

THE
WORKS

OF

Thomas Goodwin D.D.

SOMETIME

President of *Magdalen* College in *Oxford*.

The Fifth Volume.

In FOUR PARTS.

To which is Prefix'd

An Account of the Author's LIFE from his own Memoirs.

L O N D O N ;

Printed for T. G. to be sold by *Jonathan Robinson* at
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M. DCC. IV.

The P R E F A C E.

THE great and mysterious Truth of the Trinity of Persons in one God, which is the Foundation of our Christian Faith, and which tho' not contrary to our Reason, is so much above it, that we could never have had a thought of it, if God had not reveal'd it to us in his Word; is not a mere speculative Notion, but a Truth, in which the Faith and Practice of a Christian is concern'd; insomuch as it is necessary, that every one who is sav'd, should believe that there are three Persons, one and the same Infinite, Eternal God, blessed for evermore. For how can we believe that God hath chosen any of Mankind, to make them unchangeably and for ever happy; that the same God hath redeem'd, and doth sanctify these his Elect, if we do not believe that this one and the same God is three Persons, to whom these Works, so necessary to our Salvation, are in the Holy Scriptures distinctly attributed? How can we trust in the God of all Mercies, and adore and love him for that great, and indeed unpeakable Love, in sending his only begotten Son to die for us? And how can we act Faith on our Blessed Redeemer, as having voluntarily come into the World, to accomplish the Work which his Father sent him to do, unless we have distinct Thoughts of the Person of the Father sending, as distinct from the Person of the Son sent by him? And these Persons are equally God; for any one inferiour could no more have redeem'd us, than he could have elected or created us: But they are not so many several Gods, therefore they are one and the same God, equal in all Perfections and Glory. The Author hath discours'd of the Work of God the Father, in the Second Volume of his Works; and of the Work of God the Son in the Third, with great Clearness of Light from the Scripture, and consequently with as great a Strength of Evidence to every Spiritual Mind. In the Discourses of this Fifth Volume, he as clearly and evidently describes in all its Glory, the Work peculiar to the Spirit, in healing and restoring our depraved, wretched Natures, by making them alive unto God, and sanctifying them in Likeness to him. It is a Work which demonstrates him to be True God, as well as the Father and Son are; for Life is that which God only can give, and a creating Power is as necessary to produce a Spiritual as a Natural Life. Nay of the two it is more difficult (tho' nothing is so to God) to raise a dead Soul than a dead Body. It is also as much a Work of God, to make us Partakers of a Divine Nature (2 Pet. 1. 4.) as it was to make Adam at first after his own Image. That none may think these Truths to be merely Niceties or abstruse Controversies, and an Enquiry into them needless; the Author hath made, through all the Discourses, proper and pertinent uses naturally flowing from the Doctrines: which may evince, that as all the Truths of the Gospel have in their own Nature, a Fitness and a proper Tendency to strengthen our Faith, and to improve our Holiness, and to make us not only wiser but better; so God hath revealed them as needful to be known by us for these Purposes. And as the Gospel is peculiarly suted to raise and tune our Hearts to thankful Strains, and cheerful Praises of our Lord Jesus Christ (and in honouring him we honour the Father also) so this Doctrine of the Work of the Holy Spirit in our Salvation, which is pure Gospel too, is adapted to excite us to give that Glory to him which is due; and in honouring him we honour both the Father and the Son. I have given on the other side of this Leaf, a Catalogue of the MSS. in this Volume, that the Reader may be satisfied that he hath all which I promis'd in the Proposals; and also may see that I present him with several other Discourses, which I did not offer in them.

I am

Thine entirely in the Service of the Gospe^l,

THO. GOODWIN.

A CATALOGUE of the Manuscripts, in the Discourse of the Work of the Holy Spirit in our Salvation.

A Catalogue directing in what part of the Volume the several MSS. are printed.

- A** General and Brief Scheme, of the whole Work committed to the Holy Spirit, in bringing us to Salvation; in an Enumeration of all Particulars: And what is the Glory due to Him for it.
2. Of the Gift of the Holy Ghost to us: How he is at first given to the Elect when called, and what is his Indwelling within us for ever.
 3. How the Work of Regeneration, or the first Application of Salvation to us, is in a peculiar manner attributed to the Holy Ghost.
 4. That there are two States and Conditions God carries the Elect through: 1. The State of Nature. 2. The State of Grace. And how the New Birth is the Passage between these two States; from which the Necessity of Regeneration is demonstrated.
 5. That God, for Holy and Glorious Ends, permits the Generality of his Elect, that live to riper Years, to abide some time in that Estate of Nature, and then renews and turns them.
 6. The Necessity of Regeneration demonstrated, by Arguments drawn from the Nature of Reconciliation with God. That all which God, and Christ have done towards their Reconciliation to us, will not benefit us unless we be reconciled to God. This Work of Regeneration set forth under the Notion of Reconciliation to God, and some Differences of a Counterfeit Work and a Saving Work discover'd thereby; with an Exhortation to be reconciled to God.
 7. The Necessity of the new Birth, and some brief Explication of the Nature of the Thing begotten in it: as the Similitude of begetting again imports.
 8. The Eminency of Mercy and Grace discover'd in this Work, comparatively with other Works wrought in us.
 9. The Divine Power put forth by God, in a Saving Work of Regeneration.
 10. Of the new Creature, or the Thing begotten in us by the Spirit; that beside his Indwelling in us, and his Acting of our Spirits, there are permanent or abiding Principles inwrought in the Soul; that is, Spiritual Habilitments, or Dispositions so to act.
 11. The Nature or kind of the Thing begotten in us, as it is set forth under the Notion of Spirit; That which is born of the Spirit is Spirit, Joh. 3. 6.
 12. That this new Creature is a Change of the Heart.
 13. That it is a different and higher Principle than natural Conscience, in its greatest Elevation of Light.
 14. That this new Creature is peculiar only to the Elect, and is a thing specifically different from the Common Work of the Spirit in Temporaries.
 15. That the Virtual Cause of Regeneration, is the Resurrection of Jesus Christ.
 16. Of the three Parts of Regeneration, and the New Creature. 1. Humiliation for Sin, and the Necessity thereof. 2. Faith in Christ for Justification. 3. Turning from Sin unto God.
 17. The nature and way of Conversion, illustrated from an Instance of what it was in Job's Time, Job. 33. and in the Instance of Paul's Conversion.
 18. Of one eminent Disposition of a Man born again, which is to desire and endeavour to convert others to God.
 19. Of the distinguishing Character of this new Creature, or of a Man born again; which is for a Man to make God his chiefest Good, and God's Glory his utmost End.

is contained in

- Part I. Book I. chap. 1, 2, 3, 4, 5, 6.
- Ibid. ch. 8, 9, 10.
- Ibid. ch. 7.
- Ibid. Book II. ch. 1, 2, 3.
- Ibid. ch. 4, 5, 6, 7, 8.
- Ibid. Book III. throughout.
- Ibid. Book IV. ch. 1.
- Ibid. Book IX. ch. 1, 2, 3.
- Ibid. chap. 4, 5.
- Ibid. Book V. ch. 1, 2.
- Ibid. Book IV. ch. 2, 3, 4, 5, 6, 7, 8.
- Ibid. Book V. ch. 4.
- Ibid. Book VI. throughout.
- Ibid. Book VI. chap. 13. and Book VII. throughout.
- Ibid. Book IX. ch. 6.
- Ibid. Book VIII. throughout.
- Ibid. ch. 3.
- Ibid. Book X. ch. 7.
- Ibid. ch. 1, 2, 3, 4, 5, 6.

A Catalogue of the MSS. in the Discourse of Evangelical Obedience, &c.

A Catalogue, &c.

1. OF Holiness working in the Heart of a Christian, and expressing it self in the whole Conversation of his Life; on Phil. 1. 9, 10, 11.
2. Of the Behaviour of a Christian towards God, as it is expressed under the Notion of Friendship with God; on James 2. 23.
3. Of the Obedience of a Christian, describ'd under the Character of Service to God.
4. Of Evangelical Motives to Holy Obedience.
5. Of the Danger of a Loose, Careless, and Unfruitful Profession; or the Danger of Mens living under the Dispensation, and Enjoyment of the Ordinances of the Gospel, as Baptism, the Word, the Lords-Supper, and Church-Communion; if they live in Sin, indulge their Lusts, or be unfruitful; on Heb. 6. 7, 8.
6. A Discourse, in which two Cases are resolv'd, concerning a regenerate Man's sinning against Knowledge, and wherein the Sin against the H.G. differs from other Sins against Knowledge.

is contained in

- Part II. Book I. throughout.
- Ibid. Book II. ch. 1, 2, 3, 4, 5, 6, 7.
- Ibid. ch. 8.
- Ibid. Book III. throughout.
- Ibid. Book IV. ch. 1, 2, 3, 4, 5.
- Ibid. ch. 6, 7.

A Catalogue of the MSS. in the Discourse of the blessed State of Glory.

A Catalogue, &c.

1. OF the Blessedness of a dying Believer. On Rev. 14. 13.
2. Of the State of separate Souls, or the Blessed State of the righteous Souls, both after Death, and after the Resurrection.
3. Of the Glories of H E A V E N.

is contained in

- Part III. ch. 1.
- Ibid. ch. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.
- Ibid. ch. 15.

A Catalogue of the MSS. not mention'd in the Proposals, but added in this Volume.

1. A Discourse of the new Creature, as it is a Conformity to the Image of Christ, on 2 Cor. 3. 18.
2. A Discourse of the several Ages of Christians.
3. A Discourse of the Glory of the Gospel.
4. A Discourse of the Supereminence of Christ above Moses.
5. A Discourse of the Reconciliation of all the People of God (notwithstanding all their Differences and Enmities) designed and effected by Christ's Death.
6. A Brief History of the Kingdom of Christ.
7. A Discourse of Christ's Reward, or of the Glory which he receives in Heaven, as due to the Excellence of his Person, and as the Recompence of his Work of Redemption perform'd.
8. A Discourse of Thankfulness, which is due to God for his Benefits and Blessings.

is contained in

- Part I. Book V. ch. 5.
- Part II. pag. 177.
- Part IV.
- Ibid.
- Ibid.
- Ibid.
- Ibid.
- Ibid.

T H E
L I F E
O F
Dr. Thomas Goodwin;

Compos'd out of his own Papers and Memoirs.

THOMAS GOODWIN, the eldest Son of *Richard* and *Catherine Goodwin* (the Name of whose Family was *Collingwood*) was born *Octob. 5. 1600.* at *Rolseby*, a little Village in *Norfolk*. He was brought up religiously by his Parents, and they devoting him to the Ministry of the Gospel, gave him also a Learned Education. After some time spent in School, having got the Knowledge of the Latin and Greek Tongues, he was sent to *Cambridge, Aug. 25. 1613.* and plac'd in *Christ's College*, under the Tuition and Instruction of *Mr. William Power*, one of the Fellows there. He continued about six Years in that College, which flourished in a Fulness of all Exercises of Learning, and in the Number of Scholars, there being two hundred of them: but *A. D. 1619.* he left it, and removed to *Katherine-Hall*; the State of which seem'd so contemptible to him, there being no more than 16 Scholars, and few Acts or Exercises of Learning had been perform'd for a long time, that tho he was chosen Fellow and also Lecturer for the Year 1620, yet he had some thoughts of leaving it again. He had by an unwearied Industry in his Studies, so much improv'd those natural Abilities which God had given him, that tho so very young, he had gain'd a great Esteem in the University. But all this time he walked in the Vanity of his Mind; and ambitious Designs and Hopes entirely possessing him, all his Aim was to get Applause, to raise his Reputation, and in any manner to advance himself by Preferments. But God who had destin'd him to higher Ends, than what he had projected in his own thoughts, was graciously pleas'd to change his Heart, and to turn the Course of his Life to his own Service and Glory. But as the Account of the Work of the Holy Spirit on his Soul, will be most acceptable as related by himself, I shall present it in his own Words.

