or not? Ask a chaste person whether the naming of such Texts as Prov. 22:14. The mouth of strange women is a deep pit; he that is abhorred of the Lord shall fall therein. Prov. 23:27. A whore is a deep ditch, and a strange woman is a narrow pit; reproach him? In short; Ask one that's conscientious, whether he thinks the Minister hath a spite at him in his Sermon, because he names, 1 Cor. 6:9,10. Know ye not that the unrighteous shall not inherit the

Kingdom of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind's, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God. Alas! All these will tell you they have no such thought, nor any cause for any such thought; through grace they abhor these sins, and wonder that any are so besotted as to quarrel with a Minister for speaking against them. You see then, 'tis your consciences that reproach you, and not the Ministers of the Gospel.

2. Here's matter of Admiration, Admiration of God's rich Grace, and unparalleled Providence to us; that God should cast our Lots in to such places and times, wherein we enjoy the best of the best gracious Dispensations. Acts 17:26. God hath made of one blood all Nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. God hath been pleased so to dispose of Christ's little flock, that there shall be some in all times of the world, and in all places of the world, where he makes known his Name, to be the salt of the Earth. But now for us to be so disposed of, that among the several thousand years of the world's continuance, and among the innumerable millions of places of the worlds Inhabitants; that we should be brought forth in such a nick of time, and in such a spiritual Paradise of place, that there's none in the world to equal it! Sirs, what doth this call for? What shall we render to the Lord for this — (I know not what to call it, 'tis such) unspeakable love? Beloved, I must both give, and take time to answer this question; And O that you, and I may give a suitable answer to it. I know not at present what to say to it, unless we could, as overcome by it, faint away in a love-sickness into the bosom of our dearest Jesus; that Cant. 2:4,5,6, seeing he hath brought us where we may not only taste a draught

out of a Bottle, but are brought to the great Vessels of spiritual comforts, where we may not only enjoy Christ a little, but even to spiritual ecstasy. O that we now as sinking down in a Swoon, and as unable to stand under the thoughts of such love, might be even strowed and bolstered up with the comfortable doctrines of the Gospel-Covenant, and all through impatience of love. The love of God to such inconsiderable persons, should carry the soul out of itself, to do more than languish with desire after more ecstasying communications; so that none but Christ with his right hand of Divinity, and left hand of Humanity may be acceptable to us to embrace us. O Christians, I should be glad to send you all home heart-sick of love to Christ. But,

3. By way of Inference; Every one of you that is not in the Gospel-Covenant, is in a dreadful state; 'tis your own willfulness, you will not believe the Gospel. Though 'tis through Divine Grace that persons do close with the Gospel, yet it is your own sin you do not close with it; for you are willing to be strangers to it, you are willing to enjoy your lusts, which you must part with, if you embrace it. You may observe the dreadful estate of persons out of Covenant in these three particulars.

1. The sin against the Gospel-Covenant is most dreadful. This sin hath the guilt of all other sins in it. Joh. 15:22. If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin. Sodom and Gomorrah, Publicans and Harlots go into the Kingdom of heaven, before those that refuse the Gospel. God the Father invites men to the Marriage Supper; nay, you are wooed and entreated to be Christ's Bride: You make light of it, you have the profits and the pleasures of the world, to take up your thoughts, you will not be persuaded to believe that Christ is better than your lusts; you will not be beat out of it, but that a bag of gold, is better than a Crown of glory; but that a filthy lust, is better than communion

with God; but that the Devils slave and fool, is better than to be God's Child and Darling; Is this your choice? Then consider,

2. The penalty for the contempt of this Gospel-Covenant is most dreadful. Joh. 3:19. This is the condemnation that light is come into the world, and men love darkness rather than light; this brings persons under the very utmost of the wrath of God. 1 Thess. 2:16, when the Jews sinned against the Legal Dispensation, then Dan. 9:12. Daniel complains, Under the whole heavens hath not been done as hath been done upon Jerusalem; but what now will become of those that refuse the Gospel? Heb. 10:29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God? Can anything be worse than to die without mercy? Yes, saith the Apostle; what's that? Nay, he leaves it to your consideration, as being impossible to be expressed. To pour contempt and scorn upon the precious blood of Christ, wherewith the Covenant betwixt God and his people was made, and ratified; to offer a spiteful affront unto the Spirit of God, by contemning, and opposing his gracious motions; O what remains for such persons but a dreadful expectation of God's terrible Judgment! But there's a third thing that I would have you consider, which is sensibly more dreadful than either of these.

3. The sentence against Gospel-Covenant breaking is most irreversible and peremptory, mercy, and grace, and patience, and compassion, when these are abused, all these become the sinner's enemy; for that which is ordained a life, to prove death unto them, oh this is dreadful! For the blood of Christ to cry to heaven against sinners, this is dreadful! This made Christ to weep over Jerusalem, Luk. 19:40:41. These persons pass judgment upon themselves, though not with their lips, yet with their lives; they pronounce themselves unworthy to be saved, Acts 13:46. O Sirs, I beseech you

consider, though persons brake the Covenant of Works, there was salvation to be had by another Covenant; but if this be violated, there is no other Covenant to relieve this: The Gospel-Covenant is our Refuge, when the other Covenant pursues us. Heb. 6:18. Contemptuous carriage against Grace is beyond all help; I beseech you therefore take heed of sinning against Gospel-light, and Gospel-love. O you will have that sting of conscience that no other sinners in the world have, that have not refused a Redeemer. Beloved, I would I could say, with due melting's of heart, it grieves me for you, to think how many hundreds in this Congregation are yet without Christ, being Aliens from the Commonwealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world, Eph. 2:12. O Sirs, do you know what you do, when you cocker your lusts in despite of Christ? Can you hear Sermons, and go on in sin? You do well to hear, but you make a desperate adventure, to do what you know, discovenants you from God, and hazards your eternal separation from God. Beloved, I must be plain with you; I beseech you consider how Jews and Pagans, and Devils will rise up in judgment against you.

1. The Jew may say, I had a Legal yoke upon me, which neither I, nor my Fathers were able to bear; Christ invited me only into his Garden of Nuts, where I might sooner break my teeth with the hard Shell of Ceremonies, than get to the (little more than bitter) Kenel of Gospel promises; you have those promises in abundance with more ease. Cant. 6:11, q.d. Their Nuts were ripe, but their Pomegranates full of sweet Kernels of Gospel-grace, were not then budded. The Jew may complain, that in the best of their Sacrifices the smoke filled their Temple; smoke only to provoke them to weep for a clearer manifestation. 2 Cor. 3:14. Those of the Jews that were most enraged against Christ, yet had they known him, they would not have

crucified the Lord of glory. 1 Cor. 2:8. The Jew may say, Though we could but grope after Christ, your eyes are dazzled with his glory: We had but the Old Edition of the Covenant of Grace, in a Character very darkly intelligible; you have the Last Edition with a Commentary of our Rejection, and the Worlds Reception, and the Spirits Effusion; you have all that heart can wish! Oh had we but one of your days of the Son of man, we would not have sinned against so great salvation! Sirs, what do you think your consciences will be forced to reply?

O true, true, must the Gospel-sinner say; I have known, owned, and professed Christ, and have been angry with Ministers and Friends, when they did but question my being in Covenant; but I have not in any measure walked worthy of the Gospel. But I pass by the Jew; let's hear what the Pagan hath to say against you.

2. I perish Eternally, may the poor Pagan say, without all possibility of Reconciliation, and have only sinned against the Covenant of Works, having never heard of a Gospel-Covenant, nor of Reconciliation by a Mediator. Alas! Should I have improved my Naturals to the highest, Reconciliation by Christ could never have entered into my head. Oh had I heard but one Sermon! Had Christ but once broke in upon my soul, to convince me of my undone condition, and to have shown a righteousness unto me; but woe is me, I never had so much as one offer of Grace!

But so have I, must you say that refuse the Gospel; I have, or might have heard thousands of Sermons; I could scarce escape hearing one or other, showing me the danger of my sin, and my necessity of Christ; but notwithstanding all I heard, I willfully resolved, I would have nothing to do with him, I could not endure to hear strictness pressed upon me; it was all the hell I had upon earth, that I could not sin in quiet.

3. Nay, may the Devil himself say; 'tis true, I was ever since my fall maliciously set against God: But alas, so soon as ever I first sinned, God kicked me out of heaven, and told me he would never have mercy on me. And 'though I lived in the time of all manner of gracious Dispensations; I saw Sacrifices offered, and Christ in the flesh, and the Gospel preached; yet how could this choose but enrage me the more, to have God as it were say, Look here Satan, I have provided a remedy for sin, but none for thine! This set me upon revenge against God, so far as I could reach him. But alas, alas! Had God ever entered into any Covenant with me at all; had God put me upon any terms, though never so hard, for the obtaining of mercy; had Christ been but once offered to me, what do you think would I have done? Would I have hearkened to anything you could say, to Refuse Christ and Salvation? Could you, or all the Angels in heaven have kept me from minding Christ? But,

Woe to me, may the Gospel-sinner say: I have as good a Remnant of the Covenant of Works in my nature, as the Pagans have. I have all the discoveries of God in the Legal Covenant, that the Jews ever had. I am under a Better Dispensation than the Devils were under before their Fall. The Gospel of Grace is urged upon me. And therefore, O poor Jew! Whatever may be said against thy breach of Covenant, there's a thousand-fold more to be said against mine. O poor Pagan! Whatever is to be said against thy breach of Covenant, there's ten thousand-fold more against mine. O wretched Devils! Whatever may be said against your sins, there's infinitely more to be said against mine. I am the most Foolish, Mad, Willful Rebel that ever waged war with the grace of God.

Sirs, Is all this nothing to you? Can you hear these things quietly? I know you dare not think them over again, and sin at the same rate as before; if

you think your souls anything worth, or heaven and glory anything worth, now offer up yourselves to Christ in the Gospel-Covenant. Thus much for the first Inference, That their estate is dreadful that are not in the Gospel-Covenant.

The second Inference is this; That their estate is comfortable that are in the Gospel-Covenant; I will only instance in two things.

1. The weakest and poorest faith, and service, is accepted through Christ in the Gospel-Covenant. The Covenant of Grace is made to poor, weak, sinful, frail man through a Mediator; God doth not expect that we should be perfect here: Poor Christians have more ado to pardon themselves, than to have God to pardon them. They quarrel more with themselves for want of holiness, than God quarrels with them for it. Beloved, here are some comfortable Riddles of Grace for you to resolve. The Covenant is merely of Grace, Grace runs through all the veins, and arteries of it; all the life, blood, and spirit of the Covenant, are Grace, Grace, through Jesus Christ. And yet Beloved, though it be wholly of Grace, it is of Debt by being a Covenant; God is pleased to enter into Bond to make good his Deed of Gift. What God doth for the heirs of promise, it is no more than what is debt to Christ, and what through him he is graciously engaged for us. O the comfort of being in Covenant with God! You will say so indeed if you add,

2. This Gospel-Covenant is so made, that it can never be disannulled. Alas, we do not know where, nor how to make a Covenant sure in the world; he that is my friend today, may be my enemy tomorrow; his Bond may be good today, and may be tomorrow insoluble. There are ways more than we know of to evade the strictest Covenant, to disannul the strongest Oath; but now God hath sworn by himself, (Heb. 6:13.) that he will certainly bless those whom he takes into Covenant with him. God hath

sworn by his holiness, Psal. 89:34,35. As if he should say, Let me not be accounted a holy God, if I break Covenant with any of my people. Nay, he swears by his life, Isa. 49:18,19. The Prophet speaks there of Zion, as of a Mother-City, and of multitudes that should be brought home to her by the Ministry of the Gospel, and that they shall be as Jewels and Ornaments, matter of much honor to her by their endowments with spiritual graces: Thus Gospel-Covenanters shall be qualified. But you will presently say, there is no danger of God's breaking Covenant, all the danger is on our part; but Christians, there is not so much danger on our part, as many fear; it is not every sin that presently breaks the Covenant; a wife may be foolish and passionate, yet the marriage is not thereby broken. And when we do slip into Covenant-breaches, Christ is ready to pardon us, and the Spirit of Christ ready to piece up our breaches. Provided that we do but make conscience in the whole course of our lives to keep Covenant with God. Christians, I hope by all that hath been spoken, you will be persuaded to enter into Covenant, and to keep Covenant with God; if so, I have my End, and so hath my Sermon.

SERM. XIII. THE MEDIATOR OF THE COVENANT, DESCRIBED IN HIS PERSON, NATURES, AND OFFICES. – REV. WILLIAM WHITAKER

And one Mediator between God and men, the Man Christ Jesus . - 1
Tim. 2:5.

Communion with God is our only happiness; 'tis the very heaven of heaven, and 'tis the beginning of heaven here on earth. The only foundation of this communion, is the Covenant of Grace; and 'tis the great excellency of this Covenant of Grace, that 'tis Established in such a Mediator, even Jesus Christ. And one Mediator between, &c.

This Epistle (as to the substance and main design of it) is a short directory unto Timothy, how he might faithfully discharge that great Office to which the Lord had called him in the Church of Ephesus. In the first Chapter, he instructs him concerning the doctrine he should Preach. In this Chapter concerning the persons for whom he should pray.

1. More generally. For all men, ver. 1, i.e. men of all ranks, conditions, and Nations in the world.
2. Particularly, and especially for Magistrates, ver. 2.

The Magistrates of those times, were not only Pagans, but Persecutors; strangers to Christ themselves, and enemies to everything of Christ in others, yet pray for them. There are indeed some persons, whom Christ leaves out of his prayers, Joh. 17:9, and would have us leave out of ours, 1 Joh. 5:16. But yet thus far we may and ought to pray for all men, the worst of men, that the Lord would either make them truly good, or else restrain them from doing evil; that he would either show mercy to them in their own souls, or else keep them from being instruments of mischief unto others. That under them, you may lead a quiet and peaceable life, in all Godliness and Honesty.

The encouragements unto prayer in this extent, are,

1. The good will of God to all men, ver. 4, i.e. men of all ranks and degrees; for though God by his preceptive Will commands every individual man in the world, to mind his salvation, Acts 17:30, and by his approving Will, delights in saving lost creatures; nay, though he vouchsafe to all men, so much grace as will leave them inexcusable in their neglect of salvation: yet can we not from hence stretch the grace of God into that unlimited and boundless universality, as the Pelagians do from this Scripture; for did God peremptorily and determinately Will the salvation of every particular person in the world, man's stubbornness could not be too strong for God, nor could our impotency resist his Omnipotent Will.

2. The Mediation of Christ, which lies open to all men to make use of; as God is not the God of Jews only, but of the Gentiles also, Rom. 3:29,30, so is Christ a Mediator for all. And one Mediator, &c.

In the words,

1. The only way of friendly intercourse between God and man, 'tis through a Mediator.

2. The only Mediator between God and man, one Mediator, the Man Christ Jesus.

1. The only way of friendly intercourse between God and man, 'tis through a Mediator; that's implied. Whether man in the state of innocence needed a Mediator, is disputed among persons learned and sober; but in his lapsed state, this need is acknowledged by all. God cannot now look upon men out of a Mediator, but as Rebels, Traitors, as fit objects for his Vindictive wrath. Nor can men now look up to God but as a provoked Majesty, an angry Judge, a consuming fire. And therefore were not it for a Mediator, (i.e. a middle person interposing between God and us who are at variance, to procure reconciliation and friendship, as the word μεσιτης imports) we could not but so dread the presence of this God, that like our first Parents (in that dark interval 'twixt their sinning, and the succor of that promise, Gen. 3:15.) we should have endeavored to hide ourselves what we could from the presence of the Lord.

2. The only Mediator between God and men. One Mediator, i.e. but one. Papists acknowledge one Mediator of reconciliation, but contend for many of intercession. But as God (in the former part of this verse) is said to be one God by way of exclusion of all others; so is Christ said here to be one Mediator, i.e. but one.

This Mediator is here described partly by,

His Nature, The man.

His Names, Christ Jesus.

1. His Nature, the man, i.e. that eminent man; so some; he that was made man; so others.

Obj. But why is this Mediator mentioned in this Nature only?

Answ. 1. Negatively: Not by way of diminution, as if he were not God as well as man, as the Arians argue from this Scripture; nor as if the execution of his Mediatorship, were either only, or chiefly in his human Nature, as some of the Papists affirm, though others of them deny; as Cornel. A Lap. *in loc.* asserting Christ's Mediatorship *secundum utramque naturam*, according to both Natures.

2. Positively, to prove that Jesus Christ was the true Messiah whom the Prophets foretold, the Fathers expected, and who had in that Nature been so frequently promised; as in the first Gospel that ever was preached, Gen. 3:15, he is promised as the seed of the Woman. Besides, the Apostle mentions Christ in this Nature, only as an encouragement to that duty of Prayer he had before persuaded; to the like purpose he is mentioned in this nature only, Heb. 4:14,15,16.

2. His Names,

Christ. Jesus, this was his proper Name;

Jesus. Christ, his appellative Name.

Jesus; that denotes the work and business for which he came into the world, as appears from the reason which the Angel (that came from heaven as a Herald to proclaim his incarnation) gives of the imposition of this Name. Thou shalt call his Name Jesus, for he shall save his people from their sins. This Name, though it be given to others in Scripture, yet to him eminently; to them as types of that complete Savior who should come after them, and save his people from their sins.

Christ; that denotes the several Offices, in the exercise whereof he executes this work of salvation. Christ in the Greek, being the same with Messiah in the Hebrew; i.e. anointed. Under the Law, the solemn ordination, or setting apart both of things and persons to special services,

was by anointing; thus we read of three sorts of persons anointed, Kings, Priests, Prophets; and in respect of all these Offices, Jesus is called Christ.

From the words thus briefly explained, arise these two Observations.

1. That there is now no other way of friendly communion between God and man, but through a Mediator.

2. That there is no other Mediator between God and man, but Jesus Christ.

Doct. 1. That there is now no other way of friendly communion between God and man, but through a Mediator; and indeed considering what God is, and withal what man is; how vastly disproportionable, how unspeakably unsuitable our very natures are to his, how is it possible there should be any sweet communion betwixt them, who are not only so infinitely distant, but so extremely contrary. God is holy, but we are sinful; in him is nothing but light, in us nothing but darkness; in him nothing that's evil, in us nothing that's good; he is all beauty, we nothing but deformity; he is justice, and we guiltiness; he a consuming fire, and we but dried stubble; in a word, he an infinitely and incomprehensibly glorious Majesty, and we poor sinful dust and ashes; who have sunk and debased ourselves by sin, below the meanest rank of creatures, and made ourselves the burden of the whole Creation; and can there be any communion, any friendship between such? Can two walk together, except they be agreed? And what agreement can there ever be but through a Mediator?

If ever God be reconciled to us, it must be through a Mediator; because of that indispensable necessity of satisfaction, and our inability to make it.

If ever we be reconciled to God, it must be through a Mediator, because of that radicated enmity that is in our natures to everything of God, and our impotency to it; and thus in both respects, that God may be willing to be a

friend to us, and that we may not be unwilling to be friends to him, there needs a Mediator, 2 Cor. 5:19, compared with Joh. 14:6.

Doct. 2. That there's no other Mediator between God and man but Jesus Christ. And one Mediator, i.e. but one. The fondness of Papists in their multiplicity of Mediators, not only unto God, but to our Mediator himself, having no other foundation than only their superstition, cannot be of moment with them, who labor to be wise according to Scripture. That those members of the Church who are contemporary here on earth, do indeed pray for one another, cannot be denied; but that they are therefore Mediators of Intercession, hath been denied by the more Ancient Papists themselves. This Title of Mediator, is throughout the New Testament appropriated unto Christ, Heb. 8:6; Heb. 9:15; Heb. 12:24, and indeed there's none else fit for so high a work as this, but only he.

Res. 1. The singular suitableness of his person to this eminent employment. To interpose as a Mediator betwixt God and men, was an employment above the capacity of men, Angels, or any creature; but Jesus Christ in respect of the dignity of his person, was every way suited for this work. Which you may take in these four particulars.

1. That he was truly God, equal with the Father, of the same nature and substance; not only ὁμοιουσιος, but ὁμοουσιος, of the like nature, but of the same nature, as is excellently cleared by that famous Champion for the Deity of Christ against the Arians, Athanasius. Col. 2:9. In him dwelleth the fullness of the God-head bodily; 'tis not the fullness of the Divinity, but of the Deity; thereby intimating an identity of essence with God the Father, and holy Ghost. Though the Divine essence be after a several manner in the several Persons of the blessed Trinity; in the Father αγεννητως without receiving it from any other; in the Son by an eternal generation; and in the

holy Ghost by proceeding: yet 'tis the same essence of God, that is in all three persons; because such is the infinite simplicity of this essence, that it cannot be divided or parceled. Thus Christ (not to speak anything concerning the other persons) is styled so the Son of God, as one equal with the Father; for upon this it is that the Jews ground their charge of blasphemy against him, that he said God was his Father, making himself equal with God, Joh. 5:18. The force of their reason lies in this; the natural Son of God is truly God, and equal with God; as the natural son of man is man, equal, and of the same substance with his father. Angels and men are the Sons of God by Adoption, but Christ is the natural Son of God, the only Son of God, and therefore truly God. I and my Father are one, Joh. 10:30, he thought it no robbery to be equal with God, Phil. 2:6. For the further confirmation of this, take these Arguments.

1. He whom Scripture honors with all those Names which are peculiar unto God, must needs be God. That Christ hath these Names ascribed to him, appears from these instances. He is not only styled God, the Word was God, Joh. 1:1, but God with such additional discriminations, as neither Magistrates (who because they are God's Deputies and Vicegerents here on earth, are sometimes called God's) nor any creature is capable of. The great God, Tit. 2:13. The true God, 1 Joh. 5:20. The mighty God, Isa. 9:6. Over all, God blessed forever, Rom. 9:5. The Lord of glory, 1 Cor. 2:8. The Lord from heaven, 1 Cor. 15:48. Yea, that great Name Jehovah the Lord (or Jehovah) our righteousness, Jer. 23:6.

2. He in whom are those high and eminent perfections, those glorious attributes, of which no creature is capable, must needs be more than a creature, and consequently God.

1. He that is Omnipotent, whose power is boundless and unlimited, must needs be God. The highest power of creatures hath its *non ultra*, Thus far may it go, but no further; but Christ is said to be Almighty, Rev. 1:8. The Lord God Omnipotent, Rev. 19:6.

2. He that is Omniscient, that searcheth hearts, that hath a window into every man's breast, that can look into all the rooms and corners of our souls, that can see through all those Veils and coverings, which no creature-eye can pierce, must needs be God; and these are the excellencies ascribed to Christ. He needed not that any should testify of man, because he knew what was in man, Joh. 2:25. I am he which searcheth the heart and reins, Rev. 2:23. He knew their thoughts, Luk. 6:8, so Mar. 2:8; Joh. 13:19, &c.

3. He that fills heaven and earth, and all places with his presence, must needs be God; and thus was Christ in heaven, while he was on earth. The Son of man which is in heaven, Joh. 3:13. That where I am, Joh. 14:3. Christ as God, was then in heaven, when as man, he was on earth. So as God he is still on earth, though as man he sits at the right hand of God in heaven. I will be with you to the end of the world, Matth. 28:20.

4. He that is immutable and eternal, must needs be God. The heavens are the work of thy hands; they shall perish, but thou shalt endure, &c. but thou art the same, and thy years shall have no end, Psal. 102:25,26,27, so is Christ the everlasting Father, Isa. 9:6. The same yesterday, today, and forever, Heb. 13:8.

5. He that hath life in himself, and is the fountain of life to others, must needs be God; and thus is Christ the Prince of life to others, Acts 3:15, and hath life in himself, Joh. 5:26.

3. He to whom those works of infiniteness are ascribed, to which no less a power is sufficient than that of Omnipotency, he must needs be more than a

creature. He that laid the foundation of the earth, that by a word commanded all things out of nothing, that preserves them from moldering, and sinking into their first nothing again; that could pardon sin, destroy him that had power of death, subdue principalities and powers, Redeem his Church, carry his people triumphing into heaven; he must needs be God. And all these works of infiniteness are ascribed to Christ; the work of Creation, Without him was nothing made of all that was made, Joh. 1:3. Of conservation, Upholding all things by the Word of his power, Heb. 1:3, of redemption, which he purchased with his blood, Acts 20:28.

4. He whom Angels adore, before whom the highest and best of creatures fall down, giving that worship which is peculiarly due to God, must needs be more than a creature; and thus it is to Christ. Let all the Angels of God worship him, Heb. 1:6, so Matth. 2:11.

I might add the equality of Christ in all those solemn benedictions and praises upon Record in the New Testament; all which argue strongly, that he must needs be truly God.

2. As he is truly God, so is he complete and perfect man; having not only a human body, but a rational soul; and in all things was like to us, sin only excepted.

That he had a real, not an imaginary body, appears from the whole story of the Gospel. He that was conceived, born, circumcised, was hungered, athirst, sweet drops of blood, was crucified; he that went from place to place, and had all those sinless affections, which are proper unto bodies: had a true and real body; and such was the body of Christ.

That he had a human soul, is clear also from the story of the Gospel. He that grew in wisdom and knowledge, as 'tis said of Christ, Luk. 1:80; Luk. 2:40, he whose knowledge was bounded and limited, as was also said of

Christ. Of that day, and that hour knoweth no man; no not the Angels, neither the Son of man, but the Father, Mar. 13:32. As God he knew all things; as man, his knowledge was but the knowledge of a creature, and therefore finite; all which argue he had a human soul, as well as body, and was complete man. The whole Nature of man was corrupted, destroyed, and therefore 'twas needful Christ should take upon him whole man, that the whole might be repaired and saved.

3. He is God and man in one person. He had two Natures, but was but one person: there was a twofold substance, divine and human; but not a twofold subsistence; for the personal being which the Son of God had before all worlds, suffered not the substance to be personal which he took, although together with the Nature which he had, the Nature which he took continue forever; thus both Natures make but one Christ. He was the Son of God, and the Son of man, yet not two Sons, but one person. He was born of God, and born of a Virgin, but 'tis in respect of his different Natures. Thus was Christ David's Son, and David's Lord; Mary's Son, and Mary's Savior and Maker too.

By the right understanding of this, we may be very much helped in reconciling those seeming contradictions, which frequently occur in Scripture concerning Christ. He is said to be born of a woman, and yet to be without beginning of days; himself says his Father is greater than he, and yet he is said to be equal with the Father. All which may be cleared by this. He was but one person; and therefore as in man, who consists of soul and body, the actions of each part are ascribed to the person: the man is said to understand; 'tis not his body, but soul that understands; yet this is ascribed to the person, though it be but the formal act of one part: so in regard of this hypostatical union of two Natures in one person, the acts of each Nature are

ascribed to the person. Thus 'tis said the Jews crucified the Lord of glory, 1 Cor. 2:8, i.e. they crucified that person who was the Lord of glory. Acts 20:28. God is said to purchase his Church by his blood; as God he could not shed his blood, but 'twas that person who was God. Thus is Christ said to be in heaven, when he was on earth; i.e. as God, he was in heaven. And so what is proper to each nature by reason of the hypostatical union, is ascribed to the whole person.

4. This union of two natures in one person, is without confusion or transmutation; the natures remaining distinct, and the properties and operations of both natures distinct, notwithstanding this union. Some things are proper to the Godhead, of which the Manhood is incapable; and some things proper to the Manhood, of which the Godhead is incapable: We cannot say the Godhead was athirst, weary, died; neither can we say the Manhood was the Fountain of all being, the Creator and Preserver of all things; or that it is ubiquitary or omnipresent, though we may say all of the same person. It is observed by learned Writers, that the dividing of the person which is but one, and the confounding of the natures which are two, hath occasioned those grand Errors in this Article of faith, by which the peace of the Church hath been so much disturbed. And suitably to these four heads that have been spoken to, there have arisen four several heresies.

1. The Arians, denying the Deity of Christ, against whom the Council of Nice Determined that he was ἀληθως Θεος, truly God.

2. The Apollinarians, who maimed and misinterpreted his human nature, against whom the Council of Constantinople Determined that he was complete and perfect Man.

3. The Nestorians, who divided Christ into two persons, because of his two natures, against whom the Council of Ephesus Determined that he was

God-man in one person.

4. The Eutichians, who confounded these two natures in one person, against whom the Council of Chalcedon Determined that he was God-man in one person without confusion or mutation of natures.

But in the four above-named heads enough hath been said by way of Antidote against those dangerous mistakes. And all being duly considered, we cannot but see great reason why he should be called wonderful, Isa. 9:6. Well might the Apostle cry out by way of admiration, Without controversy great is the mystery of godliness, God was manifest in the flesh, 1 Tim. 3:16.

5. The singular fitness of Christ for this work of Mediation, arises from his being God-man in two natures, united in one person without Confusion or Transmutation.

1. Had he not been truly God, he had been too mean a person for so high an employment; it was God that had been offended, an infinite Majesty that had been despised. The person therefore interposing must have some equality with him to whom he interposes. Had the whole society of persevering Angels interposed on man's behalf, it had been to little purpose; one Christ was infinitely more than all, and that because he was truly God.

2. Had he not been completely man, he had been no way capable of performing that indispensably necessary condition, upon which God was willing to be reconciled; viz. The satisfying of that righteous sentence God had pronounced. Gen. 2:17. In the day thou eatest thereof, thou shalt surely die. That therefore he might be capable of dying, (which as God he could not) and that the justice of God might be satisfied in the same nature by which it had been offended, 'twas necessary he should be man.

3. Had he not been God and man in one person, the sufferings of his human nature could not have derived that infinite value from the Divine nature. We could not have called his blood the blood of God, (as 'tis called Acts 20:28.) it would have been no more than the blood of a creature, and consequently as unavailable as the blood of Bulls, &c. Heb. 9:12. Heb. 10:4.

4. Had he not been God-man without confusion of natures; his Deity might either have advanced his humanity, above the capacity of suffering; or his humanity might have debased his Deity below the capability of meriting, which is no less than blasphemy to imagine. And this is the first reason, the singular fitness of Christ for this work, because of the Dignity of his person.

Reas. 2. The singular fitness of Christ for this employment in respect of the suitableness of his Offices. There is a threefold misery upon all men, or a threefold bar to communion with God.

1. The guilt of their sins which themselves are never able to expiate, or satisfy for.

2. The blindness of their minds, the cure whereof is too difficult for any creature Physician.

3. Their bondage and captivity to sin and Satan, which are enemies too strong for man to deal with. Suitably to these three great necessities, Jesus Christ is anointed of God to a threefold Office, of a Priest, a Prophet, a King; the former of which Offices he exercises on our behalf to God, and the two last, from God to us.

1. The Priestly Office of Christ is the great, the only relief we have against the guilt of sin; the work of the Priesthood consisted under the Law, chiefly of these two parts.

1. Satisfaction for the sins of the people. Lev. 4:16-19, &c.
2. Intercession unto God on their behalf, Lev. 16:12,13.

Both which were verified in Christ our great high Priest, Heb. 4:14. And hence it is that the Apostle encourages us to come with boldness unto the Throne of Grace, Heb. 4:16. What was done by others Typically, was done by Christ Really.

1. His satisfaction in discharging those debts which his people had run into with Divine justice to the utmost farthing, and this he did by offering up that one single sacrifice which was infinitely more worth than all those multitudes of sacrifices offered up of old, and from which all former sacrifices had their virtue and efficacy. The Priests of old offered up creatures, but this high Priest offers up himself; they offered the blood of Bullocks, &c. Heb. 9:13,14, but Christ the blood of God, Acts 20:28. They offered many sacrifices, and Christ but one, but such a one as infinitely exceeded all their many; such a one as perfected forever them that are sanctified, Heb. 10:14. One Sun is worth more than thousands of Stars, and one Jewel than millions of ordinary stones; and so one Christ is more effectual than all Lebanon, or the cattle on a thousand hills.

2. His intercession; this is the other part of his Priestly Office; his satisfaction, that was performed on earth; his Intercession is performed chiefly in heaven: by the former he purchased pardon and Reconciliation, 2 Cor. 5:19, compared with ver. 21, by the latter he applies the benefits he hath purchased; his sufferings, though they were but while he was on earth, yet the benefit of them extends to all ages of the Church, both before and since his passion; and his Intercession is that which sues out these blessings for his people; and therefore that great Apostle joins both together as the foundation of all his comfort, Rom. 8:33. Christ hath died, who still makes

Intercession; and both these are so full, so sufficient a relief against the guilt of sin, that as we have no other, so we need no other; as the High Priests bore the names of the people before the Lord, so does Jesus Christ the names of his Elect; but the High Priests of Old, were at certain times only to appear before the Lord, once a year to enter into the holy place; but Christ our spiritual High Priest, is not only entered, but sat down at the right hand of God, to negotiate constantly on his Churches behalf; He ever lives to make Intercession, Heb. 11:25. And besides the constancy, consider the prevalency of his Intercession; that God that regards the cry of Ravens, that will not altogether neglect the humiliation of Ahab, that God that is so ready to answer and honor the prayers of his own people, cannot but much more regard the prayers of his only Son, praying by his blood, and praying for nothing more than what himself hath deserved and purchased. He that is such a great High Priest, is excellently fitted in respect of this Office, for the work of Mediation.

2. The Prophetical Office of Christ, is the great, the only relief we have against the blindness and ignorance of our minds. He is that great Prophet of his Church whom Moses fore-told, the Jews expected, and all men needed; that Sun of Righteousness, who by his glorious beams dispels those mists of ignorance and error, which darken the minds of men, and is therefore styled by way of eminency, that light, Joh. 1:8, and the true light, Joh. 1:9.

The execution of this Prophetical Office, is partly by revealing so much of the Will of God as was necessary to our salvation, partly by making those revelations powerful and effectual.

1. In revealing the Will of God; for no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared

him, Joh. 1:18. The manner of revealing the mind of God, hath been different in several ages.

1. Sometimes making use of instruments; who were either ordinary; as under the Law, the Priests whose lips should preserve knowledge; and under the Gospel, Pastors and Teachers: Or else extraordinary; as Prophets under the Law; and Apostles, and Evangelists, in the first plantation of the Gospel.

2. For sometime instructing his Church immediately in his own person, Heb. 1:1,2.

2. In enlightening effectually the souls of his people: in causing the blind to see, and making them who were once darkness, to be light in the Lord, Eph. 5:2. Thus he instructs by his Word, and by his Spirit, 1 Pet. 1:12, and by that Sovereignty he hath over the hearts of men, opens their hearts to receive his counsels. He that can thus speak, not only to the ear, but to the heart, is also in this Office, excellently fitted for the work of Mediation.

3. The Kingly Office of Christ, is the great, the only relief we have against our bondage to sin and Satan. He to whom all power is given in heaven, and in earth, Matth. 28:18. He whom God hath raised from the dead, and set at his own right hand in heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the Church: It is he that restores liberty to the captives, and opens the Prison doors to them that are bound. This great Office of a King, he executes chiefly in these Royal acts.

1. In gathering to himself a people out of all kindreds, Nations and tongues; and in making them a willing people in the day of his power, Psal. 110:3.

2. In governing that people by Laws, Officers, and Censures of his own ordaining, Isa. 33:22; Eph. 4:11,12; Matth. 18:17,18.

3. In bringing all his elect into a state of saving grace, and preserving that grace alive in their souls, which himself hath wrought, though it be as a spark of fire in an Ocean of water, in carrying it on to perfection, and crowning it with glory.

4. In restraining, over-ruling, and at last destroying all his and his Churches enemies, Psalm 110:1, those who will not submit to the Scepter of his grace, he rules with his Iron rod, and will at last dash them in pieces like a Potters Vessel, Psal. 2:9.

And thus is Christ not only in respect of the dignity of his person, but the suitableness of his Offices, the only fit Mediator between God and man.

The doctrinal part of this Scripture being thus cleared, take one word by way of application.

Use. This may inform us of the unspeakable folly and misery of all such as despise this Mediator; there is but one Mediator, but one way of Reconciliation unto God, but one way of having sin pardoned, our natures cleansed, the favor of God restored, our lost condition recovered, and that is through the Mediation of Christ; and shall it be said of any of us? As Christ himself speaks of those foolishly obstinate Jews, they would not come unto him, that they might have life, Joh. 5:40. There is in Christ the life of Justification, to free us from that eternal death the Law sentences us unto; the life of sanctification to free us from that spiritual death we are under by nature; there is in him a sufficient relief against whatever is discouraging; and shall we be so little our own friends, so false to our own concernments, as to reject his proffered help, notwithstanding we do so highly need it?

1. In rejecting this Mediator, you sin against the highest and greatest mercy that ever was vouchsafed to creatures; 'tis mentioned as an astonishing act of love in God, that he should so love the world, as to give his only begotten Son, &c. Joh. 3:16, so, beyond all comparison, so, beyond all expression; and oh what an amazing condescension was it in Christ, who though he thought it no robbery to be equal with God, was yet pleased to make himself of no reputation, and took upon him the form of a servant, became obedient unto death, even the death of the cross; and all this as our Mediator? There is not any mercy we enjoy, but 'tis the fruit of this mercy.

2. You hereby read your condition, the same with Pagans; the emphasis of whose misery, consists in this, that they are without Christ, and therefore without hope. Nay, the same with Devils, who have no Mediator interposing on their behalf to God; but as they sinned with a Tempter, so they perish without a Savior; this is their misery, and shall this be any of our choice?

3. Your condition is hereby rendered in this respect worse than theirs, in that you despise that mercy which they were never proffered.

The danger of this sin, you may find awakeningly set down by the Apostle, Heb. 2:3; Heb. 10:28-30; Heb. 12:25.

Use. Be persuaded then to make use of Christ in all his Offices, in whom you have a universal antidote against all discouragements.

Are your consciences alarmed with the thunder of Scripture-threats, and curses of the Law, fly to that blood of sprinkling, the voice whereof is much louder than the cry of your sins.

Are you stung with the sense of your corruptions, look up to Christ as your Brazen Serpent, that he may cure these wounds and deliver you from death.

Are you discouraged from prayer, because your prayers have hitherto been so sinfully defective? Consider the Intercession of Christ, and take encouragement from thence.

Are you afflicted with your own unteachableness? Look up to him as the great Prophet sent of God, and beg of him the inward and effectual teachings of his Spirit, and he would speak as powerfully in his Word to your dead hearts, as he once spoke to dead Lazarus.

Are you disquieted with doubts and fears, in respect of your own perseverance? Though temptations are boisterous, and corruptions violent, look up to him who sits at the right hand, till all his enemies become his foot-stool, that he would strengthen you.

Are you full of fears because of Zion, the afflictions, dangers, enemies of the Church? Remember he is the Head over all things to the Church.

In a word, whatever your afflictions or troubles are, the Mediation of Christ is a sufficient relief; and therefore sit not down dejectedly mourning, like Hagar weeping at the fountain side.

SERM. XIV. OF CHRIST'S HUMILIATION. – REV. JOHN MERITON

H *e humbled himself, and became obedient unto death, even the death
of the Cross . - Phil. 2:8.*

This Chapter begins with one of the most pathetic and powerfully pressed Exhortations that we meet with in the whole Scripture: The Apostle is in one of his high strains and raptures of Rhetoric, conjuring the Philippians (as it were) by all that they accounted dear and precious, unto brotherly unity and amity, and to this end, to humility of mind, and a mutual condescension. He that will lift up, and embrace another that is fallen, must himself stoop down; and because men are rather drawn by example, than driven by precept, he propounds to them a pattern beyond all parallel: Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, &c. As if he had said, Jesus Christ was as high as the highest, coequal with God, it was his right to stand upon even ground with his Father, and without any wrong to him might have pleaded his Peerage, and yet he strangely humbled, and abased himself; here is your Copy. How

lowly should Christians be? Seeing humanity, the form of a servant, nay, death itself were not accounted too low for their Lord; Christ himself hath just such another Argument; John 13:14. If I your Lord and Master have washed your feet, ye ought also to wash one another's feet. Let no Christian stand upon his pantofles, seeing Christ humbled himself, and became obedient to death, the death of the Cross.

In which words we have,

1. The depth of Christ's humiliation:

1. Specified, death.

2. Aggravated, even the death of the Cross.

2. The Manner of his humiliation, where we may note these two remarkable circumstances.

1. His voluntariness, he humbled himself.

2. His obedience, he became obedient unto death.

The Scripture hath observed to us these three special steps of Christ's humiliation.

1. He stooped down to become a man.

2. He condescended to put his neck under the yoke of the Law.

3. He appeared in the likeness of sinful flesh.

1. He stooped down to become a man; he left the warm bosom of his Father, and took himself lodgings in the womb of a Virgin; he stripped himself of his Robes of glory, to put on the course home-spun, and thread-bare tatters of a frail humanity; and he that thought it no robbery to be equal with God, submitted to an estate lower than some of his own creatures; this is the first Riddle in the Apostles great mystery of godliness: God was manifest in the flesh. And sure, that the most magnificent Monarch in the world should become a Toad, that the whole Host of Angels should be

degraded into worms; that this goodly frame of the Creation should be unpinned and annihilated, or crowded into the narrow compass of one single atom, is infinitely a less wonder, than for God to become a man; had Christ been made an Angel, it had been infinitely below himself, and yet then he had remained a spirit, and stayed something nearer home; but he clothed his Divinity with a body; the Word was made flesh; he made himself of no reputation, and was made in the likeness of men, Ver. 6. He emptied himself of his credit; to become a man was so much beneath him, that upon the matter it undid him in point of reputation. The greatest step of Christ's humiliation, was his Incarnation; for that being man he should die, is nothing so astonishing a wonder, and inconceivable, as that being God he should be made a man.

2. He condescended to put his neck under the yoke of the Law. God (saith the Apostle) sent forth his son made of a woman; and though that be very much, yet there is more added, made under the Law. Though every man that is born of a woman, every mothers child among us, be necessarily subject to a Law, and it is no condescension, its no whit below the greatest Prince on earth that gives Laws to many thousands; yet this was a very great submission in Christ. Adam while he continued in a state of integrity and perfection, was then under a Law, and did not yield or abate anything of his right by it; the blessed and glorious Angels continue under an obligation to obedience, and they do not by this lose any of their birth-right for a creature; as a creature, is indispensably subjected to the Law of its Maker, by virtue of its creatureship and dependence; and should any one of them attempt a disobligation, it were an essay toward a prodigious and preternatural Antinomianism. But the Son of God, the Eternal and Independent Law-maker did admirably abase himself, to come under the

obediential observance, and poisonous malediction of that Law, upon which there was only the print of his own authority; for though the human nature abstractly considered, is as a creature bound to the observance of a Law, yet being in conjunction with the second person in the Trinity, and assumed into the personality of the Son of God, it was exempted from obedience, and indemnified as to curse and penalty. Christ submitted to the Ceremonial Law in his circumcision, put his neck under the yoke of the moral Law, to fulfill the preceptive part by his Perfect obedience, and satisfy the maledictive part by his complete sufferings; all which subjection was not a debt that God could have challenged of him, but a pure voluntary subscription; The Law is not made in some sense for a righteous man, but it is not made in any sense for the glorious God.

3. And which is a step beneath both these; he appeared as a sinful man, or in the likeness of sinful flesh; subjection to the Law made him very low, but the similitude of sin, which is the violation of the Law was a far greater abasement. Christ's appearing in the likeness of sinful flesh, must not be understood as though his flesh were only a likeness and appearance, or he had only an aerial, and phantastical body; as some of old absurdly fancied and affirmed; he had true real flesh, though but the similitude and resemblance of sinful flesh; the word likeness relates not to flesh, but sin; not flesh in likeness, but sin in likeness; a being under a Law implies nothing of sin; it was the case of Adam, and the Angels, and both without sin, or anything that looked like sin; but our blessed Lord condescended not only to subjection, but to the print and appearances of transgression. He shall appear (saith the Apostle) the second time without sin unto salvation. Intimating, that the first time he appeared with sin upon him; when he returns in glory, he shall have no dints of sin upon him; the smell or

singeing of it shall not be upon his garments; but his first entrance was with many of those prints and marks that sin (where ever it is) uses to leave behind it. Sin was neither inherent in him, nor committed by him; but imputed to him. Sin never defiled him, but it defaced him; he had nothing of its impurity, but much of its penalty; he was not tainted with that plague, but he was pleased to take upon him the tokens. In the same Chapter the Prophet tells us, He had done no violence, neither was any deceit in his mouth, and he was numbered with Transgressors. He trode not one step awry in sin, but many of the footsteps of sin appeared upon him; to instance in a few.

1. Poverty: he came in a low and mean condition, and that's the very likeness of sin, the great bankrupt that brought all to beggary. Though he was rich, yet for our sakes he became poor. When he rode to Jerusalem, it was not in state, in a gilded Coach with six horses; or mounted like a Lord Mayor with embossed trappings; but as one might rather say, like a Beggar that is sent with a Passe from one Town to another; Sitting upon an Ass, and a Colt, the fool of an Ass. The Foxes have holes, and the Birds of the Air have nests, but the Son of man had not where to lay his head. He was at such a very low ebb as to worldly riches, that once he, and one of his Apostles, could not both of them make a purse for half a crown to pay their tax without the working of a Miracle.

2. Another likeness of sin was sorrow: He was a man of sorrows, and acquainted with griefs; as Antichrist is called a man of sin, his very make and constitution is sin, so was Christ a man of sorrows, and as it were made up of them, they were in a manner his complexion. We read oft of his weeping, but it is not observed that ever there was a smile upon his face. Now sin and sorrow are so near of kin, that the Hebrew language

compriseth both in one word; they are as like as mother and daughter, and both called by the same name.

3. A third likeness of sin was shame and reproach: Sin was the inlet of shame; when our first Parents had sinned, their eyes were opened, and they knew that they were naked, and sewed fig-leaves together. Why they were naked before, and were not ignorant of it, but then it was no shame to them; sin gave them a sight of their nakedness, so as they never saw it before: This similitude of sin was upon Christ, when he was called Glutton, Wine-bibber, Conjuror, Blasphemer, Devil, and what not, that might cause and increase contempt? We hid (as it were) our faces from him, (saith the Prophet) he was despised, and we esteemed him not; how vile and contemptible is that person, upon whom we turn the back in scorn? To whom we will not vouchsafe so much as a look, or the glance of an eye! I am a reproach of men, (saith the Psalmist in the person of Christ) and despised of the people.

4. Another similitude of sin, was the withdrawment of his Father, and clouding the light of his countenance. His fathers forsaking him, whereof he makes that heavy heart-breaking complaint, My God, my God, why hast thou forsaken me? The frown of his Father, and brow-beating of his displeasure, was the very likeness of sin; for from that noisome vapor only arises a cloud to over-cast the light of his countenance. Nothing but that builds up a partition wall betwixt him and us. Your iniquities have separated betwixt you and your God, and your sins have hid his face from you. We hid our face from Christ, and in that there was reproach; but alas, this was nothing in comparison; a Prince need not trouble himself that he hath not the smile of his Groom: What if all creatures in heaven and earth had hid

their faces from Christ, he could well have born up under it; but the hiding of his Fathers face even broke his heart, as a burden intolerable.

5. And lastly, Christ submitted to death, and that's another likeness of sin. Sin entered into the world, and death by sin; they came together as it were, hand in hand; this was the penalty inflicted upon sin, In the day thou eatest, thou shalt surely die. Now in this respect Christ abased himself to look like a sinner; Humbled himself, and became obedient to death, the death of the Cross.

In the further Amplification of this, I shall endeavor to show three things.

1. What kind of death Christ humbled himself unto.
2. In what manner Christ underwent that death.
3. Upon what grounds Christ thus humbled himself to death.

1. What kind of death Christ humbled himself unto; and this I cannot omit, the Apostle having added such a remarkable Emphasis by way of reduplication; Death, even the death of the Cross. It was not only a violent death, and there's much in that, that he died not a natural, but a violent death: Nor indeed could he, both because there was no sin in him to be the in-let of a natural death, nor would that have been satisfactory for the sin of others. It was not only (I say) a violent death; but such a violent death, as had in it a more than ordinary violence, a death by crucifying, which hath these three imbittering Circumstances.

1. Pain.
2. Shame.
3. Curse.

1. Pain: The easiest death is painful; a death-bed, though a down-bed, is for the most part a little ease. Oh my gouty feet, saith Asa! O my cold benumbed body, saith David! O my leprous skin, saith Uzziah! O my

pained a king head cries the son of the Shunamite! But in the death of Christ there was the pain of many deaths put together; in the very dawning of the Gospel, the very first time we find the death of Christ mentioned, it is set out by bruising; It shall bruise the head, and thou shalt bruise his heel, viz. his human nature, that which could be bruised: It pleased the Lord to bruise him, he hath put him to grief; bruised him as with a Pestel in a Mortar; hence was it he prayed so earnestly that the Cup might pass; it was so full of worm-wood and gall, and the pain so violent which he was to encounter, that he screwed up his request to the highest pin, if it be possible; wise and resolute men do not use to complain of a little; they will not cry oh at a flea-bite, or the burning of a finger; and some of the Martyrs have born up with such Christian courage, and gallantry in death, that being on the Rack they would not be loosed; they were tortured, not accepting deliverance, (saith the Apostle) the incomes and supports of Divine Grace, made an abatement of their pains; oh but what shall we say of the bitterness of that death, where the Author of all their strength, God and man bewrays passions? How much dregs was there in that Cup which Christ was so loath to drink of?

Three things made Christ's death so exceeding painful.

1. The piercing his hands and feet, those sinews and sensitive parts. Christ's body was all over excellently well tempered, and so his sense admirably acute; but to be pierced and digged through hands and feet, parts so full of nerves and sinews, must needs aggravate and augment the smart; They have pierced my hands and my feet, was the Prophetical complaint of the Psalmist, fulfilled in Christ.

2. Another thing that addeth much to the pain of Christ's death, was the extension and distortion of his body; the Cross was a rack to him, and he

was stretched as upon the Tenters; for when any persons were to be crucified, the Cross you must understand, lay all along upon the ground till the party was nailed to it, and stretched out at his full length, and afterward erected; and to this the Psalmist had respect in that sad complaint of his, I may tell all my bones; he was so racked, that his bones were almost ready to start out of the skin.

3. The death of Christ was more painful, by reason of its slowness, and gradual approach. Christ was from the third, to the ninth hour in dying; from nine in the morning, till three in the afternoon, six complete hours—When bloody Tyrants would make any man's death more than ordinarily painful, they have devised ways to cause a lingering death; and when news was once brought to one of them, that such a one was dead suddenly, he cried out, *Evasit*, he hath made an escape. When death comes, the slower its pace, the heavier its tread; the longer the Siege, the fiercer the storm; but this is true of Christ, more than others; for when they are long in dying, they usually faint, and their spirits abate, they are brought step by step to deaths door, and dead before death; but with Christ it was otherwise, he stood all that while in perfect strength; the vigor and acuteness of his senses was no whit blunted, or made less sensible of pain. That is a notable Scripture, Mar. 15:37,39. Jesus cried with a loud voice, and gave up the Ghost; and when the Centurion, which stood over against him, saw that he so cried out, and gave up the Ghost, he said, Truly this man was the Son of God; a very strange inference, this man dies, and gives up the Ghost, and therefore he is the Son of God. The Argument one would think, were strong to the contrary; but here lies the strength of his reason, When he saw he so cried out, and died, he said he was the Son of God. He very well knew, that in other men strength abated leisurely, their speech grew low, and they used to

fumble and falter, and rattle in the throat; but as for this man, he gave such a cry at the last gasp as he never heard, and thereupon infers, Truly he was the Son of God.

2. Another bitter ingredient unto the death of Christ was shame; and this was much more than the former. There is nothing so sharp and cutting, so intolerable to an ingenuous and noble spirit as shame. The pain of an hundred deaths, is more easily undergone by such, than the reproach of one. Now in this respect, the thieves fared much better than he did; we read of no irrision, no inscription, no taunts, or sarcasms cast upon them; they had only pain to encounter; Christ both pain and scorn; the soldiers, the Jews, the very thieves flouted him. He endured the Cross, (saith the Apostle) and despised the shame. The Cross was itself an ignominious death, the death of a slave; no Free man, or man of fashion was ever put to it; and to this day, we say of one that is hanged, He dies like a dog; yea, but Christ did not only die such an ignominious and reproachful death as this, but he was sold to it, and a goodly price that he was prized at; the death itself was shameful, the death of a slave, and this was an aggravating circumstance of ignominy, that he was sold to it as a slave; all the while he was dying, he stood naked upon the Cross. Now nakedness is our shame; he was scorned and derided on all sides; they mocked and shooked the head at him; all his Offices were derided; his Priestly Office; He saved others, himself he cannot save; his Prophetical Office, when they blinded him, and bid him prophesy, who it was that smote him. His Kingly Office, when they put a robe upon him, and in mockery said, Hail King of the Jews. Thieves, and notorious Villains were crucified with him, and he put in the midst, as though he were worse than both of them, and all their villainies, and mis-demeanors had concentered in him; they spit in his face, and that's a notable mark of

infamy, such a one as God allotted for the reproach of him that refused to build up his Brothers house. And all this was acted without the Gate; they thought him not worthy to suffer within the Walls of their City, lest forsooth, he might have polluted it. This the Apostle takes special notice of; Jesus, that he might sanctify the people with his own Blood, suffered without the Gate; which in the next verse he explains, and calls his reproach; as under the Law, the Blasphemer was by God's appointment to be stoned without the Camp; and amongst us at this day, the most base and villainous Malefactors are carted away to Tyburne, and not executed upon Tower hill, that is honorable.

3. The sting of Christ's death is yet behind, it was envenomed with a curse; though pain be bad, and shame worse, yet the curse is worst of all. He that is hanged, is accursed of God. That was (it is true) a Ceremonial Curse, but it was typical, and had special relation to Christ, who was under a real, moral curse; and so it is applied by the Apostle, Christ hath Redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a Tree. And here the Apostle Peter puts a remarkable accent, speaking of Christ to the Jews, Whom ye slew, (saith he) and hanged on a Tree; intimating that bare slaying him, would not have been so much as hanging him on a tree; the Jews had many other ways of putting people to death, as stoning, strangling, burning, beheading, but only crucifying had a curse annexed to it. Christ was made sin for us, that we might meet with, and intercept that wrath and curse that was due to us, and breaking out upon us. We read in the story of his passion, that when Christ was going to wrestle with that dreadful agony in the garden, he passed over the brook Cedron. And if we consult the History of the Kings, we shall find that when any godly ones amongst them, as

Hezekiah, Asa, Josiah, reformed and purged the City and Temple of Idolatry, they cast the abominable and cursed things into the brook Kidron. Christ was in his sufferings, to drink of the brook in the way, to pass over, and wade through a River full of curses.

2. In what manner Christ underwent this death. It behooves us to consider the manner of our performing duties to Christ, for their acceptation; and it will be worth the while for us to ponder the manner of Christ's shedding his blood for us; both for our consolation and imitation.

Now as to the manner of his death, three circumstances call for our consideration.

He died,

Willingly.

Obediently.

Humbly and Meekly.

1. Willingly; he was a Volunteer in death; and his offering up himself in sacrifice, was a free-will offering; his Fathers determination made it necessary; and thus, Christ ought to suffer, and the Son of man must be lifted up; but his Fathers preordination gave not his death the formality of a Sacrifice. In regard of men it was violent, They slew him with wicked hands; this makes it not the sacrifice neither; they were not the Priests, but the butchers of Christ. In respect of himself it was voluntary; that made the Sacrifice; Then said I, Lo I come; in the volume of the Book it is written of me, I delight to do thy Will, oh my God, yea, thy Law is within my heart. As if he had said, My very heart is ready for the shedding of my heart-blood. I lay down my life, (saith Christ) no man taketh it from me, but I lay it down of myself; though the Jews took it away, yet not against his Will; it was their murderous will to have it, and his gracious Will to give it. I have

power to lay down my life, and I have power to take it again. As if he had said, were it not my pleasure to part with it, with all the power they could make, they were never able to wrest it out of my hands.

When one of Christ's followers struck off the High Priests servants ear, Christ gave him a check; Think st thou, saith he) that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels. As if he had said, I need not such weapons, I could commission Twelve Legions of Angels to be of my life-guard: one were sufficient to do the business; as what a rout did one Angel once make in Sennacherib's army? But I could put twelve legions into battle array for my rescue, were not I as ready to be crucified, as they are to crucify me. And when the soldiers came to break his legs, they forbore, because he was already dead. Such was his forwardness to die, that he saved them a labor. Nay, there was not a bare willingness, but on his part, strong desires to die. I have a baptism to be baptized with, and how am I straitened till it be accomplished? His death was full of pain, but his heart was so set upon it, that he was in a manner pained, till he came to die; and not to have died, had been a death to him.

Obj. But it will be objected, Christ feared death, he prayed against it, and therefore his Will had a repugnancy against it:

Ans. This doth not oppose, but rather testify and evidence Christ's willingness to die; for he may be considered as a private person, of the same natural affections, desires, and abhorrencies with other men; and so the bitter cup was justly feared, and declined; or in a public relation, as Mediator, a merciful and faithful High Priest, and so he most willingly submitted himself to it; and this willingness of Christ, *ration officii*, was so

much the greater, because *ratione naturae*, he could not but have strong reluctancies against it.

2. Christ humbled himself to death obediently. It was his will to die, and yet he died not of his own will, but in obedience to his Fathers. We have them both conjoined, Heb. 10:7. Lo I come to do thy Will, O God. And Joh. 10:18. I lay down my life of myself; this Commandment have I received of my Father; he became obedient unto death, (saith the Text) In respect of God, Christ's death was justice and mercy; in respect of man, it was murder and cruelty; in respect of himself, it was obedience and humility. To obey, is better than sacrifice. Christ's obedience was the best of his sacrifice; when he prayed to his Father, that the cup might pass, it was with this Clause of exception, Not as I will, but as thou wilt.

3. Christ submitted himself to death humbly, and meekly; he was oppressed, and afflicted, yet opened he not his mouth; not that he spake nothing at all, but he was silent as to murmurings and reviling's; that was the work of his persecutors; not a word passed from him that might argue passion, or impatience, as from one of the Thieves that were crucified with him; he was brought as a Lamb to the slaughter; he was not enraged, or exasperated, with all the injustice, cruelty, and oppression of his enemies; not one word in heat of blood, to them whose errand was to shed his blood. Friend (saith he) to Judas, betrayest thou the Son of man with a kiss? What meekness was here? Though I confess there was a tart rebuke in that kind compellation, and Christ calling him friend, smartly checked him for his unfriendly carriage. When one of his Disciples cut off Malchus his ear, Put up thy sword, (saith he) We'll have none of that club law; he touches his ear, and heals it. When he was reviled, he reviled not again; when he suffered, he threatened not; his enemies shot their arrows, even bitter

words; but they recoiled not upon them. Nay, he returned not only no ill words, but gave prayers in exchange for their taunts and reviling's; Father forgive them, for they know not what they do. It had been meekness to have gone through his sufferings without murmuring; but it was a high and heroical act of meekness indeed, to pour out prayers for them, that were such busy instruments in pouring out his blood; he was so far from biting the stone, that he kissed it, and the hand that threw it.

3. Upon what grounds Christ thus humbled himself to death: What cogent necessity was upon him; for we may not conceive that Christ thus humbled himself to death upon trivial and impertinent considerations; as David said once of Abner, Died Christ as a fool dieth? No sure, it was upon these six weighty grounds.

1. That Scripture propheties and Predictions might be accomplished; all which represent him as coming in died garments from Bozrah. The first Scripture that ever mentions Christ, shows him a bleeding and crucified Savior. Now Christ was to make good to a tittle everything that had been before written of him. In Saint Matthews Gospel this is very remarkable, who above all the rest hath most punctually observed the fulfilling of Propheties, with whom the burden and under-song of almost every event is, *ut impleretur*, that it might be fulfilled which was spoken by the mouth of the Prophets. Christ himself renders this account of his sufferings in that Discourse of his with his Disciples upon the Road; Oh fools, and slow of heart, to believe all that the Prophets have spoken! Ought not Christ to have suffered these things? The Prophets have all spoken this with one mouth, and is it possible I should make them all liars?

2. That Scripture types might be fulfilled; many whereof were to decipher and prefigure the death of Christ, as Isaac's being offered, the slaying of the

Sacrifices, the lifting up of the Serpent; Now had not Christ's blood been shed, and he lift up upon the Cross, there had been no correspondency in the Antitype; as Moses lift up the Serpent in the Wilderness, so must the Son of man be lifted up. Had not Christ been made a Sacrifice, most of the Legal Ceremonies, and precedent prefiguration's had either spoken lies, or at least nothing to the purpose.

3. That his Will and Testament might be firm and effectual; in his life he had given many precious Legacies, and they had been all void, and to no more purpose than a Deed without a Seal at it, unless ratified and confirmed; had not Christ given himself to death, all his other gifts that he had bequeathed in his Will, had been giftless; this is the Apostles Argument, Where a Testament is, there must also of necessity be the death of the Testator; for a Testament is of force after men are dead, otherwise it is of no force at all while the Testator liveth. A man that makes a Will, doth not intend that anybody should be the better by it, but upon his death: Suppose a man have a Legacy of a thousand pounds given him, he is not one whit the richer so long as his friend liveth, the Will holds not good in Law, nor can he sue for one penny of it. This Cup (saith Christ) is the New Testament in my blood; that New Testament which is ratified by my blood: Christ's death gives life not only to his people, but to his promises. It is expedient for you that I go away, (saith he) for If I go not away, the Comforter will not come: The sending of the Comforter was one principal clause of his last Testament; but till the death of the Testator, the Will could not be put in suit, it signified nothing, and was not pleadable. The Holy Ghost was not yet given, because that Jesus was not yet glorified; what? Had they received nothing of the Spirit? Yes; but not according to that plentiful proportion, which he intended and promised in his Will. The Legacy was paid but in

part, because the Testator was yet alive; he was no sooner dead, and got to heaven, but he makes all good to a tittle, as you may read, Acts 2:2,3,4.

4. That justice may be satisfied; the sentence upon sin was passed from the mouth of a righteous Judge; now though justice might admit of a change of persons, there was no room for a change of penalties; death was threatened, and death must be inflicted. If Christ will save sinners from death, justice will not let him save himself from death; without shedding of blood there is no remission: Christ undertaking to cross out, and cover the black lines of sin, must draw over them the red lines of blood: What the chief Priests said concerning Christ, is true in some sense, though false in theirs, He saved others, himself he cannot save: Justice was to have its penni-worths out of our Surety, and nothing could be abated of blood. God hath set forth Christ to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that he might be just.

5. That he that hath the power of death might be destroyed; through death he destroyed him that hath the power of death, that is the Devil. Satan hath the power of death, not as a Judge, but as an Executioner; and Christ's death hath destroyed him; not taken away his being, or undived him; but shattered his Forces, broken, and subdued him. The crucifying of Christ was the Devils plot; he put Judas upon betraying him, the Jews upon accusing him, Pilate upon condemning him, the Soldiers upon executing him; but our Lord out-shot him in his own Bowe, and cut off Goliath's head with Goliath's Sword: It fared with Satan, as it is storied of a certain Soldier, who being curiously inquisitive after the time of his death, went to an Astrologer, who of a long time would make him no answer, till at the length overcome by his importunity, he told him that he should die within three days; whereat the Soldier being angry, draws his Sword, and kills the

Astrologer; for which murder within three days compass he was executed: And thus Satan plotting the death of Christ, to put by his own ruin, promoted, and procured it: Our Savior's death gave him such a death wound, as he will never claw off. The Lyon is terrible, (saith Chrysostom) not only awake, but sleeping: And so Christ, not only living, but dying, came off a Conqueror; as Sampson at his death pulled down the pillars of the house, and made a greater rout among the Philistines, than in all his life; and therefore it is very observable when the death of Christ approached, and being in view, Satan perceived how great disadvantage was like thereby to accrue to him and his Kingdom; how he laid about, and bestirred himself by all means possible to hinder it; he put Peter upon dissuading him, Master, favor thyself, and let not this be unto thee; and Christ presently smelt him out in that advice, as appears by his rebuke, Get thee behind me Satan; he buzzed dreams into the head of Pilates wife, and thereby endeavored to take him off, and divert him from pronouncing the sentence upon him.

6. To take away the meritorious cause of death; viz. sin: And verily had all the Devils in hell been routed, and sin, that Devil in the bosom remained undisturbed, it had been an inconsiderable victory; God sending his own Son in the similitude of sinful flesh for sin; that is, by a sacrifice for sin, (we have such another Ellipsis, Heb. 10:6.) condemned sin in the flesh. Christ by his blood wrote a bill of Inditement and Condemnation against sin, he sued it to an outlawry, and undermined it as to its dominion and damnation; in that he died, he died unto sin once: The Saints die unto sin, namely, by Mortification; Reckon ye yourselves also to be dead indeed unto sin; but thus there was never any alive in Christ, but he died unto sin, namely, the utter ruin and undoing of sin: The Messiah shall be cut off, to finish transgression, and make an end of sins. There is a double finishing of

sin, by consummation, and by consumption; the meaning is not as though Christ completed that which sinners had left imperfect, or varnished over those sins which came out of their hands rude and unpolished; no, he could neither put an hand, nor set a tool to such work as this; but to make an end of sin, to eat into the heart, and tear out the bowels of it; such is Christ's hatred of sin, that rather than it shall live, himself will die.

Application.

Three Uses may be made of this Doctrine; for,

1. Information.

2. Exhortation.

3. Comfort.

1. For Information in four particulars.

1. This lets us see the transcendent and inexpressible love of Christ to poor sinners. Let such as can entertain hard thoughts of Christ, look upon him as nailed to the Cross, and shedding his blood, and then tell me if they do not think him in good earnest in the business of saving souls: Oh how was his heart set upon sinners, that would thus shed his heart-blood for sinners! The Rabbins have a saying, that upon every apex or tittle of the Law, there hangs a Mountain of sense and doctrine: In every drop of Christ's blood there is an Ocean of love; Who loved me, and gave himself for me: The death of Christ was such a demonstration of love, as the world never saw. When God made the world, he intended the evidence of his power; he ordained hell, digged Tophet, and filled it with fire and brimstone, and thereby manifested the severity of his justice; he humbled himself to death, and therein his purpose was to demonstrate the transcendency of his love; this made the love of Christ of such efficacy, and constraining influence upon the Apostle Paul, Because we thus judge, that if

one died for all, than were all dead. When Christ once wept at Lazarus his grave, by-standers made this inference upon it, Behold how he loved him; but if weeping at the grave for his death argued such love, what love was it then to die, and go down into the grave for Lazarus? It were an easy thing to lose ourselves in this delightful Maze and Labyrinth of love; the righteous Judge of all the world unrighteously accused and condemned; the Lord of life was dying, the eternal and ever blessed Son of God struggling with his Fathers wrath; he that had said I and my Father are one, crying out in his bitter agony, My God, my God, why hast thou forsaken me? He that hath the keys of hell and death, lay sealed up in another's grave. Blessed and dear Savior, whither hath thy love to sinners carried thee? Well might the Apostle in a holy rapture and ecstasy express himself in an elegant contradiction, when he desired the Ephesians might know the love of Christ, which passes knowledge.

2. Hence learn the horrible and cursed evil of sin; there is sure an abominable filthiness in that, which nothing but the blood of God could purge and expiate. We may guess at the depth and breadth of the sore by the plaster that is prepared and applied. Its a desperate disease that requires such a desperate cure; sin is an infinitely mischievous evil, which nothing could remove, but infinitely precious blood. You that view sin in its right features and proportions, take a prospect from Mount Calvary, look through the perspective of Christ's blood, and seriously ponder the bitter and dreadful agonies of the Son of God, when he sweat, and bled, and groaned, and died under the burden of it. You have not yet resisted unto blood, (saith the Apostle) striving against sin; as if he had said, you are not yet come to the hottest of the battle; it may be you have gone through some light skirmishes, a few ill words, or outward losses; but when Christ was

challenged by this Goliath, and none durst take up the Gantlet, he resisted unto blood; and verily the evil of sin is not so much seen, in that thousands are damned for it, as that Christ died for it. If you should see a black vapor arise out of the earth, and ascend by degrees, till it covered the face of the heavens, and obscure the Sun in brightest Noon-day luster, you would doubtless conclude there must needs be a strange and preternatural malignity in that vapor. What shall we then think of sin, that brought down the Son of God from heaven, darkened his glory, took away his life, laid him in the dust? After whom is the King of Israel come out? (saith David to Saul) after whom dost thou pursue, after a dead dog, after a flea? As if he had said, methinks the King of Israel should never trouble himself about such a sorry and inconsiderable thing as I am; a dead dog cannot bite; when alive, indeed he is a fierce creature, he may fly in a man's face, and tear out his throat, but death tames him: A dead dog needs no chain, and a flea cannot bite very much, the mark it makes is but a fleabite; you that have slight thoughts of sin, do as good as say, that the God of Israel entered into the lists, and armed himself for the Battle against a dead dog; nay, that he lost the Field, and was worsted by a flea; the evil of sin is not so much seen, that it is a knife that cuts our fingers, as that its a knife redded over with the blood of our dear Redeemer.

3. Hence note the exact and impartial justice of God, and his most righteous severity against sin; that rather than that shall pass unpunished, his only begotten, and everlastingly beloved Son shall shed his blood, and become liable, and obnoxious to a curse. In the blood of Christ as a mirror, is represented the most condescending mercy, and inflexible severity that ever the world saw. Son (saith God) if thou wilt undertake for sinners, and undergo that penalty that is due to sin, thy blood must go for it, and nothing

can be abated; he prays the Cup may pass if possible; but justice was inexorable, he was upon such terms that it was not possible: God hath set forth Christ to be a propitiation through faith in his blood, to declare his righteousness that he may be just. One would have thought he would have said to declare his love and mercy, that he may show himself gracious; nay, but (though there be a truth in that) the Apostle pitches upon another Attribute, To declare his righteousness that he may be just. If there were any respect of persons with God, or if exact justice could have warped, and been drawn away with any accessory and circumstantial considerations, doubtless Christ should have gone free, and an indemnity from suffering should have been the Sons privilege.

4. This is sad and dreadful news to all impenitent and unbelieving sinners; What will be their doom that have no share in this blood of Christ, and not only so, but trample it underfoot as an unholy thing? Let them look to it, it will one day rise up against them as a witness for their certain damnation; for such there's a much sorer punishment; woe to those that have not the blood of Christ to plead for them; but ten thousand woes to them that have the blood of Christ pleading against them: And where it cries not for pardon, it cries out for vengeance with a witness. They are the enemies of the Cross of Christ, (saith the Apostle) whose end is destruction: And what better end could it rationally be hoped they should come to, that have an enmity against the Cross of Christ? If that which is light in the be darkness, how great is that darkness? If the healing, saving blood of Christ be destruction, how dreadful is that destruction? The death of Christ is to a wicked man one of the saddest stories, and most dreadful tragedies that he can read or hear of; because having no interest in it, he understands what must certainly be acted upon himself; and if God would not hearken to the

prayers of his Son, how is it likely he should be moved with the cry of Rebels and Enemies? When God sent the Prophet Jeremiah upon his Errand to the Nations with the Cup of his fury, that they should drink, and be drunken, and spew, and fall, and rise no more; upon case of their refusal to drink, tell them (saith he) that loe I begin to bring evil on the City which is called by my Name, and should ye be utterly unpunished? Ye shall not be unpunished. As if God had said, Carry a Cup, and if they refuse, tell them Jerusalem hath been before them, and I am resolved it shall go round. My own people shall not drink unpledged, and they shall not be unpunished. God hath prepared a Cup for all Christ-rejecting sinners, warmed with fire, and spiced with brimstone, and if they wince, and make a sour face, let them know Christ hath had it, God's only begotten and beloved Son hath drunk deep on it, and how, or with what face can they expect to escape? What! Will God say to such a one, Behold, he whose judgment was not to drink of the Cup, hath assuredly drunken, and art thou he that shalt altogether go unpunished? Thou shalt not go unpunished, but thou shalt surely drink of it.

2. For Exhortation, and that in six particulars.

1. Hath Christ shed his blood for sin? Let us then shed the blood of sin; let sin never live one quiet quarter of an hour in our souls, that would not let Christ live in the world. Christ died unto sin for Satisfaction; let us die unto sin by Mortification: He died unto sin once, likewise reckon ye also yourselves to be dead indeed unto sin. Every Saint should be συμφύτος τῷ ὁμοιωματι του θανατου αυτου, as the Apostles phrase is, Rom. 6:5, planted together in the likeness of his death; And he further explains his meaning, ver. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

And verily, unless by the death of sin in you, you can have no comfortable evidence, that the death of Christ was for you. Christ was crucified, and they that are Christ's, have crucified the flesh with its affections and lusts. If ye be circumcised, Christ shall profit you nothing (saith the Apostle) I Paul say unto you; he affixeth his name, and sets to his hand, q.d. I say it, and I will stand to it; and so, if your heart be uncircumcised, by not putting off the body of the sins of the flesh; if you live in any one known, approved sin, Christ and the death of Christ shall profit you nothing. Ah! Revenge the blood of your dearest Lord, upon your dearest lusts; and when Satan presents to you a sugared, spiced cup, tempting you to the commission of any sin, say as David of the waters of Bethlehem, Far be it from me, oh Lord, that I should do this; is not this the blood of my Savior, that not only hazarded, but laid down his life for sin?

2. Did Christ let out his blood for us? Let our lives then run out for Christ in a vigorous activity, and unwearied exercise of grace. It is the Apostles argument, and it's very forcible. We judge that he died for all, that they that live, should not henceforth live unto themselves, but unto him that died for them. Christ did not shed two or three drops of his blood only, or breath a vein; and shall two or three duties, a few shreds, and odd parcels of holiness serve to return back to Christ? What can we think too much for him, that thought not much of his blood for us? The blood of Christ is as well for the purity, as the purchase of his people.

3. Did Christ thus humble himself to death for us? Let us then prize him exceedingly, and raise him in our esteem above riches, honor, pleasure, father, mother, husband, wife, friend, yea life itself, or any other thing that we are apt to account precious; how ought he to be prized and preferred above all things, that prized such in considerable nothings as we are, at so

high rates as his own blood? If you put Christ into one end of the scale, be sure he out-balances everything that can be laid in the other. To you that believe he is precious. Other things may be rated according to that particular excellency that he hath put into them; but you will be careful to keep the highest Room for the best friend, and say, Come down this, and the other vanity, this friend must take place; whatever other things may make twelve, Christ shall be thirteen; to a carnal heart, nothing so low prized and undervalued as Christ; but with believers that have an interest in him, and know the worth of him, he is in highest esteem. What is thy beloved more than another beloved? (say the daughters of Jerusalem) they have sleight, low thoughts of him, and another, (be it who it will) is to them as good as he; but what answer makes the Spouse? My Beloved is white and ruddy, the chiefest among ten thousand. If there were a general Muster, and all the sons of men stood together, Christ would be above, and beyond them all; and Paul is of the same mind, who desired to know nothing but Christ, and him crucified; as if he had said, Let me but be acquainted with Christ and his Cross, (such a superlative esteem he had of him) that I care not this, if I burn all my Books. Whatever he had heretofore accounted excellent, when his judgment was biased with wrong apprehensions, he now accounts dross, dung, dogs meat, for the excellency of the knowledge of Christ Jesus his Lord; all not worthy to be named the same day with Christ. Nay, Christ himself hath told us, they are not worthy of him, that do not think him most worthy.

4. Christ humbling himself thus low, should teach us highly to prize our souls; by the price that was paid for them, we may conceive at what a rate God values them. If God should have said concerning any soul, I so esteem it, that rather than it shall perish, I will dissolve, and unpin the whole Fabric

of heaven and earth, that (you'll say) had evidently demonstrated a high valuation of souls; but the course God hath taken, shows a much higher esteem of them. Now let this dear bought ware be precious; ah let none of us adventure a soul, for the satisfying of a base lust; let not any sin steal that away upon easy terms, which put the Lord of glory to such expenses. Christ that best knows the worth of souls, for he paid for them, so values them, that he tells us the gain of the world were no sufficient or satisfactory compensation for the loss but of one of them; and a man that should make that bargain (as too many do) might put all his gains in his eye, and see never the worse after it. What the Civilian saith of a Free-man, is much more true of an immortal soul, Nothing can be valued with it. Tradesmen know, that buying dear, and selling cheap, will undo them; but it will much more undo you, to sell cheap that which Christ hath bought so dear. Do not pawn your souls to Satan, that is, do not adventure upon the commission of any sin, with this reserve, I will repent before I die, and then all is well; that is as if thou shouldst say, Here Satan, I give thee my soul to pawn, in lieu of the pleasure or profit of this or that sin, and make it in my bargain, that if I repent I will have it again, till then I deliver it into thy custody, and if I never repent, take it, it is thine own forever. Nay, but ask Satan when he comes thus higgling for thy soul, and bids thee pleasure, profit, preferment, or any such toys and trifles, but canst thou subtle Tempter, give anything equivalent to the blood of God, the price that hath been already paid for it? Our souls were not Redeemed with silver and gold; and let us never sell them for that with which Christ could not purchase them.

5. Did Christ humble himself to the shedding of his blood? Let us then be willing (if need be) to shed our blood for Christ. We needed Christ's death, and possibly Christ may need ours, though not for merit and satisfaction;

No, that was our need, for which his death was abundantly sufficient, and needs not ours to make any additions, or heaped overplus measure; but Christ may need our death to seal his truth, and credit his Gospel; the Apostle Paul counted not his life dear, that he might finish his course with joy, to testify the Gospel of the grace of God. And the Holy Ghost gives an honorable character of some Heroical, noble-spirited Christians, that they loved not their lives unto the death; and the blood of the Lamb animated them to such valor, that they overcame and conquered by the loss of their lives. Ye have not yet resisted unto blood, (saith the Apostle) but how soon it may come to that ye know not. It's your duty, and will be your wisdom to prepare for such a black bloody day as that; there are two things in the death of Christ, that may animate and embolden us into a willingness to die for him. 1. A motive, one good turn requires another. 2. A pattern, Christ suffered for us, leaving us an example, that ye should follow his steps. A place very much abused by the Socinians, as though there were no more in the death of Christ, then an example; but one end of Christ's death must not exclude another; in the blood of Christ there's both a price and a pattern; he hath set us a Copy, and upon his call, we should be ready to write after him with our blood.

6. By Faith, and a hearty acceptance of Christ, let us put in for a share, and get an interest in the blood of Christ. He hath (it's true) died for sinners; but without faith, what is all this to you though ye be sinners? Without blood Christ could not save you; and without faith, the blood of Christ cannot save you. God hath set forth Christ to be a propitiation, through faith in his blood; the conscience is purged by his blood, and the heart purified by faith. This precious blood of Christ, doth no other way purify, than as applied and sprinkled by faith. Every man was under the Law to lay his

hand on his burnt-offering of atonement; he must own it for his Sacrifice; thou must stretch out an hand of faith, and put it on the head of thy sin-offering, owning Christ as thy Lord and Savior; for it is not Christ's blood as barely shed upon the Cross, but as received into the heart, that justifies and saves. The Son of man is lifted up, that whosoever believes on him, should not perish; Universal causes act not, but by a particular application; as Adams sin pollutes no child, till applied by the generation of the Parent. The Sun though it enlightens the whole world, helps no man to see, till its light be received into the eye. Suppose the blood of Christ were as extensive, and universal a cause of salvation, as any men pretend to, and contend for, it could produce no such effect, till faith hath wrought a particular application; a great gift enriches not the beggar, in the rich man's hand, but in his own, having received it.

Use. 3. Here's abundant comfort to all them that have by faith, applied and interested themselves in Christ crucified; here's blood that will interpose between you and harms; Christ's treading the Wine press, leads you into the Wine Celler; though to him it was very painful, to you it is very comfortable; that which he felt as blood, believers may taste as wine. Never was there such a Cordial for drooping and disconsolate souls, as that which came from Christ's heart, when his side was broached, and set running upon the Cross. Comfort in five particulars.

1. Your enemies are foiled. A Believer hath many enemies; this blood of Christ hath either reconciled, or disarmed them; either made them friends, or left them impotent enemies. To give a short list of a few of them.

1. The justice of God, that's satisfied; out of Christ it hath a dreadful quarrel, and implacable controversy; and poor believers are many times afraid under their misapprehensions that exact and inexorable justice will

either non-suit, or give a verdict against them; but they are more afraid than hurt; this blood hath made justice their friend. Being justified by faith, we have peace with God; and in Christ he now sits with a rain-bow about his Throne. God once drowned the world in wrath, but smelling a sweet savor of rest from Noah's sacrifice, he purposed and promised never to do so anymore; and as a badge and token of his favor, and the firmness of that Covenant of Peace, he put his Rain-bow in the clouds. If you can upon good grounds say that Christ is yours, there's a Rain-bow about God's Throne, his Bench of Judicature, and condemnation is turned into a mercy-seat; justice will set hand and Seal to your acquittance, and be so far from pleading against you, that it turns your Advocate; and Christ having shed his blood, because God is just, the believer must be justified.

2. The Law is fulfilled. To be under the Law, is a state full of danger and terror; and Saints are many times afraid that it will be put in as a black bill of inditement against them, but the blood of Christ hath scratched the curses out of the Roll; He hath Redeemed them from the Curse of the Law, being made a Curse for them; they are not under the Law, but under grace. Not under the Law, as to its envenomed curses, inexorable severity, and intolerable penalties. The Law itself to every believer, is as it were non-suited by the death of the Law-maker. It is not made for a righteous man; it was given to Adam when he was righteous, and yet strongly obliges such as are righteous; but it lies not against a righteous man (so the word signifies) as to his condemnation; it is not laid as an Axe to the root of the tree.

3. Satan is subdued. Christ's bruised heel hath broken his head; He spoiled principalities and powers, and made a show of them openly, triumphing over them in his Cross. The whole Host of Hell, with all their train of Artillery, was led Captive by him on the Cross, and tied to the

Chariot-wheels of this triumphant Conqueror. When the door-post was sprinkled with blood, the destroying Angel passed away; the blood of Christ sprinkled on the conscience, is a choice Antidote, and preservative against this devouring Abaddon; not but that he still may be a Tempter and a troubler, but he shall never be a conqueror, never a tormentor. Christopher Haasse, a Swedish Senator, being at the point of death, the Devil appeared by his bed side, with pen, ink, and paper; Come (quoth he) reckon up thy sins in order, as thou hast committed them, that I may carry them in a Catalogue to God's Tribunal, whether thou art going; Well Satan (saith he) if it must be so, let the Catalogue be under this head and Title, The seed of the woman shall break the Serpents head, and away flew the Devil in a great rage; ah sirs, had we but the right art of pleading the blood of Christ, it would make this roaring Lion more to tremble, than the Lion doth at the cock-crowing.

4. Sin is abolished; and that is a far worse enemy than the Devil. Many a Saint is able, and apt to say, Were it not for sin, I would not much care for Satan; I could defy, and bid him do his worst; it is the Devil within, that makes the Devil without so formidable.

Now plead but this blood, and the guilt of sin is done away,

Either as,

1. Imprinted on the person to condemnation.
2. Or reflected by the conscience in accusation.

1. Sin is done away by this blood as it binds over to wrath and punishment: it's a spiritual aqua fortis, that eats off the souls prison-shackles. There is no condemnation to them that are in Christ Jesus. Sin may remain, but it shall not condemn; and whence believers have their discharges the Apostle there shows, God sent his own Son in the likeness of

sinful flesh, and for sin, condemned sin in the flesh. If the channel of Christ's blood runs through thy soul, thou hast shot the gulf as to condemnation; this Scripture brings thee in not guilty, and that's the verdict of a thousand Juries.

2. The blood of Christ abolishes sin as reflected by the conscience, in a way of accusation, as it raises tumults, and turmoil's in the soul, and Arms a man against himself. It's a Malignant and mischievous property of sin, that it doth not only put the soul into hell, but puts hell into the soul. Conscience is to sin, what the burning-glass is to the sun-beam, twists all together, till it scorches, smokes, burns, and flames; but Christ's blood hath that in it, which is abundantly sufficient to silence and stop the mouth of an angry, accusing conscience; it's a sovereign balsom, to cure that cancer in the breast; a mollifying ointment, and cooling fomentation, for those envenomed, sin-rankled ulcers that fester, and bleed inwardly. The blood of sprinkling speaks better things than that of Abel. Abel's blood was very clamorous in Cain's conscience; he carried a hue and cry within himself; conscience as a blood-hound, hunted him at every turn; and its continual cry and echo in his ears, was, Vengeance upon the murderer; but the blood of Jesus hath in it a pleasant and peaceable voice, and hushes all unquiet and tumultuary jangling's. Applied by faith, it saith to the souls rolling billows, that cast up mire and dirt, what Christ once said to the raging Sea, Peace, be still, and there is a great calm.

5. And the last enemy, whose enmity the blood of Christ hath slain, is death. Not that death is so destroyed to believers, that they shall not die; but unstinged, that it shall not wound in the vital parts, or at once kill bodies and souls. The Apostles triumphant *ἐπινικιον* is very remarkable, O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who

giveth us the victory through our Lord Jesus Christ. When a Be hath fastened its sting in a man's flesh, and thereby lost it, it ever after (they say) turns a drone; death once fastened its sting in Christ, and hath ever since, to them that are in Christ, been like a drone, that can hum and affright, but not sting and hurt them. Death now drives a poor trade amongst them; it may destroy the body, and when it hath played that prank, it hath done all its fears; as a fierce Mastiff, whose teeth are broken out, it can bark, or rend and tear the tattered and thread-bare coat, but it cannot bite to the bone. How feeble an enemy is death, since it travelled, and took a walk to the top of Mount Calvary?

2. A Believers enemies are not only foiled, but through the blood of Christ his person is accepted, he hath made us accepted in the beloved; he hath begraced us in Christ (that is the proper importance of the phrase) in whom we have Redemption through his blood. If thou art sprinkled with the blood of Christ, God will know his own mark upon thee, thy person is accepted, and services cannot be unacceptable.

3. If a believer, here is comfort, in that thou mayst be assured that Christ is willing to do anything for thee. He is ready in heaven upon all occasions to plead this price, and solicit thy further affairs; show but Christ's blood, and I dare warrant the golden Scepter held out. The Apostles reasoning is unanswerable; 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? Saints need never fear putting Christ to too much trouble, in anything they have for him to do; for the shedding of his blood (and that he hath already done) hath been more troublesome and chargeable, than anything they can set him about for the time to come; thou needest not fear his denying anything to thee, who hath thus far denied himself for thee.

4. Here is comfort to a believer, in that his grace shall be preserved; such a soul is too costly a purchase for Christ to lose; he paid so dear, that he may be trusted to demand and challenge the making good of his bargain: if true grace could be totally and finally lost, it might be said, Christ pays the price, and the devil gets the prize. He that hath begun a good work in you, will perform it until the day of Jesus Christ; And it lies Christ in hand so to do; otherwise he will come off a loser. Christ is the good Shepherd, that giveth his life for the Sheep, and gives unto them eternal life, and they shall never perish. Ah how little do they consult Christ's honor, or the comfort of souls, that tell us, Believers may perish in sin, like rotten sheep in a ditch; if so, how then shall Christ save his stake, that hath been thus much out of purse upon them?

5. Here's yet further comfort to a believer, in that by the blood of Christ heaven is opened, and we have boldness to enter into the holiest, by the blood of Jesus. Man had no sooner sinned but God sent an Angel to stand Centinel, and keep him from Paradise with a flaming sword; the blood of Christ hath opened that passage, at once blunting the sword, and quenching the flame. Christ gave up the Ghost at the ninth hour, at three in the Afternoon, the time of the evening Sacrifice; and at the very instant the Veile of the Temple, that parted the holy place and holy of holies, was rent asunder, so that the Priest who was then Ministering in the holy place, had on the sudden a fair and free prospect into the holiest of all; which excellently typifies, that the death of Christ hath removed, and rent away all obstacles and obstructions that might interpose betwixt believers, and the blessedness of glory. The Rivers lead to the Sea, the stream of Christ's blood (if thou beest embarked by faith) runs directly into the Ocean of endless, boundless, bottomless happiness. If thou hast opened the door of

thine heart to let Christ in, the blood of Christ hath opened and unlocked the door of heaven, and thou canst not be shut out. A crucified Christ entertained, will one day make glorified believers; his Humiliation is the ready Roade both to his, and his people's exaltation.

SERM. XV. CHRIST'S EXALTATION. – REV. WILLIAM TAYLOR

Wherefore God also hath highly exalted him, and given him a Name which is above every Name: That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father. - Phil. 2:9,10,11.

The former verses-speak of the deep humiliation of Jesus Christ; these words contain the Doctrine of Christ's most glorious Exaltation.

If you view Christ in the words before going, you will behold the Sun of righteousness eclipsed; but in this Text you will see him shining forth in his strength and splendor.

The Doctrine of Christ's Humiliation leads you to Mount Calvary, but this Doctrine will lead you to Mount Tabor, to Mount Olivet.

There you may see Christ standing at the Bar, but here you see him sitting on a Throne of Majesty and glory.

The former Doctrine shows you the Son of man in the form of a servant, but this represents Christ to you the Son of God like himself, in the glorious

estate of Triumphant Majesty.

You have heard how Christ died for our sins, and how we are Reconciled by his death; and now you shall hear how he rose for our justification, and how we are saved by his life.

In his Humiliation there was neither form, nor beauty, nor comeliness did appear; but now you will see him in the excellency and brightness of his Fathers glory.

In Christ's Humiliation you hear how he was reproached in his Person, Name, Doctrine, Ministry, and Miracles; but he is now exalted, and hath a name given him above every name.

And whereas in his Humiliation his enemies bowed the knee in scorn to him, yet in his Exaltation they must bow the knee with fear and trembling. Then they cried after Christ, Crucify him, crucify him; but God hath exalted him so, as every tongue must confess that Jesus is the Lord, to the glory of God.

And thus Contraries are illustrated by their contraries; the sufferings of Christ (like a dark shadow to a curious picture, or a black veil to a beautiful face) do make the glory of his Exaltation the more glorious.

The height of Christ's Exaltation, is best known by considering the depth of his humiliation; the Cross of Christ (as one saith) being the best Jacob's staff to take the height of this morning Star, or rather Sun of Righteousness, breaking forth most gloriously from under a dark Cloud.

In these three verses we have these Particulars considerable.

1. The Connection between the Humiliation and Exaltation of Christ in these words, *Διὸ καὶ*, Wherefore also God hath exalted him.

2. The Doctrine of Christ's Exaltation laid down, God hath highly exalted him.

3. The end of Christ's Exaltation, it was for the glory of God the Father.

Before we come to the Doctrine of Christ's Exaltation, we will a little consider the connection of these three verses with the three preceding verses, viz. 6,7,8.— where it is said, that Jesus Christ being in the form of God, and thought it not Robbery to be equal with God, but made himself of no Reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross; wherefore God also hath highly exalted him, &c.

It is a Question amongst Divines, whether the Humiliation of Christ be the Meritorious cause, or only the Antecedent of his Exaltation; and yet they that dispute this, do all agree in this, That Jesus did not by his Humiliation and sufferings merit such things as he was invested withal before he suffered; for that which is meritorious, must always precede the reward; and therefore it cannot be said, that Christ did merit the personal union of his Divine and Human Nature, nor the happiness of his soul, nor his Habitual Graces, which He had from the first Moment of his Incarnation.

First, There are some Divines who interpret the particle $\delta\iota\omicron$ as a causal; and so hold that Christ by his Humiliation, did merit his Exaltation; and of this opinion was Augustine, who calls Christ's Humiliation the meritorious cause of his Exaltation; and his Exaltation the reward of his Humiliation. The Popish writers go generally this way. I find also amongst Protestant Writers, the Learned Zanchi of this Opinion, who upon this Text hath this Note. By this Particle $\delta\iota\omicron$ (wherefore) The Apostle notes the merits of Christ, whereby he hath merited his own Exaltation, and our Salvation.

And that which favors this Explication, is that saying of the Apostle concerning Christ; That for the joy that was set before him, he endured the

Cross, and despised the shame, as if having an eye to the Recompence of the Reward, enabled Christ to persevere with more patience, when he became obedient unto death, even the death of the Cross.

Neither doth it derogate from the freeness of Christ's sufferings, that he was rewarded for them; for even that glory that Christ hath in heaven, is for our good and comfort. Nor was it out of indigence and necessity, that Christ accepts of glory in a way of Reward of his obedience; but herein he commended his love the more to us, that would so far condescend, and so far even in his Exaltation humble himself, to receive glory in the way of obedience, which he might have challenged by virtue of his personal union. Even as a Prince, who though he hath right to a Kingdom by Inheritance and Succession, yet he will accept of it as a Reward of his Obedience, and Conquest over its enemies.

2. But others understand the $\delta\iota\omicron$ in the Text, not as signifying the Humiliation of Christ to be the meritorious cause, but only the Antecedent of his Exaltation; and so they make this particle to be not causal, but connective only; and so I find some of the Ancient Translations, as the Ethiopic Version doth only join the Humiliation and Exaltation of Christ together; *Humilavit seipsum & magnificavit eum Deus*. — And for this may be rationally urged,

1. That in the whole work of our Redemption effected by Christ, Jesus Christ had a respect not unto himself, but unto us. It is for us, that he humbled himself to the Death of the Cross, for us men, and our Salvation.

2. Jesus Christ had right to all the Honor, Glory, and Majesty, which now he is possessed of in Heaven, by virtue of his being the Son of God; and the glory which he hath now in Heaven, he had with God before the world was.

3. The freeness of God's love in giving Christ, and of Christ's in giving himself for us, was such, that the main intention of God, was, that not Christ's, but our estate might be bettered; if the Son of God had never left the bosom of the Father, he had been forever God blessed in himself. But such was the love of the Father, that he gave his only begotten Son that we might not perish, who believe, but might have everlasting life.

4. It is fit to be considered, that the glory which Christ hath in Heaven, in sitting at the right hand of God, is such, that it cannot be merited by the sufferings of the Human nature of Christ. And therefore it is said, Εχαρισατο, he hath freely given him a name above every name.

This last interpretation of the Particle διο, is that to which most of our Protestant Divines do incline.

I will not here undertake to determine the Question; I find it the judgment of some of our Learned Divines, That there need be no Controversy about this thing, for the Particle διο notes order; but whether the order of causality or antecedency, or both, may be consistent with the Analogy of Faith.

1. For if we look upon Jesus Christ as rewarded for his sufferings for us, we may thence be assured, that our sufferings for him (though of another nature) shall be eternally rewarded.

2. Or if you note the order only, that Jesus Christ was first humbled, and then exalted, we may thence learn that before honor is humility, and that if we Humble ourselves under the mighty hand of God, in due time he will exalt us.

Leaving therefore this Question, I proceed to the Doctrine of Christ's Exaltation, as it is laid down in this Text.

Doct. It pleased God the Father for his own glory, that the Lord Jesus Christ, after he had been deeply humbled, should be highly exalted.