‘ Tho by the course of Nature in my first Birth, I was not like to live, being born before my time, and therefore of a weak Constitution; yet God so kept and strengthened me, that he preserv'd me (as *David* says) when I hung upon my Mother's Breasts; as one in whom he meant to manifest his Grace, in the miraculous Conversion of my Soul unto himself. He did often stir up in me in my childish Years the sparks of Conscience, to keep me from gross Sins, and to set me upon performing common Duties. I began to have some slighter Workings of the Spirit of God, from the time I was six Years old; I could weep for my Sins, whenever I did set my self to think of them, and had Flashes of Joy upon thoughts of the Things of God. I was affected with good Motions and Affections of Love to God and Christ, for their Love revealed to Man, and with Grief for Sin as displeasing them. This shewed how far Goodness of Nature might go, as well in my self as others, to whom yet true sanctifying Grace never comes. But this I thought was Grace; for I reason'd within my self it was not by Nature. I receiv'd the Sacrament at *Easter*, when I was fourteen Years old, and for that prepar'd my self as I was able. I set my self to examine whether I had Grace or not; and by all the Signs in *Orsin's* Catechism, which was in use among the Puritans in the College, I found them all, as I thought, in me. The Love of God to such a Sinner, and Christ's dying for me did greatly affect me; and at that first Sacrament I received, with what inward Joy and Comfort did I sing with the rest, the 103^d Psalm, which was usu-

ally fung during the Administration! After having receiv'd it, I felt my Heart cleared after a wonderful manner, thinking my self sure of Heaven, and judging all these Workings to be infallible Tokens of God's Love to me, and of Grace in me: All this while not considering, that these were but more strong Fits of Nature's working. God hereby made way to advance the Power of his Grace the more in me, by shewing me how far I might go, and yet deceive my self, and making me know that Grace is a thing surpassing the Power of Nature; and therefore he suffer'd me to fall away, not from these good Motions, for I could raise them when I would, but from the Practice of them; insomuch as then my Heart began to suspect them as counterfeit.

I made a great Preparation for the next ensuing Sacrament at *Whitfontide*, and in the mean time I went to hear Mr. *Sibbs* (afterward Dr. *Sibbs*) then Lecturer at *Trinity-Church* to the Town of *Cambridge*, whose Lecture the Puritans frequented. I also read *Calvin's* Institutions, and O how sweet was the reading of some Parts of that Book to me! How pleasing was the Delivery of Truths in a solid manner then to me? Before the Sacrament was administred, I look'd about upon the Holy Men in *Christ's-College*, where I was bred; and how affected was I, that I should go to Heaven with them! I particularly remember Mr. *Bently*, a Fellow of that College (who was a dear Child of God, and so died) and I then look'd on him with Joy, as one with whom I should live for ever in Heaven.

When I was in my Place in the Chappel, ready to receive the Sacrament, being little of Stature, the least in the whole University then, and for divers Years; it fell out that my Tutor Mr. *Power* seeing me, sent to me that I should not receive it, but go out before all the College, which I did. This so much damp't me, as I greatly pitied my self, but chiefly for this, that my Soul which was full of Expectation from this Sacrament, was so unexpectedly disappointed of the Opportunity. For I had long before verily thought, that if I received that Sacrament, I should be so confirm'd, that I should never fall away. But after this Disappointment I left off praying, for being discouraged, I knew not how to go to God: I desisted from going to hear Dr. *Sibbs* any more, I no more studied sound Divinity, but gave my self to such Studies as should inable me to preach after the Mode, then of high applause in the University, which Dr. *Senhouse* brought up, and was applauded above all by the Scholars.

It now fell out that *Arminianism* was set afoot in *Holland*, and the rest of those Provinces, and it continued hottest at that very time when I was thus wrought upon. I perceiv'd by their Doctrine, which I understood being inquisitive, that they acknowledged a Work of the Spirit of God to begin with Men, by moving and stirring the Soul; but Freewill then from its Freedom carried it, tho' assisted by those Aids and Helps. And this Work of the Spirit they called Grace, sufficient in the first beginnings of it, exciting, moving and helping the Will of Man, to turn to God, and giving him Power to turn, when being thus helped he would set himself to do it: but withal they affirm'd, that tho' Men are thus converted, yet by the Freedom of the same Will they may, and do, often in time fall away totally; and then upon another fit through the Liberty of the Will, again assisted with the like former Helps, they return again to Repentance. Furthermore I am yet to tell you how I was withal acquainted during this Season, with several holy Youths in *Christ's College*, who had made known unto me the Workings of God upon them, in Humiliation, Faith, and Change of Heart; And I observ'd that they continued their Profession stedfast, and fell not off again.

Tho' the *Arminian* Doctrines suted my own Experience, in these natural Workings of Conscience off and on in Religion, yet the Example of those Godly Youths in their constant Perseverance therein, made so strong an Impression upon me, that in my very Heart and Judgment, I thought the Doctrine of *Arminianism* was not true: and I was fixed under a Conviction, that my State was neither right nor sound; but yet I could not imagine wherein it failed, and was defective. But notwithstanding my falling thus away, yet I still upon every Sacrament set my self anew to examine my self, to repent, and to turn to God; but when the Sacrament was over, I return'd to a neglect of praying, and to my former ways of unregenerate Principles and Practices, and to live in Hardness of Heart and Profaneness. When I was thus given over to the Strength of my Lusts, and further off from all Goodness than ever I had been, and utterly out of hope that God would ever be so good unto me, as to convert me; and being resolved to follow the World, and the Glory, Applause, Preferment and Honour of it, and to use all means possible for these Attainments: When I was one day going to be merry with my Companions at *Christ's College*, from which I had removed to *Katherine Hall*; by the way hearing a Bell toll at *St. Edmunds* for a Funeral, one of my Company said there was a Sermon, and press'd me to hear it. I was loth to go in, for I lov'd not preaching, especially not that kind of it which good Men used, and which I thought to be dull stuff: But yet seeing many Scholars going in, I thought it was some eminent Man, or if it were not so, that I would come out again. I went in

before

before the Herse came, and took a Seat; and fain would I have been gone, but Shame made me stay. I was never so loth to hear a Sermon in my Life; enquiring who preached, they told me it was Dr. *Bambridge*, which made me the more willing to stay, because he was a witty Man. He preach'd a Sermon (which I had heard once before) on that Text in *Luke* 19. 41, 42. I remember the first Words of the Sermon pleased me so well, as to make me very attentive all the while. He spake of deferring Repentance, and of the Danger of doing so. Then he said that every Man had his day, it was, *this thy day*, not to morrow, but to day. He shew'd also that every Man had a time, in which Grace was offer'd him; and if he neglected it, 'twas just with God, that it should be hidden from his Eyes. And that as in things temporal, 'twas an old Saying, that every Man had an Opportunity, which if he took hold of, he was made for ever; so in Spirituals every Man hath a time, in which if he would know the things which belong unto his Peace, he was made for ever, but otherwise they would be hid from his Eyes. This a little moved me, as I had wont to be at other Sermons. Then he came to shew that the neglect of this, had final Impenitency, Blindness of Mind, and Hardness of Heart; concluding with this Saying, Every day thou prayest pray to God to keep thee from Blindness of Mind, and Hardness of Heart.

The matter of the Sermon was vehemently urged on the Hearer (whoever he was that deferr'd his Repentance) not to let slip the Opportunity of that day, but immediately to turn to God, and defer no longer; being edged with that direful Threatning, lest if he did not turn to God in that day, the Day of Grace and Salvation, it might be eternally hid from his Eyes. I was so far affected, as I utter'd this Speech to a Companion of mine that came to Church with me, and indeed had brought me to that Sermon, that I hop'd to be the better for this Sermon as long as I lived. I and that Companion of mine had come out of our own Chambers at *Katherine-Hall*, with a fixed design to have gone to some of my like Acquaintance at *Christ's College* (where I had been bred) on purpose to be merry and spend that Afternoon; but as I went along, was accidentally persuaded to hear some of the Sermon: This was on *Monday* the second of *Octob.* 1620. in the Afternoon. As soon as we came out of the Church, I left my Fellows to go on to *Christ's College*; but my Thoughts being retir'd then, I went to *Katherine-Hall*, and left all my Acquaintance, tho they sent after me to come.

I thought my self to be as one struck down by a mighty Power. The grosser Sins of my Conversation came in upon me, which I wonder'd at, as being unseasonable at first; and so the Working began, but was prosecuted still more and more, higher and higher: and I endeavouring not to think the least thought of my Sins, was passively held under the remembrance of them, and affected, so as I was rather passive all the while in it than active, and my Thoughts held under, whilst that Work went on.

I remember some two Years after, I preaching at *Ely* in the *Minster*, as they call it, in a Turn of Preaching for Dr. *Hill*, Prebend of that Church, Master of our College: I told the Auditory, meaning my self in the Person of another, that a Man to be converted, who is ordinarily ignorant of what the Work of Conversion should be, and what particular Passages it consists of, was yet guided through all the dark Corners and Windings of it, as would be a Wonder to think of, and would be as if a Man were to go to the Top of that Lanthorn, to bring him into all the Passages of the *Minster*, within Doors and without, and knew not a jot of the way, and were in every step in danger to tread awry and fall down. So it was with me, I knew no more of that Work of Conversion, than these two general Heads, That a Man was troubled in Conscience for his Sins, and afterwards was comforted by the Favour of God manifested to him. And it became one Evidence of the Truth of the Work of Grace upon me (when I reviewed it) that I had been so strangely guided in the dark. In all this Intercourse, and those that follow to the very end, I was acted all along by the Spirit of God being upon me, and my Thoughts passively held fix'd, until each Head and sort of Thoughts were finish'd, and then a new Thought began and continued; that I have look'd at them as so many Conferences, God had with me by way of Reproof and Conviction. My Thoughts were kept fix'd and intent on the Consideration of the next immediate Causes, of those foregone gross Acts of sinning. An abundant Discovery was made unto me, of my inward Lusts and Concupiscence, and how all sorts of Concupiscences had wrought in me; at which I was amazed, to see with what greediness I had sought the Satisfaction of every Lust. Indeed natural Conscience will readily discover grosser Acts against Knowledge; as in the dark a Man more readily sees Chairs and Tables in a Room, than Flies and Motes: but the Light which Christ now vouchsafed me, and this new sort of Illumination, gave discovery of my Heart in all my Sinnings, carried me down to see the Inwards of my Belly (as *Solomon* speaks) and searched the lower Rooms of my Heart, as it were with Candles, as the Prophet's phrase is. I saw the violent Eagerness, Unsatiableness of my Lusts: and moreover concerning the Dispensation of God in this new Light, I found the apparent difference, by experience of what I had received in former times. I had before had Enlightenings and great Stir-

rings of the Holy Ghost, both unto and in the performance of Holy Duties, Prayer, and Hearing, and the like; and yet I had not the sinful Inordinancy of my Lusts discover'd, which had been the Root and Ground of all my other Sinning. And these foremention'd Devotions were different also in this respect, from the present Sight of my inward Corruptions: That in all the former, tho I felt my self much stirred, yet I had this secret thought run along, that God could not but accept those real Services, which I thought I did perform; and so I fell into the Opinion of Merit, which thought I could not get rid of, tho the common receiv'd Doctrine taught me otherwise. But now when I saw my Lusts and Heart in that clear manner as I did, God quitted me of that Opinion, which vanish'd without any dispute, and I detested my self for my former thoughts of it. And the Sinfulness of these Lusts I saw chiefly to lie in Ungodliness, as the Spring of them; forasmuch as I had been a *Lover of Pleasure more than a Lover of God*: according to that in *Jeremy*, *My People have committed two Evils, they have forsaken me the Fountain of Living Waters, and have made unto themselves Cisterns that will hold no Water.* And these Lusts I discern'd to have been acted by me in things that were most lawful, answerably unto that Saying in Scripture, *The very plowing of the Wicked is Sin*: and by the clear Light thereof, the Sinfulness of my Sin was exceedingly enlarged; for that Light accompanied me through all and every Action that I could cast my Remembrance upon, or that my View went over.

And by and through the means of the Discovery of those Lusts, a new horrid Vein and Course of Sin was revealed also to me, that I saw lay at the bottom of my Heart, in the rising and working of all my Lusts; namely, that they kept my Heart in a continual Course of Ungodliness, that is, that my Heart was wholly obstructed from acting towards God any way, or from having any holy or good Movings at all.

God having proceeded thus far, I perceived I was *humbled under his mighty Hand*, as *James* speaks, with whom only and immediately I had to do, and not with my own bare single Thoughts. But God continued orderly to possess my Thoughts with a further Progress, as to this Subject; I being made sensible of God's Hand in it, and my self was merely passive: but still God continued his Hand over me, and held me intent to consider and pierce into what should be the first Causes of so much actual Sinfulness; and he presented to me as in answer thereunto (for it was transacted as a Conference by God with me) the Original Corruption of my Nature, and inward evil Constitution and Depravation of all my Faculties; the Inclinations and Disposenesses of Heart unto all evil, and Averseness from all Spiritual Good and Acceptableness unto God. I was convinced that in this respect I was *Flesh*, which was to my apprehension, as if that had been the Definition of a Man, *That which is born of the Flesh is Flesh.* And here let me stand a while astonish'd (as I did then) I can compare this Sight, and the Workings of my Heart rising from thence to be, as if I had in the heat of Summer lookt down into the Filth of a Dungeon, where by a clear Light and piercing Eye I discern'd Millions of crawling living things, in the midst of that Sink and liquid Corruption. Holy Mr. *Price's* Comparison was, that when he heard Mr. *Chatterton* preach the Gospel, his Apprehension was, as if the Sun, namely Jesus Christ, shin'd upon a Dunghil; but my Sight of my Heart was to my sense, that 'twas utterly without Christ. How much and deeply did I consider, that all the Sins that ever were committed by the wickedest Men that have been in the World, had proceeded from the Corruption of their Nature; or that the Sins, which any or all Men did commit at any time, were from the same Root; and I by my nature, if God had left me, and withdrawn from me, should have committed the same, as any Temptation should have induc'd me unto the like. But what much affected me, was a Sight and Sense, that my Heart was empty of all good; that in me, that is, in my *Flesh*, there dwelt no good, not a Mite of truly Spiritual Good; as the Scripture describes true inherent Grace to be some good in us toward the Lord our God, which none of my Goodness nor Ingenuity was (which I boasted of.) What is all such Goodness to God who is only good, and is the only true measure of all that is called good? which is so only so far as it respects him, as he is *holy and good*, as of the Law it is said, *Rom. 7.* Thus at present I was abundantly convinc'd.

But next I was brought to enquire into, and consider of what should have been the Original Cause at the bottom of all this foremention'd Sinfulness, both in my Heart and Life. And after I had well debated with my self that one place, *Rom. 5. 12. By one Man Sin entered into the World, and Death by him, and passed upon all Men, in whom, or in that all had sinned*: That it was in him they all sinned, for they had not in and of themselves sinned actually (as those that die Infants) *after the Similitude of Adam's Transgression*, which Limitation is cautiously there added by the Apostle, to shew that they had not actually sinned of themselves, but are simply involved in his act of Sinning; and that Sin wherein we were all involved, as guilty of it, is expressly said to be *the Disobedience of that one Man*; for by one Man's Disobedience, many of his Children of the Sons of Men were all made Sinners, for Disobedience notes an act of

Sinning,

‘ Sinning, not a sinful Nature or a Habit. This caused me necessarily to conceive thus
 ‘ of it, that it was the Guilt or Demerit of that one Man’s Disobedience, that corrupt-
 ‘ ed my Nature. Under such like Apprehensions as these did my Spirit lie convicted so
 ‘ strongly of this great Truth, that being gone to bed some hours before, and filled
 ‘ with these Meditations, I in the end of all rose out of bed being alone, and solemnly
 ‘ fell down on my knees before God, the Father of all the Family in Heaven; and did
 ‘ on my own accord assume and take on me the Guilt of that Sin, as truly as any of my
 ‘ own actual Sins. But now when I was thus concluding in my own Heart concerning
 ‘ my Sinfulness, that all that I had acted was wholly corrupt, and that in me there
 ‘ was nothing but Flesh, as born of Flesh; so that all the Actions that came from me
 ‘ were wholly corrupt; and in me (that is in my Flesh) there dwelt no good thing;
 ‘ *Rom. 7.* my pronouncing this Conclusion with my self, was presently interrupted by
 ‘ the Remembrance, which not till now did come in full upon me, in this nick of time
 ‘ and not afore.

‘ The Interruption was made by these intervening Thoughts, that I had forgot my
 ‘ self, and should wrong my self to end in this Conclusion; for I had had abundance of
 ‘ Experience (as I thought) of the Workings of true Grace, Enlightnings and Ra-
 ‘ vishments of Spirit and of Faith in Christ, at Sacrament and at other times. I recal-
 ‘ led the Course of my Spirit, until I was towards thirteen Years old (for I was not thir-
 ‘ teen when I came to the University) and I recalled to my remembrance, that during
 ‘ that space when I was seven years old, my Grandfather whom I lived with had a
 ‘ Servant, who observing some Sin in me, reprov’d me sharply, and laid open Hell
 ‘ Torments as due to me, whither he said I must go for such Sins, and was very vehe-
 ‘ ment with me; and I was accordingly affected with Thoughts of God, and Matters of
 ‘ Religion from thenceforth. I was indeed but in my Infancy, in respect of my Know-
 ‘ ledg of Religion, having childish Thoughts, which I began to build my hopes on.
 ‘ For my Conscience was open’d with the sight of my Sins when I committed any, and
 ‘ from that time I began to weep and mourn for my Sins, and for a while to forbear to
 ‘ commit them, but found I was weak, and was overcome again; but I could weep for
 ‘ my Sins, when I could weep for nothing: and I doing this privately between God and
 ‘ my self, concluded ’twas not Hypocrisy. I thought of *Hezekiah’s* Example, who turn’d
 ‘ to the Wall and wept, and how it moved God; for I was brought up to read the
 ‘ Scriptures from a Child, and I met with that Promise of our Saviour’s, *Whatever you*
 ‘ *shall ask the Father in my Name, I will do it for you:* and that made me confident, for to
 ‘ be sure I would use his Name for whatever I would have of God. Yet still I fell into
 ‘ Sins, renewing my Repentance for them: As *Paul* says, when I was a Child, my
 ‘ Thoughts were as a Child; and I judg’d, that whatever is more than Nature must be
 ‘ Grace: and when I had my Affections any way exercised upon the things of the other
 ‘ World, thought I, this is the Work of God, for the time was I had no such actings.
 ‘ And thus my younger time was at times spent, but God was to me as a wayfaring
 ‘ Man, who came and dwelt for a Night, and made me Religious for a Fit, but then de-
 ‘ parted from me. The Holy Ghost moved upon the Waters when the World was
 ‘ creating, and held and sustain’d the Chaos that was created, and so he does in carnal
 ‘ Mens Hearts, witness their good Motions at times. In a great Frost you shall see where
 ‘ the Sun shines hot, the Ice drops, and the Snow melts, and the Earth grows slabby;
 ‘ but ’tis a particular Thaw, only where the Sun shines, not a general Thaw of all
 ‘ things that are frozen. But so it was, that for these lighter Impressions and lighter
 ‘ Workings, my Heart did grow so presumptuous, that I thought my self not only to
 ‘ have Grace, but more Grace than my Relations; or any Inhabitant of the Town that
 ‘ I knew of, and this for the time I was a School-boy before I came to the University.
 ‘ When I was past twelve Years old towards thirteen, I was admitted into *Christ’s Col-*
 ‘ *lege in Cambridge*, as a Junior-Sophister, a Year before the usual time of standing;
 ‘ and there being the Opportunity of a Sacrament of the Lord’s Supper, appointed to
 ‘ be administr’d publicly in the College, and all of that Form that I was now in, being
 ‘ taken into receiving, I was ashamed to go out of the Chappel alone and not receive,
 ‘ and so I adventured to obtrude my self upon that Ordinance with the rest. I had set my
 ‘ self to the greatest Preparation I could possibly make, in repenting of my Sins, and ex-
 ‘ amining my self, and by Meditations on the Sufferings of Christ, which I presumed to apply
 ‘ to my self, with much Thankfulness to God. And that which now, since I came to that
 ‘ College, had quicken’d and heighten’d my Devotion, was, that there remain’d still
 ‘ in the College six Fellows that were great Tutors, who profess’d Religion after the
 ‘ strictest sort, then call’d Puritans. Besides, the Town was then filled with the dis-
 ‘ course of the power of *Mr. Perkins* his Ministry, still fresh in most Mens Memories;
 ‘ and *Dr. Ames* that worthy Professor of Divinity at *Franker*, who wrote *Puritanismus*
 ‘ *Anglicanus*, had been Fellow of that College, and not long before my time had by the
 ‘ Urgency of the Master, been driven both from the College and University. The

Worth and Holiness of that Man is sufficiently known, by what he did afterwards in the *Low-Countries*. These Puritan Fellows of that College had several Pupils that were Godly, and I fell into the Observation of them and their Ways. I had also the advantage of *Ursins's* Catechize, which Book was the renowned Summaries of the Orthodox Religion, and the Puritan Fellows of the College explained it to their Pupils on Saturday-night with Chamber-Prayers. This Book I was upon this occasion acquainted with; and against the time of the foremention'd Sacrament I examin'd my self by it, and I found (as I thought) all things in that Book and my own Heart to agree for my Preparation. As I grew up, the Noise of the *Arminian* Controversy in *Holland*, at the Synod of *Dort*, and the several Opinions of that Controversy, began to be every Man's Talk and Enquiry, and possessed my Ears. That which I observed, as touching the matter of my own Religion, was, that those godly Fellows, and the younger sort of their Pupils that were godly, held constantly to their strict Religious Practices and Principles, without falling away and declining as I knew of. I judged them to be in the right for matter of Religion, and the *Arminians* in the wrong, who held falling away; yea and I did so far reverence the Opinions of the Orthodox, who are against the Power of Freewill, and for electing Grace, that I did so far judg my self, as to suspect I had not Grace, because of my so often falling away, whereof I knew not any probabler Reason that it was not true Grace which I had built upon, then this, that still after Sacraments I fell away into neglects of Duties, and into a sinful Course, which those godly Youths I had in my eye did not. But that which chiefly did serve most to convince me, was the powerful and steady Example of one of those godly Fellows in the College, Mr. *Bently*, who was a Man of an innocent, meek, humble Spirit and Demeanour, and an eminent Professor of Religion, in the greatest strictness, whose Profession was further quickned and enhaunced by this, that he lived in a continual Fear of Death, having had two Fits of an Apoplexy that laid him for dead, and daily expecting a third. This blessed Man I observed, and revered above all other Men but Mr. *Price*, who then was of the University, an eminent Example of Conversion in the Eyes of all, and who was afterwards Minister of the Gospel in *Lyn Regis*. I remember that when I came to the Prayers, I used to have usually great Stirrings of Affections, and of my bodily Spirits to a kind of Ravishment, and so I continued in private Devotion for a Week after; yet still all those Impressions proved to be but Morning-Dew, and came to nothing, and I utterly forbore to pray privately, or exercise any other good Duty, and so all my Religion was soon lost and came to nothing. But again, when the time of the next Sacrament came, I renewed the former Exercises, and then I grew into a Love of the good Scholars of the College, both of Fellows and others, and began to continue more constant in Duties for a longer time together.