Thus it pleased God, that he who had humbled himself to the death of the Cross, should be made higher than the Heavens; and he who had taken on him the form of a Servant, should now appear in Heaven like himself, the Prince of life; and he that made himself of no reputation, should now be in Heaven the Lord of Glory; and the same Jesus who was crucified, God hath made both Lord and Christ; and He who took not on him the nature of Angels, but took on him the seed of Abraham, is exalted above Angels, being gone into Heaven, and is on the Right Hand of God; Angels, and Authorities, and Powers, being made subject unto him.

There is a word in the Text that is very Emphatical, which is Ὑπερυψωσε, he hath highly exalted. The Elegancy of the Greek tongue is singular; The Apostle hath a notable word, Eph. 3:8. ελαχιστοτερος, less than the least of Saints; and here we have a no less remarkable word, Ὑπερυψωσε, he hath highly exalted him; God hath exalted Jesus Christ above all Exaltation; the Exaltation of Jesus Christ, was supersuperlative. The Latin Version of the word Ὑπερυψωσε, *Exaltavit eum*, he exalted him, is too low to express the sublimity of the Greek word. We have here an elegant and an emphatical Pleonasm, which the Greek tongue borrows of the Hebrew, as is frequently used in the New Testament, as it is said of the Magi, when they saw the Star, they rejoiced with great joy; and so when Christ came to Celebrate his last Passover, he saith to his Disciples, With desire have I desired to eat this Passover. So it is said here, the Lord Jesus Christ was very highly exalted; he was exalted with all Exaltation. Jesus Christ in his Resurrection was exalted; in his Ascension he was highly exalted; in his sitting at the right hand of God, he was very highly exalted above all Exaltation. Christ in his Resurrection, was exalted above the Grave; in his Ascension, above the

Earth, and in his Session at God's right hand, he was exalted above the highest Heavens.

It is very Remarkable how the steps of Christ's Exaltation did punctually answer to the steps of his Humiliation.

There were three steps by which Jesus Christ descended in his voluntary Humiliation.

First, His Incarnation, by which he was made of a woman, and so became man; he was made sin, and so became our Surety; he was made a Curse, and so became our Sacrifice. This was the largest step of Christ's Descension and Humiliation; for it was more for the Son of God to become the Son of man, than for the Son of man to die, and being dead, to be buried, and being buried, to continue in the state of the dead, and under the power of death until the Third Day.

Answerable to this degree of his Humiliation, was his Resurrection; for as by his Incarnation he was manifest in the flesh, the son of man, made of the seed of David according to the flesh, so by his Resurrection from the dead, he was declared to be the Son of God, with power according to the Spirit of holiness. The Resurrection of Christ was the first step of his Exaltation, He was declared to be the Son of God. He was always the Son of God, even during the days of his flesh; but then he was openly declared to be the Son of God, that he could by his own Almighty Power, raise up the Temple of his Body, which the Jews had Destroyed.

The second step of Christ's Humiliation, was his poor, painful, and contemptible life, and his painful, shameful, and cursed death of the Cross; He was found in the form of a Servant. He was despised in his Person, Ministry, and Miracles in the days of his flesh; that is, whilst he lived here upon earth. He was poor in estate, followed by the poor; he had not where

to lay his head, he was reproached, and counted a Sabbath-breaker, a wine-bibber, an enemy to Caesar, a Blasphemer, he was counted everything but what he was.

Answerable to this great Exinanition of Christ, is his ascension into Heaven, and sitting at the right hand of God. Man did not so despise and disparage, but God hath honored him, to sit on the right hand of God; note the great honor that Jesus Christ is invested withal; as he was man, so he was lower than the Angels; But in that he hath said unto him, Sit thou on my right hand, he hath exalted him above the Angels; for to none of the Angels hath he said at any time, Thou art my Son, Sit thou on my right hand.

To sit at God's right hand, is to be next in dignity and honor unto Almighty God; and this is that which the Apostle speaks of, showing how God raised Jesus Christ from the dead, and set him at his own right hand in the Heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the Head over all things to the Church.

Thus all the dishonor and reproach that was cast upon Christ in his life, and the ignominy of his shameful, painful, and cursed death of the Cross is now taken away by Christ his ascending up into heaven, sitting at God's right hand, and all the Angels of God worshipping him.

And thus our Lord Jesus was exalted from a death of shame, to a life of glory, and that not to a temporary, but an eternal life. Christ was raised up, not as Lazarus to die again, but Christ died but once, but lives forever at the right hand of God to make Intercession. So speaketh Christ of himself, I am he that liveth, and was dead, and behold I am alive for evermore.

Thus he that descended in his burial into the lowest parts of the earth, is the same also that ascended up far above the Heavens.

3. His coming to judge the world, answers his being judged in the world, and by the world. As Christ's Exaltation began at his Resurrection, so it shall be completed when he shall come in his glory, and all the holy Angels with him; then shall he sit upon the Throne of his glory, and before him shall be gathered all Nations. He that came at first to be judged, shall come the second time to judge the world. We have in the Scriptures several descriptions of Christ's glorious coming to judge the world; but when he shall come indeed, he will make known his power and glory to all the world. God hath given the judgment of all things and persons into the hands of his Son Jesus Christ; the day of judgment is therefore called the Day of Christ; and the Judgment-seat, is the Tribunal of Christ; the appearing, the coming, the revealing of Jesus Christ the judge of quick and dead.

The Apostle gives you the first and last part of Christ's Exaltation in one Text; and make the first part of it as an assurance of the last; God (saith he) hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Whence we may believe, that as certainly as Christ did rise, so certainly shall he come to judge the world. God hath given us assurance of the one by the other. And this committing all judgment to the Lord Jesus Christ, is that he might be glorified; the Father hath committed all judgment to the Son, that all men should honor the Son, as they honor the Father.

Then shall our Savior appear in his glory, and judge those wicked ones that judged him. We read how the Jews by the help of Judas and the Soldiers, took him and bound him, and led him to the High Priest, and

afterwards to Pilate, and how basely he was betrayed, falsely accused, unjustly condemned, and cruelly murdered.

But there will be a day, when Judas and the wicked Jews, when Herod, and Pontius Pilate, and the Soldiers, and all his enemies shall be dragged into his presence; and then the Lord Jesus who before shown his patience, will show his power; and he who was so unjustly condemned, shall judge the world in righteousness; and he that was numbered amongst Transgressors, shall at that great day judge and punish all transgressors.

And thus as Christ humbled himself in his Incarnation, in his Life, Death, and Burial, so God the Father hath exalted him in his Resurrection, Ascension, Session at the right hand of God, and in constituting him Judge of quick and dead.

Jesus Christ by his Resurrection overcame all his enemies, death, and him that had the power of death, the Devil. By his Ascension, and sitting on the right hand of God, he hath Triumphed openly over them; and by his being appointed Judge of all, he will avenge himself of all his enemies, when all must appear before that High Court of Justice, from which there is no appeal. So that the Lord Jesus Christ by his Resurrection, is exalted above the grave; by his Ascension, above the earth; by his sitting at God's right hand, he is advanced above the heavens; and by being the Judge of all, he is Exalted above Angels, Principalities, and Powers; and as he was abased more than others, he is Exalted above all others.

Thus in part the glorious Exaltation of Christ hath been set forth in the several degrees thereof. For the further Demonstration of the Doctrine of Christ's Exaltation, let us consider the particulars thereof, as they are contained in this Scripture, and they are these three.

1. God hath given him a name above every name.

2. That every knee, of things in Heaven, and things on the earth, and things under the earth, shall bow to the Name of Jesus.

3. That every tongue must confess that Jesus Christ is the Lord.

For the first of these we will inquire,

1. What we are to understand by the Name given unto Jesus Christ?
2. How this Name is a Name above every Name?
3. How we are to understand this, that God hath given εχαρισματο to Christ, a Name above every Name?

In Answer to the first.

First, Some by this Name do understand the Name Christ Jesus, and so take it literally; but neither Jesus nor Christ is a name above every name.

1. Not Jesus, for that was the name of Joshua the Son of Nun; the famous Captain of Israel, called Jesus by the Apostle, Heb. 4:8. And of this Name was the High Priest Joshua, the Son of Josedech, Hagg. 1:1.

2. Neither is Christ a name above every name, for Saul is called the Lord's anointed, Christus Domini. And so also the Prophet speaking of Cyrus, calleth him the anointed of the Lord. We cannot therefore understand this of any name, either of Jesus or Christ; for Paul is here speaking not what the name of our Savior was, but of the Honor, Dignity, Power, and Majesty, to which Christ was advanced.

Secondly, Others, as Jerome and Theodoret do think, that in, that Christ was called the Son of God, he had therein a name above every name; and this Exposition is gathered from that passage of the Apostle, that Jesus Christ was much better than the Angels, as he hath by Inheritance obtained a more excellent name than they; for unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee?

But though this be true, that to be the eternal Son of God, is a Name above every Name, yet this cannot be meant here, for it is spoken of that which Christ was exalted to after his Humiliation; but from Eternity he was the Son of God, and did not cease to be so by his Incarnation and Humiliation.

Thirdly, By Name therefore we are to understand that Power, Dignity, and Authority which Christ was invested withal, after the days of his flesh, and Sufferings were finished.

1, Sometimes in Scripture-phrase, Name is put for glory and Renown. So we read of men of Renown, it is in the Hebrew, Men of Name, and of famous men, Heads of the House of their Fathers. What we read famous men, is in the Hebrew, Men of Names; and thus the glory which Christ is invested withal, is the Glory of the only begotten of the Father.

2. By Name in Scripture-phrase, is meant power, and Authority, and the Sovereignty by which Christ is King of Nations, and King of Saints; and thus the Scripture speaks; The works (saith Christ) that I do in my Fathers Name, they bear witness of me; in my Fathers Name, i.e. by the Power of God. Thus Peter speaks to the Cripple In the Name of Jesus Christ of Nazareth arise and walk, i.e. by the Power of Christ; for so it is expressed; when the Council questioned them for this thing, they are asked, By what power, or by what name have you done this?

So then, we are to understand by Name, that Honor, Authority, and Dignity, which Christ now enjoys in Heaven, of which he spake when he was ascending into Heaven, All power is given me in Heaven and Earth; and the Glory of Christ's Name is such, that it shall be celebrated through all the Ages of the World; Heaven and Earth shall Ring with the praises of his Name, as the Angels praised his Name at his Birth; Behold I bring you

good tidings of great joy, which shall be unto all people; for unto you is borne this day in the City of David, a Savior, which is Christ the Lord; and suddenly there was with the Angel a multitude of the Heavenly Hoste, praising God, and saying, Glory be to God in the highest, on earth peace, good will towards men.

So they do now praise him and worship him in Heaven, saying, Worthy is the Lamb to receive Power, and Riches, and Wisdom, and Strength, and Honor, and Glory, and Blessing.

Secondly, How hath Christ obtained a Name above every Name?

This *Nomen super omne nomen*, a Name above every Name, is a demonstration of Christ's Super-Exaltation, and it notes four things.

First, This is a Name above every Name, that Jesus Christ should be the only Savior of the World, that his Name should be the Only One Name by which we are saved.

Of this the Apostle, The stone which the builders refused, is become the Head of the Corner, neither is there any Salvation in any other, for there is none other Name under heaven given amongst men, whereby we must be saved. He is indeed the Christ, the Savior of the World; which we may understand not only eminently, but exclusively; He is the Savior, there is none besides him. We read that God did raise Savior's to his people; Israel so acknowledged the Levites in their solemn Fast-day; Thou (O Lord) deliveredst thy people into the hands of their enemies who vexed them, and in the time of their trouble, when they cried unto thee, thou heardest them from heaven, and according to thy manifold mercies, thou gavest them Savior's who saved them out of the hand of their Enemies. Such a Savior was Moses to the Israelites from the Egyptians, Joshua from the Canaanites, Gideon from the Midianites, Jephthah from the Amorites, and Sampson

from the Philistines; but all these were but partial, petty, and temporal Savior's. These saved the body from misery, and that but for a time; Christ saves our souls from our sins, and that forever. All these Savior's stood in need of the Savior. Joshua himself had eternally perished, had it not been for Jesus.

Jesus Christ was the only Savior, to whose most precious and saving Name, all the Old Testament pointed at. He was the Savior in whom all the Promises were performed, all the Types accomplished, and all the Prophecies fulfilled.

It was unto this only Name, the Savior, that all the Prophets bare witness. He, he it was, that was Jacob's Shiloh, David's Lord, Isaiah's Immanuel, Jeremiah's Branch, Daniel's Messiah, and Haggie's desire of all Nations. It is in his name, and his Name alone that all Nations shall trust, and that for salvation.

Secondly, Jesus Christ hath a Name above every Name, in that he is exalted to sit at the Right hand of God, which is a Name or honor which never the Angels nor Arch-Angels had. This I prove from that passage of the Apostle in his Epistle to the Hebrews, where it is said concerning Christ; Who having purged our sins, is sat down on the Right hand of the Majesty on high, being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they; for to which of the Angels said he at any time, Sit on my right hand, till I make thine enemies thy Foot-stool?

Thirdly, He hath a Name above every Name, because it is through this Name, that the Name of God becomes a comfort unto us. The Attributes of God, are the Name of God; Now without an Interest in Christ, we shall have no comfort in any Attribute of God.

To a Christless sinner, all the Attributes of God are against him; as for instance,

1. God is wise; that's the worse for a wicked man; for he knows all that wickedness thine own heart is privy to, and much more evil by thee, than thine own heart knoweth.

2. God is holy, and therefore he must needs hate those that are Filthy, Being of purer eyes than to behold iniquity.

3. God is just; and if the righteousness of Christ do not Screen thee, the wrath and vengeance of God must needs break out upon thee for thy guilt.

4. God is Almighty; and how shall the Potters Vessel endure the least touch of his hand? How shall the chaff stand before the Whirl-wind of his wrath? How shall the stubble dwell with everlasting burnings? And such are all Sinners out of Christ.

All the thoughts of God must needs be terrible to all those souls that are out of Christ.

But the Name of Christ, is that which makes the Name of God a Sanctuary and strong Tower; the face of God shines upon us in the face of Jesus Christ.

As Moses when he was hid in the Rock, could with delight hear the Name of God proclaimed; so how sweet, and lovely, and comfortable, are all the Attributes of God to all those that are in the Rock, the Rock Christ Jesus!

1. God is a wise God, the more is my comfort, may a Believer say, for he knows how to guide me; he knows what I want, and how to supply it.

2. God is a holy God, and that's a comfortable Attribute, for in Christ he is our sanctification.

3. God is a merciful and gracious God, so he is in himself; but in Christ Jesus he is most merciful, gracious, and full of compassion to pity and

pardon his children, Even as a Father pitieth his Children, so the Lord pitieth them that fear him.

4. He is an Almighty God, mighty in power, and thus his Name, through the Lord Jesus is a strong Tower, the righteous fly unto it, and find succor; and through Christ a believer can say, If the Lord be for us, it matters not who are against us.

5. Lastly, Even the Justice of God through the Lord Jesus Christ becomes an Attribute of comfortable Consideration; for because God is just, therefore he will not condemn those for whom Christ hath satisfied. There is no condemnation to them that are in Christ Jesus; God will not condemn those that are in Christ, but for his sake will spare them, as one spareth his Son that serves him.

And thus the Name of Christ is a Name above every Name, because through his Name, it is that the Name and Attributes of God become comfortable unto us.

Fourthly, And Lastly, The Name of Christ is a Name above every Name, because his Name should be most precious and powerful in his Church throughout all Generations; thus all the Assemblies of the Church should be in the Name of Christ; they must meet in his Name; all Prayers are to be made in the Name of Christ; All Church-Censures are to be in his Name; Ministers must Preach and Administer the Sacraments in the Name of the Lord Jesus; and thus he hath a Name above every Name.

3. The third thing propounded, is, How are we to understand the word *εχαρισατο* God hath given him a Name, &c.

I answer, This must be understood of Christ; as Mediator, for so considered, and so only he was capable of Exaltation.

1. There are some that hold, that Christ as God was exalted; that now in Heaven the glory of the God-head, which lay hid, and was veiled in the Tabernacle of his flesh, is now exerted, and so exalted. But the manifestation of the Deity, is no exaltation of the Deity. When the Sun shines out of a dark night, the air is illustrated, but the light of the Sun is not increased. The Lord Jesus was exalted in that Nature in which he was humbled, and that is his Human Nature. As the Divine Nature could not suffer, neither can it be exalted.

God being the highest, cannot be exalted. It was the Human Nature of Christ that is thus exalted.

If we look upon the Divine Nature of Christ, so he was one with the Father, and equal to the Father; and thus it must not be thought that Christ could be capable of Exaltation.

When God gave him a Name; Theodoret excellently unfolds this great Mystery thus, Christ (saith he) did not receive that which he had not before, but he did receive that as man, which from all eternity he had as God.

2. But we answer that the *εχαρισματο* of the Text, hath Relation unto Christ as Mediator God-man; not as God, so he could not be exalted at all; nor as a mere man, for so he could not be capable of so great Exaltation. The Human Nature of Christ being a Creature, cannot be capable of Divine Worship, or of sitting at the right hand of God. But the Human Nature of Christ by the personal inseparable union it hath to his Divine Nature, is thus advanced.

Having finished the first particular of Christ's Exaltation, that God hath given him a Name above every Name; I now proceed,

Secondly, Another particular of Christ's Exaltation, is this, That at the Name of Jesus every knee should bow; In the handling of which, I will endeavor to resolve these Questions.

Quest. 1. What are we to understand here by bowing the knee?

Answ. 1. Some take this literally, as the Papists, who in their worship bow the knee as often as they hear the Name of Jesus mentioned. The Learned Zanchi is of an opinion, that some of the Ceremonies in use amongst the Papists, might have an innocent Original; as their signing with the Cross, to show that they were not ashamed of the Cross of Christ, with which the Heathens did reproach them; and so the standing up at the Creed, to note their resolution to strive together for the Faith that was once delivered to the Saints. So genuflection to the Name of Jesus, was (say some) in opposition to the Arians, who denied the Divinity of Christ; but whether these things were so innocent at the first; seeing they are all of human institution, and have been abused to superstition, we have justly laid the use of them aside. And this Text cannot be so understood; for if by Name we understand the power of Christ, then by bowing the knee, must be meant our submission and subjection to this power.

By bowing, therefore, to the Name of Jesus, is understood that obedience and subjection which is due to the Sovereign power and Authority of Christ. Thus when Joseph was exalted to that Dignity and Authority in Egypt, that there was none greater than he, but Pharaoh himself, They cried in the streets where Joseph went. Bow the knee. Thus God the Father, gave Jurisdiction and Authority to the Son, that they which honor the Father, might also honor the Son. All power (saith Christ) is given me, both in Heaven and in Earth. He is the Prince of Life, and the Lord of Glory, to whom all obedience, service and subjection is most due.

Quest. 2. Who are they must bow the knee to Christ, and be in subjection unto him?

Answ. All Creatures; for the Enumeration is full; which Chrysostom thus Expounds; Things in Heaven, on Earth, and under the Earth; i.e. Angels, Men, and Devils, which Theodoret doth more clearly Explain.

1. Things in Heaven, i.e. good Angels, and glorified Saints, spirits of just men made perfect.

2. Things on Earth; all men living, both good and bad.

3. Under the Earth; *καταχθονια infernal**ia*; i.e. Devils and damned spirits.

All these must bow the knee, and must yield subjection unto Jesus Christ.

I. All knees in heaven shall bow to Christ voluntarily.

1. The good Angels, they did always honor and obey the Lord Jesus. It was the joy of the Angels of Heaven, to be Subject and Serviceable unto Jesus Christ.

1. Before the Incarnation of Christ, an Angel instructed Daniel concerning the Messiah, and how long it should be before his coming.

2. When the fullness of time was come, an Angel comes to the blessed Virgin, and said, Fear not Mary, for thou hast found favor with God, and behold thou shalt conceive in thy womb, and bring forth a Son, and call his Name Jesus.

3. As soon as ever he was born, an Angel brings the glad-tidings of it; and a whole Host of them who sang together, and shouted for joy at the Creation of the world, do with a song Celebrate Christ's Nativity, Glory be to God on High, &c.

4. When Jesus Christ was in danger to be killed by Herod, an Angel warns of the danger, and directs his Mother to flee with him into Egypt.

5. When he was tempted by Satan forty days together, a little before he entered upon the work of his Ministry, behold Angels came and Ministered unto him.

6. When he was in his Agony in the Garden, ready to take the cup of trembling out of his Fathers hand, there appeared an Angel from heaven strengthening him. This blessed Creature out of love and duty, seeing his Lord and Master in such distress, came in to succor him.

7. And as the Angels gave the first notice of his Birth, so also of his Resurrection; an Angel told the woman, He is not here, he is risen.

8. The Angels attended Christ's Ascension into Heaven, for they told the Disciples, That as they saw him ascending into heaven, so he should come again from Heaven in like manner.

9. And with infinite delight did they welcome Christ to heaven, where, upon his first coming, all the Angels did worship him.

10. And Lastly, When Christ shall come at the last day to judge both quick and dead, he will come with all his holy Angels with him, and shall be Revealed from Heaven with his mighty Angels; who then most willingly will be employed, to gather together all his Elect, from the four Winds of Heaven.

All this service the good Angels perform unto Christ, not only as he is their Creator (for by him were created even the things that are in heaven) But they yield him this Subjection as he is their Head and Governor; and so he is called the Head of all Principality and Power; i.e. Of Angels.

And this voluntary subjection to Jesus Christ, is because they have benefit by Christ, though not in a way of Redemption, yet they owe their Confirmation unto Christ.

The good Angels, though they were created good and excellent creatures, yet as creatures their state is mutable; and they had in them a potentiality and a possibility to sin and fall, as well as those Angels which left their first station. But this possibility is removed by Christ, who by his grace did lift

up fallen man, and by his Power, preserves the Angels that they shall not fall. And therefore it is, that in a way of thankfulness the Angels in Heaven do bow their knee in Subjection and Service unto Christ.

2. As the glorious Angels bow the knee to Christ in heaven, so the spirits of just men made perfect; the souls departed do in Heaven, praise, adore, and worship the Lord Jesus Christ, and do yield voluntary subjection and obedience to him; unto which duty, they are more carried by a principle of thankfulness, that Christ hath Redeemed them: this is shadowed out unto us by the Vision of Saint John; who having seen the Lord Jesus taking the Book with seven Seals, and opening it, he heard the Saints in Heaven singing a new Song, and saying, Thou art worthy to take the Book, and to open the Seals thereof; for thou wast slain, and hast Redeemed us unto God out of every kindred, and tongue, and people, and Nation; and hast made us unto our God, Kings and Priests, &c.

This is the daily work of glorified Saints in Heaven, to cast down their Crowns before that Throne where Christ sitteth. The Saints departed, are discharged from those weights and clogs of corruption, which did hinder them from this duty while they were in the body, and cumbered and pestered with the body of death. They are never weary, though they never rest day nor night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come.

And thus I have shown you how things in Heaven do bow the knee, and are subject to the Name and Authority of the Lord Jesus.

II. Things on earth, i.e. Good men, and Bad men.

1. Good men; the Children of God who by the grace of Christ, are made a willing people in the day of his Power; for such is the heart-turning power of God's Grace, that of unwilling, he makes us willing; God by degrees

removes out of our necks the Iron sinew, that hinders us from stooping and bowing to Christ.

Grace by degrees doth take away that enmity in our minds, and that carnal-mindedness, which neither is, nor can be subject to the Law of God.

By nature we are Children of disobedience as well as others; and are willingly subject to no Law but the Law of our Members; nor to no will, but the wills of the flesh; but the Grace of God removes that stoutness of heart, contumacy, and Rebellion, which is in us naturally against Christ, and so sweetly and powerfully inclines their wills, that they follow the Lamb wherever he goes, and have Respect unto all the Commandments of Christ, and not one of them is grievous. A Child of God willingly submits his Neck to the Yoke of Christ.

2. Evil men, they also must bow the knee to Jesus Christ; and though their subjection be not voluntary and ingenuous, yet bow they must, and bow they do; and partly through the awakening of a natural conscience, partly by a spirit of bondage, and fear of wrath, they are as it were compelled to render many unwilling services and subjections unto Christ.

Which compulsory subjection ariseth not from a fear of sin, but from a fear of Hell.

All these because they do not willingly bear the yoke of Christ, they shall unwillingly become his footstool.

And they do not so much honor Christ, as Christ may be said to honor himself upon them. The wicked do give honor to Christ as unwillingly as ever Haman clothed Mordecai, and proclaimed before him, Thus shall it be done to the man whom the King will honor.

III. And Lastly, The Devils in Hell are forced to yield subjection unto Jesus Christ; and so καταχθονια, things under the earth, *infernal*ia, things in

hell do bow their knee unto him. For if in the days of Christ's Humiliation, he hath exercised power over the damned spirits, and they have acknowledged him, and his Sovereign power over them, much more are they subject to him now in the days of his Exaltation.

I shall not need to show you how often the Devils crouched to Christ whilst he was here on earth. The Devils were not only subject to his Person, but to those that commanded them in his Name; for so the seventy Disciples returning, gave Christ an account; Lord (say they) even the Devils are subject unto us through thy Name.

In one story we find that the Devils did three times prostrate themselves at the feet of Christ. Saint Luke relates the Story of the man possessed with a Legion of Devils.

1. First one of the Devils in the name of all the rest, thus supplicates Christ, What have I to do with thee, Jesus, thou Son of God Most High? I beseech thee Torment me not.

2. When Christ commanded the unclean spirits to come out of the man, they besought him that he would not command them to go out into the deep, that is, into Hell.

3. The Devils a third time besought Christ that they might go into the Herd of Swine.

Thus those proud and rebellious spirits were forced to bow, even in the days of Christ's flesh.

And therefore much more now Christ is exalted, do the devils tremble; We read that Christ spoiled principalities and powers, and made a show of them openly, Triumphant over them; In which Scripture we may observe, that Christ hath disarmed, and triumphed over Satan. The word *απεκδυσάμενος*, alludes to the manner of the Conqueror, who disarmed the Captives, and

afterwards they led their Captives in chains, when they made their Triumphant entrance; so the words, εδειγματισε, θριαμβευσας, do signify, alluding to the Roman Conquests and Triumphs.

Thus the Lord Jesus Christ by his death overcame the Devil, and by his Ascension he led Captivity Captive, and gave gifts; alluding still to the manner of the Roman Triumphs, when the Victor in a Chariot of State, ascended up to the Capitol, the Prisoners following his Chariot; or else drawing it, with their hands bound behind them; and there were pieces of gold and silver thrown amongst the people, and other gifts and largesses bestowed upon the friends of the Conqueror.

The Devil ever since the death, Resurrection, and Ascension of Christ, hath been overcome and spoiled. For by the death of Christ, the Devil was unarmed, and shackled; but presently after he was gagged and silenced, and all his Oracles struck dumb and speechless; and so the Devils divested of their long-enjoyed power, and they forced to bow, though unwillingly to Jesus Christ.

Hence it is said that the Devils tremble, because they know Christ as their Judge, but not as their Savior. They must bow, because they cannot help it.

But it may be objected.

Obj. If all the Devils in Hell, and all the wicked men here on earth, do bow the knee to Christ, how comes it then to pass, that the Devil and his instruments do continue their Rebellion and mischief against Christ and his Church.

1. To this is answered, that even the Devils of Hell are bound to bow the knee unto Jesus Christ, though like wicked Rebels they have refused to do it. And so much we gather from that Answer of Christ to the Devil, who when he had the impudence and audaciousness to bid the Son of God fall

down and worship him; Christ said, Get thee behind me Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. The Devils are bound to bow, though they refuse.

2. The Devil Rebels, and wicked men do not bow to, but blaspheme the Name of Christ; and yet Jesus Christ hath and doth exercise Authority over them,

1. In limiting them.

2. In punishing them.

1. In that he doth limit them. The Devil could not take away either Jobs Cattle, Servants, Children, or Health, but as far as God's permissive Providence was pleased to lengthen the chain; and though God doth lengthen the chain, yet he always keeps the chain in his hand.

The Devils could not go into the Herd of Swine, till they had first asked leave of Jesus Christ.

And so persecutors, they are limited too; the Devil and his instruments they are limited. The Devil shall cast some of you into Prison, that you may be tried, and you shall have tribulation ten days. Thus the Devil and his instruments are bounded.

1. As to the Persons, whom they shall persecute; the Devil shall cast some of you, not all into Prison.

2. As to the kind of trouble, the Devil shall cast you into Prison, not into hell.

3. As to the time, you shall have tribulation ten days, and not forever.

2. God will punish them, and so they shall be Subject to Christ.

1. In this life; for though the patience of God be longsuffering, yet it is not always suffering; and though he do bear long, yet he will avenge his elect.

2. At the last day. The unjust are reserved to be punished at the day of judgment; then will Christ put all his enemies under his feet; and then Christ will say, As for those mine enemies that will not that I should reign over them, bring them forth, and slay them before my face; the total, final subject on of the Devil and Wicked men, of all the enemies of Christ unto him, shall be at the last day; then shall all knees bow before God. Thus the Lord speaks in the Prophet. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. To this Scripture it is that the Apostle alludes in this place; and if you ask when shall this universal subjection be unto Christ? The Apostle will answer you in his Epistle to the Romans. To this end Christ both died, and rose, and revived, that he might be Lord both of dead and living; but why dost thou judge thy Brother? Or why dost thou set at naught thy Brother? We shall all stand before the judgment Seat of Christ; for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

And so I am come to the third and last particular of Christ's Exaltation; viz. Every tongue shall confess that Jesus is the Lord. In the handling of which, I shall resolve these Questions.

Quest. 1. What are we to understand by every tongue?

Ans. 1. Some understand every tongue for every Nation; and then the meaning is, that the Name of Christ shall be acknowledged and worshipped by every Nation; and so in Scripture Phrase, Tongue, and Language, and Nation, they are ἰσοδυναμούντα of the same notion and import. And this is true, that before the end of the world, all the ends of the earth shall worship the Name of Christ. The Heathen shall be his inheritance, and the uttermost ends of the earth his possession; and they that dwell in the Wilderness, shall

bow before him; and the Sun-light of the Gospel shall shine all the world over.

And it is very remarkable, how God did repair the confusion of tongues by the gift of tongues.

2. But I rather conceive, that by every tongue is meant every person; as by every knee, every person; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Quest. 2. What are we to understand here that Jesus is the Lord?

Answ. Jesus Christ is the Lord, the Lord of glory in several respects.

1. He is the Lord, as he is Creator of heaven and earth; to us there is but one Lord Jesus Christ, by whom are all things, and we by him. For of him, and through him, and to him are all things.

2. As he was the Son of God, so he is the Lord, and so he hath obtained by inheritance, this most excellent Name, to be Lord and Christ; thus Christ is Lord of all; *jure haereditario*, as he was the Heir of all things.

Jesus Christ is the Lord; so speaks the Apostle, We preach Christ Jesus the Lord.

1. Christ is a Lord to command us; he hath that Authority, that he hath an absolute Sovereignty over our consciences; men are but Servants of our Faith, but Christ is the Lord of our Faith and Consciences. It is enough that Christ hath said it, that he hath commanded it.

2. Christ is a Lord to save us; and he hath power and ability, to save to the uttermost, all those that come unto God through him. And thus as he hath the Authority of a Lord to command us, we should willingly obey him; and as he hath the power and ability of a Lord to save us, we should cheerfully trust in his Name. To confess that Jesus is the Lord, is so to believe on him,

as to say, Lord, save us, or else we perish; and so to obey him, as to say, Lord, what wouldst thou have me to do?

Now as every knee must bow to the Dominion of Christ, so every tongue must confess that Jesus is the Lord.

1. The Devils and Wicked men shall be forced at the last to acknowledge the power of Christ, whose Authority they have always rebelled against. And as Pharaoh and the Egyptians cried out, Let us flee, for the Lord fighteth against us; So shall the stoutest-hearted sinner one day, flee from the presence of Christ, and call to the Mountains to shelter them from the wrath of the Lamb. And all the implacable enemies of Christ, they shall be forced, through spite and rage, to gnaw their tongues, and gnash their teeth, and say as that Cursed Apostate Julian, Thou hast overcome me, O Galilean.

2. All the Saints and Angels, shall with one consent, own, acknowledge, and praise Jesus Christ, as the Lord, and as their Lord. They shall acknowledge him to be the Lord their Maker, and their Savior, and so they shall cry Hosanna to him, and they shall acknowledge him to be their Lord and Sovereign, and so they shall cast down their Crowns at his feet, and with everlasting Hallelujahs sing, Worthy is the Lamb that was slain, to receive Wisdom, Power, and Riches, and Strength, and Honor, and Glory, and Blessing.

There is but one thing more to be opened in this Scripture, and that is the end of Christ's Exaltation, which was εἰς δόξαν τοῦ Θεοῦ Πατρὸς, to the Glory of God the Father.

1. Some by εἰς δόξαν, do understand that Jesus Christ is exalted unto the same glory with the Father in Heaven, being now sat down at his right

hand; and so they make these words to signify not the end why, but the end whereunto Christ was exalted.

And thus the Arabic, and the Vulgar Latin.

And though I believe that there is a truth in this; viz. that Jesus Christ after he had overcome his enemies, sat down in his Fathers Throne; yet I cannot see how the Greek will bear this Interpretation.

2. We shall therefore take these words, Unto the glory of God the Father, as signifying the great end of Christ's Humiliation and Exaltation, to wit the glory of God. As God had no motive without himself, so he had no end beyond himself, in giving of Christ. God gave Christ for us, because he loved us; and wherefore did he love us, but because he loved us? And the main end of all, was, that all might be to the praise of the glory of his grace. Thus Christ's Exaltation was for the honoring of God the Father. Jesus Christ prayed, Father, glorify thy Name; then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. As if God the Father had thus answered Christ, Son, I have glorified my Name in thy Humiliation, and I will glorify it again in thy Exaltation. God the Father glorifies his Son, that he might glorify his own Name; He that despiseth Christ, despiseth God that sent him; and he that honoreth the Son, honoreth the Father.

Having spoken of the Exaltation of Christ, as the Apostle handles the Doctrine of it in these verses, I shall conclude all with the improvement and Application thereof.

I. Use of Information; If Christ was first humbled, and then exalted; we may learn from hence, that as Christ first suffered, and entered into his glory, even so must we, through many Tribulations enter into the Kingdom of Heaven. As it was with the Head, so may we expect it will be with the

Members; the Crown of Thorns, before the Crown of life; the Cross of shame, before the Throne of Glory; Humiliation before Exaltation; Christ got not the Crown *sine sanguine & sudore*; he sweat drops of blood for it; and we cannot expect an easier and shorter way to glory. Our way to heaven, is like that of the Israelites to Canaan, which was through fire and water, into a wealthy land.

This is a faithful saying, If we suffer with Christ, we shall reign with him; first suffer, and then reign; we pass through Marah unto Elim, through Bacah to Berechah, through bitterness to blessedness.

II. Use of Exhortation; Is Jesus Christ thus exalted? Then let us, our tongues, our knees, our hearts, and our lives, acknowledge him to be our Lord.

1. What the Jews, and Pilate, and Herod, and the Soldiers did in scorn, let us do in sincerity. They put a Crown of Thorns on his head, let us cast down our Crowns at his footstool. They bowed the knee, and cried, *Ave Rex Judaeorum*, Hail King of the Jews; let us bow the knees of our souls unto him, and say, *Ave Rex Sanctorum*, Blessed be thou, O King of Saints; whereas the Cross was his Throne, the nails his Scepter, his Robe was made Purple with his own blood, his Crown was Thorns, his attendants were the Executioners; Say then, O blessed Savior! Thou art the more precious to my soul, because thou wast so much vilified for my sake.

2. Let us take heed that we do not violate our allegiance to him, whom God hath exalted to be Lord and Christ. Sinners! Do not say, Who is the Lord, that we should obey his voice? Do not say, Who is Lord over us? Do not, O do not say, We will not have Christ to reign over us.

1. Consider, Christ is a Savior only to those that submit unto him. He is the Author of eternal life to them that obey him. It is a vain thing to expect

the Privileges and Dignities that come by Christ, and not to submit to the duties and services which are due unto Christ. The Gospel is a Message of Eternal life, only to those to whom it is a rule of a spiritual life; What? Will you cry to Christ to save you, and in the meantime serve the Devil and your lusts? But the true believer doth not only cast himself into the arms of Christ to be saved, but also casts himself at Christ's feet to serve him; and is as willing to be ruled by him, as to be Redeemed by him. Many love Christ, but it is for their own sakes; who desire to find, but will not be at the pains to seek him; and so instead of serving the Lord Christ, they do but serve themselves upon him.

2. Consider (O foolish sinner) that every knee must one day bow to Christ; O then! What folly is it to rebel against him, to whom thou must at last be forced to bow! Would the Brethren of Joseph (think you) have so despised, and despitefully used Joseph, if ever they had thought that there would come a day, that they must supplicate to him for their lives and liberties? The proudest sinner will at the last day, cry, Lord, Lord, &c. Do not then lift up the heel against him, to whom thou must one day bow the knee.

3. Consider, That the sins of Christians are far greater, than of the Jews against Christ. They sinned against Christ in the state of his Humiliation, but we sin against Christ who is now exalted on the right hand of God. The Jews put Christ to death for saying, Hereafter you shall see the Son of Man sitting on the right hand of power, and coming in the Clouds of Heaven; and shall we, we Christians, put the Lord of glory to open shame, who do believe that he is sat down at the right hand of the Majesty on High? The Jews many of them, both Rulers and people, knew not that Jesus was the Christ; they had a hand in his death, but it was through ignorance; for had

they known it, they would not have crucified the Lord of Glory; but it must be horrible wickedness for us to rebel against Christ, who do believe his Exaltation.

4. And Lastly, Consider, That Christ at last will be too hard for the most hard-hearted sinner. If you will not bow, you will be broken (O obstinate sinner!) if thou wilt not kiss the Son, thou wilt lick the dust under his feet; if thou wilt not bow as a Child, thou wilt be made to bow as a Slave; if thou wilt not bow to his golden Scepter, thou wilt be broken with his Iron Rod; In a word, if thou wilt not bear his Yoke, thou shalt become his Foot-stool.

III. Use of Comfort to Believers; great is the Consolation which doth arise from the doctrine of Christ's Exaltation.

1. Is Christ exalted to the right hand of God? Then we may comfortably believe, that he hath perfectly satisfied God's justice for us; we may now rest upon Christ's righteousness, that he hath accomplished fully all his undertaking, because he is gone to the Father. Christ by his Death overcame his enemies; by his Resurrection he scattered them; by his Ascension he triumphed over them; by his Death he paid the debt; by his Resurrection he came out of Prison; and by his Ascension he shows himself openly to God the Creditor, and pleads satisfaction. The Humiliation of Christ confirmed and ratified the New Testament; his Exaltation gives him opportunity to execute his last Will and Testament; for he is now exalted as a Conqueror, and hath the keys of death and hell delivered to him.

This comfort the Apostle urgeth upon the Doctrine of Christ's Exaltation; for if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. Our salvation began in the humiliation, but it is completed in the Exaltation of

Christ. He did not undertake what he was not able to finish; for he saves his people to the uttermost.

2. This is our comfort, though Christ be highly exalted, yet he is mindful of us. He is not only a faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, but he is a merciful high Priest, to remember the sufferings of his people, and to succor those that are tempted. The Lord Jesus though he be safely landed upon the shore of eternal glory, yet he hath an eye to, and a care of his poor Church, that is tossed with tempest, and afflicted. He is not only δυναμενος συμπαθησαι, one that can be touched with the feeling of our infirmities, but he is μετριοπαθειν δυναμενος; he doth *pro magnitudine miseriae condolere*, he bears a share with us in our afflictions and temptations.

The manner of men is, that great preferments makes them forget their former poor acquaintance: but it is otherwise with Christ. He is exalted above the Heavens, and yet he is not unmindful of his Church on earth. The days of his Passion are ended, but not of his compassion; as Joseph, though he was the Favorite of Egypt, yet was not ashamed to own his Brethren who were poor Shepherds; no more is Jesus Christ ashamed to call us Brethren. Christ is gone into heaven as our Fore-runner, and there he is an Advocate for us with the Father. Just when Christ was going into heaven, he sends this comfortable message to his Disciples, I ascend to your God and my God, to your Father and my Father.

Our great High Priest hath all the names, and necessities of his people written upon his Breast-plate; Believers are engraven upon the palms of his hands; yea, they are set as a Seal upon his heart.

3. And last Consolation is this, Christ is exalted to heaven, and so shall all believers in due time; the Head hath taken possession of heaven for all his

Members.

In all the several parts of the Humiliation and Exaltation of Christ, he acted not as a single person, but as the Second Adam; representatively, as a public person; so that all those who are in Christ Jesus, have an interest in that Redemption he hath purchased for Believers.

Christ was crucified, and a believer is crucified with Christ; Christ died, and a believer is dead with Christ.

Christ rose from the dead, and believers are risen with Christ. Christ is ascended up to heaven, and believers sit together with Christ in heavenly places.

Christ will come to judge the world; and the Saints, as Assessors to Christ, shall judge the world.

Christ is sat down in his Fathers Throne, and believers shall sit with Christ in his Throne.

In a word, our Lord Jesus Christ, who is now possessed of the glory of heaven, will come again to fetch us to heaven, that we may be where he is, that we may not only see his glory, but partake of it; for when he shall appear, we shall appear with him in glory.

SERM. XVI. THE SATISFACTION OF CHRIST DISCUSSED. – REV. MATTHEW POOLE

*A*nd (having made peace through the blood of his Cross) by him to reconcile all things unto himself, by him; I say, whether they be things in earth, or things in heaven. - Col. 1:20.

The Apostle having congratulated the Colossians, their faith, and love, and other graces, and poured forth a prayer for them; in the 14, verse he enters upon a Declaration of the Gospel-mystery, the Person, and Offices, and work of Christ. His person, ver. 15,16,17, he is God, &c. his Office, ver. 18, he is the Head of the body, the Church, &c. His work in the 20th ver. Having in the 19th ver., asserted Christ's fitness for that work, it pleased the Father, that in him should all fullness dwell, &c. Besides that infinite fullness which he had as God, by natural and necessary generation, there was another unmeasured fullness depending upon God's εὐδοκία and good pleasure, and thereby imparted unto Christ. Now he comes to show his work described,

First, By its nature, To reconcile to himself, to make peace.

Secondly, By its instrument, that is, the blood of the Cross by him.

Thirdly, The object of it, which are, All things, whether they be things in earth, or things in heaven: By which learned Davenant understands the Angels spoken of as the things in heaven; and so many others, supposing that the Elect Angels were confirmed in their estate by Christ: But with submission to better judgments, I conceive,

1. That there is not sufficient evidence in Scripture, to show that the holy Angels had their confirmation from Christ; nor doth it seem to be necessary; forasmuch as it is commonly acknowledged, that Adam (who was under the same Covenant with the Angels) if he had continued in the observation of God's precepts; for so long time as God judged meet, he should have been confirmed by virtue of the Covenant of Works some other way. And therefore it was rather to be thought, that the Angels have their confirmation from Christ, as God and Head over all things, than as Mediator (The actions of Christ as Mediator, supposing a breach, according to that place, Gal. 3:20. A Mediator is not a Mediator of one; i.e. of two parties which are one politically; i.e. which are agreed in one, but of parties at variance.)

2. Howsoever if the Angels had been confirmed by Christ, yet surely they were not reconciled by Christ; for Reconciliation implies a former enmity, as these things in heaven are said to be. And therefore I rather understand it of departed Saints, Patriarchs, Prophets, &c. who, as they went to Heaven, not to any Limbus; so this expression is used to insinuate, that they were saved by the grace of Jesus Christ, even as we, as it is, Acts 15:11, and that the blood of Jesus Christ did expiate not only those sins which were committed after his death, but those also which were long since past; Rom. 3:25, as *Sol nondum conspictus illuminate orbem*, The light and influence

of the Sun is dispersed among us, before the body of the Sun doth appear above our Horizon.

So then here you have man's Reconciliation, Justification, and Salvation described, together with the procuring cause of it, set forth,

1. More generally, By him.
2. More specially, By the blood of his Cross, by the shedding of his blood for us, by his death and passion completed on the Cross.

The doctrine I intend to handle, is this,

That the death of Jesus Christ is the procuring cause of man's justification and salvation.

Amongst all those heresies which God hath suffered to spring among us (that they that are approved, may be manifest) none are more dangerous than those which concern the person and office of Christ; of those many streams of error which run into the dead Sea of Socinianism, these are two; They deny the Godhead, and the satisfaction of Christ, and so indeed subvert the whole Fabric of the Gospel. This latter I shall here endeavor to discuss, and shall proceed in this Method.

1. I shall explain it. 2. Assert. 3. Defend. 4. Apply it.

1. For the Explication of this great Gospel-mystery, (which truly if it fall, we are without hope, and so of all creatures most miserable) I shall lay down these steps.

First, God made the world and man in it for his own service and glory: And this end he cannot be disappointed in, but must have it one way or other.

Secondly, Man by sin thwarted God's end, and cast dirt upon his glory, and so doth every sinner: Every sin is a reflection upon God's Name, a blot in God's Government of the world; so that some make it a pretense for their

Atheism, saying, That if there were a God, he would not suffer sin to be in the world.

Thirdly, God is inclined by his Nature, and obliged by his interest, to hate sin, and punish the sinner, and so to recover his glory.

1. I say God is inclined by his nature, to hate and punish sin; I do not positively conclude, that he is absolutely obliged; I shall not here meddle with that nice question, Whether God was so far obliged to punish it by his nature, that he could not pardon sin without satisfaction; but this is manifest: look upon man as a sinner, and so God's Nature must needs be opposite unto him; The Scripture describes God in such manner, not only in regard of his Will, but also in respect of his Nature, Hab. 1:13. Thou art of purer eyes than to behold evil, and canst not look on iniquity, &c. Exod. 34:6, where the nature of the Divine Majesty is represented; among other parts of the description this is one, He will by no means clear the guilty. Psal. 11:5. The wicked—his soul hateth; —and the reason is added from God's Nature, ver. 7. For the righteous Lord loveth righteousness, his countenance doth behold the upright. And it may further appear, that here punishment of sin is not an act of God's Will, but of his Nature. Because the Actions of God's Will are only known by Revelation, not by reason, or the light of Nature; but that God should and would punish sin, this was known by nature's light, to such as were unacquainted with Revelation-light. Hence came the Conclusion, Acts 28:4. (This man is a Murderer, whom though he hath escaped the Sea, yet Vengeance suffereth him not to live.) Vengeance, Δίκη, a supposed Goddess, but indeed nothing else but Divine Justice.

2. God is obliged by his interest to punish him, as he is the Ruler of the world. By sin there comes a double mischief.

1. God is wronged.

2. The world is wronged by a bad example, and hardened in sin; so that if God might pardon sin as it is a wrong to himself, yet he is in a manner obliged to punish it to right the wronged world, and to make such sinners patterns of severity, that the world may not make them examples of ungodliness; even as King James might pardon the Powder-Traitors, so far forth as his Person was concerned; but if you look on it as a wrong to the whole Nation, to the Protestant Religion, so he was obliged to punish them, to make them warnings to others in the like cases; so that you see man's punishment was necessary for God's glory, and the Worlds good.

Fourthly, The punishment to be inflicted, must be suitable to sins Nature, and God's Majesty; and therefore an infinite punishment for this is justice to observe an exact proportion between sin and punishment.

Fifthly, The only way whereby this punishment might be suffered, and yet man saved, was by the incarnation and passion of God-man. Man being every other way finite, must have suffered infinitely in regard of duration, even to eternity. And none but Christ who was infinite in regard of the subject, and dignity of his person, as he was God, could have so speedily and effectually delivered us from this punishment, by suffering it himself, whereby God's justice was satisfied, his hatred against the sinner removed, and his mercy at liberty to act in the pardon of the sinner.

Sixthly, This passion of Jesus Christ, God was graciously pleased to accept for us, and impute to us, as if we had suffered in our persons, and so he receives us into mercy. And this is the substance of the Doctrine of the Gospel about man's salvation. So much for the first thing, the Explication of the point.

2. I now come to the Assertion or Demonstration of it, that you may receive this Doctrine as a Truth, not built upon the traditions of men, but

revealed in the Word of God. Now to prove this point; viz. That the death of Jesus Christ is the procuring cause of man's Justification and Salvation, I may use two sorts of Arguments.

First, Some from the consideration of Christ's death.

Secondly, Some from the consideration of man's Justification and Salvation.

1. From the consideration of Christ's death I shall offer six Arguments.

1. Its Possibility.

2. Necessity.

3. Nature.

4. Cause.

5. Vicegerency.

6. Peculiarity.

First, From the possibility: Let me be bold to assert; had it not been for this purpose, it had not been possible for Christ to die; as it was not possible for Christ to be holden of death, Acts 2:24, the price being paid, and so the Prisoner of course to be released; so it had not been possible, because not just (*Id tantum possumus, quod jure possumus*) to put him into a prison, if it had not been to pay a debt. And a debt of his own he had none, he was a Lamb without blemish, and without spot, 1 Pet. 1:19. Holy, blameless, undefiled, separate from sinners, Heb. 7:26. He knew no sin, 2 Cor. 5:21, which I the rather mention, because Socinus hath the impudence to lay down this blasphemous Assertion, That Christ, like the Jewish High Priest, did offer for himself as well as for the people. You have seen he had no debt, no sin of his own, (he professeth of himself that he did always those things which pleased his Father, Joh. 8:29.) and therefore he must needs die for our debts; it is plain that Adam, had he continued in integrity, should not

have died; death is not the effect of nature; (then the Saints in glory must die again; for they have the same nature) but the fruit of sin; death entered into the world by sin; Rom. 5:12. And the Apostle proves the sin of Infants (expressed by that Periphrasis, such as have not sinned after the similitude of Adams transgression) from the death of Infants; and in Adam all died; i.e. by his sin, 1 Cor. 15:22. Therefore Jesus Christ being purified from the guilt of Adams sin, by his holy birth, and no less perfect than Adam should have been, could never have died, if not for our sakes.

Secondly, From the necessity of Christ's death; it was necessary for our Salvation and Justification, without which end it had been in vain. The Socinians mention two other reasons and ends of Christ's death; the one to be an example of obedience; but such we have many others upon far less charge; the other to be a ground of hope for the remission of sin, and the fulfilling of God's promises; but properly it is not the death, but resurrection of Christ, which is the ground of our hope, 1 Cor. 15:14. If Christ be not risen, your faith is vain; so that those ends are improper and insufficient: And to strike it dead, I urge but one place, Gal. 2:21. — If righteousness come by the Law, Christ is dead in vain. What can be more plain, if righteousness be not by Christ, that the death of Christ be not the procuring cause of our Justification, Christ is dead in vain, to no end, or (as Grotius, and others rather understand) without any meritorious cause; i.e. our sins; however all comes to one.

Thirdly, From the nature of Christ's death, it is a Sacrifice; this consists of two Branches.

1. Sacrifices did expiate sin.
2. Christ's death is a Sacrifice, and a sin-expiating Sacrifice.

1. I say Sacrifices did expiate sin, Lev. 1:4. He shall put his hands upon the head of the burnt-offering, and it shall be accepted for him; and many such places. And this they did typically, (which strengthens the cause we have in hand) as representing and fore-signifying Christ, without which it was not possible for the blood of Bulls and Goats to take away sins, Heb. 10:4. And the sins pardoned under the Old Testament, were pardoned thorough Christ, and not through any virtue of their Sacrifices, Christ being a Mediator for the Redemption of the Transgressions that were under the first Testament, Heb. 9:15.

2. And this brings in the second Head, that Christ's death is a Sacrifice, and a sin-expiating Sacrifice, if either the names or nature of it may be regarded; for the names and titles proper to Sacrifices, they are attributed to it; (and God doth not give flattering titles, nor false names, but such as discover the nature of things) it is called ὤροσφορα, an Oblation, or offering up of himself, Eph. 5:2. ἱλασμος, 1 John 2:2. ἱλαστηριον, Rom. 3:25, to omit others; and for the nature, by virtue hereof sin is atoned; he is our High Priest for this end, to make reconciliation for the sins of the people, Heb. 2:17. ἱλασκεσθαι τας ἁμαρτίας του λαου, being by an Enallage put for ἱλασκεσθαι Θεον ὧρι των ἁμαρτιων, to pacify God, reconcile God, turn away his wrath. You meet with all things in Christ, which concur to the making of a Sacrifice. The Priest, he is our High Priest; the Sacrifice himself, Christ was once offered; the shedding of blood, and destroying of it, αἱματεκχυσια being the essential part of a Sacrifice. Add to these, 1 Cor. 5:7.— Christ our Passover is Sacrificed for us; where is a double Argument; 1. That Christ is expressly said to be Sacrificed. 2. That he is called a Passover, which at the best seems to have been both a

Sacrifice and a Sacrament: Now then Christ's death being a Sacrifice, it appears that it appeased God's wrath, procured his favor.

Fourthly, From the cause of Christ's death I might urge a double cause.

1. The inflicting cause it was God's displeasure: Nothing more plain than that he had a very deep sense of, and sharp conflict with God's wrath, from those dreadful horrors in the Garden (where his soul was exceeding sorrowful unto death; not certainly at the approach of an ordinary death, which many Martyrs have undergone with undaunted courage; but at the apprehension of his Fathers anger) and upon the Cross, where he roared out that direful complaint, My God, my God, why hast thou forsaken me? Now then, seeing God being naturally gracious, and perfectly righteous, cannot, will not be displeased with any without cause; and Christ had in himself no cause, There was nothing in him, Joh. 14:30, and (as you read) he always did those things which pleased him: It remains therefore that the cause of this displeasure, and of Christ's death, was, our sins laid upon him, and our peace to be procured by him: And that brings in the,

2. Head, which is the procuring or meritorious cause of Christ's death; the guilt of our sins laid on him, brought death upon him, as the just punishment of them. And this is written with so much clearness, that he that runs may read it. It is observed of the Ancient Writers of the Church, That those of them which lived before the Pelagian heresy was raised, spoke more darkly, and doubtfully, and carelessly in those things, not being obliged to stand much upon their Guard when they had no enemy in view, and having to do with enemies of a contrary make, while they avoided one extreme, αμετρον της ανθολκης, as it often happened, they ran too near the other: But in this point, the Apostles who Writ so long before Socinus had a being, have Written with as much perspicuity against that heresy, as if they

had lived to see the accomplishment of that Monster, the conception whereof some of them saw in those. Primitive Heretics. Two things are written with a Sunbeam.

1. That Christ died for our good as the final cause. Dan. 9:26. — The Messiah shall be cut off, but not for himself.

2. That he died for our sins as the deserving cause; Rom. 4:25. Who was delivered (viz. unto death) for our offenses; not only upon the occasion of our sins (as the Socinians gloss it) but for the merit of our sins. To suffer for sin, always implies sin to be the meritorious cause of it. 1 Kings 14:16. He shall give up Israel because of the sins of Jeroboam. Deut. 24:16. The Father shall not be put to death for the children; —but every man shall be put to death for his own sin. And many other places there are to the same purpose: And it is sufficient to confirm any judicious man in this Truth, to read the miserable evasions which the Socinians use to shift off the force of this Argument, which as time will not give me leave to mention, so they are neither fit for this, nor worthy of any Assembly: This is plain, that Christ died for our sins; and to stop all holes, the holy Ghost useth various prepositions; if one be more emphatical than another, all shall concur to assert this truth, *δια τα ὤραπτωματα*, Rom. 4:25. *ὕπερ ἁμαρτιῶν*, 1 Cor. 15:3. *ὧρεῖ ἁμαρτιῶν ἐπαθεν*, 1 Pet. 3:18. And that all these should signify the final cause, or occasion only, and never the meritorious cause, when a man hath put out his eyes, or God hath taken away the Scripture, and other Greek Authors too, he may believe it, but very hardly before.

I shall strengthen this Argument with this consideration, That Christ is said to bear our sins; which is so evident, that Crellius that Master-builder of the Socinian Fabric, confesseth, That for the most part to bear sins, is to endure the punishments due to sin: And he said no more than he was forced

to by the invincible clearness of Scripture-expressions; Lev. 5:1, and 7:18, and 20:17. Notorious Offenders, it is said of them, They shall bear their iniquity. It is said of Christ, not only סָׁפַר , which the Socinians say, may signify to take away iniquity; albeit a Learned man layeth down this assertion, That it never signifies to take away sin, as Socinus would have it; but also לָבַטַל , which is to bear upon his shoulders, as a Porter bears a Burden, but never to take away. Isa. 53:4. He hath borne our griefs, and carried our sorrows.

Obj. (Which is one of the most plausible Arguments they have in this cause) But Matth. 8:16,17, where Christ took away diseases which he did not bear, it is said the saying of Isaiah was fulfilled therein.

Answ. (To omit those many Answers given by others, of which see Brinsley's one only Mediator, and Calovius his excellent discourse *De satisfaction Christi*, in his *Socinismus prostigatus*) A Scripture is said to be fulfilled, either wholly, or in part: Now then you must know, that although it be a truth, which we conclude against the Papists, That there are no more than one of literal and co-ordinate senses of every place of Scripture, yet there may be divers of several kinds, one subordinate to another, and one typified by another, and one accommodated to another; And when any one of these senses are accomplished, that Scripture is said to be fulfilled, though indeed but one piece and parcel of it be fulfilled. Thus the fulfilling of the same Scripture, is applied to the spiritual preservation of the Apostles, Joh. 17:12, and to the temporal preservation of them, Joh. 18:9. And as it were false and fallacious reasoning for any man to infer, that Christ's keeping of his Apostles, cannot be understood spiritually of keeping them in his Name, and keeping them from Apostasy, as it is said Joh. 17:12, because Joh. 18:9, it is said to be fulfilled in a rescue of them

from a temporal destruction; but rather it must be said, it was fulfilled both ways, and the one was subordinate to the other, and typified in the other; So is it in this case: This place in Isaiah, (that it may appear to be exactly a parallel case) was fulfilled two ways; The one expressed, 1 Pet. 2:24. Who his own self bare our sins in his own body upon the Tree. The other in this, Matth. 8:17. In the former is expressed the cause, Christ's bearing the burden of our sins upon his shoulders. In the latter, the effect, Christ's taking off the Burden, or part of that Burden of sin from our shoulders, or from the shoulders of those diseased persons; for it was laid upon his shoulders, that it might be taken off from us. So that Matthew rightly tells us that Isaiah was fulfilled, and that the cause did appear by the effect; as by the dawning of the day, we see the approach of the Sun. And this may serve for the untying of that hard knot, which I had almost said, is the only thing of moment the Socinians have in this Controversy. But to return, Isa. 53:5. 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. If it were lawful for the highest Antisocinian in the world to coin a Scripture for his purpose, he could not devise a place of a more favorable aspect to his cause than this. And Ver. 6. The Lord hath placed on him the iniquity of us all. But indeed the Arguments which might be drawn out of this one Chapter, Isa. 53, might afford matter for a whole Sermon.

Fifthly, From the Vicegerency of Christ's death; Christ died,

1. For our good.
2. For our sins, (of both those you have heard.)
3. In our place; of this I now come to Treat Briefly (for I have been wonderfully prevented) 1 Pet. 3:18. Christ suffered for sins, the just for the unjust. 2 Cor. 5:14. If one died for all, then were we all dead; i.e. juridically,

we were all as dead, condemned persons, because he died in our stead. He is said to die ὑπὲρ ἡμῶν, and ἀντὶ ἡμῶν. Now the word ἀντὶ always signifies a commutation, saith the then famous, but afterwards Apostate Grotius, eye for eye, ἀντὶ ὀφθαλμοῦ, Matth. 5:38, that is, one instead of the other, Matth. 2:22. Archelaus reigned ἀντὶ Ὡατροῦ in the room of his Father Herod. So 2 Sam. 18:33. Would God I had died for thee O Absalom; i.e. in thy stead, so that thou hadst lived. Thus Christ died for us; so Joh. 11:50. Caiaphas said, It is expedient for us, that one man should die for the people; i.e. in their stead, to save their lives, as a public χαθαρμα. The Gentiles being used in case of some great and common calamities, threatening destruction to all, to offer up someone man in the name and stead of all, which was a shadow of that great truth of Christ's dying for all. And Socinus himself being put to it, cannot deny this; Even in Heathen Authors, it is a common phrase, To do a thing for another; i.e. in his place. *Ego pro te molam*, I will grind for you, and you shall be free. Christ is called ἀντιλυτρον, a Ransom, or Price, a λυτρον; (there is one Argument, that his Blood was the price of our Redemption) and a Ransom in our stead. 1 Tim. 2:6. Who gave himself ἀντιλυτρον a Ransom for all. Gal. 3:13. Christ hath Redeemed us from the curse of the Law, himself being made a curse for us; i.e. he underwent that Curse due to us, that Curse from which we are freed, that Curse which others who receive not Jesus Christ, shall undergo. What a cluster of Arguments might be gathered here? It is prodigious boldness in Socinians to turn this Article of Faith into a stream of Rhetoric, *Paulus amavit in voice execrationis argutus esse*: But *Manum de tabula*.

Sixthly, And lastly, From the peculiarity of Christ's death. It is undeniable that Christ died for us, so as no man in the world ever did, nor can do. Therefore not in the Socinian sense, not barely for the confirmation of our

faith, or excitation of our obedience, or strengthening of our hope, or encouragement of us in our sufferings; for in this sense, thousands have died for you. Paul tells the Colossians he suffered for them, i.e. for their good; Col. 1:24, and yet tells the Corinthians, he did not suffer for them. 1 Cor. 1:13. Was Paul crucified for you? i.e. in your stead, or for your sins?

And this for the first Head of Arguments, where I see I must take up, though I thought to have urged divers other Arguments from the Nature of man's justification and salvation. But I will not be too tedious. What hath been said may be enough to convince any indifferent man; and others will not be convinced, though they are convinced.

Thus much for the second particular, the assertion of this truth. The third should have been the vindication of it from the cavils of Socinians; but I am cut off, and it is not wholly necessary; for if once a truth be evident from plain Scriptures, we ought not to be moved with the cavils of wanton wits, or the difficulty of comprehending those great mysteries by our reason; when the Socinians can solve all the Phenomena of nature, (which are the proper Object of man's Reason) then, and not till then, we will hearken to their rational Objections. And Aristotle somewhere lays down this Conclusion, That when once man is well settled in any truth, he ought not to be moved from it by some subtle Objection, which he cannot well answer. All this I speak, not as that there were any *insolubilia*, any insuperable Objections against this truth that I ever met with; for though there are many things here which are hard to be understood, yet nothing which cannot be answered.

As when they tell you he did not suffer eternal death which was due to us. It is true, he did not; but a moment of his sufferings was equal in worth to

our eternal sufferings, the dignity of the person being always considerable in the estimation of the action, or the suffering.

So when they say one man cannot die for another, it is false; you heard David wish he had died for Absalom; and Jehu threatens those who should let any of them escape, That his life shall go for his life, 2 King. 10:24, and Histories tell us of one man dying for another.

So when they say it is unrighteous that God should punish the just for the unjust.

Answ. It is not unjust, if any will voluntarily undertake it; *volenti non sit injuria*. Besides that, God gives Laws to us, Deut. 24:16, but not to himself.

The fourth and last Head was by way of Application.

Is it so, That the death of Jesus Christ is the procuring cause of our Justification and Salvation?

Use 1. Hence see the excellency of Christian Religion, which shows the true way to life, and settles doubting consciences. Heathens were miserably plunged; they saw their sins, their guilt, and had terrors of conscience, an expectation of wrath; this δικαίωμα του Θεου written in their hearts, that they which do such things are worthy of death; — They saw the need of atoning God, reconciling God; they saw the insufficiency of all their Rites and Sacrifices.

*Ah nimium faciles qui tristia Funera caedis,
Tolli flumineâ posse putatis aquâ!*

Some of them saw the necessity of a man's death, and that *sine humano cruore*, without man's blood the work could not be done; but then that seemed an act of cruelty, and the addition of a sin instead of the expiation of it; and here they stuck; they could go no further. Now blessed be God who hath discovered those things to us which were hid from others; who hath

removed difficulties, and made our way plain before us; who hath given us a Sacrifice, and accepted it, and imputed it to us, and thereby reconciled us, and given us peace, a solid peace, as the fruit of that Reconciliation.

Use 2. See the dreadfulness of God's justice, how fearful it is to fall into the hands of the Living God; Christ himself must suffer, if he be a sinner though but by imputation.

Use 3. It shows us, the malignity of sin that could be expiated only by such blood.

Use 4. It shows us the stability and certainty of our Justification and Salvation. It is procured, purchased, the price paid, received, God cannot now recall it.

Use 5. Study the death of Christ, and eye it as the great pillar of your faith, in troubles of conscience, and settle yourselves upon it.

SERM. XVII. OF EFFECTUAL CALLING. – REV. THOMAS WHITE

To them who are called according to his purpose . - Rom. 8:28.

The sacred Scriptures are a Paradise, or Garden of delights: This Epistle to the Romans is a most curious and artificial knot in that Garden; this Chapter is the richest division in that knot, furnished with sweetest flowers of Consolation, antidoting the remnants of corruption that there are in our hearts, and the various afflictions that we meet with in the World. This verse that I have read unto you, is the fairest flower in that Division; for what can sooner revive a drooping soul, than to be assured that all things shall work together for good? We (saith the great Apostle) do not think, imagine, conjecture, but know, partly by Divine Revelation, partly by our own experience, that all things; not only all Gifts, Graces, Ordinances; but all Creatures, all Providences, all Changes, Events, Occurrences, even those things that appear most formidable; (*Homo oppugnans, Diabolus insidians*) the persecutions of men, the temptations of the Devil, shall work not singly and apart it may be, but together for good.

For good! Yes, but it is unto those that be good. Hands off wicked and profane wretches; you have no part nor lot in these heavenly consolations. Away base Swine, to your sties, to your muck and mire, these pearls are not for you. Out ye Dogs, to the garbage that lieth upon the Dunghill, the children's bread is not for you. We know that all things shall work together for good unto those that love God: why so? Because they are called according to his purpose; so Pareus expoundeth the place, and with him I perfectly agree:

That which God hath purposed, shall not be frustrated: The Lord of Hosts hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back? What man will suffer his purposes, those purposes that he taketh up with best advice, and most mature deliberation, to be disappointed if he have power to accomplish them? The holy purposes of God, as they are ordered and directed by infinite Wisdom, so they have infinite power to bring them to pass; so that if I can say God hath a purpose to save me, I may securely smile at all the attempts of men and devils against me; and if I can say, God hath Effectually Called me, I may be sure God hath chosen me, and hath a Purpose to save me; for all the links in the golden Chain of salvation are even wrought, not one of them wider or narrower than another; if God have Chosen, he will Call; if God Call, he hath Chosen. Once more, if I can say I love God, I may be sure I am Called; for I cannot love God, except I have some acquaintance with him, some sense and experience of his love towards me. So then all our consolations are ultimately resolved into the Purpose of God; this is the basis and foundation of them all; that Purpose appeareth by our Effectual Calling; and that Calling appeareth to be Effectual by our love to God. Hence the

conclusion is certain, That all things shall work together for good to them that love God, to them that are Called according to his Purpose.

But I forget myself; you have heard in former Discourses, under what a sad, soul-killing disease poor man laboreth in his natural condition; you heard likewise of a Sovereign remedy provided in the blood of Christ: I am now engaged to speak to the application of that remedy in our Effectual Calling.

This Effectual Calling, according to Saint Augustine, is *ingressus ad salutem*, our entrance into a state of salvation; the first step whereby God his predestination descendeth to us, and we again ascend to the glory predestinated. The Doctrine I present from my Text may be this; There are some persons in the World that are Effectually Called; or which is all one, which are Called according to the Purpose of God.

There is a Call of the Gospel that is not Effectual; of this our Savior speaketh, when he saith, Many are Called, but few are Chosen. How many of the poor Ministers of the Gospel may complain of multitudes in this generation, saying, with the children that sat in the Market place, Luk. 7:32. We have piped unto you, and ye have not danced; we have mourned to you, and ye have not lamented! Neither the delightful airs of mercy, nor the doleful ditties of judgment have moved you; but the Election will certainly obtain; and the Call that is according to God's Purpose, reacheth not ears only, but hearts also. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, Joh. 5:25.

This work of grace is presented to our view in a various dress of words; in the Scriptures it is sometimes a teaching, sometimes a drawing, sometimes a conversion, sometimes a regeneration; and all these in divers respects, which I cannot stand to unfold. In the Schools it is the first grace,

preventing grace, operating grace; among Divines of the Reformed way, it is an Internal and Effectual Call; *Vocatio Alta & Efficax*, after the mind of St. Augustine.

When it is offered to our consideration under this notion, it presupposeth two things.

1. That natural men stand at a distance from God; we do not use to call those that stand hard by us; this was once the condition of the Ephesians, Ye sometimes were far off; sometimes; when? Surely in the time of their unregeneracy; far off; from whom? From Christ, from the Church, from God, and consequently from themselves; but how could they be far off from God? Not in spaces of place; for God filleth all places with his presence; as to his Essence, and providential works, he is not far from every one of us, for in him we live and move; but as to their hearts and affections, all natural men are far from God; God is not in all their thoughts, they do not know him, fear, love and delight in him, they do not breath after communion with him; even when they draw nigh unto him with their lips, their hearts are far from him. If it sometimes happen that we call those that are at hand, then usually they are such as are asleep; sin is a deep sleep of the soul; and as sleep bindeth all the senses of the outward man, so sin all the powers of the inward; a man under the dominion of sin can do nothing for God, neither can he enjoy anything from God; it may be he dreams of great satisfactions he receiveth from the worlds dainties; but when he awaketh his soul is empty. Or further, if they be not asleep, they are such as mind something else than he would have them. All natural men mind something else than God would have them, they mind earthly things. Herod mindeth the dancing of a lewd Strumpet, more than the preaching of the holy Baptist; the young man mindeth his great possessions; the Epicure his belly; the Farmer his

barn; Judas his bag; the Silversmith his Shrines; the Gadarenes their Swine; Pilate the favor and applause of the people. Let the best men speak ingenuously, and they must needs confess that there were many things (if I may call them things, rather nothings) which they minded more than God or Christ, or Heaven, more than the highest concernments of their immortal souls, the weightiest business of Eternal salvation; they were all Gallios in respect of these things, they cared for none of them, till they were roused out of their waking dreams by the Effectual Call of the most gracious God. This is the condition of every natural man.

2. It presupposeth, That it is an easy thing with God to bring us home to himself; though we be never so far distant from him; to awaken us to his service, though in a dead sleep of sin; to raise our minds to higher objects, though they be never so deeply immersed in the things of this present world. Is anything hard to the Almighty? With a word he made us, with a word he can renew us: When darkness covered the face of the deep, he did but say Let there be light, and there was light; with the like facility can he shine in our hearts, giving us the light of the knowledge of the glory of God in the face of Jesus. He uttereth his voice (saith David) and the earth melteth. Let but God utter his voice, and the Rocks and Mountains of our corruptions will melt away like wax.

Come we now closer to the Point.

Toward the opening of which, I shall entreat your Attention to the resolution of sundry Questions.

Question 1. What is this Calling?

It is the real separation of the soul unto God; and a clothing it with such gracious abilities, whereby it may be enabled to repent of its sins, and to believe in his Son. It is our Translation from the state of Nature which is a

state of sin, wrath, death, and damnation, to a state of Grace, which is a state of Holiness, Life, Peace, and Eternal Salvation. This Translation is wrought,

1. By strong convictions of the mind.

First, Of the guilt and filth of sin, of the danger and defilement of sin, of the malignity of sin, and the misery that attends it. Once saith the soul (that is under this dispensation of God's Grace) Once I looked upon sin as my wisdom; now it is madness and folly: Once I accounted it my meat and drink to fulfill the wills of the flesh; sin was a sweet morsel, I drank iniquity like water, now 'tis a cup of trembling to me, and I fear it may prove a cup of Condemnation; Once I hugged, embraced, and delighted in sin as the Wife of my bosom; now I clearly see that the fruit and issue of the impure copulation of my soul with her, is nothing else but the shame of my face, the stain of my reputation, the Rack and horror of my conscience; and (which is more than all these) the provocation of the Almighty; and therefore I begin to think within myself of an eternal divorce from her; I slept securely in the lap of this Delilah, she robbed me of my strength, she delivered me up to Philistines that dealt unworthily with me, that put me upon base and low employments; what now should I think of? But (if it please the Lord to give new strength) the death and destruction of them all.

Secondly, Of the vanity and emptiness of the creature, which we have Idolized, confiding in it as the staff of our hopes, breathing and pursuing after it as the perfection of our happiness.

Thirdly, Of the absolute need of Christ, that if he do not save us, we must perish.

Fourthly, Of the absolute fullness of Christ, and that in him we may be complete; if we be guilty, he can justify us; if we be filthy, he can purge us;

if we be weak, he can strengthen us; if we be poor, he can enrich us; if we be base, he can ennoble us; if we be deformed and ugly, he can make us beautiful and lovely; if we be miserable, he can bless us, and that with all Blessings in Heavenly places.

Fifthly, Of the clemency, goodness, meekness, sweetness, graciousness of his disposition, that if any man come to him, he will in no wise reject him: These things the mind is strongly convinced of, yet if there be not a farther work, a man may carry these Convictions to Hell with him. Therefore,

2. In the second place, this Translation is wrought by a powerful inclination, and conversion of the will to close with Christ upon his own terms, to embrace him as Sovereign as well as Savior; to take him as men use to do their Wives, for better for worse, for richer for poorer; to stick to him on Mount Calvary, as well as Mount Tabor; to welcome him into thy bosom, by bidding an everlasting farewell to thy sins. In a word, to make a voluntary tender, and resignation of thyself unto him, solemnly avouching, that from this time forward, thou wilt count thyself more his, than thou art thine own; and the more thy own, because thou art his.

This work is carried on with a most efficacious sweetness, so that the liberty of the will is not infringed, whilst the obstinacy of the will is mastered and over-ruled.

If you ask me, How can these things be? I never studied to satisfy curiosity; but if you can tell me how the bones do grow in the womb of her that is with child, I also will tell you how the parts of the new man are formed in the heart; but I suppose, silence and humble admiration will be best on both sides; if there be so great a mystery in our natural generation, surely there is a far greater in our spiritual Regeneration; if David could say

of the former, I am fearfully and wonderfully made; much more might he say of the latter, I am fearfully and wonderfully renewed.

Question 2. Who are the Called.

First, Among creatures, none but men are of the number of the called; The Angels that kept not their first estate, but left their own habitation, are never recalled, but reserved in everlasting chains under darkness, to the judgment of the great day. Lord, what is man that thou art mindful of him? Or the son of man that thou so regardest him?

Secondly, Among men, none but the Elect are capable of this grace; the call is limited by the purpose; Whom he hath predestinated, them he also called. Touching these Elect Persons, divers things fall under our Observation; As,

1. In regard of their internal condition; before this call, they are dead in sins and trespasses, blind in their minds, stony in their hearts, corrupt in their ways, even as others.

2. In regard of their outward condition; both before and after this call, they are for the most part poor and vile, and contemptible in the eye of the world. God puts not the greater value upon any man for a gold ring, or goodly apparel, though the world doth. He hath chosen the poor of this world, rich in faith, and Heirs of the Kingdom. Ye see your calling, Brethren, how that not many wise men after the flesh, not many Mighty, not many Noble are called. Some it may be, but not many; God so orders his Call, as that it may appear, there is no respect of persons with him.

3. Whatever the outward condition of these men be, there are but very few that are effectually called; few (I say) in comparison of those that are left under the power and dominion of their lusts, One of a City, and two of a Tribe. I tremble to speak it, but a truth it is, and must out; Satan hath the

Harvest, God the gleanings of man-kind; which by the way may serve to convince them of their vanity and folly, that make the multitude of actors an Argument to prove the rectitude of actions, as if they could not do amiss, that do as the most: Whereas a very Heathen could say, *Argumentum pessimi turba*, The beaten Tract is most deceitful; Sheep go the broad way to the Shambles, when a more uncouth path might lead them to fresh Pastures.

Question 3. Who is he that Calleth?

Who but God, that calleth things that are not, as if they were? All heart-work is God's peculiar, the restraining and ordering the heart; he withheld Abimelech, not suffering him to touch Sarah Abraham's Wife; and the heart of Pharaoh, while it was least conformable unto the Rule of his Law, was absolutely subject unto the Rule of his providence; and well it is for us, that it belongs to God to restrain and order hearts; otherwise sad would be the condition of this Nation, of the whole world; but now if it be God's peculiar to restrain and order hearts, much more surely, to turn, change, break, melt, and new-mold hearts. It is his Sovereign grace which we adore as the only *Verticordia*, as the real turn-heart; therefore may we observe, that,

1. God doth especially challenge this unto himself. You know whose expressions those are, I will give a new heart; and again, I will take away the heart of stone; are they not God's? Who dare make any challenges against the Almighty? Hath not he a Scepter strong enough to secure his Crown? Those that will be plucking Jewels out of his Royal Diadem, and ascribe that to themselves, or any creature; which is his Prerogative, shall find him jealous enough of his honor, and that jealousy stirring up indignation enough to consume them. But,

2. As God may justly challenge this work to himself, so it is altogether impossible it should be accomplished by any other. For,

1. This effectual vocation, is a spiritual resurrection of the soul; while we are in a state of Nature, we are dead; not sick or languishing, not slumbering or sleeping, but quite dead in trespasses and sins; when we are called into a state of grace, then are our souls raised to walk with God here, as our bodies at the last day shall be raised to walk with the Son of God unto all eternity. Now if it be not in the power of any creature to raise the body from the grave of death (upon which account it is used as an Argument of the Divinity of Christ, that he raised himself) much less is it in the power of any creature to raise the soul from the grave of sin. And therefore do all true Believers experiment the power of God, even that exceeding greatness of power; that Might of his Power, as the Greek hath it, whereby he raised up Christ from the dead.

2. This effectual vocation, is a new Creation of the soul, whence we are said to be Created in Christ Jesus, when we are called unto an experimental knowledge of him, and unfeigned Faith in him; upon which account it must needs be God's workmanship; for power of creating, is not, cannot be communicated to any creature. Though the Angels excel in strength, and wonderful things have been performed by them, when they have as Ministers executed God's pleasure in the punishment of the wicked, and protection of the righteous; yet the mightiest Angel cannot create the meanest worm that is; the only product of infinite power. And let me tell you, if infinite power be manifested in the Creation of the world, it is more gloriously manifested in the conversion of a sinner. There is a worse Chaos, a worse confusion upon the heart of man, when God undertaketh his new Creation, than there was upon the face of the earth in the Old Creation: In

the earth, when it was without form, and void, there was only indisposition; but in the heart of man, there is both indisposition and opposition.

Well then, I peremptorily conclude that the work is God's; God's by the way of a principal efficiency, and not only by way of motion or persuasion, as some would have it, wherein I fear a piece of cursed brokage for their own glory.

For were it so, they would be but very mean acknowledgements that do belong to God, for the change of a most miserable and unhappy estate. Suppose I should go to some wealthy Citizen, and present him an object of charity, using the most cogent Considerations which my Art and Wit could invent, to enforce a liberal Contribution; thereupon he freely parts with his money for the relief of that indigent person; tell me now to which of us is he mainly engaged to return thanks? To me the mover, or to him the bestower? I make no question but your Judicious thoughts have made an award of the chief acknowledgement to the Latter. The case would plainly be the same betwixt God and us, if his only were the motion, ours the act of Conversion; his the persuasion, ours the performance; and if we go to Heaven, we should have more cause to thank ourselves, than to thank God for all the happiness we meet with there.

Beloved, I beseech you take heed of such an opinion as this, it hath blasphemy written in the forehead of it; if it be rooted in your minds, it will breed in your hearts a confidence of your own power and abilities, and that is no better than a fine-spun Idolatry, and shall find little better resentment with God, then if you worshipped stocks and stones.

Question 4. Upon what account doth God Call?

What moves the Divine Majesty thus to busy himself about a lump of sin and misery?

What but mere mercy? What but rich and abundant mercy?

1. It is mere mercy; When by our own merits, we were begotten to death, by his mercy he begat us again unto life: Not by works of righteousness which we have done, but according to his mercy he hath saved us, Tit. 3:5. Indeed we cannot do any works of righteousness before our Calling; that righteousness which natural men are subject to glory in, is rather seeming than real; and that which shineth so bright in our own eyes, and perhaps in the eyes of other men, is an abomination in the sight of God; God and men do not measure our righteousness by the same standard; men account them righteous that conform to Customs, Laws, and Constitutions of men, if at least they be likewise conformable to the Letter of the Law of God. But God reckons none righteous besides those that have a singular regard to the Spirit of the Law, (if I may so call it) which layeth an Obligation upon the inward man as well as the outward, which binds the heart as well as the hand; and commands not only that which is good, but that good be done upon a good principle, in a good manner, to a good end: A pitch of obedience that no natural man can possibly arise to; so that in the sight of God there is none righteous, no not one. We are all by nature, children of wrath as well as others: Children of wrath we are by our own desert; if ever we become Children of Grace, it must be by his mercy.

2. As by mere mercy, so by rich and abundant mercy in God, it is that we are called. There is a greatness of love, in the quickening of those that are dead in sins together with Christ. There is mercy in that we have our lives for a prey; mercy in all the comforts and accommodations of life; mercy in the influences of the Sun; mercy in the dropping of the Clouds; mercy in the fruitfulness of seasons; mercy in the fullness of barns; the year is crowned with the goodness of the Lord; but this is a mercy above all mercies, That

we are called from darkness unto marvelous light, and from the power of Satan, to the service of, and fellowship with the only living and true God; other benefits are extended to the worst of men; nay, the very Devils have some tastes of mercy; but this of an Effectual Calling is (as I said before) communicated to none but those that God hath chosen; Other blessings and benefits, though they be good in themselves, yet they cannot make us good; they are but as trappings to a Horse, which if he be a Jade, make him not go the better, but the worse; but here God works a marvelous change for the better; once the man ran away from God and himself, but now he instantly returns; once he was a hater, a fighter against God; but now the weapons of his hostility are laid down, and he thinks he can never do enough to express his love; once he was darkness, but now he is light in the Lord; once dead, but behold he lives. Finally, Other blessings and benefits can never make us happy, but as they find us miserable, so they leave us; we may, and are too apt to bless ourselves in them, yet God never intended to bless us in the sole enjoyment of them.

But oh how happy is that man, that God hath effectually called to himself! His bosom shall be his refuge in all storms; his grace, his sufficiency in all temptations; his power his shield in all oppositions; But let the Text speak, All things shall work together for his Spiritual and Eternal good.

Before I part with this Point, I shall acquaint you with an Exposition of my Text, utterly inconsistent with the Doctrine I have delivered, and the truth itself, and very unworthy of the Authors of it. This it is, That here we are said to be called not according to God's purpose, but according to our own purpose; to hear and obey his call. And perhaps upon this the Papists have grounded their merit of congruity; but this must needs fall, if we consider but this one thing among many, that those that have been farthest

off the Kingdom, have been fetched into it; and those that have not been far from the Kingdom of God, have never come nearer it. God doth not always take the smoothest, but the most knotty pieces of Timber, to make pillars in his house. He goes not always to places of severest and strictest Discipline, to pick out some few there to plant in his House; but he goes to the Custom-House, and calls one thence; to the Brothel-House, and calls another thence: And if yet you insist upon the purpose of man, as an inducement to the call of God, pray tell me what was Saul's purpose, when God met with him in the way to Damascus? Had he any other purpose than to persecute the Disciples of the Lord?

Enough of that.

Question 5. By what means are we Called?

Sometimes without means; as in persons not capable of the use of them; there is highest Caution amongst the people of God to avoid that sin; (nay, the very appearance) of limiting the holy One of Israel.

Sometimes by contrary means, the greatness of a sin being ordered by God to set on the conversion of a sinner, as when a man is wounded with the sting, and healed with the flesh of a Scorpion; or as when we make treacle of a Viper (a most poisonous creature) to expel poison.

Sometimes by very unlikely means; as when by some great affliction we are brought home to God, which in its own nature, one would think should drive us farther from God; as there is no question but it doth the Reprobates, who are ready to tell all the world what King William Rufus told the Bishop (if the partial Monk do not bely him) God shall never make me good by the evil I suffer from him; or which is yet more unlikely, when we are brought home by prosperity, God overcoming our evil with his good, heaping as it were Coals of fire upon our heads, and so melting us into kindly contrition.

Gerson in a Sermon of his, tells us of a most wicked Priest, that when he was preferred to a Bishopric, became exemplarily holy; but such a Convert is (*rara avis*) seldom to be found.

Always this work is carried on by weak means; Thus I have heard it credibly reported, that a sentence written in a window, and accidentally read by an inveterate sinner, pierced his heart, and let out the corruption thence; the sentence was that of Austin, He that hath promised pardon to the penitent, hath not promised repentance to the presumptuous sinner. Thus Austin was converted with a *Tolle, lege*, Take up the book and read; the Book was the New Testament; the place he opened was the Epistle to the Romans, where he first cast his eye upon the thirteenth Chapter, the words these, not in gluttony, and drunkenness, not in chambering, and wantonness, &c. This stroke him home.

But the most ordinary means of our Effectual Calling, is the Preaching of the Word; which though the world account foolishness, is the power of God unto Salvation. And though by other means men may be called, yet seldom or never any are called that neglect and contemn this; God delights to honor his own Ordinances, and to credit and encourage his Ministers; and because he is pleased to make use of the Word they Preach as seed, therefore it is his Will and pleasure that his people should own and reverence them as their Fathers. In Christ Jesus I have begotten you through the Gospel; and therefore I am confident, they can have no good evidences of their Christian Calling, that secretly despise, openly revile, secretly undermine, openly oppugn the Ministerial Calling. Christ will not own them as his Children, that refuse to honor his Ministers as their Fathers. He that despiseth you, despiseth me.

So much for answer to the fifth Question.

Question 6. What is the end of this Call?

What but that which is the end of all things, the glory of God? What but that which should be the end that all men should aim at, the salvation of their souls? Here we may see the glory of God's free grace and mercy, the immutability of his purposes, the holiness of his nature, in that he makes us fit for communion with himself, before he admits us to it; the wisdom of his Counsels; and last of all, the exceeding greatness of his Power; For though the Effectual Calling of a soul be no miracle, yet there is as much power manifested in it as in any miracle that Christ wrought; yea, as in all the miracles which he wrought if they be put together: For here the blind eyes, and deaf ears are opened, the withered hands, and lame legs are restored, the bloody issue stanch'd, the Leper cleansed, Legions of Devils cast out, the dead soul raised to walk before God in the Land of the Living; In a word, the water is turned into wine; the water of contrition, into the Wine of sweetest spiritual Consolation.

Question 7. When is the time that God calls?

As the persons are chosen, so the time is appointed; called therefore the acceptable year of the Lord, the accepted time, the day of visitation, the day of Salvation. What hour of the day God will please to call any person in, is to us uncertain; this only is certain, that we must be called within the compass of this present life, or else we shall never be called. There's no Preaching to souls in the Prison of Hell, no constituting of Churches there; if the Spirit of God be not our Purgatory fire here, in vain shall we look for any other hereafter. Thus briefly of the seventh Question.

Question 8. What are the Properties of this Call?

First, It is a Holy Calling; holy is the Author of it, holy are the means of it, holy are the ends of it, holy are the Subjects of it; God is the Author, the

Word is the means, holiness itself the end, none but holy men the Subjects.

I cannot but wonder at the impudence of profane men, that they should call themselves Christians, that they should call God Father, that they should call Christ Savior; if they be Christians, where is the savor of those precious ointments, those special graces that run down from the head unto all his members, and give the only just reason why we should be denominated Christians?

I wonder the mere civil person can sleep so securely with his short covering; he boasts of a righteousness, and is a mere stranger to holiness; he separates those things which God hath perfectly and inseparably united. Holiness and Righteousness God hath so knit and coupled together, that he reckons no service performed to him where either of these is wanting. It is a part of our Righteousness to be holy in our converse with God. It is a part of our Holiness to be Righteous in our converse with men. Therefore I shall add the deceitful hypocrite unto the deceived equalist; the one drawing as near to God with his external righteousness, as the other doth with his pretended Holiness; both stand at a distance from him, he beholds them afar off; and though he hath Called them to be Saints, yet they are not Saints by an Effectual Calling.

Secondly, It is an high and heavenly Calling; a learned Critic supposeth that the Apostle in bestowing this Epitath (high) upon our Calling, alludeth unto the Olympic games; (an allusion which indeed he much delighteth in throughout all his Epistles) there the Master, a Ruler of the game, who was also the Keeper and Bestower of the prize, stood upon the higher ground, called to those that were engaged to that noble exercise, to begin the Race; proportionably unto this, Christians having a Race set before them, which they must run with patience at the call of their great Director, who utters his

voice from heaven unto their hearts, they first start; so that the Calling is high, because we are Called from on high; but this is not all; for besides that, it is an high way, though it be no common way that we are Called to run in; all the exercises and employments that a Christian is Called to, they are exceeding high; such as are the service of God, the mortification of lusts, the fighting against principalities and powers of darkness, the trampling upon all the gilded glistening vanities of this world; such are the denial of a man's self, the taking up the Cross daily, the following of Christ, and the showing forth all his virtues that hath called us; such are warm devotions, spiritual meditations, fervent supplications, holy breathings and aspiring's after communion with the ever blessed God, in a conscientious use of his Ordinances; all these are employments too high for those that are skilled in nothing else but Satan's and the Worlds Drudgery; too high for any but those that are endued with grace and power from on high to perform them.

Yet farther, this Calling is high, not only in regard of the Director and the Race; but in regard of the prize, as the reward that we shall receive from the righteous Judge. What is the end of our faith, but the salvation of our souls? When we come to the Goal, here we find no Tripods, Shields or Caps; but Crowns, and no mean Crowns, but glorious ones; no fading Crowns, but everlasting ones: Who would not (with the Apostle) but pressed toward the mark?

Lastly, That we may have greater comfort and assurance, that we shall not wax weary, and faint in our course, and consequently not miss of those glorious rewards. There's no Calling that hath so high and heavenly assistances as this hath; God that calls to this Race, engages his power to carry us through it: The Son of God intercedes for us; the Spirit of God is

ready to comfort us; the Angels of God have the charge of us to keep us, so that we shall not dash our feet against a stone; the spirits of just men made perfect, though they be not acquainted with our particular wants, yet in general they tender our conditions, and help us by their prayers; all the people of God are constant solicitors for us at the Throne of Grace, besides those helps they afford us by their watching over us by their counsels, instructions, admonitions, rebukes, examples; the cheerfulness, and alacrity of some in the ways of God having a great and happy tendency to prevent the weariness and discouragements of others. Thus it is a high Calling.

Thirdly, It is a Call without a sound; or if it have any, it is heard by none but them to whom it is directed. A good Divine calls it an invisible Call. *Occultis itineribus sapor nobis vitalis infunditur*, as Ennodius speaks, by hidden paths and passages the vital savor is infused into us; the seed grows up we know not how; the Spirit secretly winds himself into the soul. Christ comes into our hearts, as he did into the house where his Disciples were met, the doors being shut. Thus it is ordinarily, though I will not deny but that sometimes it may be otherwise. The Spirit may come with a mighty rushing, and Christ with holy violence break open the doors of our hearts. Saul could well tell the time and other circumstances of his conversion; but it is likely the holy Baptist could not, in whom the Father saith, there was a Spirit of grace as soon as a Spirit of life. The corruptions of some will out as it were by insensible breathings; but so obstinate and inveterate are the spiritual distempers of others, that they must have strong Vomits, violent Purges, and all little enough to clear them; for a man of a good nature, (as they call it) liberal education, much restraining grace, to take and give notice punctually when his state is changed, is very difficult; whereas this is no hard matter for a gross and scandalous piece of debauchery, becoming

afterwards an example of piety. We must not expect the same account from Mary Magdalene, and Mary the mother of our Lord in point of Conversion; yet they both rejoiced in Christ as their Savior.

This I have the rather spoken, that I might enter a Caveat against those rigid and severe Triers of men's spiritual estates, whom (as I have heard) nothing will satisfy but the Precise time of Conversion. I acknowledge these men great Artists, and good Work-men, but it is in framing New Racks for men's Consciences, since the Old Popish ones are broken. I make no Question but a weak Christians soul may be as sadly strained to give an Account of his Graces, as it would have been to give an Account of his Sins, had he lived in the days of Auricular Confession. Beware my Friends of the Devils Sophistry.

Fourthly and lastly, It is an Immutable Call; immutable as God Himself, as his Electing Love the living Fountain from whence it springs: Not as the World loves, doth God love; they love to Day, and hate to Morrow, wearing their Friends like Flowers, which we may behold in their Bosoms whilst they are fresh and sweet, but soon they wither, and soon they are laid aside: whereas the love of God to his people is Everlasting, and he wears them as a Signet upon his right Hand, which he will never part with: Not as the World gives, doth God give; Men give liberally, and repent suddenly; but the Gifts and Callings of God are without Repentance.

So much for the properties of this Call; and so much for the opening of the point.

Shall I speak a word or two of Application?

Application.

Beloved in the Lord, I have answered you many Questions; I beseech you answer me a few. Me, said I? Nay, answer them to God and your own

Consciences.

First, Are you of the number of the Called? Called by the Gospel I know you are; but that may be your misery. Are you Called according to the purpose? That only can be your Happiness. Is your Calling Inward and Effectual? We hope it is: why? We have some Convictions, some Inclinations to good; so had Herod, so had Agrippa; so may a Reprobate by the common work of the Spirit. I would be loath you should be but almost Christians, lest you be but almost saved. Tell me then, is the whole frame of your hearts altered? Is sin odious? Is Christ precious? Doth the price of heavenly Commodities rise in your hearts, and the price of earthly Trumpery fall? Do you love God, and his Son Jesus Christ in sincerity? Then I can assure you, not in the word of a mortal man, which is as good as nothing; but in the Word of God that cannot lie, even in the words of my Text, You are Called according to his purpose.

Secondly, If you be Effectually Called, Why do you not answer that Call, in receiving Christ in all his Offices, in obeying Christ in all his Commands, in meeting Christ in all his Ordinances?

Why do you not give all Diligence to make your Calling and Election sure? Shall the Children of this World still be wiser in their Generation than the Children of light? They rest not till they have assured (as they suppose) their Earthly Tenements; Why do not we bestir ourselves as much to Assure a Heavenly Inheritance?

Why are you not more thankful for this Grace? Why are you not more joyful in it? How did the Wise men of the East rejoice, when they found Christ born in Bethlehem? Is it not matter of greater joy to find Christ born in your hearts? Tell me, is it nothing to have your Names written in the Book of Life? To have God for your Father? Christ for your Husband and

Brother? The Spirit of Christ for your Comforter? The Angels for your Servitors? All the Creatures at your Beck?