And I left going to St. *Maries* the University-Church, where were all the florid Sermons and Strains of Wit, in which that Age abounded, the great Wits of those times striving who of them should exceed each other: But from these the Work I had the next Sacrament upon me, did so far withdraw me, as for eight Weeks together I went with the Puritans of that College to hear Dr. *Sibbs*, whose Preaching was plain and wholesom; and to improve my time the better before Sermon began, I carried with me *Calvin's* Institutions to Church, and found a great deal of sweetness and savouriness in that Divinity. In those Weeks I kept constantly to private Prayer, and calling to mind the sweetness of this Course, of those eight Weeks in these Exercises; and acquainting my self more with the Youths of that College, who held stedfast in their Profession. O how did I long for the receiving of the next Sacrament, in which I hoped the Body and Blood of Christ received with due Preparation, which I endeavoured to make to the utmost of my Ability, would confirm me in the way I had begun, and continued in so long, and would strengthen me for ever from falling into the same way of liking florid and scholastick Sermons. I went to Chappel for the Sacrament, as I was wont to do, and expected no other but to receive it; but in the nick, when every Communicant was rising to go to kneel at the Step, as the manner was, my Tutor Mr. *Power* (who was the only Tutor that ever I had) sent a Messenger to me to command me out of the Chappel, and to forbear to receive; which Message I receiv'd with extreme Dolor of Heart and Trouble; but he being my Tutor I obeyed him. But upon this Disappointment I was so discouraged, that I left off private Prayer for the first Week after, and at last altogether, and from thence after went constantly to St. *Maries*, where the flaunting Sermons were; and tho I never fell into the common Sins of Drunkenness or Whoredom, whereunto I had Temptations and Opportunities enough, yet I return'd unto the Lusts and Pleasures of Sinning, but especially the Ambition of Glory and Praise, prosecuting those Lusts with the whole of my Soul. And tho I did not walk in profane ways against Religion, yet with a lower kind of Enmity against good Men and good Things, resolving to have preached against those at *Lyn* and their Ways, and to have taken part with the whole Town against them; which my wicked Spirit was too eager and fitted to do by the

Studies I had pursued, it came to this at last, that if God would give me the Pleasure I desir'd, and the Credit and Preferment I pursued after, and not damn me at last, let him keep Heaven to himself; and I often thought thus with my self, they talk of their *Puritan* powerful Preaching, and of Mr. *Rogers* of *Dedham*, and such others, but I would gladly see the Man that could trouble my Conscience.

When God now by a true Work of Grace effectually converted me to himself, the Vanity of my former Religion was, by serious Reflections on these Passages mention'd, sufficiently manifested. The Deficiency of the Root of all my Devotions, did also abundantly add to the Discovery: For God did vouchsafe me a new and further Light into the bottom of my Heart, to discern that Self-Love and Self-Flattery, acted by the Motives of the Word so far as they will extend, were but the Roots of all these gaudy Tulips which I counted Grace: and I needed no other Scripture than that in the Parable, together with my own Heart, for the Proof of it: Mark 4. 4, 5. *Some fell upon Stony Ground, where it had not much Earth, and immediately it sprang up, because it had no Depth of Earth: But when the Sun was up it was scorched, and because it had no Root it withered away.* And with this one Blast, and thus easily, did the Flower of all my former Devotions wither and come to nought, because they wanted Moisture in the Heart to nourish them.

By the Prospect of all these Heads of Sinning which I lay under, I was surrounded and shut up, and saw no way to escape: but together with the Sight of all this Sinfulness, Hell open'd his Mouth upon me, threatening to devour and destroy me; and I began withal to consider the Eternity of time that I was to pass through under this Estate, that 'twas for ever and ever. But tho I was subjugated and bound over to these Apprehensions, yet God kept me from the Soreness of his Wrath, and its piercing my Soul through and through: that tho I had a solid and strong Conviction of God's Wrath abiding on me, as being in a State of Unbelief; yet my Soul suffer'd not the Terrors of the Almighty, tho I lay bound as it were Hand and Foot, subacted under the Pressure of the Guilt of Wrath, or of being subject to the just Judgment of the Lord, as the word is to be translated, *Rom. 3. 19.* How long my Soul lay filled with these thoughts, I perfectly remember not; but it was not many Hours before God, who after we are regenerate, is so faithful and mindful of his Word, and his Word of Promise, as to suffer us not to be tempted above what we are able, but will with the Temptation also make a way to escape, that we may be able to bear it; and he loving us with the same Love as we are his own dear Elect, does not often suffer a destroying Apprehension to continue long upon us, but out of the same Faithfulness and Pity to us finds a way to escape. I do not speak now of Temptations, but of the just Conviction which many such Souls have, previous unto their Believing. See what God says, *Ezek. 16.* of the whole Body of his Elect Church, comparing their Condition as to that of a Child born dead, and covered over with Blood, as it came out of the Womb, the Navel not cut, neither washed in Water, but in this plight cast out into the open Field, as a Child that was dead, among the Carcases: And therefore God when he was said to have Compassion on him, said to him, *Live*, which implies that he was dead. In this Plight was my Soul dead in Sins and Trespasses from my Nativity, and from thence so continuing to that very day, together with that heap of actual Sins, that were the continual Ebullitions of Original Sin. And no Eye pitied me or could help me, but as God there (in *Ezek. 16.*) on the sudden (for 'tis spoken as a speedy Word, as well as a vehement earnest Word, for 'tis doubled twice) yea I said unto you *Live*: So God was pleased on the sudden, and as it were in an instant, to alter the whole Course of his former Dispensation towards me, and said of and to my Soul, *Yea live, yea live I say*, said God: and as he created the World and the Matter of all things by a Word, so he created and put a new Life and Spirit into my Soul, and so great an Alteration was strange to me.

The Word of Promise which he let fall into my Heart, and which was but as it were softly whisper'd to my Soul; and as when a Man speaks afar off, he gives a still, yet a certain sound, or as one hath expressed the Preachings of the Gospel by the Apostles; that God whispered the Gospel out of *Sion*, but the sound thereof went forth over the whole Earth: So this speaking of God to my Soul, altho it was but a gentle Sound, yet it made a noise over my whole Heart, and filled and possessed all the Faculties of my whole Soul. God took me aside, and as it were privately said unto me, do you now turn to me, and I will pardon all your Sins tho never so many, as I forgave and pardoned my Servant *Paul*, and convert you unto me as I did Mr. *Price*, who was the most famous Convert and Example of Religion in *Cambridge*. Of these two secret Whispers and Speeches of God to me, I about a Year after did expressly tell Mr. *Price*, in declaring to him this my Conversion, while 'twas fresh with me, as he well remembred long; and I have since repeated them to others I know not how often, for they have ever stuck in my Mind. And Examples laid before us by God, do give us Hope, and are written and propos'd unto us: *Rom. 15. 4. For whatsoever things were*

written to us afore time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope; and we use to alledg Examples, not only to illustrate and explain Rules, but to prove and confirm them. That God pardon'd such a Man in such a Condition, is often brought home unto another Man in the same Condition, and impliedly contains a secret Promise, that so he may do to me, says the Soul in the same Condition. And I remember that I preaching at *Ely* two Year after, urged to the People the Example of *Paul* (which I was before refer'd to) as an Example to win others, in having in my Eye and Thoughts the said Experience of God's dealing with me in the same kind; and that the Examples of such are to be held forth by God, as Flags of Mercy before a Company of Rebels to win them in.

Now as to this Example of *Paul*, it was full and pertinent for that purpose, for which God held it out to me; I then consider'd with my self the Amplitude of my Pardon, that it involved all sorts of Sins of the highest Nature, in which *Paul* had so walk'd, as he was even upon the narrow Brink of sinning against the Holy Ghost. And God suggested unto me that he would pardon me for all my Sins, tho never so great, for Boldness, Hardness of Heart, and Hainousness of Sinning, as he had pardon'd *Paul*, whose Story of Forgiveness I was refer'd unto: and also that he would change my Heart, as he had done Mr. *Price's*, who was in all Mens Eyes the greatest and most famous Convert, known to the whole University of *Cambridge*, and made the greatest and notedest Example that ever was, of a strange Conversion to God, and who was the holiest Man that ever I knew one or other, and was then Preacher at *Kings-Lyn*, whither my Parents had remov'd from *Rolfeby*, and then liv'd there.

The Confirmations which my self have had, to judg that these Instructions and Suggestions were immediately from God, were these.

1. I consider'd the Posture and Condition of my Spirit, and that this Suggestion took me when my Heart was fix'd, and that unmoveably, in the contrary Persuasions, not only that I was guilty of those Sins, and had continued in them to that time; but that I was in a damned Estate without hope for Remedy: and when God had set a Guard upon me as the Prisoner of Hell, then came in these contrary Apprehensions and Impressions as it were in an instant; which Impressions also were so deep and rooted in my Heart, that I remember'd them ever since: And I did accordingly acquaint Mr. *Price* at *Lyn*, a Year and a half after this, setting them on upon my Heart, in rehearsing to him the Story of my Conversion, which he exceedingly approved of.

2. It was a Word in its proper Season, like that which was spoken to *Abraham* the Father of all the Faithful, and which ran into a Proverb among the *Jews*, *In the Mount the Lord will be seen, or provide*; which they apply to the immediate Remedy, which God does use to afford out of pity to a Man in a Strait or Distress; and which none but himself can give Remedy to. It is a Word fitted and proper to such an occasion, and peculiar to the case of the Person; a Word that was quick and sudden, and interrupting all contrary Expectations and Fears, as the manner of the Speech was, *Abraham, Abraham*, as a Man that speaks in hast to prevent any contrary Fears: 'Tis a Word spoken in Season, which Christ himself was taught by God to speak to distressed Souls, *Isa. 50*.

3. This that was suggested to me was not an ungrounded Eancy, but the pure word of God, which is the ground of Faith and Hope. It was the Promise and Performance of God's forgiving of *Paul* the most heinous Sins, that ever any Convert committed who was saved; for he was the chiefest of Sinners, as himself confesses: And this Instance was directed unto me as the most pertinent to my case, that I could elsewhere have found in the Book of God.

4. In considering the Consequents and Effects that follow'd after God's speaking to me, I was hopefully persuaded, it was from God, for the things were fulfilled which God had spoken of. For first I felt my Soul, and all the Powers of it, as in an instant to be clean altered and changed in the Dispositions of them; even as our own Divines of *Great Britain*, do set out, in their Discourse of the manner of Conversion in the effect of it. Secondly I found from the same time the Works of the Devil to be dissolved in my Heart in an eminent manner, my Understanding enlightened, my Will melted and soften'd, and of a Stone made Flesh, disposed to receive, and disposed to turn to God. And thirdly, I found my Spirit clothed with a new Nature, naturally inclining me to good; whereas before it was inclined only to evil. I found not only good Motions from the Spirit of God, as he was pleas'd to incite me formerly, not only flushings and streamings of Affection (which soon vanish) or stirring my bodily Spirits with Joy, when I applied my self to a Holy Duty, but I found a new Indweller or habitual Principle of opposition to, and hatred of Sin and welling, so as I concluded with my self, that this new Workmanship wrought in me, was of the same kind as to matter of Holiness with that Image of God, express'd *Eph. 4, 23, 24*, but more expressly affirmed, *Col. 3, 10*. It was this one Disposition that at first comforted me, that I saw and found two contrary Principles, of Spirit against Flesh, and Flesh against

gainst Spirit : and I found apparently the difference of the Opposition, that only Conscience makes against a Lust, and that which the Spirit, that is, the new Work of Grace in a Man's Heart, makes against the Flesh. That the Spirit not only contradicted and check'd, but made a real natural Opposition, such as Fire do's to Water ; so that the Spirit did as truly lust against the Work of the Flesh, as the Flesh against that of the Spirit. And this difference I found not by reading, or hearing any one speak of it, but (as *Austin* did) I perceived it of my self, and wonder'd at it ; for I may say of this Combat, that 'tis proper and peculiar to a Man that is regenerate. It is not in God or Christ, who are a Fulness of Holiness ; not in Devils, for they are all Sin ; not in good Angels, for they are entirely holy ; not in wicked Men, for they have no Grace in them, to fight with their Corruptions after such a manner.

Thirdly, The Consequent of this that fell out in my Heart, was an actual turning from all known Sins, and my entertaining the Truth of all Godliness, and the Principles of it as far as I received it from the Word of God, and the best examples of godly Men I liv'd withal. And in general, I took this Course through God's Direction and Assistance, that I looked back upon my sinful Estate, and took a summary Survey of my chiefest Sins and Lusts ; and I found them to be Love of Pleasure more than of God, corrupt ends, especially of Vain-glory and academick Praise, which I fought with my whole Soul : and God was pleased to direct me to take up, as the Rule of my turning to him, a sincere Aim at his Glory as the Rule of all my inward Thoughts, Words, Actions, Desires and Ends whatsoever. And in this it pleased God to direct and assist me, to consider asunder all the sorts of Actions I had gone through in my Life, and to take them asunder in Particulars every one in order, but especially the principallest of them. And here in the first place, I consider'd, what was the Aim and Drift of my Studies, which I had spent my whole time upon : and having been devoted by my Parents for the work of the Ministry, I consider'd what it was, did serve most to the Glory of God in the Work of the Ministry, and that overturned all the Projects and Designs of my Heart hitherto, which were the dearest of all to me ; so dear, that I would certainly rather not have lived, than have forsaken that Interest. The University in those times was addicted in their Preaching to a vainglorious Eloquence, wherein the Wits did strive to exceed one another : and that which I most of all affected in my foolish Fancy, was to have preached for the matter thereof in the way that *Dr. Senbouse* (of *St. Johns*, afterwards made Bishop) did exceed all Men in. I instance in him, to explain the way and model that I set up, because his Sermons five or six of them are in print, and because it is the eminentest Farrago of all sorts of Flowers of Wit, that are found in any of the Fathers, Poets, Histories, Similitudes, or whatever has the elegancy of Wit in it : and in the joining and disposing of these together, Wit was the eminent Orderer in a promiscuous way. His way I took for my Pattern, not that I hoped to attain to the same perfection, I coming far behind hand of all the Accomplishments he abounded in. But I set him up in my thoughts to imitate as much as I was able ; and about such Collections as these did I set my Studies until I should come to preach. But this way of his did soon receive a fatal Wound, *Dr. Preston* opposing it and preaching against it, as vain and unedifying. His Catechetical Sermons in the Chappel of that College it fell out I heard, whilst unregenerate ; but they moved me not to alter my Studies, nor should all the World have persuaded me to have done it, nor all Angels, nor Men ; but my Heart upon this my turning to God, and setting his Glory as my resolved end of all my Actions and Ways, did soon discover to me the Unprofitableness of such a Design ; and I came to this resolved Principle, that I would preach wholly and altogether sound wholesom Words, without Affectation of Wit and Vanity of Eloquence. And in the end, this Project of Wit and Vainglory was wholly sunk in my Heart, and I left all, and have continued in that purpose and practice these threescore years ; and I never was so much as tempted to put in any of my own wither'd Flowers that I had gather'd, and valued more than Diamonds, nor have they offer'd themselves to my Memory to the bringing them into a Sermon to this day, but I have preach'd what I thought was truly edifying, either for Conversion of Souls, or bringing them up to Eternal Life : so as I am free to profess that great Maxim of *Dr. Preston*, in his Sermon of Humiliation, on the first of the *Ephesians*, *That of all other, my Master-Lust was mortified.*

I observed of this Work of God on my Soul, that there was nothing of Constraint or Force in it, but I was carried on with the most ready and willing Mind, and what I did was what I chose to do. With the greatest Freedom I parted with my Sins, formerly as dear to me as the apple of my Eye, yea as my Life, and resolv'd never to return to them more. And what I did was from deliberate choice ; I consider'd what I was doing, and reckon'd with my self what it would cost me to make this great Alteration. I consider'd the common Opinion the World had of those ways of Purity and Holiness, and walking according to them. But tho I consider'd what the common

Course and Vogue of the World was concerning the ways of one that would be a true Convert and sincere to God, yet they hindred me not at all. The Weeds that entangled me in those Waters, I swam and broke through, with as much ease as *Sampson* did his Withes; for I was made a Vassal and a perfect Captive to another binding, such as *Paul* speaks of, when he says, he went bound in the Spirit to *Jerusalem*; and I said within my self, of all my old Companions, What do you breaking my Heart? I am not ready to be bound only, but to give up my Life, so as I may serve God with Joy in these ways. I parted with all my Lusts, not as *Lot's* Wife, looking back on what I departed from; but with my whole Soul and whole Desires, not to return more to the Enjoyment of any Lust, and casting down all those childish Imaginations of Preferment, such as Scholars do generally aim at, and promise to themselves, and to attain which they make their Aim, and the Card of their Life they sail by. All these fell, and like Bubbles broke and vanish'd to Air; and those which I counted my strongest Holds and Imaginations, *And every thing that exalteth it self, was brought into Captivity and Obedience to Christ, 2 Cor. 10. 5.* And I was brought in my own Thoughts, to be content with the meanest Condition all my days, so as I might fulfil the Course of my Life, tho never so mean, with Uprightness and Sincerity towards God. I took my Leave for my whole Life of all Ecclesiastical Preferments; and tho afterwards I was President of *Magdalene* College, my great Motive to it from the bottom of my Heart, was the fair opportunity of doing good in my Ministry in the University: And that it might be in my power, to bring in young Men that were Godly, both Fellows and Students, that should serve God in the Ministry in after times. And after such as were godly did I enquire and seek, and valued such when I found them as the greatest Jewels: And when I fail'd of such, it was a great Affliction to me: but this was my Heart and Endeavour, as my own Soul and Conscience bears me witness, tho I did, and might fall short of this my own Aim in some particular Persons. And this Principle I brought with me from *Katherine-Hall* in *Cambridg*, where I had my first Station, and where I was the Instrument of the choice of that holy and reverend Man *Dr. Sibbs*, to be Master of that College, and of most of the Fellows of that College in those times, as *Dr. Arrowsmith*, and *Mr. Pen* of *Northamptonshire*, to name no more: And I was the more fixedly establish'd in the practice of this, that after I had been seven Years from *Cambridge*, coming out of *Holland*, I had for some Years after, well nigh every Month, serious and hearty Acknowledgment from several young Men, who had received the Light of their Conversion by my Ministry, while I was in the University of *Cambridg*. And this was the great Encouragement I had to return again to an University, having enjoyed so frequent a Testimony of the Fruit of my Labours while I was Preacher at *Cambridg*; and what the Success has been at *Oxford*, I leave to Christ till the latter day.

But the most eminent Property of my Conversion to God (I have been speaking of) was this, That the Glory of the great God was set up in my Heart, as the Square and Rule of each and every particular Practice, both of Faith and Godliness, that I turned unto; and of all Signs of Sincerity, there is, nor can be none clearer than this, witness our Saviour Christ's Speech, *John 7. 18. He that seeketh his Glory that sent him, the same is true, and no Unrighteousness is in him.* Christ speaketh it of himself, who is the Truth it self, and speaketh of himself, out of his own Experience of what he did who is the Truth it self; and the Glory of God is God himself, who doth all things for himself: and therefore he that acteth thus predominantly for God above all other ends, must necessarily be judged truly righteous. Nor can any Man extract that out of his Heart which is not in it: Now there is not the least Spark of the Glory of God in the Heart of Man unregenerate, and therefore cannot be extracted out of it, no not the least Spark. Take a Flint, and strike it against Steel or Iron, and you shall have Sparks struck out; but if you take a piece of Ice never so great, and strike it against a Stone, or any other material, you shall not have a Spark, for there is none in it, nor any Disposition towards it. I remember that when I heard *Dr. Preston* describing true spiritual change of Heart ('twas upon *Rom. 12. 2. Be ye transformed by the renewing your Minds*) he spoke in this manner. It is (said he) when upon the change of a Man's utmost end, there is a change made upon the whole Man, and all the Powers of it; which when I had duly consider'd, I judged I never had any thing more punctual, remembering this Work of God upon my self at first. For as he then discoursed it, if a Man changes but unto one particular end, and has but one particular and limited end, the Effect is answerable, 'tis but partial so far as that end serves to: as if a Man that had a Humour of Prodigality, and now thinks it concerns him to be sparing and covetous, this change of his End being but particular, has but a narrow'd Effect, namely as to sparing and care to keep his Money, not to spend it lavishly: but Godliness, the height of which lies in a respect to God, and his Glory above all things else, hath a general, yea universal end, which extends its Influence upon all things.

‘ Hence my Task from this Principle, proved to be to survey and go over every particular kind of Act, both what I must forbear and for what end, and with what Heart, as also to observe each particular Practice of Godliness, which I wretchedly had altogether for a long while lived in neglect of; and hereabout I began with what I was to forbear and practise no longer, but alter my Course in, as first of all my Sins I had liv’d in; and therein I fixed upon this summary of my whole Life, that I had made Lusts and Pleasures my only end, and done nothing with aims at the Glory of God: and therefore I would there begin my turning to him; and make the Glory of God the measure of all for the time to come.

This is the Account which my dear Father drew up, concerning the Work of the Holy Ghost on his Soul, in converting him to God. He left it with a design (as himself said) to give from his own experience, a Testimony of the difference between common Grace (which by some is thought sufficient) and that special saving Grace, which indeed is alone sufficient, and always invincibly and effectually prevails, as it did in him, and endur’d through a long Life, and Course of various Temptations and Trials unto the end. In the first enlightenings and workings of Conscience, he experienc’d how far common Grace might go, and yet fail at last, as it did in him, to an utter withering and decay. In the other Work on his Soul, he felt an extraordinary Divine Power changing it, and entirely subduing it to God; a work that was lasting and victorious to Eternity. I have often heard him say, that in reading the Acts of the Synod of *Dort*, and taking a review of the first Workings of common Grace in him, he found them consonant with the *Arminian* Opinions: but comparing his own experiences of efficacious Grace, with the Doctrines of the Orthodox Protestant Divines, he found the one perfectly to agree with the other. It was this inward sense of things, out of which a Man will not suffer himself to be disputed, that establish’d him in the Truths of the Gospel, and possess’d him with a due temper’d Warmth, and Zeal to assert and vindicate them with such Arguments and Reasons, as the Truth is never destitute of to resist Gainlayers.

It was many Years before he came to have a clear Knowledg of the Gospel, and a full view of Christ by Faith, and to have Joy and Peace in believing. ‘ A blessed Age this is (said he in his latter Years) now the time of Faith is come, and Faith is principally insisted on unto Salvation: In my younger Years we heard little more of Christ, than as merely nam’d in the Ministry and printed Books. I was diverted from Christ for several Years, to search only into the Signs of Grace in me: It was almost seven Years e’er I was taken off to live by Faith on Christ, and God’s free Love, which are alike the Object of Faith. His Thoughts for so long a time, were chiefly intent on the Conviction which God had wrought in him, of the heinousness of Sin, and of his own sinful and miserable State by nature; of the difference between the workings of natural Conscience, tho enlighten’d, and the Motions of an holy Soul, chang’d and acted by the Spirit, in an effectual Work of peculiar saving Grace. And accordingly he kept a constant Diary (of which I have above an hundred Sheets wrote with his own hand) of Observations of the Case and Posture of his Mind, and Heart toward God, and suitable, pious, and pathetical Meditations. His Sermons being the result of these, had a great deal of spiritual Heat in them, and were blessed by God to the Conviction and Conversion of many young Scholars, who flock’d to his Ministry: As my Reverend Brother Mr. *Samuel Smith*, Minister of the Gospel at *Windsor*, told me, that his Reverend Father, then a young Scholar in *Cambridg*, acknowledg’d mine to have been blessed by God as an Instrument of his Conversion among many others.