These are the Noble Privileges of those that are Called according to the purpose of God: How can they but rejoice in them, and sing of the mercies of the Lord forever?

Why are you not more careful to walk worthy of this Grace? There is a Decorum, a seemliness that appertains to every Calling. This made Scipio that he would not accept the offer of a Harlot, because he was General of the Army: And when Antigonus was invited to a place where there was none of the best Company, he was well advised by one to remember he was a Kings Son. When you suffer yourselves to be drawn away by your lusts, to be ensnared by the World, to be captivated by the Devil, you forget the Decorum, that should attend your Christian Calling: Remember I beseech you,

First, That it is a Holy Calling, and therefore be ye also Holy in all Manner of Conversation. Methinks it should sound as harshly in our ears to hear of a dark Sun, as a wicked Christian.

Secondly, It is an High Calling; Do you live High, Scorn Baseness, Blush to appear in your Old Raggs, To be seen Catering for your Lusts as you use to do; Crown yourselves with the Stars; Clothe yourselves with the Sun; Tread the Moon under your Feet; Let the Gospel be your Crown; Let Christ be your Clothing; Let the World be your Foot-stool; Let Hidden Manna be your constant Diet; Keep Open House to all Comers; Set your Spiritual Dainties before them; Bid them feed Heartily and Welcome: And for Discourse, Tell them what great things God hath done for your Souls!

Thirdly, It is a Heavenly Call; Let your Conversations be in Heaven, you have a good Correspondent there: Maintain a constant Trade and Traffick

thither; Expect Returns thence: Lay up your Treasure there, where neither Moth nor Rust doth corrupt, nor can Thieves break through and steal; Be always preparing for your passage thither.

Fourthly, It is an Immutable Call: Do not droop and hang your Heads for the Changes and Mutations there are in the World; The Foundation of God standeth sure, (though the Foundation of States be Overturned, Overturned, Overturned) the Lord knoweth who are his, and will cause all things to Work together for their good.

But what if now there be many amongst you that are not Effectually Called?

In the third and last place I address myself to them.

Men and Brethren, if you have any sense of the excellency of your Immortal Souls, any Love to them suitable to that excellency; any care and solicitousness suitable to that love: Do not resist the Holy Ghost; Make the best Use you can of the Means of Grace: Today if you will hear his Voice, harden not your hearts; If he now Knock at the Door of your hearts, and you will not Open; you know not how soon you may come to Knock at the Door of his house, and he will not Open.

It is Reported that Thales, one of the Grecian Sages being urged by his Mother to marry, told her at first, it was too soon; and afterward, when she urged him again, he told her it was too late. Effectual Vocation is our Espousal unto Christ; all the time of our life God is urging this Match upon our Souls; his Ministers are still wooing for Christ; if now we say it is too soon, for ought we know the very next Moment our Sun may set, and then God will say it is too late. They that are not Contracted to Christ on Earth, shall never be Married to him in Heaven.

SERM. XVII. THE TRUE BELIEVERS UNION WITH CHRIST JESUS. – REV. THOMAS LYE

*B*ut he that is joined unto the Lord, is one Spirit . - 1 Cor. 6:17.

You have lately seen the Portraiture of our Lord Jesus drawn, as it were at length, both as to his Person and Offices, together with the Means and Manner, how he hath dearly purchased Redemption for us. Method now requires that we lay before you how that Redemption, and the benefits thereof come to be effectually applied unto us. There we had the balm of Gilead, and the plaster spread; what remains, but that it be now applied. There we had a Bethesda, a healing Fountain opened; but the Pool of life heals not, unless the Patient be put in, and the Angel of the Covenant Stir the waters. Salvation for sinners cannot be obtained without a purchase; this purchase is not significant without possession; this possession not to be procured without application; this application made only by union; this union clearly held forth in the Text, viz. He that is joined unto the Lord, is one Spirit.

In the close of this Chapter, our Apostle seriously dehorts his Corinthians from that gross, that soul-polluting sin of Fornication. His Arguments

(which he lets fly as so many Barbed Arrows at the fifth Rib of Uncleanness) are drawn,

1. Partly from the end to which the body is appointed. The body is for the Lord, ver. 13. The body was made for the God of holiness, therefore not to be prostituted to Lust and uncleanness. The Holy Ghosts Temple ought not to be converted into a Stye for Satan. That's the first.

2. Partly from that honor which by the Lord to our bodies is vouchsafed. Know ye not that our bodies are the members of Christ? Ver. 15. Believer's bodies are the members of Christ, therefore not to be debauched so far as to be made the members of a Harlot. This second Argument is backed and amplified by the words of the Text, He that is joined to the Lord, is one Spirit: q.d. There is a near and dear union betwixt the Lord Jesus and true believers, much what resembling that which is betwixt the head and members: Only here's the difference, that union is carnal, this spiritual. He that is joined to the Lord, is one Spirit: i.e. he is spiritually one, or one with the Lord in Spirit, therefore ought not to be one with a strange woman in the flesh.

Having thus beaten up and leveled our way to the Text, I shall not stand to shred the words into any unnecessary parts, but shall extract out of them such an Observation as I conceive strikes a full eighth to the mind of the Spirit of God in them. And 'tis plainly this.

True Believers are closely united unto Christ Jesus.

The word which we render joined) imports the nearest, strictest, closest union. This truth I shall endeavor, συν Θεῷ, cleanly to explain, solidly to confirm, practically to apply.

1. For the Explication of this truth, It will be of consequence to lay before you,

1. Whom we understand by true believers?

Sol. 1. Not such as are united unto Christ by a mere external profession, Sacramental admission, or presumptuous persuasion. Such as these are said to believe in Christ, Joh. 3:23, and yet they are such, so hollow, so false, that Christ dares not trust them, Ver. 24. These are dead Branches, Joh. 15:2. Sapless stakes in the Churches hedge: Reformadoe's and Hang-by's only in Christ's Regiment, whose names are not registered in *Aeternitatis Albo*: Wooden legs of Christ's body, such as have no true, spiritual, vital functions and operations. Such as have a form of godliness, but deny the power thereof, 2 Tim. 3:5. Sardys-like, they have indeed a name that they live, but are dead, Rev. 3:2. With these our Proposition meddles not.

2. But true believers; i.e. such as are united to Christ by Internal Implantation, Living, fruit-bearing branches, Joh. 15:5. Such as have not only Christ's picture drawn on their fore-heads, but Christ's Spirit quickening their hearts, Eph. 3:17. Nathanaels, Israelites indeed, Joh. 1:47. Jews inwardly, Rom. 2:29. Such as are really and effectually by the Spirit and Word of God called out of a state of sin, enmity, misery, into an estate of grace, union, reconciliation; so that now Christ is in them, and they in Christ, Joh. 17:21,23. They reposing themselves in Christ's bosom by love, and Christ dwelling in their hearts by faith. These are the Believers our Observation intends.

2. What kind of union it is that is betwixt the Lord Jesus, and true Believers?

Sol. 1. Negatively; what kind of union it is not.

1. Not a gross, carnal, corporeal union; not a union of bodies. Christ is in heaven, Acts 1:11, and 3:21, we on earth.

2. Not a hypostatical, personal union; such as is that ineffable union of the Divine and Human natures in the person of our Immanuel, the Lord Jesus. It is indeed a union of persons, but not a personal union. Believers make not one person with Christ, but one body, and that not one body natural, but mystical. True indeed, the Church is called Christ, 1 Cor. 12:12, but that is meant of the whole Church, made up of head and members, which is Christ mystical. Now 'tis not rational to apply that to any one single Believer, which is proper only to the whole body. Besides, should there be a personal union betwixt the Lord Jesus and true Believers, then would there be as many Christs as Believers. But to us as there is but one Father, so but one Lord Jesus, 1 Cor. 8:6. Add, that then very action of Believers would be of infinite value, as is the obedience of Christ's Human nature, by reason of its hypostatical union.

3. Not an essential, substantial union; not such a union as makes Believers in any wise partakers of the substance of Christ's Godhead. Those expressions of Nazianzen, Χριστοποιειν, and Θεοποιειν, of old, and Englished by some of us of late; viz. Being Godded with God, and Christed with Christ, are harsh and dangerous, if not blasphemous. To aver that Believers are partakers of the substance of Christ's Godhead, is to ascribe that to Believers, which we dare not affirm of Christ's Manhood itself; concerning which we say that it was inseparably joined together with the Godhead in one person; but yet without the least conversion, composition, or confusion. True indeed, Believers are said to be partakers of the Divine nature; but how? Not of God's substance, which is wholly incommunicable; but Believers, by the exceeding great and precious promises, as by so many Conduit-pipes, have excellent graces conveyed unto them, whereby they are made like to God in knowledge, righteousness, and true holiness, wherein

the Image of God which was stamped on man at his Creation consists. Eph. 4:24; Col. 3:10.

4. Not such a union as mounts up Believers to an equality with Christ in any respect. He is the blessed and only Potentate, the King of Kings, and Lord of Lord's, 1 Tim. 6:15. In all things he hath, and must have the preeminence, Col. 1:18. The best of Saints have but their Ephah, their Homer, their stint and measure of excellencies and Divine Endowments. But now Jesus Christ in his Human nature united to the Divine, was sanctified and anointed with the Holy Spirit above measure; we have but our mites, drams, scruples, in him are hid all the treasures of wisdom and knowledge, Col. 2:3. Our Lord Jesus is his Fathers *Gazophylacium*, the great Magazine and Store-house of infinite excellencies. It pleased the Father that in him should all fullness dwell, Col. 1:19. Yea, in him dwells all the fullness of the Godhead bodily, Col. 2:9. Three gradations, the Godhead, the fullness of the Godhead, all the fullness of the Godhead dwells in Christ bodily; *σωματικῶς*; i.e. not only truly and really, in opposition to the Ark and Temple in which the Godhead was typically; but personally, to distinguish the indwelling of the Manhood of Christ from all accidental, extrinsical, and integral unions.

Thus Negatively.

2. Positively. What kind of union it is, that is betwixt the Lord Jesus and true Believers: Cyprian tells us in the general, 'tis not such an union as speaks a conjunction of persons, or a connection of natures; but a consent of wills, and confederation of affections; but this is too lax and general; more particularly; therefore; it is,

1. A spiritual union; He that is joined to the Lord, is one Spirit; i.e. one with Christ, not in a gross and carnal, but spiritual manner. As man and wife

united make one flesh, Gen. 2:24, so Christ and Believers united by the Spirit and Faith, make up one spiritual Christ. Believers are made partakers of one and the same Spirit with Christ; Christ's Spirit is really communicated to them, and abides in them.

2. A mystical, deep, profound union: This is a great mystery saith the Apostle, but I speak of Christ and the Church, Eph. 5:32. We read of three great mystical, dazzling unions; of three distinct persons united in one God, 1 Joh. 5:7, of two distinct natures meeting in one person, in our Immanuel, Luk. 1:35; Col. 2:9, of two distinct natures and persons united by one Spirit, that's the union betwixt Christ and true Believers. This is a great mystery, a deep union. Hence it is that it is compared to the mystery of the very Trinity, as being like to the union of persons in the Divine nature. Christ in the Father, Believers in Christ, and Christ in Believers, Joh. 14:20. So Christ prays, Joh. 17:21, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us. Hence may be gathered a likeness, though not an equality of union. In the union betwixt Christ and Believers, is shadowed out the union betwixt Christ and his Father. This is one of the great *Arcana Evangelii*; 'tis a mystical union.

3. And yet it is a true, real union; not a fancy only, not an imaginary union, not like the union of the mouth, and meat in a dream, Isa. 29:8. No, but we are as really united unto Christ, as the members of the body are to the head. Hence are we said to be members of his body, of his flesh, and his bones: As the head communicates real influences to the body, so doth Christ to Believers; communicates to us his Spirit, graces, fullness, spiritual light, life, strength, comfort, Joh. 1:16.

4. A close, near, dear, intimate union: Like that of the food with the body which it nourisheth. Hence Believers are said to eat Christ's flesh, and to

drink his blood, Joh. 6:54. Such an intimate union, as that one possessive particle is not sufficient to express it; not said, my Vineyard is before me, but my Vineyard which is mine, is before me, Cant. 8:12.

5. An inseparable, perpetual, indissoluble union. A marriage knot which neither men, sins, sorrows, death, nor Devils are able to dissolve. Who, or what can separate us from the love of God? The Apostle clearly resolves his own question: I am persuaded that neither life nor death, &c. Believers are held in Christ's hand; he that would break this union, must first be too hard of fist for Christ, yea, and for his Father too. No man shall pluck them out of my hand; my Father is greater than all, and no man can pluck them out of my Fathers hand, Joh. 10:28,29. And thus we have dispatched the second Question.

3. What are the efficient causes of this union?

Sol. 1. The efficient causes of this union are either principal, or less principal.

1. Principal; and so this great work of union being *opus ad extra*, 'tis *indivisum*, and so ascribed,

1. In common to the whole Godhead. Hence we are said to be called by God the Father into the fellowship of his dear Son, 1 Cor. 1:9. So likewise this union is ascribed to the Son. The dead shall hear the voice of the Son of God and live, Joh. 5:25, and Joh. 10:16.

2. But more especially the Spirit of God in a more peculiar sense, is said to be the principal Author of this union: He it is that knits this marriage knot betwixt Christ Jesus and true Believers. Look as Creation in some respect is appropriated to the Father, Redemption to the Son; so the Application of that Redemption to the Holy Ghost. It is by one Spirit that we are all baptized into one body, 1 Cor. 12:13. It is by the Holy Spirit the Comforter,

That we are convinced of sin, righteousness and judgment, Joh. 16:7,8,9. It is by the Holy Ghost that we are renewed, Tit. 3:5.

2. Less principal, or the means or instruments of union. These are twofold; outward, inward.

1. Outward: Generally all the Ordinances of God; by the Ordinances it is that we come to have acquaintance; that is, union and communion with Jesus Christ. It is by these golden pipes that golden oil is conveyed to us from that golden Olive, Zech. 4:12. More especially.

1. The Word read, preached, meditated on, believed, improved. It is by hearing and learning of the Father that we come to Christ, Joh. 6:44,45. The Holy Scriptures were written for this end, that through them we might have fellowship with the Father and his Son, 1 Joh. 1:3. The way to have Christ's company, is to keep Christ's words, Joh. 14:23.

2. The Sacraments, those spiritual Seals and Labels which God hath fixt to his Covenant of Grace.

1. Bapti me: By one Spirit we are baptized into one body, 1 Cor. 12:13. Hence we are said to be buried with Christ by Baptism into death, Rom. 6:3,4. Baptism styled the Laver of regeneration, Tit. 3:5. By Baptism we put on Christ, Gal. 3:7.

2. The Lord's Supper; this is a great means of strengthening and evidencing our union, and advancing our communion with Christ Jesus. We are all made to drink into one Spirit, 1 Cor. 12:13. Hence that, 1 Cor. 10:16. The bread which we break, is it not the communion of (means, arguments, evidences of our communion with) the body of Christ. The wine which we drink, is it not the communion of the blood of Christ? Thus much for the external means of union.

2. Inward, internal, intrinsical means of union on man's part; i.e. faith: Not a bare historical, miraculous, temporal dead faith; No, but a living, working, justifying, saving faith. Christ comes to dwell in our hearts by faith, Eph. 3:17. It is by faith alone that we receive Christ, Joh. 1:12. That we come unto him, and feed upon him, Joh. 6:56. It is by faith that a Believer lives in and to Christ, and Christ lives in and for a Believer, Gal. 2:20.

Thus much for the Explication of the terms of our Proposition, for the fixing of it on a right Basis. I now proceed to the second part of my discourse; viz.

Now That there is such a spiritual, mystical, real, close, inseparable union betwixt the Lord Jesus and true Believers, appears three ways.

1. From those many synonymical terms, and equivalent expressions whereby the Scriptures hold forth this union. Christ is said to be in Believers, Col. 1:27; Rom. 8:10. To dwell in them, Eph. 3:17. To walk in them, 2 Cor. 6:16. So are Believers said to abide in Christ, as he abides in them, 1 Joh. 4:16, and Joh. 15:17. To dwell in Christ, as Christ in them, Joh. 6:56. To put on Christ, to be clothed with him, Gal. 3:27. Each of these expressions clearly import that near and intimate union that is betwixt the Lord Jesus and true Believers. The King of Saints hath two Mansion houses; one in heaven, the Throne of his glory; another on earth, a Tabernacle of flesh, the heart of a Believer, which is the seat of his delight, Prov. 8:31, his lesser Heaven, Isa. 57:15. — 66:1,2.

2. From those several similitudes by which the Scriptures shadow out this union. Believers are said to be lively stones, 1 Pet. 2:4,5,6. Christ the living foundation, the chief corner-stone on which they are built, Eph. 2:20,21. Believers are styled living branches. Christ the true Vine, into whom they

are engrafted, and in whom they bring forth fruit, Joh. 15:1.5. Christ the faithful, loving, discreet Bridegroom; Believers his Loyal, Affectionate, obedient Spouse, Eph. 5:31,32. Cant. 2:16. — 5:1. Believers are intitled Christ's body, Eph. 1:23. Bone of his bone, flesh of his flesh, Eph. 5:30. Christ, the Believers head, Eph. 1:22. In a word, the head and mystical body are called Christ, 1 Cor. 12:12. In all these Resemblances, he that runs may read the union betwixt Christ and Believers, portrayed out to the life unto us.

3. From that communion which there is betwixt Christ and true Believers. *Omnis communio fundatur in unione*: Communion where ever it is, of necessity argues union; as the effect necessarily implies the cause. Believers, they communicate with Christ in his fullness, Joh. 1:16. In his merits, which are as fully imputed to Believers for Justification, as if his sufferings had been by them endured, or the debt by them satisfied. In his life and graces, by habitual and real infusion, and in-dwelling of his Spirit to Sanctification, 1 Cor. 1:2. In his privileges and dignities; such I mean as are communicable. Is he a King? A Priest? So are Believers, Rev. 1:6. A Royal Priesthood, 1 Pet. 2:9. Is he a Son? An Heir by Nature? Saints are so by Adoption, Joint-heirs with Christ, Rom. 8:17. In his Victories; Believers are more than Conquerors through him, Rom. 8:37. In the midst of their enemies insultations, and their own distresses; yea, even in and by death itself, the victory is still theirs: In his Triumphs and Glory; they share with him in his Throne; all that Believers are is from the Grace of Christ, 1 Cor. 15:10. All that they do, is from the strength of Christ, Phil. 4:13. So that they do not so properly live, as Christ in them, Gal. 2:20. On the other side, Christ communicates in the Believers graces, affections, duties. He gathers myrrh and spice out of their Gardens, eats of their honey and honey-comb,

Cant. 5:1. Their man-drakes are laid up for their Lord. As they live in the Spirit, so they walk in the Spirit, Gal. 5:25. They tune their souls to his key; their voice is sweet in his Ears; their countenance is lovely in his Eyes; all that Believers are is from Christ, and therefore all that Believers have is to Christ. What they receive in Mercy, they return in Duty. Thus from this mutual communion, we conclude a close and dear union.

And now our Proposition being thus cleared and confirmed, I descend to the third thing promised, and that is,

3. Application, which I shall couch under these four Heads, viz. Information, Examination, Consolation, Exhortation.

1. Information. Are believers thus closely united unto Christ? Hence see,

1. The crimson, Tyrian tincture, the scarlet die of their sin, who oppress, oppress, persecute true believers. Poor souls, little do they think or know what they do; viz. that they wound Christ through believer's sides. Believers are united unto Christ; therefore when the seed of the Serpent bruises their heel, it must needs have an influence on Christ their head; who though he hath no passion, yet hath he much compassion, and in all their afflictions, is afflicted, Isa. 63:9. In touching them, they touch the apple of his eye, Zech. 2:8. Saul, Saul, why persecutest thou me? Acts 9:4, so cries the Head in heaven, while Saul treads on the foot on earth.

2. Hence learn, the height, length, depth, and breadth of the love of Christ that passeth knowledge, to believers beyond and above all others in the world. Oh Beloved, that the Lord should leave other plants in the woods and waste ground, let them alone in the Wilderness, suffer them to grow up to be fit fuel for eternal flames, and make choice of them (who by nature are as wild olives, as the worst) and engraft them into himself, who is the True Olive, and make them partakers of his fullness! That he should cull

them out, who are by nature dead in trespasses and sins, and implant them into himself, raise them up together, and make them sit together in heavenly places with himself! Oh this speaks love beyond expression, beyond imagination! This argues grace, riches of grace, exceeding riches of grace, Eph. 2:1,4,5,6,8.

3. Observe hence not only the love which Christ vouchsafes to, but the high honor which he casts upon believers. Was it an honor for Mordecai to be clothed with Ahasuerus Royal apparel, to ride on the Kings Horse, having the Royal Crown on his head? Esth. 6:11, what an honor then was it, for a poor Esther to be taken into the Kings bed and bosom? Esth. 2:17. If it seemed not a light thing in David's eyes, but rather a high dignity to be son in law to a King, what is it then to be united to a God? The highest pitch and pinnacle of honor; This; the *Ela*, the *Neplus ultra* of true dignity; an honor not vouchsafed by God to those glistening Courtiers of heaven, the Angels. True indeed, they are Christ's servants, subjects, not his members. To which of the Angels said he at any time, Thou art bone of my bone, flesh of my flesh? Christ took not on him the nature of Angels, but is united to the seed of Abraham, Heb. 2:16.

4. Hence we conclude the stability, fixedness, perseverance of the Saints in their estate of grace. Here, here, believers, is a firm basis, on which to build the Saints constant progress in the paths of holiness, till they fully arrive at their Port of happiness. True believers are united unto Christ; They live in Christ, and Christ in them; their life is hid with Christ in God, Col. 3:3. Therefore maugre the malice and power of all unruly corruptions from within, of all subtle temptations, violent assaults, decoying smiles, or threatening frowns from without, they must and shall persevere. Kept they are, and shall be by the power of that Christ, to whom they are united

through faith unto salvation, 1 Pet. 1:5. Whilst there is sap in Christ their root, it shall ascend into the true Branches. Joh. 11:16, and 4:14. Let the rain descend, and the floods come, and the winds blow, and beat upon these living stones, these spiritual Houses, they shall not fall totally, finally, for they are built on that Rock of Ages. True believers are Christ's Members, and should he lose the least of them, he would be a maimed, an imperfect Christ, 1 Cor. 12:27. Of those whom thou hast given me, I have not lost one, Joh. 17:12. True Believers are Christ's Spouse, married to him, and whatever men have done, or may do, Christ will not give a Bill of utter Divorce, Jer. 3:14.

5. See here a rational, solid ground, for the Protestant Doctrine of the imputation of Christ's righteousness, and the merit thereof to true Believers, against the cavils and calumnies of the Pharisaical, self-justifying Papist. Our union unto Christ, is the great foundation on which we build our communion with Christ. Christ is united to believers; one with them, their Head, their Surety, (who in *conspectu fori*, is but one person with the debtor) and this by his own voluntary undertaking, the debtors consent, and the Judges approbation: therefore 'tis rational, just, equal, that what our Christ, our Head, Representative, Surety, hath done and suffered for us; and that not only *bono nostro*, for our good, but *loco nostro*, in our stead, should by God our Judge be imputed to us. That since our Head and Surety was made sin for us, who knew no sin, we should be made the righteousness of God in him, 2 Cor. 5:21. That since he hath borne our griefs, and carried our sorrows; since he was wounded for our transgressions, and bruised for our iniquities, 'tis but just that our Peace should be obtained by his chastisements, and that by his stripes we should be healed, Isa. 53:4,5,6, &c.

6. If believers, &c. Hence we gather a cogent, and conclusive Argument for the Saints blessed Resurrection at the last day. Christ the believers Head is risen: risen as their Head: risen as the second Adam. From hence the Apostle strongly argues for the Saints glorious resurrection, 1 Cor. 15:13,14,15, &c. If the head be got above, surely the body shall not away lie under water. True indeed, the ungodly and unbelievers shall be raised also, Dan. 12:2; Joh. 5:29. There shall be a general resurrection of the dead, both of the just and unjust, Acts 24:15, and 17:31. But here's the difference; The bodies of the wicked shall be raised up in dishonor by Christ, as a powerful and offended Judge, John 5:27-29. To receive their just sentence and condemnation, 2 Thess. 1:6,8,9; Matth. 25:33. But the bodies of believers, by the Spirit of Christ, and by virtue of his resurrection, as their Head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body, 1 Cor. 15:20-23,42-44. Because he lives, they shall live also, and have livery and seisin given them of those joys and glories, which neither eye hath seen, nor ear heard, nor can enter into the heart of man to conceive, 1 Cor. 2:9, and so shall they be ever with the Lord, 1 Thess. 4:17. Thus much by way of Corollary for information of the judgment. I now proceed to the second Use, which more immediately reflects on the heart and life; and that is a Use of,

2. Examination, Whether there be really and indeed such a spiritual, close, intimate union betwixt our souls in particular, and the Lord Jesus. To this purpose give me leave to put the probe into your consciences, by a serious proposal of these five Questions.

Quest. 1. Hath Christ given unto you his holy Spirit? He that is joined to the Lord, is one Spirit, saith the Text. If any man have not the Spirit of Christ, he is none of his, Rom. 8:9. Whatever member is really united to the

Head, hath a natural spirit; a soul enlivening of it, and acting in it. So saith the Apostle, Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit, 1 Joh. 4:13.

Now this Spirit where ever it is, it is,

1. A praying Spirit, a Spirit of supplication; of faithful, sincere, fervent, constant, humble supplication, Zech. 12:10. Ask then thy soul, Canst thou, Dost thou go to God, and cry as a child, with reverence and confidence, Abba-Father, Rom. 8:15. Does this Spirit help thine infirmities? Rom. 8:26, and enable thee to understand both for whom, and what, and how thy prayer is to be made? Does it work and quicken in thy heart (at least at sometimes, in some measure) such apprehensions, affections and graces, as are requisite for the right and acceptable performance of so heavenly a duty?

2. A mourning Spirit. It puts a believer into a dove-like frame, Ezek. 7:16, mourning for the loss of its Mate: yea, mourning for the offense of a gracious God, as for the loss of an only son, Zech. 12:10. Tell me then poor soul, Art thou apt ever and anon to strike on thy breast with the contrite Publican? To smite on thy thigh with broken-hearted Ephraim, and in an holy consternation of spirit, to ask thyself, What, oh what have I done? Does thy God's bottle, and thy tears therein, for sin as sin, speak for thee?

3. A sanctifying Spirit; 1 Pet. 1:2, and that with respect to sins, graces, duties.

1. Sins. The Spirit, where ever it is, mortifies the deeds of the flesh, Rom. 8:13. Speak then, is thine old man crucified (at least as to dominion) with thy Christ? Rom. 6:6, more especially, (not to speak of thy more gross, dangerous, dishonorable sins) Dost thou spit out the sweet morsel under thy tongue? Dost thou with Samuel, hue thy delicate Agag in pieces? With David, keep thee from thine iniquity, that iniquity to which thy constitution,

custom, calling, interest, mostly incline thee? What sayst thou to thy Isaac, Benjamin, Absalom, Delilah, Herodias, the Calves at Dan and Bethel? Tell me, Art thou apt sadly to remember thine own evil ways, and to loath thyself in thine own sight for all thine iniquities, and for all thine abominations? Ezek. 36:31.

2. Graces. Speak Believer, Art thou renewed in the Spirit of thy mind? Hath the Spirit of God re-instamped that glorious Image of God, viz. Knowledge, Righteousness, and true Holiness, which thou lost in Adam? Eph. 4:24. As thy clothing is of wrought gold, so especially is all thy glory, thy chiefest glory within? Dost thou find thy graces stirred up, increased, and strengthened with might by the Spirit in the Inner-man? Eph. 3:16. Hath the North-wind so risen, the Southwind so come, and blown upon thy Garden, that the spices thereof flow forth? Cant. 4:16. In a word, Dost thou more and more grow in grace? 2 Pet. 3:18. Beholding the glory of the Lord, art thou changed into the same image from glory to glory, even as by the Spirit of the Lord? 2 Cor. 3:18. Art thou still perfecting holiness in the fear of God? 2 Cor. 7:1.

3. Duties. Where ever the Spirit is, it causeth, effectually causeth the man to walk in God's Statutes, to keep his judgments, and to do them, Ezek. 36:27. It worketh in believers, both to will and to do, Phil. 2:13. To perform natural, moral, spiritual duties, to spiritual ends, in a spiritual manner: and that,

1. Freely. Where the Spirit of the Lord is, there is liberty, 2 Cor. 3:17. Christ's people in the day of his power, are a willing people; volunteers in his service, Psal. 110:3. What sayest thou, art thou dragged to duty, as a Bull to a stake, as a Swine to slaughter? Or rather, is it thy meat and drink

to do thy God's Will? Joh. 4:34. Do the ways of wisdom, seem ways of pleasantness to thee? And all her paths, dost thou look upon them as peace?

2. Regularly. Those that live in the Spirit, walk in the Spirit, Gal. 5:25, i.e. by the Spirits light, according to the Spirits rule, the Word of God, the great standard of Truth. What then, dost thou kindle a fire on thine own hearth, and compass thyself about with thine own sparkles? Dost thou walk in the light of this fire, and in the sparks that thou hast kindled? My meaning is, Dost thou forsake the Law and Testimony, God's cloud and pillar, and follow the guidance of that ignis fatuus, thy refined reason, or others corrupt example, or a pretended tradition, or some extatical Revelation contrary to the Word? All these will lead thee into bogs, and this shalt thou have of God's hands, Thou shalt lie down in sorrow, Isa. 50:11. But if so be the infallible Word be thy Rule, and thou walkest according to it, then peace be upon thee, as upon the Israel of God, Gal. 6:16. So much for the first query.

Quest. 2. Doth Christ dwell in thy heart by faith? Viz by such a faith as purifies the heart, as works by love, to God. the Word, Saints, enemies, as overcomes the world, its Midianitish smiles, its Anakim-like frowns? If thou hast such a faith, remember it as an infallible and momentous truth, That faiths Application of Christ to a Believer, if saving, is always joined with a Believers Application of himself to Christ. If the Spouse avers Christ to be hers, My Beloved is mine; she as freely acknowledges that she is Christ's, I am his, Cant. 2:16. It is with a Believer and Christ in this case, not as with a man clasping about a Tree, but as with two loving friends mutually embracing each other. Ask then thy soul, thy conscience, Canst thou truly say with David, Lord save me, I am thine? Psal. 119:94. Dost thou indeed, not only lean on thy Beloved, but cleave to thy Christ with full

purpose of heart? Acts 11:23. Does it content thee to apply Christ to thy soul, only as a plaster to a wound, to have healing from him? Or not rather as a seal to the wax, which takes an impression from it? Hath thy faith two hands? As with the one thou pretendest to lay hold on Christ, dost thou with the other, resign up thyself to Christ? Art thou apt with the Roman Spouse to say, *Ubi tu Gaius, ibi ego Caja*? Art thou as ready, when he proposes the strictest Precepts, to say, Lord I am thine, as when he proclaims the sweetest promises, to say, Lord thou art mine? Art thou as ready to offer up thyself a burnt-offering, a Holocaust Rom. 12:1, to God in obedience, as to tender for thyself, thy Christ, as a sin-offering for satisfaction? Lev. 5:7. Oh examine thy heart sincerely, whether thou art thus in the faith; or rather, whether such a faith be in thee. That's the second.

Quest. 3. Dost thou crucify the flesh with its affections and lusts? They that are united unto Christ do so, Gal. 5:24; Rom. 8:13. Dost thou detest, loath, hate sin, all sin, in thought, word, deed; and that not so much for its effects, as its nature? Dost thou hate it rather as hell, than for hell? That is our duty, Rom. 12:9, is it our sincere endeavor? Didst thou ever groan out under the sense of that intolerable burden? Of that Wolf that lies in thy bosom? Does it make thee cry out as Paul, O wretched man that I am, Rom. 7:24. Dost thou when thou appearest before the Lord in prayer, or at his Word, or at a Sacrament, put thy Uriah, thy dearest darling sins in the front of the Battle, that when Christ discharges his keenest arrows, they may be sure to be hit and slain? When God sends a Tempest, is it thy first, greatest care to throw those Jonahs overboard? When God seems to beleaguer thee with sharp and threatening providences, is it thy main endeavor to cast the heads of those Sheba's over the Wall? But,

Quest. 4. Art thou a new creature? He that is in Christ, is so, 2 Cor. 5:17. Hast thou a new head, heart, lip, life? Canst thou now properly say, *Ego non sum ego*? Is the Lyon become a Lamb, the Raven a Dove, the Wolf a Kid, the persecutor a Preacher, or more, an Adorer of Christ Jesus? Dost thou act from new principles, the Spirit of Christ, Ezek. 36:27, faith, Gal. 2:20, constraining love, filial fear? Jer. 32:40, Dost thou act for new principles, that thou mayst preserve them in thyself, and propagate them to others? Acts 26:29. Dost thou now level at new ends, the best, the highest ends? Is thy main scope and aim now not so much at a clod of earth, a vapor, a puff of honor, a tickling pleasure? No, but rather is it thy chiefest end, plot, design, to advance thy Creators, Redeemers, Comforters glory? And with it, the spiritual, eternal salvation of thy precious and immortal Soul? Is this thy white, thy mark, thy center? Canst thou in sincerity of soul, say with the Psalmist, Whom have I in heaven but thee, &c. Psal. 73:25.

Quest. 5. Dost thou bring forth fruit? Every branch in Christ, is a fruit-bearing branch, Joh. 15:5. Art thou filled with all the fruits of righteousness? First and second Table-fruits? Art thou fruitful in every good word and work? Col. 1:10. Dost thou bring forth fruit suitable to the means vouchsafed? Or does the seed of a Homer bring forth only an Ephah? Dost thou remember, that where much is given, not a little is required? Luk. 12:48. Briefly, dost thou bring forth fruit like the Land of Egypt, by handfuls? Hast thou any bunches of Pomegranates to show? Is thy soul a spiritual Eshcol? And then too, art thou so desirous of bringing forth more, that thou lookest on the Vintage of thy attainments only as gleanings? In a word, dost thou bring forth fruit constantly, every month, in old age? Psal. 92:14. Art thou ever green and flourishing? Do not those Apples of Sodom, bitter fruits of Apostasy, in principles, in practices, spring from thee? Are

not thy grapes turned into thorns, thy figs into Thistles? Art thou not like Orpah, that tother day kissed and complemented, but now forsakes? But rather like Ruth, dost thou resolve and say concerning thy God, thy Christ, Whither thou goest, I will go; where thou diest, will I die, and there will I be buried? Ruth 1:16,17.

If thy heart and conscience can give a comfortable answer to these Queries, then Believer open thy mouth, open it wide, that thou mayst suck and be satisfied with the next Use of our Point, which is a Breast of,

3. Consolation. True Believers are closely united unto Christ Jesus; Oh what marrow, what fatness drops from this Truth! What an Hybla is it in the mouths, what music is it in the ears of true believers! How blessed are the people that are in such a case! Psal. 144:15. Their happiness will more distinctly appear, if we reflect on it, either with relation to Christ, or believers.

1. With relation to Christ to whom believers are united. On their Union with him, there redounds to them a peculiar Interest in his Person, Properties, Promises, Providences, All.

1. In Christ's Person; Christ himself is theirs, Jer. 32:38; Isa. 9:6. A Christ that is not like creature comforts; those γλυχυπιχρα, bitter sweets; like the Panther, which has a sweet sent, but an ugly face; No, but he is an Ocean of sweetness without the least dram of gall: Christ, that perfect beauty, without the least spot; That fairest of ten thousand, Cant. 5:10. That altogether lovely one, ver. 16. This Christ is theirs; Christ that indeficient, never-failing good is theirs, Heb. 13:5. True indeed, creature comforts and earthly interests like Absolom's Mule, are apt mostly then to fail us, when we most need them. Yea, but Jesus Christ is such a Sun of righteousness, that he knows no setting, no declining, Mal. 4:2. He is a Fountain of life ever

running. In a word, Christ that full, filling, sufficient, all-sufficient person, in whom concenter all the scattered excellencies of the whole Creation; in whom is completely treasured up whatsoever an angry God can require for his satisfaction, or an empty creature desire for its perfection. This is the person in whom Saints by union have a real interest.

2. In Christ's properties. My horses are as thy horses, my Chariots as thy Chariots, said Jehoshaphat to Ahab; all his Councils and Forces devoted to his service. Son, all that I have is thine, Luk. 15:31. Believers! Has Christ an Arm of power, 'tis for your protection? Has he an Eye of knowledge, depth of wisdom? 'Tis for your direction. A Stock, a Treasury of perfect righteousness? 'Tis for your justification: A Spirit of holiness? 'Tis for your sanctification. Has he rolling, yearning bowels of mercy? 'Tis that he may show you compassion. A Lap of All-sufficiency for your provision; Arms of Grace, a heaven of glory for your reception, Psal. 73:24.

3. In Christ's promises: In all those great, rich, precious, gracious promises, 2 Pet. 1:4, wherein all they want, and infinitely more than they can desire or imagine, is made over to them, 2 Cor. 1:20. Christ's promises are the Believers Magna Charta, to the confirmation whereof God has been pleased to add both his Oath and Blood, Heb. 6:17,18, for Seals.

4. In all Christ's Providences, let them seem never so black and gloomy. The hottest Furnace they are thrown into, does but loose their bonds, and the scorching flames become a warm Sun, Dan. 3:25. This is the fruit of God's sharpest rods, the taking away of their sin. The Lyon affords them meat; the Anakim himself proves their bread. All things work together for their good, Rom. 8:28. Every wind, though it blow never so cross, speeds them to their Port. Not a stone thrown at them, but it is to them a precious stone. Not a Thorn in their Crown, but it turns into a Diamond. Not a twig

in their Rod, but is sweetened and sanctified. The saddest Providences like the Snow falling on them, and descending to the hem of their garments, there freeze into a gem to deck them.

5. In all: i.e. True Believers have such an universal interest in all that Christ is, hath, could speak, suffer, or can do, that the Apostle going about to take an Inventory of their large Revenue, and as it were despairing to give in an exact account of the particulars, is fain to couch them in one sum total: All are yours, 1 Cor. 3:22,23. Wherein are observable, 1. The Believers portion, the fullest imaginable, All are yours: Then the term, for life and death too; in possession and reversion: Things present, and things to come. Lastly, the tenure, the surest, the highest that can be, they hold *in capite*; for their better assurance, their demesnes are entailed on the Crown; All yours, because you are Christ's, and Christ is God's.

Thus you see what comfort flows from this Doctrine of Union with Relation unto Christ. There's yet another Dug which swells with Consolation, and that is to be drawn,

2. With respect to Believers themselves, in a threefold regard; viz. of their persons, graces, duties.

1. Their persons. Believers being united unto Christ, they are, they cannot but be his Fathers Jedidiahs, Beulahs, Hephziba's, dearly accepted in the Beloved, Eph. 1:6. They are also his own delight, Prov. 8:31. He rejoiceth over them, as a Bridegroom over his Bride. They are to him as the Seal on his Arm; as a Signet on his right hand. He carries their names on his breast continually, Exod. 12:29. And as for the Spirit of God, that like Noah's Dove, finds nowhere to rest the sole of his foot, but the soul of a sincere Believer, of whom it says, here is my rest, here will I dwell forever, for I have a delight herein.

2. Their graces. True Believers graces are in themselves very defective and imperfect: The eye of their faith, like that of Leah, a blear-eye. The hand of their confidence, like that of Jeroboam, much withered and blasted. The fire of their love, like that of green wood, apt soon to expire. The anchor of their hope very much cracked; shoulders of patience sorely bruised; feet of obedience, like Mephibosheth, lame; yet because united unto Christ, all accepted, all hold scale and weight in heaven, though not as to merit, yet as to acceptance, 1 Pet. 2:5. There is much alloy in the metal, however I see my Sons stamp, and Picture on the coin, and therefore saith God, it shall pass for currant in heaven.

3. Their duties. Oh the defects of Saints duties: How often do they pray, as if afraid to be heard; hear, as if afraid to learn; learn, as if afraid to do; do, as if afraid to please; and yet being united unto Christ, how acceptable are their persons and performances! Their weak prayers sound like melody. Their broken sighs smell like Incense; Their very stammering's seem Rhetorical, Cant. 2:14. Not a good word falls from their lips, but 'tis recorded, Mal. 3:16. Not a tear drops from their eye, but 'tis taken up, and bottled, Psal. 56:8. Mites received as if they were Talents. Cups of Cold water, Ram-skins, Goats-hair, anything; desires instead of performances; the will for the deed; grief for want of will, for the will itself, 2 Cor. 8:12, and all because from such as are united unto Christ, in whom the Lord is so well-pleased, Matth. 3:17, that he looks on the very smoke of his Saints performance, mixed with Christ's merits as a sweet perfume. Having done with the Consolation arising from this truth, we proceed to the last Use, which is of,

4. Exhortation. In it I shall address myself, 1. To sinners, then to Saints.

1. To sinners, that are as yet without Christ, God, Hope in this world. Oh be you yet persuaded to give your eyes no sleep, your eye-lids no slumber, till you are really and closely united to Christ Jesus. Methinks poor forlorn creature thou shouldest not need a Spur, if thou dost, consider.

1. The dreadful, dismal danger of thy present estate. A soul not united unto Christ, lies open to all danger imaginable; 'tis in the very Suburbs of destruction: It walks in the valley of the very shadow of wrath, death, damnation. True, it may be thou perceivest it not; but that speaks thy security, not thy safety; and thou art secure, because hood-winked. Thy security is not from want of danger, but discerning. Alas, how dreadful is thy condition, that liest every minute exposed to the cruel courtesy of every Devil, Lust, Temptation, Judgment! The sentence is past against thee; in the next Scene expect the Executioner. He that believeth not, is condemned already, Joh. 3:18,19. Poor soul, a deluge of wrath is pouring down in full streams upon thee, and thou art as yet shut out of the Ark. The Avenger of blood is at thy heels, and thou not yet got into a City of Refuge. A shower of brimstone falling on thee, and thou hast no Zoar to fly unto. The destroying Angel with his drawn Sword at the threshold, and the lintel posts of thy door not sprinkled with blood. But,

2. If the wind do not, lets see whether the Sun cannot prevail. Poor self-destroying Caitiff, Look yonder on that amiable Jesus Christ; (for a marriage between whom and thy precious soul I am now wooing) Do but observe his condescending willingness to be united to thee: That great Ahasuerus courts his own captive Hester. The Potter makes suit to his own clay; Woos thee, though he wants thee not; is infinitely happy without thee, yet is not, cannot be satisfied but with thee. Hark how he commands, intreats, begs thee to be reconciled, 2 Cor. 5:20. Swears and pawns his life

upon it, that he desires not thy death, Ezek. 33:11. Seals this his oath with his blood; and if after all this thou art fond of thine own damnation, and hadst rather be at an agreement with hell, than with him; see how the brinish tears trickle down his cheeks, Luk. 19:41,42. He weeps for thee, that dost not, wilt not weep for thyself: Nay, after all this obdurate obstinacy, is resolved still to wait, that he may be gracious, Isa. 30:18. Stands yet and knocks, though his head be wet with rain, and his locks with the dew of the night; fain he would have thee open the door, that he may come in and sup with thee, and thou with him, Rev. 3:20. Thus much for a whet to sinners; my next address is,

2. To Saints that are indeed united unto Christ Jesus. Four words of advice I have for you: Oh that they might stick as Goads, as Nails fastened by the Masters of the Assemblies.

1. Be very fearful of that which may in any sort weaken your union with Christ. Beware of committing, of approving thyself in the least compliance with any the least sin. Say not as Lot of Zoar, is it not a little one? Sin approved is that very Delilah that cuts off the locks, and makes a Believer a prey to every Philistine. Sin is that that separates between us and our God; the great make-bate between heaven and earth, Isa. 59:2. It is true, a Saint shall never be left so to himself or sin, as that sin shall bereave him of his Jewel, his Grace, or God; but may, and doth often steal away the key of his Cabinet, his evidence his assurance. I opened to my Beloved, but my Beloved had withdrawn himself, and was gone, Cant. 5:6. Sin is that that will soon grieve away that holy Spirit, by which we are sealed to the day of Redemption, Eph. 4:30.

2. Wisely improve this your union with Christ. It is not enough to have, unless we use Christ: Not enough to have a Well of salvation, but we must

draw water, and drink it too, Isa. 12:3, if we intend a benefit by it. 'Twas the looking on the Brazen Serpent that cured those that were stung: Not enough for Saints to have faith, by which to live; but they must live by the faith that they have, Gal. 2:20, i.e. they must by faith draw continual supply of grace, comfort, strength from Christ, as the branch does sap from the root, as the members do influence from the head, as the pipe does water from the fountain. This your union then must be improved,

1. Under the fear and sense of wrath. When God begins to thunder, and to write bitter things against thee: Now, now let faith recollect itself and say, Why, I am united unto Christ, in whose wounds is room enough to hold, and in whose heart readiness enough to receive all that fly unto him, Matth. 11:28. True indeed, there is a terrible storm of justice gathering over my head, ready to fall upon me; but my Christ to whom I am united, is my shelter; a flood of vengeance, but I am got into the Ark. Destruction near, but Christ is my Passover, my little Sanctuary. Able, willing, to save to the uttermost, with all kinds and degrees of salvation, Heb. 7:25.

2. In solicitations unto sin; when sin comes like a Potiphar's wife, and offers deadly poison in a golden Cup. Now, now let faith answer, I would consent, but that I am united unto Christ. How can I do this great wickedness, and sin against my Christ! Gen. 39:9. I could easily do this and this, if I were not Alexander: But now I cannot gratify this lust, but I must needs be disloyal to my Christ, my Husband to whom I am married. If I take the cold in my feet, 'twill immediately fly up into my head; every sin is an affront to my Christ.

3. In the use of all Ordinances; let faith use them frequently, reverently; but not in the least rest on them, or be satisfied with them, any farther than they advance our union and communion with Christ. Look on prayer

without a Christ, as mere words and sounds. Sacraments without a Christ, as empty Vials without a cordial. Hearing without Christ, as a Cabinet without a Jewel. Be only so far satisfied with the Ordinances, as thou findest them to be golden pipes, conveying golden oil into thy soul.

3. Labor more and more for a frame of Spirit suitable to this union.

1. A humble self-abasing frame: Say, Alas Lord, what am I? What my Father's house? That so great a Christ should so far stoop beneath himself, as to be united to so poor a worm, a clod of earth, a mass of sin, a nothing, a less, a worse than nothing, Isa. 40:15,17. That strength should be united unto weakness, light unto darkness, life unto death, heaven unto earth, unto hell! That incorruption should marry itself unto corruption: Immortality to mortality: The King of Kings, the Lord of Lord's, to such a captive, unpared, unwashed, unshaven captive as I! Ezek. 16:4,5,6.

2. A trusting, relying, depending frame of spirit for supply of all temporals: He that hath given thee his Son, what can he deny? Rom. 8:32. He that hath given thee an Ocean, will not deny thee a Drop. If thou hast the Kernel, thou shalt not want the Shell; if thy Father vouchsafe thee bread, Manna, the Ring, a Kiss, he cannot well deny thee husks. If thou hast his Benjamin, thou shalt be sure not to go without thy Messe, thy five Messes: Seek first the Kingdom of God, and all these things shall be added; i.e. cast in as paper and packthread to the bargain.

3. A loving affectionate frame. Believer, thou art married to Christ Jesus, that Relation calls aloud for union of hand, heart, spirits, all. He is bone of thy bone, flesh of thy flesh, therefore to be dearly loved; count all that thou art, and hast, too little for him. Love him dearly for what he is, for what he hath, for what he hath done, suffered, purchased, promised. Love him more for what he is, than for what he hath; more for his person, than for his rings,

bracelets, jewels, jointure. Love him with a cordial, active, conforming, constant, transcendent love, Psal. 116:1,2.

4. A truly, noble, heavenly frame; such a frame whereby thou mayst truly condemn this poor dunghill world. Believer, being united unto Christ, thou art indeed clothed with the Sun, and therefore thou shouldst like thy mother, tread the Moon under thy feet, Rev. 12:1. We should never fix our hearts on that whereon our God would have us put our feet. Such Eagles as Believers should not stoop at Flies; 'tis not for persons united unto Christ to be fond on these beautiful vanities, fair-faced nothings, chases in Arras, handsome pictures drawn on Ice; such are all enjoyments on this side Christ. Believer, thy head, thy husband, thy treasure is above, there let thy heart be also. Having Christ for thy portion, let a little, a very little of the world serve thee for thy passage.

5. A pitiful, compassionate frame, to those that are not as yet united unto Christ. That are yet without hope, because without Christ. Oh as the Elect of God put on bowels toward such. Poor souls they are sinking, drowning; thou art safe on the shore, got into the Ark. They are frying, burning in Sodom; Thou safe in Zoar, a brand plucked out of the fire. Oh pity those that do not, will not, cannot pity themselves. That's the third advice.

4. And lastly, walk worthy of this union; Let your Conversation be suitable to your Condition. This I shall dispatch in these three particulars.

1. Walk zealously; Be wisely zealous in and for the promoting the honor of this Christ to whom you are united. Make it your only plot and business to advance his honor; 'tis your own peculiar interest so to do. Be jealous of anything that doth or may eclipse, or sully his glory. He that toucheth him, his Person, Natures, Offices, Days, Ordinances, Ministers, Servants, let him

be thought to touch the apple of thine eye, Zech. 2:8. Let the zeal of his house even eat thee up, Psal. 69:9.

2. Walk fruitfully; so it becomes every branch engrafted into Christ the true Vine, Phil. 1:11. Thy fruitfulness adds much to thy Christ's honor; the plenty of the crop sets a gloss on the Husbandman's care; The fully laden branch reflects an honor on the root: If men see our good works, our fruitfulness in every good work, they will then glorify our Father, Matth. 5:16; Joh. 15:16.

3. Walk lovingly, tenderly towards believers, fellow-members; They that are so happy as to be united unto one head, should be very careful to be of one heart. Believers formerly were so, of one heart, and one soul, as if animated with one and the same soul; suitable to the Philosophers description of true love; *Μία ψυχή δυο σωμασιν ενοικουσα*; *Arist.* Formerly Believers were like Scilurus his bundle of Arrows, so trust up together, no breaking of them. But alas, now, 'tis sad to see how those that agree in one common faith, should yet disagree as implacable foes. Oh Beloved, that Brethren, Joseph and Benjamin, Moses and Aaron, Abraham and Lot should fall out, especially when the Canaanite is in the Land. Shall Gebal, Ammon, Amal k, and the Philistines, shall these agree? And shall Ephraim and Judah be at variance? Shall the Wolf, Lyon, Bear, Leopard associate? And shall not Lambs and Doves! O let such their sin and shame never be published in Gath, nor spoken in the street of Askelon. Believers, you have heard the fable of the contest between belly and members. The moral of it bids you consult; if not your duty, yet your safety. By your divisions, you do but dig your own graves. Remember Saints, we are all one by spiritual relation; why should we not be one in our affection? I shall close all with that of the Apostle, Eph. 4:3, to 7, wherein he draws this arrow to the very head. Keep

the unity of the Spirit in the bond of peace: Why? Because there is one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God. Let me add, you are one with Christ the head, 'tis your duty therefore, and 'twill be your privilege, honor, safety, to be one with one another.

SERM. XIX. THE NATURE OF JUSTIFICATION OPENED. – REV. JOHN GIBBON

Therefore being justified by faith, we have peace with God, &c. - Rom. 5:1.

The words present us, for the Argument of this morning exercise, with the great doctrine of Justification, first to be opened, and then improved.

1. To be opened. And that we may not with Aquinas and the Papists, *in ipso limine impingere*, stumble the very first step we take, and so quite ever after lose our way, by confounding justification with sanctification. I shall only premise, that as in sanctification the change is absolute and inherent, so in justification the change is relative and juridical; the former is wrought in the sinners person, he becomes a new creature; but this latter is wrought in his state, he becomes absolved at the bar of divine Justice. For Justification is a law-state (Δικαιουσθαι from δικη) it abolisheth the convincing power of sin, or its guilt. Our business therefore is to discover the process at God's bar, in the justification of a sinner, which will be best done by comparing it with that at man's, which we are familiarly acquainted with.

To be justified, therefore implies in general three things. 1. The person is charged with guilt. 2. Pleads to the charge. 3. Upon that plea is discharged by the Judge.

1. A justified person must be charged with guilt. Now guilt is the Relation which sin hath to punishment; for sin is the breach of the Law, and punishment is the vengeance which the Law threatens for that breach. And as the threatening itself is in the nature of it a guard to the Law, to prevent the breach of it, bidding as it were the transgressor come at his peril, break the Law if he dare, be wise beforehand, lest he rue it too late; so the punishment in the very nature of it, is a vindication of the equity of the injured Law, the reparation and amends it makes itself for the wrong done it, by damnifying the person, injuring her proportionally to the injury: Now that a justified person must be charged with guilt, i.e. with the breach of Law; and by consequence with desert of punishment, appears, because otherwise if a man be pronounced righteous, whom nobody ever accused or questioned, he is only praised, not justified.

2. The person to be justified, must plead for himself; either in person, or by his Advocate who sustains his person; for to refuse to plead, is to despair quite of being justified; and to abandon ones self over unto punishment, silence gives consent; it argues the accused person hath nothing to say for himself, why he should not be condemned. Our Law, you know, showeth no mercy to one that will not plead, he is to be Prest to death.

An indicted person must plead therefore something in his own behalf, why he should be justified, if he would be. Now either the man is guilty of the charge, or not guilty. I must speak to both cases, and show what pleas are requisite in each, and which of them is the plea upon which a sinner is justified at the Bar of God.

Case 1. If the indicted person be not guilty of the charge, justice itself must justify him upon that plea. *Si accusasse sufficiat, quis erit innocens?* An innocent person may be accused, he can never be convinced; for that that is not, can never be demonstrated; the Judge or Jury were themselves guilty, if they found innocence guilty. Now to be justified thus, is to be purely and merely justified, not at all to be pardoned; for such a one stands upon his terms, bears himself upon his own righteousness, begs no mercy. It is no favor to justify him, 'tis his due; he is not beholding to the Judge a jot, the exact rigor of the Law acquits him.

To bring this to the present business, I shall demonstrate that we can never be justified at the Bar of God, by pleading not guilty; For,

First, the plea is false. Although in a very restrained sense, there is none so wicked but he may plead not guilty, and be justified as to this or that particular fact charged upon him. Nimrod was not guilty of Abel's murder. Nay, a Saint may be guilty of some sins which the Devil may plead not guilty too, as grieving the comforting, the sealing Spirit, abusing the Redeemers grace, &c. yet nothing short of universal innocence, nothing but a perfect righteousness, a total exemption from all manner of guilt will entitle us before God's Tribunal to this plea; For whosoever shall keep the whole Law, and yet offend in one point, is guilty of all.

1. Because the punishment due to the breach of the whole Law, viz. the curse of God is due to every breach of every part. Cursed is he that continueth not in all things which are written in the book of the Law to do them. The wages of sin (της ἀμαρτίας of every single sin) is death, Rom. 6:23.

2. Because he that offends in one point, affronteth the authority of all, as is excellently observed in the next verse; For he that said, Do not commit

adultery, said also, Do not steal. Every sin hath Atheism in it, it denies the God that is above; to trample upon the Majesty of God shining in one Commandment, is at once to trample upon that Majesty which enacted all.

3. Because thereby he becomes infected with a contagious disposition to be guilty of all; the same principle which emboldened him now, will another time (if but excited with equal strengths of temptation) to commit any other sin, or to repeat the same sins again and again, (though excited with still weaker and weaker temptations) for as frequent acts strengthen the habit of sin, so the habit facilitates the acts.

From hence it appears, that the holy Angels, that Adam in innocence, that the man Christ Jesus might indeed plead not guilty before God, and be justified upon that plea; but now impossible for us, Rom. 3:20:23; Psal. 14:1; 1 Joh. 1:8.

Secondly, the plea being false, there is no hope upon this issue to be justified, unless there were some defect in the Judge, or in the evidence. In the Judge either of prudence, in not understanding; or of integrity or power, in not executing the Law aright: But in our case these are alike, that is, infinitely impossible; for we have to do with the All-wise Legislator himself, who is also the Holy, Holy, Holy Lord God Almighty, and shall not this Judge of all the earth do right? Nor can there be any defect in the evidence; for the books shall be opened at the last day, and the dead shall be judged out of those things which are written in the books, according to their works. Nay, even now there are two day-books a filling, down goes (every hour, every moment) all we do and think, and speak, in the book of God's remembrance fairly written; not an iota, not a tittle either mist or blurred; of this God hath given us a counterpart to keep in our own bosoms, the Register of conscience (though a very imperfect copy, full of blots,

mistakes, omissions, yet) enough alone to convince us instead of a thousand witnesses; for every sinner will be his own accuser and condemner, rising up as an Advocate in the behalf of the great Judge, against himself at the day of judgment.

—*Prima est haec ultio, quod se,
Judice, nemo nocens absolvitur*—

Case 2. And this was the first plea, not guilty; but the case is not ours, and therefore this plea will never justify us. I come therefore to the other (which in our case) is guilty; and here are two ways of pleading. First, mere mercy, for mercies sake; but indeed this is not to plead at all, but to beg. And as in the last case, when an innocent person upon his pleading not guilty is discharged, that is pure justification, but no pardon: so here quite contrary; when a guilty person is discharged out of mercy, this is pure pardon, but no justification; for there shines not one beam of Justice in such a discharge, mere mercy is all in all. Whence it follows, that the Socinians, who to avoid the necessity of acknowledging Christ's satisfaction to Divine Justice, affirm that Justification is nothing but mere Remission of sins, do abuse the Word, and contradict themselves; for who seeth not that to be pardoned gratis, out of pure mercy (without the least reparation made either for the injury and indignity done to the Law, or satisfaction to the honor, justice and authority of the Law-giver, by the sin affronted) is not to be justified at all, δικαιουσθαι, but only to be gratified, ελεεσθαι; i.e. discharged upon the sole account of mercy, without any consideration had of justice. This is the first way of pleading when guilty, mere mercy for mercies sake; but to be justified upon this plea, is an evident contradiction. Therefore secondly, the only plea for a guilty person to be justified upon, is to plead mercy for the sake of some satisfaction made to the justice and honor of the Law. And by

how much the fuller this satisfaction is, by so much the fuller is the justification of such a person as is upon this plea discharged.

Now a full satisfaction may be made two ways.

1. By suffering the whole penalty due.
2. When a valuable consideration is accepted by the offended party or Judge, wherein the honor of the Law is as much saved, as if it had never been broken; or as if being broken, the full penalty had been inflicted on the breaker.

And here I have these two things to prove. 1. That man could never make such satisfaction to the justice of God, nor any creature for him. 2. That the Lord Christ hath made such full satisfaction, that it stands now with the honor of the holy God, to justify sinners upon the terms of the Gospel.

First, That neither man, nor any creature could satisfy offended justice.

1. Not by suffering the penalty; for that being infinite, requires an infinite continuance under it (there being no other way for a finite creature to suffer infinitely) and so the whole penalty will ever be suffering, but can never be suffered; for in eternity, stop where you will, and there is yet as much to come, as is already past; nay, infinitely more, for that which is past, is but a finite time of suffering; though millions of ages are past, but an eternity of suffering is yet to come; and after as many more millions of ages, still, still an infinite eternity is future, that never can be so exhausted, but an eternity will still be left.

Secondly, not by any act of service, which amounts to a valuable consideration worthy to be accepted of the Judge as satisfactory to his affronted justice, for two Reasons.

1. Because God is more dishonored by one sin, than honored by an eternity of obedience; for God is not at all obliged to Cherubim's and

Seraphim's for obeying him; all the Creation naturally oweth its utmost possibility of service, as an eternal debt to its great Creator. Now the least act of disobedience or sin, being injury and Treason, thereby a new obligation is contracted, viz. to suffer condign punishment, the former obligation unto duty remaining eternally in as full force as ever; which if we could discharge, yet were we but unprofitable servants, Luk. 17:10. Can a man be profitable to God? Job 22:2. If thou be righteous, what givest thou to him? Or what receiveth he of thine hand? Job 35:7. An eternity of service in the highest perfection, is every creatures debt as a creature; and besides this, an eternity of suffering too, is every delinquent creatures debt, as delinquent. But one debt cannot pay another; since therefore all that the whole Creation can do forever, would but just satisfy the first natural obligation unto pure justice, viz. the debt of obedience; it is quite impossible that ever any creature should supererogate, or spare anything from hence, towards satisfying the secondary superadded obligation unto offended justice, viz. the debt of punishment, either in its own behalf or another's.

Secondly, The other reason why neither man, nor any creature for him, can ever satisfy the offended Creator by the highest services, because they all have it from him when they do obey him; of his own do they give him; for in him we live, and move, and have our being; What hast thou, O man, nay, O Angel, O Arch-angel, that thou hast not received? All our, nay, all their springs are in him; without him we can do nothing. The more we do for God, the more he doth for us; and consequently, still the more we owe him. So that acts of obedience are so far from satisfying our Obligations to God, as that they contract new ones, for even for them are we obliged.

Having cleared the first, we come to the second point, That Christ hath so fully satisfied his Fathers offended justice, as it stands now with the honor of the holy God to justify every sinner, that can upon Gospel terms, plead his interest in this satisfaction. Here we must inquire into these three things.

1. The matter of this satisfaction.
2. The form, or that which makes it infinitely satisfactory and meritorious.
3. What are those Gospel terms.

First, For the matter of Christ's satisfaction, I humbly conceive that the whole state of his humiliation, from his conception to his resurrection (for at his resurrection began the second state of Christ as Mediator; viz. his exaltation, to be continued to the general Resurrection, and then he shall resign up the Kingdom to the Father, and God shall be thenceforward all in all, 1 Cor. 15:24,28.) that this state (I say) of our Redeemers humiliation, is entirely looked upon by God as the valuable consideration, wherein his justice with honor acquiesceth, and rests satisfied. It hath two parts. First, his taking the form of a servant at his incarnation. Secondly, his management of, and deportment in that state.

First, his Incarnation, and this presents God with a double satisfaction, whereby he may with honor entertain thoughts of love to man-kind.

1. In that human nature is in Christ unstained with either original or actual sin; for by his divine conception by the holy Ghost, he received of his Virgin-mother, a pure, undeflowered, Virgin human nature; the second Adam revives the innocency of the first; those eyes could without disparagement behold his manhood, which are purer than to behold iniquity; and even in their sight, though no other flesh living could, yet this flesh must be justified.

2. In that human nature is in him dignified with union to the divine, and is become the seat and mansion of the Godhead; so that how loathsome soever sin hath rendered it in us, yet in him it is highly exalted; even as highly, as the Divine Nature in him was abased; for the Human Nature ascends just in the same proportion, as the Divine descended, that is, to the utmost possibility; for God could stoop no lower than to become a man, nor man rise higher than to be personally one with God.

Thus you see Christ's entering into his state of Humiliation, hath rendered the nature of man very considerable again in the sight of God; so that he can now with honor, exercise good will towards it.

Secondly, His management of this state, consists in his active and passive righteousness.

By his active Righteousness, I mean his obedience to the whole Law; to the Ceremonial, in being circumcised, baptized, keeping the three yearly feasts, &c. To the moral, in not committing one sin, or neglecting one commanded duty, even to subjection to his Parents, and paying Tribute to Caesar.

By his passive Righteousness, I mean all that he suffered in his life-time, as the meanness of his birth and education; his persecution by Herod in his infancy, after by the Scribes and Pharisees, his hunger and temptation in the Wilderness, his poverty and straits, he had not where to lay his head; in a word, he was all his life long in all things tempted as we are (yet without sin) Heb. 4:15, but especially what he suffered at his death.

First, in his body, he was scourged, spit upon, crowned with Thorns, and at length crucified; which was, 1. A cruel death; the Latin *cruciari*, to be tormented, is derived à *cruce*, from being crucified. 2. A reproachful one, Gal. 3:13; Heb. 13:13, it was the Roman death for slaves and Malefactors.

But secondly, most of all he suffered in his soul, witness those expressions, λυπείσθαι, εκθαμβείσθαι, αδημονεῖν, Matth. 26:37; Mar. 14:33, add his bemoaning himself to his Disciples in the following words, and his passionate prayer thrice repeated, Abba Father, if it be possible let this cup pass; Add further yet his sweating drops of blood, in that bitter agony which so spent him in the Garden, that an Angel was sent to comfort him; but above all, his desertion upon the Cross witnesseth that he suffered unutterably in his soul, when he cried, My God, my God, why hast thou forsaken me? The Socinians are here puzzled to give any tolerable account, how the infinitely good God could find in his heart to exercise his only begotten Son, that never sinned, with all these horrors in his soul; for certainly it stood not with his goodness, had not Christ as the second Adam been a public person, a Representative, on whom the Lord laid the iniquities of us all, Isa. 53:6. But if we consider (which they deny) that Christ was then satisfying his Fathers Justice, we need not wonder at those horrors and consternations of the manhood; for he knew the vastness of his undertaking, the numberless numbers, and aggravations of sins, the dreadful weight of his Fathers wrath, the sharpness of that sword, Zech. 13:7, which he was going now to feel (not that God was angry with Christ upon the Cross, *quoad affectum*; no, he never more dearly loved him; but *quoad effectum*) add Christ's infinite abhorrence of the sins he bore, and that infinite zeal wherewith he was inflamed to vindicate the honor of Divine justice. Now his infinite love to his Church struggling with all these, produced those agonies, and overcame them all, when he said, It is finished, Joh. 19:30, we meet him next triumphing in his Resurrection.

But here to resolve that great question, whether Christ's passive Righteousness alone, or active and passive jointly, are the matter of Christ's

satisfaction, which believers plead at God's Bar for their Justification, and which being accepted by God as a plea good in Law, is said to be imputed (viz. in a Law-sense) for Righteousness. Let these Reasons be weighed by such as do disjoin them.

First, each of them hath its proper interest in, and its respective contribution towards the satisfying the injured honor of God's Law. For the honor of God's Law, is the equity of both its parts, its command, and its threatening; Christ's active Righteousness honors the equity of the first, which man had dishonored by his disobedience; but the great God-man hath repaired the honor of God's Commandments, by yielding a most perfect obedience to every one of them, and therein proclaimed the Law to be holy, just and good. Then Christ's passive Righteousness in like manner honors the equity of the threatening; for as by obeying, he acknowledged God's authority to make a Law, and his unexceptionable righteousness in every single Branch of the Law made; so by suffering, he proclaimeth that man is bound to keep it; or if he do not, to bear the penalty. He himself dies to justify that the sinner is worthy of death, and offers himself upon the Cross as a Sacrifice to the Divine Justice; and hereby he hath proclaimed sin to be exceeding sinful, and God to be so jealous a God, as rather than sin should go unpunished, and his justice want its glory, the righteous, eternal Son of God must be made an example, what guilty man had deserved. Thus God by two equal miracles (of everlasting astonishment to be adored) hath satisfied both his contending Attributes, and rendered each of them Triumphant, in making his righteous Son an example of his sin-avenging justice, that guilty sinners (repenting and believing) might be made examples of his sin-pardoning-goodness.

In the second place, as each hath its respective interest in satisfying the injured Law, so neither of them can be anywhere severed from the other; and those which God hath so indissolubly joined, let none part asunder; for Christ's active Righteousness was everywhere passive, because all of it done in the form of a servant; for in our nature he obeyed the Law, but in his very incarnation he was passive, for therein he suffered an eclipse of the glory of his Godhead. And his passive Righteousness was everywhere active; because what he suffered was not by constraint, or against his Will; no, it was his own voluntary act and deed all along; let me instance in the greatest of his sufferings; his very dying was the product both of the freeness of his love, and the Majesty of his power, Joh. 10:17,18; Rev. 1:5.

In the third place, both Christ's active and passive Righteousness, what he did, and what he suffered, partake in common of the form of satisfaction; therefore they are both integral parts, or joint ingredients thereof; for *forma dat esse*: but this brings me to the second enquiry.

What is the form of Christ's satisfaction, or that which renders it satisfactory? I answer, the infinite merit of what he did and suffered; which infinite merit stands, 1. In the dignity of his person; the fullness of the Godhead dwelt in him bodily, Col. 2:9; Joh. 1:14. Now for the work of a servant to be done by the Lord of all, renders his active; and for him to suffer as a Malefactor between Malefactors, who was God blessed for evermore, renders also his passive righteousness infinitely meritorious; no wonder the blood of Christ cleanseth from all sin, for it is the blood of God, Acts 20:28; 1 Joh. 1:7. And this is the Reason why the Righteousness of one, redounds unto all for the justification of life, Rom. 5:18,19, because his active and passive Righteousness is infinitely of more value, than all, that all the creatures in heaven and earth could have done or suffered to eternity;

the very man Christ Jesus, is above all the Angels, Heb. 1:6, for he is the man that is God's fellow, Zech. 13:7. And this infinite worthiness of the Redeemers person, you have excellently described, as irradiating and infinitely exalting all he did and suffered, Phil. 2:6-9; Heb. 7:24,25,28.

2. The active and passive Righteousness of Christ are of infinite merit, because not at all due, but both mere supererogation's of an infinitely glorious person.

And first for his active Righteousness, it stood in his obedience to the Ceremonial and Moral Laws.

1. His obedience to the Ceremonial Law was a mere supererogation, for the substance to comply with the shadows, the Antitype to do homage to its own types; besides, he submitted to those very Ordinances, whose end and institution supposeth guilt, and whose Nature argues them designed only for the use of sinners; what foreskin of impurity had he to be cut off in circumcision? What filth to be washed away in baptism? Did the holy child Jesus defile his mother's womb, as common mortals do that are conceived in sin, and brought forth in iniquity? And yet he was circumcised and baptized, and his mother offered for her purification, Luk. 1:21,22, chap. 3:21. No imaginable obligation lay on him to these submissions, being to him mere ciphers wholly insignificant.

2. His obedience to the Moral Law; Although it must be granted that as man it was his duty, Gal. 4:4, yet was it not his duty to become man. True, a creature's homage was due from him, when a creature; a servant's work, when in the form of a servant; but the whole was free and arbitrary, because his entering into that state was so; for what but his own infinite love could ever move the eternal Word to pitch his Tent in our Nature? What obligation

lay on the Heir of all things to take the form of a servant? Who bound the eternal Son of God to become in the fullness of time the Son of man?

And as his active righteousness, so secondly, his passive too was a mere supererogation; for his Almighty Fathers Holy, All-seeing Eye could never espy the least iniquity in him to punish; what had the Divine Justice to do with him? For he was a sinless person, he suffered not for himself, Dan. 9:26. No, for us; 2 Cor. 5:21. And therefore since no obligation lay on him to do what he did, or to suffer what he suffered, he may impute the merit both of the one, and the other, to whomsoever, and upon what terms soever he and his Father please.

But before I come to consider the terms upon which Christ's satisfaction is applied, I must answer some questions, and clear the scruples in the way.

1. What is become of the Law of that first Covenant made with Adam in Paradise? Gen. 2:17, repeated again to the Jews, Deut. 27:26. The sum of which you have fully expressed, Ezek. 18:4. The soul that sinneth, it shall die.

I answer: It is not executed nor abrogated, but released, or dispensed with.

First, it is not fully executed; for there is no condemnation to them that re in Christ Jesus, &c. Rom. 8:1.

Secondly, It is not abrogated; for it is in part executed upon Believers; they are liable to the first, or natural death, which is the wages of sin, although the second death hath no power over them; besides all manner of chastisements and afflictions, Psal. 89:30-32. And also that Law is totally executed upon finally impenitent unbelievers, over whom not the first only, but the second death also hath power, 2 Thess. 1:8. For he that believeth not is condemned already, Joh. 3:18. That is, the Gospel finds him, and everyone in a state of condemnation; but those who believe, it proclaims

deliverance to; those who through unbelief reject it, (judging themselves unworthy of everlasting life, see Acts 13:46.) it leaves such as it found them; viz. under the condemnation of the Old Covenant, since they refuse the pardoning mercy of the New.

Thirdly, I answer therefore positively, that the first Covenant is released, and dispensed with, by super-inducing a New Covenant of Grace over it, that whosoever closeth with, and comes into the terms of the New, should be exempted from the rigor and extremity; i.e. from the eternal condemnation of the Old, Joh. 3:16. It is not said, He that believes shall not be sick, shall not be afflicted, shall not die; No, but he shall not perish. Thus you see the Covenant of Works as to its execution upon such as are in the Covenant of Grace, is in the chief part restrained; but yet in some part inflicted: They never shall complain under the eternal and destructive; yet they do complain under the temporal and corrective punishment of their sins, Lam. 3:39.

Yet more particularly for the clearer understanding of this, we must consider that the first Covenant lays a double obligation on sinful man.

First, In reference to what is past; and here it requires satisfaction and reparation from us for our sin in breaking it.

And secondly, In reference to the future; after such satisfaction and amends made, it requires perfect conformity still as at first, absolute obedience to all God's commands being the eternal debt of the reasonable creature to that God that made it in his own Image; if therefore we could (which hath already been proved to be impossible) ever have satisfied God's injured Law for our past breach, the Law would still have come upon us for future, exact conformity to pay the residue of that eternal debt; and its language would be, Sin no more, lest a worse thing befall thee; as a Felon,

though burnt in the hand, is yet bound to live honestly for the future at his peril. Now the New Covenant of Grace relieves us as to both these cases, and dispenses with the rigor of the Law.

As to the first, It comforts us with the good news, that the Son of God hath satisfied his Fathers Justice; and if we believe but in him, God will accept of us, as if we had satisfied in our own persons. The case the Law leaves us in, is well expressed, Isa. 33:14, and Heb. 10:31. But the relief the Gospel brings us in St. Paul's language, Rom. 8:33,34. You have both together excellently, Ezek. 33:10,11.

As to the second Obligation, the New Covenant dispenseth with the rigor of that too; for woe to a justified and pardoned person, if he must lose all again, upon the least defailance; therefore the Gospel proclaims pardon of sin upon repentance, and acceptance of sincere endeavors to obey him. God's language now is, Sinners be but in good earnest, do but love me heartily, and my ways; let me but see a child-like ingenuity in you, and I will put down your upright, though imperfect performances, in the book of my remembrance, Mal. 3:16, and blot out your transgressions when repented of, out of the book of my remembrance. *Mandata Dei tanquam facta reputantur, quando quicquid non fit ignoscitur*. Thus doth the candor of the Gospel dispense with the rigor of the Law; God deals not with us as an Egyptian task-master, but as a Father with his children whom he loves: Christ's yoke is easy, his burden light.

If any doubt how it stands with God's veracity and immutability, having once declared that the soul that sinneth shall die, to contradict it by declaring that, He that believeth shall never die, but have eternal life.

I answer: We must look upon threatening's as a part of the Law, declaring the dueness of the punishment, what the offender hath deserved to suffer;

not as predictions of the event, any more than Thou shalt, and Thou shalt not in the command, are predictions: but only are expressive of the dueness of obedience. Nor will it hence follow, that we have the least cause once to suspect that God may (if he please) revoke his promises, as well as his threatening's; and then what would become of us? For there is a wide difference in their essential natures and properties. In a promise, the obligation lies upon the party promising; he hath past away his own liberty, and the thing is now no longer his, but the others, who may if he please, release and quit-claim to his pretensions; he may dispense with, and surrender his own right; but if he claim his right to, and interest in the benefit, by virtue of the promise, it cannot be detained without notorious wrong and injury, which God forbid we should charge him with; for he were not God, if he were not infinitely true and faithful. How should he else judge the world? But now the Obligation unto punishment lies contrarily upon the sinner threatened; he hath passed away his own indemnity, and given God the right of punishing him: I say the right, not the necessity; if God will claim this right, he may; but if he please, he may dispense with it. It is no injury if he punisheth; yet no Obligation lies upon him but his own honor: And that indeed obligeth him not, never to dispense with his Law; but never to dispense with it upon a light cause, or upon terms misbecoming his Glorious Attributes. And the dispensation we now speak of is an honorable one; for,

1. There are weighty inducements moving God hereunto. If he had not dispensed with the rigor of it,

First, He had lost the opportunity of the highest possible way of glorifying his own goodness, which now so infinitely endears him to the world, and lays such Obligations on us to admire and adore him.

Secondly, As all Israel lamented over Benjamin, Judg. 21:6, that a Tribe was lost; so the Creation would have missed a Tribe; which is the reason some Divines have given why Christ took not on him the nature of Angels, but the seed of Abraham; because only some of the Angelical Tribe lost their birth-right; only some kept not their first estate; but man being in honor continued not, but became like the Beast that perisheth.

Thirdly, All Religion had been extinguished, and frozen by despair unavoidably; if there had been no hope, the fear of God, his worship and service had forever utterly perished from off the earth. But now his Name is excellent in all the earth; even that Name Proclaimed to Moses, Exod. 34:6. The Lord is known in Judah, and his Name is great in Israel, Psal. 79:1.

2. As the causes inducing are weighty, so the terms on which he dispenseth with his Law are as honorable; which was our third Query propounded in the opening the point. For since Christ Redeemed us, not by way of Solution (strictly) as a Surety, paying the Debtors proper debt to the Creditor; but by way of Satisfaction, as a Mediator and Intercessor, offering a valuable consideration to the offended Judge of the world, in lieu of the Laws executing the penalty threatened upon the sinner: It necessarily follows that no right at all in the benefits of this satisfaction can accrue to the Delinquent, but upon such terms precisely as the offended party, and the Mediator that satisfieth him, shall agree unto; and upon mutual treaty and compromise, jointly ratify; so that justification by way of satisfaction provides not only for the sinners indemnity, but in such a manner, as also to consult the interests and honor both of the party satisfying, and satisfied; and this latter is the rule and measure of exhibiting the former, and of making over the satisfaction for discharge of the offender.

What are the terms therefore upon which both God and Christ have agreed to justify sinners?

I answer: first, faith, which is a hearty receiving Christ as he is tendered by the Gospel, and here the soul quits all pretensions of being justified by any righteousness of its own, and rolls itself upon the Lord its righteousness; and therefore hath faith the honor to be the justifying grace, because it so highly honoreth Christ; it is the nuptial knot whereby the soul joins itself to its Lord-Redeemer in an everlasting Marriage-Covenant; it denies its self, and forsakes all its other Lovers, and clasps about its Lord and Husband, as its all in all. Look what a wife doth in a Marriage-Covenant to her husband, that doth a soul in believing unto Christ, it saith unto him, *אֲנִי וְאַתָּה* thou art my husband, Hos. 2:16. And he saith unto his Spouse, *עַמִּי* you are my people.

But then this justifying faith hath two daughters that inseparably attend her.

1. Repentance: Here sinful man retracts and undoes his faults, cries peccavi, weeps, wrings his hands, smites upon his breast, and cries What have I done? Laments after the Lord, and abhors himself in dust and ashes: He calls himself fool, mad man, beast, traitor to his God, and to his soul: In a word, executes the Law upon himself; and since God excuseth him from the punishment, he accuseth himself of the guilt, and condemns himself to the shame of his sin; and hereby the sinner honors the equity of the threatening, by his tears acknowledging that his blood was due.

2. Newness of life; here the sinner acknowledgeth perfect obedience to be still his duty; this honors the equity of God's Commandments. And the Redeemer by making this one of the conditions of the Gospel-Covenant, hath given his Father his Law back again; he doth not repeal it; no, its still

the rule of life, and every Commandment still obligeth a Believer. Christ hath only released us from the condemning power of it, not the commanding power of it. We must still press after perfection; but though we fall short of it, we shall not die for it: Christ hath redeemed us from the curse of the Law, being made a curse for us; but hath left us under the government and command of the Law. The whole matter is excellently expressed, 1 Joh. 2:1. My little children, these things I write unto you that you sin not; and if any man sin, we have an Advocate with the Father Jesus Christ the righteous.

3. Having thus discoursed to the three general points first propounded, and shown that the person justified is charged with guilt: And secondly, that he pleads to the charge, (where I have largely opened the nature of that plea) I come now to the third general point, to show how upon his plea he is discharged or justified.

A sinner is then actually justified, when he is constituted or made righteous in Law. Righteousness is a conformity to the Law; he that fulfills the Law, is righteous in the eye of that Law; he is εννομος, within the protection of it; as he that transgresseth the Law, is ανομος, guilty in the eye of the Law, and without the protection of it. Now the Law of the New Covenant runs thus, He that believeth shall not perish; so that a Believer keeps and fulfills this Law; and therefore faith is imputed to him for righteousness, Rom. 4:22-24, because faith is the keeping of the New Covenant, which therefore is called the Law of faith, Rom. 3:27, in opposition to the Old Covenant, called there by the Apostle, the Law of Works. As therefore innocence, or perfect obedience, would have justified Adam, had he stood by virtue of the Law of Works, or Old Covenant, whose tenor is Obey and live, for then he had fulfilled that Law; and as his

Disobedience actually condemned him by virtue of the same Law, — Disobey, and die for it, Gen. 2:17. So now believing in Christ justifieth by virtue of the Law of faith; for it is the keeping and fulfilling of the Gospel-Covenant, whose tenor is, Believe in the Lord Jesus Christ, and thou shalt be saved: And again, unbelief actually condemneth by virtue of the same Law, — He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God, Joh. 3:18. That is, because the unbeliever is *ανομος*, without the protection of the Gospel, or Law of faith, he cometh not up to its righteousness; he is condemned already, as a sinner by the Law of Works; and yet once more with a witness condemned as an unbeliever, as a monster that hath twice been accessory to his own murder; first, in wounding himself, and secondly, in refusing to be healed: The Law of works includes us all under sin, we are all dead, our case was desperate; but God who is rich in mercy, through his great love wherewith he hath loved us, (his immense *φιλανθρωπια*) when we were dead in sins and trespasses, hath sent his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. And this is that Law according to which he will judge the world; according to my Gospel, saith Paul, Rom. 2:27. Every Believer therefore, though he wants the righteousness of the Law of Works, (viz. innocence) yet he shall not be condemned, because he hath the righteousness of the Gospel, (viz. faith) which is the New Law in force, according to which God now dealeth with us, and shall judge the world at the last day.

And here it will be richly worth our very heedful Observation, that although a Believer hath not the righteousness of the Law of Works, inherent in himself; (for if he had, he were not a sinner, but should be justified by that Law) yet by faith he lays hold upon Christ's satisfaction,

which in the very eye of the Law of Works is an unexceptionably perfect, an infinitely glorious righteousness: So that faith justifieth us even at the Bar of the Law of Works, *Ration objecti*, as it lays hold on Christ's satisfaction, which is our Legal righteousness; it justifieth us at the Bar of the Gospel, or Law of faith; *formaliter*, & *ration sui*, as it is Covenant-keeping, or a fulfilling of the Gospel Law: For he that keeps a Law is righteous, where that Law is Judge, the Law-Maker by his very making of the Law, makes him righteous, and the Judge that pronounceth according to the Law, (for a Judge is νομος εμψυχος) will infallibly pronounce him so.

But that with all requisite distinctness we may apprehend this great affair, let us take a view of some of the most considerable and important causes which concur to the producing this excellent effect, the discharge and justification of a sinner, and state their several interests and concernments in their respective influences upon, and contributions towards it.

And first, The free grace of God is the first wheel that sets all the rest in motion. Its contribution is that of a proegumenal cause, or internal motive, disposing God to send his Son, Joh. 3:16. That sinners (believing) might be justified freely by his grace, through the Redemption that is in Christ Jesus, Rom. 3:24. For Christ died not to render God good, (he was so eternally) but that with the honor of his justice he might exert and display his goodness, which contrived and made itself this way to break forth into the world.

Secondly, Christ's satisfaction is doubly concerned in our Justification.

1. In respect of God, as a procatactic cause of infinite merit, and impetrative power; for the sake of which God is reconciling himself unto the world in Christ, not imputing their trespasses unto them, 2 Cor. 5:19.

2. In respect of the Law of Works, Christ's satisfaction justifieth us formally, as our proper Legal righteousness; I call it our righteousness, because it becomes imputed to us upon our believing; faith being our Gospel title, by pleading which, we lay claim to all the benefits accruing from the merit of Christ's performance, to all effects, uses and purposes, as if it had been personally our own; I call it our Legal righteousness, because thereby the Law of God owns itself fully apaid, and acquiesceth in it, as in full reparations and amends made unto it for the injury and dishonor received by the sin of man. We must plead this against all the challenges and accusations of the Law: Who shall lay anything to the charge of God's Elect? It is Christ that died, &c. Rom. 8:33. And thus our Legal righteousness required in the first Covenant, that of Works, is wholly without us in our Redeemer, yet imputed upon our account.

Thirdly, The Gospel justifieth *quâ Lex lata*, as it is the Law of faith; for the very tenor of the Gospel-Covenant is, Believe, and thou shalt be saved.

Fourthly, Faith justifieth *vi Legis latae*, as it is our Evangelical righteousness, or our keeping the Gospel-Law; for that Law suspends justification upon believing. Faith pretends to no merit or virtue of its own, but professedly avows its dependence upon the merit of Christ's satisfaction, as our Legal righteousness, on which it layeth hold, nor can it show any other title to be itself our Evangelical righteousness, but only God's sanction, who chose this act of believing to the honor of being the justifying act, because it so highly honoreth Christ; So that as a most judicious pen expresseth it, the act of believing is as the silver; but God's Authority in the Gospel-sanction, is the King's Coyne, or Image stamped upon it, which gives it all its value as to justification. Without this stamp it could never have been currant; and if God had set this stamp on any other

grace as love, that then would have been currant, and have justified us as faith doth now.

Fifthly, God justifieth in a proper sense two ways: first, As a Legislator; secondly, as a Judge.

1. As a Legislator, enacting by his Sovereign Authority that sweet and gracious Law of the New Covenant, by virtue of whose tenor, every sinner that believes is justified from the guilt of sin; from which he could not be justified by the Law of Moses, Acts 13:38,9. This Law of justification by faith, is God's own act and deed, the great *Instrumentum pacis*, between God and man; he hath proclaimed his Letters Patents; the King of heaven and earth hath in the Gospel (our Magna Charta) given his Warrant under his own broad Seal, that he that believeth, shall not be condemned.

2. As a Judge, the God of heaven may in three respects be said to justify a Believer.

First, Forthwith upon his believing, God owneth him secretly within himself, as a person justified; God esteems and approves of him as in that state, unto which he hath by believing a title good in Law, an indefeasible right; a justified estate emergeth actually, as soon as faith, the Law-title thereunto emergeth as a necessary resultance by virtue of the tenor of the Gospel-Law, which only justified virtually, potentially, and conditionally before every Believer in general; but now actually, absolutely, and in particular it justifieth him as a Believer, when he is so.

Secondly, At the moment of dissolution God justifieth as the Judge of all the earth, passing a private sentence and award unto everlasting life upon every believing soul.

Thirdly, But eminently at the last day, when the Ancient of days shall take the Throne, and in open Court, before the whole Creation, by public

sentence forever acquit and discharge Believers at that great and last Assizes.

Sixthly, Shall I need to add that Works are said to justify us? Jam. 2:4, because they justify our faith, or demonstrate before God and man, and to our own consciences that our faith is not a dead and barren, but a true and living one by its fruitfulness in well-doing.

Seventhly, But I must not forget, lastly, that the Spirit of God is said to justify us: 1 Cor. 6:11, and that two ways; first, directly, by working faith in the heart, which is one of the fruits of the Spirit, Gal. 5:22. Now *Causa causae est etiam causa causati*; the Spirit justifieth as it is the Author of the justifying grace. Secondly, reflexively: The Divine Spirit clears up justification to a Believers conscience, by discovering the truth of faith, by working assurance, and by sealing a Believer to the day of Redemption. The Spirit itself beareth witness with our spirits that we are the children of God; and if children, then heirs, &c. Rom. 8:16,17.

Thus I have at length done with my first Task, the opening of the Point, which finds itself summed up in this definition. Justification is a judicial act of God, as Law-giver and Judge of the world, graciously discharging a Believer for the sake of Christ's satisfaction, from the condemnation of the Law of Works, by the tenor of the Gospel-Law, or New Covenant which requireth of, accepteth from, imputeth unto sinners faith in Christ Jesus as their righteousness; see Rom. 3:25-28; Rom. 4:5; Phil. 3:9.

To improve it now, (which was my other task) by way of refutation, I infer against the Antimonians, first, That justification is not from eternity.

1. Because a person must be charged with guilt before he is justified or discharged; but nothing can be before eternity; if discharged from eternity, when was he charged? What from eternity too? Then he will be at once

eternally charged with, and discharged from guilt, which if any excuse from a contradiction, they are much wiser than I am.

2. My Text convinceth them, actual faith is not from eternity, therefore not justification before God; for if faith justify us not before God, but only at the bar of conscience; then there will be no justification at God's bar at all once mentioned in Scripture; for works do it at man's bar; what is it I wonder that justifieth from eternity? Not God's decree to justify; for then his decree to glorify, would make glorification from eternity too; — but *Decreta Dei nihil ponunt actu in subjecto*. God's decrees are immanent acts, and pass nothing actually upon the creature.

3. A justified person was actually under condemnation whilst he was an unbeliever, Rom. 3:18. He that believeth not, is condemned already; but he could not be at all condemned, if justified from eternity.

4. Saint Paul expressly affirms that the believing Corinthians were not once, but now were justified, 1 Cor. 6:11. Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, &c.

Secondly, I infer against them, that they are dangerously mistaken, in thinking that a Believer is righteous in the sight of God, with the self-same active and passive righteousness wherewith Christ was righteous, as though Believers suffered in Christ, and obeyed in Christ, and were as righteous in God's esteem as Christ himself, having his personal righteousness made personally theirs by imputation. This is their fundamental mistake, and from hence (*tanquam ex equo Trojano*) issue out a throng of such false and corrupt deductions and consequences as these.

That God sees no sin in his children; that affliction and death are not proper punishments of sin to Believers; that all future sins are already

actually forgiven, as well as past and present; that a Believer must not pray for the pardon of sin, but only for the manifestation of it; that God loved Noah when drunk; Lot when so, and besides incestuous; David, when acting Adultery and Murder; Peter, when he was cursing and swearing, and denying Christ, with as high a love of complacency and delight, as when conversant in the most spiritual exercises of grace; that all which God requires as a sinners duty in the Gospel, is to believe that Christ died absolutely for him in particular; that this is alone true Gospel faith; and the doubting or questioning this, the unbelief which the Gospel so much condemneth; that to argue our justification from our sanctification, and gather assurance of God's love from our love and fear of him, is a Legal principle; that obedience to God's Commandments is not properly a Believers debt, but that all the obligation which lies upon him to holiness, is only the voluntary expression of his love and gratitude to God, not as what is due, but what is comely: And lastly, (for I should be tired to name all) that Christ hath kept the Gospel-Covenant for us, as well as satisfied the Law; So that not only our Legal righteousness is without us in Christ our Surety, but our Evangelical righteousness itself also.

Now to pluck up all these desperate consequences by the root, there needs no more than a right understanding of the true and proper notion, and manner of Christ's redeeming us; it is not by way of Solution, but of Satisfaction. Clearly thus, our case to God is not properly that of debtors, but that of criminal Subjects. God's aspect to usward, not properly that of a Creditor, but that of a Rector and Judge: The person Christ sustained, and the part he acted, not in a strict sense that of a Surety, paying the very debt in kind, and so discharging a bond; but that of a Mediator expiating our guilt, and making reparations to Divine Justice another way than by the

execution of the Law. And indeed the very nature of a Law is such, as it is quite impossible that the obligation either of its threatening or command, should in a proper sense be fulfilled, by any other than the very person threatened and commanded; *alius* here makes *aliud*. If another suffer the penalty, the threatening is not fulfilled: Nor if another performs the duty, the command; for the obligation as to punishment lies on the person threatened, (*noxa caput sequitur*) and that to duty on the person commanded, it cannot be fulfilled in kind by another, but it ceases to be the same thing, and becomes another thing from that in the Obligation; yet it may be such another thing (and Christ's Righteousness (both active and passive) really is such) as the Rector or Judge may accept of with honor, and be satisfied with, as if the very same thing had been suffered and done just in the same manner, as the Law threatened and commanded it.

That Christ hath paid not the *idem*, but *tantundem*, i.e. not fulfilled the Law (as for us) in kind, but satisfied it for us, is most evident. For,

1. The Law obliged the sinner's person to suffer; Christ was no sinner.
2. All men to suffer, forasmuch as all had sinned; Christ was but one man.
3. The punishment due by Law was eternal; Christ suffered but for a season, and is entered into his glory; thus Christ paid not the same thing that was in the Obligation, but something equivalent thereunto.

This being obtained, that the Lord Christ hath Redeemed us, not by way of solution, or discharging a Bond, by payment in kind, but by way of satisfaction, or making amends to the injured justice of the Law: It follows from the reason and nature of the thing:

1. That God pardons freely; we are not only beholding to Christ for satisfying, but to God too infinitely for accepting of any satisfaction at all; he might have refused it; he had done sinners no wrong if he had executed

the rigor of the Law, without hearkening to terms of Reconciliation. Quite contrary, a Creditor doth not pardon the debtor, when the surety hath discharged the Bond by full payment in kind; the Debtor is beholding indeed to his friend the Surety, but not at all to the Creditor, who cannot refuse to cancel the Bond; nay, it were wrong and injustice in him if he did.

2. That none hath or can have actual interest in, or benefit by this Redemption, but upon such terms as God and Christ have mutually compromised in, and agreed to, viz. the conditions of the Gospel-Covenant above mentioned. See the answer to the third query.

1. The Reason hereof is partly from God, the injured Law-giver of the world; who seeing it was at his liberty to accept of satisfaction or no, hath of necessity the right to make his own terms, when, and how far forth, and in what manner and method he will condescend to admit the sinner to the actual benefit of Christ's satisfaction.