As it was that holy Minister of Jesus Christ Mr. *Price* of *Lyn*, with whom my Father maintain’d a great Intimacy of Christian Friendship, and of whom he said, that he was the greatest Man for experimental Acquaintance with Christ, that ever he met with; and as he pour’d into his Bosom his Spiritual Complaints, so it was he whose Conference by Letters and Discourse, was blessed by God to lead him into the Spirit of the Gospel, to live by Faith in Christ, and to derive from him Life and Strength for Sanctification, and all Comfort and Joy through believing. *As for Tryal of your own Heart* (wrote Mr. *Price* to him in one of his Letters) *they are good for you; remember only this, that Christ in whom you believe, hath overcome for you; and he will overcome in you; the reason is in 1 Joh. 4. 4. And I say Tryals are good for you, because else you would not know your own Heart, nor that need of continual seeking unto God. But without those Tryals your Spirit would soon grow secure, which of all Estates belonging to those that fear God, is most dangerous and most uncomfortable: Therefore count it exceeding Cause of Joy, not of Sorrow, when you are exercised with any Temptations, because they are Tokens of your being in Christ; which being in him Satan would disquiet, and carnal Reason would call in question: Yet stand fast in the Liberty of Christ, maintain the Work of God’s free Love, which his good Spirit hath wrought in you. Say unto the Lord; Lord, thou knowest I hate my former sinful Course, it grieveth me I have been so long such a Stranger unto thee my Father: Thou knowest now I desire to believe in Jesus Christ,*

Christ, I desire to repent of my Sins, and it is the Desire of my Heart to do thy Will in all things. Finding these things in your Heart, cast your self upon the Righteousness of Christ, and fear nothing; for God will be a most merciful God in Christ unto you. Strive but a little while, and thou shalt be crown'd; even so come Lord Jesus, come quickly, Amen. In another of his Letters he thus wrote to him: All your Complaints are good, and will bring a-bundance of Thankfulness in the end; for mark it in the Scripture, where the Saints of God have complain'd for want of Christ, or any good thing from God in Christ, they have had e'er long their Hearts and Tongues fill'd with Thanksgivings and Praise, Rom. 7. 24, 25. It is the surest State for our deceitful Hearts to be kept in awe, and not to be as we would be, in Perfection of Grace. God knows the time, when it will be best to fill us with his Love, and to ravish us with his favour in Christ. In the mean time let us go on in Faith, looking every moment for that day of Gladness, wherein Christ shall manifest a fuller Sight of his blessed Presence. I pray you fight it out valiantly by Faith in Christ, against base Unbelief and proud Humility. I do assure you, and dare say it, you may by Faith in Christ challenge great matters at God's Hands, and he will take it well at your Hands: yea the more you can believe for your self in Christ, the better it will be taken at the Throne of Grace. Now the Lord give you of his Spirit to help you in all things. The Lord keep your Spirit in Christ, full of Faith and Love to Immortality. In another Letter he thus wrote: Your last Complaint made in your Letter of your self, is from Spiritual Insight of your unregenerate part: It is wholesom, for it being loathed and abhorred, makes Christ in his Righteousness and Sanctification, more glorious in your Eyes daily. If this were not, Pride and Security would start up and undo you: Besides, I find you have great assistance from God in Christ: He ministers much Light to you both of Knowledg and Comfort; and therefore you had need of some startling Evils, to make you depend upon God's Grace for the time to come, lest you should rest in that which is past. Let the Lord do what he will with our Spirits, so he drive us from the liking our selves in any Sin, and make us long after Christ, to be found in him, and in his Righteousness. In another he wrote thus: Your Letter is welcome to me, and your State also matter of rejoicing unto me, however it may seem unto you for the present. Know you not that the Lord is come to dwell in your Heart, and now is purging you and refining you; that you may be a purer, and also a fitter Temple for his Spirit to dwell in? All these things concerning the right framing of your Spirit will not be done at once, but by little and little, as it shall please our Gracious God in Christ, to work for his own Glory. Yet this you may have remaining ever unto you, as an evidence of God's everlasting Love, that the Marks of true chosen ones are imprinted upon you, and truly wrought within you, for your Eyes are open'd to see your self utterly lost, your Heart is touch'd with a sense and feeling of your need of Christ, which is Poverty of Spirit; you hunger and thirst after Christ and his Righteousness above all things, and it is the Practice of your inward Man to groan and sigh, to ask and seek for Reconciliation with God in Christ. These things you have to comfort you against Sin and Satan, and all the Doubts of your own Heart. Therefore when you fear that all is but Hypocrisy; to fear is good and wholesom, but to think so is from the Flesh, carnal Reason, Satan, Darkniess; because it is against that Truth which hath taken place in your Heart, merely of God's free favour towards you in Jesus Christ. As for Slips and Falls, so long as your Purpose is in all things to do the Will of God, and to judg your self for them, so soon as you find your self faulty, fear nothing; for these will stick by you to humble you, and to make you loath your self the more, and to long after the Holiness of your blessed Saviour, which is imputed unto you for your Holiness in the Sight of God. It was thus this gracious Minister of Christ Mr. Price, pour'd the Balm of the Gospel into his wounded Soul, and God blessed it to heal and comfort it. These truly Evangelical Instructions turn'd his Thoughts to Christ, to find that relief in him, which he had in vain sought from all other Considerations. I am come to this pass now (wrote my Father in a Letter to him) that Signs will do me no good alone; I have trusted too much to habitual Grace; for assurance of Justification, I tell you Christ is worth all. Thus coming unto Christ, his weary Soul found Rest, when in all its unquiet Motions, it could not find it any where else.

But the account of this Work of Faith I shall give (as I have done the other) in his own Words: 'It fell out, that soon after my being humbled for Sin, the Doctrine of Justification through Christ by Faith came into my Thoughts: But my Spirit was turn'd off from it by this Prejudice, that it had been the common deceit ordinarily of carnal Men, when they continu'd in their Sins, and so I might be deceiv'd in that Way and Course; and I remember'd that I had been also deceiv'd, in believing on Christ crucified with Joy, and Ravishment in my carnal State; and that remembrance was from time to time an hindrance to me from going to Christ; and I was pitch'd on this great Principle, that if I found I were sanctified (as I plainly did) I then was certainly justified. But I did not think my Sanctification to be my Justification, but an evidence of it only; and thus my Spirit was set upon examining the inherent Work in me wrought by the Spirit; and I pursued after Mortification of Lusts, and of Holiness within, and then I thought I should have the Comfort of Justification, or of being justified. And thus I was kept from going to Christ actually; tho I dealt with God and his Mercy in Christ, as having done all that was on his part to be done, in redeem-

ing and reconciling us, and so I dealt immediately with God, and his pure Mercy and free Grace. But as it fell strongly into my Thoughts, that there was a necessity of Christ's Righteousness to justify me, as well as of his Grace which had sanctified me; and the course God took to convince me of it, and to set me awork about it, was this. He us'd the very Conviction which I had of Original Sin from *Adam*, in the two Branches of it; the Guilt of *Adam's* actual Transgression imputed to me, and the Corruption of my Nature thence deriv'd; I had had a mighty and large Conviction, and deep sense of these, and that all Lusts were Sins; and this mightily help'd me clearly to take in the absolute necessity of Justification by Christ's Righteousness, and to discern the perfect difference of it from Sanctification, and the necessity of it, and I gloried in it. I began to reflect that Jesus Christ was the Head for Salvation, as *Adam* had been for Sin and Condemnation: and that therefore as there were two Branches of Sin and Condemnation deriv'd to me from *Adam*; the one an Imputation of his Fact to me, the other a violent and universal Corruption of Nature inherent in me; just so it must be in Christ's Salvation of me; and hence I must have an Imputation of his Righteousness for Justification, as well as an holy Nature deriv'd from him for Sanctification; which Righteousness of Christ for Justification was perfect, tho my Sanctification was imperfect. The Notion of this did mightily and experimentally enlighten me.

He now alter'd his way of preaching, which before had been for the most part, if not wholly, for Conviction and Terror. But now his experience of the refreshing Comforts, which the Knowledge of Christ, and free Justification by his Righteousness alone, afforded him, made him zealous to preach the Gospel for the Consolation of Consciences afflicted, as his had been. And this was according to the Directions given him by that great Man, and lively Preacher of the Gospel, the Reverend Dr. *Sibbs*, who by my Father's Interest among the Fellows had been chosen Master of *Katherine-Hall*, and who familiarly said to him one day; *Young Man, if you ever would do good, you must preach the Gospel, and the free Grace of God in Christ Jesus.* As he called his Sermons of the Glory of the Gospel, printed in this fifth Volume of his Works, his *Primitivæ Evangelicæ*, or his evangelical First-Fruits; so the only Copy of them was preserv'd by a remarkable Providence. The Portmanteau in which they were, was by a Thief cut off from my Father's Horse in the dark of the Evening; just against *St. Andrew's Church-yard* in *Holborn*. The Clark or Sexton coming on the Lord's-day Morning to ring the Bell, found a bundle of Papers ty'd up with a String, lying at the foot of a great Tree. In it there were some Acquittances, which *Mr. Leonard Green* a Bookseller of *Cambridge*, who had accompanied my Father to *London*, had from some of his Customers. It was by these only the Clark could know to whom the Bundle did belong, and so he brought it to *Mr. Green*; which he was the more careful to do, because he was his particular Friend.

He was chosen in 1628. to preach the Lecture to the Town of *Cambridge* at *Trinity-Church*. *Dr. Buckridge* Bishop of *Ely*, at first made some difficulty of admitting him to it, unless he would solemnly promise, in pursuance of the King's Proclamation, not to preach about any controverted Points in Divinity. My Father alledged, that the most essential Articles of the Christian Faith being controverted by one or other, such a Promise would scarce leave him any Subject to preach on: That it was not his Majesty's Intention to inhibit him, or any other from preaching against the gross Errors of Popery. After some Opposition he was admitted Lecturer, and so continued till 1634, when being in his Conscience dissatisfied with the Terms of Conformity, he left the University and his Preferments. As he acted herein with all Sincerity, following the Light which God had given him, and the Persuasions of his own Mind and Conscience, in which no worldly Motives had any part; for if he had hearken'd to 'em, they would have sway'd him to a contrary Course: so I have heard him express himself with great Joy of Faith, and Thankfulness and Praise of the faithful Love of Jesus Christ to him, in performance of that Promise, *Luke 18. 29, 30. And he said unto them, Verily I say unto you, there is no Man that hath left House, or Parents, or Brethren, or Wife, or Children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the World to come Life Everlasting.*

I freely renounced (said he) for Christ, when God converted me, all those Designs of Pride, and Vain-glory, and Advancement of my self; upon which my Heart was so strongly set, that no Persuasions of Men, nor any worldly Considerations could have diverted me from the pursuit of them. No, it was the Power of God alone that prevail'd to make me do it: It was he alone made me willing to live in the meanest, and most afflicted Condition, so that I might serve him in all godly Sincerity. I cheerfully parted with all for Christ, and he hath made me abundant Compensation, not only in the Comforts and Joys of his Love, which are beyond comparison above all other things, but even in this World. What Love and Esteem I have had among good Men, he gave me: He alone made my Ministry in the Gospel acceptable, and blessed

it with Success, to the Conversion, and spiritual Good and Comfort of many Souls.

A. D. 1638. he married Mrs. *Elizabeth Prescott*, the Daughter of Alderman *Prescott*: of the other two, one was married to Sir *William Leman* of *Northaw*, the other to Sir *Nicholas Crisp* of *Hammersmith*. He was very happy in a Woman, of such a sweet Temper, lively Wit and sincere Piety, as endear'd her to all that knew her: And he was happy in an only Daughter he had by her, *Elizabeth*, who was married to Mr. *John Mason*, a Citizen of *London*. In natural Endowments of Mind, and which is far more to be valued, in Grace and Piety, she was a lively Image of her Parents: She lost her Mother when she was about ten Years of Age, and died two Years before her Father's Death.

The Persecution growing hot in *England*, my Father resolv'd to remove into some Foreign Country, where he might exercise his Ministry in the Gospel, and enjoy the Ordinances of Christ, according to his Conscience, which he could not do in his own Native Land. He went over into *Holland* in 1639. settled at last at *Arnheim*, and was Pastor of the *English* Church in that City. During his abode there, some differences arising in the *English* Church at *Rotterdam*, my Father, and the Elders of the Church at *Arnheim* went thither, and God was pleas'd to bless their Brotherly Advice and Counsel to compose the differences, and to re-establish the disturb'd Peace of that Church. After some years continuance in *Arnheim*, he return'd into *England*, was Pastor of a Church in *London*, and by an Ordinance of Parliament, June 12. 1643. appointed to be a Member of the venerable Assembly of Divines at *Westminster*. The Debates about Church-Government and Discipline which arose in that Synod, are not so proper to be inserted in the Life of a particular Person: I shall only take notice, that he took a brief account of every Days Transactions, of which I have fourteen or fifteen Volumes in 8vo. wrote with his own Hand. And his way of arguing was with such Modesty and Christian Meekness, that it procur'd the Esteem of those who differ'd from him, and the other dissenting Brethren in their Judgment.

In the Year 1647. he had Invitations from the Reverend Mr. *John Cotton* (in whom Grace and Learning were so happily conjoin'd) and other worthy Ministers in *New England* to come over thither, which he was so much inclin'd to do, as he had put a great part of his Library on Shipboard. But the Persuasions of some Friends, to whose Counsel and Advice he paid a great deference, made him to alter his Resolution.

In the Year 1649. he married Mrs. *Mary Hammond*, descended from the antient Family of the *Hammonds* in *Shropshire*, whose Ancestor was an Officer in the Army of *William Duke of Normandy*, when he invaded *England*, A. D. 1066. Tho she was but in the seventeenth Year of her Age, she had the Gravity and Prudence of a Matron: Her conjugal Affection, her tender Care, her wise Administration of the Affairs of her Family, the Goodness of her Disposition, and more than all this, her Grace and Piety have left an honourable remembrance of her among all that knew her. He had by her two Sons, the eldest of which is yet living; the other whose Name was *Richard*, died in a Voyage to the *East-Indies*, whither he was sent a year after his Father's Death by the *East-India* Company, as one of their Factors. She also bore to him two Daughters, who died in their Infancy.