2. And partly too from Christ; for as he is the Μεσιτης, or Mediator between God and man, a friend to both parties; nay, a person consisting of both natures; the offended, and offending; he is engaged necessarily by virtue both of Office and person, to espouse with equal tenderness of regard the interests of both parties; for he is really concerned in them both; they are his concernments as well as theirs. True indeed, a Surety that dischargeth a Bond by full payment in kind, he sustains and bears only the person of the Debtor, minds only his indemnity; doth what he doth upon his account, and for his sake. But our great Mediator must consult not only our impunity, but his Fathers, yea, and his own honor; and therefore ἔχας, ω ἔχας, εστε βεβηλοι, get you hence all you that either yet never did, or that do not now repent, believe, and conscientiously endeavor to obey; here's not the least jot of benefit for you in the case you are in, from this Redemption: for how

infinite soever the merit of Christ's satisfaction is, it conferreth nothing actually upon any person that hath not actually a Gospel-claim and title to plead it before God. The immediate effect actually resulting from Christ's performance, is the procuring the Gospel-Covenant to be ratified by his Father, as a Law, whereby sinners upon the terms propounded, become reconcilable unto God; actually it is of force to all that have, but to none that want the conditions of it. Now the keeping this Gospel-Covenant, God expects from us in person (though by the assistance of his Spirit, which he hath promised to give to them that humbly and earnestly ask it of him, Luk. 11:1.) To affirm that Christ hath kept the Gospel for us too, is to utter the most self-contradicting blasphemy and absurdity imaginable; as if he could repent, or believe in himself, free, except, or cancel our Obligation to obey the Moral Law, by his own obeying it; as if Christ had so done all, that nothing remains to be done on our part. Such strange extremes do some men run into, that to avoid Justification by works (by an αμετρία της ανθολκης) are as extravagant on the other hand, thinking the grace of God cannot be free, except the sinner become either a senseless statue, merely passive, or (which is yet worse) have a Writ of ease to be quite idle, or (which is worst of all) a License to sin by Prerogative. Let the Apostles Μη γενοιτο chastise this insolence. Rom. 6:15. Shall we sin because we are not under the Law, but under grace? God forbid. If Christ had obeyed the Law for us in the sense of paying a debt, or discharging a Bond, the Apostles answer could not stand, Rom. 3:31. Do we then make void the Law through faith? Yea, we establish the Law. When a believer breaks the Law, he sins (for sin is the transgression of the Law) nay, he cannot break it willfully, but he breaks the very Gospel-Covenant (one condition whereof is sincere obedience) and the guilt of that sin lieth upon him unpardoned, until by

heartly repentance, and fresh applications by faith to the blood of sprinkling (which are the only Titles good in Law, the only Gospel-claims to pardon) he hath sued out a new pardon (for actual Remission is only of past sins, Rom. 3:25) according to the tenor of the New Covenant, which is a perpetual Law of pardoning, repenting and believing sinners, whomsoever, whensoever, but as such.

Neither was Christ's suffering like the Cancelling of a Bond, a total discharge of us, from suffering the penalty threatened in the Law; we die still, and afflictions are punishments still. True, indeed upon Christ's satisfaction made, God and he are agreed, that a believing sinner should not be punished with the everlasting destructive penalty threatened (for whosoever believes shall not perish) but they are not, that he shall not be, for he is, punished with the temporal corrective punishments of the threatening, as sickness, and natural death; yet even these (through infinite goodness so ordering and disposing it) prove much more a benefit, than a penalty to a believer.

Use 2. What cause have we then with the lowest and profoundest Humility, to adore the Majesty of the living God?

First, To adore his holiness. Reverence those eyes of his, that are purer than that they can endure to behold iniquity, Hab. 1:13. Let this God be thy dread and awe. Dare not to make a mock of sin; tremble at the horrid guilt and sinfulness of the least sin; look upon it as an affront and treason against an Eternal Majesty, as worthy the Curse of the Law, and the wrath of an Almighty God, as that which could not be expiated at a lesser rate than the blood of God, Acts 20:28.

Secondly, to adore his wisdom in finding out such a person to satisfy his justice as our Redeemer; Consider here, that God could not suffer, could not

die; Nay, could not (properly) satisfy himself; (for it had not been a satisfaction to his justice at all, but mere mercy; and so no justification of a sinner, but mere pardon, if the person satisfying had been only God.) Again, Consider that a mere creature could never satisfy, as I before demonstrated, a mere creature had perished in the attempt, would have been overwhelmed, and crushed to pieces with that insupportable load, the guilt of sin, and the wrath of God. The person therefore that must satisfy, must neither be finite, nor infinite; neither the creature, nor the Creator; neither God, nor man; yet must be both. Here now, the understandings of men and Angels must have been tried to all eternity, and lost forever in a bottomless gulf of horror and amazement to find out such a person. O the depth of the riches of the wisdom and knowledge of God!

Thirdly, To adore the infinite riches of his grace, Rom. 3:24, in justification; and here consider,

1. God might have let man alone, seized the forfeiture; as the Tree fell, it might have lain forever; what obliged God to accept of satisfaction?

2. The Redeemer hath trodden the wine-press alone; whatever was done in this satisfaction, he did it; Of the people there was none with him. The sinner hath not the least hand in it, could not pay one, Christ paid every, to the utmost farthing.

Thirdly, It was the Judge himself who contrived this way to justify us, and it was at his cost, he gave his Son; herein God commended his love to us, as Abraham once did his faith to God, in that he spared not his son, his only begotten son whom he loved. So that if we rightly weigh it, it will appear, that by how much the satisfaction is the fuller, by so much the pardon is the freer; by how much his justice is the more, by so much too is his mercy the more glorified, and still, still infinitely the more are we obliged.

Use 3. Consol. Here's unspeakable comfort for every humble, though doubting soul, every contrite spirit that hungers and thirsts after righteousness.

First, Consider how full satisfaction Christ hath made; he is able to save to the utmost all that come to God through him; he is the beloved Son in whom the Father is well-pleased; all power is committed into his hands; God hath exalted him to be a Prince, and a Savior to give Repentance, and Remission of sins.

Secondly, Consider he inviteth thee as a sinner to come in unto this Gospel-righteousness, in the general tenor of his Proclamation, Whosoever believes, &c. If any man sin, we have an Advocate with the Father, &c. An Whosoever, excludes none that excludes not himself.

Thirdly, Consider, Christ assures thee, (that art the person I now speak to) he who is the Truth assures thee thou shalt be welcome: Matth. 11:28. Come unto me all ye that labor, and are heavy-laden, and I will give you rest, &c. This is your very case: Hark, the Master calleth you, will you not be of good courage, and Go, when he saith Come! He that never yet cast out any that came unto him, that never will, he saith so himself; Thou mayst believe him, he never broke his word yet, he will not begin with thee, he cannot deny himself.

Fourthly, Consider those standing Monuments of God's free justifying grace that are on record in the Scripture. What hath been done, may be done again: Nay, will be done again (in the case we speak of) by the God that changeth not; God hath pardoned as great sinners; see Ephraim's case, Jer. 31:18, see the Corinthians example, 1 Cor. 6:10,11, see Paul's, 1 Tim. 1:13. Whoever goes and doth likewise, shall receive likewise; for Christ is yesterday and today, and the same forever.

Fifthly, Consider it is the very design of God in giving his Son, and of Christ in giving himself to die for us, to justify such as thou art, Isa. 16:1; Luk. 4:19,20; Jer. 3:12; 1 John 5:9.

Use 4. Exhort. First, To the Unconverted.

Let me then beseech sinners not to love death; Why should iniquity be your ruin? There is balm in Gilead, there is a Physician there; Why are ye unwilling to be healed? Turn ye, Turn ye, why will ye die? Would it be a hard matter to persuade a condemned person to be willing not to be executed, were he not distracted? If having a pardon offered upon the easy terms of confessing his fault, and serious promising amendment, he should bid the Prince keep his Pardon to himself; for his part, he was in love with his chains, he would not be released, he would die. Thou art the man whoever thou art that neglectest Gospel-grace; what fury and raging madness is it that thou art guilty of? Thy soul with all its eternal interests lies at stake, and as if it were neither here nor there, what became of thee forever, thou despisest the riches of God's forbearance, after thy hardness and impenitent heart, treasuring up wrath against the day of wrath. Is it well done of thee sinner? Is this thy kindness to thy own soul? Is this thy thanks to thy Redeemer? How inexcusable art thou? Thyself being Judge, thou canst not answer it to thy conscience, to thy God, with the least color or shadow of a reason. God sends his Gospel proclaiming, — Repent ye, and be converted, that your sins may be blotted out: His Ministers proclaiming, — We then are Ambassadors of Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled unto God. Why dost thou hate thy soul, and say I will not? Why wilt thou not? Is it because it doth not concern thee? Or because eternal life and death are trifles, small, little things, not worth thy considering? Or doth anybody hinder thee? No, no;

our Savior gives the true account, Ye will not come unto me that ye might have life. Let me entreat this small request of thee for God's sake, for thine own, take the next opportunity, and spend half an hour alone; let thy spirit accomplish a diligent search, pursue this inquiry to some issue; am I justified or no? If not, what will become of me, if it should happen (sometimes such things fall out) that I should die now presently? I cannot promise myself that I shall see tomorrow morning. Thus go on, and bring it to something before thou leavest; give not over till thou art not only clearly convinced of; but heartily affected with thy guilt; not only to see, but feel thyself to be the man who art undone without an interest in this justification. Be in good earnest; thou canst not mock thy God; and is there any wisdom in mocking and cheating thy own soul? What thou dost, do it heartily as unto the Lord, as for thy life, as one that would not rue thyself-deceiving folly, when it cannot be recalled; and if thou art hearty and serious in these reflections;

1. Thou wilt deeply humble thyself before the Majesty of the Judge of all the earth, with that self-abhorrence and confusion, that becomes one who feels himself (even himself being Judge) most righteously condemned.

2. Thou wilt solicit and assail the Throne of Grace with all redoubled favors, and holy passionate importunities of prayer and supplication, giving God no rest till he hath given thee his Spirit, according to his own promise, Luk. 11:13; Ezek. 36:26,27. To help thee to perform the conditions of the Gospel-Covenant, plead his own promise with him. Wrestle with him for a broken and clean heart; for faith, for repentance unto life; for these are not of thyself, they are the gift of God, let him not go till he hath blessed thee with these blessings in Christ Jesus. This will confound every sinner at the day of Judgment, that when he might have had grace; yea, the Spirit of

grace for asking; he either asked not, or if he did, it was so coldly, as if he were contented enough to go without. Now if thou art in good earnest, God is I assure thee in full as good earnest as thou; he is ready to meet thee; Try but once whether it be in vain to seek him; all that ever tried, found it good to draw near to God, and found him easy to be entreated; he useth not to send the hungry empty away. He that commands us to work out our salvation with fear and trembling, he it is that worketh in us both to will and to do of his own good pleasure, Phil. 2:12,13.

Secondly, To them that are the children of God by faith in Christ Jesus. Let me beseech them,

1. To walk worthy of God who hath called them to his Kingdom and Glory, to adorn their holy profession; take the Exhortation in Paul's words, Col. 2:6. As ye have received Christ Jesus the Lord, so walk ye in him. Receive not this grace of God in vain; the interest of your comfort obligeth you hereunto; hereby you will know that you know him, that you are in Christ Jesus, that there is no condemnation to you, if you walk not after the flesh, but after the Spirit; and herein will your Father be glorified, if ye bring forth much fruit.

2. To live up to the comfort of their state; 1 Joh. 3:1. Ye are already the sons of God, it doth not yet appear what you shall be. Who shall lay anything to your charge? It is God that justifieth, who is he that condemneth? It is Christ that died, &c. Rom. 8:33. Go eat thy bread with joy, and put on thy white raiment, God now hath accepted thy works, Eccl. 9:7,8.

I conclude this particular (and the whole discourse) with, the happy effects and fruits of Justification, which every Believer hath as good a right and title to, as the Gospel itself, the Word of the God of truth can give him,

as I find those sweet effects and consequences set down in my Text, and the words next following it. — 1. Being justified by faith we have peace with God through our Lord Jesus Christ. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God, 3. And not only so, but we glory in tribulation, knowing that tribulation worketh patience, 4. And patience experience, and experience hope, 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost which is given unto us.

Wherefore, the righteous shall be glad in the Lord, and all the upright in heart shall glory, Psal. 64:10.

**SERM. XX. THE BELIEVERS DIGNITY
AND DUTY, LAID OPEN, IN THE
HIGH-BIRTH WHEREWITH HE IS
PRIVILEGED, AND THE
HONORABLE EMPLOYMENT TO
WHICH HE IS CALLED. – REV. ROGER
DRAKE**

But as many as received him, to them he gave power to become the Sons of God, even to them that believe on his Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. - Joh. 1:12,13.

In this Chapter, Christ the principal Subject of the Gospel, is admirably and Seraphically described.

1. By his Divinity, as co-eternal and co-essential with the Father, ver. 1, and 2.

2. By his discovery or manifestation. 1. In the work of Creation, ver. 3, and 10. 2. In the work of common providence, ver. 4:5,9. 3. In the work of gracious providence, he being in the world, and coming to his Church, as our Immanuel, God incarnate, ver. 11, and 14.

3. By his entertainment; which was 1. Passive; his entertainment was poor; the world knew him not, ver. 10. He was as a Prince disguised in a

strange Country; the Church slighted and rejected him, as Rebels do their natural Prince, ver 11. And such entertainment Christ meets with at this day, in his Truths, Ordinances, Graces, Ministers, and his poor members, &c.

Obj. Was not Christ entertained by them? What else means their harboring him at Capernaum, their flocking after him, admiring of him, seeking to make him a King? &c.

Answ. True, they entertained him for a while civilly and formally upon self-interest, but not spiritually by saving Faith, Love and Obedience, Joh. 6:26; Matth. 11:21,23.

Quest. 1. Did Christ find no entertainment at all?

Answ. This rejecting of Christ was not universal; some did receive him cordially, ver. 12, and were more graciously entertained by him, ib. and this was his active entertainment, he dignifying all who received him with the privilege of Adoption, ver. 12.

Quest. 2. How came it to pass that some received Christ, when the generality rejected him?

Answ. Not from their own free will, or good nature, but from the especial grace of God regenerating them, whereby they were made able and willing to close with Christ, whom others (as likely, or more likely than they) being devoid of grace rejected.

And thus I have brought you to the Text, as it stands in its relative consideration.

In the words absolutely considered, you have a singular commendation or Encomium of Faith. 1. From its nature, a receiving of Christ. 2. From its root, Regeneration, or being born of God. 3. From its consequent or fruit. Adoption, he gave them power to be the Sons of God.

Passing sundry useful points, I shall pitch only upon that which comprehends the marrow and substance of both verses.

Doct. Every true Believer is a child of God by Regeneration and Adoption. They were born of God, and so were Sons by Regeneration; they had a great privilege given them, and so were made Sons by Adoption.

In handling this excellent Doctrine, my work shall be Explication, Confirmation, Application.

The Explication shall be first general; secondly, particular. That respects the doctrine of Filiation or Sonship in general; this the doctrine of Regeneration and Adoption in particular, they being distinct kinds of Filiation.

For the first in general, a Person may be a Son four ways.

1. By Creation; and thus, 1. The Angels, Job 38:7. 2. Adam, Luk. 3:38. 3. Christ according to his Human Nature was the Son of God, Luk. 1:35. Not that Christ's Human Nature was a Son or a Person, lest we make two Sons or two Persons in one Christ. And thus believers are God's Children, by virtue of their new and spiritual Creation.

2. By Generation; and this is, 1. Eternal or temporary; eternal, as in Christ, Joh. 1, ver. 1,14,18, compare Isa. 53:8. Temporary, as in other men. 2. Natural or spiritual; natural, as in the Son of God, and the sons of men, though with infinite disproportion; spiritual, as in Regeneration, Jam. 1:18.

3. By contract of Marriage; and thus Joseph was the Legal son of Heli, Luk. 3:23, but the natural son of Jacob, Matth. 1:16. And thus we are Children of God by marriage with Christ his Natural Son; as Leah and Rachel, were both daughters of Isaac by marriage with Jacob, See 2 Cor. 11:2.

4. By Adoption; which is, 1. External and federal, Exod. 4:22; Rom. 9:4, by virtue of external profession and Church-membership, Gen. 6:1, compare Job 1:6. By Sons of God in this last place, may be understood either Professors, or the Angels. This Sonship may be lost, as is evident by the Jews who are now cut off, Rom. 9:7,8, and 11:15,19,20,23,31, yet so high is this privilege, that in comparison of such Adopted Children, Persons without the Pale are called Dogs, Matth. 15:26. 2. Adoption is internal and real, which leads me to the particular Explication. Only, before I proceed, let me subjoin a word of general Application, in two Heads.

1. What comfort doth this speak to every Believer, who bears so many endearing relations to God in point of filiation and other ways! Relations, we say, are *minimae entitatis*, but *maximae efficaciae*: and if one endearing relation draw so much love, what will all do? Especially considering God and Christ will be sure to fill every relation with love and grace; the Church (and by proportion every true believer) is Christ's child and mother, his brother and sister, his Spouse, body and member, Cant. 5:1; Matth. 12:50, and 1 Cor. 12:27. Yea, his Child not one way, but every way, by Creation, Regeneration, Marriage, Adoption external and internal; how much love may such expect from Christ in every kind? No wonder God's people are such gainers by their losses and sufferings for Christ, who is a hundred-fold better to them in this life, than all the relative comforts they part with for his sake, Matth. 19:29.

2. How doth this by proportion, oblige us in point of reciprocal duty, who stand in all relations of subjection to God and Christ, as owing to him all the duty of a Creature, Servant, Child, Subject, Friend, Wife, &c. and particularly, the duty of four filial relations, as children by Creation, Marriage, Regeneration and Adoption, both external and internal!

I shall now proceed to the particular Explication: and open,

1. The doctrine of Adoption, according to the order of the Text.
2. The doctrine of Regeneration; and remember we are now speaking of internal and real Adoption.

Quest. 1. What is this Adoption?

Answ. It's considerable; 1. For its name or notion. 2. For the thing itself.

For the first, The word (Adoption) is used but five times in the New Testament, Rom. 8:15,23, and 9:4; Gal. 4:5, and Eph. 1:5. In the Original, its υιοθεσια, as νομοθεσια, and signifies the putting or placing one for a Son. It's applied to other things besides man; thus we are said to Adopt a name, when we take a new name; to Adopt a Plant when we give it a name, as Lysimachus did to the herb Lysimachia, and Artemisia to the herb Artemisia; and thus one branch is said to adopt another by inoculation, according to the Poet, *Venerit insitio, fac ramum ramus adoptet*; which Metaphor, as it is very elegant, so it serves to illustrate the Nature of Adoption, Compare Rom. 11:24.

For the thing; Adoption is the acceptance of a stranger into the Relation and Privileges of a Son. It was much in use among the Romans; and was ratified by the Law of the chief Magistrate, and the approbation of their Pontifices or chief Priests; wherein great respect was had to the holiness and dignity of persons (whence a Patrician might not adopt a Plebeian, &c.) lest the dignity of the Adopter should be stained by the meanness of the Adopted: There was also great care used to prevent all fraud on the part of the Adopter or the Adopted. Thus our Adoption is ratified by the Law and gracious sentence of God the Father, and by the Approbation of God the Son our High Priest; without any fraud on God's part, or any reflection on the dignity of God, and the holiness of Christ; though in this gracious act

those two most glorious persons stoop infinitely below themselves. Thus Moses was the adopted son of Pharaoh's daughter, Exod. 2:10, and Esther was the adopted child of her cousin Mordecai, Esth. 2:7, both which illustrate God's singular grace to us, who are before Adoption Captives, slaves, and lost creatures. By effectual vocation we are translated into a twofold state.

1. Absolute, namely a state of sanctification and glorification.
2. Relative, namely a state of Justification and Adoption; in which last upon our believing, we are by God's gracious Sentence, accepted into the number, and have a right to all the Privileges of the Sons of God. Adoption then is our Relative state, which puts no real worth in the Adopted, though it presuppose an absolute state of holiness, and a double act. 1. Of free grace, on the Adopters part. 2. Of faith, on the part of the adopted.

From all hath been said about the Nature of Adoption, note these following Corollaries.

1. Hence it follows, that Adoption presupposes effectual vocation, Regeneration, Faith, Justification, and Reconciliation, which are (as it were) its secondary foundations; compare Rom. 8:30, and 5:1,2.
2. Hence it follows, that Believers expect heaven by a double Title. 1. Of Redemption. 2. Of Adoption. See both together, Rom. 8:23.
3. This shows how Christ is applied in Justification, namely as a fountain and garment: how in Adoption, namely as an elder Brother, and Prince of Salvation, Heb. 2, ver. 10,11,12.
4. Hence its evident, our Sonship far excels Adams filiation. He indeed was God's Son by similitude and dependence, but not by special union and communion with Christ the Natural Son of God, as we now are, Gal. 4, ver. 4,5.

5. Hence we have the true reason, why God's Name is called upon us (Jer. 14:9, and 1 Joh. 3:1, compare Gen. 48:5,6,16.) as well as called upon by us, 1 Pet. 1:17.

6. This shows why we are in an especial manner of God's Household, Eph. 2:19, not as Bastards, Sojourners, Borders, Hirelings, Slaves, Exod. 12:45; Judg. 11:1,2; Heb. 12:8, but as his honorable Servants, his Spouse, and his Adopted Children. Compare 2 Sam. 9:7,11,13, and Esth. 2:7.

Quest. 2. Wherein doth Divine Adoption differ from, and excel Human adoption? This Head is a powerful motive.

Answ. 1. In its properties. 2. In its Privileges: both which concur in the substance, but are distinguished here for Doctrines sake. The Properties of Adoption are four.

1. It's a precious Relation, cost as much as our Redemption, an infinite price; compare 1 Pet. 1:18,19, and Gal. 4:4,5, allude to Acts 22:28, with a great sum Christ obtained us this Freedom.

2. It's a high and honorable Relation. Every Believer is a High-borne Person; and as his Birth, so his Adoption is high, even as high as heaven, Joh. 1:12,13. It's honorable to be the Son of a King, much more to be the Son of God; to be God's Servant, 2 Sam. 7:5,8. (Witness Theodosius the Emperor) much more to be God's Son, 1 Joh. 3:1. The honor of Sonship ever rises or falls with the honor of Fatherhood.

This second property flows from the first. That which is precious must needs be Honorable, Isa. 43:4. Whence the same word signifies both preciousness and honor, compare Psal. 45:9.

3. It's a free Relation. It's free, 1. In an active sense, making its subject free, Gal. 4:7. A slave adopted, is by that act made a Free man. 2. In a passive sense; and first as to the Adopter, who is not moved by anything in

the Creature, to bestow this high favor, Eph. 1, ver. 4,5. God adopts not out of necessity, but liberty; who can compel or necessitate him? Not out of indigency (he had a Natural Son, and many created Sons, who were very like him, and liking to him) but out of redundancy of goodness. 2. In a passive sense its free also as to the adopted, without, yea, against their deserving's. We may all with shame take up the words of Mephibosheth, 2 Sam. 9:8, and 19:28. This property flows from the two former; that must needs be freely given, which is so precious and honorable. None is worthy to be the Son of God, but only the Natural Son of God. He that cannot deserve a bit of bread, much less can deserve this Divine Relation; we deserve a hellish, not a heavenly Sonship, each of us being by Nature children of Belial.

4. It's a permanent Relation. Once a child and forever so. Joh. 8:35. A Servant, a created Son, a Natural Son may sometimes be turned out of doors, witness the Angels, and Gen. 21:10,12. But an adopted Son is never cast off, Psalm 89:26,30,33,34, and that upon the following accounts.

1. From the freeness of Adoption; God chose them not for their well-deserving's, nor will he reject them for their ill-deserving's; if unworthiness foreseen, did not hinder the purpose of Adoption, then unworthiness present shall not hinder the completing of Adoption; and thus the fourth Property flows from the third.

2. Divine immutability is engaged in the Covenant of grace, of which Adoption is one great Branch. Compare Rom. 9:4, and 11:29, and Heb. 6:17,18.

3. If anything unchild them, it must be their Apostasy: But,

1. They can fall no further than their Father permits.

2. Fall they never so foully, he can mend and recover them as he pleaseth.

3. He will never permit them to fall finally and totally, Jer. 32:40. And what Parent would cast off a son, had he this power over him? We never cast off a child unless incorrigible; but to our heavenly Father, no child is incorrigible.

2. Divine Adoption differs from, and excels human, in its Privileges, as well as in its Properties.

The General Privilege is, Likeness to God. All God's adopted Children bear their Fathers Image, as Gideon's Brethren did his, Judg. 8:18. They are like God, 1. In holiness. 2. In dignity. In holiness; as Christ bears their Natural, so they bear his Spiritual Image. Compare Heb. 2:7, and Rom. 8:29. Their principles and actions prove them the children of their heavenly Father, Matth. 5:45. This one truth unchildes most Professors, who look not at holiness as a Privilege: with Machiavels Prince, they like the show of virtue, but fly virtue itself as a burden: Such bewray themselves to be Bastards; but let genuine children remember, that holiness is not only a duty, 1 Pet. 1:14,15,16, but also a prerogative, Exod. 19:5,6, and 1 Pet. 2:9. Many hope to be like God hereafter, who affect not to be like him here; but genuine Sons affect the one, as well as they hope for the other, 1 Joh. 3:2,3. The hope of the former, will at farthest die with themselves, Job 8:13-15, and 11:20.

Next, God's adopted children are like him in Dignity. This Dignity appears,

1. In their Titles.
2. In their Offices.
3. In their Dominion.

In their Titles, they are called his treasure, Exod. 19:5, his jewels, Mal. 3:17, his first-fruits, and holiness to the Lord, Jer. 2:3. Heirs, Gal. 3:19,

first-born Heirs, Heb. 12:23, compare Deut. 21:16, yea, joint-heirs with Christ, Rom. 8:17, each of them having right to, and possession of that Inheritance which hath no Corruption, Succession, Division.

1. No corruption, 1 Pet. 1:4. It's not corrupted by outward principles, as fire, violence, &c. Nor by inward principles, as sin and other taints which defile; or pruribleness, as the best things here below, are from their own or their subjects innate principles, Isa. 29:14, and 1 Pet. 1:18, compare Jam. 5:2.

2. It hath no Succession; the Father and Children always living upon the same Inheritance; whence, as Christ's Priesthood, so their inheritance is unchangeable, Heb. 7:24.

3. It hath no Division; for every Heir enjoys the whole, God being infinite and indivisible: as every eye enjoys the whole Sun, &c. Hence there will be no occasion of jealousy or quarrelling among the Brethren; for, let others have never so much, I shall not have one jot the less. To his Isaac's, his Heirs, his Conquerors, God gives his all; not half (with Ahasuerus and Herod) but his whole Kingdom. Compare Gen. 25:5, and 2 Chron. 21:3, and Rev. 21:7. It's otherwise with Heirs and Wives here below, because their interests are divisible, Luk. 12:13; Gen. 30:15, and 1 Sam. 1:6,7.

Their Dignity appears, 2. In their high Offices. Like Christ their Head, they are God's anointed ones, 1 Joh. 2:20,27, and that to a threefold Office, Prophetical, Priestly, Kingly, Psal. 105:15; Rev.. 1:6. Where the Prophetical Office is not mentioned, probably upon this account, because included in the Priestly Office. The first-born in every Family were typical Kings, Priests and Prophets, Exod. 24:5, which therefore were the Birth-right of Reuben, who by his sin forfeited the Government to Judah, the Priest-hood

to Levi, and the double portion or inheritance to Joseph, 1 Chron. 5:1,2, see Num. 3:45. But God's adopted ones shall never forfeit their Uncction.

Their Dignity appears, 3. In their Dominion; and this by five particulars.

1. By their Ministers or attendance, a heavenly Guard, Heb. 1:14.
2. By the extent of their property, they are Lord's of all, 1 Cor. 3:21, —
23. Compare Psalm 8. Their Title is as good, as large, they holding all *in capite*, which is the worst Title among the Sons of men, but the best among the Sons of God.

3. By their Right, and pure use of all, Tit. 1:15; Job 5:24.

4. By the benefit and advantage redounds to them out of all, Rom. 8:28. There's no creature but owes homage, and pays Tribute to these Lord's. A Saint gets more good by other men's estates, than the Possessors themselves. The first-fruits, and fat of all, come to those who are the first fruits of God and of the Lamb.

5. By their immunities. King's children have great immunities, Matth. 17:25,26, but God's children have all immunities, being privileged from the hurt of everything, Luk. 10:19; Rom. 8:35,38,39.

This for the Explication of the first Branch of the Doctrine: The second Branch is, That every true Believer is a child of God by Regeneration.

I shall first explain this Head; then prove and apply both together.

Quest. What is Regeneration? Here I shall endeavor to open,

First, The Name.

Secondly, The Thing.

The Name is ὡαλιγγενεσια. It's used but twice in the New Testament, Matth. 19:28, and Tit. 3:5, haply in several senses; the one glorious, the other gracious. Yet both may very well be understood in a gracious sense;

and so in the former place Judas is excluded, as having no hopes of a glorious Session, because he wanted a gracious Regeneration.

Its Synonymas in Scripture are very Emphatical. Thus its called a quickening, Eph. 2:1, a formation, Gal. 4:19, a Birth, Joh. 3:3,8, a Baptizing, Matth. 3:11, a renewing of the mind, Rom. 12:2, a new heart and spirit, Ezek. 36:26, that being renewed by saving knowledge, this by saving grace; a new creature, which is the product of Omnipotency, 2 Cor. 5:17. The new man, it renewing the whole, Eph. 4:24, and the Divine Nature, in respect of its transcendent excellency, 2 Pet. 1:4.

For the thing itself; Regeneration is taken, 1. Absolutely, and so it's really the same with effectual vocation, both which are either active or passive; that in Relation to the party Regenerating and calling, this in reference to the party Regenerated and called. 2. It's taken Relatively; and so it's the foundation of our first Filiation or Sonship, whereby we are begotten Sons: Generation is the foundation, as of human, so also of Divine Filiation; and as by faith we are adopted Sons, so by Regeneration we are begotten Sons.

Quest. What is Regeneration?

Answ. It's the production of a new and spiritual being, by the Introduction of a new and spiritual form. As therefore Isaac before generation, was a non-entity in nature; so every child of the promise before Regeneration, is a non-entity in grace, 1 Cor. 13:2. Gal. 6:3, and as in Generation there is a formation, or the introduction of a new form, which gives being, distinction and operation; so is it likewise in Regeneration, Gal. 4:19. This form is nothing else but truth of grace infused. 3. As in nature the corruption of one thing is the Generation of another; so in grace, the corruption of the old man, is the Generation of the New, Rom. 6:4,6,11. And lastly, as in natural Generation no form is introduced but by various preparations and previous

dispositions; so in Regeneration, much Legal and Evangelical preparation ushers in the New Birth; which preparation consists especially in Conviction, Illumination, &c.

The Nature of Regeneration will appear more distinctly, by comparing it more particularly with natural Generation; and 1. In the terms of conveniency or similitude. 2. In the terms of difference or dissimilitude. They agree, 1. In the causes. 2. In the manner of production. 3. In the matter produced.

For the first; in both there is, 1. A principal cause; and thus God is the Regenerate man's Father, witness the Text, Isa. 6:9, and Heb. 2:11,13, the Church is his Mother, Gal. 4:26,27. 2. There are subordinate and instrumental causes; such are Christ's Ministers, who are therefore sometimes called Fathers, 1 Cor. 4:15, and sometimes Mothers, Gal. 4:19. Compare 1 Thess. 2:7. 3. The constitutive cause; a seed, which is partly material, namely the Word, 1 Pet. 1:23, partly spiritual, the influence and efficacy of the Holy Ghost, Joh. 3:5, without which the material seed or letter is ineffectual, 2 Cor. 3:6.

2. They agree, 2. In the manner of production. In both there is,

1. A conception; Christ spiritual (as well as personal) is ever conceived by the power and overshadowing of the Holy Ghost. This holds true in other Generations, Matth. 13:23, unless the seed of the Word be received and retained, there can be no new man, no good and honest heart.

2. There is a formation. God's Art is wonderful in the formation of our outward man, Psalm 139:14-16, but far more stupendous in the formation of our inward man, Gal. 4:19, which is no mean part of the mystery of godliness, 1 Tim. 3:16.

3. Quickening, 1 Cor. 15:36; Eph. 2:2; Gal. 2:20, which is perceived by spiritual motion.

4. Longing. Sometimes the Parents long, sometimes the child; here both Parents and child; How doth God, Christ and his Ministers long for the natural man's conversion? Ezek. 18:23; Luk. 13:34; Phil. 1:8. Never did a teeming woman long more for fruit, or deliverance, than these do for a new-born babe in Christ. I, but this is not all, the Babe himself longs also, 1 Pet. 2:2. Compare 2 Cor. 7:11.

5. Travail with pain. Oh the pangs of our spiritual Mothers, Gal. 4:19, do not increase them by sticking in the birth! Hos. 13:13. Compare 2 King. 19:3. Oh the fear and danger of miscarriage, both before and after this spiritual childing! Gal. 4:20,11, and 1 Thess. 3:5, and in this miscarrying age, how frequent is the curse of Ephraim? Hos. 9:13,14. But is the Babe exempted from pain, sorrow and danger? In no wise. Every new-born babe comes crying into the world: The New, as well as the Old Creation, travails with pain, Rom. 8:22,23. The foundation of the second Temple, is ever laid in weeping, Ezra 3:12,13, and God still lays the beams of his Chambers in the waters, &c. Psal. 104:3. Each of these may be a taste and touch of our new-birth; and prove the greatest part of Professors to be in an unregenerate estate.

3. They agree in the Subject produced, the new creature with new actions and new Privileges. As in Generation, so in Regeneration, there is,

1. A new nature with new principles, 2 Cor. 5:17; Gal. 6:15. In Generation there is still the same first matter, but under several and successive forms; and whenever a new form is introduced, the Subject is called new: so in Regeneration, Old things pass away, behold all things become new, *ib.*

2. There are new actions or operations, 2 Cor. 4:16, and Eph. 4:22,24. There's a new eye, a Circumcised ear, a spiritual taste, appetite, language, motion, &c.

3. And lastly. There are new privileges. According to the degrees of Generation the degrees of Privilege vary; a plant hath higher Privileges than an Element, a beast than a plant, and a man than a beast: But how transcendent are the prerogatives of the new man? Heb. 12:22.—24. See more of this Head in the Explication of Adoption.

Next follow the terms of difference or dissimilitude, which may be applied to each of the Heads of Agreement, the second Birth far excelling the first Birth, even in those Termes wherein both agree. But I pass that for brevities sake, and shall content myself to note the difference of both Births in four Properties. And,

1. Regeneration is rare: As few men are generated in comparison of all other creatures, so few persons are new borne, in comparison of those who are borne: No more are Regenerated, than shall be saved, and those are but few in comparison, Matth. 7:14, compare Luk. 13:23.

2. Its far more secret than the natural birth; compare Eccl. 11:5; Joh. 3:8, and Col. 3:3. Whatever Solomon might understand of Generation, both he and every man else is very purblind in discerning the nature of Regeneration; nor could the wisest or the holiest (excepting Christ) ever fathom either the mystery of iniquity, or this mystery of godliness.

3. Regeneration is constant and progressive; once born, and ever born; once born, and always bearing. Its like the Generation of the Son of God, who was begotten from eternity, and is still a begetting, Psal. 2:7; Heb. 13:8. In natural Generation, sooner or later, death mars the birth; but its

otherwise in Regeneration, he that is born again shall never die; the soul and body may part; but Christ, grace and the soul shall never part.

4. Regeneration is spiritual; the very soul itself is carnal, if compared to the Spirit of Grace communicated in Regeneration, Zech. 12:10; Joh. 3:6. The grace of Regeneration, though but a quality, far exceeds the most refined substance, human or angelical, as is evident in the Apostate Angels, who by their loss of holiness became Fiends and Devils; yea, worse than nothing.

This for the Explication of the terms in general, and in particular. I proceed to the proof and demonstration of the doctrine; In the management whereof I shall need to go no further than my Text.

And First, It will appear from the Text, that the Sonship by Adoption and Regeneration are distinct filiations, though never separated as to the subject; for whoever is a Child by Adoption, is also a Child by Regeneration, and contra. That they are distinct filiations is evident;

1. Because they are noted as distinct; ver. 12, and 13.

2. Their foundations are distinct; the one is of gift, and by actual faith; the other is of birth. There's a wide difference between γενεσθαι, applied to Adoption, and γεννασθαι, which expresses Regeneration; compare Matth. 2:1; Joh. 1:2.14, and Gal. 4:4, where both words are joined together. An adopted person is made a Son; but he is not born a Son as to the Adopter. Its evident then these two relations are distinct.

Secondly, It appears also from the Text, that every Believer is a child of God by both these filiations; Namely, by Adoption and Regeneration. The former is evident, because Believers are dignified with a sonship which follows as a privilege upon their faith, and that by deed of gift, which can be no other than the Sonship of Adoption; for the Sonship of Regeneration

precedes actual believing. The second is as evident; for they who are born of God must needs be Sons by Regeneration, as he that is born of man, is a Son by Generation: But Believers are expressly said to be born of God, as is evident by comparing both the verses of the Text, and therefore are God's Sons by Regeneration as well as by Adoption. If you ask further, Whence it is that Believers are Sons of God by this double filiation; the Text holds forth a four-fold ground, partly explicit, and partly implicit.

The first ground is free grace; Adoption is a gift therefore not deserved; Regeneration cannot be deserved; 1. Because all merit is impossible to the creature; 2. Because before Regeneration the creature was in a state of Corruption; and what can a corrupted creature deserve but wrath and curse?

The second ground is Christ's merit, whence probably the bestowing of the privilege of Adoption is singularly attributed to Christ, because he purchased our Adoption as well as our Regeneration, Eph. 1:5; Tit. 3:5,6.

The third ground is Divine glory, which is the end of all God's Works, much more of such gracious Dispensations as are Regeneration and Adoption, Eph. 1:5,6; Isa. 43:21.

The fourth ground is encouragement unto faith by the favors and privileges vouchsafed unto Believers, 1 Tim. 1:16. And these are more implied than expressed in the Text, yet flow naturally enough out of it.

1. Of Information: About the sad condition of all unbelievers, by rule of contraries. Are all Believers God's children, &c? Then no unbeliever is a child of God either by Regeneration or Adoption: Not by Regeneration, as having no life of grace, which initially infused is the new birth. And hence every unbeliever is,

First, A dead man, as dead in Law, Joh. 3:18, dead in sin, Eph. 2:1, dead under wrath and curse, Joh. 3:36; Gal. 3:10, compared with Gen. 2:17, dead

in expectation and fear, Heb. 10:27. Whoever hath not a part in the second Birth, shall be sure to have a part in the second Death.

Secondly, Unbelievers being not children of God, can expect nothing from God as a Father. Now the state of unregeneracy excludes them from both filiations; for unless God be a Father by Regeneration, he will be no Father by Adoption. Nor can unregenerate persons be children by Adoption because they have no faith. Hence they are Orphans, and so helpless; for God will be no Father to such fatherless Children. But are they altogether fatherless? No verily; therefore,

Thirdly, They have woeful parents; namely, sin and disobedience, Eph. 2:2, wrath and curse, Eph. 2:3, and 2 Pet. 2:14, and lastly, Satan, Joh. 8:44, who is also their God, 2 Cor. 4:4, as God is the Believers Father. Oh miserable wretches as destitute of a heavenly Father; and more miserable as the woeful children of most hellish and cursed Parents, who have nothing to make over to them but sin and curse, and that they will do with a vengeance.

2. Of Humiliation: And that not only for profane Esau's, who despise their birthright; nor only for barely nominal and federal children, Deut. 32:5,19, compared with 1 Cor. 7:14, but even for such as groundedly call God Father, yet carry not themselves as children to such a Father. They are children of the greatest, wisest, and most Ancient King, (allude to Isa. 19:11) yet walk not up to their principles as Regenerate Sons, nor up to their privileges as Adopted Sons, as is evident by the following particulars.

1. They think not of, rejoice not, glory not in, nor walk up to the dignity of Divine filiation; but are mean-spirited, and sink almost at every difficulty, Isa. 49:14,15, the natural Son of God did not so.

2. They are palpably worldly, as if they had no Father to care for them, no hope nor portion but in this life, Jer. 45:5; Matth. 6:28,30. That worldliness which reigns in Natural men, tyrannizeth too often in Regenerate men.

3. They behave not themselves as Brethren of Christ, and as Children of one Father; compare Heb. 2:11, with Eph. 4:3, to ver. 6, and Mal. 2:10. How do Brethren fall out by the way? How great is their difference, when the matter of difference is so little? What quarrelling about the hedge, when both agree about the inheritance: We all profess to believe the holy Catholic Church, yet mind not the Unity of the Church; but rather the promoting of a party and faction in the Church, to the shame of Religion, the scandal of the weak, (who by reason of our differences are puzzled which way to choose) and the opening of the mouth of the enemy. May we not justly fear (as one notes well) that the neglect of true Religion, and true Catholic unity is making way for Atheism, or for Popish Catholic unity?

3. Of Exhortation: And first, unto strangers; secondly, unto children.

For the first, Art thou an Alien? Oh never rest till thou get into a state of Sonship; and to this end,

1. Be convinced of thy Orphanhood, and hellish Filiation.
2. Make good thy effectual vocation, justification, and reconciliation; this is done outwardly by conscientious attendance on the Ordinances; inwardly by the spiritual Baptism and faith, Gal. 3:25, to ver. 29.

Secondly, If thou be a child of God, then,

1. Evidence thy Sonship; this is done by evidencing thy vocation, 2 Pet. 1:10, and is necessary. First, In order to God's glory. Secondly, In order to thy duty and comfort. Thirdly, In order to others conversion and edification; neither of which will proceed to purpose, without some comfortable evidence of thy filiation.

2. Carry thyself as a child of God. This will blow up the fire of grace, light the candle of comfort, and beam forth in thy conversation to the conviction, conversion and edification of others.

To this end; First, Honor thy Father, Mal. 1:6, acknowledge and testify his dignity and excellency. This do,

1. Negatively; take heed of dishonoring God passively, by omission: What child can see or hear his father wronged? Or converse needlessly with dishonorers of his father? 2 Cor. 6:17,18.

2. Affirmatively; dishonor not God actively by commission, as David, Peter, and others did. How many, not only Bastards, but genuine Children are either ashamed of, or shame to their heavenly Father? Especially in evil company.

Secondly, Obey thy Father, 1 Pet. 1:14, this flows from the former, and is part of the honor Children owe to their Parents, (Eph. 6:1,2; Col. 3:20) and much more we to our heavenly Father, Heb. 12:9, whose commands are all of them so holy, equitable, profitable; compare 2 King. 5:13.

Thirdly, Imitate thy Father, Eph. 5:1,2. This flows from both the former; and by it we do both honor and obey God. Children are apt to follow their Parents in Naturals, in Civils, in Morals; and if we be God's children, we must walk not only with him, but also like him, 1 Joh. 4:17, and 2:6. Especially imitate God in endeavoring to bring many to glory, Heb. 2:10. Our imitation of God is a great part of our following the Lord, Eph. 5:1,2.

Fourthly, Submit to his chastisements, Heb. 12:7. As afflictions, piously born, are evidences of our Sonship, so the holy, humble, and fruitful bearing of them, is our duty as Children.

Fifthly, Depend universally upon Divine provision and protection; casting all thy fears, cares and burdens upon thy Father, Matth. 6:25, and 1 Pet. 5:7;

Psal. 55:22. Faith is both the mother and nurse of Adoption. Be not worse than thy own Child, who can live without carking upon thy fatherly love and providence.

Sixthly, Abound in filial affections; as love, delight, and fear to offend thy Father. Thy sin is exceedingly aggravated by the dignity of the party offended, and offending, (as well as by God's singular love to thee) Lev. 4:3,13,22,27, and 21:9. God may well say to thee, *Et tu fili!*

Seventhly, Wait and long for the perfecting of thy Adoption, Rom. 8:23. Here below, children cannot without impiety desire and long for the full inheritance.

Filius ante diem patrios inquirat in annos.

But its otherwise with heavenly heirs, who could have no inheritance unless their Father lived, who inherit the whole together with their Father; yea, their Father is their main inheritance, all other Comforts being but accessory.

4. Of Consolation, to God's children; for the effectual application of which comfort, two things are very considerable.

First, The grounds of Consolation.

Secondly, The trials and discoveries of our filiation whereby we may be assured of our right to, and interest in these comforts. The general ground of Consolation, is our filial privileges; which are more particularly.

1. Fatherly affections, which for tenderness and vehemency, are called mothers bowels, Isa. 49:15. As a Father God pities his children, Psal. 103:13, and spares them, Mal. 3:17. Parents bowels yearn most towards their weakest Children; and such a Father is Christ, Matth. 12:20. We pity a Child that is poisoned, not so a Serpent to whom poison is natural. If thou

favor not thyself in sin, God will favor and pity thee because of thy very infirmities, Heb. 4:15.

2. Fatherly provision; God will never fall under the foul aspersion of being worse than an Infidel, which he blames so much in unnatural Christians, 1 Tim. 5:8. This privilege Relates to the necessities of God's Children. Its well observed by a Modern Writer, To have no necessity at all, is God's sole privilege; To have necessities immediately supplied, is the happiness of glorified Saints; To have necessities mediately supplied, is the comfort of Saints on earth; To have necessities without any supply, is the misery of the damned. Now Divine provision undertakes for all these supplies, mediately here, immediately hereafter. Fatherly provisions are fourfold, answerable to the proportionable wants of Children.

First, for maintenance; and God provides no less than all good things for his Children, Psal. 34:9,10, and 1 Tim. 4:8, especially the best things. Compare Matth. 7:11, and Luk. 11:13.

Secondly, A calling. God's care extends to the particular calling of every one of his Children, much more to their general calling, 1 Cor. 7:20; Rom. 1:7.

Thirdly, Marriage; their civil marriages are made in heaven, Prov. 19:14, much more their spiritual match with Christ, Joh. 17:6,9.

Fourthly, an inheritance: Though their portion be not here below, yet God gives them portion in things here below, which sweetens and sanctifies all their enjoyments, Gen. 33:5. But the best portion here is nothing to their heavenly inheritance, 1 Pet. 1:4.

3. Fatherly protection, Deut. 32:6,10-12, which is ever seasonable for time, suitable for kind, proportionable for degree, universal against every danger, and constant as long as danger threateneth: immediate by God

himself, Isa. 27:3. Or mediate by Creatures, Ordinances, Providences, Comforts, Crosses, Graces, Temptations, &c. 2 Cor. 12:7.

4. Fatherly education, with all requisites thereunto; for which this Father alone can undertake; as,

First, Docibleness; God alone can make his children apt to learn:

Secondly, Teaching, by precepts, direction, examples, illumination, manuduction, exercise and inclination, making them willing to learn, Job 36:22.

Thirdly, Correction, and that,

1. By chastisements, bodily or spiritual.
2. By crossing their will and worldly designs.
3. By teaching them to cross their own wills, Psal. 94:12. This correction is a great branch of the Covenant, Psal. 89:30. — 34. All these privileges God affords them gratis. Children pay nothing for provision, protection, education, &c. Matth. 17:26.

5. Fatherly Communion. A Father is very familiar:

First, With his little Children.

Secondly, With his grown Children. To assure us hereof, God is pleased to take upon him a threefold Relation.

1. Of a Friend.
2. Of an Husband.
3. Of a Father; compare John 14:21,23, and Rev. 3:20. This for the grounds of Consolation, which everyone is ready to catch at; but only children have a right unto: This makes way for the last head, and a grand case of conscience; Namely, How shall I make it out that I am a genuine Son, and not a Bastard or Stranger? In managing this discovery I shall mix together the trials of both filiations, by Regeneration and Adoption.

And first, Sons are like their Father; they are usually the Natural and Moral Pictures of their Parents. This in its measure holds true of God's Children, who resemble their Father.

1. In light, Eph. 5:8.
2. In love, 1 Joh. 4:7.
3. In life, Eph. 4:18, and 5:1.

Secondly, Children honor their Parents, Mal. 1:6, and that,

1. By Reverence, 1 Pet. 1:17.
2. By Obedience, 1 Pet. 1:14.
3. By pliability, Rom. 8:14. Slaves are driven, but Children are led.
4. By coming oft into, and delighting in his presence; Compare Job 1:6, and Psal. 139:18.

Thirdly, We may know our Sonship by our spirit; every Child of God hath,

1. A Spirit of faith and dependence, 2 Cor. 4:13.
2. A Spirit of prayer, Rom. 8:15. The first cry after the New Birth, is Abba, Father, Acts 9:11. God hath no Child but can ask his heavenly Father blessing.
3. A Spirit of Evidence, Rom. 8:16; Eph. 1:13,14, and 4:30. The Spirit always witnesseth, though his witness be not always heard.
4. A Spirit of liberty, 2 Cor. 3:17, of liberty from the bondage of sin, Satan, the world and fear, Joh. 8:32; Heb. 2:15, of liberty to Christ and duty, Psal. 119:32.
5. A Spirit of waiting, Rom. 8:23.

Sixthly and lastly, A Spirit of love; not only to God and his children, 1 Joh. 5:2, but also to our very enemies, Matth. 5:44,45. Hence God's Children, (like their Father) are peace-makers, Matth. 5:9.

To conclude; Art thou like God? Dost thou honor God as a Father? Hast thou the Spirit of God? Then mayst thou comfortably claim and enjoy all the forementioned privileges, and infinitely more than heart can conceive, or tongue express. Art thou covetous? Here is a treasure for thee; Art thou ambitious? Here is the highest honor. Art thou voluptuous? Here is an Ocean of pleasure. Art thou in danger? Here is an Ark and Haven of security; all these in the hand of filiation, and that above any created desire or comprehension, with infinite security to all eternity.

SERM. XXI. OF SAVING FAITH. – REV. THOMAS PARSON

B *elieve on the Lord Jesus Christ, and thou shalt be saved . - Acts*
16:31.

The words are the satisfactory Answer of Paul and Silas to their Keepers serious demand, to whose strictest care and custody they were committed by the Magistrates of Philippi upon the complaint of the covetous Masters of a gainful Servant-maid possessed with a spirit of Divination, upon whom the Apostle wrought an undesired and displeasing cure, after eminent Testimony born by her to them and their Doctrine; God answereth their courageous singing in Prison by an earthquake shaking the foundations of the house, and the stout heart of the Jailor; the doors were opened to, and fetters fell off from the prisoners, and therewith the door of the keepers soul was opened, and his fetters of ignorance and corruptions in which he was holden captive by Satan were broken. At first (poor man!) he was afflicted with fear of his Prisoners escaping, so as to make attempt against his own natural life; not knowing that God intended good by all, and to make his Prisoners his Releasers and Deliverers; But by and by his amazement and

trouble strikes the right way, and he is not only willing to keep a natural life, but is desirous of, and inquisitive after an eternal life; Sirs, what must I do to be saved? And they said, Believe, &c.

My allotted work at this time is from this clear and full Text to speak of Saving Faith; in the entry whereof let me once for all premise;

First, I purposely wave Controversies, as wanting both time and fitness to be an Umpire, and give a final decision.

Secondly, I shall endeavor to confine my discourse to my Subject, without trespassing upon others ground, by repeating what belongs to preceding, or preventing what belongs to following Subjects.

Thirdly, I am not solicitous about, nor is it possible to please all in method and terms belonging to it (those τεχνολογηματα:) Method and words I always account are servants to matter.

Fourthly, In this great part of the Body of Christian Religion, I can only show the Skeleton, without reading an Explanatory Lecture; or give the bones and sinews without clothing them with a due proportion of flesh, for that would take up too much room.

To engage attention, consider, This is that great Work of God, a main part of the Mystery of Godliness, a Principle and foundation; at this when excelling, Christ wondered; by this Glory is every way given to God; to this all things are possible (it sharing with God in his otherwise incommunicable Omnipotency) and accordingly the Effects of the Divine Power are attributed unto Faith; Precious and enriching Faith, though in itself, and to its Subject the most indigent and emptying Grace; Poor, yet making rich; having nothing, yet entitling to all things. This is that which all the promises, types, and prefigurations of the Messiah did lead the Patriarchs unto, and by which they obtained a good report: This is the end of the Law

(subordinate unto Christ, Rom. 10:4.) and the sum of the Gospel, commonly named and pretended to, but little known, and rightly understood, less enjoyed and exercised in the World.

I shall reduce all to these Six Heads,
The Nature,
Subject,
Causes,
Effects,
Properties,
and Opposites of Faith.

To open the Nature of it, I shall remove the ambiguity of phrase, and state what I shall prosecute by giving the Distinctions and Description of it.

Fides quae creditor; Faith which we believe is the Doctrine of the Gospel, or any word of God; yea, the essential Word of God, the promised Seed, the Object of Faith, is by that word understood by learned persons. 1. *Fides quae creditor*, Faith by which we believe; and this (to begin at the remotest and meanest) is either First, Without knowledge, the ignorant implicit Faith and profession of many owning Christ as the founder of their Order and way; but this is not right, which only distinguisheth Christians from others.

Secondly, With some knowledge without assent (which scarce deserves the name of Faith) and this is a Profession of the Faith, either customary, following education and example; or compulsive, through fear; or gainful, for outward advantages, as theirs that followed Christ for the loaves, and Simon Magus's.

Thirdly, With knowledge and assent, of which some Faith respecteth the Truth of God (for Doctrine sake I may thus distinguish) which is called Historical; thus the Devils believe and tremble; wicked men believe and

sometimes tremble, and sometimes rejoice as if they had enough; the only difference is the want of applicability to the Devils; in neither is affection to the Revealer or things revealed: This is not right though it believe never so rightly concerning Christ's Person, Natures, Offices, &c.

Some Faith respecteth the Truth and power of God, and hath for its ground ordinarily some special Word, and this is called Faith of Miracles; and this is either active, Matth. 17:20. (which is peculiarly the Faith of Miracles, and that to which the special Word refers) or passive, Act. 14:9, and 3:16, and which the woman with the bloody issue had. The Promises that were the ground of this Faith, were peculiarly suitable to those times, and now not improvable, or not ordinarily; and the Faith itself though grounded on a special word, yet is but a common gift (in itself) as opposed to saving; as appeareth in Judas, and those that at last would cry Lord, Lord; and in the nine Lepers: Though sometimes indeed it had the actings of the best, even Saving Faith twisted with it, Matth. 8:10, 15:28.

Some Faith respecteth the Truth, Power, and Goodness of God, and this grounded upon General Promises, and words of encouragement of an unlimited truth and concernment to time and persons: Now this respecteth either the General love of God to his Creatures, and Man as a peculiar one, affording support, preservation, provision necessary; or the peculiar love of God to man through the undertakings of Christ, making man to look for better things than the effects of common providence, even God himself for his portion, and full happiness in him. Now that bold affiance is not true Faith, whereby men carry it at that rate of confidence as if Christ died to save all from hell, that are not willing to go thither; for in some it is without savor and affections suitable (which I may call altogether feigned Faith) as in the generality of Formalists now, who presume all is well, God loveth

them, and Christ died for them. In others it is joined with a savory gust and relish of the Word and Promise; which in regard of its continuance, and thereby usefulness to its end Salvation (though I make not that the only difference) is called either temporary, springing from sleighty and perishing causes, as that of the stony ground, and the Virgins: Or else lasting, durable, altogether true and unfeigned, justifying and saving Faith. This indeed is but one, as well as the Object; and therefore those Peter wrote to, had obtained like precious Faith; yet differeth in degrees and measure; in some it is small and weak, as a bruised reed; through dimness and scantiness of knowledge; (as a building laid upon a weak or narrow foundation cannot be strong) weakness of assent; strength of temptations; natural timorousness, suspiciousness and lowness of spirit: In others it is strong, and they are full of Faith, as Steven, having clear and large knowledge, &c. Both weaker and stronger may be considered either as Habitual in the root and principle, or Actual as exercised toward Christ and the promises.

For the Definition or Description of Faith, I shall not heap up words in mentioning many, but take up with that full and excellent one of the late Judicious Assembly, in their larger Catechism (that Christians may with more readiness and safety entertain it.)

Faith is a Saving Grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby he being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of that lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousness therein held forth for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

It hath here for its Genus (or general and common nature) a Grace, it being compared with Love, Hope, &c. they herein agree. The word Grace distinguisheth it from other Habits even good and virtuous that are acquired; this is a Grace or gracious disposition or habit infused. A Saving Grace to distinguish it from, and set it above common Grace, and make it one of those better things that accompany salvation.

The Subject is twofold, *Subjectum Recipiens*, & *Occupans*; The first the Subject receiving it, or in which it is, most ordinarily called the Subject, and this is The heart of man, a sinner elected and called.

1. It is Man that believeth, not Angels; for of their Faith we have no ground to speak. It is Man; not God, and the Spirit in us, but man through them. Yea, Man singularly, not of another, but of him that hopeth for life; the Just shall live by His Faith, not by another's.

2. It is the Heart of man; with the heart man believeth; the Heart includeth Will and Affections; it is not the Understanding only, nor so much, though that necessarily makes way; Coming to Christ is a spontaneous motion of Will and Affections renewed, and this is believing: there is assent to things revealed as true; and acceptance of things offered as good, receiving, embracing with suitable affections to the Revealer and things revealed.

3. The heart of a man a sinner; for man upright is not capable of this Faith, which is in God through a Mediator: Believing the word of another concerning restoral and reparation speaketh loss and decay; acceptance of alms, poverty. Indeed Adam might and must thus far exercise Faith in believing and trusting God (it belongeth to the first commandment) that he continuing upright, there would be a continuation of God's love and his happiness; but Faith apprehending the promise of God of acceptance

through the righteousness of another, necessarily speaketh man a sinner, as Justification which is by Faith is of the ungodly.

4. The heart of man a sinner elected; the election obtained it, the rest were hardened, and therefore is it called the Faith of God's elect. Remarkable is that expression, As many as were ordained unto life believed; and our Lord saith, all that the Father giveth him come unto him; and the Jews not believing was because they were not his sheep, and therefore heard not his voice.

5. The heart of man a sinner elected and called, is the Subject of Faith. Faith is by hearing; it is the souls answer to, and compliance with God's call; God vailing his omnipotency under, and putting it forth with words of command. Uncalled and unbelievers are the same; and therefore calling is one of the links of the golden chain of Salvation, and goeth before Justification by Faith; in which Call, the *Terminus à quo* is Satan, sin, misery, death, we are called from; and the *Terminus àd quem* we are called to, Christ, God, Holiness, and Life.

The Subject about which Faith is employed, or Object; that which and in which we believe, is not God immediately though primarily, Heb. 6:1, but Christ immediately, and the Promises which are in him yea and amen, and God through Christ, 1 Pet. 1:21, he that believeth not in the Son, believeth not in the Father; and he that hath not the Son hath not the Father; Repentance is peculiarly referred to God, and Faith to the Lord Jesus Christ. Faith also and the Promises, or God through Christ promising, are Correlates; and of all Promises those that concern righteousness and life through the blood of a Mediator, are the peculiar object. Believing the witness of remission, and the record of giving eternal life is mentioned: it is called believing the Gospel, εὐαγγέλιον, glad tidings in the Gospel,

promises of remission and salvation. It is true that Faith doth believe and apply every word of God: Some things reductively and secondarily are the object of Faith in a sequacious Spirit, credulous to whatever is contained in Scripture, as that Abimelech had a wife, &c. Some things are more directly the Word of God expressed and asserted in the History of the Bible, yet being believed have not an immediate connection with Justification and Salvation thereby: But the grand testimony of and through Christ, Faith as saving principally respecteth, and as assenting in the mind looks upon the Promise, as accepting in the Will and Affections respecteth Christ.

The ground on which we believe, called the Formal Object of Faith, shall be referred to the Externally moving Cause to believe; of which afterwards.

Of all Four Causes I shall speak in order, and first of the Efficient, which is either Principal or less Principal. The Principal Cause may be considered, as that from which the beginning, acting, continuance, growth, and perfection of Faith do proceed; and this is the Blessed Trinity, or God the Father through the Son by the Spirit.

1. The beginning, root, and habit of Faith is from God; if of every good work, and gift, then this; and therefore it is called the gift of God; and to you it is given to believe; Jesus also is called the Author; this is wrought by the Spirit, it is called one of the fruits thereof, and he called the (g) Spirit of Faith, for indeed the word and letter is dead, the Spirit quickeneth; and this powerfully and certainly, yet sweetly, making willing to believe in the day of his power; for it is not the Word of truth only, but the power of God that made the Apostles warfare so victorious in subduing souls to the obedience of the Faith; It is so great a thing to bring blind, proud, self-destroying man to own God's way of Salvation by the righteousness of another, to accept all from another, and him a crucified Savior, that it is a great part of the great

mystery of godliness, that Christ should be believed on in the world; so that it needs an exceeding greatness of Divine Power, the working of a mighty power in them that believe, even such as raised Christ from the dead. *Ισχυς, est facultas ipsa: κρατος, ipsius sese exerentis virtus; ενεργεια, ipsisius effectus sive; ενεργημα.* Bez: in loc. though other sense is put upon that place, yet by many judicious Expositors is this sense followed, which we find in the Gr. Schol. *Ει γαρ μη ενεργησεν εν ημιν, ουκ αν πιστευσामεν.* *Μεγιστης γαρ Θεου δυναμεως δειγμα, &c.* None can come to the Son except the Father draw them, in which the Author and powerful manner of operation in causing Faith are contained. And all this in effectual calling and regeneration, (before which is no part and degree, no act and demonstration of spiritual life, for we are dead:) which is not of him that willeth, not of flesh and blood, and the will of man, but of God, and this is spoken of the Believer, to whom God opens the door of Faith.

2. The actings, and operations of Faith are from God; as in him we live, so we move, and without him can do nothing; he worketh to will and to do (*Velle bonum, aequae ac voluntatem bonam*) he worketh habit and principle, and by supervening Grace exciteth to, and assisteth in acting it.

3. The continuance and perseverance of Faith are from above: Christ causeth our Faith not to fail, and we are kept by God's mighty power through Faith unto Salvation, and Faith is by the same preserved: The faithful God, that effectually calls, will safely keep, in Jesus Christ and confirm to the end; for this is the desire of the Son unto the Father, and will of the Father concerning the Son.

4. The growth and increase of Faith are from God, who giveth all increase; and therefore it was well prayed for unto the Lord to help unbelief, and to increase Faith.

5. The perfection of Faith is from God and Christ; Jesus is as the author, so the finisher of our Faith; and this either by bringing it to its ἀκμῇ, and highest degree it can reach, or is necessary for the Saints it should reach to in the world, fulfilling all the good pleasure of his goodness, and the work of Faith with power, and because he hath begun, perfecting it, ἐπιτελεσας. Or by perfecting it in vision, for its God that gives the end of our Faith, Salvation.

The Less Principal Efficient Causes are either Impulsive or Instrumental.

The Impulsive or Moving Cause, is either External or Internal.

The Inwardly moving Cause, *Proegumena*, is 1. On God's part, his free grace and love, self-moving goodness; in which sense it is called the gift of God, and the election obtain it, even those that are ordained to life believe. Not improvement of Reason, not use of means appointed for the attainment of Faith, that merit this gift, but God worketh all of his own good pleasure, εὐδοκία, which appears in that not many noble, and wise, but poor receive the Gospel.

2. On the sinners part, who doth believe, and being quickened, moveth; acted, acteth, and that freely, the moving Cause is sense of misery, and undoneness without Christ, and interest in the promise through Faith, there being no other name, and he that believeth not being condemned: So that here is the necessary condition, and causa sine qua non, of Faith, sense of misery and inability in self, and all creatures to recover a man out of his lost estate, whence ariseth renouncing and throwing away all our own righteousness's, those filthy rags, not having or not depending upon our own righteousness, or anything short of Christ.

The outwardly Moving Cause, *Procatarectica*. 1. On God's part to give Faith, is Christ and his merit; for every good gift is through Christ: *Omne*

donum gratiae Dei in Christo est. Ambr. in Eph. 1. As from the father of lights, so through the Sun of righteousness; none come to the Father, nothing cometh from the Father but by him, whom by this means the Father will make to be honored as himself. As salvation was purchased by Christ upon terms of believing, so Faith also whereby we lay hold upon Christ for Salvation: and therefore that Spirit which is called the Spirit of Faith is by Christ promised, upon his purchase making and ascending to be sent to convince the world of that great sin of unbelief.

2. The externally moving Cause to believe on the sinner's part (which may be called the Formal Object) is twofold.

1. As to God and his Word, God's Veracity, and infallible truth, he can neither be deceived, nor deceive; God which cannot lie hath promised, is joined to Hope, and therefore Faith. He that believeth receiveth the Word of God as the word of God, and seteth to his seal that God is true, accounting him faithful that hath promised; the ground of Faith being God's faithfulness, and the object the Promise. God's having spoken, *αυτος εφη*, was enough to Abraham, in a difficult case. Here is the *Resolutio fidei* into its stable foundation, God's unquestionable Truth, who is *Prima veritas*, and *αυταληθεια*, so that the believer hath the witness in himself, and his evidence is better, and assent stronger, as to his *ᾧιστα*, than any ones, as to things apprehended by sense, *τα αισθητα*, or by reason, *τα νοητα*: Therefore sometimes divine testimony is added to rational discovery (as in this point, that there is another life, &c.) because of the certainty and distinctness of knowledge by revelation, above all other ways.

2. As to Christ offered in and by the Promise (for more full explanations sake, I sever the consideration of God promising, and Christ offered, which otherwise I would always unite) the moving Cause of Faith in the sinner, is

his power, as an All-sufficient Savior, able to save to the uttermost, being anointed with authority and abilities, commission and qualifications for that work: and his love to sinners, having laid down his life for them, he will in no wise cast them out that come to him by Faith. These are the solid props of a true Christians Faith, which make the former (believing God and the Word) not to be a wavering opinion, and the latter (believing in Christ) not an adventurous hazard.

The Instrumental Cause of Faith, is either the begetting or preserving Cause.

1. The Instrument by which the Spirit of God produceth Faith is the Word of God, in whatever way coming to us, to be considered and meditated on by us: The Word read by us or to us, the Word expounded and enforced by the Public Ordinance, preaching *Ex Officio*; the private Ordinance, conference *ex fraternâ charitate*. By believing the soul answereth to God's call, which supposeth a Word, therefore it is called the Word and Doctrine of Faith; and Faith cometh by hearing, men cannot believe in him of whom they have not heard: Christ must be preached, before believed on; for by the Gospel preached, God puts forth his power in making men believe to salvation, the efficacy whereof (it being accompanied with that spiritual and powerful demonstration, mentioned 1 Cor. 2:4.) the Apostle to the Corinthians explaineth and extolleth, God having in due time manifested his Word through preaching. Now this Instrument is All the word of God, not excluding the Law from being the means as well as the object of Faith; for the Law is a useful Schoolmaster to prepare us for Christ, driving us out of ourselves, and following us with the lashes of the Curse, that we may run to the Grace of the Gospel, and make mention of Christ's righteousness only. So that knowledge must always go before Faith; we must know whom,

what, and wherefore we believe, and give a reason of our faith and hope: the eyes of the mind enlightening, goes before the working of God's power in our believing: so Paul's sending was to turn from darkness to light, before Faith in Christ is mentioned: everyone that seeth the Son and believeth on him, &c. a seeing in Scripture light makes way: In so much that the knowledge of the Word and Christ, as the means to get Faith, is highly advanced and called life eternal; yea, put for believing to which it leads, by his knowledge, Objective. Or the knowledge of him, shall my servant justify many.

Secondly, The Instrumental Causes of Faiths maintenance and increase are,

1. The Word of God, *Causa procreans & conservans: Ab iisdem nutrimur ex quibus constamus*, It is seed to beget, and milk for growth in babes; yea, strong meat for strong ones in Christ.

2. Sacraments, as Seals of the righteousness of Faith, Tesseræ, and pledges of God's love superadded to his promise. They signify and help to clear the understanding, and so consequently promote Faith: they seal and confirm (seals are for this end to confirm the Faith of him to whom the Deed is delivered:) and ('tis usually said by learned Divines) they actually exhibit for our growth by feeding.

3. Prayer, as in that man, Lord help mine unbelief; and the Disciples, Lord increase our faith; and St. Paul for the Thessalonians. *Quoties de Fidei constantia (& incremento) agitur, ad preces confugiendum est*. Calv. in Jud. 20th ver.

I might add another Ternary of means for the increase of faith, inferior to the former.

1. The Cross, Afflictions, Temptations; Therefore the trial of Faith is called precious, because it burnisheth and increaseth precious Faith; the trial of Faith worketh patience, patience experience, and that is a good ground for more Hope and Faith; they are conjoined, 2 Thess. 1:3,4.

2. By frequent actings and exercise, Faith is increased: though Graces beginning is different, yet their improvement is in great measure after the way of other habits.

3. By seeing and considering the Example of others, the cloud of Witnesses, whose Faith the Apostolical command is that we follow: Thus many were of weak made strong, beholding the faith of the Martyrs, and the eminent effects of it.

For the Material Cause of Faith; *Genus habet rationem materiae*; that which is its general and common nature, wherein it agrees with others is the matter of it; Now as Saving Grace in the Description was the Genus wherein it agrees with other Graces; so comparing true Saving Faith with other Faiths, that may tolerably pretend to the name, Assent is the common nature and matter of it, even the nearest and immediate Genus; Faith historical, of miracles, temporary, all have Assent, but not all Assent belongeth to true Faith. There must not only be knowledge γνωσις, but also επιγνωσις, acknowledgement, as necessary and essential to Faith, and that arising from the full assurance of understanding, ὠληροφορια συνεσεως: There must be a Faith Doctrinal and Assertive, as the foundation of Faith applicative and fiducial: if I assent not to the promise of another as true, I cannot rely upon the person for the good mentioned. There is a double acknowledgement (I mean not verbal profession,) 1. That the things revealed in Scripture, and by us known are of God: 2. That they are true (which naturally floweth from the former) and shall all be fulfilled:

Abraham was persuaded before he trusted. Now to this end that this full assent and acknowledgement of the mind, which is a necessary ingredient of true Faith, may be had, The Divine Authority of the Scriptures, confirmed by miracles and other characters, is to be studied, that we may build our Assent, and thereby our Faith upon a stable foundation.

The Formal Cause, which doth straiten the general nature of Faith, and distinguish true Saving Faith from all other Faiths (*forma vel aliquid formae analogum ponitur differentiae loco*) in which may be *Notitia & Assensus*, is Fiducial receiving of Christ offered by God in the Promises of the Gospel. In which are two things formally constitutive of Saving Faith.

1. Acceptation of Christ and the Promises; Faith is that hand which doth touch the top of the golden Scepter, or that closeth with and entertaineth what God offereth, receiving Christ; hence a weak Faith is true Faith and saving, as well as strong, because it indeed receiveth the gift, though with a trembling hand: This is the coming unto Christ, and appropriating what before lay in common; the applying what before was only applicable, making the soul to say with Thomas, believing, My Lord and my God. Zanch. in Col. 2:6. *Sicut accepistis, & quomodo accipitur? Fide.* So the good things purchased by Christ, and following upon our receiving of Christ, are said to be received as the atonement, abundance of grace, the gift of righteousness, ελαβομεν, *et λαμβανοντες, fidei videlicet manu oblata δεχομενοι*, and expressly remission of sin, is said to be received by Faith.

2. Innitency, recumbency of soul upon a Christ received, entrusting him entirely with, and committing to him the care of Soul and salvation, staying the soul upon him, leaning upon the beloved, rolling the soul upon him, resting with whole weight upon him, as faithful, able, loving: and this is truly fiducia; this is truly Credere in Christum, To believe in or upon Christ;

more than *Credere Christum*, and *Christo*, to believe a Christ (that he is) and to believe Christ (or his word.) It is a phrase in Profane writers unusual, as the thing itself, salvation by Faith was unknown. To this belong those expressions of the eyes being toward God, and looking to him: even as the Serpent was lifted up, to be looked upon with expectation of healing virtue; so Christ to be looked unto by the Soul, with a longing expectation and confident dependence.

The End of Faith is the glory of God in man's salvation, the one as supreme and ultimate, the other as subordinate: that God might save his Creature to whom he wished well in a way of demonstration and exaltation of his glorious justice and mercy, therefore was Saving Faith and Salvation by Faith ordained. Justice, that he might be just, that is demonstrated and declared to be just (as *Psal. 51:6.*) both in not pardoning without satisfaction, and therefore punishing sin upon the Surety; and then in pardoning the sinner through faith, uniting to, and interesting in the Surety, therefore saith the Apostle, God is faithful and just to forgive. Mercy, in that he accepteth the satisfaction of another, and imputeth his righteousness to the sinner, by Faith receiving it: and that he found out and provided alone this way of salvation by Faith: It was of Faith, that it might be of Grace, for by Grace are we saved through faith: and thereby works, as meriting, and so man's confidence in, and boasting of himself are excluded, and God's glory entirely secured and advanced by men's submitting to the righteousness of God by Faith; Faith and Pride being utterly inconsistent. Indeed trusting God upon his bare word, not having merit nor human probability, giveth great glory to God. That Mans Salvation is an end of Faith, all the New Testament witnesseth, even that we believe to the saving of our souls, and receive the end of our Faith, in the salvation of our Souls.

The Effects (more proper or less proper) and Consequents of true Faith.

1. Union with Christ, who is our life, and so we live by Faith: What can more necessarily and immediately follow upon the offer on God's part in the Gospel of Christ to be ours, and our receiving him by Faith, than union to his person, though no personal union. Hence having Christ in us, and our being in the Faith, are made the same, because Christ dwelleth in our hearts by Faith. Whatever the Spirit on Christ's part doth before by way of uniting us to Christ, apprehending us for Christ Jesus (as some understand, Phil. 3:12) Faith is the hand on our part that receives, and the band that fasteneth Christ to us: This I take to be the fruit of the first consummate Vital act of the quickened soul; and then is the marriage knot tied.

2. Hence follow Remission of sins, and justification of the person through Christ and his righteousness apprehended and appropriated. This Peter testifies to be the witness of the Prophets, even that through his name, whosoever believeth in him, shall receive remission of sins: The pardoned alone live, for the guilty are dead in Law, which the people sensibly bewailed in saying, if our iniquities be upon us, and we pine away in them, how shall we then live? Join this with our living by Faith, and you see Faith's necessity and efficacy towards pardon. It was St. Paul's ardent desire, that he having won Christ (got him, been united to him) might be found in him, having the righteousness which is of God through faith in Christ. Nothing more frequent than the assertions and demonstrations of Justification by Faith; in St. Paul's Epistles, especially to the Romans and Galatians: The manner of Faiths efficacy wherein, is by a judicious person of our own well expressed, for the cutting off those two eager controversies about the Instrumentality and conditionality of Faith. It is (saith he) the general opinion of the Orthodox, wherein all agree, That Faith is a means

appointed by God, in the use whereof the children of men are made partakers of Justification.

3. Adoption; That our receiving into the number, and having a right to the Privileges of the Sons of God (the Spirit of Adoption, boldness at the Throne of Grace, present supply, future inheritance) is the fruit and product of Faith, appears from Scripture and consequence. To as many as received him, or believed on his name, gave he power to become the Sons of God. For indeed we being by Faith united to Christ, and the faultiness of our persons taken away through Christ, what more immediately follows from this loveliness in him, and oneness with him, than communication of Sonship, which cannot be in that way that Christ is a Son, and therefore is by the Adoption of children by Jesus Christ: Adoption therefore is the effect of Faith, through union to, and Justification through Christ, intermediately caused thereby; *Causa causae est causa causati*.

4. Audience and answer of prayer: Our Lord hath given universal proof to this, in assuring that all things whatsoever shall be asked in prayer, believing, shall be received: By St. James, asking in Faith, without wavering, is required, and he that wavereth is bid not to think he shall receive anything. Yea, the efficacy of the prayer of Faith is by him asserted; and throughout Scripture by remarkable expressions and instances abundantly confirmed and proved. *Fidelem si putaveris, facies*, is true as to God, as well as man. And that of the Roman Historian, *Vult sibi quisque credi, & habita fides ipsam plerumque obligat fidem*. But it doth not produce this eminent effect, as to Prayer only, rendering it acceptable; but also,

5. Acceptance to the person in all services, together with the distinction of, and denomination of Good given to habits and actions flows from Faith.

Without Faith it is universally and utterly impossible to please God. By Faith our Sacrifices become excellent, and we with them, we and they please God; and therefore it is not without good reason usually accounted that Wedding garment which renders our presence welcome to the Lord in any Ordinance or service. Faith taketh away the savor of the flesh (which whatsoever is born of the flesh hath) and gives a divine tincture and relish: it is like a vein of gold running through all duties, which makes them precious, though still they be somewhat earthly. That it is Characteristically denominative of other Graces, and distinctive of them from moral virtues, those *splendida vitia*, may appear, if it be considered, That even that eminent Grace of Love is nothing without Faith, (as no Faith without it could be anything) and doth nothing without it, Faith worketh by Love; not Love, but Faith by it; Faith being first and chief in being and working: Humility was eminent in the woman and Centurion, yet not Humility, but Faith was taken notice of; this being the main tree, that a sprig from its root, receiving its excellency from it, and by faith accompanying and overtopping it, becoming true humility, and not a degenerate meanness, and abject lowness of Spirit. Sorrow for sin would not deserve the name of Repentance, nor Confession be ingenuous, but for the hand of Faith laid on the head of the Scape-goat: Faith believing God's promise, concerning the Moderation, Sanctification, removal of Affliction, worketh in a way of Patience, and this Faith accompanying ennobles Christian Patience, and makes it not to be Obstinacy, or Insensibility: So it makes a Christians contempt of the World, not to be a Vain-glorious pretense, or a sullen morose reservedness: Thus might we run through many more.

6. Conquest over Adversaries, and hindrances in the way to heaven. Faith in the mighty God, the Captain of our salvation, who hath led captivity

captive, disarmed the powers of darkness, and triumphed over them (and we in him our head) makes courageous, and that victorious, for if we resist, the General of the adverse party will flee; only we must resist him steadfast in the Faith, holding up that shield, that will repel and quench all his darts: For the life of sense, in the lusts of the flesh and of the eye, and the pride of life; the life of Faith is diametrically opposite thereto, (by Faith not sight, &c.) and doth necessarily weaken it, as we find in those Worthies, Heb. 11, that by Faith denied themselves in so many things pleasing to flesh and blood, and did and suffered so many things contrary thereto. For the World, as that same eleventh of the Hebrews giveth remarkable instance; so St. John beareth testimony in most significant phrase to the power of Faith herein, calling it the Victory whereby we overcome the world, because certain victory attends, and shall crown all that fight the good fight of faith against the World; as the God and Prince of this world; so the pleasures of the world, the honors, the profits, the friendship of the World, with their contrary troubles, and the snares and temptations of both.

7. Confession and profession of the Faith. This is an inseparable adjunct and consequent of true Faith, though I call it not a property, because this may be where true faith is not, but where Faith is this will be also; all is not gold that glisters, but that is not gold that doth not glister. Can a man carry fire in his bosom and not discover it? Can a man have the Spirit of Faith, and believe, yet not speak? The Apostolical command is, not only that we stand fast in the Faith, but also that we hold fast the profession of our Faith; for as with the heart man believeth to justification, so with the mouth confession is made to salvation. Let our unchristianly and irrational deriders of Professors and Profession, consider this.

8. It giveth the soul a sight of things invisible, and an enjoyment of things to come: By Faith Moses saw him that is invisible, Jehovah, whom otherwise no man hath seen, nor can see and live. Yea, by the same St. Paul and others of the faithful looked at those eternal good things which are not seen, for they walked by Faith and not by sight. By this the Saints can look within the veil: By Faith the soul takes a prospect of the promised Canaan, this being the Pisgah of its highest elevation: By this Abraham saw Christ's day and rejoiced: It gives a present subsistence to certain futures, and is the evidence of things hoped for, and not seen; for which cause the believers conversation will be in heaven, where he seeth his treasure is, and where therefore his heart is.

9. Joy and Peace in some degree is an immediate effect of true Faith, (and no true Joy is without Faith) though higher degrees flow through Assurance. There is joy and peace in believing; and a joy of Faith, especially when conjoined with growth, Phil. 1:25. It is expressed by leaning and staying upon the Lord; which speaks support, fixation, quietation of mind: For which cause a child of God under desertions prefers his life of Dependance, before the Worldlings life of enjoyment, and finds some satisfaction in present unsatisfiedness, hath some glimmerings of light in the dark night of unassuredness. God hath promised to keep him in peace, in peace (translated perfect peace) whose mind is staid on him, because he trusteth in him: Believing in the Lord brings establishment, not only as to the condition and state of the person, but also as to the disposition and frame of the mind. We find it in other cases, believing the promise, and relying on the power and love of another, affords a great calm, and some secret joy to a mind otherwise disturbed and perplexed. Thus Faith in its own nature, and direct tendency: But still understand Faith as acting, Faith as exercised

produceth this effect; the Christian, so far forth as he lives by Faith, and in the Improvement of Faith, enjoys this quiet sedate mind, even when he wants the full-blown joy of a life of Spiritual sense. And not only from the nature of Faith doth this arise, but also as Faiths hand casts out the Anchor of Hope which keeps the soul steady; and also as it represents and foretastes the recompense and joy to come. This leads to the next Effect of Faith.

10. Assurance and further joy thereby. I make not this Constitutive of Faith, nor inseparable from Faith, lest I condemn and sadden causelessly the Generation of the just, but where ever it is it proceeds from Faith. Unbelief is shut out from the Promise, and can have no true Hope, much less Assurance: Therefore it is called The full assurance of Faith; and that *ᾠαρότητα και ὤροσάγωγη εν ὤεποίθησει*, boldness and access with confidence and assurance is by faith in Christ. And thus believing doth through assurance (the soul by a reflex act perceiving its own Faith, and thence interest in the Object of Faith) brings the joy unspeakable and full of glory. This, though not absolutely necessary, all believers should labor after, that the comfort of it may comfort (according to the notation of the word) and strengthen them, for the joy of the Lord is our strength. The Apostle Peter bids, give diligence to make our calling and election sure, even to ourselves rather than in itself. And St. John wrote to those that believed, that they might know they had eternal life.

11. And lastly, Salvation is the effect and inseparable consequent of true Faith, according to the Text. Now this being that great and last effect which the others made way for, the object of our desires, the reward of our endeavors, the only and perfect happiness of man: I shall speak more distinctly to the connection between Faith and Salvation under these three heads, That, How, Why.

First, That Faith and Salvation are conjoined; and this is peculiarly one of those things which are called *εκομενα σωτηριας*, having, accompanying, laying hold of salvation. It is the Testimony of Truth itself, that this is God's great end in sending his Son into the world, that whosoever believeth might have eternal life: The Purchaser of salvation, declares this to be the Will of him that sent him, that everyone that seeth the Son, and believes on him, might have eternal life; Accordingly he that hath all power committed to him, giveth commission and command to his Disciples to preach, that whosoever believeth shall be saved: And ascertains their salvation by his prayer for all that should believe through his Disciples word, Joh. 17:20. Saint Paul testifies, he that believeth in his heart shall be saved; declares that they that have the gift of righteousness (which he defends to be by Faith) shall reign in life, and accordingly conjoins justified (viz. by Faith) and glorified; and asserteth this to be according to God's design in Election, and terms in Vocation; sets forth himself as an encouraging example of the exceeding abundant grace of our Lord through Faith, to all though great sinners like himself, that should believe on Christ to life everlasting. *Και τοις εισαγαν μεμολυσμενοις, και τοις επ' ελαπτον τουτο νενοσηκοσιν, αρκεσει ὥρος αποκαθαρσιν ἢ δια ὤϊστεως χαρις.* Cyril. This Saint John accounts so clear and unquestionable, that he writes to them that believe, that they may know that they have eternal life: So unlimitedly true is that of Habakkuk, The Just shall live by his Faith. *Deus oleum misericordiae (& gloriae) ponit in vase fiduciae.* Bern.

Secondly, How Salvation is the effect of Faith. Here consider these three things.

1. The natural aptitude and fitness of this grace of Faith, to be made use of in the way of saving man that had broken the first Covenant, and could not

be saved thereby; yea, so fit is faith as to be necessary upon supposition of God's saving sinners by a New Covenant in the hands of a Mediator, and Surety, and his Righteousness: There must be an appropriation of that to the sinner, and making all his own; and this must be by voluntary acceptance; self-confidence and boasting must be prevented; now faith alone could do this, as before hath been shown.

2. The institution of God making this fitness of Faith useful and effectual to this end Salvation; for be it never so fit, yea, necessary, so that Salvation could not be brought about without it; and suppose (*per hypothesin impossibilem*) which yet could not be, that man had believed upon the Redeemer, and God had not said, Believe, and thou shalt be saved, Faith had not reached Salvation; therefore it is called the righteousness of God, which is by Faith in the Son of God, even of his finding out and appointing. Even as Sacramental signs, are and must be fit to represent what they are appointed for; (as Aug. *Epist. 23, ad Bonif. Oportet similitudinem habeant earum rerum, quarum sunt Sacramenta, quam si non haberent, non essent Sacramenta*) yet they work not naturally, but by Divine institution, as a means of Faiths maintaining and increase; so Faith to Salvation.

3. The Dignity and Merit of the object of Faith is to be considered; for though it be said, 1 Pet. 1:9. Receiving (*τελος mercedem*, as Beza rendereth it) the end, the reward of your Faith; yet is it not of merit; for the way of Salvation by Faith, is altogether of Grace, as Saint Paul industriously and abundantly proveth. Faith therefore may be considered either qualitative, or relative; in itself, or with respect to its object: Now not as an habit in us, or act exerted by us, (though acting, not dead faith saveth) not as a work of the Law required in the first Commandment doth faith save, but through the righteousness of Christ which it apprehends and appropriates: in itself it is

the most indigent and soul-emptying grace that is, and cannot by its own merit do this; for it is due, being by God commanded, (Luk. 17:10.) imperfect in itself; for who attains the highest degrees of faith? And if perfect in its kind, yet but an imperfect Righteousness, being the fulfilling but of one Gospel-command.

Thirdly, Why there is this undivided connection between Faith and Salvation The Prime reason, and that which it must be ultimately resolved into, is the good pleasure of God, according to which he worketh all things. There is nothing in faith bearing proportion to this effect and attainment, so that we may admiringly say, Even so Father, because it pleaseth thee.

Secondary and Subordinate reasons:

First, On God's part, upon supposition of his institution.

1. His Justice, having received a valuable price for Salvation; and this price being made the sinners own in the way of God's own appointment; so that believing sinners may humbly plead with God as a righteous Judge for their Crown, God's justice being not only secured, but obliged (in a sense) by Faith.

2. His faithfulness, having in his Word promised Salvation to Faith, as hath been shown.

Secondly, On Faiths part; the reason why God hath conjoined certain Salvation with it, is, because it giveth most glory to God of anything; therefore God entails glory on it peculiarly; it honoreth God, and God will honor them that have it. He that believeth, sets to his seal that God is true, and every way justifieth and advanceth him.

Properties and notes of Trial, convertible with true Faith, and reciprocal (where Faith is, there is this and that; where this and that are, there is Faith; where Faith is not, there these are not, &c.) and farther differencing it from

other Faith, which is a needful work; for there is true and false, feigned and unfeigned, alive and dead; Of these some indeed belong to the former Head of Effects; and some of them seem not altogether unsuitable to be referred to this Head.

The First shall be a more general Note. True and saving faith receiveth a whole Christ upon judgment and choice on God's terms. Lord to rule as well as Jesus to save, the object of Faith in the Text; no separating what God hath joined, and to have a divided Christ, not a whole Christ; salvation, but not self-denial, &c. True Faith is a considerate thing, (that which hath least depth, springs up most suddenly) the soul sits down, and weigheth, and casteth up all accounts, and compareth all things together, misery by sin, undoneness in self, terms of salvation, self-denial a fundamental one, taking up the Cross, following Christ, universally sincere obedience, and what the world, lust, or Satan can say to the contrary, and saith Content to God's terms, and here the bargain is made; the soul trusts God contentedly for his part, even privilege, and resolvedly sets about its own part, even duty. Hence true faith proceeding deliberately upon God's terms, is willing to be tried by the Word declaring those terms: which farther trial according to the Word follows.

Secondly, True and saving Faith is ushered in by godly sorrow, and humility in a good degree, though they are farther completed afterward upon the sense of God's pardoning and accepting love; Then shalt thou be ashamed, &c. Repent and believe; Repentance towards God, and Faith in our Lord Jesus Christ, this is Gospel order: The inconsistency between Faith and Pride, is evident in that opposition of the souls lifting up, and living by Faith; and the hindrance of the Jews believing, Joh. 5:44. The Centurions and woman's Faith were attended with eminent humility. Did not humility

and godly sorrow accompany and bring in faith, the Law could not be our School-master to bring us to Christ. This shutteth out that easy, merry, proud faith, that springs up without the dunging of humility, or watering of sorrow according to God.

Thirdly, True and saving Faith is abiding and perseverant, and this upon supposition of temptations and assaults; for otherwise a mock-faith may have a continuance, and men die in a pleasing dream of ungrounded presumptuous confidence. Now it must be such, or cannot be saving; for as it is said, He that believeth shall be saved: so he that endureth to the end shall be saved. They that have true Faith, have the seed of God abiding in them, the prayer of Christ for them, are kept by the power of God; for he that hath begun a good work will finish it, his gifts being without repentance. Believing and sealing for security are conjoined: The true believer is the wise man that built on the Rock, his house therefore stood; the good ground that hath depth of earth, that what springs may not wither. The just shall live by his faith, continue therein, and so believe to the saving his soul, being rooted and established therein through Christ. See more of this before under the efficient cause, principal and instrumental.

Fourthly, True and saving Faith is growing, though this growth be not always discernible, or alike: That prayer for increase of Faith, flowed from the very nature of Faith; it is the good fight, which must be carried on to a complete conquest; running a race, speaking progress to the finishing our course; for the way of the just is as light that shineth more and more to a perfect day. Whatever hath life hath growth, till it reach a state of consistency. Saint John wrote to those that did believe, that they might believe, *Ut credatis, credere pergatis* (which belongs to the last Head) & *fide crescatis*. Beza in loc. i.e. grow in faith, according to the general

Apostolical precept of growing in all grace. The same Author accounts this the most plain and natural interpretation of that of Paul, from Faith to Faith, *Fide, quae quotidie incrementum accipiat*; confirming it by that of Clement of Alexandria, The Apostle speaks not of a double Faith, but of one, and that receiving growth and perfecting. The Apostles ὥροκοπη της ὠιστεως furtherance of faith, Phil. 1:25, and βεβαιουμενοι εν τη ὠιστει, και ὤερισσευοντες εν αυτη, establishing and abounding in the Faith; speak increase and growth in root and branches; more fixed habit, more frequent acts. They therefore that have believed ever since they were born, and always alike, never believed at all truly.

Fifthly, True and saving Faith is Purging; purifying their hearts by Faith: Believing and walking not after the flesh are joined: where there is Faith (and much more assurance of Faith) there will be heart and body cleansed and washed; pollutions of flesh and spirit taken away by faith, receiving the promise of the undefiled inheritance; the believer will purify himself, as he is pure in whom he trusteth and hopeth. Living flesh will purge out the Sanies and corruption in it; a living Fountain, the mud that's stirred up; so living faith: And indeed hereby it is permanent, for purity preserveth; pure Faith cannot be kept but in a good, even a clean conscience.

Sixthly, True and saving faith hath other graces accompanying it, in a good measure, with a proportionable increase, strength and activity; I know some are more eminent for this, others for that grace; as Moses for meekness, Job patience, Abraham Faith, &c. yet in good measure must other graces accompany; for this is an indispensable duty, to add to Faith temperance, patience, brotherly kindness. Faith with many other graces, are called in the singular number (καρπος) the fruit of the Spirit, because connex and inseparable, Gal. 5:22. Besides that the growth, and strength,

and activity of other graces have dependence upon it; both as it pleads with Christ in prayer for all, and pleads with the soul to act, stir up, and abound in all. Abraham's faith had self-denial accompanying it; there will be patience, for he that believeth will not make hast. See more tending to this under the fifth effect of faith. Let not men speak of their faith then, when other graces are no way suitable.

Seventhly, True and saving Faith is working and fruitful; though love and good works are not the form of it, (as the Papists plead) yet it always hath love accompanying. Eph. 1:15, and worketh by love, and without works is dead. *Per opera consummatur fides, non ut formatum per suam formam, sed ut forma per suas operationes, actus primus per actum secundum.* Altting. Faith alone justifieth, but Faith which justifieth is not alone. *Bona opera non praecedunt justificandum, sed sequuntur justificatum.* They that are in Christ Jesus by Faith, are described by walking in Christ, and according to the Spirit: *Quomodo accipitur? Fide: quomodo ambulatur in eo? Ad praescriptum voluntatis ejus vitam instituendo, & ex ejus Spiritu vivendo.* Zanch. in Col. 2:6. Faith is obediential, and cannot but be so; for he that believeth really, his labor shall not be in vain in the Lord, cannot in reason and holy ingenuity, but think it meet he be fruitful and abounding always in the work of the Lord; for others they do but think, not know the greatness and certainty of the reward. Yea indeed that assurance I before spake of, proceeds from Faith through obedience; By this we know that we know him (know put for believe, Zanch. *in loc.* as Isa. 53:11.) if we keep his Commandments: I shall therefore, according to St. Paul's command to Titus, affirm constantly this as a faithful saying, That they which have believed, must be careful to maintain good works.

Eighthly, True and saving Faith trusting God for the greater, will trust him for lesser mercies. To them that through Christ do believe in God, this will seem forcible arguing, and a necessary inference, He that spared not his own Son, but delivered him up (I believe) for me, how will he not with him give me also all things freely? God hath made all sorts of promises to true Faith; and accordingly many of the Servants of God have expressed confidence in God when things have gone worst with them; they would not be afraid what man can do unto them, nor of evil tidings; their hearts were fixed trusting in the Lord: The just's living by Faith is true in this sense also: and that of Paul's living the life in the flesh by the Faith of the Son of God, hath much in it. Though I know natural timorousness, and living too much the life of sense may occasion some worldly fears in a Believer; as boldness of temper, carelessness, false confidence may much bear up an unbeliever: Yet in great measure their pretenses to faith are questionable (I might say their faith is but pretense) who say they can trust God with their Souls, but will not trust him with bodies and estates.

Ninthly, True and Saving Faith makes Christ very precious to them that believe; ἀπειθουσι, but to the unpersuadable, he is a stone of stumbling, without form or comeliness; they ask the believer What is thy beloved more than another? And no wonder; for none but the believer hath a cleared eye to behold things that are spiritually discerned: None but he hath that special interest which enhanceth the price and valuation: None but he hath that experience, by which it is tasted and seen that the Lord is good: But sight, propriety, and experience will make him inestimably precious, and the meditation of him sweet; Faith that seeth his necessity, seeth also his excellency, and takes him not upon constraint but choice.

Those things that are opposite to true Faith, are of two sorts.

First, Such as speak the soul void of it, and are simply inconsistent with it.

Secondly, Such as actively war against it, and repel it. These I shall call Contrarily Opposite, those Privatively Opposite; though the terms may seem not fully suitable to all the particulars.

Some things are Privatively Opposite to true and Saving Faith, as relating to the Understanding; others as to the Will; others as to the Life.

First, As to the Understanding and Assent.

1. Ignorance, blindness, darkness (of the inconsistency of which with Faith, see before of the Word, the Instrumental Cause) This either is invincible Ignorance, where means of cure are wanting: Or Vincible, which carelessness, sloth, or affectation causeth; for there are some persons willingly and willfully ignorant, and love darkness.

2. Unpersuadableness to assent to the truth of the Word and Promise: *Απειθεια, Impersuasibilitas*: When men are not satisfied in the grounds of believing, and so assent not: wherein yet sometimes there is a battery shaking the Assent, and by parley bringing near a surrender; an almost persuasion, which yet is ineffectual.

3. Error in Fundamentals; especially those that concern Faith, Christ, the Promises, Justification and salvation. Corrupt minds are reprobate concerning the Faith, 2 Tim. 3:8. Therefore doubtful Disputations, where on one side is error, are dangerous to the weak.

Secondly, As to the Will, Affections and Consent.

1. Unbelief, not accepting the good things promised through ignorance or careless neglect of great salvation.

2. Disbelief, when men through dissatisfaction with the reasons to believe, or through pride, stubbornness, uncompliance of spirit, Will not come to Christ for life, will not submit to the righteousness of God.

Thirdly, As relating to Life, practice and profession.

1. Heresy is Privatively Opposite: Such as join obstinacy and promulgation to their errors, whose words eat like a gangrene, are to be rejected, as men void of, and enemies to the Faith.

2. Apostasy from the truth and profession of the Gospel called denial, viz. after knowing and owning. These never were of the Faith, else would they not have gone from it. This is a dangerous thing, drawing back to perdition; in such God hath no pleasure: It had been better for them never to have known, &c. This commonly ends in bitterest enmity to the Faith and true professors of it.

3. All sins laying waste the Conscience are inconsistent with faith: because Faith and a good conscience are inseparable companions.

By way of Contrariety, there may be considered these things (possibly some also under the former head, in part,) as Opposite to true Faith.

First, Flesh and blood; these cannot enter into the kingdom of God, and oppose faith that would bring thither. I name this first, because it is the greatest enemy, and gives advantage to all others, and then indeed are we tempted (to unbelief, or anything else) when we are drawn aside of our own hearts. By Flesh and blood is meant Sense, living by sense is the great hinderer and supplanter of Faith: Also Carnal reason judging everything by its own unsuitable apprehensions, and so misrepresenting the things of God: to it the Gospel is foolishness, though it is the wisdom and power of God to them that believe: This taketh notice of the meanness of the faithful in the world, and stumbleth at it, &c. Abraham left both these Servants below when he went up into the Mount to the Lord, to exercise that eminent Faith of his: Yea indeed Sense and Reason appeared eminently contrary to him in

his entertaining the promise at first; else had not the great strength of his Faith been manifested, nor God glorified so much.

Secondly, Satan's assaults: He not only at first keeps out Faith, by blinding men's minds, but afterwards doth with Faith as the King of Syria charged his Captains to do with the King of Israel: He knows what an enemy to his kingdom Faith is; by it we resist him, and consequently put him to flight and quench his darts: He knows if our Faith fail, all fails, and therefore he desires to winnow the soul, and get the good seed out of our hearts, lest we should believe and be saved.

Thirdly, The World is a great adversary: Why else is Faith called the Victory over the world, but that there is hostility between the world and it?

Fourthly, I might add men's own delays. 1. Causing hardness in their hearts from themselves: Today, today believe, unless you would harden your hearts. 2. Provoking God to seal men up under their injudicious unpersuadable minds, for their long opposition to the light and word of Faith. The Spirit of Faith will not always strive, when men still resist him.

I shall improve all that hath been spoken by some few Uses, and conclude.

The first sort of Uses shall be Corollaries for Information.

1. Of the certain and unspeakable misery of the unbeliever, from the sure happiness of the believer. *Contrariorum contraria est consequentia*. Remember what hath been spoken before of the excellent Effects and Consequents of Faith, Union with Christ, Justification, Adoption, &c. and that great and everlasting fruit Salvation: upon all which we may conclude with the Apostle, blessed are they which be of Faith (or believe) with faithful Abraham: yea therefore blessed is he that believeth, because there shall be a performance of all those things which have been spoken of the

Lord: Now turn the Table, invert the sense, read all backward, understand all contrary of the unbeliever: No union with, but separation and distance from Christ: No pardon of sin, reconciliation and justification, but guilt in full force, the curse of the Law, (and so he is left to stand or fall by himself) and the wrath of God are upon him: No Adoption of Sons, but rejection as spurious, and a Sonship to the Devil, the god of this world, &c. No Salvation, but inevitable condemnation; He that believeth not shall be condemned, yea is condemned already, because he believeth not in the name of the only begotten Son of God: i.e. his present state is a state of certain damnableness, as sure as if he were condemned already: Not that there can be no believing afterward, and recovery thereby; for who then should be saved? For such were some (yea all) of them that are justified by faith in the name of the Lord Jesus, as the Apostle speaks of other sinners. He that believeth not maketh God a liar; but he shall find him exactly true to his cost, in such words as these, He that believeth not the Son shall not see life: The unbelieving (as well as more carnal sinners) shall have their part in the lake which burneth with fire and brimstone, which is the second death. Men by unbelief depart from the living God; will not come for life; and judge themselves unworthy of eternal life; and bring a kind of impotency upon the Omnipotent as to the doing them any good: No wonder then if Jesus wondered at their unbelief that held his hands from helping them. Oh! How much better were it for them among us that believe not, that they had never had offers of Salvation, never heard the Gospel of the Grace of God!

2. It is no small matter to be saved, since Faith is such a thing as before described, and without it there is no Salvation: Should Christ now come, should he find Faith on the earth? Alas, the small number of those that shall

be saved, there being so few Believers, though so many Professors of Faith among Christians! This is sadly manifest in the gross Ignorance of the most, and suitable apprehensions in the Doctrine of Faith of very few: In the Errors, Heresies, Apostasies of many, even denying the Lord that bought them: In the altogether contradictory life of most to that Faith they pretend to have, which (as well as Repentance) should have fruits meet for it brought forth, and accordingly it is known. No wonder if they that take true Saving Faith to be no more than Assent, and a professed owning the Doctrine of the Gospel, a Confidence (at all adventures) of God's love, &c. or some such thing, think the way to heaven broad, and wonder at any speaking of the paucity of those that shall be saved.

3. Hence take notice of the Reasonableness of the Christian Religion. 1. That God requireth no more but Believe: Other things indeed are required, but they naturally flow from faith, are inseparably linked with faith, and faith cannot be without them; faith is the great work of God, and command of the Gospel. 2. That this is so suitable: Without faith no salvation can be apprehended as attainable by the new Covenant; by it comes union to, and interest in the person of the Mediator; by it is the appropriation and application made of what he hath done and suffered in sinner's behalf; by it is acceptance given to God's gracious offers in the Gospel. What more meet, and just, and necessary? Are not God's ways in requiring faith equal?

4. Behold the danger of ignorance, or mistake in this great fundamental point, upon which salvation or damnation have such immediate and necessary dependence; in other matters not so great danger: How justly censurable then is the folly of those that cannot patiently hear the doctrine of faith, but think of time laid out upon it, as Judas of the ointments expense, What needs this waste? But truly, if you are ignorant of God's

righteousness (which is by faith in the Son of God) you will take other ways in which ye cannot find salvation, ye will ye will go about to establish your own righteousness, Rom. 10:3.

5. The usefulness and needfulness of a Gospel-Ministry is hence manifest. Faith cometh by hearing; How shall they believe on him of whom they have not heard? And how shall they hear without a Preacher? &c. How beautiful upon the Mountains are their feet, that bring the glad-tidings of salvation, and as workers together with God, build up precious souls in their holy Faith.

The second sort of Uses shall be made up of conjoined Exhortation and Admonition; Admonitory exhortations.

First, Labor after this Faith, and take heed lest there be in you an evil heart of unbelief; Evil it is to God, it dishonoreth him, and disappointeth him; Evil to us, deprives us of our offered happiness, and bringeth upon us swift destruction; certain and aggravated condemnation; take heed of this gross self-murder of unbelief; make use of the means before prescribed for the begetting and increase of Faith, and beware and oppose those things that are Opposite unto faith: This Exhortation is to all.

Secondly, To those that pretend they have faith. Try whether your faith be right or no: and to this end make use of, and apply those notes and properties of faith before handled: Yet spend not so much time in trying whether you have it, as in exercising it, (in this many weak Christians are very faulty;) and this will be the way to make all sure for you, and in due time clear to you.

Thirdly, To those that upon trial find they have this excellent grace of faith.

1. Rejoice and comfort yourselves against all your sins, fears, the worlds troubles, Satan's temptations; for as to all thou art more than Conqueror. If thou believest, rejoice in hope of the glory of God; for he that believeth shall be saved.

2. Bless God and boast not; there's no cause of boasting, faith is the gift of God; there's cause of thanksgiving, it's the hand to receive all other gifts. If ye hope for salvation by faith, be humble and glory not, for boasting is excluded by the Law of Faith, the constitution of faith for the salvation of sinners thereby. If ye stand by Faith, be not high-minded; if ye abound in Faith, abound therein with thanksgiving, for ye owe the more.

3. Live by faith. Paul from Habakkuk asserts the just shall live by faith, and propounds his own example of living by the faith of the Son of God. Be much in the actings and exercise of Faith, and make your lives full of the fruit and efficacy of faith; yea, peculiarly exercise faith in dependence upon God for the support and perseverance of your faith. Draw down to practice what you know of faith, and ye shall know more satisfactorily the Doctrine of faith, than the wisest in the world according to the letter. Live by the Faith of the Son of God (it is not notion, but action; not word, but life) and then wait till faith shall be turned into vision, and being perfected be abolished, having done its work, and then at least ye shall be fully satisfied concerning it.

4. Labor to be strong in the grace of Faith that is in Christ Jesus; not only for your own sakes, to avoid those anxieties which weakness of faith causeth; but for God's sake, that by strong faith ye may with Abraham the father of the faithful, give much glory to God, who hath annexed glory to believing.

5. Pity them that do not believe, and labor to propagate your faith. Whose soul, that by faith are themselves secured, would not bleed in consideration of the dangerous, yea, certainly miserable estate (as before described) of unbelieving friends, relations, acquaintance? Warn them, exhort them while it is called today, pray for them; yea, strengthen the weak in faith, and offend them not by going to the utmost bounds of your Christian liberty.

6. Esteem them precious that have this precious faith, and have not the Faith of Christ with respect of persons: Let the poor of the world that are rich in faith, and heirs of the Kingdom, be honorable in your esteem, as they are in God's.

SERM. XXII. REPENTANCE NOT TO BE REPENTED, PLAINLY ASSERTED, AND PRACTICALLY EXPLAINED. – REV. ZACHARY CROFTON

H*im hath God exalted with his right hand to be a Prince and a Savior;
for to give repentance to Israel, and forgiveness of sins . - Acts 5:31.*

Repentance being the Subject of this day, in the course of this months exercise to be discussed: I must wave the Coherence and Connection of the Text; only desire you to note, that the Apostles assert the prerogative of Christ, as their Apology for their disobedience to human commands; when they forbidden, did proceed to preach, and a reason thereof is demanded; the answer is made in short, Whether we obey God or man, judge ye: Jesus Christ is exalted to be a Prince and a Savior, to subdue his enemies by Repentance, and support his Subjects by Remission of sin.

The Text presents us with two parts considerable.

1. A Donor, Jesus Christ exalted to be a Prince and a Savior.
2. The Donation, and that is double.

Repentance.

Remission of sin.

Answerable to the parts of the Text, the Doctrines which might be inferred to our instruction, would be two.

Doct. 1. Repentance and Remission of sins, are the especial acts and advantages of Jesus Christ his exaltation.

Doct. 2. It is the sole prerogative of the Lord Jesus, to give Repentance and Remission of sins.

But I must not insist on a formal discussion of either of these doctrines; my work and intention being to unfold, and practically explain the nature of that most necessary (at all times, though now more especially) grace of true Gospel-Repentance; And therefore premitting the doctrines, let me propound to your serious consideration, these four things, viz. the,

1. Nature Of Gospel-Repentance.
2. Necessity Of Gospel-Repentance.
3. Notes or Characters Of Gospel-Repentance.
4. Next way or means Of Gospel-Repentance.

First then of the nature of Repentance; and in opening it I shall not trouble you with the curious and critical considerations of the word, or the various descriptions of the thing set down by many sound and pious Authors: but briefly propound unto you this general description, as that which compriseth in it the nature and particular parts of true Repentance, viz.

Repentance is a grace supernatural, whereby the believing sinner sensibly affected with, and afflicted for his sin as committed against God; freely confessing, and fervently begging pardon, turneth from all sin to God.

Instead of a logical division, and discussion of this description, I shall distribute it into these Theological conclusions, as most proper for your capacities, and profitable for your instruction.

1. Repentance is a grace supernatural.

2. The believing sinner is the subject of true Gospel-Repentance, whereby the believing sinner, &c.

3. Sense of, and sorrow for sin as committed against God, are the precursive acts of true Repentance: sensibly affected with, and afflicted for his, &c.

4. A turning from all sin to God, is the formality of true Repentance.

5. Confession of guilt and supplication for pardon, are constant concomitants of Gospel-Repentance.

These several Conclusions I shall briefly and distinctly explain, whereby I hope you will well understand the nature of Repentance; and first of the first, (viz.)

Repentance is a grace supernatural. It is a grace in its nature, supernatural in its Author, Original, quality and operation; Repentance is a grace in its nature; not only as it is freely given us of God, without the least merit of ours, but also as it is a gift animating and enabling unto action; That which I intend you especially to note, when we say Repentance is a grace, is this, (viz.) that it is an habit, power, principle, spring, root, and disposition; not a bare, single, and transient action, as the Papists, and some ignorant souls do imagine: Repentance is different and distinct from all penitential acts; sighing, self-castigation, and abstinence from all sinful actions, are fruits and expressions of repentance, but not the grace itself; for that diffuseth itself into the heart, and disposeth, habituateth, and enableth to all acts of sorrow for, and cessation from sin: The repentance which is given of God, is not an action, but power, principle, and frame of spirit: The power and principle is divine, but act and exercise of repentance is human; God plants the root whereby man brings forth fruit worthy repentance, Matth. 3:8. Repentance is no other but a spirit of grace, animating men to mourn, Zech.

12:10. Repentance is not the work of an hour, or a day, but a constant frame, course and bent of the soul, on all renewed guilt flowing afresh, and bringing forth renewed acts. When the mighty hand of God doth smite the flinty heart of man, it loseth its stone and hardness, becomes pliable to divine pleasure, is inclined to relent, and prone to distill its heavenly dew: and therefore it is called a grace; as in its nature Repentance is a grace, so in its Original and operation it is supernatural; a grace freely given from above, not acquired by any means or merit of our own, but springing into the soul by the mere good Will of God, and immediate power of the holy Ghost; however Repentance must be acted, it cannot be acquired by man; it lieth out of the reach of human arm, and must be the effect of an Almighty hand, even the influence of God himself; there is not in man the least merit of condignity or congruity, that can engage divine justice to bestow it: No; it is a good and perfect gift, and cometh down from above, and is given by the Father of lights. In vain do men seek Repentance in any natural means; for birth, breeding, education, instruction, art, knowledge, moral suasion, friendly advice, and Gospel Ministry itself cannot work it, without the immediate operation of an omnipotent Spirit; that will, and that indeed only can work above, and contrary to the course of Nature; God only can take away the stony heart, and give a heart of flesh. It is the sole and singular prerogative of Christ Jesus exalted, to give Repentance; all means and Ministry are but a Moses Rod, a mere passive instrument; only the might of God's hand can make man's Rocky heart relent; Ministers must indeed preach in season and out of season, yet it is but a peradventure that God will give repentance, 2 Tim. 2:25. In vain do men dally with, and delay repentance, when God calleth, determining to themselves time wherein to repent, as if it were within the reach of their own arm, or at the command of

corrupt nature, whilst (God knoweth) they may see their set time (though that itself is doubtful) and yet find no place for repentance, though they seek it with tears; Repentance is not the result of purest nature, nor yet the effect of the Law, but a pure Gospel grace; preached by the Gospel, promised in the Covenant, sealed in Baptism, produced by the Spirit, properly flowing from the blood of Christ, and so is every way supernatural; so that every returning sinner must pray to God, Turn thou me, and I shall be turned; and the praise of Repentance obtained, must be returned to God alone, as him from whom it hath been derived; for 'tis a grace supernatural; But secondly,

The believing sinner is the subject of Gospel-repentance. Whosoever repenteth, chargeth himself with guilt, and must needs be a sinner. Adam in innocence had no repentance, because no sin; and the Lord Jesus saith, he came not to call the righteous, but the sinner to repentance, Matth. 9:12. Returns do follow upon deviations, remorse upon disobedience, and repentance is the work of a transgressor.

But the Subject of Gospel-Repentance, must be a believing sinner; a sinner not only of sense, but also of hope; not only of conviction, but also of confidence, seeing a pardon procured for sin committed. Faith must be the formal qualification of a Gospel-penitent, as the very foundation and fountain of true repentance; unbelief is the very ground of impenitency, and lock of obduracy. God's common complaint of impenitent Israel, is, they believed not, Psal. 78. Then faith must needs unlock and release the soul unto its return to God; for *contrariorum eadem est ratio*, the reason is the same to contraries. Saint Ambrose calls faith *incendium poenitentiae*, the spur of repentance; and the Scripture doth suggest to be the pump of repentance. Psal. 130:4. There is mercy with thee, that thou shouldest be

feared. Hence it is that the objects of faith become arguments, and the promises of grace, persuasions to repentance, Jer. 3:13. The approach of the Kingdom of God, is the only argument urged by John the Baptist, and our Savior, to enforce Repentance; mercy apprehended, animateth the miserable sinner to return to God. Israel mourned, but made no return until Shecaniah cried, There is yet hope in Israel concerning this thing, Ezra 10:2. The Assyrians put halters on their necks, knowing that the Kings of Israel are merciful. The Law shutting the door of hope, may stir up grief, and horror, but it staveth off Repentance; sin seeming unpardonable, sets the soul at a distance from God, and sinks it in despair, whilst the pardon proclaimed provoketh Rebels submission. *Nemo possit poenitentiam agere nisi qui speraverit indulgen iam*; no hope, no help to repentance, saith Saint Ambrose. Repentance is argued from, and effected by the death of Christ; Mount Calvary is the proper Bochim; the sufferings of a Savior the sad comments upon sin; the sighs and groans of a Redeemer, most rending to regardless hearts; and the sweat and blood of the Lord most soaking and suppling to an Adamantine soul; but faith only apprehendeth and applieth a crucified Christ: Repentance the souls Pump is dry, and distills no water, until faith pour in the blood of Christ, and water of Gospel-promises; so that Faith must precede Repentance, as the cause to the effect, the mother before the daughter; for it must qualify the true Penitent: It is a mystery beyond the reach of nature, that a Son should coexist in time with the Father; but neither reason nor faith can allow a priority of the daughter before the mother.

I well know many Divines assert the precedency of Repentance unto faith; but to my judgment it is more than probable, yea, positively clear, that in order of time, Faith and Repentance are infused together into the soul; in

order of sense, and man's feeling, Repentance is indeed before faith; but in Divine method, and the order of nature, Faith is before Repentance, as the Fountain is before the Stream.

But it is objected that the order of Scripture doth set Repentance before faith; so in preaching, Mar. 1:15; Matth. 3:2; Luk. 3:3; Acts 2:38, and 3:19. And Repentance is required as the qualification which must entitle to the promises, remission of sin is only offered to the penitent; so that Repentance is the reason of faith, and ground on which we believe sin is pardoned.

In Answer to this Objection; I shall propound unto your Observation three Rules which make a full and ready resolution to it.

1. Order of Scripture doth not always conclude order of nature; in 2 Pet. 1:10. Calling is mentioned before Election, yet who will deny Election to be first in nature? For whom God predestinated, them he also called, Rom. 8:30. Again, in 1 Tim. 1:5. The pure heart, and good conscience is mentioned before faith; yet none can deny them to be the effects of faith, which purifieth the heart; for to the unbelieving, nothing is pure, but their very mind and conscience is defiled, Tit. 1:15.

2. Human sense is in many things the Dictator of Scripture order: The Holy Ghost speaketh of things as they are, obvious to our sense and capacity, rather than as they are in themselves, and their own order: Hence it is that the promises of peace, pardon, and the like privileges are propounded unto Repentance, as a qualification obvious to our sense, and evidencing our faith: Faith and Election must be known *à posteriori*, by their effects, Repentance and Vocation, and therefore are mentioned after them: For though we Believe before we Repent, we Repent before we know that we do Believe.

3. Misapprehension of the nature of Grace, doth easily lead into a mistake of the order of Grace. Such as deem common illumination and conviction to be Repentance, and Assurance of pardon, joy and peace to be the formality of faith, may very well place Repentance before Faith; but such as understand the acceptance of Christ in order to pardon, to be true and saving faith; and a ceasing from sin, and serious application of ourselves to piety, to be the formality of Repentance, will plainly see that faith uniting us to Christ, and deriving to us the efficacy of his death and sufferings, that we may be holy, doth Precede, and must needs be the cause of true Repentance.

Let me then dismiss this Rule with this Note or Observation. Faith in its existence and essential acts, but without its reflection, fruits and effects, is the foundation and fountain of true Repentance. Such therefore on the one hand, as apprehend and assent unto the History of the Gospel, and are sometimes affected with, and afflicted for their sin, but do not accept of Jesus Christ as tendered to be Lord and Savior, do fix their Engine too low to force the waters of Repentance into the soul; yet this Devils faith may produce a Judas Repentance; for an Hypocritical Repentance is the result of an Historical faith. And on the other hand, he that seeks assurance of his sin pardoned as an argument of Repentance, maketh the effect both cause and effect, and concludeth himself into a condition not needing Repentance, whilst he pretendeth to enforce it; but the true frame of a Gospel Penitent, is by saving faith to see salvation (through the satisfaction of Christ our Savior) extended to sinners, himself not excluded; and so closing with, accepting of, and appropriating to himself the general tenders of grace, and terms of the Covenant, to prostrate himself at the feet of mercy, and pursue his pardon, until by acts of sincere Repentance, he assure himself his aimed at happiness is attained, and shall with certainty be possessed; and so he

experienceth in himself, and evidenceth unto all others, that the believing sinner is the subject of Gospel Repentance; and now I pass to the third Conclusion considerable in the nature of Repentance.

Sense of, and sorrow for sin as committed against God, are the procursive acts of true Repentance.

True Repentance (as most Divines determine) doth consist in two parts; (viz.) Humiliation and Conversion; the casting down the heart for sin, and the casting off sin: A Repenting for uncleanness and sin, with grief, shame and anguish; and Repenting from iniquity, Acts 8:22, and from dead works, Heb. 6:1. This distinction, or rather distribution of Repentance, is not only dictated by the denominations of Repentance, which in the Hebrew is called *Nacham*, An irking of the soul; and *Teshubba*, A turning from iniquity; so in the Greek, *Metamelia*, After-grief; and *Metanoia*, After-wit; and in the Latin, *Paenitentia*, and *Resipiscentia*; the one expressing the sense and sorrow of the soul; the other, the retrogradations and returns of it from sin; but the Scripture also doth clearly suggest, nay, speak out these distinct parts of Repentance, Humiliation and Conversion; requiring sometimes the one, sometimes the other, when Repentance is the duty to be discharged; calling sometimes for fasting, weeping, and walking in sackcloth and ashes; nay, the rending of the heart, and not the garments, Joel 2:11,12, and sometimes, and that very commonly, for turning to the Lord; nay, the whole work of Repentance is in Scripture expressed by Humiliation; in the promise of pardon to the penitent, their Repentance is described to be an humbling of the uncircumcised heart, and acceptance of the punishment of their sin, Lev. 26:41. So when Rehoboam and Manasseh Repented, they are only said to humble themselves, 2 Chron. 12:6, and 33:2. And under the Gospel we read of Repentance for sin, as well as from sin; and 'tis

denominated godly sorrow, which worketh Repentance: 2 Cor. 7:10. Working not only as a cause but complement, perfecting, finishing, and completing Repentance, and therefore the Apostle James requires them that draw nigh to God, and clean their heart, and purify their hands, that they be afflicted, mourn and weep, and humble themselves under the hand of God, Jam. 2:8,9,10. And the Covenant of Grace promising Repentance, doth express itself by these two acts; you shall see the evil of your ways, and loath your selves because of your iniquities and abominations: And I will put my Spirit within you, and cause you to walk in my ways, Ezek. 36:27,31.

So that according to the expressions of Scripture, as well as the experiences of the Saints, Humiliation of the soul is an essential act, and eminent part of Repentance; and this is that which I in the description do denominate sense of, and sorrow for sin, as committed against God, thereby intending to note unto you, that the soul must be humbled that will be lifted up by the Lord; and his humiliation doth, and must consist of these two parts, Conviction and Contrition, sight of, and sorrow for sin.

The first part of humiliation is, A Spirit of Conviction, or sight of sin in every penitent soul, which is no other than the operation of the Holy Ghost opening the blind eye to see the deviations of the soul, and the destruction inevitably attending the persistence in it; this act of Repentance and Humiliation, is no other but the Prodigals return to himself in sense of his own starving condition, whilst his father's servants have bread enough; the arrival of the Law unto the reviving of sin in Paul's sense and feeling; the communing with our hearts, that we may tremble, and not sin; a searching and trying our ways, that we may return unto the Lord; a smiting on the thigh, with a What have we done? The smiting of David's heart, with an I

have sinned against the Lord; the judging of ourselves, that we may not be judged of the Lord; the Spirit of bondage, which goeth before the Spirit of Adoption: In a word, it is the souls serious erection of a Court in its own breast, and setting conscience in the Throne, and making a judicial process to descry and determine its eternal condition; in order to which,

1. It spreads before itself the Law of God, as that which must be the Rule of life, and reason of death and condemnation; the will of God dictating duty, and dissuading iniquity; awarding recompense according to obedience or disobedience: In a word, determining of men, Thus do and live, or thus do and die; thus I will be worshipped, and you shall be rewarded; in this if you transgress, you shall be thus punished; the soul seeth clearly that the Law is in nature and necessity, a Schoolmaster to bring us unto Christ, whilst by serious consideration of its genuine sense, and due extent the soul standeth convinced this is duty enjoined; this is sin inhibited; herein if I offend, not only in deed and word, but thought or imagination, I am a Transgressor bound under guilt, and the expectation of judgment; thus the coming of the Law into Paul's mind, becomes the revival of sin; and Josiah his reading in the Law of Moses, led him to the trembling's of heart, and rent his garment before the Lord, 2 Chron. 34:18,19. For as indeed without the Law there is no transgression, so without the knowledge of the Law there can be no conviction; ignorance of Divine pleasure is the great obstruction of Repentance; and therefore the Prince of this world doth daily endeavor to blow out the light of the Word, or to blind the eyes of the sons of men, that they may not see, and be converted; but God sends his Prophets rising up early, and sending them to read the Law in the ears of men, that Israel may see his sin, and Judah her transgression: The first act of Repentance, is the falling of the scales from off the sinners eyes; the first

language of a turning soul, is Lord, what wouldest thou have me to do? So that the soul humbling, self-examinant, seeing the Law to be holy, just and good, that which must be the rule and reason of its condition, it being to arraign and condemn itself, becomes studious of the Law in its full sense, and due extent, in commands, prohibitions, promises and threats, and sets before its eye every particular precept, and pondereth the righteousness of that God who hath declared a curse against everyone that continueth not in the Law to do it; and so by the justification of, and insight to the Law of God, exciteth the soul to self-reflection, and is constrained to cry out What have I done? Whereupon it,

2. Surveyeth the past course of his own life; summoneth together all faculties, powers and members of both soul and body, to make rehearsal of his past conversation, in word, thought and deed, and to give an exact account of their conformity or disagreement with the Law of God established, and rule by which it must be judged; and now he communeth with his heart, considereth his ways, examineth himself, makes an exact comparison of his life with God's Law, layeth the line close to his carriage: and so convinceth himself of his deviations and irregularities, insomuch that sin reviveth, and he dieth; guilt appeareth, and grief and shame aboundeth; his own heart condemns him as disobedient, and a Transgressor of the Law, that he is constrained to cry out, What I should do, I have not done; and I have left undone what I ought to have done. I have sinned against the Lord; if God be severe to mark what is amiss, I cannot abide in his presence; for I have not only offended in part of his holy Law, and broken the least of his Commandments, but I have violated the whole Law, and am a Transgressor against every Command; nay, he cometh on this consideration to be convinced of his anomy and ataxy, the pravity of his nature, that enmity to

the Law, which is implanted in his very being, and that irregularity whereby evil is ever present; but to do good he hath no mind; so that he must needs cry out, I have sinned, and must return, or else I perish; now reproof finds ready acceptance from him; the Ministers of God shall meet with no murmuring, if they cry unto him Thou art the man; for he is apt and ready to draw up a Bill of Inditement, and read a large accusation against his own soul, his iniquities now finds him out, and followeth him everywhere, that it becomes alive, and appears against him with vigor, not admitting the least of Apology, but leading him to Condemnation, and laying him open to the Curse due unto them that break the Law, and therefore he now,

3. Sentenceth himself as accursed of God, and bound over to Divine fury; the conscience of his guilt concludes him under the condemnation of the Law, that he seeth cause to wonder at his very being, concludeth himself unworthy the least of mercy, and God to be just in the greatest of judgments which lie upon him; and so proceedeth to judge himself, and seal up his own soul under the curse, standing under the continual expectation of God's fiery indignation to be revealed from heaven; determining itself a debtor to the Law, and as such, liable to justice, and in itself unable to make the least satisfaction; so that now the soul doth not only assent unto the Law as true in all its threats, but applyeth them unto himself, confessing unto him belongs shame and confusion, hell and horror, woe and eternal misery, that he knoweth not how to escape, but if God proceed against him, he is most miserable and undone forever; and so is constrained with anguish of soul to cry out, What shall I do to be saved?

This is then the first part of humiliation, when the soul in this due order, and judicial method of conviction, is brought to a sight of sin, to see God offended, the Law violated, the soul damned and destined to everlasting

woe, if not Redeemed by the mercy of a God, who hath established Jesus Christ his Son to be a Lord and Savior, to give Remission and Repentance, and so it proceeds to the sorrow for his sin as committed against God.

The second part then of penitential humiliation, is contrition, or sorrow for sin as committed against God: Herein the soul is not only acquainted with, but afflicted for its guilt, seeth not only that it is a sinner, but sorroweth under, and is ashamed of so sad and sinful an estate; the stony heart is broken, the Adamantine soul dissolved; he rends not his garment, but his heart, and goeth out and weepeth bitterly: He seeth with shame his many abominations, and rendeth with soul-distressing sorrow and anguish, the Curse of the Law that is due unto him; and considereth with almost soul-distracting despair, the doleful estate into which his sin hath resolved him; for he seeth God with whom he is not able to plead, to be highly offended, and therefore must with Job confess that he is not able to answer when God reproveth; he is vile, and must lay his hand on his mouth; though in his pride he hath once spoke, yet now he hath no answer; yea, twice, but he dare proceed no further. Well, seeing that all contending with God, is but a darkening counsel by words without knowledge, and so he becomes submiss and silent under the saddest of affliction inflicted by God; Crying out, Against thee, thee only have I sinned. And why should a living man complain for the punishment of his sin? The soul is in itself, confounded on the sense that God claps his hands against him for his sin, therefore his heart cannot endure, or his hands be strong, Ezek. 22:13,14. Compunction of spirit is the only condition of the convinced Penitent; he seeth he is liable to the curse of the Law, and his only outcry is, What shall we do to be saved? He being convinced that he hath crucified the Lord of life, is pricked at the heart; and in all approaches unto God he is ashamed and amazed,

because a man of polluted lips; nay, sadly seeing that sin overspreads him, his very righteousness is as a menstruous cloth; he like the poor Publican, stands afar off, and dares not so much as lift up his eyes to heaven; and his only note and echo is, Lord, be merciful to me a sinner; he humbleth himself under the hand of God, as having deserved the most heavy of plagues; his haughty spirit is now laid low within him, he is wholly resolved into sorrow, even godly sorrow; it is his grief that guilt is on his spirit; but his greater grief, that his sin is gone out against God, a gracious and an holy God, a just and an holy Law; his sorrow is a sorrow of candor and ingenuity; not so much that he is liable to the lash, and obnoxious to the curse, as that a Father is offended, the image of his God defaced; his grand complaint is, I have sinned against God; his soul-affliction, and heart-trembling is, God is offended; the frowns of God sink deeper, and seize more sadly on his spirit, than the sharpest of his sufferings; his earnest cry is for the joy of God's salvation; he is not only afflicted with the terrors of the Law, which he confesseth belongeth to him, but is melted with merciful Ministrations of the Gospel of which he is so unworthy; he cannot look unto Christ but with a spirit of mourning, moved by the strength of the remedy, to see the height of his malady, and by the dolor of a Savior, made sensible of the depth of his misery; by the mercy and love manifested to so great a sinner, he is led to mourn over a gracious Savior, like Mary Magdalene, he loveth much, and manifesteth it by lamenting much, because much is forgiven.

Thus then the believing sinner comes home by weeping-cross, finds conviction, and contrition, antecedaneous acts unto his conversion, a sense of, and sorrow for his sin, precursive parts of his Repentance; and God

holds this method in giving Repentance for sundry wise and gracious ends which he hath propounded to be effected. As,

1. To suit them for, and engage them to set an esteem on Christ Jesus, and the Remission of sin in him. The whole need not the Physician, but the sick, and Christ came not to call the righteous to repentance, but the sinner, Matth. 9:12. The hunted beast flies to his Den, and the pursued Malefactor to the horns of the Altar, the chased man-killer to his City of Refuge, so the humbled sinner unto Jesus Christ; like Paul slain with the sense of sin, and constrained to cry out, O wretched man that I am, who shall deliver me from this body of sin? It soon seeth and saluteth Christ for his Savior, with a, I thank God through Jesus Christ, I have gained the victory. The weary and heavy laden are the men invited to Christ for ease and refreshment; for indeed such only seek him, and can be satisfied in him, and duly savor him; the full stomach of a proud Pharisee, loathes the honey-comb of Christ his righteousness; whilst to the hungry appetite of the humbled sinner, the bitterest passions of a Savior are exceeding sweet; the deeper the sense of misery, the sweeter is the sense of mercy. How acceptable is the fountain of living waters to the chased panting heart, and the blood of Christ to the thirsty soul and conscience scorched with the sense of God's wrath! The broken and the contrite heart is the only Sacrifice acceptable to God; the wounded Samaritan is the fit object of his compassion; a Mary Magdalene cannot but love much, when looking on her sins, she seeth much is forgiven.

2. To set them at enmity with sin, and in due submission to his sacred Will. Sin is natural to the sons of men, and only smart for it will make us sick, and willing to be rid of it: until God bring Israel into affliction, they regard him not, but then they seek him daily, Hosea 5:14. An unbroken

sinner is as unfit for God's instruction, as an unbroken Colt for the saddle, or unfallowed ground for seed. Manasseh his Bonds break in him the power of his sin; and the shakings of the prison to the heart-ache of the Jailor, makes him pliable to divine pleasure, What shall I do to be saved? Sense of sin is a principle of submission under affliction; Why should a living man complain for the punishment of his sin? Sins revival unto remorse of conscience, constrains Paul's outcry, O wretched man that I am, who shall deliver me from this body of corruption! The humbled heart gives an heedful ear to divine instruction; They are not stiff-necked, but give their hand to the Lord to be led by him, 2 Chron. 30:8, and therefore God will teach the humble his way, Psal. 25:9. A bruised heart is like soft wax prepared for divine impression; so that to the end Christ may be of esteem as a Lord and Savior, the penitent soul must on due conviction cry out, Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt-offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, or ten thousand rivers of oil? Shall I give my first-born for my transgression, or the fruit of my body for the sin of my soul? Mic. 6:6,7. And to the end we may be set against sin, it must sting the conscience, and so work us into a willingness to do or suffer the Will of God, making us with earnestness and resolution, cry when pricked at the heart, What shall we do to be saved? So that a sight of, and sorrow for sin as committed against God, are parts of, and essential to true repentance; only before I pass from this Conclusion, let it be noted, that they are precursive acts: Repentance cannot be constituted without them; but they are precursive, such as always go before; sometimes, yea, too often (at least in show and appearance) without true Repentance. Judas is convinced of, and cast down for sin unto utter despair, crying out, I have sinned in

betraying innocent blood. And Ahab may humble himself in all external expressions, and many internal operations of the soul, and yet never be turned unto the Lord. We may not indeed deny that humiliation, especially in the external acts and expressions goeth many times without conversion and completed repentance, and so we must needs conclude, Conviction is not true grace, or an estate of saving holiness; but that sad complaints of guilt may pass from Reprobates and damned souls; yet we must remember, Repentance or conversion never goeth without humiliation, sight of, and sorrow for sin. In the order of nature men must be convinced of, and confounded for the evil from which they are converted; we cannot hate and avoid the evil we do not know, and know to afflict us; and the order of Scripture doth always call to a communing with our hearts, that we may stand in awe, and not sin; Psal. 4:5, a searching and trying our ways, before we turn unto the Lord; the Law must do its work, as a Schoolmaster, to every soul that is brought to Christ; and the Gospel ever sends the prick into the heart of such as repent unto remission of sin, Acts 2:37,38, and the spirit of bondage, before the spirit of Adoption, of power, love, and a sound mind, Rom. 8:15. Preaching Repentance is the opening the blind eye, and the bringing the Prodigal into his right mind, that in the sense of his sad estate, he may go unto his father and seek mercy. The work of the Word, is to make them sinners of sense, that shall come to Christ for cure, to cast down all proud imaginations, and every high thought which exalteth itself, and so to bring into obedience to Christ, 2 Cor. 10:5, to affect men with guilt and danger, that they may with fervency cry, What shall we do to be saved? To convince that the issues of death, will be the end of the way in which they now walk, that they may flee with desire, and return without delay. In a word, to affect the heart with the high transgressions of God's holy Law, the

disobedience of a gracious Father, and offense done to infiniteness, that the soul may down on its knees, prostrate itself at the foot-stool of mercy, fly to Jesus Christ as its Redeemer, Surety, and alone satisfaction, and so sue out its pardon by a serious return to God; and these are as it were, the pangs of the New Birth, natural, and necessary, though sometimes abortive and miscarrying; the first part of sincere repentance, though not always successful to perfect and complete it; for although we must not call the convinced conscience a Gospel-Convert, yet the Convert is always convinced; sense of, and sorrow for sin, is no infallible sign of saving grace; yet saving grace and sincere repentance, is never wrought without a sight of, and sorrow for sin as committed against God; for this is the precursive act of true repentance; and whenever God will seal up under impenitency, he stops the passage and possibility of humility, making the ear heavy, and the eye dim, and the heart hard, lest they should see with their eyes, hear with their ears, and be of humbled hearts, and so be converted, Matth. 13:15. And so much for the third Conclusion; but again, in the nature of repentance we must Note,

Turning from all sin to God, is the formality of true repentance. Sincere conversion is the *summa totale*, and *ratio formalis* of a Gospel-penitent; Remorse for sin without a return from sin, will afford you no comfort; sin is an aversion from God; and repentance a conversion to God; the common call of sinners unto repentance, is to turn, and return to God, Isa. 44:22, 55:7; Jer. 4:1, 18:11, and many other places; whenever repentance is promised or predicated, and spoken of in Scripture, it is ordinary by this term, of turning, and returning to the Lord, Isa. 19:22; Isa. 59:20, and that not only in the Old, but also in the New Testament, 1 Pet. 2:25. We were like sheep that were going astray, but are now returned unto the Shepherd

and Bishop of our souls. Every sinner is towards God, like Hagar resisting the Will, and then running from the presence of her Mistress, until by the Angel of the Covenant, called to repentance, and caused to return by weeping-cross, and submit under his hand. Like Travelers we are out of the way, and running upon our ruin, and had need to call one on another, Come, and let us return to our God, Hos. 6:1. Like the Prodigal we are out of our wits, until by a spirit of repentance we recover our sound mind, and return to our Father, from whom we have madly run away, so that the very formality of repentance, is returning. All Judas conviction and confession, nay, contrition and condemnation will not constitute a Gospel-penitent for want of conversion. Repentance when it is true and saving, makes the sinner sadly smite on his thigh, and say, What have I done? And speedily to face about and say, I will do so no more; the Gospel-penitent is a positive Changeling, no more the same he was, Old things are done away, all things are become new; he is really and thoroughly changed; not in his substance, as the Familists fondly fancy; nor in quantity, measure, and degree, as common Christians too commonly dream, but in quality, nature, frame, and disposition; the soul and body in regard of their essence, powers, faculties, proper and natural actions, remain the same after that they were before repentance; sorrow, fear, joy, love, desire, natural passions and affections, are indeed altered, not annihilated, restrained, nay, regulated, not ruined; but the whole man is in respect of property, bent and disposition no more the same, but a very Changeling, that it may be said of them as of Onesimus in time past, unprofitable, but now profitable, Phile. 11. Or as of the Corinthians, they were Thieves, Fornicators, Idolaters, Adulterers, Effeminate, Covetous, Drunkards, Revilers, Extortioners, What not; but they are washed, they are cleansed, they are sanctified; the very best of men

before the grace of God their Savior appear, by the working of Repentance, and renewing of the Holy Ghost, are as the Apostles themselves were, Foolish, Disobedient, Deceived, serving divers lusts and pleasures, rebellious to God's holy will, running from his gracious presence, and continually going astray; but when by the grace of Repentance they see, and are saddened for their aberrations, and sinful course, they speedily return from all sin to God; so that turning is their general act and business, and it consists of two parts answerable to the terms about which it is conversant, and they are,

Recession from sin.

Reversion to God.

Or as the Prophet (in the Name of the Lord) phraseth it, a ceasing to do evil, and learning to do well, Isa. 1:16. Or the wicked man's forsaking his evil way, and the unrighteous man his thoughts, and returning to the Lord, Isa. 55:7. Or as the Apostle James, a cleansing your hands you sinners, and purging your hearts you double-minded; and drawing nigh unto the Lord, Jam. 4:8. The work of Regeneration doth consist in putting off the Old, and putting on the New man. It is not being conformed to the World, or fashioned according to the lust of ignorance; but being transformed by the renewing of our mind, to be holy as God is holy, Rom. 12:2; 1 Pet. 1:14,15.

So that the first part of Conversion is a Recession from all sin; which the Psalmist calleth, a departing from iniquity, Psal. 34:14, 37:27, as the original word will bear it, a subtracting from sin, that the number and increase of it may be small, and at the length amount to just nothing; and as the Prophet Isaiah, a ceasing from evil; as the Septuagint rendereth it, a resting, and being quiet from the practice of iniquity, so in Isa. 1:16, and at after a forsaking of his evil ways, utterly deserting and relinquishing sin,

Isa. 55:7, this is that which the Apostle calleth a casting off, flinging from us with detestation, and anger the works of darkness, Rom. 13:12, so as never more to have fellowship with the unfruitful works of darkness, but rather reprove them, Eph. 5:8. Nay, it is an Apostasy from sin to break League with, and violate all those bonds in which we stand bound to profaneness; and with rage and resolution rebel against the Sovereignty of sin which it hath exercised over us; if we will call on the Name of the Lord, and become his Subjects, we must recede, rebel against sin, bid open defiance, and proclaim open war against it, notwithstanding all those engagements that lie upon us; let him depart saith our Translation, in the Original, Apostatize from unrighteousness, 2 Tim. 2:19. Sin hath an interest in, and engagement upon men, by nature they are obliged to follow it, and the whole man is too much devoted to pursue and obey the dictates of lust; but Repentance dischargeth all, and turneth the whole man into an estrangedness to, nay, enmity against sin; so that both soul and body in faculties and members do withdraw from sin, the thoughts are now no more engaged to contrive and devise iniquity, nor the heart to embrace it, or hands to act it; the members of the body are no longer yielded to be the instruments of unrighteousness; but the contrary is now effected by Repentance. In a word, the penitent soul recedes and turns from all sin. First, By the apprehension of his mind, seeing sin and its sinfulness, he discerns the contrariety of it to the Image of God, by the Law, which is by the Spirit of Repentance engraven on his heart; he now knows sin, which he never knew before; he discovereth abundance of evil, in what he deemed exceeding good; he now seeth he sinned to the damnation of his soul, in what he thought to have been good service to God; he is now freed from error, and readily disowns, and damnth as desperately wicked what he

sometimes allowed and argued for as eminently good; with Jobs proud friends, when penitent, seeth he hath need of God's pardon, and Jobs prayer for the very things he spake for God; and like pharisaical Paul, seeth horrid unrighteousness in all his self-righteousness of which he had vaunted; so that sin shall no more impose on his judgment, but he will try all its dictates, and discover the falsehood that is therein. Secondly, By the alteration of his will and affections; that he shall not more disallow, than detest the sinfulness of sin; he no sooner seeth his iniquity, but he loatheth himself because of his abominations; sin was never so much the object of his affections, as now it is the object of his passions; what he before loved, desired, delighted in, he now by Repentance hateth, feareth, envieth with David, he hateth every false way, and the very workers of iniquity; if he be surprised by the difficulty of his estate, or distemper of his mind, with an act of sin, he loatheth himself because of it, and with Paul professeth, I do the things that I would not do; the very existency of sin in him, is his intolerable burden, Oh wretched man that I am, who shall deliver me from this body of corruption, is his outcry? Death is desired, because he would sin no more; he would rather be redeemed from his vain conversation, than from wrath to come; penitent Anselme had rather be in hell without, than in heaven with his iniquity, and therefore he yet recedes. Thirdly, Into an abstinence from, nay, actual resistance of sin; he puts away the evil of his doings, forsakes his way, abstains from the appearances of evil; he is now ashamed of what he hath sometimes acted with eagerness; he now preacheth the Gospel he sometime destroyed; and blesseth the name he blasphemed; he is not only restrained himself, but he labors to reclaim others from iniquity; nay, not only is his hand withheld from sin, but his heart is set against it; his study is to mortify his earthly members, and his

resolution that sin shall not reign in his mortal body, that he should obey it in the lust thereof; he is careful to avoid all occasions and inducements unto evil, he feareth to make provision for the flesh, to fulfill the lust thereof; his hearty prayer is, that he may not fall into temptation, but be delivered from evil; he resisteth all sinful assaults, striveth against sin unto very blood; his righteous soul is grieved for the sins of others; all his complaint under sorrows is against sin; his care is to be rid of sin, his fear of falling into sin.

So that the Gospel-penitent maketh a perfect recession from sin, all sin, sin in its kind, not in its species or degree; not only this and that sin, but sin which is contrary to God's Law and Image, be it sin small or great, natural, and near allied unto him, it is his care to keep himself from his own iniquity; the sin of his complexion, calling, constitution, or condition; he will not indulge his right eye, or right hand in opposition to God's holiness: No pleasure, profit or honor shall willingly hire him to the least iniquity; the penitent eye judgeth sin by its complexion, not its composition; by its color, not by its weight; he determines of it, not by comparison with itself, but its non-conformity to God's Law; so that if you say of anything there is sin in it, you have said enough to set the Gospel penitent against it; for he is turned from all evil; yet take along with you this cautionary Note, that you run not into sinful despair and despondency, in observing your penitent Recession from sin. (viz.)

Sins existency, and sometimes prevalency, is consistent with a penitent recession, and turning from it. Sin may remain, though it doth not reign in a gracious soul. Who is there that lives, and sins not: If we say sin is not in us, we are liars, and the truth is not in us. The righteous themselves often fall; Noah, the Preacher of Repentance to the old World, becomes the sad pattern of impiety to the new World. Penitent Paul hath cause to complain, when I

would do good, evil is present with me: Sin abides in our souls, whilst our souls abide in our bodies; so long as we live we must expect to bear the burden of corruption; sin exists in the best of Saints by way of suggestion, natural inclination, and violent instigation, and enforcement of evil; and so taking advantage of the difficulty of our estate, and distemper of our minds, it drives us sometimes into most horrid actions, even David's Adultery, or Peters denial of Christ; which of the Saints have not had a sad experience hereof; nor must it seem to us strange; for Repentance doth not cut down sin at a blow; no, it is a constant militation, and course of mortification; an habit and principle of perpetual use, not action of an hour, or little time, as we have Noted before; it is a recession from sin all our days, though sin run after us; if once we be perfectly freed from sins assaults, we shake hands with Repentance, for we need it no more; so that let it not be the trouble of any that sin is in them, but let it be their comfort that it is shunned by them; that you fall into sin, fail not in your spirits, let this be your support, that you fly from, fall out with, and fight against sin; the true penitent doth evidence the truth and strength of his Repentance, by not admitting sins dictates without resistance; not acting sins precepts without reluctance; when he deviseth evil, his mind is to serve the Law of God; and he approveth of that as good; he doth what he would not; the Law in his members rebels against the Law of his mind, and leadeth him captive; and therefore he abides not under sins guilt or power without remorse; if he be drawn to deny his Master, he goeth out, and weepeth bitterly; he is in his own eye a wretched man, whilst oppressed with a body of corruption; nay, he retireth not into sinful society without repining; his soul soon thinks he hath dwelt too long in Meshech, and in the Tents of Kedar; the wicked are to him an abomination; whilst then any soul maintaineth this conflict, and

so visibly disalloweth what he sometime doth; he may safely say it is no more I, but sin that dwelleth in me; for his servants you are to whom you yield yourselves servants, Rom. 6:16, and comfortably conclude that as a Gospel-penitent he turneth from all sin; and that is the first part of the formality of Repentance, the second naturally followeth, and that is,

Reversion to God, a reception of God, God and God only, becomes the adequate object of Gospel Repentance; man by sin hath his back on God; by Repentance he faceth about; all sin doth agree in this, that it is an aversion from God, and the cure of it by Repentance must be conversion to God; when God calls for true Repentance, it is with an if thou wilt return O Israel, return unto me; and when Repentance is promised, it is promised that the children of Israel shall return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness, Hos. 3:5. And when they provoke one another to Repentance, it is with a come let us return unto the Lord; and when provoked by others, it is to return to the Lord their God, Hos. 14:1, and when God calleth, and chargeth their Repentance with hypocrisy, it is with this complaint, They cried, but not unto me; and they returned, but not unto the most High, Hos. 7:14,16. The Gospel penitent turneth not from sin to sin, as do the profane; nor from sinful rudeness to common civility, or only moral honesty, as do the civil honest man; but unto piety, acts of Religion, unto God: God is the sole object of his affection and adoration; the true penitent is prostrate at the feet of God, as him only that pardoneth iniquity, transgression and sin: And pliable to the pleasure of God, as him only that hath prerogative over him; the whole man, soul and body is bent for God, and pursueth communion with, and conformity to God; not only doth Repentance turn us from what is grievous and contrary to God; but unto that which is agreeable, and acceptable God, the mind

returneth from the devising of evil, to the review of the mind, and will of God; from sitting in the seat of the scornful, unto meditating on the Law of God night and day, his earnest out-cry is, Lord, what wouldest thou have me to do? For he is transformed in the spirit of his mind to prove what is the good and acceptable will of the Lord! Rom. 12:3, and full well knoweth it is life eternal to know God, and Jesus Christ, and therefore having once tasted that the Lord is gracious, he as a new-born babe desireth the sincere milk of the Word; God's Word is his great delight, and beautiful in his eyes are their feet that bring glad tidings from Zion. The will and affections return from all evil, unto a resolution, and ready acceptance of the good, and acceptable will of God; not only doth the Gospel penitent pray, Wherein I have done amiss do thou show it me, I will do so no more; but also speak Lord, for thy servant heareth; for it is wholly resolved into the will of God approving what is good, prizing every act of worship, and purposing an exact observance of it, sincerely praying, Let thy will be done on earth as it is in heaven; and accounting it his meat and drink to do the will of God; his desires and affections run out to God, and God alone, there is nothing in all the earth to be compared with God, nor any in heaven acceptable to the soul besides God, Psal. 73:25. The Lord becomes his very dread and delight; he rejoiceth in the Lord, and continually feareth before him; such are his affections now towards God, that he can leave all to follow him, father, mother, sisters, brethren, wife, children, lands, houses; nay, life itself becomes nothing in respect of God. A Gospel penitent stands convinced, that if any man love the world, the love of the Father is not in him, 1 Joh. 2:15. And if any man love anything better than Christ, he is not worthy of him, Matth. 10:37, and so he accounteth all things dross and dung in comparison of Christ, Phil. 3:7. The Lord is his chiefest among ten

thousand, his all in all; and so his outward man is ready in the utmost of endeavors to do the will of God; he is wholly resigned to Divine pleasure, to do or suffer anything: God shall not enjoin what his attempts and utmost industry shall not be to perform, or inflict what he shall not in patience and silent submission endure; Repentance is no other than the obedience of faith; the penitent Romans do obey from the heart the form of sound words unto them delivered; or as the Greek bears it, into which they are delivered; as in a mold which leaves its shape and impression on that which passed through it, Rom. 6:17. For the stony heart removed, the Law of God is imprinted in the soul, the Spirit of Repentance maketh us walk in God's way, and to do his Statutes. The command of God carrieth the truly penitent contrary to the commands of men; nay, corrupt dictates of their own soul. Joseph dare not sin against God for all Potiphar's possession; nor Daniel slack his devotion for fear of a Lions Den; nay, it is irksome to a penitent Peter, to be once and again provoked to obedience, as half angry, he cannot but cry out, Why Lord, thou knowest I love thee; he is ready to execute Divine prescription against the utmost of opposition; he never desireth other Apology than whether we obey God or man judge ye; for Christ is exalted to be Lord and King, to give Repentance, &c. Not only doth he believe, but is also ready to suffer for the sake of Christ; he is contented to be at God's carving, as unworthy anything; under sharpest sorrows he is dumb, and openeth not his mouth because God did it; in saddest disasters he complains not, because he hath sinned against the Lord; let Shimey curse him, he is quiet; nay, grieved at the instigations of revenge, for that God hath bid Shimey curse; in all his actions and enjoyments, he is awed by, and argueth not against God. However he may with Hezekiah, slip and fall in his life time, yet the support of his soul at death is, Lord, Remember I have walked

before thee with an upright and perfect heart, and have done that which was right in thine eyes, Isa. 38:3. And with Paul, he may find a Law in his members rebelling against the Law of his mind, yet can thank God, that with his mind he serves the Law of God, Rom. 7:25.

So that true Gospel Repentance doth not only convince and cast down, but change and convert a sinner, sense of, and sorrow for sin as committed against God, are necessary and essential parts, but not the whole, or formality of Repentance; no, that is a turning from sin, all sin unto God, only unto God; it indulgeth not the least iniquity, nor taketh up short of the Lord; it stayeth not with Jehu at the extirpation of Baal; but with Hezekiah and Josiah, Restoreth the Passover, the worship of the Lord; and that is the fourth thing considerable in the nature of Repentance.

The fifth and last conclusion is, Confession of sin, and prayer for its pardon, are constant concomitants of true Repentance. The true penitent is not only the sinner of sense, but of hope, and therefore a suppliant at the Throne of Grace, prostrate at the footstool of mercy, confessing sin, and suing for pardon, freely accusing, and fully condemning itself before God; every penitent soul comes to God, like Benhadad to the King of Israel, with an Halter about his Neck, praying, Forgive us our trespasses. David is no sooner brought to Repentance by Nathan, but he is brought on his knees before the Lord, with an I have sinned before the Lord, 2 Sam. 12:13. Returning Israel must take with them words, and say, Receive us graciously, take away all iniquity; Ashur shall not save us, we will not ride upon Horses, neither will we say anymore to the work of our hands, ye are our gods, Hos. 14:3. When the Prodigal comes to himself, he goeth to his father, and crieth, I have sinned against heaven, and against thee; I am no more worthy to be counted thy son; make me as one of thy hired servants, Luk.

15:21. Confession of, and prayer for sins pardon, are such inseparable concomitants of Repentance, that the whole work of Repentance is expressed by them, as if they were the formality thereof; thus when Repentance is the result of God's chastisements, God observes, if they shall confess their iniquity, and the iniquity of their Fathers, their trespass whereby they have trespassed against me, and that they have walked contrary unto me, then will I be merciful, Lev. 26:40. When Achan is called to Repentance, he is required to give glory to God, and confess his iniquity, Josh. 7:18, and so Israel is required only to acknowledge her iniquity, that she hath transgressed against the Lord her God, and hath scattered her ways to the strangers, &c. Nay, the very promise of pardon to the penitent, is entailed on an humble suppliant confession of sin; if we confess our iniquity, he is merciful and gracious, ready to forgive us our sins, 1 Joh. 1:8. So that there is no coming to God but with confession of sin, and prayer for its pardon, and indeed there is great reason that these should accompany true Repentance, because confession and supplication are;

First, The vent of grief; they give ease and quiet to the penitent perplexed soul; conviction concealed, is like a burning bile, in which the ill humors in a man's body do rancor and swell, burn and pain the whole body, as willing to be gone, and only giveth ease by being lanced, opened, and let out by confession and supplication; guilt concealed, is like the wind confined in the bowels of the earth, making roaring ruptures and dreadful earthquakes; unconfessed sin is the spring of horror, and principle of all amazement; David found it so on his sad experience, Psal. 32:3. When I kept silence, my bones waxed old through my roaring all the day long, but I acknowledge mine iniquity; until then he could find no comfort.

Secondly, The vomit of sin, so Origen did usually call confession; for it is the loathsome rejection of sin, an easing of the soul by evacuation of what burdened it; casting up with grief and pain what we cast off with detestation; confession is the emptying the soul of sin by expression of all passion against itself; accusation and condemnation turn the heart and whole man against sin; shame makes us shun evil; the penitents in the Primitive times did confess their iniquities to God in the sight of the Church, and if they again relapsed into the same sin, and apostatized to their old course, were said to return with the Dog to his vomit, and the Sow to her wallowing in the mire, 2 Pet. 2:22.

Thirdly, The vindication of God's justice in all the afflictions by him inflicted. David acknowledgeth, and crieth out, Against thee, thee only have I sinned, and done this evil in thy sight, that thou mayst be justified when thou speakest, and clear when thou judgest, Psal. 51:3, and therefore confession is said to be a giving glory to God. Josh. 7:19; Jer. 13:16. It quells all quarrelling passions against God, Why should a living man complain? A man for the punishment of his sin. The language of a confessing penitent is, Thou hast punished us less than our Iniquities do deserve, Ezra 9:13. And to us belong Confusion of face, but to the Lord belongeth Righteousness, Dan. 9:7-9.

Fourthly, The voice in which God is well-pleased; God loves to see his people with ropes about their necks. Only acknowledge thine iniquity is God's demand; this soon meeteth with acceptance. I have sinned, is no sooner spoken by David, but the Lord also hath taken away thine iniquity is replied by the Prophet; nay, David can witness, I but said I will confess, and thou forgavest mine iniquity. God will nor stay his correcting hand, until the stubborn heart acknowledge his iniquity; but then he will do it; the

compassions of God give an affectionate check to the sharpest corrections of his children, if but moved by their confession and complaint; Ephraim cannot sooner relent under God's hand, than he repent of his anger. I heard Ephraim bemoaning himself, saying, I was as a Bullock unaccustomed to the yoke, I was ashamed, I was confounded; turn me, and I shall be turned, moves God's very bowels to pity, Is not Ephraim my dear son? Is he not a pleasant child? I will surely have mercy upon him, Jer. 31:18-20.

We see then that there is much reason why the Gospel-penitent must be a confessing suppliant; but before I pass this Conclusion, let me briefly propound unto you the Rules which must guide our Confession, evidencing and accompanying our Repentance; and they are these.

1. Confession must spring from Conviction, and spread itself unto Condemnation. Soul-sense of guilt unto sighing, must make the tongue speak of it unto shame; compunction of spirit must be expressed by supplication: Then shall you remember your own evil ways, and your doings that were not good, and shall loath yourselves; our common Translation reads it, But shall judge yourselves not worthy to live, as other and better Translations read, for your iniquities, and your abominations, is the promise of the Covenant of Grace, Ezek. 36:13. Confession of sin which springs not from sensible conviction, and spreads not to self-condemnation, is an historical narration, and verbal recitation of sin; like the cursory reading of an ordinary Inditement, no penitential confession of sin; the penitent prodigal begins with I have sinned, and ends with I am not worthy; it is an easy matter for Saul to say I have sinned, I have transgressed the Commandment of the Lord, but still he staves off the sense of it, and not only disputeth against reproof, but at length diverts his conviction by an Apology, I feared the people, and obeyed their voice, 1 Sam. 15:24.

Conscience is placed in us, the Law spread before us, and self-scrutiny imposed on us, as precursive to our repenting confessions; we are required to judge ourselves, which imports to be convinced, we deserve to die, and so to put halters on our own necks.

2. God always, and men ordinarily must be the object of our confessions and supplications. Whatever sin is committed, God is the object of it; his holy Law is violated by it; though some sins are committed against God immediately, and extend not unto men, as all breach of the first Table of the Law, and miscarrying's of acts of Religion; yet all sins against men, are also against God, who is no less concerned in the second than the first Table of the Law. If David sin against Bathsheba her chastity, or Uriah his life, yet he must confess unto God, Against thee have I sinned, and wrought this wickedness in thy sight; however the trespass is against man, the transgression is against God; the sin which is committed against God, is to be only confessed unto God, not unto man; but the sin which is committed against man, must be confessed unto God, and likewise unto men; to God always who can pardon the eternal punishment; to men ordinarily, as when the Church is scandalized, or the particular person is offended and damnified; and in this last case, restitution must be added to our confession, Zacchaeus like; where we have wronged any, we must make acknowledgement and reparation; and in all offenses to men, when we come before God, we must consider, whether our brother hath ought against us, and go and be reconciled; the God that binds men to forgive till seventy times seven times, binds the offender so, often to return and say, I have offended. The auricular confession of the Papists, is vanity, superstition, and evil; but particular acknowledgements of sin to God, and sometimes to men,

is duty indispensable; in vain doth Saul say to Samuel, I have sinned, whilst he never seeks to God for the pardon.

3. Confession of sin and prayer for pardon must be free, and not extorted. The natural, not forced language of the penitent; the confession of constraint, falleth equally under suspicion with the unrequired accusations of malice, both which are frequently false; true repentance doth convince of the sinfulness of sin, and constrain the soul to confess it with candor, ingenuity and freedom, as weary of it, as the stomach of nauseous matter, that it naturally without any co-action casts up. Confession springs from the Saints, as Elihu his plea for God against Job, I am full of matter, the Spirit of the Lord constraineth me, saith he to Job, Job 32:18-20. The confession of the wicked is constrained, and no longer doth he cry to God, than he is under the cudgel of his judgments, or on the Rack of his own conscience; so Pharaoh his plagues, and Judas his anxiety may extort an I have sinned; however the children of God must be sometimes pinched and whipped into their complaints, yet their cry is natural, and confessions free and voluntary, a ready echo to the least reproof, and desiring that the righteous may smite, and God show them their iniquity.

4. Confession and supplication must not be more free than full; not straitened any more than extorted; sin must be confessed, not only in general, and in the lump, with a Lord have mercy upon us miserable sinners; but in its particular species and parts; as Israel, We have forsaken the Lord, and served Baal; in Judg. 10:10, and we have to all our sins added this evil, to ask us a King, to go about to change our Government, 1 Sam. 12:19, not only open, known, heinous, and flagitious offenses, but even secret and particular lusts. David bewails, and confeseth not only his murder executed on Uriah, but his self-revenge intended against Nabal, and

the very cutting off the lap of Saul's garment; not only sin simply in itself, but with all its aggravations of time, place, manner, occasion; sin must be taken up by the roots, and spread before God in all its branches, In iniquity was I conceived, in sin brought forth; as well as against thee have I sinned. In vain doth Cain confess his cruelty to Abel, and conceal his irreligion to God; or Judas complain of betraying innocent blood, whilst he makes no mention of his covetousness.

5. Shame and sorrow must seize on the confessing suppliant for sins pardon. Contrition of heart, and confusion of face, must be the result of confession; days of atonement, were days of soul-affliction, because of confession of sin; David's complaints makes him water his couch, and mingle his bed with tears; lying in the dust, and rent of Garments, were required from such as came to confess iniquity; the spirit of repentance is a spirit of mourning.

6. Confession must be made with confidence and supplication in hope of pardon; the true penitent is prostrate before God as a Father, not as a Judge; men may confess and be hanged, but the children of God cry with Shecaniah, We have transgressed, but yet there is hope in Israel concerning this thing, Ezra 10:2, they pray in faith, Father forgive us our trespasses; not in fear; mercy my Lord mercy. Judas's confession was therefore false, because fearful, and flying to his own destruction, not the innocent blood by him betrayed, that he might have been saved; we have shown you the subject of repentance must be the believing sinner; hopes of mercy puts halts on our necks; confidence of pardon seats us in God's Chair to condemn ourselves; the confessions of despair, are the outcries of the damned in hell.

Thus then Beloved, I have laid before you the true nature of true repentance. I well know it is a common Theme, and much Treated of, but little practiced; nay, indeed little considered and understood: How many pretenders are there among us, that may yet ponder the nature of Gospel-repentance? Which if it be well understood, will neither appear to be so lightly come by, nor slightly performed, as it is deemed; we must know that every common repentance will not serve our turn unto the Remission of sin; but that repentance which Christ gives, is in respect of nature,

1. A grace supernatural, without the reach of man's arm or acquirement.
2. Whereby the believing sinner apprehensive of his own guilt and God's grace, in and through Jesus Christ;
3. Sensibly affected with, and afflicted for his sin as committed against God, under conviction and contrition for all his sin as sin;
4. Doth return from sin, all sin, unto God, and God only as his all in all.
5. Freely confessing, and frequently begging pardon for his iniquity.

Consider my Brethren this description of Repentance you have had unfolded, and the nature of the grace discovered; for it will be very useful to you as a touchstone of doctrine and practice; for the confutation of all false notions about Repentance; as that, 1. Repentance is the result of nature, and at man's command; we may repent when we will, as the Arminians teach; but you must remember its supernatural. 2. That penance is a transient act of confession and self-castigation, as the Papists teach; you must know it is a grace or habit. 3. That repentance is before faith, and not the result of the Gospel, and effect of the blood of Christ, as some Divines suggest. 4. That conviction, contrition, and confession, are not necessary to repentance, as the Antinomians teach; or sufficient repentance, as the Legalist and Pharisee teach; that a turning from sin to sin, or at least not to God and holiness, as

the Quakers, and our sinful age suggest, is the formality of repentance: but you may find and make it specially useful to conviction, and discovery of false repentance, with which men are apt to take up and content themselves; and if this which you have heard be the nature of true Repentance, then these are false Repentances, with which take heed you be not deceived.

1. Popish penance, which is indeed screwed very high by the Church of Rome, unto a detracting from the satisfaction of Jesus Christ, and making man's own sufferings, Partners and Peers to Christ his satisfaction; wherein it is not only Heretical, but blasphemous; but indeed in itself is very low and weak, not able to afford us the least of comfort, because a false and feigned repentance, consisting in auricular confession to the Priest, never instituted by God; and self-castigation in a most cruel and violent manner, or Pilgrimages interdicted by the very light of nature, and never enjoined by the Lord, and is different from true Repentance, in that it is merely external on the body, not at all seizing on the soul; chastisements of the outward, without any serious conviction or contrition of the inward man; tearing the flesh without renting the heart; nay, and that in a way of superstition, and will-worship like the self-cuttings, and torments of the Priests of Baal, and like to find the same acceptance; and a transient action, without any inward principle, habit, and disposition; and too often under the purpose of continuing in sin; nay, many times making way to sin, as the Popish Conspirators in the Gun-powder Treason confessed, and did penance for the wickedness they intended; so that it is every way inconsistent to the nature of true repentance; for it hath man, not God for its object; nature, nay, lust for its principle; action, not frame and disposition, for its form; is external in its property and intention of sin for its end; and so must needs be sinful, and soul-damning Repentance in its quality.

Pagans Repentance, which is effected in men as men, without any the least respect unto Religion; all men have a natural conscience, and some remainders of the Law of God discovering a Deity, and directing duties of preservation to themselves and human Society; by this they are checked on all miscarriages, and gross exorbitancies; and not only grieved and offended at the present, but also curbed and restrained for the future. Thus Alexander when sober, repents the slaughter of his friend Clitus, in a drunken humor, and consults the Philosophers as so many Ministers for the pacification of his conscience; and so Polemo though in his drunken fit, he came to the School of Xenocrates, and heard him read of sobriety, yet went home, and repenting his drunkenness became sober ever after; yet this is no other than a false repentance effected by the only power of nature, whose best things are but *splendida peccata*, shining sins, and is merely a restraint of action, no renewing of disposition; it wants both principle and power to make it saving; this light within them without supernatural grace, doth but lead them a smoother way to hell; for at the best, virtue contrary to their natural vice, not God and his Will is the object of their conversion.

The profane man's repentance, Pharaoh-like, repenting of good, and returning to evil; having let Israel go, pursueth them to bring them again to bondage; and like the children of Israel, who let every man his servant go free, and then fetch them back again. Like the repentance of Ananias and Sapphira, who run as far as others in selling their estates for the common good of the Church, but soon repent to the retaining some part, and lying to the holy Ghost. How many amongst us do now repent their sighing and sad thoughts that their sin hath cost them, and the serious discharges of holy duties, fasting, praying, reading, hearing, and the like, which they have done; bewailing themselves that ever they looked towards heaven, or left

the way of hell; this is a most sad and sinful repentance, in every respect opposite to the nature of repentance, being an inversion of the very terms; instead of turning from sin to God, a turning from God to sin; these men's latter end must needs be worse than their beginning, because having begun in the spirit, they end in the flesh; and it is happened unto them according to Proverb, The dog is returned to his vomit, and the sow to her wallowing in the mire.

The formalist and legal repentance; these men are eminent, and exact in the external and precursive acts of repentance; they humble themselves before God, and confess iniquity, and seek for pardon of sin; rent their garments, and lie in sack-cloth; Ahab-like they are alarmed by the Prophet Elijah for their sin, and therefore humble themselves before the Lord; they are full of conviction and seeming contrition, but never reach unto conversion; they lament sin, but lie in sin; like Herod, hear John gladly, but retain their Herodias; and like Felix, tremble to hear of righteousness, temperance, and judgment to come; but yet look for a bribe, and dismiss Paul till some other time, that so they may quiet conscience, and grant a truce to the Devil; those like the young man in the Gospel, are not far from the Kingdom of God, but yet fall short; they never come at repentance.

The Slaves repentance, which is extorted and extenuated, neither free nor full; like the repentance of Saul or Pharaoh; so long as they are constrained, they confess their guilt; when they can no longer hide their villainy they own it, though with an endeavor to extenuate it; thus Saul by the dint of Argument, is at length driven to confess to Samuel, I have sinned; yet he that staved off the Prophets reproof as long as he could, at last stifles his conscience, by pleading the fear of the people whom he pretended to fear and obey; and seeks no more than to avoid the present blow; Honor me,

saith he to Samual, in the sight of the people. So Pharaoh when under the cudgel, will confess he hath sinned, and will let Israel go; but God's hand is no sooner staid, but his obduracy returns; it were well for many penitents, if they could go from a sick bed, a prison, an anxious conscience to heaven; for so long as they are in this condition, they are in a good mood, but no longer; these men like flint stones fly in sunder by the hammer, but still retain their hardness; there is in them no principle that may make them candid in confession, or free in the forsaking of sin.

A sullen and self-destructive repentance; these men in an angry humor, and by the anxiety of conscience are constrained to repent of their miscarriage, like Shimei his repentance for cursing David, occasioned only by the change of David's condition, and cross of his own expectation, which yet at length leads him to sin against his soul, and break his bounds unto his own ruin; and like Judas in a dogged humor, deploring his sin unto self-destruction; many men turn out of sin, because it turns Wife and children out of doors, deprives them of expected preferment, disposeth them into distress and anguish of soul or body, or both; these men have no natural enmity to sin; but are like a Bowl turned out of its Bias by some more than ordinary rub to their desires.

Give me leave to add one more, and that is the Quakers Repentance, not fit to be mentioned, nor worthy the least refutation, it is so notoriously profane and ridiculous, were it not too much successful in these sad times, in which God hath given us up to a spirit of delusion, so as that the most palpable of errors find entertainment; this is the Repentance whereby men following the pretended light within them, are suddenly converted from extreme looseness, to extreme strictness of behavior; it is to be wondered at, to see what a sudden leap the lewdest men make by this rude spirit, from

the most horrid lewdness, to the most strange, solitary, and self-affected way of behavior; these men we must not deny to be changed, unless we will deny our senses; nor own to be Gospel-penitents, unless we deny our Religion, and very reason; for themselves profess it to be from no other principle than the light within them, which they say also is common to all men; and so is at the best but natural, though in them plainly visible to be diaboli all, whilst it carrieth not so far as the light of nature, but is contrary to the dictates thereof in natural and civil society, darkening, nay, declaiming against those very notes of distinction, which God and nature hath in all Nations made between man and man; being violent, sudden, and precipitate by some obsession or enthusiastic impulse as from the Devil, not by any moral suasion or intellectual conviction, which is proper to a reasonable soul, and therefore acts willfully with rage and rabid expressions, not able, and so refusing to render a reason of their actions or persuasions; but with obduracy persisting in their own self-affected profession, without the least possibility of conviction, or capacity of discourse, reducing them into a direct Bedlam temper, fit for nothing but Bedlam Discipline, so that in the very form thereof, men of reason and the least measure of Religion, must needs conclude their conversion Devilish, not Divine; yet in the effect of it, their repentance must needs appear not to be true Gospel, and saving repentance, as being dissonant to the nature in the very formality thereof; for however it turns them from sin, yet not with due contrition and confession, or on due conviction, not from sin as sin; they retain pride, railing, disrespect to men, are void of natural affection, despise dominion, speak evil of dignities, whilst they damn drunkenness, swearing, and other the like abominations; but it never turns them unto God, nay, it keeps them at an equal, nay, a greater distance from God, than

from the Devil, from heaven than hell, whilst they deny civility, and the common reverence children owe to Parents, Servants to Masters, and all Inferiors to Superiors, decline God, disown and declaim against holiness, praying, hearing Sabbath and Sacraments are to them as the vices they do detest; Gospel-Ministers and Ministrations, are to them an abomination; whilst they refuse to swear, they refuse to pray; drunkenness and devotion are equal in their account; if with Jehu they drive furiously against Baal and Ahab, yet they mind not to walk with God, but follow the way of Jeroboam, both for Rebellion towards men, and confusion in the Church, so that they appear far from Gospel-penitents.

I have done with the first general part considerable, viz. the nature of repentance, and shall now proceed to the second, and that is, The Necessity of Repentance.

SERM. XXIII. THE NECESSITY OF REPENTANCE. – REV. ZACHARY CROFTON

H*im hath God exalted with his right hand to be a Prince and a Savior;
for to give repentance to Israel, and forgiveness of sins . - Acts 5:31.*

Repentance in the very nature of it, which hath been explained, doth appear useful and necessary. It is not a thing base and vile, to be despised, neglected, and contemned, but admirably excellent, and to be prized and pursued by every soul that is studious of true excellency; for however proud men profanely deem and damn it as a puling property, and pusillanimous temper of spirit, below a man, on every ordinary action to sit drooping and pensive, and not dare to do as nature dictates, and good company requires; yet the children of wisdom well pondering what hath already been spoken of it, cannot but see it sparkle with such splendid notes, as engage them to esteem it, and employ themselves in it night and day; making it their work and business, saying as Tertullian, *Nulli rei natus nisi poenitentiae*, I am born for nothing but to repentance. For from what hath already been spoken, it is apparently excellent: in its,

First, Nature; being a remorse for guilt, and return from sin; which who even among the Heathen did not esteem; remorse for guilt is the rejoicing of heaven; returns are the delights of God; in Luk. 15:7,10, the tears of sinners is the wine of Angels, saith Bernard.

Secondly, Author and Original, a grace supernatural grows not in natures Garden, cannot be acquired by the most accurate industry or endowments of nature; it is from heaven by the immediate operation of the holy Spirit; Christ himself is exalted to be a Prince and a Savior, to give repentance; Shall divine works, celestial influences lose their esteem?

Thirdly, Ground and principle; it flows from faith, and is the result of hope; it is not the lamentation of despair, but complaint of candor and confidence affording comfort; streaming with pleasure from the soul; the privilege of the Gospel, and Covenant of grace; it flows from the fountain of Divine favor.

4. Concomitants; Confession and Supplication; access to God with assurance of acceptance. Confession is the souls physic, saith Nazianzen; and Supplication is the Childs portion.

And indeed what is there in the Nature of Repentance, which rendereth it not desirable by every gracious heart, or good nature? So that to men that seek excellent endowments, and are for high and honorable achievements, I must say, Repent, Repent: This is Alexanders honor, this is the only ornament of nature; the way to highest preferment, is to be humbled under the hand of God.

But not only is it in itself excellent, and to be esteemed by such as can, and do obtain it, but also necessary; not of indifferency, but of absolute and indispensable necessity; men may not choose whether or no they will repent, but must do it with all care and diligence, with all speed and

alacrity; and amongst the many Demonstrations which might be urged, I shall enforce the necessity of Repentance from these two grounds.

1. The Anticipation, and removal of God's wrath and judgments.
2. The Answer unto the call of the Gospel.

First, Then Repentance is necessary to anticipate, and remove the wrath and judgments of God. Repentance is the only fence to be made against feared judgments; there is no way to appease Divine fury, but by Repentance; judgments threatened may be thus diverted and prevented, and evil inflicted may be thus removed; the Lord threatens before he striketh, that the fear of approaching evil might force men to Repentance; thus God sent Jonah to cry to Nineveh, Yet forty days, and Nineveh shall be destroyed; and so the Lord sent his Prophets, Rising up early, and sending them to Judah, and to Samaria. The threatening's of God are but Summons unto Repentance, that his hand might be stayed; and therefore every threat doth either express or imply a promise of escape on the condition of Repentance, and an assurance is given by the Lord that Repentance shall appease his anger, and anticipate the denounced judgments. Behold, at what time I shall speak against a Nation or Kingdom, if that Nation against whom I have pronounced, shall turn from their evil, I will repent of the evil I thought to do unto it, Jerem. 18:8. Accordingly God's hand is stayed by the but-seeming Repentance of men; Ahab's formal Repentance procureth a reprieve of the judgment, though not a remission of sin; because Ahab humbleth himself before me, I will not bring the evil in his days, saith the Lord to the Prophet, 1 King. 21:29. And so Nineveh repenting at the preaching of Jonah were spared, Jon. 3:10. God saw that they repented, and turned from their evil way, and God repented of the evil that he said he would do unto them, and he did it not. Impenitency is the enforcement of

Divine plagues; for all denunciations run with an unless ye repent, ye shall likewise perish. Repentance is the main errand of God's judgments, and if it will be effected by reproof and threatening, God will never handle the rod, or inflict evil; the judgments of God thunder not over Jerusalem, until they mocked the messengers of God, despised his Word, and misused his Prophets; and then the wrath of the Lord was kindled, and arose against his people until there was no remedy, 2 Chron. 36:16. God is so solicitous of Repentance, that like the Lord of the Vineyard, he sends his servants one after another to the rebellious husbandmen, and at length his Son, whom he expects they should reverence, to call them to Repentance, before he come with force and arms to subdue them, Matth. 21:36-40. God's judgments are never inflicted, until men's impenitency be upbraided; he always begins his corrections with a how often would I have gathered you, and ye would not; and aggravates the affliction with a thy destruction is of thyself; and enforceth his utter rejection with an Oh that thou hadst known, at least in this thy day, the things which concern thy peace! But now they are hid from thine eyes; he drowns not the old world without the warnings of a hundred and twenty years; he damned not the souls which are now in Prison, until by Noah the Preacher of Righteousness, he had called them to Repentance, and sealed them up under disobedience. We are now the Subjects of sin, and that stirs up God's wrath; if we will escape that, we must return from this; Sin kindleth, and Repentance quencheth God's fury. Man is not bound to pardon and pretermitt an offense, but on Repentance of the offender; neither Nature nor Scripture doth require it; how much less is the Lord thereunto obliged; therefore agree with thine adversary quickly, whilst thou art in the way with him, lest he bring thee before the Judge, and the Judge deliver thee over to the Jailor, and thou be cast into Prison. How many plagues are

there impending over our Nation, Families, Persons? How high are the provocations of our sins? Have we any heart to escape evil, and fear of the judgments impending, deserved, and ready to fall on our heads? Let us humble ourselves under God's hand; let the Nation repent, every Family repent, and every particular soul repent; for Repentance is our only remedy of absolute necessity to divert the denounced judgments, and anticipate impending plagues.

Repentance is not only a means to prevent judgments threatened, but to remove them when inflicted. Impenitency kindles God's fury, but obduracy maketh it flame. Impenitency pulls the judgments of God on us, but obduracy sealeth us under them to our ruin; it is the very height of obduracy not to repent under the Rod; they that fear not, yet cannot but relent when they feel the smart of God's anger; the proudest Pharaoh that can out-face a threat with a What is the Lord that I should let Israel go, is yet apt to cry under his plagues poured out, I have sinned against the Lord. God's wrath is never so severe, or his hand so smarting, but it will be stayed by sincere Repentance; but never without it; Repentance is the errand of his Rod, as well as of his reproof; where this prevaieth not, that must walk; I will go and return unto my place; for in their affliction they will seek me early. The least remorse of a repenting Ephraim moves God to pity and Repentance, and stayeth his correcting hand; but stubbornness in sin must meet with bitterness and severity in God; when God takes stubborn hearts to task, he adds to the number and nature of his chastisements, until their sturdy stomachs are taken down. He walks contrary unto them that walk contrary unto him, and comes on them with seven times more plagues, until the uncircumcised heart be humbled, and they confess their iniquities; this God will effect, or he will break in pieces; none must strive against him, and

prosper; they that are hardened under his hands, he handleth to their utter ruin; Repentance is the natural genuine result of the Rod; of heart-rending plagues; it is a note of the highest impiety to persist in sin under punishment; of all the Kings of Israel, Ahaz is marked with this brand of incorrigibleness: This is that King Ahaz, who in his distress did trespass yet more against the Lord, 2 Chron. 28:22. Where there is any ingenuity, there will be a repenting under the Rod by them that resisted the Word. It is the ordinary note of most obstinate Israel, when he slew them, then they sought him, Psal. 78:34. Though they were not good any longer than whilst they were beaten; yet they were indeed exceeding bad, when they resisted correction; the worst tale that ever was told against God's children, is that by the Prophet Jeremy, Thou hast stricken them, and they have not grieved; Thou hast consumed them, but they have refused to receive correction, and have made their faces harder than a Rock, they have refused to return, Jer. 5:3. Well may the Prophet conclude, They are poor and foolish, and know not the Lord, of the judgment of their God, ver. 4. For even iron and steel is soft whilst in the fire; and impenitency under the Rod exposeth unto inevitable ruin; they are reprobate from God's favor who repent not in the time of his fury; the saddest symptom of displeasure, is to hear God determine, You shall be smitten no more, for ye will revolt still more and more. God sealeth up to everlasting vengeance by a spirit of impenitency, My people would not hearken to my voice, and Israel would none of me; so I gave them up to their own hearts lusts, and they walked in their own counsels, Psal. 81:11,12. The proud Pharaoh that is not melted by, and repents not under God's many judgments, is raised for this very purpose, that God might show his power, and make known his mind unto the ends of the earth by their certain and severe destruction. Whilst then the sons of

men are by nature the children of wrath, subjects of sin, and liable to sorrows, obnoxious to God's chastising hand, and land-destroying judgments, provoking Divine displeasure, and Repentance the only means to divert or remove the same, must they not call one upon another? Come let us return unto the Lord; though he have wounded, he will heal us, Hos. 6:1,2,3. And for us in this Land and Nation, Are we not the subjects of sin, and most horrid, God-provoking sins which God cannot but punish! Pride and perfidiousness, profaneness and perjury, blasphemy, and base contempt of his Ordinances, and what not! Iniquity unto the very despising the Word of the Lord, and mocking his Messengers, that his wrath could no longer forbear, but hath made us the subjects of shame and sorrow. The furious footsteps of an angry God are to be found among us; God hath smitten us with pestilence, after the manner of Egypt, our young men have been slain with the edge of the Sword, and yet his wrath is not turned away. Our Foundations are removed, Laws violated, and Liberties invaded; his Name and Truth blasphemed, his Church laid waste, and his People sadly subjected to a spirit of delusion: And what Confusions, Commotions, sad because sinful Revolutions compass us about, making us a shame among the Nations, and a burden to ourselves: And yet his wrath is not turned away, but his anger is stretched out still, because we have not returned unto the Lord. How many, and heavy judgments hang over our heads? Threatening the extirpation of the Church, eradication of the Gospel, and desolation of our Nations: And what is our remedy to remove what we feel, or prevent what we fear? Is it not Repentance? Is not this Englands *Unum Necessarium*, One thing necessary? Should not all the Ministers of God cry, Repent England, Repent, Repent? Must not all conclude in this respect, Repentance is a grace of absolute necessity; but,

Secondly, Repentance is necessary to answer the call of the Gospel. We are called Christians, and do profess subjection to the Gospel of Jesus Christ; our care must be in all things to walk as becometh the Gospel. Hippocrates took an oath of his followers, to keep their profession unstained, and their lives unblameable: Sure I am, that in our Baptism we are dedicated, and engaged to yield obedience to the Gospel, and show forth its holiness and power by due acts of Repentance, renouncing the flesh, the world, and the Devil; for indeed Repentance is the great duty imposed by the Gospel; and all such as will conform unto the commands of the Gospel must repent. Acts 17:30. Now God commandeth all men everywhere to repent. The light of Nature, and of the Law, did direct men unto Repentance; but the light of the Gospel, is a loud call unto all men to repent; times of past ignorance, were times of Divine Indulgence; but these Gospel-days are seasons of imperious injunction; God now commandeth all men; not pity or patience must now be expected without serious penance; there are many things considerable in the Gospel, whereby it calls to Repentance, which doth evidence the indispensable necessity thereof, and binds all men to answer; viz.

1. The positive duty directed in, and required by the Gospel, is Repentance. This is the main matter prescribed in it, and preached by it; John the Baptist, the harbinger of the Messiah, and first publisher of the Gospel, came preaching Repentance; and therefore his whole Doctrine and Administration, is called the Baptism of Repentance, Mar. 1:4. And the Lord Jesus, the great Prophet and Apostle of the Gospel, made his first appearance in the world, at the imprisonment of John, preaching Repentance, for that the Kingdom of God was at hand; and the great disrespect he chargeth on the Jews, was, that they repented not, either at the

preaching of John, or himself, though both differently administered; to anticipate their caption; so that the great work of both appeareth to have been to bring men to Repentance. The first Sermon that ever Peter preached after Christ his Ascension, was to persuade Repentance; this was, and is the matter of all Preaching, and the main end of all Ministry; for the sole errand of the Gospel, is to open the blind eyes, to turn men from darkness to light, and from the power of Satan unto God; and hence Repentance from dead works is reckoned as one of the first, and foundation principles of the Gospel, Heb. 6:1. And certainly principles are positively necessary, undeniable, and indispensable truths; *Contra principia negantem non est disputandum*; he is to be declined as mad that denieth principles; so that Repentance is the first, chief, and main lesson taught by the Gospel, and its call thereunto then must needs be great.

2. The prime privilege of the Gospel is Repentance. This is the royal gift of our Redeemer Jesus Christ; he is exalted and made a Prince, and a Savior to give Repentance; the prime grace conveyed unto us by the Covenant of grace contained in the Gospel, is Repentance; he taking away the stony heart, and giving us hearts of flesh, making us to see the evil of our ways and doings: The great Errand for which the Gospel is sent into the world, is Repentance; they that receive the Gospel and not Repentance by it, shall be upbraided as were Bethsaida, Chorazin, and Capernaum, as unworthy so high a favor; nay, they shall have their torments aggravated by the enjoyment, but non-improvement of so high a favor. It shall be more tolerable for Tyre and Sidon, Sodom and Gomorrah; they never enjoyed a Gospel to call to Repentance; this is the end of all the promises of God; to make us partakers of the Divine nature, escaping the corruptions that are in the world through lust, 2 Pet. 7:4. The proposals of glory and happiness, are

the principles of purity and holiness; we have these great and precious promises, that we may cleanse ourselves from all filthiness of flesh and spirit, and perfect holiness in the fear of God. The whole work of the Gospel is to carry on, and complete Repentance, this is the profit to be reaped by every Ordinance; the Word preached, persuades Repentance; the Sacraments received, stir up and seal Repentance; the communion of the Saints carrieth on the work of Repentance, Exhorting one another daily, lest any be hardened by the deceitfulness of sin, Heb. 3:13. The Gospel is the great Charter of our privileges purchased by Jesus Christ, and they all run into this, Repentance; this is the benefit by Christ's death, Resurrection and Ascension; this is the fruit of the Spirit of Adoption, it is a Spirit of prayer and mourning over him whom we have pierced; in brief, Repentance is the contract of the Covenant of Grace; the Law cannot give it, and the light of nature cannot give it; only the Gospel can effect it; the Covenant of Grace confers on us, an access to, and communion with God; as our God, not as we are innocent; for we are guilty of the breach of the first Covenant; but as we are penitent, sorrowful for, and turned from the evil of our ways; so that in this respect we must needs conclude Repentance is a grace of great necessity; we reap no benefit, enjoy no privilege of the Gospel but by Repentance; the mystery of Redemption, Christ's Incarnation, Death, Resurrection, Ascension and Exaltation, and all the Ministrations of the Gospel, are in vain to the impenitent.

3. Most pregnant Arguments persuading to Repentance, are proposed in and by the Gospel; this is light so powerfully convincing, that all others which past before it, is but darkness in comparison of it; whether it be the light of nature, making known sin as it is specifical and particular, contrary to certain standing dictates; not in its contrariety to the image and holiness

of God; and that without any clear and certain way of escape, and Repentance; or the light of the Law, which layeth men under full, plain, and clear conviction, even unto self-condemnation, but coucheth the pardon and possibility of Redemption, under such dark figures and expressions, that with much difficulty it may direct and provoke Repentance; but in the Gospel, the Sun of righteousness shines brightly unto conviction, and self-condemnation, nay, unto speedy and cheerful conversion. There is no Argument in Nature, or in the Law to enforce Repentance, but it is urged in the Gospel; I, and much more: doth Nature stir up Repentance by sins inconveniency to man's state, or the Law by sins incongruity to the holy, just, and good command of God; the Gospel doth the same; nay, and further addeth its inconsistency with that estate into which we are resolved by the Redemption of Jesus Christ; and so it presenteth us with two most pregnant, Powerfully Convincing, and Persuasive Arguments unto Repentance; such which no Professed Religion in the World (itself excepted) doth propound, and they are these:

1. The death of Jesus Christ.
2. The day of Judgment.

The first Argument propounded in the Gospel to persuade Repentance, is, The death of the Lord Jesus Christ; This is an Argument potent in operation to every true believer; faith doth no sooner touch the hem of its garment, but it cureth; like the bones of Elisha, quickens the dead man that is but let down into this Grave; and pregnant in persuasion to every rational soul that is but candid, and ingenuous. It is storied of Antonius the Senator of Rome, that he intending to provoke the people to revenge the death of Caesar slain at the Senate by Brutus and Cassius, brought out his bloody Robe, and cried out, Here is the bloody Robe of your Quondam Emperor. Thus the Gospel

presents to our faith a crucified Christ, and slain Savior, slain for, and by our sins, that we may look on him whom we have pierced, and mourn over him; that we may see him whom our lusts have slain, and be revenged on them by Repentance. The contemplations of a crucified Christ, cannot but constrain Repentance. Mount Calvary is a place of heart-melting to every ingenuous soul that makes it his walk; for that it presents unto his observation a man; nay, more than a man, a God under the most grievous sufferings, not for his own, but the sins of others, exposed unto that sad estate, not by any constraint or necessity, but his own choice, pity and compassion, in whom we reads these three heart-moving, Repentance-provoking considerations: (viz.)

1. The great severity of offended justice, and fury provoked by his iniquity. Here he seeth the vileness of his sin, and fierceness of God's anger, who would not, nay, in justice could not spare man without satisfaction; he had said it, and now seeth it executed: In the day thou eatest thereof, thou shalt die the death. Here is furious justice which falls fearfully on a Surety, a Mediator; and fierce fury that favors not a Son, an only begotten Son. Surely sin is heinous, greatly provoking to God, that his displeasure thus rageth. It is sure a fearful thing to fall into the hands of the living God, who makes the Son of his love thus roar out, My God, my God, why hast thou forsaken me? Oh Impiety, horrid Impiety, that cannot be expiated by anything, but the very heart-blood of God! O fury! Fearful fury! That forsakes a Son, (only) become a Surety for sinners; what pensive thoughts must needs arise in the serious observer of this sad spectacle, especially when he proceeds to the next consideration, which is this:

2. Great love and pity of a Savior; who willingly endureth these sad sufferings out of choice, not constraint, for the sins of others, not of himself.

Oh inconceivable love, ineffable pity, that we sinned, and he thus suffered! He left glory, to be exposed to shame; he undertakes an Atonement and Reconciliation between God and man, and endureth infinite fury to effect it; no guile was ever found in his mouth, whose soul undergoeth this grief; the debt was ours, and he payeth the utmost Mite for us. All we went astray, and on him was laid the punishment of us all; he is wounded for our transgressions, and bruised for our sins; and that whilst we were sinners, that slighted and rejected him. Greater love can no man show than to die for his friend; but behold here is matchless love! Whilst we were yet enemies, Christ gave himself for us. These Torments we must have endured to Eternity, if they had not been inflicted on him.

3. We here see the gracious acceptance we have with God; the great liberty of access to God, which is to us afforded; the wrath of God thus poured forth on his Son, is pacified towards sinners; and the Covenant of Works being thus accomplished, is abolished; and man that was at distance from God, draweth nigh unto him; for this crucified Christ was thus lifted up, that he might draw all men unto himself; and is exalted, to give remission of sin, and Repentance; and to consecrate us unto himself, a peculiar people. These Lessons, and every of them are written in such legible Characters in the death of Jesus Christ, that he that runs may read them; and each of them are patheticall persuasions to Repentance; whilst they are read by any seriously observant soul, they reflect these serious and pensive thoughts! How vile is mine iniquity that hath provoked so great severity, and exposed my Surety to so much misery? How great peril was my soul in, which is redeemed by so great a price? How dangerous those wounds, which are only cured by the death of the Surgeon? How dissonant to holiness, and daring to justice is that sin, which but imputed, exposed the

only begotten Son of God to be deserted by his Father? How fierce that fury, which could not be appeased without suffering? It must needs be fearful to fall into the hands of an angry God; for how will he fume at the servant, that thus frets at his Son? How will he tear the Principal, that thus tormenteth the Surety? How shall God punish us for our own sins, who is so wrathfully displeased with his Son for other men's sins? Oh what shall be the sufferings of the Reprobate, if these be the sufferings of his dearly beloved? Needs must frail man sink under the burden of Divine fury, when the God of Angels needed the support of an Angel: If my Repentance will avenge the quarrel of my suffering Savior, shall I not do it? If Repentance will rescue me from wrath to come, shall I not perform it? Had I not better weep a few days here, then in hell forever? And the rather for that I weep not without cause, nor mourn without hope. The sin was mine, the sorrow my Savior's; the transgression mine, the satisfaction my Sureties. Oh the depth of his pity, that endured this for mine iniquity! What he endured for a time, I must have endured forever, if in him the Father had not been well-pleased! Shall that be my delight, which cost my Surety so dear? Shall I call on the Lord's Name, or be called by the Name of Christ, and not depart from iniquity? Was Jesus Christ thus broken for me, and shall not my heart be broken for and from sin? Hath he Redeemed me from this wrath to come, and shall he not Redeem me from my vain conversation? Shall I expect Remission, and not accept repentance through his blood? Oh what reason have I to return to God, and glorify him with my soul and body which are his! For he bought them at a price, and a dear price, his own blood; he hath consecrated a way of access unto the Father, through the veil of his own flesh; but shall I dare to approach, not having my heart sprinkled from an evil conscience, and my body washed with pure water? He is

reconciled, but shall I again rebel? I am healed, shall I again sin? A pardon is to me extended, shall I not receive it with a pensive and prostrate soul?