In the same Year 1649. he was admitted President of *Magdalene College* in *Oxford*; where he made it his Business to promote Piety and Learning. His Candor, ingenuous Nature, his Catholick Charity for all good Men tho of different Persuasions, won the Hearts of those who had been most averse to him. In conferring any Places of Preference at his Disposal, he was not byass'd by affection to a Party, but bestow'd 'em where he saw Goodness and Merit. Those who continu'd Fellows of the College many years after he left it, Mr. *Brown*, Mr. *Byfield* and Dr. *Fairfax*, retain'd an Affection and Esteem for him, and always spoke of him with an honourable mention. He was not only President of a College but Pastor of a Church, which consisted of Persons of Piety and Learning, Mr. *Thankfull Owen* President of *St. Johns*, Mr. *Francis Howell* Master of *Jesus College*, Mr. *Theophilus Gale*, Mr. *Stephen Charnock*, Mr. *Blower*, Mr. *Baron*, Mr. *Terry*, Mr. *Lowman*, and many others. Upon the Revolution in 1660. he resign'd his Place of President to Dr. *Oliver*, and remov'd to *London*, where he was Pastor of the same Church which he had gather'd in *Oxford*, a great part of the Members of it following him to that City. In the faithful discharge of this Office, and Labour in the Lord Jesus Christ, he continu'd till his Death.

It was now he liv'd a retir'd Life, spent in Prayer, Reading and Meditation, between which he divided his time. He read much, and the Authors which he most valued and studied were *Augustin*, *Calvin*, *Musculus*, *Zanchius*, *Paræus*, *Waleus*, *Gomarus*, *Altingius*, and *Amesius*; among the Schoolmen *Suarez* and *Estius*. But the Scriptures were what he most studied; and as he had furnish'd his Library with a very good Collection of Commentators, he made good use of them. And as the Scriptures are an inexhaustible Treasure of Divine Knowledg, so by an eager search into them, and comparing one with another, he discover'd those Truths which are not to be found in other Authors. The

Love and Free Grace of God, the Excellencies and Glories of our Lord Jesus Christ were the Truths, in which his Mind soar'd with greatest Delight. And it was not merely a speculative Pleasure, but these Truths were the Life and Food of his Soul; and as his Heart was affected with them, he wrote 'em with a Spiritual Warmth, that is better felt than expressed. Tho he read much, yet he spent more time in thinking; and it was by intense Thought, that he made himself Master of the Subject of his Discourse.

In that deplorable Calamity of the dreadful Fire at *London*, 1666. which laid in Ashes a considerable part of that City, he lost above half his Library, to the value of five hundred Pounds. There was this remarkable, that that part of it, which was lodg'd very near the Place where the Fire began, and which he accounted irrecoverably lost, were by the good Providence of God, and the Care and Diligence of his very good and faithful Friend Mr. *Moses Lowman*, tho with extreme hazard, preserv'd from the Flames. But the other part, which he thought might have been timely secur'd, being lodg'd at as great a distance as *Breadstreet*, was by the negligence of the Person whom he sent on purpose to take care of 'em, all burn'd. I heard him say, that God had struck him in a very sensible Place; but that as he had lov'd his Library too well, so God had rebuked him by this Affliction. He blessed God he had so order'd it in his Providence, that the Loss fell upon those Books which were of humane Learning; and that he had preserv'd those of Divinity, which were chiefly of use to him. As the exercise of Faith and of Patience, which is the Fruit of it, gave him relief, so on this occasion he meditated and wrote a Discourse of Patience, and its perfect Work, printed soon after.

In *February 1679*. a Fever seiz'd him, which in a few Days put an end to his Life: In all the Violence of it, he discoursed with that strength of Faith and assurance of Christ's Love, with that holy admiration of Free Grace, with that Joy in believing, and such Thanksgivings and Praises, as he extremely moved and affected all that heard him. That excellent Man Mr. *Collins* (who was then Pastor of the same Church, that he had formerly been Pastor of, and with its Consent, tho unwilling at first to part with him, he remov'd to *Oxford*, 1649. and which is now under the Pastoral Care of his worthy Son, and of Mr. *Bragg*) praying earnestly for him, offered up this Petition, *That God would return into his Bosom all those Comforts, which he had by his Ministry of Free-grace, poured into so many distressed Souls.* My dear Father felt this Prayer answered, in the abundant Comforts and Joys with which he was filled. He rejoiced in the thoughts that he was dying, and going to have a full and uninterrupted Communion with God. *I am going* (said he) *to the three Persons, with whom I have had Communion; they have taken me, I did not take them. I shall be changed in the twinkling of an Eye, all my Lusts and Corruptions I shall be rid of, which I could not be here, those croaking Toads will fall off in a moment.* And mentioning those great Examples of Faith, *Heb. 11.* *All these* (said he) *died in Faith: I could not have imagined I should ever have had such a measure of Faith in this Hour, no I could never have imagin'd it. My Bow abides in Strength. Is Christ divided? No, I have the whole of his Righteousness, I am found in him, not in my own Righteousness which is of the Law, but in the Righteousness which is of God, which is by Faith of Jesus Christ, who loved me, and gave himself for me. Christ cannot love me better than he doth, I think I cannot love Christ better than I do, I am swallowed up in God.* Directing his Speech to his two Sons, he exhorted 'em to value the Privilege of the Covenant. *It hath taken hold on me* (said he) *my Mother was an Holy Woman, she spake nothing diminishing of it. It is a Privilege can't be valued enough, nor purchas'd with a great Sum of Money,* alluding to the words of the chief Captain to Paul, *Act. 22. 28.* Then he exhorted them to be careful, that they did nothing to provoke God to reject them. *Now* (said he) *I shall be ever with the Lord.* With this assurance of Faith and Fulness of Joy his Soul left this World, and went to see and enjoy the reality of that blessed State of Glory, which in a Discourse on that Subject he had so well demonstrated. He died *Feb. 1679.* and in the eightieth Year of his Age.

THE
WORKS

OF

Thomas Goodwin, D. D.

SOMETIME

President of *Magdalen-Colledge* in *Oxford*.

The Fifth Volume.

PART I.

Of the Work of the HOLY GHOST
(the Third Person of the TRINITY)
in our SALVATION.

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 BOOK I.

A General and Brief Scheme of the Whole of that Work Committed to the Holy Spirit in bringing us to Salvation; in an Enumeration of all Particulars, and of the Glory due unto Him for it. The Work of the Holy Spirit in the Unction of *Jesus* to be our Saviour.

CHAP. I.

Some Generall Observations premis'd out of the Fourteenth, Fifteenth and Sixteenth Chapters of St. John's Gospel.

THERE is a general Omission in the Saints of God, in their not giving the Holy Ghost that Glory that is due to his Person, and for his Great Work of Salvation in us; insomuch that we have in our Hearts almost lost this *Third Person*. We give daily in our Thoughts, Prayers, Affections and Speeches, an Honour to the *Father* and the *Son*; but who almost directs the Aims of his Praise (more than in that general way of Doxologie we use to close our Prayers with, *All Glory be, &c.*) unto God the *Holy Ghost*? He is a Person in the God-head, equal with the Father and the Son: And the *Work* he doth for us in its kind, is as great as those of the Father, or the Son, Therefore, by the Equity of all Law, a proportionable Honour from us is due to Him. God's ordination amongst Men is, That we should render to all their due, Honour to whom Honour is due, *Rom. 13. 1.* To the *Magistracy* (which there he speaks it of) according to their Place and Dignity; and this he makes a Debt, a *Due*, v. 8. And the like is enjoyned concerning *Ministers* that are Instruments of our Spiritual good, that we should esteem them *very highly*

Book I. highly for their Work's sake, 1 *Thes.* 5. 13. Let the same Law, I beseech you, take place in your Hearts towards the *Holy Ghost*, as well as the other Two Persons of the Trinity. The *Holy Ghost* is indeed the last in order of the Persons, as proceeding from the other Two; yet in the *Participation* of the God-head, He is equal with them both. And in His *Work*, though it be last done for us, He is not behind them, nor in the Glory of it, inferiour to what they have in theirs; and indeed He would not be God equal with the *Father* and the *Son*, if the *Work* allotted to Him, to shew He is God, were not equal unto each of Theirs: And indeed, no less than all that *is done*, or *to be done in us*, was left to the *Holy Ghost's* share, for the ultimate execution of it; and it was not left Him as the Refuse, it being as necessary, and as great, as any of Theirs. But He being the last Person, took His own Lot of the Works about our Salvation, which are the last; which is to apply all, and to make all actually ours, whatever the other Two had done afore Him for us. The scope of this Treatise is to set forth this Work to you, in the amplitude of it; to the end, you may accordingly in your Hearts, Honour this Blessed and Holy Spirit. And surely, if to neglect the notice and observation of an *Attribute* of God, eminently imprinted on such or such a Work of God's; as of Power, in the Creation; Justice, in Governing the World; Mercy, in bearing with Sinners; Grace, in our Salvation: If this be made so great a Sin, (*Rom.* 1.) then it must be deemed a greater diminution to the God-head to neglect the Glorifying One of these Persons, who is possessed of the whole God-head and Attributes, when He is Manifested, or Interested in any Work most Gloriously.

Obf. 1.

In prosecution of my design to perswade you to Honour the *Holy Ghost*, as you do the *Father* and the *Son*, I shall consider the XIV, XV, and XVI Chapters of *John*, and make some *General Observations* upon various passages in those Chapters, serving to this purpose; and we shall see therein what a Valuation the *Father* and the *Son*, the other Persons with Him, have in those Chapters put upon Him, and His Work; and what a great and singular matter they make of His Work, and what Divine esteem of His Person, as by *Christ's* Speeches scattered up and down therein, appears. Tho the *Father* himself doth not immediately Speak, yet the *Son* doth in *His Name*, as well as in His own: And you may well take their Judgments, for they are Sharers and Corrivals with Him in point of Glory, about our Salvation: The Work of which, I shall only treat of.

There are these *General Observations* which I shall make upon the whole Series of the aforesaid Chapters, which serve the design of my Discourse.

First, Our Saviour had abundantly, in all his former Sermons, discoursed both his Work and Hand in our Salvation, as also his *Fathers*: And now at last, just when he was to go out of the World, he *then*, and not *till then*, doth more plainly, and more fully discover to them this Third Person, that had an after-Work left to him; who, to that end, was to come when he should be gone, and was to come visibly upon the Stage, to Act visibly a new Scene of Works left by the *Father* and Himself unto him, *John* 14. 16. *I will pray the Father, and He shall give you another Comforter*: He had said Chap. 8. 17. *That the testimony of Two Men (or Persons) is true*; and that he himself was *One Witness* of those Two there spoken of; and his *Father* another, v. 18. *I am One that bear Witness of myself; and the Father that sent Me, beareth Witness of Me*. And he tells us here, you see, that there is yet *Another*, distinct from the *Father* and Himself; for in his saying I will pray the *Father* to give you another *Comforter*; he must mean a Third Person, distinct from them both, to be *that Other*. And moreover, this Spirit, as *another Person*, is said likewise to be a Third Witness of, and unto *Christ*, *John* 15. 26. and so is to be joyned as a Person, and third Witness with these Two; *when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father; He shall testify of Me*; like as of the *Father* and himself, the same had been spoken in that Chap. 8. 18. last cited. And the coherence with v. 17. argues their being Witnesses alike, to be distinct Persons, each from other; for v. 17. he alledgeth the Law, *It is written in your Law, that the Testimony of Two Men is true*. For therein lyes the validity of their Testimony, That they must be Two Men, or Two Persons, that make

up a legal Testimony. And in this 15th Chap. v. 26. there is the Holy Ghost as a Third Witness brought into Court, to testify with Both; and therefore he is a Person, if a Witness; for there are Three Persons, if Three Witnesses; and the Law it self He cites, says, Under the Mouth of two or three Witnesses shall the matter be established, *Deut. 19. 15. and Mat. 18. 26.* We may also observe how industriously careful Christ is further to characterize this Person of the Holy Spirit, the Author of these works, and to describe who he was, and what manner of Person, that they might be sure to mind him, and have a regard to him; and to know whom, and to what Name, they were to be so much beholden. Thus v. 26. *The Comforter, which is the Holy Ghost,* (says he) And v. 27. *Even the Spirit of Truth.* And Chap. 15. 26. *Whom I will send unto you from the Father, who proceedeth from the Father.* Which last addition is to shew the Divine Procession of the Holy Ghost, and the Original, and the Consubstantiality of his Person, to be out of the *Substance of the Father*, proceeding from him; as (1 Cor. 2. 12.) the Apostle signallizeth him, *The Spirit that is out of God.* Or (which is all one) that hath his substance, or his being a Person, by proceeding from God the Father, and so being *God with God*; insomuch as it is not in any wise to be understood that he Subsisted *Extra Deum, out of, or separate from God*; for he had said v. 11. that he is in God, even as *the Spirit of a Man is said to be in him.*