Thus then we find that there is much of strength in this Argument, even above a thousand Arguments to enforce Repentance; if but right reason keep the Throne, what reply can be made, or reason rendered, why the call of the Gospel should not be obeyed, whilst it pleadeth with so much clearness for our repentance from the consideration of the death of Christ?

But the second Argument urged by the Gospel to induce us to repent, is, the day of judgment. The former Argument doth assault our affections, this our passions, that the soul may be surrounded with suggestions unto repentance; and if either the one or the other, are under the command of right reason, the design of the Gospel may not miscarry; the dread of the day of judgment, drives the Ministers of God to Preach and persuade repentance. Knowing the terrors of the Lord, we persuade men, saith the Apostle; for that we must all appear before the judgment seat of Christ, that everyone may receive according to the things done in the body, according to that he hath done in the body, whether it be good or bad, 2 Cor. 5:10,11. This is sure a profitable proper Argument to persuade repentance; which provokes unto the Preaching of it; and therefore the same Apostle doth in Acts 7:30,31, urge it; but now he commandeth all men everywhere to repent, for that he hath appointed a day wherein to judge the world in righteousness, &c. And this Argument is so pregnant and profitable to persuade repentance, that it is urged by John the Baptist, The Kingdom of God is at hand, therefore repent; nay, the axe is laid to the root of the tree, and every tree which bringeth not forth good fruit, must be hewn down, and thrown into the fire; therefore bring forth fruits meet for repentance, Matth. 3, and very often by the Lord Jesus himself: This is so proper an Argument

to enforce repentance, that it is noted to be set at a distance to the thoughts of the impenitent; they live as having made a Covenant with death, and an agreement with hell, Isa. 28:15, put far away this evil day; it is noted that the Doctrine which increaseth ungodliness, denieth the resurrection, 2 Tim. 2:16,17,18. And such as walk after their own lusts, are scoffers at the day of judgment, 2 Pet. 3:3,4,5. And it is to be observed, that those in Athens who repented not at Paul's Preaching, mocked when he made mention of the resurrection, and last judgment. But certainly there is much in the day of judgment to move the hardest heart, and most stubborn sinner to repentance: the same Spirit which is to convince the world of sin and of righteousness, convinceth also of judgment; for the day of judgment answereth all the sinner's pleas, whereby he defendeth and encourageth himself in sin; for it assureth of certain detection and conviction of sin. It is a day which alloweth not the least encouragement from secrecy; for therein every man's deeds must be made manifest, whether they be good or evil; nay, the very secrets of all hearts shall be laid open; and sinful thoughts themselves must then be judged; the day of judgment determineth a period to all impiety, and denieth the duration of its props and Pillars, profits and pleasures in the world; determining all the advantages of sin, to be at the best but pleasures of sin for a season; calling on rich men to howl and weep, though they live in pleasure on earth, in Jam. 5:1-8. The day of judgment assureth of the punishment of the wicked; however they scape scot-free in this life, and by their present power, God's patience, and human strength, they evade and escape many evils which befall the godly, yet they are but reserved to this day of vengeance; and this is the day in which the wicked must appear Cursed, and manifesteth that it shall not go well with the wicked; this day of judgment, is the day of recompense to the righteous,

wherein it shall be made manifest, it is not in vain to serve God, or walk mournfully before him; the iniquities of the penitent shall not be found when sought for, but appear blotted out of God's remembrance; for that if there be in the soul any sense of sin, and fear of judgment, this is one eminently forcible argument to persuade repentance: shall men continue in sin which shall ere long be laid open to their shame? Or pursue the pleasures which shall shortly end in perplexities? And not rather judge themselves, that they may not be judged by the Lord?

Thus then the Gospel doth by plain and powerful arguments call unto repentance, and witness its necessity: But yet again,

The most powerful helps conducing to Repentance, are afforded by the Gospel: and thereby it calls most loudly to Repentance, leaving us altogether without excuse, and sealing us under inevitable condemnation in case we do not repent: the Gospel affords the fullness of knowledge for the enforcement of Repentance; ignorance and unbelief, those bars and locks of impenitency are broken open; the Gospel opens the blind eyes, and turns us from darkness to light; makes all men from the least to the greatest, to know the God that is offended, to be a God of jealousy, that will not endure iniquity; he is a consuming fire to the hypocrite in Zion: The Law that is violated, is just, holy and good; the guilt contracted, is so contrary and provoking to justice, that in it there is no possibility of approach to God; that therefore Christ is exalted a Prince and a Savior, to give Repentance before Remission of sin: Repentance is a free gift conferred by the Covenant of grace, signified and sealed in Baptism; Christ Jesus the Donor; we need but ask and have; the death of Jesus the efficient cause of Repentance, it is wrought by union with the same; so that the Gospel makes us to see the necessity, nature, next way, method, and order of repentance;

we cannot now plead we knew not what it was to repent, where or how to gain repentance, or that there was so great a need of it.

The Gospel helps us to the Spirit that worketh Repentance. The Ministry of the Gospel is the Ministry of the Spirit; this awakeneth the most sleepy conscience, and shaketh the most rocky heart; this makes Herod hear John gladly, and the Jews to rejoice in his light; this makes Felix himself to tremble, and Simon Magus to fall down like lightening; none can continue impenitent under the Gospel, but by quenching the Spirit, grieving the Spirit; nay, with rage resisting the Spirit, and counting themselves unworthy of salvation. The great work of the Gospel, is to send forth the Spirit to convince the world of sin, righteousness, and judgment; and the Spirit by the Gospel works conviction, unto very opposition with rage, and violence, and malicious attempts, to extinguish its light, and destroy the Ministers that publish it, if it do not convince unto conversion and repentance; hence the sin unpardonable (constituted say some) but I am sure completed by impenitency, is called blasphemy against the Spirit; for and by reason of its spite and rage against the Gospel. We see then that the Gospel teacheth repentance as its main doctrine, offereth repentance as its prime privilege, urgeth repentance as its chief duty, and enforceth repentance as its only end; and so loudly calleth unto repentance, that we are bound to the obedience of the Gospel as the last of Divine instructions, and after which we must expect no direction to our happiness; but this must stand as the high aggravation of impenitency, as a sin against the humiliation and exaltation of Jesus Christ, the death, sufferings, resurrection of the Son of God, the Covenant and Spirit of grace: Repentance is absolutely and indispensably necessary.

So that in order to the anticipation of divine fury, and answer of the call of the Gospel, we see the necessity of repentance: And this is the second general Head propounded, which give me leave to dismiss with a brief, but plain rebuke and blame unto the sinful demeanor and carriage of men in the world, demonstrating an insensibility of this indispensable necessity of Repentance; and it consists in two things, (viz.) the,

Contempt Of Repentance.

Neglect Of Repentance.

The sinful carriage of men evidencing their insensibility of its necessity, is the contempt of Repentance, whereby men scoff at repentance, despising all calls thereunto; scorning it as a base and contemptible melancholy humor, below the spirit of men; they live like men in Covenant with hell, and at an agreement with the grave, who need no repentance, and therefore make their hearts hard, and necks stiff, become obdurate and rebellions to all calls to repentance; approve themselves a scornful people; nay, scoffers at the Doctrine of the Gospel, and day of judgment, which calls them to Repentance. In the haughtiness of their spirits, they,

1. Disesteem the mercies and common providences of God, which should lead them to repentance. They say not in their hearts, Let us fear the Lord our God that giveth rain, both the former and latter in its season, and that reserveth to us the appointed weeks of the Harvest, Jer. 5:24, but despise the patience and long-sufferance of God, which should lead them to repentance.

2. Decline, nay, despise the Word of God; when preaching repentance, they will not hearken to the sound of the Trumpet, Jer. 6:17, have line upon line, yet will not hear, Isa. 28:13. Nay, pull away the shoulder, and stop their ear, lest they should hear, Zech. 7:11.

3. Disregard the judgments of God denounced, or inflicted upon others for their warning; all that God doth to treacherous Israel, never affects or frightens treacherous Judah to make her return, Jer. 3:10. The falling of the Tower of Siloa, and Pilate's mingling the blood of men with Sacrifices, may occasion censorious thoughts, these were worse sinners than others; but never any serious reflections, that unless we repent, we must all likewise perish. Obdurate children never relent at their Brethren's correction; nay, when threatened themselves, they bless themselves in their heart, and say, We shall see no evil, though we go on to add drunkenness to thirst, Deut. 29:19. By their stubbornness they tire and stay God's correcting hand, with a Why should you be smitten anymore? You revolt still more and more, Isa. 1:5.

4. Are desperate and daring in their impiety; sinning with an high hand, and brazen face, with utmost resolution; Come say they, we will fetch wine, and fill ourselves with strong drink, and tomorrow shall be as this day, and more abundant, Isa. 56:12, are not ashamed when they commit abomination, nor can they blush, Jer. 6:15, they sin as Sodom, not so much as seeking to hide their iniquity, Isa. 3:9, out-facing vengeance, out-daring heaven, out-vying hell, Isa. 28:15, deriding judgments denounced, because deferred, with, O Watchman, What of the night? Isa. 21:11. Where is the promise of his coming? 2 Pet. 3, nay, blasphemously saying, God is such a one as ourselves, Psal. 50:21, and because sentence against an evil work is not speedily executed, their heart is fully set in them to work wickedness, Eccl. 8:11, so that they do every way demonstrate a contempt of repentance, and are so far from owning a necessity of it, that they deem it vain and vile, and so witness themselves to be desperately wicked, wedded to their lusts, and sold to work wickedness; who will not hear of parting from impiety,

though on hope of pardon, or fear of hell; and so justly called a stubborn people, deeply disingenuous, despising all dictates of self-preservation, and escape of everlasting woe, the deepest discoveries of divine wisdom, which prescribeth repentance as man's remedy, the displaying's of divine affection, soliciting repentance to prevent their ruin, and so are foolish, dolefully self-destructive, denying the way of their safety, and defying a God of power and jealousy, to arise in his wrath against them, and so aggravating their sorrow with an I would have healed thee, but thou wouldst not be healed; thy destruction is of thyself, O Israel.

But the second sinful carriage of men evidencing their insensibility of the necessity thereof, is the neglect of Repentance; these men own it as a duty to be done, and remedy to be used, and dare not admit any contemptible thoughts of it; yet they are slack unto, and sleighty in the performance of it; And of these there be three sorts.

1. Self-justiciaries; men that are right in their own eyes, see Repentance a needful grace, but not needful unto them; they are honest among men, pay all their own, live civilly among their Neighbors, nay, holy towards God; they Pharisee like fast twice a week, pay tithes, give alms, hear Sermons, read Scripture, pray, and the like; these pity their profane Neighbors, and apply every reproof to them; but as for themselves, Bellarmine-like they have no sin to confess; they must strain conscience for some venial sins, that they may pass the form of absolution; these are the whole who need no Physician, and the righteous whom Christ calls not to repentance; Until convinced that this, and more than this, is consistent with Reprobation, and is not enough to keep a soul from hell; certainly these are, 1. Ignorant of nature's pollution, Ezek. 16:2; Rom. 11:24. 2. Unobservant of the Law its exaction, which concludeth all under guilt, Rom. 3:17. 3. Unaffected with

the prescribed way of salvation, Repentance and Remission. 4. Insensible of Divine scrutiny and judgment which they must pass, Prov. 16:2, 21:2; Matth. 9:13. 5. Unacquainted with, and unaccustomed to, or indirect in the work of self-examination, altogether strangers at home, or seeing their faces in the false glass of comparison with their vilest Neighbors; for otherwise they could not but see Repentance absolutely necessary for themselves more than others; for Publicans and Harlots will enter into heaven before them.

2. Superficial penitents; these see Repentance a duty, but deem it needs not much ado; there is no such necessity of it, as that a man should be taken up with it as his serious business; therefore they regard not the quality of the act, but pass themselves as penitentials, with some formal careless performances, some short sighs or sobs for sin, trembling with Felix at Paul's Preaching, or quivering with Belshazzar, on sight of God's handwriting; and casting off some gross profane acts with Alexander or Polemon, but never strike at the root of sin, and mortify lust, or make a serious return to God, but show themselves void of the grace, and ignorant of the nature of true repentance, and fall under fallacious hopes of heaven, which like the hope of an Hypocrite, will fail them in the evil day, when they shall be too late convinced that such is the necessity of Repentance, that the matter there cannot be separated from the manner of performance,

3. Such as set Repentance at a distance, and post it off from time to time; these men are, and indeed by daily subjection to the Gospel, cannot but be convinced Repentance is indeed a duty, and exceeding necessary unto the remission of sins; and sitting under the Word, these men meet with many strong heart-shaking convictions, which they bid welcome, and unto the truth and goodness of what is required they assent, and their affections work

within them, they cannot but sigh on sense of their sad condition, and confess it hath been bad with them, but it shall now be better; they conceive and declare good purposes, but alas they prove abortive; like Ephraim's righteousness, an early dew soon gone; like the Son in the Gospel, when called into Christ his Vineyard, they answer, I go Sir, but go not; like lingering Austin, pray, but fear God will too soon say Amen to their prayer; they protract time, persist in sin, and many times quench the motions of the Spirit within them; suggesting to themselves, though repentance be necessary, it requires no haste; these men do sinfully,

1. Determine their own time, not considering the uncertainty thereof, that they are Tenants at the will of another, in the hand of the God of time, who may not give them another time; sense of repentance should make us say, *Multis annis crastinum non habeo*, I have no tomorrow.

2. Deem grace to be within the reach of man's arm; they think they can repent when they list; not considering it is God's gift, so that they may enjoy their time, but not repent; were it at men's Command, what disingenuity is it to defer Repentance! But in this case it is Grand presumption.

3. Do what in them lieth, to quench the Spirit, stifling convictions, disobeying persuasions, deadening affection; the Spirit will not move forever, Gen. 6:3.

4. Disesteem grace and holiness, accounting it the shame of strength, and burden of youth, thinking repentance the work of old age and weakness, and the quality of fools.

5. Deadened the hopes of their friends, who know not how to determine their eternal estate, are indeed cheered in their pensive posture in sickness, and at death, if it be not too late to be true, on which account they are

constrained to check their hopes, and dare make no conclusion, but say as Austin in the like case, *Non dico damnabitur; non dico salvabitur; sed tu dum sanus es poenitentiam age*, Repent in health.

6. Make difficult repentance; undertaking that in infirm age, which requireth the utmost of strength; nay, rendering sin by its custom natural and obdurate. Can the Ethiopian change his color? Then they that are accustomed to sin may repent; sickness employeth the whole man, and shutteth out all list or leisure to repent.

7. They are in danger dolefully to outdate the day of grace. God doth manifest graces beauty, and magnify the necessity of Repentance, by limiting its time; today if ye will hear his voice, well and good; if not, he will swear in his wrath you shall not enter into his rest; if the day of grace be once expired, Repentance may be sought with tears, but not obtained; and then the pleasures of sin will be shortening; conscience will grow clamorous, and torment with an expectation of fiery indignation to be revealed from heaven, lamenting too late, Oh that I had known in that my day, the things which Concern my Peace, which are now hid from mine eyes!

Such as in time will not, when it is too late shall see that repentance is the One Thing Necessary of man's life, is even of absolute Necessity.

I have laid before you the two first general things considerable, (viz.) the Nature and Necessity of Repentance, wherein I have been longer than intention, but shall be more brief in the two remaining; I pass then to the third thing propounded, viz.

The Notes and Characters of true Repentance.

And concerning this, I might return back to the description of Repentance, and make that an examination of the truth of your Repentance; but I will

leave that to your own private meditations, and only examine your Repentance by the Characters propounded by the Apostle Paul to the Corinthians; For behold this self-same thing, that you have sorrowed after a godly sort, what carefulness it hath wrought in you; yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! 2 Cor. 7:11, in which we have two remarkable Notes and Characters of true Repentance.

First, The general nature of it, godly sorrow.

Secondly, The Concomitants thereof, care fear, &c.

The first Note or Mark of Repentance, is godly sorrow: I have before Noted sorrow to be essential to Repentance; God never calls to Repentance, but he calls to weeping; or promiseth Repentance, but he promiseth a spirit of mourning; excellently well saith an eminent Minister of this City, God hath tied sin and sorrow together with Adamantine chains. A woman may as soon look to be delivered of a Child in a dream, as a man to repent without sorrow. Sorrow is indeed the daughter of sin; but God hath made the daughter a means to destroy the mother; you must not look to dance with the Devil all day, and sup with Christ at night; to lie in Delilah's Lap all your lives, and go to Abraham's bosom when you die. To the merry Greeks, and Boon Companions of the world, Repentance seems madness, because it calls for mourning; for wheresoever there is true Repentance, there must, there will be sorrow for sin. This sorrow must be godly sorrow after a godly sort; it is *λυπη χατα Θεον*, sorrow according to God. Godly in its Author, Occasion, Object, End and Effects; it must be godly sorrow in its Author, springing from God, and God alone; the working of natural passions by a supernatural power and principle; a spirit of mourning, even the Spirit of God melting and making the hard heart to mourn; a rock relenting on the

stroke of God's rod; the stony heart is taken away, and an heart of flesh given by the Lord; this sorrow is God's gift from Golgotha; the death of the Son, of the Son of God, depresseth in us all joy and comfort. Nature is no Author, though an Actor in this grief. It is godly in its Occasion; Divine offense, rather than Human loss; sin, not smart, is the ground, reason, occasion of it; it is most in their hearts, who in respect of the world have least cause to mourn; it is not for loss of wife, children, goods or credit, but breach of Divine Law; its complaint is not I am undone, but God is offended, the Law violated, Christ is dishonored; it is more for deformity, than deserved misery; for extinguished holiness, than miseries to be endured; a mourning for sin as sin, as it is *offensivum Dei, aversivum à Deo*, an act of disobedience, an act of unkindness. It is dolor to God, Against thee, thee only have I sinned. The soul's unlikeness to God, unlocks its passion; the utmost of perplexities cannot abate its joys, if God appear well-pleased; nor the highest of enjoyments silence its sorrow, whilst God stands offended. It is godly in its object; it is sorrow towards God, Acts 20:21. A lamenting after the Lord, 1 Sam. 7:2. A looking unto Christ, and mourning over him whom we have pierced, Zech. 12:10. As a man runs with bleared eyes to the party offended, Oh Sir, I have offended, wronged you, will you forgive me? So penitent David runs to God, and with remorse crieth, Against thee, thee only have I sinned: And the Prodigal crieth to his father, I have sinned against thee. In days of affliction and atonement, Israel assembled, and mourned before the Lord; penitent Ephraim crieth, Thou hast chastised me, and I was chastised. This sorrow speaks not in the ears of men, but God; it is not open and seen to the world, but secret, serious towards God. It is godly in its end and effects; it is expressed to God, that God may be enjoyed; this sorrow speaks unto God the vindication of his

justice; That thou mayst be justified when thou judgest, and righteous when thou speakest. It is not a mourning of murmuration, but of justification: Why should a man complain, a man for the punishment of his sin! It is a sorrow that sets a luster on the least mercy; it is of the Lord's mercy we are not consumed; We are less than the least of his mercies, is its language; this sorrow is of submission, I have sinned, let the Lord do what seems him good; it lies prostrate at the feet of God for mercy, and resigned into the will of God: Wherein I have done amiss show it me, I will do so no more; and so devotes itself unto God, to suffer or do his will; its out-cry is, Lord, what wouldest thou have me to do? It is every way godly sorrow: This is the first Mark of Repentance.

The second Note or Character followeth upon it, and is the Concomitants; some call them adjuncts, properties, effects; but I shall only say inseparable Concomitants of this godly sorrow; and these are seven in number.

First, Care; by some rendered study; in the Original *σπουδη*, which as Cicero rendereth, is a very earnest application of a man unto something with great delight: And as Interpreters render, it signifieth serious intention of mind, and speedy, sedulous execution of hand; so that it stands opposite to security and slothfulness, and intends to Note the diligence and dexterity of the soul, in a shunning and avoiding sin, and setting against all occasions and temptations thereunto, and studying the will of God, making it his meditation night and day; and having in all things respect unto it, as the rule of his life and conversation; so that the very anxiety of his spirit is to shake off and avoid his sin, to subdue and weaken his lusts, to stand against temptations unto evil; for whoever repenteth, saith Ambrose, is careful not to sin again. He is made whole, he would sin no more, but with all care, caution, circumspection and vigilancy strive against corruption, and study

to know and to do the will of God; with the Church at Ephesus, To remember from whence we are fallen, and do our first works; or the Church of Sardis, to awake and watch, not to be slothful in business, and secure against sin, until surprised therewithal.

Secondly, Clearing of ourselves; Απολογιαν, an Apology, or answer by way of defense unto the calumnies of an Accuser; which is not done by denial of guilt, and excuse of sin, but by confession; for saith Saint Ambrose, Repentance hath no excuse but confession. This is an humble deprecation of Divine judgment, and silencing of the Accuser of the Brethren by self-condemnation; the true penitent doth judge himself with shame and sorrow, that he may not be judged by the Lord; he is ready to aggravate all, not extenuate any his sins; only finds an acquittance from them in the blood of Christ, and concludes not against the charge of the Accuser, and clamor of his own conscience: I was an Extortioner, a Drunkard, an Adulterer, a Blasphemer; but I am washed, I am sanctified, I am justified; Repentance rendereth guilt as if it had never been, and so becomes the souls Apology.

Thirdly, Indignation; Αγανακτησις, wrath unto grief; the rising of the very stomach with rage, and a being angry unto very sickness again; it is only used in this one Text of Scripture, as it hath sin for its object; but in reference to other things it expresseth the very height of anger, fretting unto fuming; thus the rage of the Ruler of the Synagogue on a conceived breach of the Sabbath, is expressed, Luk. 13:14. Religious wrath is the hottest, it will make a meek Moses break the very Tables of the Lord: Thus the discontent of envy is expressed in Mar. 10:41. The Disciples stomach rose against James and John; so that it here imports the turning of the unquiet passions of the soul wholly against sin; a fretting and fuming at ourselves

for sin; an hating and being ashamed of ourselves for sin; this wrath breaks out in a penitent David, into disgraceful speeches against himself, so foolish was I and ignorant, when distrust prevailed on him, Psal. 73:22. And I have done very foolishly, when he sinned in numbering the people, 2 Sam. 24:10. Nay, breaks into disgraceful demeanor towards sin, as impenitent Israel to the defiling the graven images of silver, and the ornaments of their golden Idols, and casting them out with contempt, as a menstruous garment, and an angry rejection of them, with a Get you hence, Isa. 30:22. So that sin is the object of hatred, scorn, rage, reproach, and contumely, and ground of grief and shame to the penitent; the soul cannot think of sin without stomachization, heart-rising, and reddening of face; he is indeed angry, and sins not the whole of whole anger, runs out against sin.

Fourthly, Fear, a rare companion of wrath, but always of care; the truly penitent are of a trembling and timorous spirit; and no marvel; for the burnt child dreads the fire; they have paid dear for past guilt, and may well beware to fall again; the whole work of Repentance is expressed to be a fear of the Lord and his goodness, Hos. 3:5. The fear of the Lord is the only fence against temptations unto sin; here note that this fear is a fear of sense, affecting us with the evil sin procureth, and dreadful judgments of God by it deserved, trembling at the Word of threatening; a fear of reverence, awfully apprehending the holiness and Majesty of God, and that vast disproportion and disparity between God and us, sorrowfully crying, How shall dust and ashes, polluted man, come nigh to an holy and glorious Majesty! And a fear of diligence and vigilancy, watching and warring against sin, that it may not surprise us by the difficulty of our state and distempers of our soul; and thus the penitent worketh out his own salvation with fear and trembling; but it is not a fear of diffidence and despondency, of distrust and despair, which

deadening all hope of prevalency, dulleth all diligence, discourageth vigilancy, and industry, and at length driveth to self-destruction; the fear of Repentance springs from sense of mercy, and is spurred with the confidence of success, being assured it is God that worketh in the soul to will and to do, and will perfect what he hath begun.

Fifthly, Vehement desire, *Επιποθησιν*, a desire of fervency, that can admit of no delay, saith Dr. Slater: Of diligence and activity, say the Greek Critics, which puts on with industry and violence; the sour sauce of godly sorrow doth ever sharpen the appetite of holy desire; the hunted Hart thirsteth for the water, the sin-wearied soul for Christ; it is a desire to be wholly rid of sin, and therefore breaks out into complaints against the remainders of sin in the soul, as Paul, Oh wretched man that I am, who shall deliver me from the body of this death? The death of nature, and day of judgment is desired, and delightful, because the destruction and discharge of sin; it is also a desire of all sin-subduing and grace-strengthening administrations; they that by Repentance have once tasted that the Lord is good, do as new born babes desire the sincere milk of the Word, 2 Pet. 2:2. This desire is vehement against all difficulties and discouragements, running out with all fervent diligence for obtainment; and bitter complaints for want, finding no satiety without its very object.

Sixthly, Zeal, an affection compounded of love and anger, and is the edge of our desire, enforcing all means, and encountering all difficulties and opposition to our end; this is that whereby the penitent persists in his godly sorrow under all checks and diversions; and persevereth in his course of mortification against all opposition of the world, or his corrupt self, fighting against what hinders, and flinging off all incumbrances, and following heaven with force and violence, that if it were possible, it would draw all

men with it, but however it beareth down all before it, and never showeth the strength that is in these godly streams, till stopped by some temptation; but then it roareth and swelleth, and overfloweth its banks, that all men may see the penitent is full of the Holy Ghost; and this is always a Note of Repentance; Be zealous and repent, is Christ his own Call; sorrow must not be for sin, as if we minded not to part with it; but must manifest our fullness of resolution to be rid of it, whatever it costs us.

Seventhly, Revenge; the due result of zeal; by zeal we are carried with that vigor, that the world concludes us mad for God, and for Religion, especially when our indignation boils into revenge upon ourselves for our sins by self-castigations, not of our body, with whips and scourges, as do the Papists, but by the abatement of lust, which stirreth in us, buffeting the flesh, and bringing it into subjection, giving it the blew eye, a blot in the face, as the Greek word signifieth, withdrawing those lawful comforts which make it to wax wanton; as Hilarion, when he felt his lusts wax big and strong, and wanton, provoking to filthiness, *Ego faciam Aselle ut non calcitres*, I will by abstinence keep this Ass for kicking; and our Henry the second, being inclined to incontinency, prayed to God that he might rather have a constant weak body, than so strong lusts; this is that which carrieth the penitent to wreak his quarrel on the occasion and instruments of their impiety; as the daughters of Israel in dedicating their looking glasses, by which they had offended unto the service of the Temple; and as did the Ephesians, burn their books before all men, Acts 19:19, as holy Cranmer thrust his right hand which subscribed his recantation, first into the fire, revengefully crying out This unworthy right hand as long as he could speak; and this revenge leads them to satisfaction for offenses done, either by public confession unto open shame, or ready restitution, as Zacchaeus,

threefold to the injury done; as penitent Bradford, that parted with his whole estate to satisfy the wrong done by one dash of his pen when a servant; so that revenge worketh all the disgrace, dishonor, disadvantage, and destruction that is possible against sin; thus then you have here the Notes and Characters of Repentance, laid down by the Apostle, the best looking glass that can be, by which to dress your penitent souls. Let it be to every of us a Use of Examination, and clearly convince us that if we be strangers to sorrow, or our sorrow be to the world, not towards God, godly sorrow, we have not repented; never let us think of celebrating a celestial Passover without these sour herbs. Again, if under our sorrow we continue careless of required duty; clamorous by continued guilt on the conscience; fearless of common danger, and deserved misery by the increase of sin, foolishly pitiful towards our lusts to be rebuked with rage; faint in our desires to be rid of sin; luke-warm in our work of mortification, or indulgent to our lusts, not striking home, whilst we smite at sin, we are not the Subjects of true Gospel-Repentance; for these must always accompany it.

Having laid before you the Characters of true Repentance, I shall proceed very briefly to propound the fourth and last General head to be considered, (viz.)

The Next way and means to gain Repentance.

And herein I shall not insist on the method and order of procuring repentance, which is hinted to you before; or the lets and hindrances of repentance which are to be removed, this would tire your patience (on which I have already too much trespassed) but I shall only give you some special directions, which you must observe, and carefully practice, if ever you will obtain Repentance; As,

First, Sit with care, constancy, and conscience under the Word of truth, and Gospel of Grace. Repentance you have already heard, is the great work of the Word, and loud call of the Gospel. This was the voice of John the Baptist, nay, of Jesus Christ himself, and his Apostles; the Ministers of the Word, are the Ambassadors of Reconciliation, and so Preachers of repentance; hearing is prescribed of God the way to happiness. Isa. 55:2. Hear, and your soul shall live; The Preaching of the Word, is the power of God to salvation; so long as God continueth the Word to a people, they are in a possibility of repentance; but where the vision fails, the people perish, Prov. 29:19. If ever God bring the Jews to Repentance, it will be by the Preaching of the Gospel, the lifting up of the root of Jesse as an ensign, Isa. 11:11. God sealeth up under impenitency by the withdrawing of his Word; the removing of the Candlestick of the Gospel, is the saddest doom can be denounced: Refusing to hear, is the great reason of impenitency; my people would not hearken, is God's complaint; and We will not hear, the language of the obstinate, Jer. 6:17. Rejection of the Word, pulling away the shoulder, and stopping the ear, the property of an hard heart; never did Felix fail so much; as when trembling at Paul's Preaching, he sends him away, and would hear no more of that matter; nor did the Jews fall under final Apostasy, until they put the Gospel away from them; the very Heathen concludes Repentance to be the result of audience and attention.

Invidus, Iracundus, iners, vinosus, amator;

Nemo adeo ferox est qui non mitescere possit,

Si modo culturae patientem accommodat aurem.

There is no profaneness but it is curable by patient audience; As ever you will repent, hear the Word, attend unto instruction, abide the heart-shaking convictions of the word; if you sleight the Ministry of the Word, the sound

of the Trumpet, the call of the Gospel, you are sealed up under impenitency; the very cry of the Gospel-call to Repentance, is, Let him that hath ears hear.

Secondly, Study the nature of God; God must be the object of Repentance; we must sorrow towards God, return to God; it is a great inducement therefore to know God; ignorance of God is the mother of impenitency; the times of impenitency are denominated times of ignorance, Acts 17:30. This is observed to be the very cause of obduracy; the Gentiles walk in the vanity of their minds, having their understanding darkened, being alienated from the life of God by the ignorance which is in them, because of the blindness of their heart, Eph. 4:17,18. Ignorance of God was the very principle of Israel's persistence and progress in sin; They proceed from evil to evil, but know not me, saith the Lord, Jer. 9:3,6. The devil labors to keep all light out of man's soul, that so he may sleep in sin, and be locked up in impenitency; he hinders the Gospel from being Preached; if possible, he would blow out the light, and hinder men from hearing, but chiefly from understanding; if our Gospel be hid, it is hid unto them that perish; the eyes of whose mind the god of this world hath blinded, lest the light of the glorious Gospel of Christ (who is the Image of God) should shine unto them, 2 Cor. 4:4. And when God brings to repentance, he breaks these bars of ignorance, he pulls off these scales of blindness, and begins with the understanding; true grace begins always at the renewing of the mind; the transforming of the mind to know the good and acceptable Will of God, is the formality of the Gospel-grace, true repentance, Rom. 12:2. And the knowledge of God being the principle of it, is put for repentance: They shall know God, Hos. 2:20, and God will be known by the Egyptians, Isa. 19:21, are the promises of repentance; There can be no conviction of a

contrariety to God, where there is not a right conception of God; and affection must follow apprehension; *ignoti nulla cupido*; how can we fear God or his goodness, if we do not know him? What reason of return to God, when men know not his holiness offended, justice provoked, power irresistible, mercy in pardoning iniquity? It is a seeming fair Apology for Pharaohs obduracy, Who is the Lord, that I should let Israel go? The work of the Gospel is to open the blind eyes, in turning from Satan unto God; the enquiry of Saul is first, Lord, who art thou? Then, What wouldest thou have me to do? Did men know who it is they sin against, they never durst be so bold. Study therefore the nature of God, acquaint yourselves with his Attributes, his Holiness, Power, Justice, Mercy, and the like: Your souls will never be drawn from sin, or driven into a course of true repentance, until God become your dread.

Thirdly, Sit close to the work of self-scrutiny; be serious in self-examination; no man sits so fast in impiety as the stranger at home; none so soon run upon their ruin as the regardless of their accounts. This is a remedy of God's immediate prescription, Commune with your hearts is on your beds, Psal. 4:4. Search and try your ways, and turn unto the Lord, Lam. 3:40. Judge yourselves, Matth. 7:1. When we approach his Table, where we are eminently to act repentance, the whole work of preparation is resolved into self-examination, 1 Cor. 11:28. Nay, this is a receipt transmitted to us with a *probatum est* thus by David, Psal. 119:59. I examined my ways, and turned my feet into thy Testimonies. And when the Prodigals wits returned to consider his wickedness, he would home to be a servant, where he had been and might have been a son; God's rod is but a calling us to reckon with our own souls; he never reasons with any by correction, that read their own estate in his instructions. You have heard

before that conviction must go before conversion; man's conscience is a Register which will bring to remembrance; and Judge that will clearly determine of man's ways; the worst of men by a short conference with their own soul, would soon see a necessity of repentance; censure others less, and yourselves more; inquire not into other men's condition so much as your own Conversation; let no day return without accounts, be serious in self-examination.

Fourthly, Sit loose to the world; the world is the great pull-back to heaven, and hindrance of repentance; you may observe, the reason the Rebellion and impenitency of Ezekiel's hearers, was, their hearts went after their covetousness, Ezek. 33:31, otherwise they took delight to hear. That sad sentence, A Camel may sooner go through the eye of a Needle, than a rich man enter into the Kingdom of heaven, was occasioned by a rich man's refusal of Christ his call to repentance, Matth. 19:20. Riches choke the work, and lift up the heart too high; great men in the world think they live above all reproof; for Tyrus-like, they set their hearts as the heart of God, Ezek. 28:6, and think to live without control; he that loves the world, finds (when called to repentance) he is loath to leave pleasures; it is hard to renounce riches; it cuts deep to despise Wife, Children, Father, Mother, Friends, and dear Relations; he cannot but be dismayed at reproach and sufferings; sin is the common property of the world; the things of this world, is the recompense of impiety; they that sin highest, ordinarily succeed most; yet this is the great stumbling stone of the godly; the world makes David almost repent his repentance, Psal. 73. They that will follow God, must be strangers to the world; true Penitentiaries must be pilgrims in the earth.

Fifthly, See the shortness of life, and limitation of the day of grace. Hopes of long life, and thoughts of repentance at pleasure, help many a soul to hell; our life we must consider is but a bubble, a blast, a shadow, gone before it well appear, in which there is no certainty; our time is in God's hand; he hath numbered our days, but to which of us hath he declared the number? Hath he given any man a legible Lease of his life? Have the youngest, strongest, most healthful among us, an assurance of tomorrow? And doth not eternity depend on the well-husbanding of this uncertain time? Is there any remembrance of God in the grave, or repentance among the dead? Doth not death determine the eternal estate of men? Dives eyes cannot distill one tear in hell; though he call to Abraham for mitigation of torments, never so much as begs the pardon of sin; no, that is too late; see we not men pensive and sad at the thoughts of death? Chrysostom hath told us, the cause of the fear of death, is, because we live not in the austerity befitting Christianity, but lead delicate and voluptuous lives. Could we make every day our dying day, it would quicken us to repentance. Hilarion never had a tomorrow; and when he comes to die, he hath the comfort of it; Oh my soul, get thee out of this house of clay, what dost thou fear? *Septuaginta pr pe annis servivisti Christo & mortem times!* Hast thou served Christ almost seventy years, and dost thou now fear death? If we will live forever, we must die daily; if we will not defer repentance, we must not determine to ourselves any other time than the present.

Again, if we know our time in nature, who knoweth the date of the day of grace? It is a limited day, but the bounds thereof are not published, that today, whilst it is called today, we may hearken to his voice, lest he swear in his wrath we shall not enter into his rest. A season of salvation is allotted to the sons of men; the old world had its day, Jerusalem had her day, every of

us have our day; but our day of nature may out-date our day of grace, (yet of this we have no assurance) but if so it do, it were better the day of our being had never been; for the opportunity lost, we are lost forever; whilst we enjoy the Word, and motions of the Spirit, we have hope; but if ever these cease, we are undone; Let us startle our souls with these sad thoughts; This may be the last day or hour of my life, but if not, the last day and hour of grace; would we hear every Sermon as the last, it would rouse our souls to repentance.

Sixthly, Seriously expect approaching judgment; it is an Argument to repentance, and very persuasive thereunto, as you have before heard; the thoughts of the last judgment, will cool the courage of the profanest sinner, when he seeth the day approach in which his secret sins must be laid open, a severe sentence cannot be respited or suspended for the least moment, but must be executed with speed, certainty and severity; the Judge is just, and will then be inexorable. All the shelters of his power, might, policies, riches, honors, by which he staved off reproof, will now be scattered; a d fame vain and bootless; the Judge is no respecter of person; a day stored with indignation, which will not be mitigated, but be poured out in full vials; can the heart but tremble, that is the subject of these thoughts? They that sin with boldness, set the day of judgment at a distance from their soul; but if we will provoke repentance, think with Jerome you always hear the Trumpet of the last day sounding in your ears, Arise ye dead, and come to judgment. Excellent was the stratagem to stir up repentance, which is storied of a Christian King of Hungary, who being on a time sad and pensive, his brother a jolly Courtier, would needs know the cause of his sadness; O Brother (said the King) I have been a great sinner against God, and know not how to die, or to appear before God in judgment; his Brother

making a jest of it said, These are but melancholy thoughts; the King replied nothing at present; But the custom of the Country was, that if the Executioner came and sounded a Trumpet before any man's door, he was presently led to execution; the King in the dead time of the night sends the Executioner to sound the Trumpet before his brothers door, who hearing it, and seeing the Messenger of death, sprang into the Kings presence, beseeching to know in what he had offended; Alas Brother (said the King) you have never offended me; And is the sight of my Executioner so dreadful; and shall not I who have greatly offended, fear to be brought before the judgment seat of Christ! A singular cure for jovial contempt of repentance; the sense of judgment is a strong summons to repentance.

Seventhly, Seriously apprehend the possibility, nay, probability, nay, the positive certainty of pardon. I have before told you, Repentance is the result of faith; despair deters duty; hope in Israel, is the great help to repentance; the Law leads to conviction, but the Gospel to conversion; despair is the devils lock to impenitency; look up therefore, see there is mercy with the Lord, that he may be feared, and plenteous Redemption, that he may be sought unto; apprehend then the price of man's sin paid, the justice of God satisfied, the pardon sealed in and by the blood of Christ, and proclaimed in the Gospel; so that it is thine with certainty, if received with a prostrate soul, and sued out by serious repentance; nothing needs to deter; God is reconciled, therefore return unto him.

Eighthly, Soak the heart in the blood of Jesus; take every day a turn of meditation in Mount Calvary; cast thy eyes on a crucified Christ; read the nature of thy sin, the provoked wrath of God, and passionate loves of a Savior; it is suppling to the Adamantine heart, and suasive to the most

obdurate soul: I have before noted its force and efficacy to repentance; be persuaded daily to contemplate the Cross of Christ.

Ninthly, Speed will much facilitate repentance; sin may be removed, before it be settled by custom; but then it is difficult; youth is pliable to precepts, strong under burdens, dexterous and active in business; when old age is infirm, and impotent; the piety of youth is the horror of the devil, the honor of Religion, the ease and joy of the soul; let not sin become customary, if you will ever cast it off; for it will become a second nature; linger not in what you will be rid of; for the longer you linger, you will be more loath to part, like Austin's *modo sine modo*, and *paululum quod ibat in longum*; your anon will never come; and our little longer in sin, will last forever by the good will of nature; singularly good is the counsel of Basil, If the thing be honest, keep it to the end; if filthy and hurtful, why dost thou continue in it? Doth any that desires to ease the stomach of choler, increase it by a continued bad and intemperate diet? If ever you will repent, repent betimes; late repentance is rarely true, but ever difficult.

Tenthly, Sue for it at the hands of God. Repentance is God's gift, and therefore must be begged; it is Christ's purchase, the Covenants promise, and may be begged with confidence; Jesus Christ is exalted to give Repentance, therefore go to him in Faith; all means is ineffectual without God's Blessing. Let therefore Prayer enforce all means to this end; whilst you sit under the Word, study the nature of God, examine yourselves, sit loose to the world, see life its brevity, and the limitation of the day of Grace, seriously expect the day of judgment, sensibly apprehend a pardon, soak the heart in the blood of Christ, and speed Repentance, second all with earnest Supplication; say with Ephraim, O Lord turn thou me, and so shall I be turned; so shall your stony heart be taken from you, and you shall

possess this necessary grace of Repentance in the truth of it, which God of his mercy grant us.

SERM. XXIV. OF HOLINESS. – REV. JOHN SHEFFIELD

Follow peace with all men, and holiness, without which no man shall see the Lord . - Heb. 13:14.

Here are two duties enjoined together in one and the same precept, though not enjoined with the same penalty, (peace and holiness) the latter hath a sad threat added, if we miss it, without which no man shall see the Lord. It is somewhat like that charge, Exod 28:34,35, that the Vest of Aaron should be on the skirt with a Pomegranate, and a Bell, both of gold; yet the use of the Bell was far above that of the Pomegranate, that the sound thereof may be heard when he goeth in before the Lord that he die not. So are peace and holiness two golden graces or blessings; peace is like the Pomegranate, whose smell is fragrant, odoriferous, and so full of seeds, as no fruit more; such is peace, of all outward blessings the chief, and full of the seed of all blessings, it is therefore called the bond of peace, as if other blessings were the bundle, but peace the bond that did comprehend them all: Yet holiness is that which beareth the Bell, and maketh the music in the ears of God; and if the sound thereof be not heard before the Lord, we shall surely die.

Therefore it is observed that the Relative [*which*] is not plural, as referring to peace and holiness both; nor is it feminine, as referring to peace at all; but οὐ χωρίς, (not ὧν, nor ἧς, χωρίς) as referring only to ἁγιασμον, holiness.

Here are two great points contained in this Text.

Doct. 1. Peace is a high duty, rich blessing, and singular benefit that a Christian is bound to follow, pursue, press after, and labor for, and that with all men.

The duty is pressed strictly in the word διωκετε, rendered here with the softest follow; and in other places it is rendered to follow after, 1 Cor. 14:1; Phil. 3:12, to pursue, 1 Pet. 3:11, to press unto, Phil. 3:14. And we have a full proof for all; Rom. 12:18. If it be possible, as much as in you lieth live peaceably with all men. We must see there be no default on our part (that all the world is not in peace) but that we follow, pursue, press hard after peace, (as far as possibly we may, and to the utmost that lies in us) and that with all men; so saith the Text also.

But I must leave this small Pomegranate peace, that I may ring out the Saints Bell of holiness, the sound and force whereof I heartily pray may reach all your hearts, (not ears) or rather that the sound thereof in all your hearts may be heard in the Lord's ears, (not ours) that ye die not; yea, that Religion die not; otherwise I may fear that England's passing Bell is tolling at the departure of our glory, and we may call the next generation I-chabod.

But the other, and present point is this; viz. That true and real holiness is the grace; the duty, the state, the trade which every Christian is bound to follow, pursue, press after with might and main, as he ever thinks to look God in the face. 2 Cor. 7:1. Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God;

perfecting holiness, what is that, but to follow it, follow after, pursue, press hard to it? So 1 Pet. 1:15. Be ye holy as God is holy; there is as much or more, pursue, follow it still, that you take up with no scant measure, no low degree of it.

I call it, 1. A grace, and so it is; yet more; it is not one single grace alone, but the conjunction of all graces. To say it is a star, is too little, it is a constellation; or the way of holiness is as the lactea via, altogether starry, so holiness is all grace.

2. I call it a duty, and so it is; but much more, it is the sum and Epitome of all duty. All duties of the first Table are referred to holiness, as all of the second Table to righteousness, Luk. 1:75. Yea, duties of the second Table are called holiness, 1 Thess. 4:3, and 7.

3. I call it a state; it is not an act or habit, but a state; nor a state of a Christian, but the state of Christianity, the state of consistency and continuance or growth; there are some states we pass through, (as the man through Infancy, childhood, youth, but abides in the state of Manhood) we pass through the New birth to be born no more; of mortification, to die no more; of bondage, to fear no more; but in this state once, we must persist, persevere, live, die in it.

4. I call it our trade, and so it is our noblest profession, and course of life, 1 Pet. 1:15. Be holy in all manner of conversation, 2 Pet. 3:11. What manner of persons ought we to be in all holy conversation! This is the trade and business we should ply-in the whole course of our lives.

Now it may be asked what this holiness is? And I would answer, and (if the time would bear it) open, the definition, which is this:

True holiness is that inward, through and real change, wrought in the whole man, of a formerly vile sinner, by the Spirit of God, whereby his

heart is purged from the love, and his life from the dominion and practice of former sins, and whereby he is in heart and life carried out after every good.

1. I call it a change, and so it is; it is not from nature, custom, education; it is not a habit, form, but a change. *Christiani fiunt non nascuntur, creantur non generantur*; and a mighty and manifest change it makes, it is therefore called a new birth, new creation, a new creature, resurrection, &c. Is there not a change when a child is born? When a dead person raised? A blind man receiveth sight?

Yea, whatsoever is called holy, is *eo nomine*, changed from its common use; when a person, or a garment, or a place, or a vessel, or a day were called holy, all such were changed, as to their use, serving now for sacred and Religious Services; such is Soul-holiness, a Soul-change.

There are three great changes wrought in a Christian at times.

First, One in Justification; when a guilty sinner hath sin taken away, that it is not imputed.

The second in Sanctification; when a sinner living and wallowing in sin, hath sin taken away, (the power of it) that it doth not reign.

The third is in Glorification; when the sanctified person hath sin taken away, (all remainders of it) that it hath no being left.

Now though the first and last of these are both perfect changes, and Sanctification is not perfect here; yet upon some account, some have called that change wrought in Sanctification the greatest change of the three; for compare it with Justification, Justification is a change of the state, not of the person; a change without, not within the man.

In Sanctification, there is a real change, and that within the man.

In Glorification also is a perfect change, (it being the highest state of the three) but the change is not so great as in Sanctification; glory and grace

differ but gradually, there being no opposition between them, as between grace and sin. The change is not so different between the Morning light and the Noon-day brightness, as between the Morning light and the Midnight darkness.

2. *I call it an inward change*] to distinguish it from civil honesty.

3. *A through change*] to distinguish it from restraining, or conforming grace, which produceth some particular and partial change, but not a total and universal.

4. *A real change*] to distinguish it from hypocrisy, which makes show of a great and goodly change, but is only outward and seeming, not inward and real; which three are often taken (but as often mistaken) for holiness.

5. *Wrought*] it is neither natural nor acquired, or taken up by the power of our own free will, or force of others persuasion, strength of reason, convictions, resolutions from within or without. Hence we are said to be God's workmanship, Eph. 2:10. To be wrought to the same thing, 2 Cor. 5:5.

6. *In the whole man*] 1 Thess. 5:23. The God of peace sanctify you wholly; and I pray God your whole soul and body, and spirit be kept blameless, &c. So that if you ask where is the seat of this holiness? Is it in the head? Or heart? Or conscience? Or outward man? I answer, in no one, but all of them; it is as leaven that leaveneth the whole lump; it is as the soul; *tota in toto, & tota in qualibet parte*. The understanding in a new sanctified person is enlightened to discern spiritual things, which before he understood not; his memory sanctified to retain what is good, and shut out what is hurtful; conscience awakened to check for sin, and excite to duty; will subdued to embrace good, resist evil; affections orderly placed, to love, fear, desire, delight in, and to hate, and what is suitable to holiness; and the

whole outward man for speech, actions, behavior, yea, habit and dress is composed as becometh holiness.

7. *Of a formerly vile sinner*] grace makes a mighty change when it works effectually; none so bad, so far gone, but it can bring home; it finds one in his blood, and leaves him clean; it finds a thorn, and leaves a myrtle; it meets with a Publican and Harlot, and leaves a Saint; it meets with a bloody Persecutor, and hellish Blasphemer, and turns him into a Preacher, or Martyr, as Paul; it finds men as bad as bad can be, and leaves them in as good a state as the best, 1 Cor. 6:9,10,11.

8. *By the Spirit of God*] we may not ascribe it to the virtue of Ordinances, or worth of Instruments; 1 Cor. 9:11. But ye are washed, but ye are justified, but ye are sanctified; — by the Spirit of our God. Art, nature, education can do nothing here; it is not by might or power, but by the Spirit of God, Zach. 4:6.

9. *Whereby the heart is purged, &c.*] here the parts of holiness, which are two, mortification and vivification; Cease to do evil, learn to do well. The first is privative. The second positive.

Grace works right, when there is first a leaving of old sin: it is not putting a new piece on an old garment; or clapping a new Creed to an old life; or new duties to wonted courses; this were to sow with diverse seeds, or wear a garment of woolen and linen which God hates; but there must be as to the privative part,

1. *A heart purged from the love of every sin*] there may be sin left in the heart, no sin loved and liked; the evil that I do, I hate; sin and grace may stand together, not love of sin and grace.

2. *A life from the practice and dominion of sin*] sin remains still, but reigns no more; he was a servant of sin, and had members enough to be

instruments of sin; a mouth to speak it, a tongue to speak for it, a wit to invent for it, reason to argue for it, hands and feet to work and walk fought it, purse to spend upon it; there is none of these now.

Secondly, and the other part is yet much better; he is in heart and life carried out after every good] it is not a bare breaking off of sin that makes a Christian; (it is one half of a Christian) but there must be a turning from sin, and bringing forth fruits meet for Repentance. You have both these parts, 2 Cor. 7:1. Let us cleanse ourselves from all filthiness of flesh and spirit, and perfect holiness, &c.

To come to the Reasons of the point, which are four.

Reas. 1. This is God's great design; therefore should be ours. It is the greatest design God hath upon his people in all he doth to and for them. All the immediate acts of God, and all his mediate tend to this.

1. All God's immediate acts: Pitch where you will; carry it to the first of God's acts towards man in Election; God hath chosen us before the foundation of the world, that we should be holy. So that I may not say, If I am Elected, I shall be saved, though I live in sin; but if Elected, I must be Sanctified, and die to sin.

2. Take all the acts of the three persons apart.

First, The Father if he adopt, if he regenerate, if he call, it is that we should be holy.

Secondly, It is the end designed by all that Christ did; his Incarnation, Life, Death, Doctrine, Example, Humiliation, Exaltation, Prayers, Promises, Threats, Miracles, Mercies; yea, of his Intercession in heaven that we might be sanctified.

Thirdly, It is the end of all that the Holy Ghost doth. All the works of the Holy Ghost may be referred to three heads. 1. His gifts. 2. Graces. 3.

Comforts; and all these tend to holiness.

1. All the gifts of the Holy Ghost; if a gift of prayer, of conviction, terror, &c. it is to sanctify thee; if of knowledge, utterance, &c. it is to make others holy.

2. All his graces; What is Knowledge, Faith, Repentance, Love, Hope, Zeal, Patience given for; but to make thee holy? Yea, they are the several parts of thy holiness itself, which is made up of nothing but the graces of the holy Spirit.

3. All the comforts of the Spirit are given to strengthen our hands in holiness; What is the peace of God, love of God, pardon of sin, assurance of salvation, joy in the Holy Ghost, Spirit of Adoption given for, but to make us more watchful, humble, lively in holiness? The Privy Seals of Justification must be attested in Letters Patents, under the broad Seal of Sanctification, or it may be well suspected. Jeremy had two Evidences of his purchase, one sealed, the other open; so must we.

2. The mediate acts of God, whatsoever they be in Providences or Ordinances.

First, All ways of God's Providence to his people, tend to their sanctifying.

1. If God afflict, he saith to sickness, Go and pull me down that proud sinner, that he may be sanctified; Go saith the Lord to the winds and storms of the Sea, blow and beat the Ship to awaken me that sleepy Jonah; swallow him up saith he to the Whale, (the Lord spake to the fish it is said) that he may learn to pray there, and preach after. Go Temptation, winnow me that man well, that he may not be full of self-confidence, that he being converted, may strengthen his brethren; Go death, saith he, smite such a woman's husband, that she may be destitute of worldly comforts, then will

she trust in me, and fall to prayer and supplication. Go ye Chaldeans and Sabaeans, and work your will on my servant Job; yea, Go Satan, and do thy worst, make ye him poor, I will make him honest and pious, and more than a Conqueror, and bring him forth as gold; I will leave a poor people, saith the Lord, and they shall trust in me. In a word, the Lord saith, the end of all chastisement, is, That we should be made partakers of his holiness.

2. If God deliver, it is that we should serve him in holiness and righteousness. Go saith the Lord to Moses, deliver me that people, that they may be to me a Kingdom of Priests, and a holy Nation. Let Naaman be healed, that he may become a Convert to that God that hath healed him. Sanctify me that first-borne son, whom I have given thee again.

Secondly, In all Ordinances; whose sole and proper end is Sanctification. The Word is to sanctify, John 17:17. The commands, 1 Thess. 4:3. The promises to sanctify, 2 Cor. 7:1. The Sabbath is a sign between God and us, that he is the Lord that doth sanctify us, Exod. 31:13. The Sacraments; Baptism is to sanctify, Eph. 5:26. The Lord's Supper; so Discipline, Censures, Absolution, &c. Church-communion, private Conference. All Ordinances agree in this; some of them are for Conversion, some for Confirmation, all for Sanctification.

Reas. 2. This is that which constitutes a Christian, and from which he is denominated. All the Christians, and Church-members of old were called Saints; the Saints at Rome, Corinth, Ephesus, &c. That is, the Christians of those places and Churches, (not Saints departed, and Canon zed, but such Saints as we are or should be) visible Saints, followers of holiness: And therefore as one is called a Scholar because he follows learning; another a Merchant, because he follows Merchandize; so is the Christian to follow holiness; To imagine a Christian without holiness, is to call one rich that

hath neither goods nor lands; a Scholar without learning; to imagine a Sun without light, and fire without heat, which is a pure contradiction.

It is holiness which constitutes the Christian, as it is the soul which constitutes the man, who without it is a dead carcass, hand, foot, heart, move not; neither can the eye see, ear hear, or tongue speak without the enlivening soul; so is the Professor a carcass or shadow without holiness; all his works dead works; his prayers dead, praises dead; yea, his faith, hope, repentance without holiness (*mortua, & mortifera*) all dead and deadly.

Reas. 3. Without this no man shall see the Lord. This is the Menacing reason of the Text, where there are two things to be explained.

First, One implied.

Secondly, The other expressed.

1. That implied is, That in seeing the Lord is the complete beatitude of the soul; Blessed are the pure in heart, they shall see God, Matth. 5:8, i.e. see the Lord Jesus; for the Godhead is invisible; No man hath seen God at any time, nor can we see him, 1 Tim. 6:16. But the holy person shall see Christ, and the glory of the Divine Essence, as much as finite can comprehend of infinite; yea, see God and live; see Christ, and be like him, 1 John 3:1,2. Jesus Christ seen in heaven, is the glass of the Trinity; in him we shall see the fullness of the Godhead bodily: And he is a transforming glass to those that see him, who shall be changed into the same image from glory to glory, 2 Cor. 3:18. And the sight of Christ will be to us a transfiguration sight; when I look into another glass, I see the image and representative of myself, and as it were, another self; but when I shall look into this glass, I shall see another image and representation, (as a Parelus by the reflection of the Sun) and as I may say, another Christ. Hence we commonly call the vision

of God the beatifical vision; as one saith elegantly, *Fides justificat, Charitas aedificat, Spes laetificat, Visio beatificat*; Faith justifies, Charity edifies, Hope pacifies, but it is Vision which glorifies: And I may add, *Sanctitas qualificat*, holiness qualifies, that Vision may glorify. And this leads me to the second thing which is expressed.

2. Without this no man shall see the Lord. Mark the word, no man; Be he rich or poor, Prince or Peasant; yea, be he a Prophet, Apostle, Minister, Martyr; yea, we may carry this οὐδεὶς higher, no Angel shall see the Lord; what parts soever the man hath, whatsoever duties he performeth; let him be this or that, or any other the best profession, way, Church; let him do, let him suffer, let him be, let him give, let him hold what he will, if he be not holy, he comes not into God's beatifical presence, he enters not into the holy hill of God. But were he as the Signet on the right hand, he must off, were he an anointed Cherub, he must out; down came the Angels, when they had laid down their holiness, and Adam was driven out of God's presence, when he had driven out holiness.

Reas. 4. The fourth and last Reason, is that thundering one of Saint Peter, 2 Pet. 3:10-13. When the last Trumpet shall sound, and sound louder and louder; when the day of the Lord shall come as a Thief in the night, in the which the Heavens shall pass away with a noise, and the Elements shall melt with fervent heat, the Earth also and all the works therein shall be burnt up; Seeing then all these things shall be dissolved, what manner of persons ought we to be in all holy Conversation and godliness, looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the Elements shall melt with fervent heat! Nevertheless we according to his promise look for new Heavens, and a new Earth wherein dwelleth righteousness. Here is nothing but terror in

the Text, Lamentation and mourning, and woe. A Thief in the night, a great noise, fire, melting, burning, dissolving, yet is holiness and righteousness secure. The new Creature looks for a new Heaven, and a new Earth, wherein there will be room for holiness, if there be none here as for Lot in Sodom. This holiness is like the blood of the Passover on the door posts, when the destroyer was abroad, and a dreadful cry all Egypt over, then were the Israelites ready with their loins girt, and staves in their hands, expecting the good hour of their last Redemption.

We have seen (it may be some of us) sad days already; but there are too sadder to be expected; they are called the day of the Lord, and not days; because as death leaves us, judgment finds us; Death being the morning, and Judgment the evening, and eternity the night of the same day) They are both days of dissolution; the one is of the body; a sad dissolution, when the soul shall pass away with a sad noise of many a doleful groan, and this elementary body shall melt with fervent heat of burning diseases, &c. The other is of the Universe, when the whole world shall be in a conflagration, and hell shall come up to heaven, as once hell came out of heaven to consume Sodom; when the body of the Universe shall groan with the groanings of a deadly wounded dying man, as was said of Egypt, Ezek. 30:24. *Cum mare, cum Tellus, Correptaque Regia Caeli, Ardeat, & mundi moles operosa laboret*; When the stars of heaven shall fall, and the powers of heaven be shaken, the Sun turned into darkness, Moon into blood, and all the kindreds of the earth mourn, and the hypocrites cry out, Who among us shall abide with devouring fire, and dwell with eternal burnings? Isa. 33:14. Then shall the godly soul lift up his head, at death and destruction he shall laugh; he shall walk loose in the midst of the flames, as did the three

Children without so much as the smell or least dread of the fire; and they may touch these live coals, as the Angel did, Isa. 6:6, without any dismay.

Oh holiness, holiness! What a munition of Rocks wilt thou give thy followers in that day of the Lord! Oh let me press you to get a holiness that is Scripture-proof, and you yourselves, and your state, and comforts will be death-proof, hell-proof, judgment-proof; you need not fear any fear of man, any day of the Lord, any furnace-fire, elementary fire, conflagration-fire, hell-fire; when the Kings, and the Captains, and the Mighty shall cry out to the Rocks to fall on them, and the worshippers of the Beast, and the rich Merchants of Rome shall cry out for the smoke of the burning, then shall the Sons of Zion sing out their redoubled Hallelujahs at the coming of the Bridegroom, and the day of the Lord, their day of Marriage and Coronation.

Use 1. Lament the loss of holiness. We may complain; Holiness is lost and fallen in the streets. Some complain of loss of Trade; in these sad times Trade is dead, there is no Trade; we may say this Trade is lost or dead, there is little holiness stirring. Many complain of the loss of peace, peace is gone, but we have cause to say, Holiness was gone first. In midst of many Professions, many contentions, many opinions, changings, turns, returns, little holiness to be seen. In midst of great parts, high expressions, much light, powerful Ordinances, many years attempted Reformation, a little holiness goes a great way. Our shadows are long, our contentions sharp, our holiness low, our Corn runs out into straw and stalk, not ear and kernel. Our nourishment turns to Rickets, the head swelled, and extended, the child feeble and infirm; we have left our company, and our work, and are scattered all the Land over, to pick up straws, and gather stubble. Some observe, that our buildings nowadays, are not so solid and substantial as of old; our spiritual buildings are not I am sure; And as some say, our English

cloth is not of so good a name and esteem, as heretofore abroad, not so pure and well-wrought; our name and Crown for holiness is lost, it not being so pure and well-wrought.

Use 2. It informs how little some have to evidence their Christianity, and their Title to heaven, that can speak of no Holiness, make no proof of any real change or work of the Spirit, of dying to sin, living to God; what are all these hopes but lying hopes. Without holiness no man shall see the Lord.

Visible Saintship may justly gain admittance into Church-fellowship; But it is real holiness that makes meet to partake of the inheritance of the Saints in light. Seeming holiness in profession, sets thee in the outward Court, but into the inner Temple, and the Holy of Holies, only true holiness qualifies to an admission. It is noted, though the outward Court was laid with stone, yet the Inner Temple, and the Holy of Holies had the very floor of gold. True Holiness makes a Member of the Church Militant and Triumphant.

Use 3. Use, Reproof, or terror to such as hate, deride, or scoff at holiness. Many if reproved, will say, I cry you mercy, you must be so holy, I am none of your Saints, nor of the holy Brethren, &c. Oh unclean swine, or unclean spirit shall I say; knowest thou not whose language is that in thy mouth, What have I to do with thee thou holy one of God? Thy speech bewrayeth thee (as one saith) to be a Hellilean, no Galilean, no Disciple; dost thou call thyself a Christian, and deny the Saint? Then blot out Saint in Paul's Epistles, and teach him to call Christians by some other name, of Drunkards, Swearers, and Scoffers at holiness. Blot out Saints out of thy Creed. Dost thou say thou art none of the holy Brethren? Then tear thy name out of God's Book, and the Church Register; The Apostle calls all the Christians to whom he writes, Holy Brethren, partakers of the heavenly calling. Dost thou glory that thou art none of the holy ones? Then glory in

this threat of the Text, that thou shalt never see God; glory in this, that thou hast no part nor lot in this matter, no part in Election, Redemption, in the gifts, graces, comforts of the Spirit, in the promises and privileges of the Gospel; go and glory that God is not thy Father, Christ thy Savior, that thou shalt never be troubled with the Communion of the Saints in Heaven, and the spirits of just men made perfect.

Use 4. A worse Reproof and Use of terror follows to such, who instead of following holiness, and perfecting holiness in the fear of God, are fallen from it, declined, and turned aside after vain opinions, and employ speculations.

A young Saint and an old Apostate leads to a sad end. Look to it you young Professors, that had the Dew of Grace, and seeming holiness in youth, and are now dried up by the roots. Look to it you old Professors, that you hold out, watch, and keep your Garments white, and seek to bring forth more fruit in your age. The Tree that bears evil fruit, is cut down. That which leaves only cursed, but that which is twice dead worst of all; this is the desperate case; and of all sins, this is only the unpardonable sin. All the unrighteousness of the greatest sinner, repenting and leaving his sin, is forgotten and forgiven; but the righteousness of the greatest Saints, repenting and leaving his righteousness, is forgotten, but never forgiven, Ezek. 18:24.

Use 5. The last Use is an Exhortation, and the whole Text is an Exhortation to follow holiness; to pursue, press after it, and proceed in it with growth and perseverance. He that is holy, let him be holy still. For motives and Arguments, let that of the Text never be forgotten, without holiness no man shall see the Lord. When God comes to judge the world, it will not be asked of what Church, or Congregation thou wast, how great a

Professor, but how holy thou hast been. The way of holiness, is the Kings high way to Heaven. Read that notable place, Isa. 35:8. And a way there shall be, a high way, and it shall be called the way of holiness; the unclean shall not pass ever it; the way-faring men, though fools, shall not err therein. There is much ado now about the way; many say, Which is the way? Some say this, some that; would you not mistake, inquire for the old way, the way of holiness, and follow it, and thou shalt not perish. Some would go a new way, some a shorter, some an easier way. The simplest Saint (in the worlds sense) a fool shall not err therein. The least dram of holiness is above a Talent of parts, a drop of grace above a Sea of knowledge. In knowledge we are said to be as Angels of God; in holiness like God himself; so much as God is above an Angel, so much is holiness above knowledge. Look if thou canst make out the first change, then thou needest not fear any other change; if thou art partaker of the first Resurrection, thou art secure against the Second Death; thou hast crossed the Line; another Style, and thou art at home.

I shall only name two properties of holiness, three Companions, and four Opposites to holiness, and so conclude.

1. It must be Conversation-holiness, 1 Pet. 1:15, and 2 Pet. 3:11. The Greek word *αναστροφή*; and the Latin, *Conversatio*, come of a Verb that signifies to Turn; q.d. which way soever you shall turn yourself, you shall find them holy at every turn; holy in the Church, and follow them home; observe them alone, or in company, merry, angry, in Shops, Closets, Counsels, Commerce, they are holy still; he is not *Publicanus*, but *Privatanus* as one saith; and true Holiness is like that Famous Queen Elizabeth, *Semper eadem*.

2. Which is yet more, it must be God-like-holiness, 1 Pet. 1:15. Be ye holy as God is holy. God is infinitely and essentially holy, so we cannot be; but God is imitable in his holiness. As he is,

1. Universally holy; holy in all his ways, works, commands, precepts, threats, promises, his love, anger, hatred, all his Attributes, all his Actions holy.

2. He is Communicatively holy; communicating holiness to all his, Angels and men.

3. Approbatively holy; this he likes, commends, promotes in all, discountenancing all unholiness, in persons, actions, things.

4. Remuneratively holy, rewarding and exalting holiness, punishing want of it, so be you Universally holy in all your actions, speeches, writings, Letters, Counsels, Designs, in all Companies; let your anger, love, zeal, pity, &c. be all for holiness, seek to communicate and spread holiness in your families, charge, Societies; let this be that which attracts the hearts, draws your eyes to any person, &c. And to your power suppress, curb all unholiness, and promote, exalt, commend holiness.

2. There are three Companions of holiness.

1. In the Text, Peace and holiness; he is most for holiness, who is most for peace in a right way; seek the peace of the Land, make no Conspiracies; say no confederacy, but sanctify God in your hearts; seek the peace of the Church, by preserving the unity of the Spirit in the bond of peace; take heed of Schisms, Rents, Divisions, Separations; Pray that the Church may have rest; that walking in the fear of the Lord, and comforts of the holy Ghost, Believers may be multiplied and edified.

2. Holiness and righteousness are oft matched together; Righteousness in Pactions, Words, Promises, Oaths, Bonds, Righteousness in dealings,

Weights, Measures, a just Ballance, Ephah. Righteousness may possibly be without holiness, but holiness without righteousness never.

3. Holiness and unblameableness; 1 Thess. 3:10. Ye are Witnesses, and God also how holily, justly, and unblameably we have had our Conversation in the world. The Christian must be tried by God and the world. Unblameableness in speech, behavior, dealings; yea, in habit, gestures, that we may be without all offense, towards God, and towards man. The Kings Daughters Garment must be of diverse colors, holily, justly, unblameably.

3. The four Opposites, and enemies to holiness, which we must avoid, are,
1. Filthiness of the flesh; sensual and brutish lusts, 2 Cor. 7:1. Fornication, uncleanness, drunkenness, which defile the body, do utterly destroy holiness, and cannot consist with it; therefore oft opposed. 1 Thess. 4:3. This is the Will of God, even your sanctification, that ye abstain from fornication, &c. God hath not called us to uncleanness, but holiness, ver. 7.

2. Filthiness of spirit; 2 Cor. 7:1, which is as destructive to holiness, as brutish lusts. Idolatry, false Religions, wantonness in Opinion, error, corrupt Doctrine are as dangerous as Fornication; By these we go a whoring from God and Truth. The mind is to be kept chaste and pure, as well as the body; error is not so harmless a thing as many dream.

3. Over-reaching men by craft, fraud, power, policy; and making use of such means, Arguments, devices, stratagems, as corrupt reason, and carnal Counsel (not God's providence, or approbation) doth furnish us withal, and put us upon. 1 Thess. 4:6,7. That no man go beyond, or over-reach his Brother in any matter; for God hath not called us to uncleanness, but holiness; and God is an avenger of all such. The word is το μη υπερβαινειν, that no man over-top, over-reach, go beyond his Brother; not in holiness (would we did seek herein to go beyond each other) but in craft and policy

to undermine, or over-reach them; as Simeon and Levi over-reached the over credulous Shechemites, pretending conscience, and harboring bloody intentions in their hearts. God is an Avenger of such. There is a direful threat added of Divine Vengeance; this word ἐκδικοῦς, is but once more used in the New Testament, Rom. 13:4 then applied to the Magistrate; he is a revenger of wrath to him that doth evil; he must see execution done; So in this case, God is the revenger himself, and he will be this man's Executioner.

4. The fourth opposite to holiness, is an ill kind of holiness; a supercilious, censorious, disdainful, and distance-keeping holiness; which like the Pharisee, Luk. 18, exalts itself, and Canonizeth himself, and his own party, and unsainteth all others. Isa. 65:5. Which say, Stand by thyself, come not near me, for I am holier than thou; these are a smoke in my nose, and a fire that burneth all the day, saith the Lord. This is the worst spot in the beauty of holiness; a spice of that pride that was in Lucifer, and his fellow-aspiring Angels that made the first Schism and separation in the purest Church, even in heaven itself, among the Angels that were wholly perfect. Take heed of this, as of the very pest of the Church, and the bane of all Religion, which is best preserved in unity and humility.

I shall shut up all with a wish, and that a hearty Prayer alluding to what I said at first; Oh that all our garments (our Profession) might be adorned with these Bells and Pomegranates, peace and holiness. That as we call on God, who is called holy, holy, holy, Rev. 4:6, and on Christ who is called King of Saints, Rev. 15:6, and as we profess the Gospel, which is a Rule of holiness, and are members of the Church, which is called a Kingdom of Saints, an holy Nation, 1 Pet. 2:9, and as we look to be partakers of that Kingdom wherein dwells righteousness and holiness, that according to that

promise, Thy people shall be all righteous, Isa. 60:21, that holiness to the Lord may be engraven upon all our hearts, as with the engraving of a Signet (the Spirit of God) and holiness to the Lord upon all our fore-heads, as to our conversation; that as we have had a year, which we call *Annum Restitutae Libertatis*, we might have a year *Restitutae Sanctitatis*; this we might safely call *Annum Salutis*, or *Annum Domini*, the year of our Lord. That our Officers might be all peace, our Governors holiness, Isa. 60:17, that our Ministers might be clothed with righteousness, and our Church-Members with holiness; that all of different persuasions might (not contend, but) labor for peace and holiness. Herein let us agree, and all is agreed; that the bells of our Horses, and Bridles of our Horsemen (Commanders and common Soldiers) might be holiness to the Lord, Zach. 14:20,21, that there might not be a Canaanite, or hypocrite in the house of the Lord; then might our Land, Church, Parliament, Army, City, Ministry, be called Jehovah Shammah, the Lord is there, Ezek. 48:35, yea, then would this holiness settle us in peace here, and bring us to see the Lord, where peace and holiness shall never be separated. Even so come Lord Jesus, come quickly. Amen.

SERM. XXV. OF THE RESURRECTION. – REV. EDMUND CALAMY

W*hy should it be thought a thing unreasonable with you, that God should raise the dead? - Acts 26:8.*

These words are part of St. Paul's Apology for himself, before King Agrippa, against the unjust accusations of his implacable enemies; wherein,

1. He demonstrates the innocence of his life.

2. The truth of his Doctrine; and showeth, That there was nothing either in his life or doctrine, for which he could justly be accused. The Doctrine he taught did consist of diverse particulars enumerated in this Chapter; one of which (and that not the least) was, That there should a day come, in which there would be a Resurrection of the dead, both of the just and unjust. Now that this Doctrine was not liable to any just exception, he proves three manner of ways:

1. Because it was no other Doctrine, but such which God himself had taught: It had a Divine stamp upon it; as it is ver. 6. And now I stand, and am judged for the hope of the promise made of God unto our fathers.

2. Because it was that which all the godly Israelites, instantly serving God day and night, did hope for, and wait and expect in due time to be fulfilled; as it is ver. 7. Unto which promise our twelve tribes hope to come; for which hope sake, King Agrippa, I am accused of the Jews; and therefore it is called, The hope of Israel, Acts 28:20, for the hope of Israel, I am bound with this chain.

3. Because it was a Doctrine which God was able to bring to pass. This is set down in the words of the Text, Why should it be thought a thing incredible with you, that God should raise the dead? The emphasis lieth in the words with you: Why should you, O King Agrippa, who art a Jew, and believest in the God of Israel, and that he made the world out of nothing, think it incredible for this God to raise the dead? Indeed it may seem incredible and impossible to the Heathen Philosophers, who are guided only by Natures Light; but as for you, who believe all things which are written in the Law and Prophets, why should you think it either impossible or incredible that God should raise the dead? This interrogation is an Emphatical Negation, and it is put down by way of Question, *Ut oratio sit penetrantior*, that so the Argument might take the deeper impression; and the meaning is, that it is not τι απιστον, or τι αδυνατον. It is not a doctrine exceeding the bounds of faith, or contrary to right reason, that God should raise the dead. The Observation which ariseth naturally out of the words is:

Doct. That the Doctrine of the Resurrection of the dead, both of the just and unjust, is neither incredible nor impossible, neither against right reason, nor true faith.

Though it be above reason, yet it is not against reason, nor against the Jewish or the Christian Faith: For the explication of this Doctrine, I will briefly speak to six particulars:

1. What is meant by the Resurrection of the dead.
2. Who are the dead that shall be raised.
3. The absolute necessity of believing this Doctrine, and believing it firmly and undoubtedly.
4. The possibility and credibility of it.
5. The certainty and infallibility of it.
6. The manner how the dead shall rise,

What is meant by the Resurrection of the dead?

For answer to this, you must first know, what there is of man that dies when any man dieth. Man consisteth of soul and body; and when he dieth, his soul doth not die; it is the body only that dieth. Death is not an utter extinction and annihilation of the man (as some wickedly teach) but only a separation of the Soul from the Body, and a Departure of the Soul out of the body either to Heaven or Hell. When Stephen was stoned, his soul was not stoned; for while he was stoning, he prayed, Lord Jesus receive my spirit. When Christ was crucified, his soul was not crucified; for while he was crucifying, he said, Father, into thy hands I commend my Spirit. The Wiseman saith expressly, That when a man dieth, His body returns to the earth from whence it came; but, his spirit returns to God who gave it: And our Lord Christ commands us, Not to fear them that kill the body, and after that have no more that they can do: The soul cannot be killed; a man by sin may make his soul miserable and cursed, but he cannot make it miserable and corruptible. And therefore by the Resurrection of the dead is not meant (as he who writes that dangerous Book of the Souls Mortality would have it) the Resurrection both of body and soul, but of the body only: For the body only dies, and therefore it is the body only which riseth again. Thence it is, that in the Creed, (commonly called the Apostles Creed) it is put down

in express terms, I believe the Resurrection of the Body: Not of the Soul, for that never dieth, but of the Body.

The second particular propounded, is, to show who are the dead that shall be raised at the last day: The Answer to this is easy, All that are in the grave, whether godly, or ungodly; whether just or unjust, shall be raised. This Christ saith expressly, The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. All shall come forth, without exception of any; and the Apostle likewise tells us, That there shall be a Resurrection of the dead, both of the just and unjust. The Earth and the Sea are God's Stewards, with whom he hath betruſted the bodies of men and women: And when God shall call them to give an account of their Stewardship, they will faithfully discharge their trust, and not keep back one dead body: The sea shall give up her dead, and so shall the earth also. They are but the bodies withdrawing room, or sleeping-place; and the time will come, when all that are asleep in the dust of the earth shall awake: They shall all awake, some to everlasting life, and some to shame, and everlasting contempt. This is the second particular, All the dead, great and small, rich and poor, from Adam to the coming of Christ, both good and bad, shall be raised at the last day.

The third thing proposed, is, To demonstrate the absolute necessity that lies upon all Christians, firmly and undoubtedly to believe the Doctrine of the Resurrection of the dead.

This appears in an especial manner from the spiritual mischiefs, and soul-ruinating consequences which necessarily flow from the denial of it. For,

1. The Doctrine of the Resurrection is an Article of our faith. The Author to the Hebrews puts it amongst the principles of the Doctrines of Christ; and

therefore he that denieth it, errs fundamentally, and is a Heretic, one whom we must not receive into our houses, or bid him God speed.

2. It is not only an Article of our faith, but one of the chief Articles, without which all the other Articles of Christian Religion are vain and unprofitable. This the Apostle speaks in express terms, 1 Corinth. 15:13-19,28-32. If there be no resurrection of the dead, then is not Christ risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain, &c. If the dead rise not, let us eat and drink, for tomorrow we shall die. This therefore is not only an Article of our faith, but the foundation of all other; for, if there be no Resurrection, there is no life everlasting. Saint Austin saith, That the Resurrection of the dead is *propria fides Christianorum*: The proper faith of a Christian, without the belief of which, no man can be justly accounted a Christian. A man may hold many errors, and yet deserve to be esteemed a Christian; but he that denieth the Doctrine of the Resurrection, doth unchristianize himself: For a Christian is one whose hope and happiness is in the other world: (For if we had hope only in this world, we were of all people most miserable;) and therefore, he that renounceth his belief of the other world, renounceth Christianity.

Add,

That it is not only the foundation of our faith, but of all our comfort and consolation; *Resurrectio mortuorum est fiducia Christianorum*: The chiefest comfort the Saints of God have under all the distresses of this life, is, That there will a day come, in which they shall be raised out of their graves, to the Resurrection of Life; and shall have their vile bodies made like to the glorious body of Christ. This comforted Job upon the dunghill; and therefore it much concerns all those who tender either their consolation or salvation, to be firmly and undoubtedly persuaded of this great truth, That

there shall be a Resurrection of the dead: This leads me to the fourth particular.

In the fourth place, I am to show you the credibility or possibility of this Doctrine. I confess, it is very hard and difficult to believe, that the bodies of men (when eaten up by worms, or devoured by wild beasts, birds, or men-eating men; or when burnt and consumed to ashes, and these ashes scattered in the air, or thrown into the river) should ever rise again. It is easy to believe the Immortality of the soul; (for many Heathens have written in defense of it) but as for the Resurrection of the body, it is very difficult to believe it firmly and undoubtedly; therefore there are, and have been multitudes of persons in all ages who have denied it. The Epicures and Stoics laughed Paul to scorn, when he preached to them of the Resurrection of the body: The Sadducees in Christ's time denied it. Many in the Church of Corinth were infected with the same leprosy; Hymenaeus and Philetus begangrened many Christians, and overthrew their faith, by preaching to them that the Resurrection was past already. Danaus tells us of nineteen Heretics, who opposed this truth. The Familists also renounce it: And the Socinians say, That the same body shall not rise; but an aerial and spiritual body, which shall have no eyes nor ears, nor head, nor feet, &c. It must be acknowledged, that this Doctrine is very hard and difficult; but yet it is not *τι απιστον*, or *τι αδυνατον*: It is not a thing impossible or incredible. Sure I am, that Job in the Old Testament did believe it; for, he knew that his Redeemer lived, &c. And though after his skin, worms destroyed his body, yet in his flesh he should see God; and then he adds, Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me. Job did not only believe, that his body, when devoured with worms, and his skin spent, and reins consumed, should rise;

but, that the same body, not only the same specifical, but the same numerical body should rise; therefore he puts in those emphatical expressions, I shall see God, I shall see for myself; I, and not another; and, mine eyes shall behold him: Though his eyes shall be glorified eyes, yet they shall be the same eyes for substance. As the Patience of Job was very great, and very exemplary; so surely his Faith was as great, and as imitable: O Job, great was thy Faith! This one Text is sufficient to prove, that the Doctrine of the Resurrection is not a thing incredible: And give me leave to speak to you in the words of S. Paul to King Agrippa, Why should it be thought incredible that God should raise the dead? Especially, if you consider who this God is, That he is Omnipotent and Almighty, infinite in power, and able to do all things: He that believes the first Article of the Creed, will quickly believe the eleventh Article: He that believeth that God is Almighty, maker of Heaven and Earth, will easily believe that he is able to raise the dead. For if God (saith Tertullian) can make a body, being nothing, out of the dust of the earth, he can certainly repair it out of the dust when it is something. It is as easy to God to restore a body to a soul at the Resurrection, as to breathe a soul into a body at the first Creation.

Objection.

But how is it possible, that when a man hath lain rotting in the grave a thousand years, he should rise again?

Answer.

This is above reason, but not against reason: For there are many resemblances of this even in nature; which though they be not sufficient proofs, yet they are great inducements to cause us to believe this truth. Both Philosophers and Divines write of the Phoenix, that first she is consumed to ashes by the heat of the Sun, and that afterwards of her ashes ariseth a

young one, which is the same Phoenix risen from the dead. The Apostle tells us, That the corn must first be cast into the ground, and there die and rot, before it will spring up; which showeth, that a Resurrection from the dead is possible, even in nature. Add to this, That Swallows, Flies, and Worms, which lie dead in the Winter-season; in the Spring, by virtue of the Suns heat, revive again. And what is every night but the grave (as it were) of the days light? And the morning, but the Resurrection of the day? What is Winter but the death of the fruits of the earth; and the Spring, but the Resurrection of them? What is death, but the blowing out of the candle of our lives? And what is the Resurrection anymore, but the lighting of this candle again? What is death, but a pulling down of the house of the body? And what is the Resurrection, but the rebuilding of the same house? And why then should any man think it a thing incredible for God to raise the dead? We see by experience, that our curious glasses are made by the art of man, even out of ashes: And cannot the Omnipotent God raise men's dead bodies, when turned to ashes? There is no contradiction in this; and therefore an infinite power is able to effect it. And to show that God can effect it, he raised up many from the dead, both in the Old and New Testament, as helps to our faith, to enable us to believe, That that God who raised those few, will in due time raise all the dead, both just and unjust.

Objection.

But you will reply, How is it possible that the same body should rise, when as the dust of men are so mingled together, as that it seems impossible to separate the dust of one man from another?

Answer,

With man this is impossible, but with God all things are possible: It is easy to God to give to every man his own dust; if it be possible for a

Gardner that hath thirty several seeds in his hand, to be able to distinguish between seed and seed; and for a Chymist, to extract the four Elements out of an herb, and separate them one from the other; and for a Watch-maker, to take his Watch in pieces, and mingle the pieces together, and yet afterwards put them together as before: Much more is it possible for the Omnipotent God to distinguish one dust from another, as well as one man from another, and one stone from another.

Objection,

One man is eaten by another, and turned into the substance of another; how can both these arise with their distinct bodies?

Answer.

Every man shall arise with his own flesh; but yet not so, as that he shall arise with everything that was once a part of him: But he shall arise with so much of his flesh as shall make a perfect man, and the same man. A man hath a piece of his flesh cut off by a sword, and new flesh growing in its room; now he shall not rise with both these, but with so much as shall make him a perfect man, and one and the same man for substance. One man eats another man's flesh, and it becomes one with his; yet he shall not rise with that flesh, but with so much as shall make him a complete man, and the same not only for kind, but for number; For with God nothing is impossible. So much for the fourth particular.

The fifth thing propounded; is, to show the certainty and infallibility of this Doctrine: For this is not only a Truth that God can make good, but a Truth which God cannot but make good. As there must be a day of Judgment, 2 Cor. 5:10. So there must be a Resurrection of the body; not only there may be, but there must be, and of the same body; not only the same specifical, but the same numerical body: Otherwise it were not a

Resurrection, but a Surrection; not a Resuscitation, but a Suscitation. And (as Estius saith) not a Regeneration (as it is called, Matth. 19:28.) but a Generation. A Resurrection is of the same body that dies, or else it is a new Animation, and a new Creation, and not a Resurrection.

Now that there must be a Resurrection; appears,

1. From the promise of God: God hath promised that all that are in the graves shall hear his voice, and come forth, &c. and, all that are in the dust shall awake. And that this corruptible, shall put on incorruption; and this mortal, shall put on immortality; and, We must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad: And therefore the ancient Christians, when they rehearsed that Article of the Creed, I believe the Resurrection of the body, would point to some part of their body; and say, Even of this body. God can do it, because he is Almighty; and he must do it, because he hath promised it. This is Paul's Argument to King Agrippa, ver. 6. And now I stand, and am judged for the hope of the promise made of God unto our Fathers, &c. And this is Christ's Argument by which he proveth the Resurrection against the Sadducees, Matth. 22:32. I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.

Objection,

This Argument of Christ proves only the Immortality of the Soul, but not the Resurrection of the Body.

Answer.

It proves also the Resurrection of the body, because God is the God of Abraham, Isaa, and Jacob; not only the God of one part of Abraham, but of whole Abraham; not only the God of his soul, but of his body: And

therefore whole Abraham must live forever; for God's Covenant with Abraham, Isaac, and Jacob, is an everlasting Covenant.

2. From the justice of God: God cannot but raise the dead, because he is a just God, and must reward every man according to his works. Now in this life men are not rewarded; the Righteous in this life are oftentimes persecuted, and the wicked are in prosperity: And therefore there must come a rewarding time; and if so, then first there must be a Resurrection: For dead men cannot be rewarded.

Objection.

Is it not enough that our Souls be rewarded?

Answer.

No: For our bodies are partakers in good and evil actions with the soul; and therefore it is just that they should be Partakers also in rewards and punishments. Shall God require services of the body, and shall he not reward those services? Do not the Saints of God beat down their bodies, and bring them into subjection? Do they not fast often, and mortify their earthly members, and suffer Martyrdom with their bodies? And therefore God cannot but raise their bodies to the Resurrection of Life, and raise the same bodies; for it cannot stand with God's justice, that one body should serve him, and another be rewarded; or that one body should sin, and another body be punished. A just Judge will not suffer one man to fight, and get the victory; and another to be crowned. The same body that sinneth, must die; and the same body that conquers, must be crowned. What justice can there be, for God to cast a body that never sinned into Hell, and that never was in Adam?

3. From the end of Christ's coming in the flesh; which was, to destroy all the Enemies of our Salvation. Now the last Enemy which must be destroyed

is death, 1 Cor. 15:26, and death cannot be utterly and totally destroyed, unless there be a Resurrection of the dead.

4. From the Resurrection of Christ: This is Saint Paul's great Argument; 1 Cor. 15:12, &c. If Christ be risen, how say some that there shall be no resurrection of the dead? For Christ rose as a Public Person, and as the Head of his Church: And if the Head be risen, all the members must also rise; and therefore he is called the First-fruits of them that sleep, 1 Cor. 15:20, and, the First-born of every creature: And if the First-fruits be lifted up out of the grave, the whole lump will certainly follow. Hence also it is, that Christ is called the Second Adam, 1 Cor 15:21:22, and Paul argueth strongly, That as by man came death, so by man also came the resurrection of the dead; and, as in Adam all die, so in Christ shall all be made alive. But now in the first Adam all die, not only spiritually, but corporally; and therefore in the second Adam, all must be corporally made to live: And live again in the same bodies; for Christ rose with the same body that he died with. And therefore he rose with his scars and wounds, and he convinced his Disciples that the body he rose with was a true body, and not a Spirit; For a Spirit hath not flesh and bones (saith Christ) as ye see me have, Luk. 24:39.

Objection.

Doth not the Apostle say in that very Chapter, That the bodies of men shall be spiritual bodies at the Resurrection; And therefore they cannot be the same bodies? Doth not the same Apostle also say, That flesh and blood cannot inherit the Kingdom of God? Hence the Socinians, and divers others, gather, That the bodies of men shall not have flesh, and blood, and eyes, and heads, and feet, at the Resurrection, but shall be airy and spiritual bodies.

Answer.

There is a vast difference between mutation and perdition: The same bodies shall be raised for substance, but marvelously altered in regard of qualifications and endowments, as you shall hear in the next particular. *Non aliud corpus, sed aliter*. We read, Exod. 4:6,7. That Moses put his hand into his bosom, and when he took it out it was leprous as snow; and again he put his hand in his bosom, and plucked it out, and it was turned again as his other flesh: Here was the same hand when belepred, and when whole. A Beggar when he puts off his rags, and puts on the apparel of a King, is the same man, though outwardly altered or changed; So shall it be at the Resurrection; the bodies shall be the same for substance, though altered wonderfully as to their Qualifications and Endowments.

And as for that saying of the Apostle, That flesh and blood shall not inherit the Kingdom of God; the meaning is not, That the substance of flesh and blood shall never enter into Heaven; (for Christ in his Human Nature is now in Heaven) but that flesh as it is corrupted and sinful, clothed with infirmities, and subject to mortality and death; flesh and blood as it is in this transitory estate, liable to corruption, should not enter into Heaven; and therefore it followeth in the Text, Neither shall corruption inherit incorruption.

5. I might argue lastly from the Immortality of the Soul: For the soul was made by God to dwell in the body; and though it can subsist of itself without the body, yet it still retains *appetitum unionis*, a desire of re-union with the body; and therefore is in an imperfect estate, and not completely happy, till it be re-united to the body: And therefore that the souls of the godly may be completely happy; and of the wicked completely miserable, there must of necessity be a Resurrection of the body, that so soul and body

may be re-united, and partake together, either of complete happiness, or complete unhappiness. Add to this, what is said by Durand (that great Schoolman) That when a man dieth, not only the soul of that man continueth alive, but some substantial part of that man's body, and God also, the great Creator, and first cause of all things. And why should any man think it incredible for God to re-collect the parts of the matter of any man's body which are perished, and to re-unite the same body to the same soul again? *Post mortem hominis (inquit Durand) superest quae potest utrumque unire anima; superest etiam materia, & praeterea, causa, scilicet Deus; ergo poterit fieri reunitio earundem partium, scilicet animae & materiae ad idem totum constituendum.* Upon which Argument Estius hath this Comment, *Si partes substantiales hominis. anima & materia non poreant (quod rei veritas habet, & Durandi argumentum assumit) sed in rerum naturâ permaneant, hinc facile probatur resurrectionem esse possibilem. Sic enim ad resurrectionem non aliud requiritur quam ut tota materia quae fuerat hujus hominis, re olligatur & compingatur in eandem figuram membrorum quam aliquando habuit, eique anima pristina ut forma restituatur. Quod totum Deo possibile esse non est difficile creditu iis qui Dei omnipotentiam attendunt.* So much for the fifth particular.

The last thing propounded, is, to show, After what manner the dead shall rise, and what difference there will be between the Resurrection of the just and unjust.

Answ. It is certain (as hath been proved) that both just and unjust shall rise, and rise with the same bodies for substance; but yet there will be a vast difference between the Resurrection of the one, and of the other; which will consist in three particulars:

1. The bodies of the just shall rise out of their graves, as out of their beds, with great joy and rejoicing; and therefore it is said, Isa. 26:19. Awake and sing ye that dwell in the dust. As soon as ever they awake, they shall sing and rejoice: The godly shall come out of their graves, as Jonah out of the Whales belly; as Daniel, out of the Lions Den; as the chief Butler out of Prison, to be restored to all his former dignities; and as Joseph, who was taken out of Prison to be made Lord of Egypt: So shall the bodies of the Saints be taken out of the grave, to be crowned with everlasting glory. And who can sufficiently express the great joy and rejoicing that will be, when the body and soul shall be re-united together; when the Soul shall come down from heaven, to be married again to its former body? Look what sweet embracement's there were between Jacob and Joseph when they first saw one another, after that Jacob had thought he had been dead, and looked upon him as one raised from the dead; such, and a thousand times more will be at the souls re-possession of the body: Look what joy between Jonathan and David, when David came out of the cave to him; and what embracement's between the Father of the Prodigal and the Prodigal, when his Father ran to meet him, and embraced him, and kissed him; and said, My Son was dead, but now he is raised again; such, and much more, will there be, when body and soul meet together. O how will the soul bless God for the body, which was an instrument to it in the service of God! And how will the body bless God for the soul, which was so careful to get an interest in Christ, and to get to be justified and sanctified! And how will both body and soul admire the free grace of God in Jesus Christ, who hath picked them out to be heirs of so much mercy! Surely, we shall never understand the greatness of this joy, till we do taste of it.

But now on the contrary, The bodies of the wicked shall come out of their graves, as out of their Prisons, and as so many malefactors, to appear before an angry Judge. They shall come out of their graves (as the chief Baker did out of Prison) to be executed in Hell forever: They shall arise with great fear and trembling; and shall call to the hills and mountains to cover and hide them from the presence of the Lamb. And Oh the horror and astonishment that shall be, when the soul of a wicked man shall come out of Hell, and be again united to its body! How will the body curse the soul, and the soul the body! How will they be fool one another! Certainly, this greeting will be very terrible: The Lord grant we may never come to have experience of it.

2. The bodies of the Saints shall be raised by virtue of their union with Christ: For the Body of a Saint, even while it is in the grave, is united to Christ, and is asleep in Jesus, and shall be raised by virtue of this union. The Head will raise all its members; and cannot be perfect (as he is Christ mystical) without every one of them: As in Adam all die, so in Christ shall all be made alive; that is, All that are in Christ by faith, shall be raised by the power of Christ, as a Head, and as a merciful Savior and Redeemer: By the same power by which Christ raised himself, he will raise all his members. But now the ungodly, they shall rise out of their graves; but it shall be a Resurrection unto Condemnation, and it shall be by virtue of Christ's power as a terrible Judge, and as an angry God, to their everlasting shame and confusion.

3. The bodies of the wicked at the Resurrection, shall be as so many ugly and loathsome carcasses to look upon; and their faces shall gather darkness and blackness, Isa. 66:24. They shall arise to everlasting shame, as well as to everlasting torment, Dan. 12:2. But the bodies of the godly shall be made

very glorious and beautiful: They shall shine as the Sun in the firmament, Matth. 13:43, and, their vile bodies shall be made like unto the glorious body of Jesus Christ, Phil. 3:21. Now surely the body of Christ is wonderful glorious: We had a specimen of this in his Transfiguration, where his face did shine as the Sun; and yet this was but a glimpse of that glory he now hath, and which our vile bodies shall one day have.

Question,

How can this be?

Answer.

This is according to the working of his mighty power, by which he is able to subdue all things unto himself. God can do it, for he is Almighty, and with him all things are possible: Indeed, the substance of our bodies shall not be altered, but the qualities shall be much altered. They shall have glorious endowments and qualifications: As Wool, when dyed into a purple or scarlet dye, is not changed in the substance of it, but only is made more glorious: So when the bodies of the Saints shall rise, the substance of them shall not be changed, but they shall be made more glorious, and more excellent.

Question.

If you ask me, what those Endowments are which God bestoweth upon the body at the Resurrection?

Answer.

It is impossible to set out all the glory which God will bestow upon the bodies of his Saints at that day. For eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared even for the bodies of those who love him, and wait for his appearing. *Quae sit & quam magna spiritualis corporis gloria, quoniam nondum venit in*

experimentum, vereor ne temerarium sit omne quod de illa profertur eloquium. The Schoolmen reduce them to four heads, Impassibility, Subtilty, Agility, Clarity. The Apostle also compriseth them under four particulars, It is sown in weakness, it is raised in power; It is sown in corruption, and raised in incorruption; It is sown in dishonor, and raised in glory; It is sown a natural body, and raised a spiritual body.

Objection.

If it be a spiritual body, how is it the same body?

Answer.

It is called a spiritual body, not in regard of the substance of it, but of the qualities of it; and that in two respects,

1. Because it shall have no need of meat or drink, but shall be as the Angels of Heaven, Matth. 20:30, not that we shall have *Angelicam essentiam*, but *Angelicas proprietates*; not the essence, but the properties of Angels: We shall neither eat nor drink, but shall be as the Angels. We shall have (as Tertullian saith) *corpora reformata & Angelificata*: Even as a Goldsmith (saith Chrysostom) puts his silver and gold into a pot, and then melts it, and forms of it a gold or silver bowl, or cup, fit to be set before Kings; so the Lord melts the bodies of his Saints by death, and out of the dead ashes and cinders of the bodies of his servants, he frameth, and will make goodly vessels of honor to stand before him, and to praise him forever in heaven.

2. It is said to be a Spiritual body, because it shall be absolutely subject to the soul. In the state of glory the soul shall not depend upon the body, but the body upon the soul. In this life the soul is, as it were, carnal, because serviceable to the flesh; but at the Resurrection, the body shall be, as it were, spiritual, because perfectly serviceable to the Spirit. But the time will

not give me leave to insist largely upon this point. So much in answer to the six particulars propounded for the explication of this Doctrine: Now for the Application.

Use 1.

Let us believe this great truth, and believe it firmly and undoubtedly, That there shall be a Resurrection of the body, and that the same numerical body shall rise again; the same for substance, though not the same for qualities. The great God can do this, for he is Almighty, and to an Almighty power nothing is impossible: God can do it, because he is Omnipotent; and he cannot but do it, because he hath promised to do it. He cannot be true of his word, if the body do not rise again, nor can he be a just God (as I have shown;) for it is just with God, that as the body hath been partakers with the soul in good or evil actions, so it should be partakers with the soul in everlasting rewards, and everlasting punishments: And it is just with God, that the same body that serves him should be rewarded; and the same body that sins against him should be punished: And the truth is, if the same body doth not rise, it cannot be called a Resurrection, but rather a new creation (as I have shown:) Let us, I say, firmly believe this truth; for it is a fundamental truth, and the foundation of many other fundamental truths: For if the dead rise not, then is not Christ risen; and then is our faith vain, and our preaching in vain. Remember Job in the Old Testament believed this.

Use 2.

If there be a Resurrection of the dead, here is great consolation to all the real members of Jesus Christ: For the Resurrection of the dead is the comfort, and the hope, and confidence of all good Christians. This was Jobs comfort upon the dunghill, Job 19:26,27, and David's comfort, Psal. 16:7,

and Christ's comfort, Matth. 20:19.— But the third day he shall rise again. It was Christ's comfort, and it is the comfort of every good Christian.

1. Here is comfort against the fear of death: As God said to Jacob, Gen. 46:3,4. Fear not to go down to Egypt, for I will go with thee, and I will bring thee out again. So give me leave to say to you, Fear not to go down to the house of Rottenness, to the Den of Death, for God will raise you up again. Your Friends and Acquaintance leave you at the grave, but God will not leave you. The grave is but a dormitory, a resting-place, a storehouse, to keep you safe till the Resurrection: Christ hath perfumed the grave. As David, when he found Saul asleep, took away his spear and cruse of water; but when he awoke he restored them again. So will death do with us: Though it take away our strength, and our beauty; yet when we awake at the Resurrection, they shall be restored again unto us. God will keep our dead ashes, and preserve them safe; as a Druggist keeps every whit of the drug he hath beaten to powder. A Saint while he is in the grave, is united to Christ, he sleeps in Jesus, and Jesus will raise him up unto life everlasting.

2. Comfort against the death of our friends: Though they be dead, yet they shall rise again; as Martha told Christ, I know that he shall rise again at the Resurrection. The Saints who die in the faith of Christ, are dead in Christ, and such he will raise and bring with him to judgment. If a man be to take a long journey, his wife and children will not weep and mourn, because they hope that ere long he will return again. A man that dies in Christ, and sleeps in Christ, doth but take a journey from Earth to Heaven, but he will come again shortly; and therefore, let us not mourn as men without hope for our godly relations, for we shall meet again; and in all probability, shall know one another when we meet though not after a carnal manner; for we shall rise with the same bodies. And if Lazarus was known when raised, and the

Widows Son known by his Mother; if Adam in Innocency, knew Eve when he awoke, and Peter knew Moses and Elias in the Transfiguration (which was but a dark representation of Heaven) it is very probable that we also, when we awake at the great Resurrection, shall know one another, which will be no little addition to our Happiness.

3. Comfort to those who have maimed and deformed bodies: At the great Resurrection all these deformities shall be taken away; therefore it is called, A Day of Restitution, wherein God will set all things in joint. If there were a Physician who could cure all bodily deformities, what flocking would there be to him for help; such a Physician is Death. As Job had all things restored double, when raised from the dunghill; so shall a child of God have all bodily deformities removed, and his body shall be raised in glory, and shine as the Sun in the firmament. And why then should we be so afraid of death? It is *initium vivae spei*, the beginning of a living hope. The Heathen man's Motto is, *Dum spiro spero*, while there is life there is hope; but a Christians Motto is, *Dum expiro spero*, when I die, then my hope begins to live.

4. Comfort to those who forgo any members of their bodies for Christ: If thou lovest thy leg, or arm, or ear, God will restore it again at the Resurrection. The same leg, &c. as Christ healed the ear of Macthus; he did not give him a new ear, but the same again. Famous is the story that Josephus tells of one of the seven children in the Maccabees, who when he was to have his tongue cut out, and his hand cut off, said to his Mother, These I have received from the Heavens, and for the love of my God I despise them, and trust that I shall receive them again.

5. Comfort to the people of God, when in the lowest condition: When upon the dunghill, and past help of man, then let them remember, That the God whom we serve can raise the dead; and therefore can deliver them out

of all their troubles, though never so great and incurable. This was Jobs comfort, when in the saddest condition, Job 19:25-27. It is proper to God to deliver from the lowest grave, Psal. 86:13. And for this very end and purpose, God oftentimes brings his children into a very deplorable and desperate condition, that they might learn to trust in that God who raiseth the dead, 2 Cor. 1:12.

6. Lastly, Here is singular consolation in reference to the sad times in which we live. It is with us now as it was with the Disciples when Christ was crucified; their hopes died, when Christ died; their faith in Christ, was dead and buried with Christ; therefore they say, Luk. 24:21. We trusted that it had been he which should have redeemed Israel; and besides all this, today is the third day since these things were done: As if they should have said, Christ hath now been so long in the grave, that we have no hope of salvation by him; it is now the third day, and we hear no tidings of him. Even so the people of God are ready to say of these times, We had thought that this had been the time wherein Christ would have made the Churches of England very glorious, and have taken away all our tin and dross out of his Church, and perfectly have purged his floor, and made a most happy Reformation: But we see that Christ is still in the grave, and there are mountains upon mountains rolled over him, to keep him still in it. We are in as bad a condition as ever, and our hopes as desperate; and it is now not only the third day, but the thirteenth, nay the sixteenth year, and yet we are not delivered. But now hearken to a Word of Consolation: As Christ rose in spite of the Jews; they rolled a stone upon the mouth of the grave, and sealed it, and set a watch to keep it, and yet he rose in spite of them all: So shall Religion, and the Gospel, and Church of Christ rise, notwithstanding all the opposition made against it. Though never so many Mountains be in

the way, God will in time roll away all these Mountains; for Christ hath said, That the gates of Hell shall not prevail against his Church; and, that no weapon formed against Jacob shall prosper; and, that he will make Jerusalem a burthensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. As the children of Israel, the more they were oppressed, the more they multiplied; so the more the Church of Christ is trodden underfoot, the more it will prosper. As Moses his bush burned, and was not consumed, because God was in it; so the Church of Christ may be burning, and full of troubles and afflictions (which shall purge it, and refine it) but it shall not be consumed; for Christ is risen, and his Church shall rise: The God whom we serve is a God who can raise the dead. It is related of the two Witnesses, that when they shall have finished their testimony, they should be slain, and lie three days and an half unburied; and that the people that dwell upon the earth should rejoice over them, and make merry: But yet notwithstanding, the Spirit of God should after three days and an half enter into them, and they should stand upon their feet, and ascend up to Heaven in the sight of their Enemies. By these two Witnesses are meant, all the eminent Opposers of Antichrist, whether Magistrates or Ministers; who, though they prophesy in sackcloth 1,260 years, and towards the end of them (which is yet to come) be in a more than ordinary manner massacred and killed, yet they shall after a little while rise again (in their successors) stand upon their feet, and ascend up to a more heavenly and glorious condition: There will be a happy and blessed Resurrection of the Church. Famous is the Parable of the Dry Bones, Ezek. 37. God saith to the Prophet, Son of man, can these bones live? The Prophet answered, O Lord God thou knowest. Then God tells him, That he would cause breath to enter into the

dry bones, and make them to live, &c. Though the Church of Christ be in as sad a condition as the Israelites in Babylon, and be as dry bones in a grave; and though the Prophets know not how they can be raised, yet God knoweth how to deliver his people: He can and will in due time raise them up to a more pure and happy estate, even in this life. Let us comfort one another with these things.

Use 3.

Of Terror to all the wicked and ungodly that cannot say with Job, I know my Redeemer liveth; but, I know my Revenger liveth. There will a time come, when they that now stop their ears, and will not hear the voice of Christ speaking by his Word and Ministers, shall hear a voice whether they will or no, and shall come out of their graves to the Resurrection of condemnation, just as Pharaohs Baker out of Prison, or as Malefactors out of Newgate, to be executed at Tiburn. Happy were it for such that there were no Resurrection, that their souls did die as the souls of Brute Beasts: But let such know, That there shall be a Resurrection of the unjust, as well as of the just; and that there will a day come, in which they must, whether they will or no, behold the Lord Jesus with those very eyes which have been the casements to let in iniquity into the soul: They shall see that Christ whose Sabbaths and Ordinances they have despised, and whose Laws they have trampled under their feet: That drunken and adulterous body, that swearing tongue, those hands of thine which have been workers of iniquity, and those feet which have been swift to shed blood, shall rise at the last day to be tormented in everlasting flames: That flesh of thine for which thou hast made such provision to fulfil the lusts of it, shall arise into everlasting contempt and punishment. O consider what howling and lamentation will be when thy soul and body shall meet again, and shall curse one another,

and call to the Mountains to fall upon them, and rocks to hide them, from the wrath of the Lamb, but all in vain: When thy godly Minister shall say to thee, as Reuben to his Brethren, Gen. 42:22. Did I not tell you before of these things? But you would not hearken unto me; and as Paul to the men in the ship, Acts 27:21. If you had hearkened unto me, you might have scaped this loss. *O quam miserum est Deum videre, & perire, & ante Pretii tui perire conspectum!* Suppose a man were to go to bed at night with an assurance that the next morning he should be hanged, drawn and quartered, he would have but little comfort in that nights rest. And did a wicked man consider that whensoever he falls asleep, and is laid in the grave, he shall awake to everlasting condemnation, this would make his joints to loose, and his knees to smite one against the other, as Belshazzar's did at the sight of the Hand-writing. The Lord give you grace to perpend and weigh these things, and lay them to heart, before it be too late.

Use 4.

If there shall be a Resurrection of the dead, let us labor so to live, that when we die we may have a happy Resurrection, that we may arise to the Resurrection of Life; that there may be a necessary connection between the eleventh and twelfth Articles of our Creed; and that immediately after the Resurrection of the body, we may be received into life everlasting. Here I shall briefly answer unto two Questions:

1. How shall we know whether we shall have a blessed and happy Resurrection?
2. What must we do that we way have a happy Resurrection?

Question 1.

How shall we know whether we shall have a blessed and happy Resurrection?

Answer.

1. If thou be a just man, thou shalt have a happy Resurrection. The Apostle tells, Acts 24:15. That there shall be a Resurrection both of the just and the unjust: The unjust shall come out of their graves to the Resurrection of damnation, but the just to the Resurrection of life. If thou be a just man, just in thy dealings, just in thy words and oaths, just both to God and man, and laborest to give God his due in the duties of the First Table, and man his due in the duties of the Second Table; if thou joinest justice with holiness, and holiness with justice, thou shalt certainly have a joyful Resurrection. Job was a just man, and one that feared God, and therefore he believed that with those very eyes of his he should see God to his everlasting comfort.

2. If thou refusest earthly Resurrections upon base terms, thou shalt have a happy Resurrection. The Apostle tells us, Heb. 11:35, of many blessed Martyrs, who would not accept deliverance, that they might obtain a better Resurrection. They might have risen to great preferments, if they would have complied upon base terms; but they would not accept of an earthly Resurrection, that they might obtain a better Resurrection. When S. Basil was offered great preferments if he would have subscribed to the Arian Heresy, he refused them with scorn and contempt, &c. he would not accept deliverance upon such unworthy terms. When Hormisdas a Persian Nobleman was divested of all his Honors for his Religion, and afterwards restored again, and offered greater advancements if he would renounce it: He answered, *Si propter ista me Christum denegaturum existimas, ea denuo, accipe*; If you think I will deny my Christ for these things, take them back again. But if you accept of earthly Resurrections upon base and sinful Conditions, you shall have a sad and woeful Resurrection.

3. If thou glorifiest God with thy body here, thy body shall be glorified at the Resurrection: If thou beatest down thy body, and bringest it under subjection; if thou offerest up thy body a living sacrifice, holy and acceptable to God; if thou makest thy body an instrument of righteousness; if thy body be serviceable to the soul in the worship of God, then shall it be made a most glory us body: But if it be the Devils instrument unto sin, if thou makest it a slave to thy lust here, it shall rise at the last day unto everlasting misery.

4. If thou hast a gracious soul here, thou shalt have a glorious body hereafter; for the body followeth the soul, it is but as the souls shadow. If when thou diest thy soul goeth to Hell, thy body will come thither at last; and if thy soul go to Heaven, thy body will come thither also: And therefore examine what kind of soul thou diest withal; if thy soul be beautified with grace, if sanctified and regenerated; if thou mindest thy soul more than thy body, and laborest for Soul-riches, and Soul-honors, and Soul-food, then thy body shall be happy at the Resurrection: But if thy soul be polluted and deformed, if starved by the neglect of Gospel-Ordinances, if poisoned with sin, if infected by evil company, if thou dicest and cardest it away, if thou lovest thy soul for want of looking too, thy body will arise to the Resurrection of Condemnation.

5. Lastly and especially, If thou hast got a real interest in Christ and his righteousness, then thou shalt have a most blessed Resurrection; for Christ Jesus is the Resurrection and the life, John 11:25, and whosoever believeth in him, shall rise to life everlasting: If thou gettest into Christ while thou livest, thou shalt die in Christ, and sleep in Christ, and be raised by Christ unto eternal happiness: But if thou hast not got into him by a Christ-appropriating faith, thou canst not die in him, nor sleep in him, nor rise by

him as Head, unto life everlasting, but as a revengeful Judge unto everlasting damnation.

Question 2.

What must we do that we may have a happy Resurrection?

Answer.

1. You must labor to be just persons, that you may partake of the resurrection of the just.

2. You must refuse earthly resurrection upon base terms, as the three Children and Daniel did.

3. You must glorify God with your bodies, you must make them helpers to your souls, not hinderers; you must make them Temples of the Holy Ghost. The body which hath fasted, and prayed, and joined sincerely with the soul in holy services, shall one day behold the face of God with comfort. Christ will say, Are not these the eyes which have been lifted up unto God in my service? Are not these the ears which have hearkened to my word? Remember this when your bodies are wearied and tired in the worship of God, The more thou servest God with thy body, the more glory it shall have at that day.

4. Labor to get gracious souls here, and you shall have glorified bodies hereafter.

5. Labor to be united to Christ by a lively faith, and he will be your resurrection and your life: It is the great promise of Christ, that he will raise up the body at the last day, John 6:39,40,54,58, that is, raise it up to life everlasting.

6. Labor to have part in the first resurrection, Rev. 20:6. Blessed and holy is he that hath part in the first resurrection. I know this Text is differently interpreted; but sure I am (according to the judgment of all learned men)

there is a double resurrection; the one spiritual, the other corporal; the one of the soul, the other of the body: Those Texts, Eph. 2:1; Col. 2:13; Joh. 5:25, do (without all doubt) speak of the spiritual resurrection. By nature we have dead souls, dead in sins and trespasses, void of spiritual life, as perfectly under the power of sin, as a dead man is under the power of death, and as unable to do anything that is spiritually good, as a dead man is to do any work. Now a soul dead in sin, shall be damned for sin; but if thy soul be quickened and made alive, if the Lord hath infused principles of grace into thee, and given thee a new heart, and a new spirit; if regenerated and born again, then thy bodily resurrection shall be happy: It is very observable, That the Resurrection is called Regeneration, Matth. 19:28.— In the regeneration, that is (as many interpret it) in the resurrection: If spiritually regenerated, thy resurrection shall be most happy and glorious. O pray unto God, and labor for regeneration, and a new creation, and that thou mayest have a share in the first resurrection.

7. Harken to the voice of Christ, and of his Spirit; and of his Ministers, and of his Rod, and then his voice at the resurrection (when he shall call thee out of the grave) shall be a happy voice. If thou stoppest thine ears, and wilt not hearken to the voice of the Rod, nor to the voice of his Word, and the Ministers of it; thou shalt hear the voice of the Archangel calling thee out of the grave whether thou wilt or no, and the voice of Christ saying, Go ye cursed into Hell-fire, &c.

8. Count all things dung and dross, that thou mayest gain Christ, and be found in him at that day, not having thine own righteousness, but the righteousness which is of God by faith in Christ; and be willing to do anything, if by any means you may attain to the resurrection of the dead,

Phil. 3:8,9,11, that is, either to a happy resurrection, or rather to such a degree of grace which the Saints shall have at the Resurrection.

9. Remember and carry daily in your mind, that saying of S. Jerome Whether you eat or drink, or whatsoever you are doing, think with yourselves, That you hear the Trumpet sounding, and the voice of the Archangel, saying, Arise ye dead and come to judgment.

Use 5.

A Divine Project how to make your bodies beautiful and glorious, and beautiful in an eminent degree, in a supersuperlative measure, beautiful, as the Sun in the Firmament, as the beautiful Body of Christ, which so dazzled Paul's eyes, that it put them out: To make your bodies Majestical, Immortal, and Impassible; and that is, by laboring to glorify God with them, and to get an interest in Christ, and to get gracious and beautiful souls. O that this word were mingled with faith! Methinks if any Motive could prevail with you that are Gentlewomen and rich Ladies this should: Behold a way how to make your bodies eternally beautiful. What trouble and pains do many women that are crooked endure, by wearing iron-bodies to make themselves straight: What labor and cost are many women at to beautify their rotten carcasses! Harken to me thou proud dust and ashes, thou gilded mud, that laborest to beautify thy body by vain, foolish and sinful decking's and trimmings, and thinkest thyself decked in the want of decking: That pamperest thy body in all voluptuousness, and makest thyself by thy strange fashions so unlike thyself, as that if our civil forefathers were alive again, they would wonder what strange monster thou wert: Harken unto me, I say, and consider thy madness and folly, by laboring so much to adorn thy body with the neglect of thy soul, thou undoest both body and soul. The only way to make thy body beautiful, is (as I have said) to gain Christ, to

have a part in the first resurrection, and to get a gracious soul, and then thou shalt be sure hereafter to have a glorious body. Excellent is that saying of Bernard, Christ hath a treble coming, Once he came in the flesh for the good of our souls and bodies: now he comes in the Spirit (by the preaching of his Ministers) for the good of our souls: At the last day he shall come for the good of our bodies, to beautify and glorify them. *Noli O homo praeripere tempora*; Do not O fond man mistake the time! This present life is not the time for thy body; it is appointed for the beautifying of thy soul, and adorning it with grace and holiness. The Resurrection is the time wherein Christ will come from Heaven to make thy body glorious. How quite contrary to this do most people live? Let it be our wisdom (with the children of Issachar) to have understanding of the times. Let us labor to get our souls beautified by Christ's second coming, with Justification and Sanctification, and Christ at his third coming will make our bodies glorious above expression.

SERM. XXVI. THE DAY OF JUDGMENT ASSERTED. – REV. THOMAS WATSON

B*ecause he hath appointed a Day in which he will judge the world, &c*
- Acts 17:31.

Saint Paul perceiving the Idolatry at Athens, his spirit was stirred in him, ver. 16. ὤρωξυνετο, his spirit was soured and embittered in him; Paul was a bitter man against sin. That anger is without sin, which is against sin: Or the word may signify, he was in a Paroxysm, or burning fit of zeal; and zeal is such a passion, as cannot be either dissembled, or pent up; with this fire he dischargeth against their Idolatry, ver. 22:23. Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and beheld your devotions, I found an Altar with this Inscription, Ἀγνώστῳ Θεῷ; To the unknown God. Nor doth the Apostle only declaim against the false god, but declare to them the true God; and he doth it *ab effectu*; That God which made the world, and all things therein, is Lord of heaven and earth, ver. 24. To Create is the best demonstration of a Deity: And this God being everywhere by way of repletion, cannot be locally confined; He dwelleth not in Temples made with hands, ver. 24. And though in former

times, when the veil of Ignorance was drawn over the face of the world, God seemed less severe. Ver. 30. The times of this ignorance God winked at. Ὑπεριδὼν ὁ Θεός. He did as it were overlook them, not taking the extremity of the Law; yet now he commandeth all men everywhere to repent, ver. 30. And if it be asked why now repent? Why may we not take our full sleep? The Reason is, because now is the broad daylight of the Gospel, which, as it discovers sin more clearly, so judgment upon sinners: He hath appointed a day in which he will judge the world.

Which words are God's Alarum to the world, to awaken it out of security: This is a sweet, yet dreadful point. When Saint Paul discoursed of judgment to come, Felix trembled, Acts 24:25. He that is not affected with this Truth, hath an heart of stone.

For the illustration of this, there are six things I shall discuss.

1. That there shall be a day of judgment.
2. Why there must be a day of judgment.
3. When the day of judgment shall be.
4. Who shall be the Judge.
5. The order and the method of the Trial.
6. The effect or consequent of it.

I begin with the first; That there shall be a day of judgment. There is a twofold day of judgment.

1. *Dies particularis*, a particular judgment; at the day of death, immediately upon the soul's dissolution from the body it hath a judgment passed upon it: Eccl. 12:7. Then shall the dust return to the earth as it was, the spirit shall return to God that gave it. As soon as the breath expires, the soul receives its particular sentence, and knows how it shall be with it to all eternity.

2. There is *Dies universalis*, a general day of judgment; which is the great Assizes, when the world shall be gathered together; and of this the Text is to be understood, He hath appointed a day in which he will judge the world. I might empannel a whole Jury of Scriptures giving in their verdict to this; but in the mouth of two or three witnesses the truth will be confirmed. Eccl. 12:14. God shall bring every work into judgment with every secret thing, whether it be good or evil. Matth. 12:36. Every idle word men shall speak, they shall give account thereof in the day of judgment. Now is the day of Arrears, then will be the day of Account. Psal. 96:13. For he cometh, for he cometh to judge the Earth. The Ingemination denotes the certainty and infallibility of his coming.

Secondly, Why there must be a day of judgment.

1. That God may execute justice on the wicked. Things seem to be carried here in the world with an unequal balance; The Candle of God shines upon the wicked. They that tempt God are delivered. Diogenes seeing Harpalus a Thief go on prosperously, said, sure God had cast off the government of the world, and minded not how things went here below; 2 Pet. 3:4. There shall be in the last days Scoffers, saying, Where is the promise of his coming? Therefore God will have a day of Assizes to vindicate his justice; he will let sinners know that long-forbearance is no forgiveness.

2. That God may exercise mercy to the godly: Here, piety was the white which was shot at; they who prayed and wept, had the hardest measure; those Christians whose zeal did flame most, met with the fiery trial. Rom. 8:36. For thy sake we are killed all the day long. The Saints (as Cyprian saith) are put in the wine-press, and oft the blood of these grapes is pressed out; God will therefore have a day of judgment, that he may reward all the tears and sufferings of his people; They shall have their Crown and Throne,

and White Robes; though they may be Losers for him, they shall lose nothing by him.

Thirdly, When the day of judgment shall be?

It is certain there shall be a judgment, uncertain when; the Angels know not the day, nor Christ neither as he was man. Matth. 24:36. And the reason why the time is not known, is,

1. That we may not be curious: There are some things which God would have us ignorant of. Acts 1:7. It is not for you to know the times or seasons which the Father hath put in his own power. We must not pry into God's Ark, or intermeddle with his *Arcana imperii*; it is a kind of Sacrilege (as Salvian speaks) for any man to break into the Holy of holies, and enter into God's secrets.

2. God hath concealed the time of judgment that we may not be careless. We are always to keep Centinel, having our Loins gird, and our Lamps burning, not knowing how soon that day may overtake us. God would have us live every day (saith Austin) as if the last day were approaching.

— *Omnem creed diem tibi diluxisse supremum.* —

This is the genuine Use our Savior makes of it; Mar. 13:32. Of that day and hour knows no man, no not the Angels in heaven; Take ye heed, watch and pray, for ye know not when the time is.

But though we cannot tell precisely when this day of the Lord shall be, yet in probability the time cannot be far off. Heb. 10:3.7. He that shall come, will come, and will not tarry. Chrysostom hath a simile; when saith he, we see an old man going on Crutches, his Joints weak, his radical moisture dried up, though we do not know the just time when he will die, yet it is sure he cannot live long, because natures stock is spent: So the world is decrepit, and goes as it were upon Crutches, therefore it cannot be long

before the worlds Funerals, and the birth-day of judgment. The Age which Saint John wrote in, was the last time, 1 Joh. 2:18, in the Greek it is εσχάτη ὥρα, the last hour; then sure the time we now live in, may be called the last minute; Psal. 96:13. For he cometh to judge the Earth. Not, אֵלֶי he shall come, but he cometh; to show how near the time is. It is almost daybreak, and the Court is ready to sit. Jam. 5:9. The Judge standeth at the door.

Verily, if Security, Apostasy, Decay of Love Inundation of Sin, Revelation of Antichrist, be made in Scripture the Symptoms and Prognostics of the last day, we having these gray hairs among us, the day of judgment cannot be far off.

Fourthly, Who shall be the Judge? I answer, the Lord Jesus Christ. Thus it is in the. Text, He will judge the world by that man whom he hath ordained. That man, who is God-man. We must take heed of judging others; this is Christ's work. Joh. 5:22. The Father hath committed all judgment to the Son. He who once had a Reed put into his hand, his Father will now put a Scepter into his hand; he who had a Purple Robe put upon him in derision, shall come in his Judges Robes; he who hung upon the Cross, shall sit upon the Bench. There are two things in Christ which do eminently qualify him for a Judge.

1. Prudence, and Intelligence to understand all Causes that are brought before him. He is described with seven eyes, Zech. 3:9, to note his Omniscieny; he is like Ezekiel's wheels, full of eyes; Christ is Καρδιογνωστής, an heart-searcher; he doth not only judge the fact, but the heart, which no Angel can do.

2. Strength, whereby he is able to be revenged upon his enemies. Christ is armed with Sovereignty; therefore the seven eyes are said to be upon one stone, Zech. 3:9. To denote the infinite strength of Christ; and he is

described with seven horns, Rev. 5:6. As Christ hath an Eye to see, so he hath an Horn to push; As he hath his Balance, so he hath his Sword; As he hath his Fan and his Sieve, so he hath his Lake of fire, Rev. 20:10.

Fifthly, The Order and Method of the Trial. Where observe:

1. The Summons.
2. The Judges coming to the Bench.
3. The Process and Trial itself.

1. The Summons to the Court, and that is by the sounding of a Trumpet. 1 Thess. 4:16. The Lord shall descend from heaven with the voice of the Archangel, and with the Trump of God. Saint Jerome saith, that whatever he was doing, he thought he heard the noise of this Trumpet sounding in his ears, *Surgite mortui* — Arise ye dead, and come to judgment: Note 1. The shrillness of the Trumpet, it shall sound so loud, that the dead shall hear it.

2. The efficacy of the Trumpet; it shall not only startle the dead, but raise them out of their graves, Matth. 24:31. They who will not hear the Trumpet of the Ministry sounding, but lie dead in sin, shall be sure to hear the Trumpet of the Archangel sounding.

2. The manner of the Judges coming to the Bench. Christ's coming to Judgment will be Glorious, yet dreadful.

First, It will be glorious to the godly. The Apostle calls it *επιφανειαν της δοξης*, the glorious appearing of the great God and our Savior, Tit. 2:13. 1. Christ's Person shall be glorious. His first coming in the flesh was obscure; his glory was veiled over. Isa. 53:2,3. All who saw the Man, did not see the Messiah; but his second coming will be in *vigore*, & *fulgore*, very illustrious and resplendent. He shall come in the glory of his Father, Mar. 8:38, that is, he shall wear the same embroidered Robes of Majesty as his Father. 2. Christ's Attendants shall be glorious. He shall come with all his holy

Angels, Matth. 25:31. These Sublime Seraphic Spirits, who for their luster are compared to lightning; are *Christi Satellitium*, part of Christ's Train and Retinue. He who was led to the Cross with a Band of Soldiers, shall be attended to the Bench with a guard of Angels.

Secondly, Christ's coming to judgment will be dreadful to the wicked. At the coming of this Judge, there will be *ignis conflagrationis*, a fire burning round about him. 2 Thess. 1:7. He shall be revealed with his Angels from heaven, in flaming fire, &c. When God did give his Law upon the Mount, there were thunders and lightnings, and Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, Exod. 19:16,18. If God was so terrible at the giving of the Law, O how terrible will he be when he shall come to require his Law!

3. The Process, or the Trial itself. Where observe,

The 1. Universality Of the Trial.

The 2. Formality Of the Trial.

The 3. Circumstances Of the Trial.

First, The Universality of the Trial; it will be a very great Assizes, never was the like seen. 2 Cor. 5:10. For we must all appear before the judgment-seat of Christ. Kings and Nobles, Councils and Armies; those who were above all Trial here, have no Charter of exemption granted them; they must appear before Christ's Tribunal, and be tried for their lives; neither power nor policy can be a subterfuge. They who refused to come to the Throne of Grace, shall be forced to come to the Bar of Justice. And the dead as well as the living must make their appearance. Rev. 20:12. I saw the dead both small and great stand before God, &c. We do not use to cite men to our Courts when they are dead, but at that day the dead are called to the Bar;

and not only Men, but Angels. Jude 6. The Angels which kept not their first estate, he hath reserved in chains to the judgment of the great day.

Secondly, The Formality of the Trial, which consists in the opening of the Books. Dan. 7:10. The judgment was set, and the books were opened. There are two books will be opened.

1. The book of God's Omniscieny. God not only observes, but registers all our actions. Job 14:16. Thou numbrest my steps. The word there סָפַר, to number, signifies to put a thing into the book; as if Job had said, Lord, thou keepest thy day-book, and enterest down all my actions into the book; we read of God's book of remembrance, Mal. 3:16. This book will be produced at the last day.

2. The book of Conscience. Let there be never so much written in a book, yet if it be clasped, it is not seen. Men have their sins written in their conscience, but the book is clasped; (the searing of the conscience is the clasping of the book) but when this book of conscience shall be unclasped at the great day, then all their Hypocrisy, Treason, Atheism shall appear to the view of Men and Angels; the sins of men shall be written upon their forehead, as with a Pen of Iron.

Thirdly, The Circumstances of the Trial; where consider four things.

1. The Impartiality.
2. The Exactness.
3. The Perspicuity.
4. The Supremacy.

First, The Impartiality of the Trial; Jesus Christ will do every man justice; he will (as the Text saith) judge the world in righteousness. It will be *dies δικαιοκρισίας*, justice holds the scales. The Thebans did picture their Judges blind, and without hands; blind, that they might not respect persons; without

hands, that they might take no bribes. Christ's Scepter is a Scepter of righteousness, Heb. 1:8. He is no ὤροσωποληπτης, or respecter of persons; 'tis not nearness of blood prevails: Many of Christ's Kindred shall be condemned. It is not gloriousness of profession; many shall go to hell with Christ in their mouths. Matth. 7:22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name cast out Devils, &c? Yet though they cast out Devils, they are cast out to the Devil. It is not the varnish of a picture that a judicious eye is taken with; but the curiousness of the work. It is not the most shining profession Christ is taken with, unless he see the curious workmanship of grace in the heart, drawn by the Pencil of the Holy Ghost. Things are not carried there by parties, but *aequa lance*, in a most just balance; Christ hath true weights for false hearts; there are no fees taken in that Court; the Judge will not be bribed with a hypocritical tear, or a Judas kiss.

Secondly, The Exactness of the Trial; it will be very critical; then, will Christ thoroughly purge his floor, Matth. 3:12. Not a grace, or a sin, but his Fan will discover. Christ will at the day of judgment make an heart-anatomy; as the Surgeon makes a dissection in the body, and doth criticize upon the several parts; or as the Goldsmith, doth δοχιμαζειν, bring his gold to the balance and touch-stone, and ὤειραζειν, pierce his gold thorough, to see if it be right, and genuine, and whether there be not a baser metal within: Thus the Lord Jesus, (whose Eyes are as a flame of fire, Rev. 1:14.) will pierce thorough the hearts of men, and see if there be the right metal within, having the Image and Superscription of God upon it. Paint falls off before the fire; the hypocrites paint will fall off at the fiery Trial, nothing then will stand us instead but sincerity.

Thirdly, the perspicuity of the Trial; sinners shall be so clearly convicted, that they shall hold up their hand at the Barre, and cry guilty; those words of David may be fitly applied here, Psal. 51:4, that thou mayst be clear when thou judgest. The sinner himself shall clear God of injustice. The Greek word for vengeance δίκη, signifies justice. God's taking vengeance, is doing justice; sin makes God angry, but it cannot make him unrighteous; the wicked shall drink a Sea of wrath, but not sip one drop of injustice; Christ will say, Sinner, what Apology canst thou make for thyself? Are not thy sins written in the book of conscience? Hadst thou not that book in thy own keeping? Who could interline it? Now the sinner being αυτοκατακριτος self-condemned, shall clear his Judge; Lord, though I am damned, yet I have no wrong done me; thou art clear when thou judgest.

Fourthly, The Supremacy of the Court; this is the highest Court of Judicature, from whence is no appeal. Men can remove their causes from one place to another; from the common Law to the Court of Chancery: but from Christ's Court there is no appeal; he who is once doomed here, his condition is irreversible.

6. The sixth and last particular, is the effect, or consequence of the Trial. Which consists in three things.

First, Segregation. Christ will separate the godly and the wicked. Matth. 25:32. He shall separate them one from another, as a Shepherd divideth his Sheep from the Goats; Then will be the great day of separation; it is a great grief to the godly in this life, that they live among the wicked. Woe is me that I sojourn in Meseck, Psal. 120:5. Wicked men blaspheme God, Psal. 74:18, and persecute the Saints, 2 Tim. 3:12. They are compared to dogs, to Bulls, to Lions; they roar upon the godly, and tear them as their Prey. Cain kills, Ishmael mocks, Shimei rails; The godly and the wicked are now

promiscuously mingled together; and this is as offensive as the tying a dead man to a living; but, Christ will ere long make a separation; as the Fan doth separate the wheat from the chaff: as a Furnace separates the gold from the dross: or as a searcer strains out the spirits from the dregs; Christ will put the sheep by themselves, who have the ear-mark of Election upon them; and the Coats by themselves; after which separation there follows,

Secondly, The Sentence; which is twofold.

1. The sentence of absolution pronounced upon the godly. Matth. 25:34. Come ye blessed of my Father, inherit the Kingdom prepared for you. After the pronouncing of which blessed sentence, the godly shall go from the Barre, and sit upon the Bench with Christ. 1 Cor. 6:3. Know ye not that the Saints shall judge the world? The Saints shall be Christ's Assessors; they shall sit with him in Judicature, as the Justices of Peace with the Judge; they shall Vote with Christ, and applaud him in all his judicial proceedings. Here the world doth judge the Saints, but there the Saints shall judge the world.

2. The sentence of condemnation pronounced upon the wicked, Matth. 25:41, *ite maledicti* — Depart from me ye cursed into everlasting fire. I may allude to that, Jam. 3:10. Out of the same mouth proceeds blessing and cursing; out of the same mouth of Christ, proceeds blessing to the godly, and cursing to the wicked; the same wind which brings one ship to the Haven, blows another ship upon the Rock. Depart from me; the wicked once said to God, Depart; Job. 21:14. They say unto God, Depart from us; and now God will say to them, Depart from me; this will be a heart-rending word. Chrysostom saith this word. Depart, is worse than the fire. Depart from me in whose presence is fullness of joy.

Thirdly, After this sentence, follows the Execution; Matth. 13:30. Bind the tares in bundles to burn them. Christ will say, Bundle up these sinner; here a

bundle of hypocrites, there a bundle of Apostates, there a bundle of profane; bundle them up and throw them in the fire. And now no cries or entreaties will prevail with the Judge; the sinner and the fire must keep one another company; he who would not weep for his sins, must burn for them; and it is everlasting fire. The three children were thrown into the fire, but they did not stay in long; The King came near to the mouth of the burning fiery furnace, and said, Come forth, Dan. 3:26, but the fire of the damned is everlasting; this word ever breaks the heart; length of time cannot terminate it; a Sea of tears cannot quench it. The wrath of God is the fire, and the breath of God is the Bellows to blow, it up to all eternity. O how dreadfully tormenting will this fire be! To endure it will be intolerable, to avoid it will be impossible.

Use 1. Let me persuade all Christians to believe this Truth, that there shall be a day of judgment. Eccl. 11:9. Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart; but know thou that for all these things God will bring thee into judgment. This is a great Article of our faith, that Christ shall come to judge the quick and the dead; yet, how many live as if this Article were blotted out of their Creed? We have too many Epicures and Atheists, who drown themselves in sensual delights, and live as if they did not believe either God, or day of judgment; the Lucianists and Platonises deny the immortality of the soul; the Photinians hold there is no Hell. I have read of the Duke of Silecia, he was so infatuated, that he did not believe either God or Devil; I wish there be not too many of this Dukes opinion. Durst men swear, be unchaste, live in malice, if they did believe a day of judgment? Oh, mingle this Text with faith, the Lord hath appointed a day in which he will judge the world; There must be such a day; not only Scripture, but

reason confirms it. There is no Kingdom or Nation in the world, but have their Sessions, and Courts of Judicature; and God who sets up all other Courts, shall not he be allowed his? That there shall be a day of judgment, is engrafted by nature in the consciences of men. Peter Martyr tells us that some of the Heathen Poets have written, that there are certain Judges appointed (Minos, Radamanthus, and others) to examine and punish offenders after this life.

Use 2. See here the sad and deplorable estate of wicked men; this Text is as the hand-writing on the wall, which may make their knees to smite one against another, Dan. 5:6. The wicked shall come to judgment; but they shall not stand in judgment, Psal. 1:5, in the Hebrew it is לא יִקְמוּ they shall not rise up. When God shall be decked with glory and Majesty, his face as the appearance of lightening, his eyes as Lamps of fire, and a sword of justice in his hand, and shall call the sinner by name, and say, Stand forth, answer to the charge that is brought against thee; what canst thou say for thy pride, oaths, drunkenness, &c. these sins thou hast been told of by my Ministers, whom I sent rising up early, and going to bed late, but thou didst persist in thy wickedness with a neck of iron, a brow of brass an heart of stone; all the tools I wrought with, were broken and worn out upon thy rocky spirit; what canst thou say for thyself that the sentence should not pass? O how amazed and confounded will the sinner be! He will be found speechless, he will not be able to look his Judge in the face. Job 31:14. What then shall I do when God riseth up? And when he visiteth, what shall I answer him? O wretch, thou that canst now out-face thy Minister, and thy godly Parents when they tell thee of sin, thou shalt not be able to out-face thy Judge; when God riseth up, the sinners countenance will be fallen; — and when he visiteth, what shall I answer him? Not many years since, the

Bishops did use to visit in their Diocese, and call several persons before them as criminal; all the world is God's Diocese, and shortly he is coming his visitation, and will call men to account. Now, when God shall visit, how shall the impure soul be able to answer him? 1 Pet. 4:18. Where shall the ungodly and the sinner appear? Thou that diest in thy sin, art sure to be cast at the Bar; Joh. 3:18. He that believeth not, is condemned already; that is, he is as sure to be condemned as if he were condemned already; and if once the sentence of damnation be passed, miserable man, what wilt thou do? Whither wilt thou go? Wilt thou seek help from God? He is a consuming fire; wilt thou seek help from the world? It will be all on fire about thee; from the Saints? Those thou didst deride upon earth; from the good Angels? They defy thee as God's enemy; from the bad Angels? They are thine Executioners; from thy conscience? There is the worm that gnaws; from mercy? The Lease is run out. O the horror and hellish despair which will seize upon sinners at that day! Oh the sad convulsions! Their heads shall hang down, their cheeks blush, their lips quiver, their hands shake, their conscience roar, their heart tremble. What stupefying Physic hath the Devil given to men, that they are insensible of the danger they are in! The cares of the world have so filled their head, and the profits of it hath so bewitched their heart, that they mind neither death nor judgment.

Use 3. Exhortation. 1. Branch. Possess yourselves with the thoughts of the day of judgment; think of the solemnity and impartiality of this Court. Feathers swim upon the water, gold sinks into it; light, feathery spirits float in vanity, but serious Christians sink deep in the thoughts of judgment; many people are like quick-silver, they cannot be made to fix. If the Ship be not well ballasted, it will soon overturn; the reason why so many are overturned with the vanities of the world, is because they are not well

ballasted with the thoughts of the day of judgment. Were a man to be tried for his life, he would bethink himself of all the Arguments he could, to plead in his own defense; we are all shortly to be tried for our souls; while others are thinking how they may grow rich, let us bethink ourselves how we may abide the day of Christ's coming. The serious thoughts of judgment, would be, 1. A Curbing-bit to sin; am I stealing the forbidden fruit, and the Assizes so near? 2. A spur to holiness. 1 Pet. 3:10. But the day of the Lord will come as a Thief in the night; seeing then all these things shall be dissolved, what manner of Persons ought ye to be in all Holy Conversation?

2. Branch. Let us solemnly prepare ourselves for this last and great Trial! That is, by setting up a judgment-seat in our own souls; let us begin a private Sessions, before the Assizes; it is wisdom to bring our souls first to trial. Lam. 3:40. Let us search and try our ways; let us judge ourselves according to the Rule of the Word, and let conscience bring in the Verdict. The Word of God gives several Characters of a man that shall be absolved at the day of judgment, and is sure to go to Heaven.

1. Character is humility. Job 22:29. The Lord will save the humble person. Now, let conscience bring in the Verdict; Christian, art thou humble? Not only humbled, but humble; dost thou esteem others better than thyself? Phil. 2:3, dost thou cover thy duties with the veil of Humility? As Moses put a veil on his face when it shined; if conscience brings in this Verdict, thou art sure to be acquitted at the last day.

2. Character, love to the Saints. 1 Joh. 3:14. We know that we have passed from death unto life, because we love the Brethren. Love makes us like God, 1 Joh. 4:19, it is *radix omnium virtutum*, the root of all the graces. Doth conscience witness this for you? Are you perfumed with this sweet

spice of love? Do you delight in those who have the Image of God? Do you reverence their graces? Do you bear with their infirmities? Do you love to see Christ's picture in a Saint, though hung in never so poor a frame? This is a good sign, that thou shalt pass for currant at the day of judgment.

3. Character, a penitential frame of heart. Acts 11:18. Repentance unto life. Repentance unravels sin, and makes it not to be; Jer. 50:20. In those days the iniquity of Israel shall be sought for; and there shall be none. A great ball of Snow is melted and washed away with the rain: great sins are washed away by holy tears. Now can conscience bring in the evidence for thee? Dost thou tune the penitential string? Thou that hast sinned with Peter, dost thou weep with Peter? And do thy tears drop from the eye of faith? This is a blessed sign thou art judgment-proof; and that when thy iniquities shall be sought for at the last day, they shall not be found.

4. Character, Equity in our dealings; Psa. 24:3,4. Who shall ascend into the hill of the Lord? *Mundus volis*, he that hath clean hands. Injustice doth sully and defile the hand; what saith conscience? Is thy hand clean? It is a vain thing to hold the Bible in one hand, and false weights in the other. Beloved, if conscience upon a Scripture-trial, give in the verdict for us, it is a blessed sign that we shall lift up our heads with boldness at the last day. Conscience is God's echo in the soul; the voice of conscience is the voice of God; and if conscience upon an impartial trial doth acquit us, God will acquit us. 1 Joh. 3:21. If our heart condemn us not, then have we confidence towards God. If we are absolved in the lower Court of conscience, we are sure to be absolved at the last day in the High Court of Justice. It were a sweet thing for a Christian thus to bring himself to a Trial. Seneca tells us of a Roman, who every day called himself to account; *quod malum sanasti?* What infirmity is healed? Wherein art thou grown better? Then he would lie

down at night with these words, *O quam gratus sonnus!* O how sweet and refreshing is my sleep to me!

Use 4. Here is a fountain of Consolation opened to a believer; and that in three Cases.

In case of,

1. Discouraging fear.
2. Weakness of grace.
3. Censures of the world.

First, Here is comfort in case of discouraging fear. Oh saith a believer, I fear my grace is not armor of proof; I fear the cause will go against me at the last day; Indeed, so it would if thou wert out of Christ; but as in our Law-Courts, the Client hath his Attorney or Advocate to plead for him, so every believer by virtue of the interest, hath Christ to plead his Cause for him. 1 Joh. 2:1. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; What though Satan be the accuser, if Christ be the Advocate? Christ never lost any Cause he pleaded; nay, his very pleading alters the nature of the cause; Christ will show the debt-book crossed with his own blood; and it is no matter what is charged, if all be discharged; here's a Believers Comfort, his Judge will be his Advocate.

Secondly, Here is comfort in regard of weakness of grace; a Christian seeing his grace so defective, is ready to be discouraged; but, at the day of judgment, if Christ find but a dram of sincerity, it shall be accepted; if thine be true gold, though it may be light, Christ will put his merits into the Scales, and make it pass currant; he that hath no sin of allowance, shall have grains of allowance; I may allude to that, Amos 9:9. *Ne lapillus in terram*, yet shall not the least grain fall to the earth. He that hath but a grain of grace, not the least grain shall fall to Hell.

Thirdly, it is comfort in case of Censures and slanders; the Saints go here through strange reports, δια δυσφημιας και ευφημιας, 2 Cor. 6:8. John Baptists Head in a Charger, is a common dish nowadays; 'tis ordinary to bring in a Saint Beheaded of his good name; but at the day of judgment, Christ will unload his people of all their injuries, he will vindicate them from all their calumnies. Christ will be the Saints Compurgator; he at that day will present his Church *sine macula & ruga*, not having spot or wrinkle.

SERM. XXVth. OF HELL. – REV. RICHARD ADAMS

T*hen shall he say also unto them on the left hand, Depart from me ye
Cursed into everlasting fire, prepared for the Devil and his Angels . -*
Matth. 25:41.

If any in the broad way upon the hearing of this terrible Text, shall say to me, as the Devils in the Gergesenes said to our Savior, Art thou come hither to torment us before the time? I say no, but to warn you to flee from the wrath to come; and reduce you from the broad, into the narrow way; for all the while you are in a state of nature, going on in sin against God, you do but wrong your own souls; and by hating wisdom love death, yea, eternal death, though you like not to hear of it. Let not prejudice take away your judgment; and then a Boanerges, a son of thunder today, may fit you to give better entertainment to a Barnabas, a son of Consolation tomorrow.

For my part, I hope I am not studious, neither do I expect to please men, in treating on this severe point; their censure is a small thing to me, if I may approve myself the servant of Christ our Judge, which I shall endeavor in

not erring from the scope of this his last sentence in my Text, wherein we have,

1. The persons sentenced or judged; viz. the wicked described by their,
Station [*on the left hand.*]
Condition [*cursed.*]

2. The person sentencing; viz. Christ who is Lord Chief Justice of all the world, [*me.*]

3. The punishment, or sentence itself pronounced by this Judge who cannot but do right; namely, [*Depart from me into everlasting fire prepared for the Devil and his Angels*] from God who hath no beginning, into Hell which hath no end; noting the pain of,

Loss, [*Depart from me.*]

Sense, [*into everlasting fire, &c.*]

Where we have Hell Torments set forth by their,

Quality, Extremity and Eternity.

& Quantity, Extremity and Eternity.

(1.) Extremity aggravated by,

Their inflammation, [*fire.*]

The preparation of them [*prepared*].

The association in them, [*the Devil and his Angels.*]

(2.) Eternity, which makes all Hell indeed, [*everlasting fire.*]

Take the sum in this Proposition.

The wicked shall depart from Christ into the greatest Torments.

Or if you will have it shorter, take it in David's words.

The wicked shall be turned into Hell.

I shall endeavor to prepare this for Application, by Explication, and Confirmation.

I. Explication of the,

Subject.

Predicate.

1. The Subject, [*the wicked.*] i.e. All ungodly men and women who die in their sins, unclean, unsanctified; who know not God, nor obey the Gospel; the Goats on Christ's left hand, at the great day in my Text denominated [*the cursed*] with a dreadful execration, detested of God with abomination, and destined to all misery without remedy.

2. The Predicate, [*the greatest punishment*] or Hell, of which I shall say somewhat to.

First, The name, Hell, answering to the Hebrew שְׁאוֹל Sheol, and the Greek γέννα; which though the former primarily signifies the grave; and the latter the valley of the son of Himmon, yet they do (also) signify extreme and eternal torment; especially the latter in the New Testament, where Christ speaks of the whole body being cast into Hell, (the fiery Hell) which Mark explains to be inextinguishable Hence our Savior elsewhere bids fear him who is able to destroy soul and body, ἐν γέννῃ, in Hell, Men could not cast the soul into the proper Gehinnom, but God can cast that into Hell after the body is killed; which several of the Ancient Jewish Doctors apprehending, they did by Gehinnom Metaphorically describe the infernal fire; as the Learned have proved, notwithstanding what is said to the contrary, in that abominable Treatise of Hell, (justly sentenced to be burnt about two years ago) wherein the Jesuited Penman, whither out of ignorance or malice, or both, hath most shamefully wronged our best Authors. But could he and any others (which they cannot) evade the Tropical signification of Gehenna; yet all the strength of their Arguments to shake and remove Hell Pillars, will be but just enough (as it fared with Sampson in a far more lawful undertaking,

when he shook the Pillars of the house in which the Philistines were) to pull down the rotten Fabric of their hellish Tenet upon their own Pates; since there are abundantly more of Scripture expressions noting an extreme and eternal misery after this life is ended; viz. Destruction by way of eminency: utter darkness, where weeping and wailing, and gnashing of teeth; and the worm dieth not; damnation, everlasting punishment, eternal fire, chains, blackness, and mists of darkness, the Prison where the spirits of the disobedient be; wrath to come, the furnace of fire, the second death, bottomless pit, place of torment, lake of fire and brimstone.

Secondly, The nature of Hell may be thus described; 'tis no less than the eternal and second death in its latitude, as opposite to eternal life; i.e. The most miserable state of the wicked, wherein they are everlastingly separated from the sight of God, and all comfortable good, locked up in chains of darkness under the fresh, lively and afflicting sense of the wrath of God, justly kindled, and continually flaming against them for their sins, and according to the measure of them, so that they are filled with never ceasing horrors of conscience, and scorched in soul and body, with such grievous flames as will forever torment, but never consume them to an annihilation.

More particularly this Description suggests two things agreeable to them, already noted in the Text further to be explained; viz. the,

Punishment itself.

Properties of it.

(1.) The punishment itself, to which the wicked are adjudged, and that is the pain of Loss, absence of infinite mercy. The pain of Sense, presence of unspeakable misery.

1. The pain of loss, the privation of all good; Depart from me says Christ, get ye gone from my presence into your proper place; away with you, here

is no comfort for you; Depart from all the good you were once (while on earth) invited to have in me, and with me in heaven; yea, and from that you chose and preferred before me; you must now lose all real, and all you and others reputed good things, whither,

Natural, (your sins will go along with you) but all your pleasures, profits, honors, with the vain hopes of greater content in your sinful courses will leave you. The covetous Cormorant shall not have his bags, nor the ambitious his honor, nor the voluptuous his pleasure: Judas left his silver which he prized more than our Savior; Haman his honor; the deceased Gentleman in the Gospel his delicious fare, with which he had pampered himself in his life time, and glad he would have been upon his importunate begging to have had one drop of water from the end of Lazarus his sorest finger, to cool the tip of his tongue, when he was tormented in flames; but alas! He must remain deprived with this sharp answer, Remember that thou in thy life time receivedst thy good things. Though wicked men be Rebels and Traitors to God, yet here he gives them meat and drink to keep them alive for a time; he deals not with them as the cruel Duke D' Alva did with his prisoners, whom he starved after he had given them Quarter, saying, Though I promised your lives, I promised not to find you meat: He gave Egypt to Nebuchadnezzar, and vast Dominions to Alexander; but in Hell wicked men shall be deprived of all. There they shall have no houses, nor lands, nor moneys, nor good cheer, nor mirth, nor credit, nor friends, nor servants; no stately Italian Palaces, no rare Coaches of Naples drawn by the Horses of Barbary; no artificial wares of Quinsaio and Alexandria; no Indian gold; no Bisnager Diamonds; no Scythian Emeralds; no Topazes of Ethiopia; no Molucca spices; no Canary Sacks nor Sugars; no Candie oils;

no Spanish sweet meats; no French wines; no Velvets nor Tissue, nor Scarlet, nor purple clothes, but purple flames.

Spiritual good things they had here, and might have had in common with the Saints; in Hell no offers of Christ, nor pardon by him; no Preachers nor promises, nor possibility of heaven, as there was here in the wickeds apprehensions, which will be exceedingly enlightened to see what they are deprived of; yet then can see no Wells of salvation, only the pit of damnation.

Eternal good things; the wicked lose God himself, and heaven with him; oh unspeakable loss to the understanding soul! Infinite loss! To want an infinite good, to be separated from the chief good! To depart from God, this is a most sad departure, the worst of all (as Reverend and Learned Bolton well observes from the Ancients) 'tis true, wicked men cannot depart from God's essence; for he is essentially in Hell; but they depart from his comfortable presence, not to see God, nor to have one comfortable glance at the great Creator, merciful Redeemer, and gracious Sanctifier. And with this loss of losses, they are deprived of heaven, and those admirable perfections, and ravishing beauties, with which the Spouse of Christ is forever, endowed, and are shut out with the foolish Virgins from those inconceivable pleasures, and joys which are at God's right hand for evermore.

2. The pain of sense; Depart from me saith Christ, whither may the damned say? Why from my face into the fire of Hell; not a purifying, but a tormenting fire; in the last verse called everlasting fire; in my Text [*the fire*] as more notable than any other; but what, and where this fire is, I have only this to say negatively; neither the fire, nor place of Hell are merely fantastical or imaginary; i.e. such only as have their being in the operation of the mind; but positively, that both are real, such as have a certain

physical being; however Scripture gives me not a warrant distinctly and demonstratively to particularize of what kind, and where. Some style this more gross part of Hell punishment positive, vexation and torment, considering it concretely; yet abstractively considered, even the pain of sense may be privative; as these torments deprive a man of that due perfection which would otherwise be in him; ex. gr. though the sensible vexation of a man in a Cauldron of scalding liquor be in the materiality of it positive; yet the formal nature of that punishment precisely considered, lies in this, that the scalding takes away from the man some perfection belonging to him, else the scalding liquor would be no more an evil to him, than fire is to the Salamander; for 'tis impossible (saith the Learned Barlow) that should be evil to a man, which does not in some respect make him worse; as that which does not deprive him of any perfection cannot do, and by consequent could not be evil; this I only premise, that I may not be understood by any to have a mind to cavil.

There are three things requisite to constitute the nature of this pain of sense.

The real presence of all evil; that which some term the position of all horror, anguish and vexation; some resemblance we may have of it, by supposing what the person sustains, who is cast into a furnace of scalding lead or brimstone, still remembering that all the tortures which ever seized upon all the senses of anybody in this world, are but shadowy resemblances of this more sensible part of Hell torments.

The strong impression of vindictive justice, in reference unto sin, else the most vehement tormenting's could not properly be punishments; when one undergoes the cutting off a rotten leg, *ne pars sincera trahatur*, that pain is not properly called a punishment, because 'tis not inflicted for any fault, 'tis

for cure, not in vengeance; but in Hell torment, which is the execution of the just wrath of God, the Lord Chief Justice comes in flaming fire, inflicting vengeance, which relates to the fault, by reason 'tis fit that the punishment be apportioned to the fault in the execution of justice, as maybe more plain in this case. Suppose Titius for Treason should justly deserve death, yet so, that none living know his crime; then imagine Caesar in a rage take away Titius his life, this crime of Treason all this while neither considered, nor discovered, why! The death of Titius (though in itself it be a natural evil, yet) in order to Caesar is no proper punishment, since it is not the execution of justice in reference to the crime; however it may be so in respect of God, who knew not only that Titius so died, but that he deserved so to die; this may illustrate that in the punishment of the damned, there is an impression of Divine justice; and therefore because of God's just judgment, this punishment is called the damnation of Hell thereby noting the keen impression of God's wrath, wherein not only the Almighty Punisher doth respect sin; but the finite creature who is punished, knows that he is cast into the furnace of fire for his sin against the infinite God; whereupon there is further requisite to this punishment:

That the party punished have an acute feeling himself spoiled of all his perfections; a lively sense of all that he is deprived of, by reason of his sin, otherwise it would not properly be punishment, as I hinted before; the damned hath always quick and terrible apprehension of an angry God impressing his wrath, and persisting to deprive him of all that glorious good was offered to him; instead of which (that being refused) he is more and more assured of lying in a consuming fire, that is, and will be continually burning up all those perfections he had; not purging, but plaguing him worse and worse; yet not so, that the flames devour his essence, or that the

torments utterly, i.e. absolutely destroy his substance; but that they are continually feeding upon all that it should otherwise have been, his simple being nevertheless remaining; thus of the punishment itself both of loss and pain.

(2.) The Properties of Hell punishment inseparable from it, are its,
Extremity.
& Eternity.

1. Extremity; it infinitely exceeds all other punishment; no pain so extreme as that of the damned, who sustain the absence of all good, and the presence of all evil; all the cruelties in the world cannot possibly make up any horror comparable to the horrors of Hell.

I noted in the Analysis of my Text, that the Extremity of Hell-torments is aggravated by,

Their inflammation, [*the fire.*]

The preparation of them [*the prepared.*]

The association in them, [*the Devil and his Angels.*]

There is a great force and Emphasis in these prepositive Articles, in the Original thus repeated, demonstrating and defining this punishment to exceed all others in its Extremity.

The grievous inflammation, setting forth the extremity of these torments; fire is the most furious of all Elements; but this is the fire, hotter than Elementary or culinary fire, importing the torments to be of a more violent nature than any other. Strabo relates that there is a Lake near Gadara in Galilee, infected with such malignant and pestiferous qualities, that it scaldeth off the skin of whatsoever is cast into it; yet this is not comparable to the fiery Lake of brimstone, where the extreme anguish of the damned is.

(1.) Most exquisite; all the exquisite torments that ever were heard of, cannot express it to the full; Nebuchadnezzar's fiery furnace could but cause horrors like flea-biting's, in comparison of those the damned in hell do suffer in every sense; the little Monosyllable Hell, though 'tis easily overlooked by many at present, yet 'tis the most inexpressibly grievous Rack in the world. They say Gehenne (which we translate Hell in the New Testament) does in French signify a Rack, which (as the Strappado) is thought to be the most exquisitely tormenting; those terrible allusions to Tophet, to the shrieks and yelling's of Children sacrificed there, are but shadowy representations of their pain who die the second death.

(2.) Intolerable; soul and body shall be ever supported by God in being, but neither be able to avoid, nor yet endure hell-pain; if Cain the foreman coming within the sight of hell here, cry out, My punishment is greater than I can bear; (for a wounded spirit who can bear?) if the apprehensions of hell even distract the Psalmist; if an angry God but meeting the soul of a sinner, rent the caul of his heart, how will he be able to bear burning in the Lake with fire and brimstone? Hanging, sting, racking, roasting, suffering under harrows and saws of Iron, flaying off the skin, scratching off the flesh with Thorns, &c. unheard of merciless miseries, are nothing to the unsufferable tortures of Hell. I grant there are degrees of torment in hell, yet the least is intolerable, whether,

1. We look up on the Omnipotent hand of God executing the vengeance of eternal fire; ah, it is a fearful thing to fall into the hands of the living God, the Judge to whom vengeance belongs, who takes the wicked immediately into his own hands, as if none else were strong enough to inflict the fierceness of his wrath. Or,

2. Look down on the impotent punished creature, no way able to make any resistance, or lift up his head under the burden of divine indignation, but must crouch under it; for alas! What can a leaf driven to and fro do against the blast of God's displeasure! How should the weak back of a poor feeble man, bear the pile of fire and much wood, which the breath of the Lord doth kindle? Who among us shall dwell with everlasting burning? They that suffer least in hell will find the torments intolerable. So that when our Savior saith, 'I will be more tolerable for Sodom and Gomorrah in the day of judgment, than for that City which despiseth the offers of Gospel-grace, he means not that any damned Sodomites should find hell-pains tolerable at all; for Jude writing by the same spirit that Matthew did, says, They suffer the vengeance of eternal fire; and eternal fire with a vengeance can be no tolerable pain. Christ will come in flaming fire taking vengeance on those that know not God, as well as on those that obey not the Gospel; yet the disobedient and despisers of the Gospel (especially as to the pain of loss) shall be more fearfully plagued than Sodomites. If Turks and Tartars be damned, then debauched Christians (as their sins have been double died, so) shall be double damned, deeper in hell, by reason here they were nearer to heaven; if there be heinous sins against wonderful mercies, they must needs bring tremendous punishments; oh, consider it England, City and Country, Courtiers and Common-wealth's men. Again, the anguish is,

(3.) Easeless and remediless; the wrath of God abides; in hell no cooling fits, but continued burnings, the worm perpetually gnawing, the same torment remaining both day and night; there no Remission of sin, dismissal of pain, intermission of sense, or permission of comfort; but judgment without mercy, mischief without measure, crying without compassion, pain without pity, sorrow without succor, bitter lamentation

without any consolation, descending without hopes of ascending; the Prisoners being locked up in this dungeon without possibility of release, no passage out of this darksome fiery Pit of no ease, where the Prisoners would not live, yet cannot die, nor get out; Christ the Supreme Keeper, who hath the Key in his own hand, affirms with an asseveration (if thou be cast in) Verily thou shalt not come out, till thou hast paid the uttermost farthing nay, cue or mite, which will never be.

(4.) Universal, and various, both in respect of the subject tormented, and the objects tormenting; even as the toothache, stone, gout, fever, plague, &c. concurring to torment one man in every part; every power and faculty, sense and member, both of soul and body, will be filled with anguish and vexation, within and without; the never-dying worm of conscience, and unspeakable tribulation that follows upon it, manifested in weeping and wailing, and gnashing of teeth, to confound the eye, and perplex the mind; as all have joined in sin, so they shall in suffering; the soul indeed was ring-leader in sin, and so will be chief in suffering, when the sharp arrows of the Almighty are within, and the poison thereof drinks up the spirit. Thus of the inflammation greatedened by the four Ingredients.

The preparation further aggravates the extremity of the torments; the Text acquaints us that 'tis [*the prepared*] fire by way of transcendancy, as if the wisdom of God had devised on purpose the most tormenting temper for this formidable fire, which the Lord kindled in his anger of old; In God's secret purpose 'twas prepared from eternity, and actually made ready for the fallen Angels when they fell from God. The Talmudists conceive, that by reason to the things created in the second day, there is not added (as in the rest) that it was good; therefore the fire of hell was then created; but to leave such a conjecture, we are certain 'tis the prepared fire, and that for the Devil and

his Angels; not as if it were not prepared also for wicked men, but chiefly to show 'twas first assigned to the Devils, to note the extremity and inevitableness of the torment of the wicked, who have the Devil and his Angels for their companions. Hence,

The Association, in hell, the Devil and his Angels contribute to the extremity of the damned's punishment: The Devil so called, because he first calumniated God to Eve, as elsewhere Satan, because the capital enemy of God and man. It should seem there is one notorious Beelzebub in the Kingdom of darkness, over the rest of evil spirits, who may be called his Angels, probably by reason he being one above the rest, (as Head of the Faction) drew multitudes of others into the party, who with him sinned, and fell; but because the distinction in the order of Angels is not so evident, we may take it of the evil Angels collectively, rather than distributively, miserable comforters, indeed tormenting companions. Oh! Think how sad 'tis to be chained with the Devil in his fiery fetters, shut up in the darkest den with the roaring Lion, with ravenous Wolves, to live in a Nest among stinging freckled Adders, having your loins encircled with the girdles of Serpents, to lie in a Pit amongst millions of ugly toads, to be everywhere bitten with venomous Asps, to have Cockatrice's killing you with their eyes, Dragons spitting fire in your faces, Vipers eating out your bowels; and then tell me, if the companions in hell, (who are infinitely worse than these) can be desirable, that we should any of us be so mad (as too many are) to choose them, rather than the Society of Saints. Wier speaks of a Charmer at Saltsburg, that when in the sight of the people he had charmed a company of Serpents into a Ditch, and killed them, at last there came one huge one, far bigger than the rest, which leaped upon him, winded about his waste like a girdle, and rolled him into the Ditch, and so killed the Charmer himself in

the Conclusion. Alas! How many men and women can sport themselves with the Devils temptations here, till at last the grand Old Serpent come out with his strength, and roll them into the pit of hell, where they shall live in misery, and lie sprawling with no other companions but the Devil and his cursed fiends, who will be continually tormenting one another, and stinging them with horrors to all eternity! Hence,

The second Property of this punishment is its Eternity, in the Text το αἰώνιον, the everlasting fire; and ver. 46, everlasting punishment, which is there directly opposed to eternal life, that blessed state of the righteous which will never have an end; and therefore according to the Rules and Maxims of reason, doth necessarily import a punishment of the same duration that the reward is; now that's acknowledged by the Socinians themselves, to be eternal, absolutely so, as never to end; and therefore the punishment cannot, but be so too. The damned are in everlasting chains of darkness, suffering no less than the vengeance of eternal fire, in the blackness of darkness forever, and their smoke goes up for ever and ever. *A parte post*, it is an interminable duration; as beyond measure in extremity, so beyond time in eternity; None but he who was from everlasting to everlasting, can fully describe this most permanent duration. They that by the help of the best spiritual and rational prospective, can see furthest into it, will be forced to cry out, O the Ocean that cannot be looked over, the depth that cannot be fathomed! There is never an exit to this saddest Tragedy, this eternal judgment; God sets an end to all other darkness, but none to the darkness of hell; when the wrath of God is come upon the ungodly, 'twill still be wrath to come; this fiery duration is not measurable by our petite particles of time; alas! 'tis forever, woe! Woe! Woe! O Eternity! Eternity! Eternity! This word ever, ever, everlasting, will even

break the hearts of the damned. Mark what I say, suppose with me, (after others) the whole world were a Mountain of Sand, and a little Wren come but once every thousandth year to fetch one grain of Sand, what incomprehensible millions of millions (not to be numbered by a finite being) would be spent before this supposed wonderful Mountain could be fetched away? (when it would be millions beyond reckoning, before the sands in an hour-glass could be carried away after this rate; but six thousand years, and so but six Sands would be gone since the Creation of the world) Well! But supposing yet this wonderful astonishing thing should be effected; if a damned person should stay in torment so long, and then have an end of his woe, it were some comfort; but when that immortal bird should (according to the presupposed portion) have carried away this Mountain ten thousand times over, Alas! Alas! And woe! His anguish and torment will be as great as ever it was, and he no nearer coming out, than he was the very first moment he entered into Hell. Beloved, think seriously on this sad supposition, I know not whether your hearts tremble, but I am sure mine does when I dwell on these things in my thoughts: Oh! Who are so flout-hearted among us, that they can dwell with everlasting burnings? That they can struggle with this wrath to come, which will never be overcome, never come to an end? Believe it friends! The worm dieth not, the fire is not quenched; they are not mine, but the most sure (yet sad) words with which the most Evangelical Prophet Isaiah shuts up his long and sweet Prophecy; and you know our Lord Jesus, who spake as never man spake, did frequently utter his mind in the same style. Thus for Explication.

II. For Confirmation, That the wicked shall depart from Christ, into an extremity and eternity of torment, as hath been described, take these Particulars, which laid together are cogent.

First, The fore-mentioned Explication grounded upon evident Texts of Scripture (not wrested from their genuine meaning) doth imply the *quod sit*, i.e. the existency of the Subject, viz. that there is an Hell, as the basis or Hypothesis upon which not only the quid, but quale is founded in Scripture; i.e. the essence and essential properties, viz. that there is a real punishment appointed to some, consisting in the pain of loss and sense, both extreme and eternal; for of that which is not, there can neither be essence, nor manner of being described; but from what hath been said, you see there are both predicates in Scripture answering to the Questions, what pain? And what manner of pain? And therefore it must necessarily follow, that there is some subject on which they are affirmed, and to which they do appertain; to this purpose Augustine says truly, That whatsoever is grieved doth live or exist; and that there cannot possibly be any grief, but there must be some real subject to sustain it; if then the Scripture speaks of an Eternal pain, it doth certainly suppose some must endure it.

Secondly, The beams of natural light in some of the Heathens, have made such impressions on the heart or natural conscience, that several of them have confused notions of a Hell, as well as of a judgment to come. Profound Bradwardine and others, have produced many proofs concerning their apprehensions of this Truth; what made the Heathen Emperor when he lay a dying, cry out? *O animula vagula blandula, &c.* O my little wretched wandering soul, whither art thou now hastening, &c. Oh, what will become of me? Live I cannot, die I dare not! But some discoveries of the wrath to come. Surely, it was not merely the dissolution of nature, but the sad consequent that so startled and terrified Belshazzar, when he saw the handwriting on the Wall; guilty man when conscience is awaked, fears an after-reckoning, when he shall be paid the wages of his crying sins,

proportionable to his demerits. Hence Tertullian in this matter appealing to the consciences of the Gentiles, and after him Chrysostom affirmeth, that Poets and Philosophers, and all sorts of men speaking of a future retribution, have said that many are punished in Hell. Plato is very plain, that whoever are not expiated but profane, shall go into Hell to be tormented for their wickedness's, with the greatest, most bitter, and terrible punishments forever in that Prison in Hell. And Trismegistus affirms concerning the souls going out of the body defiled, that 'tis tossed to and fro with eternal punishments; and another, that it was the common opinion among them, that the wicked were held in chains by Pluto (so they call the Prince of Devils) in chains which cannot be loosed. 'Twould take up much time, and not be so fit for your Christian ears to mention what conceits the Poets have of Tartarus (i.e. in plain English Hell) and the judgment there, wherein for want of Scripture Revelation, they are much out in their fictions concerning the manner of this punishment; yet these imaginations of theirs, give some evidence to the thing itself written in their consciences, about which the Word of God doth inform us more fully and clearly. Every ones guilty conscience (not seared and stifled) calls for our assent to this same Doctrine; the secret checks in our own bosom, do sometime affright and appall us, even anticipating torments, and giving the sinner an earnest of that sum of misery (which is the wages of sin) the payment whereof shall never have an end; so that every conscious wretch may find and feel such a worm crawling in his own breast, which unless it be killed by the Physician, who only cures sin-stung souls with his own blood, will never die. The very Turks speak of the house of perdition, and affirm that they who have turned God's grace into impiety, shall abide eternally in the fire of hell, and there be eternally tormented.

Thirdly, It cannot but be equitable, that the wicked who despised everlasting happiness, should suffer eternal miseries: They would not be heirs of an Everlasting Kingdome; and therefore no marvel they are everlastingly shut out. They sleight and refuse God's eternal mercy, and the honor which the Heirs of glory do accept of upon the terms of the Gospel; and therefore they must arise to shame and everlasting contempt, and undergo eternal misery, according to the terms of the Law. For,

Fourthly, The violation of those everlasting obligations which lie upon them unto God, do demerit an answerable punishment. Since the wicked have trampled upon the blood of the Covenant, and abused the many favors God tendered to them to make them meet for glory (by which they have fitted themselves for destruction) 'tis but reasonable they should be punished with the mist and blackness of darkness forever, who by their profaneness and errors, did seek to cloud the beams of God's infinite goodness, Everlasting light, and eternal truth. To draw to a period,

Fifthly, If wicked impenitents after this life, shall not be punished by God with everlasting torments, then something must hinder Either on,

God's part, or, Theirs.

If on God's part, then 'tis either,

1. Because he will not: Now what his will is, you have heard revealed, and may know further if you consult the Scripture: My Text acquaints you plainly with Christ's mind, and that's the mind of God. Or,

2. Because he cannot, which to affirm, were to deny his Omnipotency, to say he is not God. Or,

3. Because he dare not; what were this, but to suppose the Sovereign Judge upon the Bench to be (as it were) a cowardly Underling to the trembling Prisoner at the Bar! When his very breath can kindle the fiery

River of brimstone into which he sentenceth every impenitent Malefactor.
Or,

4. Because like unjust Judges, he may be corrupted with bribes; but shall not the Judge of all the World do right?

If the hindrance be on the wicked's part, then I conceive it must be either,

1. Because their living and sinning but a short time here on earth, does not deserve eternal punishment in Hell; for the evil of punishment should be but commensurate to the evil of sin: Now there is no proportion betwixt finite and infinite. I confess this pretense is ready to shake the faith of many in this point; but if the ground of it be rightly understood, it may confirm the point; for,

(1.) If the wicked had lived always, they would always have separated themselves from God by sinning against him, and never have repented of their sin, nor been weary of sinning; neither then will God be weary of plaguing, or repent of punishing: The Schoolmen from Augustine argue, *Peccant in aeterno suo, ergo puniuntur in aeterno Dei*; which will never have an end, but remain while God is God. This may be illustrated by a similitude; as men addicted to pleasure, do in the night time eagerly and earnestly pursue their game at Chess, Tables, or the like, by an inch of candle, which unexpectedly goes out, would questionless have played willingly all night had the light lasted: So wicked men they desire to spend all their inch of time in the pursuit of their sins, if that would continue, they would continue in sin, and not leave sinning, wherefore they shall not leave suffering; had they lived forever here, they would have sinned forever; but in Hell, where they would not live, they must be kept alive, because of their will of sin upon Earth: Oh! Wicked wretch, is it not a righteous thing with God (what thinkest thou?) that thy punishment for thy sin should never

cease in Hell; who shouldst thou live forever here, thou wouldst be an Eternal standing provocation to his Majesty? I deny not, but the wicked will sin Eternally in Hell, yet I lay not the stress on that, (which some do) as the reason of their Eternal punishment, but because they never ceased, nor would have ceased to transgress God's Law, whiles upon earth; and Eternal punishment was denounced against the first transgression, which everyone that lives and dies in sin, is not only guilty of, but will not repent of; he would not be reconciled to God here, and God will not be reconciled to him hereafter, but will say to him always, as Tiberius once said to one that requested death, rather than long imprisonment; *nondum tecum redi in gratiam*; I am not yet reconciled to thee, that I should show thee such a favor.

(2.) The sinner hath but his choice and option; if he be plagued with Eternal death, 'tis no other than that which he preferred before Eternal life. The Lord sets life and death before us, (as by Moses the typical, so by Christ the true Messiah) if we will choose Christ, and accept of him, we may have Eternal life; if not, we must be sure of Eternal death; he that refuseth the Eternal weight of glory in one end of the scale, chooseth Eternal punishment in the other end; as our first Parents did choose the curse by their voluntary refusing of the blessing; which bad choice of theirs, laid obnoxious unto Eternal pain both themselves and their posterity, who cannot complain of God for inflicting the death they are by corrupt nature liable to; since besides their choice in their first parents, and in their own persons, they who live under the Gospel have as great a mercy tendered by the second Adam, as Eternal death is a grievous punishment; yea, the Atheist (who (as 'twas said of Antiochus Epiphanes) takes more pains to go to Hell, than some others to go to Heaven) must confess that he deserves his

wages of Eternal death as his Pay, since he hath toiled and drudged all his life long in the Devils Service, only to fit himself for misery.

(3.) The Schoolmen have observed from the Philosopher, that the punishment ought to be levied according to the dignity of him against whom the offense is committed. He is more severely punished, who gives his Sovereign a box on the ear, than he that does so to his equal: Now wicked men (and that without Repentance) sin against the Eternal God by the violation of his Honorable Law, which he resolves to magnify: And as they ought not in their own case (so they are unqualified) to be competent Judges of their Own offenses; (since they cannot see the thousandth part of that evil there is in the least sin) and therefore unfit to apportion the punishment which ought to be levied by the Judge of all the World, (who knows what is meet, and will do nothing but what is right) proportionable to the offense committed against the supreme Majesty; for where there is satisfaction required, there must be proportion, which would not at all be here in this case, without some kind of infiniteness; and because that cannot be found in any mere creature in value, it must necessarily be in duration; for if after millions of years it could ever be said the damned had fully satisfied God's justice, it might be said they shall be set free, as the prisoner from the Goal, having paid the debt; (a thing impossible) but because the sufferings of the damned (which are all the satisfaction they can give infinite justice) in regard of the subject, being finite, and consequently not of infinite value, they must be so in duration; at least *à parte post*, as to the future, for the defect of satisfaction in the temporal finite punishment of any mere creature.

Excep. If it be excepted, neither by the Eternal punishment of men is God's justice satisfied; for then this punishment would not be Eternal,

(which is a contradiction in the very thing itself) if ever it could be said of God's justice now 'tis satisfied.

Repl. I Reply; Let it be very well considered, whether God's justice, being infinite, and consequently an essential Attribute in God, doth not require from man (upon his delinquency) that satisfaction which is of infinite value, he the party offended being essentially of infinite dignity. Now such a satisfaction, i.e. of infinite value, could only be made by Christ, who (being the Surety of the Covenant, and suffered in our stead) is God-man in one person, and gave plenary satisfaction unto God.

Though Eternal punishment may not be called a satisfaction made or given to the party offended, yet 'tis that which the party offending must ever be in making or giving, (by the order of the Supreme Judge who is to hear the cause and apportion the punishment to the fault) because he the delinquent wanting that infiniteness in dignity of person, which doth bear a proportion to the dignity of the party offended, must make this up by an infinite duration of punishment, which may perhaps in some sort be termed satisfaction performed to the Law, it being the payment of the whole in the obligation; for upon default of paying the debt of duty and obedience, what more is required of the debt of penalty and suffering to be paid, than death in its full latitude, temporal, spiritual, and Eternal? So that in this respect 'tis no error to call it satisfaction; but if we speak of a complete satisfaction made to the party offended, it must be granted that none but the only Son of God did, or could give it; thus for the first great impediment pretended in regard of the Subject. Or,

2. It is because there is a possibility of freedom from the Prison of Hell; and then this must be either by Covenant and Compact, which whoever affirms, *proferat tabulas*; for 'tis fancy, not faith which believeth any such

thing without the written Word. Or by commutation; and what place for such a fancy? Is any so absurd as to think there are any in Hell who belong to God, and in Heaven who belong to the Devil? That there should be matter for such a Chimaera, such a strange fiction? Or by force, and what were this but to over-power Omnipotency? Or by fraud, and what were this but to out-wit Divine Wisdom, and to put a trick upon him whose understanding is infinite? Or by a price paid, and what is it that offending man can lay down as a sufficient compensation or satisfaction to an offended God, who is infinite, for the injury done unto him, which God should accept of, is hard to fancy; and woeful experience (if nothing else will) may convince vain man, that 'tis impossible to procure. Or by manumission; now this doth belong only to obedient servants, not to children of disobedience. Or,

3. The impediment is because there is an impossibility in regard of the subject (as is pretended) of undergoing torments of an eternal duration by a finite creature; and therefore all the Hell, Socinians, &c. grant, is Annihilation, by reason 'tis said, The wicked shall be destroyed. But to remove this, remember,

(1.) The same infinite power of God which preserves Angels and men vessels of mercy, to the glorifying of his grace, can preserve Devils and wicked men vessels of wrath, to the glorifying of his justice; and God will do so, by reason his mercy cannot contradict his justice and truth; Christ who at the last day will judge others for unmercifulness, best knows what it is to be merciful; and it concerns us to credit the verity of his sentence in my Text, though upon harkening to the shallow reasonings of flesh and blood we may be apt to apprehend severity in it: but as Gregory says truly,

He that cannot find out a reason of God's doings, may easily find in himself a reason why he cannot find it out.

(2.) The destruction mentioned, is rather in a continual fieri, than *in facto esse*, in a perpetual doing, never finally done; the living of the wicked in hell, is a dying life, and their dying is a living death; one arm of God's power is always bearing up what the other is always beating down.

(3.) They shall be destroyed in a moral, not in a natural sense; a man that is dead in Law, may live a natural life, but is deprived of that which before was due to him; the wicked have their beings in hell, but are deprived of all that which makes to their well-beings; sequestered from the fruition of God, and all comfort with him, who is the Fountain of life; instead of which they cannot be freed from all that tends to their ill-beings. Christ says expressly, they must depart into everlasting fire, and everlasting punishment; therefore certainly not to be annihilated, but to abide and remain in torment. For,

He that shall be everlastingly punished, must needs remain in being everlastingly; his punishment cannot continue when he is not; he that hath an end, cannot be punished without end after he ceaseth to be; so that if the wicked should be annihilated, or absolutely destroyed, and deprived of being, then nothing should be tormented with the never-dying worm; (if the worm die not, it must live in some subject) and nothing should dwell in unquenchable fire, as the Scripture affirms there shall. Again,

Men as well as Devils, may have their essence and being eternally preserved, and yet not inherit eternal life, but remain in a moral condition of eternal death; for eternal life promised and purchased in Scripture, does not only note our physical or natural being in life, but chiefly our moral well-being in bliss and happiness; and therefore eternal death does not deny wicked men being naturally alive, but their being morally alive; they live

indeed, but miserably, in a condition absent from all comfortable good, present with all evil; there shall be weeping and wailing, and gnashing of teeth forever; therefore there shall some be who shall so weep, &c. and they are the wicked that shall still remain in these remaining torments beyond expression, which are called the Second death; not that this death is a consumption of their persons, an absolute wasting of their substances, as to the continuance of their beings (for though they seek to have their beings destroyed, yet they shall not find their desire accomplished) yet as 'tis said of Roger Bishop of Salisbury, in King Stephens time (he would not have lived (that life in Prison) yet could not die; they would be annihilated and cannot) but this which is the worst death, is a deprivation of all the comfortable good of life natural, spiritual, and eternal, with an infliction of the greatest evil, the wicked are then supported and capacitated to lie groaning under forever.

Thus for the Confirmation of the Point, wherein we have had likewise (implied) a confutation of the most considerable Adversaries to this infallible Doctrine of Hell, there remains,

III. A short Application to be enlarged in your meditations; learn hence,

1. To fear sin, and its sad consequent, Hell; the clear evidence of an eternity and extremity of hell-tortures, should stir up in us an holy affection of fearing God, and being afraid (by reason we are guilty) of eternal vengeance; the truth is, we should be so afraid of sin and hell, as to be afraid of nothing else, if we would copy out in our practice, the Lesson Christ commands; viz. Fear not them which can kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell; yea, I say unto you, Fear him; Christ repeats his precept, that it may not be forgotten; an urgent necessity lies upon us to pass the time of

our sojourning here in fear; we must work out our own salvation in fear and trembling; we may, we ought to fear the pain of losing the sight of Jehovah's blessed face and favor; for this is a filial affection consistent with the greatest love; he that truly loves God, will solicitously fear nothing so much as to displease and lose him. Yea, and (though we may not with an irrational, or selfish, ineffectual, slavish fear, (which dishonor-God) fear the pain of sense; yet) because hell-torments are such extreme and eternal violations of the Primitive integrity of our nature, we may and ought also with a rational fear to be afraid of the pain of sense, but not immoderately and immeasurably more than we are afraid of sin, which is a worse evil in its own nature, than hell itself; for all the evil that is in hell, doth arise from sin as the mother of it. Oh! If we should but hear the bitter complaints of those suffering in Hell for their sins, I need not then (I might hope) persuade the stoutest to be afraid of sin and hell; for our ears would even tingle, our hearts tremble, our blood curdle, and our spirits as it were congeal to ye, at the noise of their most horrible lamentations. Learn,

2. To flee speedily from sin by real Repentance; having this warning to flee from the wrath to come, which will inevitably seize upon impenitent sinners; Oh! Let's all learn of our Savior and Judge, from this consideration, to bring forth fruits meet for Repentance; his reason is in effect the same with this Doctrine; viz. Every fruitless Tree is cast into the fire unquenchable fire; yet of ourselves we can bring forth no acceptable fruit, till we be engrafted into Christ the true Vine: Oh! Let's then labor to see, and be truly sorrowful for all our sins! And pray, Lord, Turn thou us, and we shall be turned from all our sins, and accept of a whole Christ for our only Lord and Savior; oh! Since we cannot wash our hands in innocence, let's be washing them daily in the tears of true penitency; let's go to the

Fountain opened to wash in for sin, and for uncleanness, that we may not be cast into the River and Lake of fire and brimstone; Oh! Let's now bathe our souls in the blood of Christ, that everlasting burnings may not hereafter seize upon us. Hence Learn,

3. Not to blame Gospel-Ministers for preaching of terrors: hereby they would stave us off from running head-long into Hell, and bring us to repentance, that we may not be cast into that prison, where there is no place for repentance: Knowing the terrors of the Lord we persuade men: in love to their precious souls we are bound (being assured we must give an account) to awake our hearers, lest they forget God and be turned into hell: we dare not betray your precious souls to gratify you at present, and indulge you in your sins; as the Apostle says, — We must not for meat destroy the work of God; for preferment, favor or respect from you at present; we dare not suffer your immortal souls to perish without warning; oh friends, be not angry with us the Ambassadors of Jesus Christ, when we see any of you hastening down the broad way which leads to Hell, (as sure as we are here now) if we then cry fire! Fire! To bring you back. You have no more reason to think us your enemies for this warning of you, and telling you the truth in love, than any of your children have to think the most dear and tender Parents amongst you, were their enemies when seeing them (through carelessness) ready to fall into fire or water, they should cry out, oh! Take heed Children, or you are irrecoverably lost. Learn,

4. Not to grudge sinners their portion in this World: David's advice should be our practice, enforced from this very Doctrine; viz. Not to fret ourselves at evil doers, nor to be envious against the workers of iniquity; for they shall soon be cut down as the grass; they shall be turned into Hell; their foolish prosperity will destroy them, their candle shall be put out, and that

in a snuff which will never cease stinking; why then should we be offended at their prosperity here, who are reserved to an extremity and eternity of torment hereafter! It is a gross mistake to call the proud happy, or to think the godly most miserable, because they are here sometimes a little under a cloud. The Psalmist was tempted to it; but the knowledge of this Doctrine in the Sanctuary, did soon rectify his judgment, and made him conclude that God had set them in slippery places to be cast down into destruction, and utterly consumed with terrors, and perish forever; we had more need to pity than repine at our wicked Neighbors, having their good things here: when we consider how hard a matter 'tis to have good things here with Dives, and with Lazarus too hereafter in Abraham's bosom. Learn,

5. Lastly, To admire, and be greatly affected with the superlative love of Christ in undergoing that punishment in our stead, (if we will receive him for our Lord and Savior) which will be extreme and eternal torment to all that do refuse him. And if he be Judge, they who receive not his Ambassadors in his Name, are of that number: Oh! Who would not then kiss the Son, that believe the wrath of God will inflict these eternal torments. Oh! Christians! (such I wish we may all be in deed and truth) let's bless and kiss this blessed Son of God, that bare for us this insupportable wrath, even Jesus which delivered us from the wrath to come, and triumphed over principalities, and over though Grave and Hell; the greatness of the damnation we are exposed to by nature, doth greaten the salvation purchased by grace! Oh! Blessed Jesus! Thou wast cursed here, and tasted'st the death that was accursed; even this in thy sentence; thou wast bruised, afflicted, and broken of God for us; but thou was taken from Prison, and from judgment, and everlasting condemnation; for it was not possible that Thou shouldst be holden of any pains; so that though every

Believer shall see a Temporal, yet shall he never see Eternal Death, but inherit Eternal Life.

SERM. XXVII. OF HEAVEN. – REV. THOMAS WOODCOCK

Come ye blessed of my Father, inherit the Kingdom prepared for you
from the foundation of the world. - Matth. 25:34.

The Description of Heaven is a work fitter for an Aaron the High Priest of the Most High, when upon Mount Hor he is stripping himself of the vile body of sin; or for a Moses when on the top of Nebo, after a Pisgah prospect (as the Jews comment) he died at the kiss of God, refunding that breath of life, and expiring his soul into the bosom of God; Nay, more fit to be described by a pen taken from the Wing of a Cherubim, than the stammering tongue of any mortal man. For whoever attempts to speak of a heavenly state while himself is on earth, his discourses of that, must needs be like the dark dreams and imaginations of a child concerning the affairs of this world, while itself is yet swaddled and cradled in the womb. Yet discourses of Heaven were never more seasonable upon earth. When Anaxagoras was accused as not studying Politicks for his Countries good, he replied, I have a very great care of my Country, pointing up to heaven; if ever Christians had cause to make all honest haste to heaven, 'tis in a sinful

and a perverse generation; when the waters cover the earth, whether should a Dove-like soul fly, but to the Ark of God? When God's judgments and his Avengers of blood threaten us on every hand, what City of refuge can we run to but the Sanctuary of God? When we know not how soon the members of Christ's body in conformity to their Head, may be called to sweat drops of blood; 'tis wisdom for us with our bitter herbs to keep the Passover, and to think on that large upper Roome, wherein we may be Feasted at the Supper of the Lamb. Therefore with holy David, when the floods of ungodly men made him afraid, let us take the wings of a Dove, fly away, and be at rest, in that desert of men, but Paradise of God, while we meditate on these words, Come ye Blessed, &c.

A little before the Text, you have such a division of this world, as you shall never see (as many divisions as there are) till you come to judgment; a Herd of hairy, rough, lustful Goats on the left hand, which (like Pythagoras his second number) are accursed for departing from unity, and have a sharp sentence with the unprofitable servant, Cut him in sunder, and appoint him his portion with the hypocrites. But the sheep on the right hand, are all folded up in the arms of Christ, Come ye blessed, &c.

In which words, you have,

1. A Possession.
2. The admission into that possession.

In the Possession,

1. The nature and qualification of it, it is a Kingdom.
2. The Preparation of it, From the foundation of the World.

In the Admission,

1. The Title, and that is, Inheritance.
2. The Heirs, The blessed of my Father.

3. The formal Introduction, Come ye blessed of my Father, inherit, &c.

First, The Possession, and in that its nature and quality, it is a Kingdom; God is King of all the earth; the Lord reigns, let the earth rejoice, and the multitudes of Isles be glad thereof; for no places so subject to tempests, inundations and changes in the air and state, as they. Every creature pays him allegiance in the Kingdom of his power. But the Scepter of his grace is stretched out over Zion, he is King of Saints, who are not only Subjects to his power, but his holy Will, being made willing in the day of his power. But yet the seeds of Rebellion are in their hearts; but when they enter the Kingdom of his glory, they shall not only become perfect Subjects, but Kings and Conquerors over his and their enemies; Come enter into this Kingdom prepared for you. Now in every Kingdom erected, there is something to be deposed, which they are to be divested of, something to be imposed, which they are to be invested in.

First, Therefore to make way for this Kingdom, the black Regiment of errors, ignorance, and misapprehension, shall be disbanded; though all the Subjects of Christ's Kingdom here, are freed from damnable heresies, and recovered from the absolute dominion of the Prince of darkness, yet they are subject to such errors and mistakes, as may make them troublesome not only to the Church of God, but to the world. Tertullian Montanizeth, Cyprian rebaptizeth, and Origen brings others from those errors himself fell into, as he did Saint Ambrose from the Valentinian Heresy, to the Orthodox faith. But these and all other shadows on the minds of Saints shall vanish, when the morning shall appear as the darkness of the night is routed by the rising Sun. All those groundless scruples that now gravel tender hearts; and whatever offends, shall be gathered out of this Kingdom. All laborious studies, Controversies, and Polemical Disputations, shall then have a final

determination. All subtle distinctions, Jesuitical equivocations and evasions (the usual masks, and genuine Vermilion of that Scarlet whore, whereby to render the foulest actions specious to the eye of the world) shall be then swept away as a Refuge of lies; Death will be the molting time to deplume men of all those fantastic opinions, and Mercurian fancies, which they now wing their heads withal; all those Scales of ignorance wherein they pride themselves as the Leviathan, and fling the world into estuations, shall then drop off their eyes; their Leopards spots, and Ethiopian skins contracted by too hot a Sun, and too open a converse with the prosperities of this world, shall be taken off. And though now upon our eye-lids sits the very shadow of death, yet there the meanest understanding shall confute the ignorant determinations of a whole Sanhedrim of Rabbi's, and look down upon all the grandeur of Human Policies, and reasons of State, with as scornful an eye, as we now look up with to the meanest Cobweb in our Windows.

2. All that turbulent Rout of affections shall be cashiered; as all those clouds of ignorance shall be blown over, so all that thunder and lightning of passion which they involve and travel with, shall pass away. All those furious waves which now ebb and flow in men's hearts, according to the various and lunatic impressions of worldly interests and imaginations, which make men storm like the winds, rage like the Seas, and foam forth their own shame, shall be reduced to a calm; these murmuring Gadarenes, and their swinish lusts shall be buried in a dead sea. We shall hold all these winds in our fists, and these waves in the hollow of our hands. All those peevish, fiery Politicks, Ecclesiastics, and blinders of natural conscience, wherewith men sting one another in these days of sin, shall be eternally extinguished; those mutinous commotions of spirits, which now dethrone judgment, and conscience in men's breasts (and therefore enforce

judgment-seats without them to be set up) shall be as calmly subdued, as the Sun puts out the fire; thunders, lightnings, pestilences, earth-quakes, shake not the world so much, as men's passions. The pride and envy of a Caesar and a Pompey, were able to enroll three hundred thousand Heads in the dust. The impetuous motions of these lustful affections, breed those miserable necessities men talk of; but as Augustine says, those necessities will be ended, when these lusts are conquered; then men will be more than conquerors; and shall be able to conquer themselves, their passions, which Victors themselves obtain not to do here. Men are now like bruits, staked down to particular interests, humors and lusts; but then, and not till then, free-will itself shall take up its freedom, and all those Wills of the flesh, shall have a total and final circumcision, when this eighth day, and great Sabbath of the Saints is come.

3. The whole body of bodily infirmities shall be shaken off. So long as the soul weareth the body, it carries an Almanac about it, by virtue of those passions which button soul and body together, and convey its distempers to the mind; and the soul on the other hand, as primarily affected with sin, as a rusty sword infects the scabbard; but when the body called the sheath of the soul by the Prophet Daniel, shall drop off, the soul like the flaming sword or Cherubim rather, shall enter into the Paradise of God. How long is the soul, that Candle of the Lord, in the dark Lantern of the body, ere it shine at all? And when it begins to flame forth, the Lantern burns; one feverish distemper or other comes, and that is raked up as a spark in its ashes. That great Publican of time, Sleep, what an Excise upon custom hath it out of our lives? And our bellies are the graves of a great part of our days; But meats for the belly, and the belly for meats, but God shall destroy both it and them; that is, as to their present use. As in a Ship, all the Masts, Sails, Poop

and Sterne abide when in the Haven, as they were in the Voyage, so all the Tackling of the body may remain in heaven; Elijah dropped his Mantle, none of his clothes; so the looser humors, dull phlegm, and melancholy, which clog us with indispositions, and make us heavy-hearted, and dull-spirited in holy duties, shall be all drawn off, and then we shall serve God without any lassitude, fainting or tediousness; Heaviness may endure for this night, but joy cometh in that morning, when with the Sun, we shall rejoice as a Giant, to run our race.

4. All that Legion of fowl spirits, with their armory of temptations, shall be confined forever in their chains of darkness; the Prince of this world shall be deposed when this Kingdom taketh place; the great old Serpent cast into the bottomless pit. No Serpent shall hiss in that Paradise. And though all this world, the scene of his temptations, should remain after its purifying by fire, and all creatures as man's servants be clothed with a better Livery, when their Master is advanced; yet they could no more fasten a temptation on a Saint in glory, then you can now shoot an arrow into the heart of the Sun. Though Satan and the world are now always nibbling at a Christians heels, that as many ejaculations as the soul hath to God, it finds as many injections from the Devil, yet the God of peace will then finally bruise Satan under their feet. The ground that now Lord's it over men, and is the Lordship, not the man, and plows up his heart with careful solitudes, and casts its furrows, and wrinkles in his face, shall never give Thorns and Thistles to his eyes more; but he shall be able to serve God without any Vellications, Convulsions, Cramps, of Distractions, from the sour Fermentations of the Flesh and the World.

Secondly, As these enemies shall be deposed and disappear; so there is something to be super-induced, in order to the consummation of this

happiness.

1. Therefore all the Subjects of this State, shall be clothed with long white Robes, which is the righteousness of the Saints; they shall be in the beauties of holiness, from the very womb and first opening of that morning; every infant-grace shall then have its adolescence into a perfect man, and to the measure of the stature of the fullness of Christ. Here is imperfection, intermission, and remission in our devotions of the highest elevation. David himself when his heart was most strung with Divine affections, and in the best tune; yet he had his Cadences. His Hallelujahs, and highest strains of praise, came off with Selah, a Prostration of voice, and an affectionate pause; but in that Choir of souls once entered the holy of holies, shall sing, Blessing, and glory, and honor, and power, to him that sits on the Throne, and the Lamb forever and ever, with an Amen Hallelujah, with the most distended faculties and intentions of soul to all eternity, in that house of praises, and at the Marriage Supper of the Lamb. Here every Christian hath his Garments made white in the blood of the Lamb, being justified from his iniquities by Faith in Jesus; but when they shall be translated to that Mountain of Bliss, their faces shall appear as the Sun, and their Garments of light as the top of Lebanon, shall shine as white as Snow. Here like poor common Soldiers, some get one piece of Armor, others another, one is skilled at one weapon, others at another; Job gets a Helmet of Patience, David a Girdle of Truth on his Loynes, and Peter a Shield of Faith, after they had been trained up to the use of them in many combats; but there everyone shall have put upon him, the whole Armor of Light, not to fight but triumph in; for God will be to them all in all: and the Sun himself being their Shield, Sanctuary, and holy temple of his holy ones; yea, the clothing of his Saints; all sublunary glories, like your half-mooned honors, shall be

under their feet, but an asterism and Crown of everlasting Righteousness shall be upon their heads.

2. As they shall have this Royal Apparel when they enter into this Kingdom as their Robes, so they shall have their palms in their hands; the doors of the holy of holies were made of Olive Trees, Palms, Cherubim's, and open flowers carved on them, which signified that absolute Peace, complete Victory, Angelical felicity, and an incorruptible Crown of glory, that never fadeth away, to be their inheritance that enter into that place. There is no worm in the fruit of this Paradise, but tranquil order in the soul, the fruit of righteousness here being peace, and the effect of it joy and assurance forever; Surely there where we shall be joined to the Lord, and become one Spirit, his mind and will perfectly taking place in us; our peace will be as a River, when our righteousness shall be as the waves of the Sea. No reflections upon sins or sorrows passed with bitterness of spirit, as now we have in our greatest Triumphs and festivities, as the Jews in their Feasts of Tabernacles, had their willow boughs among their Palms, while they remembered the dangers they passed in the Wilderness on their Festival Revolutions, but every review (if actual felicity can possibly give way to it) will only widen and dilate the soul for a more ample fruition of the present state, even that peace of God which passeth all understanding. So that as Augustine says, if you ask what this enjoyment is of God, what kind of action, or rather rest? To speak truth, I know not; and no wonder when that which is enjoyed here, contains more than any understanding can comprehend.

3. To make up the Kingdom there must be a Crown, and so there is; but this Crown is the King himself; here the King of glory enters in at our

everlasting gates, but there we shall enter in to the King of glory; I am thy exceeding great Reward. But there are three wreaths in this Crown.

1. God as considered the object of Vision, the Crystal Ocean of all Truth; and there we shall be able to read every truth in the Original, and see it in him as our faces in a glass; not only those truths that are so mainly conducing to our happiness, but those more speculative to the satisfaction of curiosity itself. Luther discoursing at Supper the night before he died, said, That as Adam after his sleep knew his Wife to be bone of his bone, and called all the Creatures by their names; so after we shall awake, we shall not only be satisfied with God's image, but shall know one another; yea, all things to be known; Philosophy will then be not a dead contemplation, but a meditation of life; and every idiot now, shall then have the collection, and pure extract of all the notions in the world, while the book of life lies open and legible before his face, the idea's, and Representations of all beings in God the Father, the mirrors of all grace and truth in Jesus Christ, the beauty of all delights and sweetness's imaginable in the holy Spirit, and all these in all, and all in one, with infinite variety in unity transcendent to all imaginable reflections of glory. But who of us dark creatures can bear this inaccessible light? And therefore he appeared in the Temple in Divine darkness, all the purest light in the world being but a shadow of God. If an idolatrous Temple of Diana's was so bright, that the door-keepers cried always to them that entered in, Take heed to your eyes, 'tis difficult to imagine how, even an immortal eye should see him and live. Therefore to him that overcomes, he will give the morning star, a light to strengthen the eye to behold this glory, as all the Stars can look upon the Sun; we shall then not only have all the Riddles of providence unfolded, seeing how one Politician was used to crack another's Crown, and one Serpent broke the

head of another; but the glorious Majesty of God shall be reflected to us in the all-glorious body of Jesus Christ as the rain-bow about the Throne; nay, some think the very Angels shall assume aery bodies to feed the eyes of the Saints with all, and to be in a nearer capacity of conversing with them. Yea, Saint Augustine says, we shall see God in his Saints and their glorious actings, as well, and as manifestly as we now see men's bodies in the vital actions of the bodies.

2. The next wreath in this Crown, is the perception of Divine goodness to the satisfaction of our love as all other desires; this is the great Sabbath of loves, and the soul like a Phoenix shall lie down in a bed of Spices, and live like a Salamander in those Coals of Juniper, desiring extatically to be in its best self, and archetypon God himself. But who of us can dwell with devouring flames? Who of us can lie down with everlasting burnings? Even the love wherewith God loveth himself, and loveth his Saints; but then we shall find his love strengthening of us to love him with his own love; and these dull earthly hearts of ours by beholding of that Sun, shall be converted into fixed Stars, reflecting back his own glory; we shall then feel the sweetness of God's Electing love from all eternity; the love of our blessed Jesus, which was stronger than death; yea, we shall then enjoy the Spirit of love, who is love itself, and whose loving-kindness is better than life. And as one says of Paul, that as Iron put into the fire becomes all fire, so Paul enflamed with charity and love, becomes altogether love. If The Philosophers say the reason of the Irons cleaving to the Loadstone so constantly, is because the pores of both bodies are alike, and so there are effluxes and emanations that slide through them, and unite them together; now this will be the magnetism of heaven, that our wills shall perfectly fall in with the Divine Will, and nothing seem good to us, but what is good in

God's esteem, so that we shall then need no threatening's to drive us, nor promises to lead us; but Divine goodness will so perfectly attract us, that we shall be naturalized to God and goodness, and be no more able to turn off from that ineffable sweetness, than the Loadstone is to convert itself to the West.

3. The last wreath is the result of both the former; from vision and fruition of infinite truth and goodness, reflected in the Center of the soul, springs up delight to all eternity; Heaven is nothing but the joy of truth. After a tedious Racking of our brains on a knotty problem, if we discover any satisfaction, with what an exultancy do we break out into the Mathematicians phrase, I have found, I have found, what I a long time studied for. What joy will it be then, to see every truth in God as our faces in a glass, without all studying? For the joys of heaven are therefore oftener compared to drink, than meat in Scripture, because there is no labor in chewing upon them, nor any diminution of them, but they slide in smoothly, and fully replenish the soul with delight; the pleasures of sense are short, no longer than the Esophagus, a glib swallow, a grateful hogough; but there the quire of Divine powers shall be fixed in an everlasting fruition of eternal felicities. Now the Saints may have some fits of that joy, but then they shall have their fill. Now they have many a sweet hour, but a short one, but then joy shall be a standing dish, and we shall be satisfied with the fatness of God's house. Now their memories are slippery, but then there shall be an actual sensation of Divine joys continually, when we shall see God face to face; the concupiscible part shall be filled with a Fountain of righteousness, the irascible with perpetual tranquility. We shall come within the verge of God's own happiness; when we shall enter into our Masters joy, when we shall joy more in his happiness, than in our own; there shall be joy upon joy, joy above all joy,

joy without which there is no joy. We shall be perfectly at leisure for God, and see him, we shall see him and love him, we shall love him and praise him in the end without all end; for as the seventh day had no evening mentioned, and the New Jerusalem hath no night; its length, breadth, &c. all alike cubed for perpetuity. And if ever we be happy, we must be assured of the eternity of that state; for else, fear of the loss doth lessen our joy, or else we think it is perpetual, and yet it is not, and so we are miserable in our ignorance and mistake; and as the joy of that state is not lessened by future fears, so neither by passed or present sorrows, all tears being then to be wiped from their eyes; and the view of their nearest Relations in the bottomless Pit, shall no more be an allay to their joy, than if they saw so many fish caught in a Net; but they shall rejoice as well in the Justice of God glorified in the ruin of his incorrigible enemies, as in the glory of his mercy in their own Salvation; all those feeble affections that are now so strongly contracted to poor particularities, shall be divorced when once we come to be Espoused to those dilated joys in the Immense Deity.

But yet there are two accessory Coronets we may add to this Crown of happiness as completers of it.

1. When the bodies of the Saints shall be re-united to their souls, there shall be an accession of joy; as the Schools say, The body must have its dowry, ere it be Espoused to Christ. If the vile body of an ambitious and imperious Alexander, had such a *crasis* and temperament, that it gave a perfume to the air when he was dead, doubtless those that have conquered the world, and are to triumph forever in the world to come, their very bodies shall give (as the flowers of that Paradise) a very fragrant smell, being members of the body of Christ, whose very crucified body was an offering of a sweet smelling savor unto God. Anselm tells us, the bodies of

Saints shall be so endued with strength, that they will be able to remove the whole earth with one touch of their foot, when on the contrary the wicked shall be so weakened by sin and wrath, that they shall not be able to move a very worm from feeding upon their eyes; and the Prophet says, that Meshech and Tubal are gone down to hell with their Weapons of War, and they have laid their Swords under their heads, but their iniquities shall be upon their bones, though they have been the terror of the mighty in the Land of the living. But the bodies of the Saints shall be spiritual bodies; that is, every way subject to the motions and desires of the soul, full of agility; as Macarius says, God made not man wings as birds, though his Nest be above the Stars, because after the Resurrection, he should have in Tertullian's Phrase Angelified flesh; and as the Apostle says, In a moment we shall be all snatched, and changed in the twinkling of an eye to meet the Lord; there shall be such agility of body, and nimble collection of the parts, that the body shall be no more liable to a stroke or a wound, than the air, or the heavens, or the Sun itself. And as the soul now drinks in dark information's, obscure apprehensions, and cloudy notions by the corporeal senses, those painted Windows of these Houses of clay; yet when the soul is become a Vessel replenished with immortal and unspotted light, it will transmit such rays into the very body, that it shall shine as the stars, nay, as the glorious body of the Sun in the Firmament forever.

2. The second accessory to this Crown, is the blissful society of all the Saints and Angels about the Throne. In this life it is the happiness of true believers; that whether Paul, Apollo, or Cephas, all their eloquence, learning, gifts, and graces, they are all theirs for their benefit and spiritual advantage. But then, whether Prophets, or Apostles (whose imaginary relics some go many a weary Pilgrimage to see) all the Martyrs with their glorious

scars of honor; nay, Angels, Cherubim's, Seraphim's, and all that blessed Choir of Spirits, who have done them, while they were in dangers here, many an invisible courtesy which they could never thank them for, they being ministering spirits sent forth to minister for them, who shall be heirs of salvation; all these are theirs. If a Diagoras when he saw his three Sons crowned in one day at the Olympic games as Victors, died away while he was embracing them for joy; and good old Simeon when he saw Christ but in a body subject to the infirmities of our natures, and had him in his arms, cried out, Now Lord lettest thou thy servant depart in peace, for my eyes have seen thy Salvation. What unspeakable joy will it be to see your Christian Friends and Relations; to whom you have been instrumental in their New Birth and Regeneration, all Crowned in one day with an everlasting Diadem of Bliss which never shall decay. There shall be no hypocrite then for you to lose your love upon, which is now the great cooler of your charity, and keeps your affections in a greater reserve; but there none but true Eagles, and heaven-born souls will be able to look upon that Sun in glory; you shall then rejoice, that there are so many pure spirits able to praise and love that God whom you could never yet, nor will then be able to love and praise enough, or as you desire. When the glorious Angels begin their Hallelujahs, the Saints shall also join in one common Choir, they shall be joyful in glory, and sing aloud upon their everlasting beds of rest. Oh how the Arches of heaven will echo, when the high praises of God shall be in the mouths of such a Congregation! For as when one eye moves, the other roles; and when one string in concord with another is struck, the other sounds; such a blend and sympathy of praises shall there be in that heavenly Chorus, with these high-sounding Cymbals in most flourishing expressions, and anthems upon the divine glory. If the Sun, Moon, and Stars did as

Ignatius says, make all a Choir as 'twere about the Star that appeared at Christ's Incarnation, and there be joy in heaven at the conversion of a sinner; no wonder then the morning stars shall sing together, and the Sons of God shout for joy, when there shall be a general Assembly, and Church of the first-borne, and the spirits of all the just shall be made perfect. And though there may be one Star differ from another in glory, yet there will be no envying one another's happiness, but everyone bear his part whatever it be in the lower or higher praises of the God of glory, with a most harmonious variety in perfect symphony; for there we shall love one another as ourselves, love God and our blessed Savior, better than ourselves, and he will love us better than we can love our selves, or one another. Oh how many, and how great joys shall he possess, who shall keep an eternal Jubilee in the enjoyment of so many and so great beatitudes and felicities of others as truly as of his own!

I have done with the possession and its qualification, it is a Kingdom.

I now come to its preparation, prepared for you from the foundation of the, &c.

But how is this Kingdom of so long preparation, when Christ tells his Disciples, I go to prepare a place for you, when he departed hence?

1. Therefore this Kingdom was prepared even when the foundations of the world were laid, for there the morning stars did sing together. God Created the Heavens, and then the earth, and the spiritual world of Angels above, before the foundation of the earth below: though as some judge, Moses mentioned it not, being to teach a dull people by sensible objects, concealed the notion of spirits, lest they should Idolatrously worship and attribute the Creation of the world to them. And so the Empyrean Heaven, and seat of glory, some venture to say, God then made; and determinately too in the

Equinoctial East of Judea, called therefore the Navel of the whole earth; to confirm it, they tell us Adam was made with his face towards the East, and so they worshipped Eastward three thousand and odd years. And thence Christ called the East, or day-spring from on high, and the blood was to be sprinkled on the mercy-seat Eastward seven times. But we may answer the curiosity of this enquiry about the Ubi and determinate place, as he of old was answered, that asked what God was doing before he created the world? He was making Hell for such unbelieving Querists, and Heaven for the reward of a humble Believer.

2. It was prepared from the foundation of the world, in regard of divine predestination, for that which is last in obtaining, is first in the intention of rational agents; so God from eternity designing his own glory in the salvation of the Elect, and their blissful fruition of himself, may be said to have set the Crown upon them, while they were in the womb of his Decree; and to have prepared them a Kingdom before they were born. And though God made all the world for man, yet it was to be kept under his feet; he reserved himself to be the Crown of his hopes, and Portion of his heart. He chose us in Christ before the Foundation of the World, therefore all was ready. But,

3. In regard of Divine Dispensation, the carrying on the whole economy hath been from the Foundation of the World, and so being, the Kingdom is not yet given up all unto the Father; it may be still said to be preparing; for though God being our heaven, it was always ready, yet by our fall we lost our title to this Paradise; Christ intervenes to divert the flaming Sword of vengeance, enters a Covenant with his Father, sends the glad tidings of it into the World before he came, typifies in the fulness of time, makes atonement, proclaims reconciliation and pardon to penitent sinners, sends

his Word and Spirit to wait to be gracious, to solicit the World, till all that are the truly called guests are invited and brought in; then he shuts up the door of mercy, opens the grave, summons all to judgment by the last Trumpet, makes the separation, and then pronounceth this Benediction; so that though the Kingdom was from the Foundations of the World prepared, yet in regard every Kingdom includes Subjects as well as Sovereign, Christ when he was going, that so he might send his Spirit to comfort his Disciples, and to gather in more Subjects, may be said to prepare a place for them, though most significantly he went to prepare them for that Kingdom. But Parabolical and Metonymical Expressions must not have too rigid an Interpretation exacted from them; but our Savior having bid his Disciples to go before and prepare a place for him to eat the Passover with them in, he tells them that he is going to prepare the Supper of the Lamb, and a place for them, to which they shall come from the East, and from the West; from the North, and from the South; and sit down with Abraham, Isaac and Jacob in the Kingdom of God; and this to raise the appetites of their faith and hopes, when a Supper of so many thousand years preparation is the entertainment they are invited to.

And so I come to the second Part of the Text, and that is the admission into this prepared Possession, Come ye blessed of my Father, &c.

When a Kingdom is proposed, every man is ready to be catching at a Crown; but therefore our Savior tells us it must be had by inheritance; that is the title by which we must be admitted; inherit, as the Jews had Canaan divided and apportioned to the several Tribes by lot; so some too curiously and boldly adventure to assign to every Saint a Mansion bigger than the whole earth, which is true indeed in this sense, in regard immensity and God himself is the lot of their inheritance; but it is an inheritance in regard,

1. There is a claim made to it only by the new-born and first-born of God, and so by right of birth except a man be born again, cannot see the Kingdom of God; the spirit of a slave cannot manage the Scepter of a Prince; nay, they that look to sit on Thrones of glory with Christ, must follow him in the regeneration of the body, that must die ere it be quickened; for flesh and blood in corruption, moral or natural, cannot inherit the Kingdom of God, which made the Father cry out, Oh then Lord let me die, lest I die, that so I may see thee. Now if an unregenerate body cannot enter, much less an unregenerate soul. An infamous person in the Civil Law may be excepted against as not fit to be an heir; and shall the Laws of men be purer than the Laws of God? If the pure in heart only can see God here in reflections, and through a glass darkly, then surely they must be without spot or wrinkle, who must see him face to face: Heaven is entailed upon holy souls; 'tis their birth-right; for no other but they that keep the Commandments of God have right to eat of the Tree of life, or enter in through the Gates into that Jerusalem, and vision of peace.

2. They inherit by right of Adoption; for Christ is heir, and we heirs of his righteousness, and so co-heirs of his glory; and heirs of God; if sons, then heirs; now we are the sons of God by Adoption; Regeneration makes us not perfectly holy, and so not perfectly sons, and so not heirs, and therefore we receive the Adoption of sons, and being called to be we are sons, and if sons, then heirs; for if a son be passed by in his Fathers Will, and not named, and a reason of the passing of him by, the Testament is invalid in Civil Law, when another is made heir; and God, his nature and love transcends all the compassions of men, and is a greater obligation than any Laws among them; so that if thou canst make it out that thou hast the spirit of Adoption, thou art as sure to inherit this Kingdom, as thou mayst be sure

thou art not by name excepted from the inheritance in the Gospel of Christ, which is his Will and Testament.

3. It is inherited by right of Donation and Gift; Fear not little flock, it is your Fathers will to give you a Kingdom; and though the wages of sin be death, and men are but justly rewarded therein for their demerit, yet eternal life is the gift of God; and it is not such a gift as is a salary or stipend for our work, pay for our service; for when we have done all that we can, we are but unprofitable servants, and deserve nothing, unless it be to be beaten with many stripes: It is not an honorary gift, as he that had lost an Arm in Battle, his Commander General gave him an Arm of gold, as an honorable reward of his service; but alas, What singular thing can we do to merit anything at God's hands? When the more we do, we are the further from merit, in regard we are the more indebted to our Master, who gave us the opportunity and grace to perform it: Nor is it an Eleemosynary gift of charity, such as we extend to poor fellow creatures; for that is but a piece of justice, and self-love, if we have that in abundance, which others want to relieve them. Every act of charity is but a piece of equity, a paying of our debts; for we are to owe every man love; but God owes us nothing, nor is he bound to pity our poverty, which we have by our own default contracted on ourselves; but this gift of God is a mere gratuitous act of bounty and grace; but when it is promised and given, then it is but an act of justice to grant possession, and so the title is inheritance, but by way of free Donation.

4. By right of Redemption they may be said to inherit; for under the Law the next of Kin was to redeem a sold or mortgaged possession; accordingly Christ took our nature upon him, that he might be of our consanguinity; he became a curse for us, was made sin, that he might ransom penitent believers from the curse; and having satisfied to the utmost, and bought us

with a responsible price, he hath right to give his sheep eternal life; and therefore it is called the purchased possession. In Law, he that buys a slave, may dispose of him as he please by his will; accordingly Christ hath made his will to dispose of all those he hath bought: Father, I will that where I am, these may be also: And so they are heirs by Will and Testament of him that took upon him the right of Redemption.

Now I come to the second thing in the second general, and that is the heirs of this inheritance, described in these words, Ye blessed of my Father; 'tis the Fathers work to bless his Son; and when Isaac blessed Jacob, he made him his heir; so God's blessing makes us a title to this inheritance.

1. Then ye that are blessed of my Father from the foundation of the World in his Electing love, and they whom he hath so blessed, they shall be blessed; the word signifies well-spoken to; now God's Eternal thoughts are his words; and they that were in his thoughts from Eternity, their names were written in the book of life: God had Eternal purposes of grace to them, thine they were, and thou gavest them me; they were blessed in the thoughts of his heart before all generations; this is an Elective Kingdom, yet we are saved not according to the merit of our works done or foreseen, but according to his own purpose and grace, which was given in Christ Jesus before the World began. And in vain did Christ Covenant with his Father, or make a Testament for us, unless the heirs purchased were fore-known, heirs being the ground-work of a Testament.

2. Well spoken to in the Word of God by the powerful vocation of his Spirit; they are called to be holy, and he blesseth them with all spiritual blessings in heavenly places by Christ Jesus. There are none come, but they that are invited to the Supper of the Lamb; they that God hath persuaded to dwell in the Tents of Shem; whom he hath drawn with the cords of his love,

and made them a people of a free-will offering in the day of his power; whom the day-spring from on high hath visited, and the womb of the morning of the day of grace hath brought them forth; those that God hath allured and brought into the Wilderness, that he might speak to their hearts. None shall be followers of the Lamb but those that are called faithful and chosen.

3. Well-spoken of in the Word and Promises of the Gospel; those that are meek, poor in spirit, pure in heart, merciful, persecuted for righteousness sake, and merciful; for all these shall obtain mercy; as it follows in the verses after the Text, Come ye blessed, &c. For I was an hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; a stranger, and you took me in; naked, and you clothed me; sick, and you visited me; in prison, and you came to me: And he said, Verily inasmuch as you have done it to one of these my brethren, these little ones, you have done it unto me; for not the hearers, but the doers of the Word are blessed; the heirs of these promises are the only heirs of glory.

4. Blessed in the final pardon, absolution and justification which shall be pronounced at the last day. Ye shall inherit, whom the righteous Judge of all the world shall acquit and discharge from your sins, to whom God shall say, son be of good cheer, thy sins are forgiven thee; nay, Euge, well done good and faithful servant, enter into thy Masters joy; thou hast been faithful over a few things, I will make thee Ruler over many. Oh how good a word will this be to a soul, as soon as it is got up out of the Wilderness of this World! Yet thus shalt thou be blessed that fearest God. He will give thee then to be sure a new name, and a white stone, and write upon thee, as a Pillar, or a Trophy erected after victory, his own Name; and when God shall thus bless thee, and speak to thee, thou wilt need never a word more to make thee

happy, but the generations that come up after thee, shall when they rise up to heaven, call thee blessed.

And so I come to the third particular, the formal introduction of these blessed heirs into their inheritance, Come ye blessed, &c.

1. This is the speech of one that gives us an everlasting avocation from the troubles and vanities of this present world. Christ will speak to them in this manner, only in more emphatical significancies, Come poor souls, where have you been all this while? Poor sheep, where have you been wandering upon the barren Mountains of the earth, climbing the cliffs of preferment and worldly honors, as if you had been of the number of the Goats, and had no title to the blessings on my right hand? In what a pickle have you been in, in a nasty World which lies altogether in filthiness, in a muddy body of sin, pepped with a number of temptations; you have lain a long time among the pots, griming yourselves, and defiling your garments amongst the Egyptians on my left hand. I but now you shall have the wings of a Dove, which are all covered with silver, and her feathers with yellow gold. I will never more give the soul of my Turtle Dove into the hands of her enemies; you shall never more be cooped up in a Cage with such a company of unclean Birds; no, Come my Love and Dove, and fly away.

2. It is the speech of one that admits us into this inheritance; Christ is pleased to condescend so low as to style himself the door; nay, the Keeper of the door; he opened a door of hope by his death, a door of faith by his preaching the Gospel, a door of life by his resurrection, and heaven-gates also by this admission; and when he hath admitted his heirs of glory, and taken them out of this deluge of sin and sorrow into that Ark of salvation, he will shut them in as God did Noah; and though they have an abundant entrance ministered to them into the everlasting Kingdom of our Lord and

Savior Jesus Christ; yet when entered, the door is shut, and no egress or back-door of Apostasy can be found in that state. Adam was created out of Paradise to show that his admission, even in his innocence, was of grace; much more is it of grace upon a recovery from his fall. Christ while in the Kingdom of his patience, doth call his to many a penitent groan, to mournful prayers, and many tribulations, which make a very bed of dust to be a soft couch of repose; and he calls them thither, Come my people, enter thou into thy Chambers, shut thy doors about thee, hide thyself for a little moment, till the indignation be over-past. Come child, go to bed in the grave; oh but then his voice will be sweet, when he shall call to them to come up to this Mountain, to a feast of fat things, a feast of wine on the Lees, of fat things full of marrow, of wines on the Lees well refined.

3. It is the speech of one that bids us welcome to the feast too; Come my friends; I, it is Come and welcome now; Come poor heart, thou hast been coming a long time, I went myself to call thee; I sent my Messengers, rising up early, and sending them continually to invite thee to come in. I sent my holy Spirit also like a Dove from heaven, and it did light upon thee, and gave thee an Olive branch of peace in the Wilderness of thy fears; when it allured thee, and called thee from all thy wanderings, then I sent my black rod for thee by that grim Serjeant death, to strip thee of thy soul body of sin, not to be touched, but by the Angel of death; then I sent my Angels to bring thy soul to the Courts of thy God, and now by the sounding of the last Trumpet I have called for thy sleepy body to arise out of the dust of death: And now after all these Messengers thou art come, I will not upbraid thee for thy delays, but come, come blessed soul with as many welcomes as there are Saints and Angels in glory; I have prepared a place for thee, thou

at come into my Garden; Eat oh friends, Drink, yea drink abundantly, oh beloved!

And so I have done with the explication of the several branches of the Text; now let us see what fruit they bear that may be sweet to our taste.

First, Then if there be a Kingdom prepared before the foundation of the World for the blessed Saints and holy ones; then what manner of persons are we in all unholy Conversation and godlessness in this generation? Men are as dead to Religion, as if heaven was but a dream; and as hot upon sin, as if hell had no fire, or was all vanished into smoke; as atheistical and wretched, as if neither heaven, hell nor earth, neither did feel a God, or any memorandum's of his Providence. Therefore a little to fortify this notion, which artificial wickedness hath endeavored to expel, and expunge out of natural consciences, I shall endeavor to confirm your faith by Scripture and reason. The Socinians deny the revelation of eternal life, and a state to come, to have been propounded under the Old Testament; and the reward being only earth, their Law and obedience to be but carnal and low, which is to level the Jews to the order of brutes, that so the Gentiles under the Gospel might be advanced to the state of men, and so by virtue of the new prize of immortal life proposed, they should have a new command, as their care to run; which is all as true as that all the Tribes of Israel were converted into Issachar's, strong asses couching down between two burdens; but wisdom is justified of her children; and the Chaldee paraphrase renders those words, if thou dost well, shalt thou not be accepted? By this gloss, Amend thy works in this world, and thou shalt be forgiven in the world to come; and the Targum says, the very dispute betwixt Cain and Abel, was concerning a world to come; and those carnal Heretics that are sensual, not having the spirit; in what they know naturally as brute beasts,

corrupt themselves, they are gone into the way of Cain: But when God tells Abraham I am thy exceeding great reward; and Jacob cries out, I have waited for thy salvation O Lord, even when about to die; God styling himself their God, is not by our Savior's authority the God of the dead, but of the living; therefore God held out eternal life in the promises, yea and in the very command too, do this and live; the reward of that obedience there enjoined, was no less than this everlasting life, as appeareth by our Savior's interpretation when the Lawyer came to him, saying, Master, What shall I do to inherit eternal life? And he said, What is written in the Law? How readest thou? And he answered, thou shalt love the Lord, &c. and Jesus said, Thou hast answered right, this do and thou shalt live; that is, thou shalt have that thou desiredst; viz. inherit eternal life; and the very reproach of the Sadducees, and the distinction of their Sect from Pharisees and others, argueth sufficiently the world to come was a very common notion among all the Jews; and indeed the whole land of Canaan was but a comprehensive type and shadow of heaven, and all their Religion but a shadow of good things to come in the Kingdom of heaven, as well as in the Kingdom of the Messiah whose day they then saw, and were glad; and if the Gospel contain the promise of eternal life, then they had it in Abraham's days; for the Gospel was preached before to him; yea, and before to Adam, that the seed of the woman should break the Serpents head; and the skins of the Sacrifices wherewith he was clothed might suggest the putting on of that promised seed and his obedience, who was to be bruised for the iniquities of his people: But now to awaken Atheistical souls that deny not only the revelation of this Kingdom of God under the Old Testament, but its reality and existence under old and new; consider these four things very briefly, as the limits of this Exercise command.

1. The whole Creation is a Book which always lieth open, wherein we may read that there is a God who made the goodly Structure and Fabric of Heaven and Earth; Who else could be able to hang the vast body of the Earth upon nothing! Or to girdle the Sea, and all its mountainous Waves with a Rope of Sand, to spread the heavens as a Curtain, and hang up those vast Vessels of light in the Skies; there must be a being existent from, and of himself; and so being improduced, is infinitely perfect, and comprehendeth all those perfections dispersed through the whole Creation, and infinitely more; yet what he makes, is like himself; every creature bears his footsteps; but the heavens are the works of his fingers, and man bears the very image of God. We see in the several stories and degrees of the Creation, love and communicativeness to their offspring, groweth more and more; the higher you go it grows, more in brutes than plants, in men than in brutes; in God therefore love and goodness, which are most communicative, are most transcendent: Now God himself is the heaven we plead for; he is the Region of souls and spirits; and for the resurrection of the body, his infinite power can surely give to every seed its own body; though one part of our flesh was sublimated into the fire, another precipitated into ashes, and cast into the midst of the Sea, devoured by a fish, taken and eaten again by men; and another part dissipated into the Air, and sucked into some other body; yet if a Chymick can out of the ashes of a flower reproduce the flower in its former beauty; nay, out of the dung of beasts reproduce the very herbs they have eaten, notwithstanding what is passed into nourishment, by the architectonical parts and spirits yet abiding in those Relics; much more can God recover our bodies from all possible dispersions, and conversions into other bodies, when all the World shall be his Furnace, and everything

resolved into its first seminal parts by the reverberation of the flames, and give to everybody the flower of resurrection, and a reflorescence into glory.

2. As there is a God, and so that Kingdom, so there are heirs, and they are immortal souls, and therefore fitted to be in Divine conjunction; for that which is contiguous to an Eternal, Spiritual Being, is Eternal and Spiritual; but man is here only himself, when in communion with God and spiritual things: And God when he infused the reasonable soul, he breathed into man the breath of lives. And Tertullian who had too gross a conception of the nature of the soul, yet calls it the sheath and scabbard of Divine breath, heir of his bounty, &c. in the exercise of those acts of apprehension, judgment and argumentation; it is impossible such steady and orderly consequential actions should be performed by a fortuitous concourse of atoms; or its reflexive acts much less by the purest flame, nobody being able to penetrate itself, nor to dive into itself without a disorder of its parts. But Religion rather than Reason being the great difference of a man from brutes, 'tis a sign he is made for communion with a better being; and therefore as Augustine says, Thou hast made our heart O Lord for thee, and it will never rest till it come to thee; and when I shall wholly inhere and cleave to thee, then my life will be lively; but now being not full of the enjoyments of thee, I am a burden to myself: The World was made for brutes to live in, but for man to contemplate the Wisdom and Power of God; he made many brutes, but one man, that he might be chiefly for the society of God, and keep coherence to his Maker. And alas the World is but a dry Morsel to an immortal soul, whose vast Chaos of desires cannot be satisfied by it, though every drop of comfort in it was swelled into an Ocean. There is upon the soul such a drought without God, as all the waters in the world cannot quench it; such an endless thirst after truth, and goodness in the general

notion, as it can never be satisfied, till it find out the fountain of this water of life.

3. This Eternal state is the common sense of the World; and the voice of natural conscience hath in all Ages proclaimed it. Every Nation hath some Deity or other, and so a Religion; Heathens sacrifice, though it may be it be to the Devil, who cruelly sucks their very blood. Turks and Saracens must have the black drop cut out of their breast, and their circumcision; every Religion puts some restraints upon men's lusts and lives. Now though I believe, though there were no reward, or a future state, Religion would be as good for our bodies, as pruning's are to Trees, health to our navels, marrow to our bones; yet its severities would in no degree down with men, were it not for the urgings and pricking's on of natural conscience. But Christians above all men were most miserable, if in this life only they had hope, whose principles enjoin the highest degree of self-denial, patience and bearing of the Cross. But every good man, let the mad World prate as it will, and vomit all its gall and bitterness in reproaches and persecutions, yet if he suffer for righteousness sake in innocent patience, his own conscience gives him an acquittance, and a secret absolution, so as he can glory even in tribulation; yea, every devout soul more or less tasteth of those first fruits of heavenly delight, in being conscious of his duty discharged in simplicity and godly sincerity, whatever calamities may attend him in this life; which if they were not pledges of a fuller crop in that future harvest of joys, the best men were most unhappy by that great frustration and disappointment of their expectations. And so wicked men, though the World may applaud their actions as highly virtuous by a sordid spirit of flattery; yet their own consciences affright them, and smite them with many a deadly and deaf blow, which nobody else doth hear or observe Cain may build his Cities and

his Walls as high as the Clouds, yet there is that within as he said to the Emperor, that will ruin all; his countenance falls, and the guilt of his Brothers blood maketh his soul to blush, and pulleth down his high looks. The highest-formed sinners that have sinned themselves into despair, have nothing left them but a certain fearful looking for of judgment, and fiery indignation, which shall devour such Adversaries. Others that have sinned themselves into the highest presumptions, never come to any senseless ease, till they attain to make a Covenant with Hell, and can be content to suffer torments to eternity with the enemies of God, rather than to part with the pleasures of sin which are but for a season; and seem to have that wrote on the tables of their hearts, which that Wretch subscribed under the Image of God and the Devil, Lord, if thou wilt not, here is one that begs of me to be his, and his I will be. Now if there be a Law, a Judge, punishments, and rewards in some degree here, then every man is a Prophet, in this case of this Future state.

4. The promiscuous dispensations and providences of God in this world, all things coming alike to all; nay, the wicked it may be have their belly full of a large portion in this life, when the godly have their teeth broken with gravel stones, and covered with ashes; these argue,

1. There is a day to come when the scales shall be turned; Abel is slain for his piety, when Cain lives and builds Cities; Herod reigns, Herodias danceth, when John Baptists head is served in in a Charger. And though God sometimes by extempore and sudden justice hangs up some wicked wretches in chains, yet many times the most wretched oppressors are too strong and high for justice in this world; and they that live like Lions, die like Lambs; they have liberty in their lives, and no bands in their deaths. Dionysius a bloody Tyrant, dies quietly in his bed, when David lies roaring

all night, and a good Josiah falls in Battle; which made the Prophet cry out, Wherefore doth the wicked devour one more righteous than himself? The just must therefore live by his Faith in the world to come, or else all Piety will die; therefore there shall be a judgment hereafter; for God is not unrighteous to forget their labor of love, and patience; doubtless there is a reward for the righteous; verily there is a God that judgeth in the earth.

2. Is the life to come such a Kingdom? Then here is field-room for all our ambition, avarice, and contention, to show itself; be ambitious for something; if we must be ambitious, let us all King it here. What scuffling and scrambling is there for Crowns and Scepters in the world, out of that impetuous lust of domineering; whereas a profane Esau sold his Birth-right, which had a Kingdom and a Blessing too in it, for a mess of pottage! Lysimachus when inflamed with thirst, proffered his Kingdom for a draught of cold water; and how much gold, or how many Kingdoms would Dives give, if he had them, for a drop of cold water, or to be delivered from that one Kingdom of the Devil? And shall Christians contend about these things? Alas, Christian Religion was never made for a secular Engine; we may as soon turn Axioms of Truth into Swords and Speares; the Rules of holy living, into Canons and Muskets; and prayers and tears into powder and shot, as to make Religion a troubler of the order and peace of the world; that is of a Dove-like innocent temper, full of meekness, humility, gentleness, easiness, to be entreated, without partiality, without hypocrisy, can suffer any evil, but do none; can live and secure itself better by suffering, than the crafty world by acting; to use sinful means to avoid suffering, or preserve worldly greatness, is like him that when one hoped to see him at his Diocese ere long, Replied, He feared he should be in heaven before that time should come. It is not Christian Religion, but that Anti-

Christian spirit, which diffuseth itself all over Christendom in its Doctrines and Agitations, its Philters and Poisons, that inflames it more with contentions and Wars, than any part of the world besides. For Religion truly Christian, takes only the Kingdom of Heaven by violence. Let one Roman Emperor busy himself in catching flies, another gather Cockle-shells with his Army on the Sands, after great preparations for an Expedition; silly emblems of the most valiant attempts of many highly-famed Mortals; but let Christians March with all Zeal only for the holy Land of Promise. All those tittles of Honor (for we pronounce them too long) which the world plays with, as children with Farthing Candles, blowing them in with one breath, puffing them out with another; if they had never so good a Patent, yet what will they come to, when the Heavens shall role up as a Scroll? Much more shall these shrivel up as a piece of Parchment before the Flames, when all the Arms and Ensigns of Honor, shall be blazoned alike in a Field ardent at the judgment day. Beauty, that blossom of flesh and blood, which now carries so many Captives at her Wheelles, tyrannizing over fond mortals affections, when we come to those beauties of Glory, will be no more comely than a dry skull, in comparison of the Ravishing Luster that will be in the most deformed body of the Poorest Lazarillo, whose Brightness will transcend the loveliest face more, than the rarest Jewel doth a vile piece of Jett. And though perhaps difference of Sexes may remain for all Scotus his Gloss, That in Christ Jesus there is neither male nor female; yet they will only delight the eye, not incline to any vicious thought, all lust being fired out, and no spark of concupiscence left in the Saints, but Grace triumphing in those objects that conquered it here, when they shall be as the Angels of God, only pure flames of Divine Love and joy. When all the pure gold in the World shall be melted out of the veins of the Earth, and men's

Coffers into one common stream, and all Pearls, and precious Stones should lie as the gravel on the side of that River, yet they would scarcely be thought fit then to make a Metaphor of for the very Pavement of the New Jerusalem, one sight whereof will dim and deface all the glory of the World.

3. Must the Title be Inheritance? Then look to your evidences, Regeneration, and Adoption; as ever you look for this Kingdom, prove your Fathers Will, and yourselves Sons; it is no matter how your names are wrote on earth, in dust or Marble, in reproach or renown, if they be written in Heaven. Some say this world is but a shadow of that above (and it was so before sin had blotted and defaced all) therefore look for the lineaments of that Kingdom above, to be portrayed on you; all are for a Heaven; but as Eusebius says, there were many spurious Gospels, so Basilis asserted one hundred sixty-five Heavens, as many Heavens as days in a year. The Turks delighting in flowers, and their Tulipomania, dream of such a Paradise. A silly Country Woman coming upon the Exchange, was so amazed at the view, that she fell down, and said, She had oft heard of Heaven, but never was in it before; The voluptuous Epicure will have his a Poetical Heaven of Nectar and Ambrosia; the ambitious a Heaven of honors and Gallantry. But holy Abraham passed all these, by looking for a City that had foundations. The Kingdoms of the world want legs and foundations to stand upon; and while men dream of such Paradises, they do but build Castles in the air, without any basis but imagination. But look you for the new Heavens, wherein dwells Righteousness; get a Copy of grace in your hearts out of Scripture-Records, the Court-Rolls of Heaven, and then you have laid hold upon eternal life. It is easy to be a Saint of the earth, a State-Saint, a designing Saint; nay, a Church-Saint; but it must be a heavenly Saint, one truly holy, that is meet to be partaker of the Inheritance of the Saints in

light. Examine therefore what Authority and entertainment have the most searching truths, and cutting Providences of God with you? What spiritual wickedness that never hurt your body, Purse, or Fame, have you forsaken for Christ? This sincere beauty of holiness, is able to make you Ornaments even to heaven itself.

4. Is this Kingdom prepared for those that are Blessed of the Father? Oh then labor to obtain your Fathers blessing, though you seek it with tears. Now the Father says, Blessed are the pure, the poor in heart, the merciful, they that pray for them which persecute them; be careful not only to have oil in your Lamps, grace in your hearts, but get your Lamps trimmed, be upon your Watch, for you know not what hour your Master comes. Look how you improve your Talents, what good you do in the world; Remember it runs thus in the last account, I was an hungry, you fed me; naked, you clothed me; in Prison, you visited me; and every man shall be rewarded according to his Works; and the more you have of Heaven and Divine love here, the more you shall have hereafter; for one piece of it will lie in comfortable reflections upon what good we have done in the world; though everyone hath his penny, that comes in at the Eleventh hour; viz. all that is essential unto happiness, yet one Star differs from another in glory. Art thou therefore in Authority? Use it for God? Art rich? Alas, riches make themselves wings and fly away; Up then, and be doing good, and make thyself wings of thy Wealth for Heaven, by all charitable expressions; there is no way to lay your treasure up in Heaven, but by laying it out here; no way to lend God anything, but by giving to the poor; How will hopes of Preferment nourish Conformity?

Tully tells us, A Prince is to be fed with glory, and drawn to worthy acts by the allurements of Honor and Renown. Did but Christians feed more upon

the Heritage of Jacob, and their Immortal hopes, they would act more for their immortal honor; such Meditations do as the Philosopher says of speculations, immortalize men, and make them spiritual ones indeed, or as Ambrose phraseth it, carry them upwards, as Birds of Paradise, all upon Eagles Wings to soar on high.

Fifthly, Will Christ say, Come ye blessed, &c. then here is an Io triumph over all the World; Let it look as grim as it will upon thee, yet Christ will smile; though it gnash its teeth upon thee, yet Christ will open his lips, and kiss thee with the kisses of his mouth; though the world speak words as hard as stones about Stephens ears, yet Christ will speak comfortably. If the World say Go, Get you hence; yet Christ will say Come; if that say Go, ye Cursed; Christ will say Come ye Blessed. Though men say Go ye Cursed Generation who are hated of all men; yet Christ will say Come ye blessed of my Father. They say Turn out; Christ will say Turn in; they cry, Away from houses and lands, and wives, and children, and all for Christ's sake; yet be not discouraged poor heart, for Christ will recompense thee a hundred-fold, and thou shalt have a Kingdom for thy Cottage. And when they have done all, this, they rejoyce that their Plot hath taken effect, for they designed your ruin long ago; I but Christ's thoughts of love run higher yet, Come blessed soul, inherit the Kingdom prepared for thee from the foundation of the World. The World may thrust thee out with both hands, Christ will receive thee with both arms. When Cyrus gave one of his friends a kiss, another a wedge of gold, he that had the gold, envied him that had the kiss, as a greater expression of his favor; what if thou hast not the onions of Egypt, if thou have the Quails and Manna in the Wilderness, if thou beest a man of Gods hand, if thou beest one of his heart, there is small ground to complain. Upon all, if an Epicurus was the best of the

Philosophers without an Elysium; If a Platonic lecture of the immortality of the soul made another cast his life away that he might enter upon that state; If an Aristotle upon Euripus banks being not able to resolve himself of the cause of its motion, dissolved himself, by casting himself into the stream, saying, If I cannot take thee, take thou me; when we have such a glory as eye hath not seen, nor ear heard; nor can it enter into the heart of man to conceive what God hath prepared for those that love him; how shamefully are we run a ground, if we cannot have a kind of lust to be dissolved; and when Christ holds this price in his hand, and cries, Come ye blessed, we do not answer, Come Lord Jesus, Come quickly!

SERM. XXIX. THE CONCLUSION. – REV. THOMAS CASE

Hold fast the form of sound words which thou hast heard of me in
faith, and love, which is in Christ Jesus . - 2 Tim. 1:13.

At the beginning of this Month's Exercise I entered upon this Text, and then resolved the matter contained therein into these four Doctrinal Observations.

1. Evangelical words are sound words. Or, All Gospel-truth is of a healing nature.
2. It is of great use and advantage both for Ministers and private Christians to have the main Fundamental truths of the Gospel collected and methodized into certain Models and Platforms.
3. Such Forms and Models are very carefully and faithfully to be kept.
4. Faith and Love are as it were the two hands, whereby we may hold fast Gospel-truth.

I singled out the second of these Doctrines to be the subject of that first introductory Sermon which fell to my lot in the course of this morning Exercise.

I shall now for the Conclusion of this Service, make choice of the third Doctrine. *Scil.*

Such Forms and Collections of the special Heads of Gospel-Doctrine are to be kept and observed with all care and diligence.

The other two Doctrines, namely the first and last, may be useful somewhere or other in the managing of the present Truth; which is,

That Forms and Models of Gospel-Truths are carefully to be kept, &c.

The Greek word *εχε* hath both significations in it, *scil.* to Have and to hold; to get such Models, and to keep them when we have them: Our English word implieth the first, and expresseth the second;

Hold fast, i.e. first have them, and then, let them not go when you have them: And the word in the next verse expounds this to the same sense, both in the Greek and in the English, *Φυλαξον*, *Custodi*, keep; keep as in safe Custody, as under Lock and Key. That good thing which was committed to thee; what was that? Some extend it to his whole Evangelical Ministry, which was committed to Timothy with the gifts and graces conferred therewith by Divine Ordination: Others restrain it to the form of sound Doctrine in my Text, which Timothy had received either by word of mouth: or *in scriptis* from Saint Paul, whichsoever, or both, as he must have it, so he must preserve it safe and sound; Hold fast, keep, &c.

Thus in the Old Testament the Kings and Princes of Israel must get a Copy of the Law of God; and when they have it, they must keep it, and keep close to it, Deut. 17:18-20, for,

First, He must write him a Copy of the Law in a book.

And then it must be With Him, and he shall Read therein all the days of his life.

The good King Hezekiah caused his Secretaries to make a Transcript of Solomon's Proverbs, a bundle or Model of Divine Aphorisms, both for knowledge and practice: These are also the Proverbs of Solomon which the men of Hezekiah King of Judah copied out. These were to be laid up safe as a sacred depositum; and carefully preserved for the public use and service of the Church.

The Jews Phylacteries mentioned by our Savior, Matth. 23:5, were in their first institution of the same nature, that is to say, certain Memorials appointed of God, by the help whereof they might have the Law of God always in their minds and memories, which the pride of the Scribes and Pharisees (not contented with the command of God) had enlarged into broad scrolls of parchment, upon which were written certain abridgments of the Law, which they wore (over and above God's institution) about their arms, and necks, and heads; which practice of theirs although a superstitious addition to the Divine appointment, yet it held forth God's design, which was the having and preserving Models of divine principles, both for knowledge and practice.

It is the express command of God in the close of all the Prophets in the Old Testament, Remember the Law of Moses which I commanded him in Horeb for all Israel, with the Statutes and Judgments. Though Gospel times were drawing nigh, yet the Law of Moses must not be forgotten, but must be kept exact and entire, as an eternal rule of righteousness.

In the New Testament the frequent repetition of those words of command, *Hold*, 2 Thess. 2:15; Heb. 3:14.

Hold Fast, 1 Thess. 5:21; 2 Tim. 1:13; Heb. 3:16; Heb. 4:23; Rev. 2:25, and 3:11.

Keep, 1 Cor. 11:2, and 15:2; 1 Tim. 6:20; 2 Tim. 1:14; Rev. 1:3, and 22:9.

Continue, Joh. 8:31; Acts 14:22; Gal. 2:9; Col. 1:23; 1 Tim. 4:16; 2 Tim. 3:14.

Abide, Joh. 15:7; 1 Joh. 2:14,24; 2 Joh. 9.

These I say, and other of like nature, all of them relating to Gospel-doctrine, either in general, or in some of the special forms and Models thereof give sufficient testimony to the Point in hand.

For further proof whereof, I shall need to add no other Grounds or Reasons then what we made use of to the Confirmation of the first Doctrine.

Those very Considerations which commended to us the having of such Collections and Models of Gospel-truths, do commend also the keeping and holding of them fast as a sacred treasure. The end of having is keeping, and the end of keeping is using; we cannot use unless we keep; and we cannot keep unless we have: The Reasons therefore why we should get such Models of Evangelical Truths, will sufficiently evidence the necessity of holding them fast.

All then that I shall do in the prosecution of the Doctrine shall be to show you,

How, or in what Respects such Collections or Forms of Doctrine are to be Held Fast.

Now the Rules and Directions for the keeping of them are to be suited to the several Orders and Sorts of Persons concerned in this great Trust and Depositum.

And they are of three Ranks and Conditions; *Scil.*

Rulers and Magistrates.

Ministers.

Christians of a more private rank and relation.

Suitable to each Station and Capacity must the Rule be;

First Rulers and Magistrates, they are to hold fast such forms of sound words.

1. Rulers and Magistrates, they are to keep these Models and Platforms of Fundamental Truth; and that for three Reasons.

1. That there may be a certain test for the public Ministry, that so they may know whom they ought to encourage with their countenance and maintenance, as it was Hezekiah's praise that he spake comfortably to all the Levites that taught the good knowledge of the Lord, 2 Chron. 30:22. Certainly Magistrates are to take notice what kind of Doctrine is preached in their Dominions; for they are bidden to be wise, and to be instructed, Psal. 2:10, which importeth more than a bare negative act that they should take heed only they do not oppose Christ's Doctrine; but something positive, that they should protect and countenance it. The Magistrate has a great trust as to sacred things, for which he is responsible to God; and many ways may he offend in the not discharging of it, as by opposing the truth, by tolerating Errors, and which is a higher degree, by countenancing those that broach them; to tolerate false Doctrines is a sin, but to share out his respects equally to the Heterodox and Orthodox, is a greater; much more when the Heterodox are only countenanced, and those that preach the good word of the Lord in the Land are burdened with reproaches and all manner of contempt. Certainly the least that can be expected from him, is that the true Religion by his civil sanction should be preserved from reproach; and the professors of it from being affronted in the exercise thereof.

2. Because without preserving of unity and uniformity in Religion, civil peace cannot be long maintained; no differences being carried on with so much heat and earnestness of contention as differences in matters of

Religion; for, that which should be a Judge of strife's, then becomes a party; and what should restrain our passions feeds them: Therefore when one scorneth what another adoreth, there must needs be great contentions and exasperations of mind, and when every man is left to hold what he lists in matters of Religion, all manner of mischief and confusions must inevitably follow; and everyone stickling for the precedency of his party, there can be no solid union of heart under so vast and boundless a liberty. Tumults in the Church do necessarily beget confusions in the Common-wealth; for the Church and State, like Hippocrates twins, they weep, and laugh, and live, and die together.

3. That youth may be kept untainted, and seasoned with good Principles in Churches and Schools; the durable happiness of the Common-wealth lying much in the education of youth which is the seed-plot of future felicity; and we use to say that Errors in the first concoction are hardly mended in the second; when youth are poisoned with Error in their first education, they seldom work it out again in their age and riper years. But because the power of Magistrates in Sacred things is much questioned, and we are usually slandered as a Rigid sort of men that would plant Faith by the Sword, and are more for compulsion of conscience than Information; I shall a little give you a taste of what we hold to be the Magistrates duty in and about Sacred things.

We say therefore that Religion may be considered as to be planted; or as already planted in a Nation. When it is to be planted, and hath gotten, no interest or footing among a people, the Preachers and Professors of it must run all hazards, and boldly own the Name of Christ, whatever it cost them; the only weapons which they have to defend their way, are, Prayers and tears; and whatever Proselytes they gain to the faith of Christ, they must use

no resistance, but only overcome by the blood of the Lamb, and the word of their testimony, not loving their lives to the death, Rev. 12:11. And thus did the Christian Religion get up in the face of the opposite World, not by any public interest and the power of the long sword, but merely by its own evidence and the efficacy of God's grace accompanying the publication thereof; And though it were a Doctrine contrary to nature, and did teach men to row against the stream of flesh and blood, yet it prevailed without any Magistracy to back it. The Primitive Christians, how numerous soever they were, never made head against the Powers then in being, but meekly and quietly suffered all manner of butcheries and tortures for the conscience of their duty to God. And what we say concerning Religion in the general, holdeth true also concerning Reformation or the restitution of the Collapsed state of Religion; when men oppose themselves against the stream of corruptions which by a long succession and descent run down against them, and are armed by Law and Power, they are in patience to possess their souls, and to suffer all manner of extremity for giving their testimony to the truths of God: And in this case we only press the Magistrate to be wise or cautious that he do not oppose Christ Jesus, by whom Kings Reign, and Princes decree Justice.

But when Religion is already planted, and received among a people, and hath gotten the advantage of Law and public Edicts in its favor, not only for its security and protection, but also for its countenance and propagation, then it becomes the people's birth-right as the Law of Moses is called the inheritance of the Congregation of Jacob, Deut. 33:4, and ought to be defended and maintained by the Magistrate as well as other Laws and Privileges which are made for the conservation, welfare, and safety of that Nation. Yea much more; because if the Magistrate be the Minister of God

for good, Rom. 13:4, then he is to take care of the chief good, which is Religion, as concerning not only the bodies but souls of the people committed to his charge; and therein to take example from the holy Magistrates of the people of the Jews who were zealous for God in this kind.

For first it is the will of Christ who was appointed to be King of Nations as well as King of Saints, Rev. 15:3, not only to erect himself a Government in the hearts of his people; but also to be publicly owned by Nations, as to the Religion which he hath established. There is a National acknowledgement of Christ, as well as a Personal and Ecclesiastical. Christ is personally owned when we receive him into our hearts: He is Ecclesiastically owned by his worship in the Churches of the Saints: And Nationally owned, when the Laws and Constitutions of the civil Government are framed so as to advance the interest of his Scepter, and the Christian Religion is made a National Profession; this is spoken of in many places of Scripture, Gen. 18:8; Isa. 55:5; Isa. 60:12; Matth. 28:20.

2. When Religion is thus received and imbodyed into the Laws of a Nation, it is the greatest scorn and affront that can be put upon Christ, that such an advantage should be lost and carelessly looked after, when other Privileges and birth-rights of the people are so zealously and with such heat and sharpness of contest vindicated and asserted.

In Scripture God often debates the case with Nations upon this account, Jer. 2:9-13. He calls upon the Sun to look pale upon such a wickedness, and the Creatures to stand amazed that any people should be so foolish as to cast off their God, So Isa. 43:22. God complaineth of Israel they were grown weary of him, and Mic. 6:2,3; Hos. 8:12. The sum of all those Scriptures is this; If Magistrates who are to open the gates for the King of

glory to come in, Psal. 24, and to welcome Christ into their Dominions, should be so far from opening the gates to him that they should turn him out when once entered, and should look upon the great things of his Law as a strange thing, Hos. 8:12, that wherein they were not concerned, or which they knew not what to make of, what a vile scorn is this put upon the Majesty of God?

It will be more tolerable for a Nation who had never known Christ, than after a public and National owning of him, they should be cold, indifferent, and negligent in his interest; if the business had been to introduce a Religion, the crime of refusal were not so great, as when the business is to conserve and defend a Religion already received, that it may be transmitted to posterity.

Briefly then, that which we say, is this, that a Religion received by a Nation, and established by Laws, should not be violated, and the Magistrate is to see that it be preserved against all open opposition and secret undermining's, and in no case contemned and- scorned. The consciences of men are liable only to the judgment of God; but their words and practices come under the Magistrates cognizance. Inquisition into men's thoughts we condemn; but taking notice of their hard speeches and contemptuous reviling's, and public opposition against the truth, is that which we commend in the Christian Magistrate; the Law of Theodosius concerning Heretics doth fully express our sense: If men will perish by holding pernicious Doctrines, let them perish alone; but let not others perish with them by their holding them out. The Canon in this case, is, Their mouths must be stopped; we contend not punishment so much (unless in point of blasphemy) as prevention. If Seducers be not severely chastised, yet (like wild beasts) they must be muzzled, (that's the Metaphor) that they may do

no harm; their mouths must be stopped, lest by teaching things which they ought not, they subvert whole houses. Once more; we are not such Rigid Imposers as the world doth make us to be, as that in lesser things wherein good men may err or differ, we should presently call in the power of the Magistrate to avenge our quarrel; we know there is a due latitude of allowable differences wherein the strong should bear with the weak; and are so far from making use of civil censures in such cases, that we think the Church should not use any extreme course, but rather all manner of patience and indulgence. And thus much for the Magistrates duty.

The Minister's follows.

Secondly; Ministers are to hold fast this form of sound words; for they are God's Witnesses to the present age, and Trustees for the future. 1 Tim. 1:11. The glorious Gospel of the blessed God which is committed to my trust; and 1 Tim. 6:20. O Timothy, keep that which is committed to thy trust, &c.

Now they are to keep it,

First by Catechizing and instilling these Principles into the hearts of young ones: Foundation stones must be laid with great exactness and care; for they support the whole building. It seems by Heb. 6 2, that there was an Apostolical Catechism wherein some Principles were laid as a foundation for all other Christian Doctrine.

Secondly by assiduous preaching, that they may explain and apply these Principles, and still keep up the remembrance of them in the Church: God that hath appointed Apostles and Prophets to write Scriptures, hath also appointed Pastors and Teachers to explain and apply Scriptures; Therefore are Evangelical Ministers called Prophets, because they are to interpret the Oracles of God: Nabi signifying an Interpreter as well as a Foreteller of truths to come, Eph. 4:11. It is a part of our trust to keep these things still a

foot. 2 Tim. 2:2. The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others, by solid explications, without innovating either as to the matter or expression; for uncouth words make way for strange Doctrines.

Thirdly to vindicate them from the glosses and oppositions of Seducers; for the good Shepherd must not only fodder the sheep, but hunt out the Wolf. This is part of our trust for we are set (saith the Apostle) for the defense of the Gospel, Phil. 1:17. And we are to convince gainsayers, to hold fast the Word of Truth, Tit. 1:2. *αντεκομενος*, the word signifieth to hold fast a thing which others would wrest from us, and implies that Ministers should be good at holding and drawing, and be able to maintain the truth, when others would force it out of their hands.

Two things will hinder us in the discharge of our duty herein.

First a faulty easiness; the wisdom that is from above is gentle and easy to be entreated, but 'tis in that which is good; in other things we must be obstinate and resolute, and not betray the truths of God by our condescension's and compliances. It is said of Chrysostom that he was *δι' ἀπλοτητα ευχερης*, by his own simplicity and candor often drawn into inconveniences; when this goodness of nature is apt to abuse us, Ministers should awaken themselves by a zeal for God's glory; shall we be yielding when his Truths are despised, his Name blasphemed? No, let us resist them to the face, and give not place, no not for an hour, Gal. 2:5,11, as also by a compassion over souls; shall we suffer them to be seduced, and by droves led into error, and be sinfully silent? God forbid.

Secondly, by a fearful cowardice; the Prophet complains, none are valiant for the truth upon the earth, Jer. 9:3. We must stand to these Principles, though it cost us bonds and imprisonments, yea life itself; a good Shepherd

will lay down his life for the sheep, Joh. 10. Christ did for their Redemption, and we must, for their confirmation in the Faith, and not be light and vain, off and on as our carnal interests be more or less befriended. Thus for the Ministers duty.

The people's followeth.

Thirdly, The people are to hold fast these Truths. Christians of all Ranks and Sizes, they are to hold them fast in their judgments, memory, practice, and in contending for the truth.

First, In their judgments; every Christian should have a Platform of sound Doctrine; not only some scraps and fragments of knowledge but a distinct and clear delineation of Gospel-truth, that they may know things not only at random, but in their order and dependence, how they suit one with another: Two faults are Christians usually guilty of: Either they content themselves with warm affections without knowledge; and then are like a blind horse full of mettle, but ever and anon stumbling; their wild affections misguide them, not being directed and governed by an answerable light. Or secondly, they content themselves with loose Notions, without seeing the truths of God in their frame, and so are never stable and rooted in the Faith; therefore this should Christians first look after, the riches of the full assurance of understanding in the Mysteries of godliness.

Secondly, Christians must keep such Models of truth in their memory; the memory is like the Ark wherein the holy things of God are to be kept. The Spirit of Christ Jesus is given not only to teach us all things, but to Bring All things to our Remembrance, Joh. 14:26, and Scripture is written upon this occasion, not to lay in new truths, but to keep the old in remembrance, 2 Pet. 3:1. This second Epistle I write unto you by way of Remembrance. His first Epistle was like the Sermon, the second as the Repetition; the first

to inform the judgment, the second to help their memories; so must Ministers peg-in one Sermon with another, never leave repeating the same truths, till they are fastened upon their Auditors. Phil. 3:1. To write the same things to you, to me it is not grievous, but to you it is safe. Men's understandings are dull to conceive, hard to believe, and their memories apt to forget; therefore we should press, if not; αει ταύτα, always the same things; which Hippius liked not; yet ὤρετο τῶν αὐτῶν much about the same matters, as Socrates advised. The memory is a leaking vessel, therefore as the Apostle exhorts, it concerns us ὤρεισσοτερος ἡμᾶς ὠροσεχειν, more abundantly to attend, to give the more diligent heed; lest we let them slip, and thereby we lose the Ministers and our own labor;

Thirdly, Hold fast the Models of Divine Truth in your practice; a practical memory is the best memory; to live the truths which we know, is the best way to hold them fast.

There are Heretical manners as well as Heretical Doctrines. Profane Christians live against the Faith, whilst Heterodox Christians dispute against the Faith: There be not a few that live Antinomianism, and Libertinism, and Atheism, and Popery, whilst others Preach it: Apostates are practical Arminians; a profane man, a practical Atheist. Whilst others therefore live Error, do you live the truth; whilst others deny the Gospel, do you live the Gospel: As you have received the truth as it is in Jesus, so walk in it, to all well-pleasing; without this a man forsakes the truth while he doth profess it. They profess to know God, but in their works they deny him, being abominable, and disobedient, and unto every good work disobedient.

Yea to live the Truths we hear, is the way not to hold them only, but to hold them forth to others; as the Apostle speaks, holding forth the Word of

Life, Επεχοντες. It is a Metaphor taken either from Fire-lights upon the Sea-coasts burning all night, the use whereof is to give notice to Seamen of some neighboring Rocks and Quicksand's that may endanger their Vessel; or else from Torch-bearers in the night-time, who hold out their lights, that passengers may see their way in the dark; according to which Metaphor our Savior calls true real Christians the Lights of the world, a City set on a hill, to enlighten the dark world with their beams of holiness.

It is a blessed thing when the Conversations of Christians are practical Models of Gospel-truths, walking Bibles, holding forth the graces or excellencies of him who hath called them out of darkness into his marvelous light.

Fourthly, Christians are to hold fast Models of truth by contending for the Truth, against all the opposition of the reprobate world, in contending and publicly owning the truth, whatever it cost them; God ordereth the love which the people show to the truth, not seldom to be a restraint to carnal Magistrates when they would introduce mischiefs into the Church by force and power, Matth. 14:5. He feared the multitude. Matth. 21:46. They feared the multitude, because they took him for a Prophet. Acts 4:21: They let them go because of the people: Thus doth God make use of the people, though contemptible for their quality, yet considerable for their number, as a bank of sand to keep back the waves of furious and opposite greatness: Yea when the flood of Persecutions is already broken in upon the Church, their zealous owning of the Truth keeps it alive, and is a means to propagate it to after ages. We owe our present truths not only to the disputations of the Doctors, but the death of the Martyrs who were willing to resist unto blood, striving against sin, Heb. 12:4: By whose flames, after ages see the truths of the Gospel more clearly.

Use.

The first Use may serve for Lamentation.

We live in a frozen and dull age, wherein men have learned to hold fast everything but the Truth; Rich men will hold fast their Estates, though Christ, his Church and Cause have never so much need of them. Ignorant People will hold fast their Ignorance; ever learning, but never able to come to the knowledge of the truth: Superstitious people will hold fast their Superstitious Customs and Idolatries: Vain people will hold fast their Fashions and Modes: Seduced wretches will hold fast their Errors; *Non persuadebis etiamsi persuaseris*; yea they are bold and impudent in justifying and propagating their false Doctrines; they bend their tongue like their bow for lies, but they are not valiant for the Truth upon the Earth; while multitudes are outrageous against the Truth, few, very few are courageous for it. We may take up that complaint, Isa, 1:21,22. How is the faithful City become a Harlot? How is our gold become dross? And our Wine mixed with water? Who would have thought England could have so quickly forgotten Jesus Christ, and changed the truth of God into a lie? Have the Nations been guilty of such a thing! Jer. 2:9. The World once wondered to see itself turned Arian; England may wonder and be astonished to see itself turned Arminian, Antinomian, Socinian, Anabaptist, Quaker, Papist, Atheist, anything but a Christian! This is a lamentation, and shall be for a lamentation; Oh that mine head were waters, and mine eyes rivers of tears, &c.

And now my Brethren, to make some brief Application of what hath been said, in order to this morning Exercise.

As you have heard, so you have seen, this Month now elapsed hath brought to your view an ὑποτυπωσιν or Model of sound words; you have

had as it were, the Sum and Substance of the Gospel preached over in your hearing: I know it falls far short both in respect of Matter and Method, of a perfect body of Divinity, an exact and full delineation of all the chief Heads and Principles of Religion: But considering the smallness of the Circle of this monthly course in which this Model was drawn, I dare take the boldness to say, there hath as much of the Marrow and Spirits of Divinity been drawn forth in these few Morning Lectures, as can be rationally expected from men of such various Studies, and assiduous labors in the Ministerial work. Former ages have rarely heard so much Divinity preached over in many years, as hath been read in your ears in twenty-six days: These few Sermons have digested more of the Doctrine of faith, than some large volumes, not of a mean consideration, now extant in the Church of God,

Truly, every single Sermon hath been a little ὑποτυπωσις within itself. Each Subject in this morning Exercise hath been handled in so ample a manner, and with so much judgment, acuteness, and perspicuity, that it may well pass for a little Treatise of Divinity; wherein many profound Mysteries have been discussed, and stated, not with more judgment in the Doctrine, than with life and vigor in the Use and Application.

The Preachers have sought to find out acceptable words, and that which was spoken was upright, even words of truth. Insomuch that a man that had never heard of a Gospel before, this month's conduct had been sufficient, not only to have left him without excuse, but with the wise men's Star to have led him to Christ.

The more I dread to think what a tremendous account you have to make, who after twenty, twirty, forty years Revelation of the Gospel, have the addition of this month of Sabbaths also, to reckon for in that day when the Lord Jesus shall be revealed from heaven in flaming fire, &c. if while in

this Mirror, beholding as in a glass the glory of the Lord, you are not changed into the same image from glory to glory by the Spirit of the Lord.

I shall not undertake (as formerly) to extract the Sum and Substance of what you have heard; I have some hope to be saved that labor upon a better account.

I shall recount to you the Heads only, and Points of Christian Doctrine which have been handled in this Monthly Exercise, that now in the close of all, you may behold as in a Map or Table, the Method and Connection which they hold amongst themselves.

ΑΝΑΚΕΦΑΛΑΙΩΣΙΣ, Or a Summary repetition of the Heads of Divinity preached upon in this Course.

The first Divine (after the preparatory Sermon) that preached to you, began with that which is the first and chief object of Knowledge and Faith; that α and ω in Divinity, *There Is a God*, Heb. 11:6. - *He that cometh to God, must believe that God is, &c.*

Hereupon, because if there be a God, then he is to be worshipped; and if to be worshipped, then there must be a Rule of that worship; and if a Rule, it must be of God's own appointment; therefore, The Second days work was, against all other Books and Writings in the world, to Evince this Truth, the, *Scriptures Contained in the Books of the Old and New Testament, Are the Word of God*; 2 Tim. 3:16. - *All Scripture is given by Inspiration of God.*

By these Scriptures that great Mysteries Doctrine of the Trinity, which the light of nature can no more discover than deny, was asserted and opened as far as so profound a Mystery can well admit; and so, The third mornings work was to show, *That In the Godhead There Is a Trinity of Persons in Unity of Essence; God the Father, God the Son, And God the Holy Ghost,*

God blessed forever; 1 Joh. 5:7. - There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are One,

The Creation of Man in a perfect, but mutable Estate, by the joint Power and Wisdom of these three glorious Persons, was the, Fourth Subject opened from that Text, Eccl. 7:29. - *God made man upright, but they have sought out many inventions.*

Man thus Created, God entered into a Covenant with him, and so the *Covenant of Works* which God made with Adam and all his posterity; succeeded in order to be the Subject matter of the, Fifth morning Lecture: the Text was, Gen. 12:17. - *In the day thou eatest thereof, thou shalt surely die.*

This Covenant no sooner made (almost) then broken; the work of him that preached the, Sixth Sermon was, *The Fall of Adam*, and therein more specially of *Peccatum Originale Originans*, or Original Sin in the first spring and fountain of it; the Scripture Rom. 5:12. - *By one man, sin entered into the world, &c.*

The Fruit and sad effect whereof being the loss of God's image, and the total depravation and corruption of man's nature; The seventh thing that fell naturally to be handled, was, *Peccatum original originatum*, or, Original corruption in the Stream and *Derivation of It to Posterity*; from, Psal. 1:5. - *Behold, I was shapen in iniquity, and in Sin did my Mother conceive me.*

This is the Source of all that evil that hath invaded all Mankind; that therefore which naturally succeeded in the, Eighth course of this morning Exercise, was, *Mans Liableness To The Curse*; or the *Misery Of Mans Estate By Nature*; Deut. 27:1. - *Cursed is everyone that continueth not in all the things of the Law to do them*; or Eph. 2:3. - *By nature the children of wrath*;

Ninthly, Mans impotency to help himself out of this miserable estate, was the next sad Prospect presented to your view, by that Reverend Brother that preached the ninth course, and he took his rise from Rom. 5:6. - *When we were without strength, Christ died for the ungodly.*

That the doctrine of man's impotency, when it had laid him in the dust, might not leave him there; the, Tenth Preacher discoursed to you of the *Covenant of Redemption*, consisting of the transaction between, God and Christ from all Eternity; from that Text, Isa. 53:10. - *He shall see the travel of his soul and be satisfied.*

In the eleventh place, *The Covenant of Grace Revealed in the Gospel*, came next to be unfolded, as being (if I may so say) the Counterpart of the Covenant of Redemption, which the Preacher to whom the Eleventh course fell, opened to you out of Heb. 8:6. - *Jesus Christ, hath obtained a more excellent Ministry, by how much also he is the Mediator of a Better Covenant.*

This done, it was very seasonable to let you hear of the Mediator of the Covenant; which was performed by the Twelfth Minister who preached to you *Jesus Christ in his Person, Natures, and Offices*, from that Scripture, 1 Tim. 2:5. - *There is one God, and one Mediator between God and man, the man Christ Jesus.*

Next to his Natures and Offices, it was proper to treat of the two states of Jesus Christ; and therefore the Thirteenth Preacher opened to you *Christ's state of Humiliation*, out of Phil. 2:7,8. - *He made himself of no reputation, and took upon him the form of a Servant, and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the Cross.*

The fourteenth, *Christ's State of Exaltation*, out of the ninth verse, Wherefore God hath highly exalted him, and given him a Name which is above every Name, &c.

Time not allowing a more copious and distinct enquiry into this great Mystery, God manifested in the flesh; that which came in the Fifteenth place under consideration, as most proper, was, *The Satisfaction Which Christ Made to Divine Justice*; and that was done on that Text, Col. 1:20. - *And (having made peace through the blood of his Cross) by him to reconcile all things unto himself; I say, whether they be things in earth, or things in heaven.*

And because the Redemption made by Christ upon the Cross, signifieth nothing in effect without the Application of it to the conscience: The Minister to whom the Sixteenth turn fell, Treated of *Effectual Calling*, from Rom. 8:30. - *Moreover, whom he did predestinate, them he also called.*

In, and by which Call, the soul being really, but yet Spiritually joined and united to Jesus Christ; that which fell next under consideration in the Seventeenth Course of this Exercise, was that exceeding precious Mystery; *The Saints Union with Jesus Christ*. His Scripture was, 1 Cor. 6:17. - *He that is joined to the Lord, is one Spirit.*

And inasmuch as Union is the Foundation of Communion, Interest in Christ the Fountain and Spring-head of Fellowship with Christ; the Subjects which followed naturally to be handled, were Justification, and Filiation. *Justification* in the eighteenth Course, out of Rom. 5:1. - *Being justified by Faith, we have peace with God.*

And the Nineteenth, *Filiation*, or Divine Son-ship to God; which branching itself into these two great privileges of the Covenant, *Adoption & Regeneration*; the one whereby our State is changed; by the other, our

Natures, they were twisted together into one Sermon, on that portion of Scripture, John 1:12. - *To as many as received him, to them he gave power to become the Sons of God, even to them that believe on his Name.*

In which Filiation, it being evident by the Scripture quoted, that Faith hath such a special ingrediency, therefore it was seasonable in the next place to speak of *Saving Faith*; which was the Subject preached on in the Twentieth morning of this Months Exercise; the Text being Acts 16:31. - *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

And although Repentance be usually before faith, in the order of sense and feeling; yet faith being before Repentance, in the order of Nature and operation, it being the primum mobile in the orb of grace, (as unbelief in the orb of sins, Heb. 3:12.) hence it was proper, next after Faith, to speak to you of *Repentance*, which was handled by him that preached the one and twenty Lecture; his place of Scripture being Acts 5:31. - *Him hath God exalted to be a Prince, and a Savior, for to give repentance, and remission of sins.*

And because true repentance is always accompanied with fruits meet for Repentance; therefore as the great and comprehensive fruit thereof, the twenty second Exercise was spent in setting forth the Nature, necessity, and Excellency of Holiness from these words of the Apostle, Heb. 12:14. - *Follow peace with all men, and holiness, without which none shall see the Lord.*

This giveth the Believer a capacity, though not a merit of a joyful resurrection, and the next Preacher took therefore the *Resurrection* for his Subject, upon the Twenty third morning, and for his Text, those words of St. Paul. Acts 26:8. - *Why should it be thought a thing incredible with you, that God should raise the dead?*

And as upon the Resurrection follows the day of Judgment; in the same Method, the discourse of the *Last Judgement* succeeded, and was the work of the Twenty fourth day the Preachers Text was Acts 17:31. - *God hath appointed a day in the which he will judge the world in Righteousness, by that man whom he hath ordained.*

The sentence of that day was the next thing in order to be considered: and although the sentence of the Elect be first in the process, yet because it is last in the execution, as appeareth in comparing the 34th ver. of the 25th of Matth. with the 46th, therefore the *Torments of Hell* was the sad and startling Subject which the twenty fifth Preacher insisted on, from Math. 25:41. - *Everlasting Fire prepared for the Devil and his Angels, &c.*

And when the Righteous have had the honor as Assessors with Christ, to behold with their eyes that sentence executed upon the Reprobate, and their persons dragged away into everlasting burnings by the Ministry of the infernal Angels:

Then the joyful sentence shall be accomplished upon the Elect of God, and they shall ride in triumph with Jesus Christ the King of Saints, into the gates of the New Jerusalem; and so, the Twenty sixth, and most blessed Subject with which the last Minister did most sweetly close this morning Exercise, was the *Joys of Heaven*; and his Text was Matth. 25:34. Receive the Kingdom prepared for you from the foundation of the world.

And thus honorable and beloved, I have presented you with the Epitome or Compendium of sound words, which hath Methodically been delivered in the course of this month in divers of the chief Heads and Points of Gospel-Doctrine.

There is no man that is acquainted with the Body of Divinity, but may easily observe this Method or System to have been in some Points

(possibly) redundant, but in more defective: He that will object the former, may consider that every man sees not by the same light; insomuch as if twenty Divines should have the drawing up of twenty several Models of Divinity, not two of them would meet exactly in the same heads or order; in this case therefore, *veniam petimusque damusque vicissim*.

And he that will object the latter, must also remember, that if we had taken in more Points, there must have been more days, which the course of this Exercise doth not allow.

Sufficient to the days hath been the labor thereof; and when we cannot do all we would, it is honorable to do what we can: To the glory of God be it spoken; since this Exercise was first set up, such a month hath not been known in this City.

A word of Exhortation.

What now remaineth, men and brethren, but that the Ministers of the Gospel having done their work in holding out unto you a Form or Model of sound words; you stir up yourselves in the strength of Jesus Christ to do yours? And what is that, but that which is commended here to Timothy, That you hold fast the form of sound words, which you have received of them?

They have held it forth, it concerns you to hold it fast.

First see therefore that you hold it fast in your understandings.

My brethren, in this Month's Exercise you have had many of the chief Heads and Points of the Christian Faith unveiled to you, not only as so many single truths, and several precious Jewels to lie by you, but (that to which possibly most of you have been strangers hitherto, as far as the design could well suffer) Methodized as it were into a Chaine of Pearls to

wear about necks; truths fitly joined together and compacted into a body, by that which every joint supplieth.

Now your duty is, to wear this Chain or Bracelet carefully that it may not be broken. Your labor must be to imprint this Method of truth in your minds and judgments, by virtue whereof you may be able to know them in their Series and Connection; and when you hear any of these Points handled in Sermons, you may be able to know one truth from another, where they are to be fixed in the Orb of Divinity, and so to refer them to their own proper place and station; which will prove to be a greater advantage to your proficiency in the knowledge of Christ then you can easily believe. It is observable, Rom. 8:28, when the Holy Ghost having hinted effectual calling as the ground of that blessed truth, that all things work for good to those that love God; yet he mentions it again in the very next verse; and why? But to show us what place it obtains in the golden chain of salvation; how it takes its room between Predestination and Justification; Whom he did predestinate, them also he Called, and whom he Called, them he justified; of so great moment it is not only to know Gospel-truths, but how to posture them in their proper rank and file, where every truth is to stand: This advantage in a great measure you have had by this Month's Exercise; see that you improve it to the clearing of your understandings in the Method of Gospel Doctrines.

Secondly, Hold them fast in your Memory.

Truly the Order of this Month's Exercise, if you be not wanting to yourselves, will not contribute less strength to your memories than light to your understandings. The truths themselves have been a Treasure given you by your heavenly Father; and the Method will serve you for a sack or purse to keep them in: and truly it would be a labor neither unprofitable nor

uncomely to take so much pains yourselves, and to teach your Families to do so too, *scil.* to Conne this Model without book; and the Lord teach you to get them by heart.

You may once a week, or so, revolve them thus in your minds.

I. There is a God.

II. The Scriptures are the Word of God.

III. In the God-head there be three Persons or Subsistences, Father, Son, and Holy Ghost, God blessed forever.

IV. God Created man in a perfect, but in a mutable estate.

V. The Covenant of works God made with man in his innocence.

VI. Original sin in the first spring of it, in Adams first transgression.

VII. Original corruption derived from thence into man's nature.

VIII. Mans liableness to the curse, or the misery of man's state by nature.

IX. Mans impotency to help himself out of this estate.

X. The Covenant of Redemption, or the transaction between God and Christ from all Eternity, about man's salvation.

XI. The Covenant of Grace revealed in the Gospel.

XII. Christ the only Mediator between God and man, considered in his Person, Natures, and Offices.

XIII. Christ's state of Humiliation.

XIV. Christ's state of Exaltation.

XV. Christ's satisfaction to Divine Justice.

XVI. Effectual calling.

XVII. Union with Christ.

XVIII. Justification by Christ's Righteousness.

XIX. Son-ship to God, consisting in Adoption & Regeneration.

XX. Saving Faith.

XXI. Repentance.

XXII. Holiness.

XXIII. The Resurrection.

XXIV. The last Judgment.

XXV. Hell.

XXVI. Heaven.

Christians, this, and other such like Catalogues or Forms of the Articles of Christian Faith imprinted upon your memories, will be of great benefit and service to you. Do ye serve your memories, and your memories will serve you; labor to get them so imprinted upon your memories, that they may never be blotted out.

Thirdly, Hold fast; yea hold forth these precious Truths delivered to you in your lives and conversations.

Christians, let it be your care (and behold it shall be your wisdom in the eyes of all the beholders) to live this morning Exercise, the glory whereof hath filled this Assembly for a month together. To engage and quicken you herein, let me mind you of one rare advantage this Model carrieth with it, above most of the acute and learned Treatises of Schoolmen, or solid Tractates of Catechetical Divines, who have taken great pains in opening and stating the Principles of Christian Religion.

The Reverend Divines who have travelled in this service of your Faith, have in their several Sermons with singular skill and piety, brought down Principles unto practice, and improved all their Doctrines to Use and Application; wherein they have shown themselves Workmen that need not be ashamed; wise Builders that know how to handle the Trowel as well as the Sword; and that made it their design to build up their hearers in holiness as well as in knowledge: The School and the Pulpit met together; the Doctor

and the Pastor have kissed each other. They have not discussed the Doctrines of Faith in a jejune frigid speculative way only; but what they cleared to the judgment, they wrought it home upon the heart and affections, with such warmth and sweetness, as that the hearers seemed for the present to be carried into the mountain of transfiguration, where they cried out with Peter, It is good for us to be here: So that although their Sermons were very large, yet the greatest part of their Auditories thought they had done too soon; and went away praising God that had given such gifts unto men.

Oh let it be your care, dearly Beloved, that as this Model hath been delivered unto you, so you may be delivered into it: What a sore judgment will abide such as suffer all these morning influences to pass away as water over a swans back; that come the same from these morning visions, they came to them. How shall we escape, if we neglect so great salvation?

Hold it forth I say Christians, in your lives; the Conversation is a better testimony to the truth then the confession.

I have met with a general vote in the Auditory, that attended this morning Ordinance, that these Sermons might be Printed; that so what hath once past upon your ears, might be exposed to your eye; whereby you might stay and fix upon it with the more deliberation. Whether I may prevail with the Brethren, or no for their second travel in this Service, I know not.

There is one way left you, wherein you may gratify your own desires, and Print these Sermons without their leave, though I am confident, not without their consent, and that is,

Print Them in Your Lives and Conversations.

Live this morning Exercise in the sight of the world, that men may take notice you have been with Jesus:

You have been called up with Moses into the Mount to talk with God. Now you come down, oh that your faces might shine; that you would commend this morning Exercise by a holy life, that you may be manifestly declared to be the Epistle of Christ ministered by Us.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

To that end, Take along with you these two great helps in the Text,
Faith.

Love.

Hold fast the form of sound words in Faith and Love. I know some Expositors interpret these as the two great Comprehensive Heads of sound words or Gospel-Doctrine, in this ὑποτυπωσις; Faith and Love: Faith towards God, and Love towards men: Faith the sum of the first Table, and Love of the second; or Faith in Christ, and Love to Christ; or Faith as comprehending the *Credenda*, things to be believed; Love as comprehending the *Facienda*, things to be done. But I am sure it is not against the Analogy of Faith, or the Context to improve these two as Mediums to serve this command of holding fast sound Doctrine. And so in the entrance it was propounded, as the fourth Doctrine, *scil.* Faith and Love are as it were the two hands whereby we hold-fast the Form of sound words.

First then (Christians) look to your Faith; that is a hold-fast grace, which will secure your standing in Christ. As unbelief is the root of Apostasy, and falling back from the Doctrine of the Gospel, Heb. 3:12. So Faith is the spring of Perseverance. 1 Pet. 1:5. Kept by the power of God through faith to salvation. Faith keeps the Believer, and God keeps his faith; Now faith keeps the believer close to his Principles upon a twofold accompt.

1. Because faith is the grace which doth Realize all the Truths of the Gospel unto the soul. Evangelical Truths to a man that hath not faith, are but so many pretty Notions, which are pleasing to the fancy, but have no influence upon the Conscience; they may serve a man for discourse, but he cannot live upon them: suffering Truths (in particular) are pleasing in the Speculation, in times of prosperity; but when the hour of temptation cometh, they afford the soul no strength to carry it through sufferings, and to make a man go forth unto Christ without the Camp, bearing his reproach.

But of Faith, saith the Apostle, it is ὑποστασις, and ελεγχος; the substance of things hoped for, and the evidence of things not seen; faith makes all Divine Objects (although very Spiritual and subtle in their own nature) faith makes them (I say) so many realities, so many solid and substantial verities; it gives them a being, not in themselves, but unto the believer: and of invisible it makes them visible; as it is said of Moses, he saw him that was invisible; How? By faith, ver. 23,24: that which was invisible to the eye of nature, was visible to the eye of faith. Faith brings the object and the faculty together. Hence now men yet in their unregeneracy, though haply illuminated to a high degree of Gospel-Notion, in time of tribulation will fall away, and walk no more with Jesus, because through the want of Faith. Divine Truth had no rooting in their hearts; all their knowledge is but a powerless notion floating in the brain, and can give no reality or subsistence to Gospel-verities: Knowledge gives luster, but Faith gives being; knowledge doth irradiate, but Faith doth realize; knowledge holds out light, but faith adds life and power.

It is Faith my Brethren, whereby you stand; Faith is that whereby a man can live upon the truth, and die for the truth; I know whom I have believed;

and I am persuaded that he is able to keep that which I have committed unto him against that day. Look to your Faith Christians. For again,

Secondly, Faith will help you to fetch strength from Jesus Christ, to do, to suffer, to live, to die for Jesus Christ, and the truths which he hath purchased, and ratified by his own blood, Phil. 4:13. I can do all things through Christ which strengtheneth me. Faith invests the soul into a kind of Omnipotency; I can do all things: Other men's impossibilities are faiths triumph: Faith is an omnipotent grace, because it sets a work an Omnipotent God. In the Lord I have righteousness and strength, is the boast of faith, Isa. 45:24. Righteousness for Justification, and strength for Sanctification; and for carrying on all the duties of the holy life: this is insinuated in my Text, Hold fast, &c. in Faith which is in Christ Jesus: So that if it were demanded How shall we hold fast? The answer is by Faith: how doth faith hold fast? In Christ Jesus; *scil.* as it is acted by, and as it acts upon Jesus Christ. Jesus Christ is a Fountain of strength, and that strength is drawn out by faith; hence David's Resolve, I will go in the strength of the Lord God, I will make mention of thy Righteousness, even of thine only.

The second grace which you must look to is Love. Love is another hold-fast grace, I held him, and would not let him go, said the Spouse of her Beloved, Cant. 4:3. I tell you sirs, Love will hold fast the truth, when Learning will let it go; the reason is, because Learning lieth but in the head, but Love resteth in the heart, and causeth the heart to rest in the thing or person beloved.

I cannot dispute for Christ, said the poor Martyr, but I can die for Christ.

Love will say to the truth, as she said to her Mother in Law, Whether thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest, I will die, and there will I

be buried; the Lord do so to me, and more also, if ought but death part me and thee.

Love is the glue that makes the heart cleave to the Object; as it is said of Shechem, His soul clave unto Dinah the daughter of Jacob.

Love is the twist of souls *Crederes unam animam in duobus esse divisam*, it is but one soul that informs Lovers.

Christians, if you would hold fast the truth, Love It. Love hates putting away: whenever your love begins to decay, you are in danger of Apostasy. For this cause God shall send them strong delusions to believe lies; for what cause? Why, because they received not the love of the truth.

Christians, look to your standing; there is much of this judicial blast abroad; the generality of Professors have contented themselves with, and rejoiced in the Light of the Truth, and in the Notion of the Truth, and in the expressions of the Truth, but they have lost their love to the truth. Parts without grace hath been the precipice of this evil and adulterous generation: the foolish Virgins of this age have got Oil only in their Lamps, but none in their Vessels, and so perish.

You therefore Beloved seeing ye know these things before, beware lest you also being led away with the error of the wicked fall from your own steadfastness.

Let it be your care to receive the truth in the power of the truth, in the impressions of the truth upon your hearts, in the love of the truth: Love the truth, even when the truth seems not to love you; when it makes against your Carnal interests; when it calls for your right eye, and your right hand: The right eye of your sinful pleasure; the right hand of your dishonest gain: when the truth comes to take away all your false Principles, and to take away all your false evidences; not to leave you worth a Duty, or a Church-

privilege, not to leave you so much as a Creed, or a Pater-noster, or a good meaning: but casts you out of all, which self, and flesh hath counted your gain in point of salvation, (Phil. 3:7.) to the loathing and abhorring of your persons, &c. Yet even then I say, Receive the truth in the love of it: God intends you more good in it then you are aware of: and therefore say with young Samuel, Speak Lord, for thy servant heareth; and with Bernard, do Lord, wound me, scorch me, slay me, spare me not now, that thou mayest spare me forever.

Thirdly, There is yet another means, and that is in the verse next to my Text, relating to the same duty, though under a various expression.

That good thing which was committed to thee. Keep. The good or excellent trust and depositum; was either the Ministerial Office, with the gifts and graces which Timothy received by Ordination for the edifying of the Church; or else,

The form of sound words here committed to him in my Text: whichsoever, this duty is inculcated upon Timothy again and again, that he must keep it, Φυλαξον; preserve it as under Lock and Key; and saith Beza, He keeps his depositum that improveth it so, that the depositor finds no cause why he should take it away.

But how shall Timothy, or any other Evangelical Minister or Christian be able so to keep it? It followeth Δια Πνευματος Ἁγίου, &c. by the Holy Ghost; The duty indeed is very difficult, but by calling in the help of the Spirit of God, Believers shall be enabled to do it; and he is not far from every one of them; for so it follows by the Holy Ghost Which Dwelleth In Us; He is In them as a Principle of life and power by his virtue and influence helping their infirmities, and working in them mightily: Great is the opposition that Believers meet withal: and Satan, and this present evil

world hath been too hard for many; not Professors only, but Ministers also, men that seemed to be stars of the first magnitude, they have proved to be but falling-stars, mere Comets, that for a time make a great blaze, but quickly extinguish: They went on from us, because they were not of us, 1 Joh. 2:19.

But real Saints, true Believers shall hold out; why? Because, greater is he that is in them, then he that is in the world, 1 Joh. 4:4. — keep, by the Holy Ghost That Dwelleth In Us.

Christians, walk in the Spirit, and pray for the Spirit; cry mightily to God for the continual presence and operation of the Holy Ghost; and for your encouragement, take along with you that blessed promise of our Savior.

If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?

Now to the King eternal, immortal, invisible, the only wise God, be honor, and glory, forever and ever. Amen.

FINIS.