Some would understand that speech of Christ's [*Who proceedeth from the Father*] to be meant in respect of *God's sending him forth to us*, and his Embassage to us. - But that had been said by Christ in the words afore, *Whom I will send from the Father*; and therefore to intend the words after (*Who cometh from the Father*) of an Embassadors sending, had been needless, for Christ had said that already, and therefore if that had been all the meaning of that addition, he had but said the same over a second time. There is therefore in those speeches, a manifest *distinguishing* between that *Dispensatory Sending of Him from the Father to them*, and that *Substantial proceeding of his from the Father, as a Third Person*; and this is added to shew the Original ground, why it must be from the Father that he sends him, and with his consent first had; because his very Person is by proceeding from the Father, and therefore this his Office too. And therefore that latter is spoken in the *present time*; whereas that other speech of Christ's, *Whom I will send from the Father*, is in the future; because the Holy Ghost his *Dispensatory sending*, both from the Father and from Christ, was yet to come; whereas this Personal proceeding of his from the Father, was *Then*, when he spake it, and is continually, and had been from Eternity.

Now the tendency of these reiterated designations of the Person, doth manifest Christ's sedulous intention, and tender regard to, and for the Honour of this, so Great a Person; and to raise up in their hearts a valuation of this Person himself, that should be the Comforter; and to make them careful to give Glory to *Him*, even the *Holy Ghost*, as a Third Person, and the *Comforter*: As likewise to assure them of his coming upon them, when Himself was gone; and that therefore they might Honour Him in His coming, *for His Work*; as he would have them to Honour himself for his own Work, and coming in the Flesh. It is as if he had said, I would not, for that honour I ever look for from yourselves, that you should so attribute the *Comfort* you shall have, or the *revealing of Truth* to you, (from which he is called *The Spirit of Truth*) so unto Me or my Father alone, as to neglect, or omit to give him his peculiar honour in it; for it properly, and of due belongs to him. You are and shall be beholden to Me and my Father, for the sending of Him; but you are to be especially beholden to Himself, for that Work he doth in you, being sent by Us. Be sure therefore to take notice of him and his Person, distinct both from Me and my Father. For it is another Comforter (says he, v. 16) *which is the Holy Ghost*, (v. 26.) and therefore you ought, as distinctly to Glorify Him as you would do Us.

The Second Observation is Concerning the *Particular Works* which Christ says are *His*; and for which we are to honour Him. And an enumeration of *His Works*, being the Scope of this my Discourse, We may find divers particulars that are the most eminent of them, named and specified in these Chapters to

our Hand, which will sufficiently serve for me to take the mention of them for an Example to me to proceed to specify *other Works* that are attributed to Him else-where: This I premise, because I would not be obliged to fetch each of them which I shall after name, out of these Chapters; and so to confine my self thereto.

The Particular Eminent Work indeed on which He insists in these Chapters, is, that of being *A Comforter* to them; for the occasion of these Sermons was to relieve, and pacify the Apostles Minds, against his own leaving them, as they thought, *Desolate*. But therewith He further brings in *other Works* of his besides, and in effect that He should do All, that they had need of his help In. He Insinuates to them how much already themselves had been obliged unto Him, for his Working hitherto in them; which He calls them to look back upon, for they had received Him already in Regenerating, Converting and Calling them out from the World (which was his First and Great Work in them;) and so distinguished them from the World. Thus Chap. 14. 16, 17. *The Comforter, the Spirit of Truth; whom the World cannot receive, because it seeth Him not, neither knoweth Him; that is, Knows him not by experience of any Saving Work upon them; and so they cannot receive Him as a Comforter, because it is necessary they first receive Him as a Converter. But ye know Him; and have found Him to have begotten you again; for He dwelleth in you; Hath come and taken Possession of you, and acted hitherto in you all that Spiritual good, that hath been found in you; and thereby hath taken everlasting Possession of you, as it follows, and shall be in you, to perfect all that is wanting, and that for ever: as v. 16.*

A Second Work there specified is, that he should be to them *A Spirit of Truth, to Lead them into All Truth*; which, as a sacred *Depositum*, He was by them, as Apostles, to leave unto the rest of the World; Chap. 14. 26. *He shall teach you all things, and bring all things to your remembrance, whatsoever I have Said unto you.* And not only so, but shall suggest new to you, Chap. 16. 12, 13. *I have many things to say unto you, but ye cannot bear them now: Howbeit when He, the Spirit of Truth, is come, He shall not speak of Himself, but whatsoever He shall hear, that shall He speak.*

A Third Work Instanced in is, that *He will shew you things to Come*: And this to that end, that ye may Teach, and Write them to others, Chap. 15. 26, 27. He shall bear Witness of Me, *and you shall bear Witness of Me.*

A Fourth Work Specified is, to *Sanctifie them*, against Sin and Corruption. This Work is Imported in His Name, *the Holy Spirit*; as the other, of *Leading them into all Truth*, is signified by that other Title, *the Spirit of Truth*; for He is termed the Holy Spirit; because He Sanctifies, Rom. 15. 16. *Being Sanctified by the Holy Ghost.*

Obf. 3. Fifthly, He shall be a Comforter to you, *against all Sorrows*, Chap. 14. 16, 17, 18.

Sixthly, He shall *Assist and Direct you in all your Prayers*, and be the Inditer of them for you; and so effectually as to obtain what you shall ask, Chap. 16. 23. *Verily, verily, whatsoever ye shall ask the Father in my Name, He will give it you: Hitherto have you ask'd nothing in my Name; for the Holy Ghost was not as yet given, as He in these Chapters promiseth He should be. But in that Day, namely when the Holy Ghost is Come, ye shall ask in my Name; then, (as in Chap. 14. 20.) In that Day, namely, when the Comforter is Come, (That Word in that Day, refers thereunto) Ye shall know that I am in my Father, and you in me.* These Works He specifies as to themselves.

But withal, Seventhly, He mentions His Works upon the World, by their Ministry; unto whom they were sent: He shall be a *Converter, and Convincer of the World*; that is, the Glory of the Conversion of the Gentiles, is reserved for Him: By your Ministry, Chap. 16. v. 8, 9. when He is come, *He will reprove the World of Sin, and of Righteousness, and of Judgment: Of Sin, because they Believe not on me &c.* To which Three Enumerations, the Total of the Work of Conversion is reduced, of which afterwards.

Thirdly.

Thirdly, Observe what Christ says, I my self must be gone, (saith He) and disappear, to the end it may appear that all this whole Work is *His*, not mine, v. 7. *If I go not away, the Comforter will not Come*; He will not do these Works while I am here; and I have committed all to Him. That look as my Father hath visibly Committed all Judgment unto me (John 5. v. 22, 23. *For the Father judgeth no man, but hath committed all Judgment unto the Son; that all men should Honour the Son, even as they Honour the Father*) so here, I and my Father will send him, having Committed all these things to Him, *That all Men might Honour the Holy Ghost, even as they Honour the Father and the Son*. Even, as in like manner the reason why the Spirit was not sent, whilst Christ was on Earth, was to shew, that not the Father alone sent Him: but that He came from Christ, as well as from the Father: And so Christ, He went to Heaven, to shew that both Father and Son would send the Holy Ghost from thence; Acts 2. 32, 33. *This Jesus hath God raised up, whereof we all are Witnesses: Therefore being by the Right Hand of God Exalted, and having received of the Father, the Promise of the Holy Ghost, He hath shed forth this, which you see and hear*: Thus wary and careful are every of the Persons, to provide for the Honour of each other in our Hearts: And as careful should we be to give it to them accordingly.

C H A P. II.

Some further Observations touching the Coming of the Holy Ghost. That He had a Signal Coming designed to him for His Glory, at the Feast of Pentecost, as Christ Had a Visible Coming in the Flesh; The Great Change made in the World thereby.

Add to these Observations out of those Chapters, these also that follow; concerning this His Coming promised, in those Chapters; but observed out of other Scriptures.

I. That a *Signal Coming* should be appointed to Him, to the performance of His Work; as well as unto Christ to perform His. This *Coming* of His you have inculcated again and again in these Chapters, in these Words, *when He is Come*, and the like: Which imported that although He was given to Work Regeneration in Men afore, even under the old Testament. (as *Nehem. 9. 20. He gave them His good Spirit*; And many other places shew) that yet to let all the World of Believers take notice his Coming, and his Work; He must have a *coming* in state; in a Solemn and *Visible* manner; accompanied with *visible effects*; as well as Christ had, and whereof all the *Jews* should be, and were Witnesses, (thus *Acts 2. 4. Chapters*) and it was also apparent throughout the Primitive Times, in outward Signs, and Miracles; extraordinary Gifts, and Conversions. And as Christ, tho' he was under the Old Testament, present with that Church, and *with the Fathers, Acts 7. 37, 38. This is He that was in the Church in the Wilderness, with the Angel which spake to Moses in the Mount Sinai; and with our Fathers*) yet had a *visible coming in Flesh*, to manifest his Person; that it was He who had done all those works then; and came now to work more, and far greater works: So there was a visible coming of the Holy Ghost, both in the Appearance of him as a Dove, descending on Christ at First, and afterward in the resemblance of cloven Tongues.

And there was not a personal Union of the Holy Ghost, with that Doves and those Tongues, as in Christs manifestation in the Flesh, there was between the Eternal Son of God and humane Nature: Yet these appearances of the Holy Ghost are to be understood by us, as visible outward Representations, and Discoveries of Him, to be the Third Person. And that it had been *He* who was the Author of all the whole work of Application in the Saints; then under the Old Testament; as well as now, of *Regeneration*, and Sanctification; and of *Comforting*; and that He had been indwelling in all Saints afore this his coming, as well as after.

And this His coming was as clearly prophesied of, and solemn Promise made thereof, under the Old Testament; as there were of Christs coming in the Flesh: Which did so much heighten and raise up the expectations of all Believers then, about Him; as that upon which, and whereby, so great a change should be made in the Church and World, in the last days. This the Apostle *Peter* commemorates and applies upon that Spirit's visible coming upon himself, and the rest of his Fellows, *Acts* 2. 16, 17, 18. *This is that which was spoken by the Prophet Joel, it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh, and your Sons and your Daughters shall Prophesie, and your young Men shall see Visions, and your Old Men shall Dream Dreams, and on my Servants and on my Handmaidens, I will pour out in those Days, of my Spirit, and they shall Prophesie; and so on.* Yea, this coming of the Spirit, I may farther call, the *Great Promise of the New Testament*. For as Christs coming was the great Promise of the Old Testament; so the sending of the Spirit is entituled the Promise of the Father in the New, *Luke* 21. 49. *And behold I send the Promise of my Father upon you.* And He is so stiled, not only in that He had been promised in the Old Testament by the Prophets, (as in that of 2 *Joel*; 28, 29. now cited) and in multitude of other Prophecies of old; but because that Christ himself did now *DE NOVO* (as it were) promulge it as his promise, and the Fathers; and that upon this Authority, that this Spirit proceeded from Him as well as from the Father, and that he was first to receive, Him from us, and then shed Him forth on us, *Acts* 2. 33. That so it might be made good, that all the Promises are *Yea and Amen in Him*, seeing this Promise of the Spirit is given upon Christs account, as He is the Son (according to that, *God hath sent forth the Spirit of his Son into your Hearts, Gal.* 3. 13, 14. compared, and also because now under the New-Testament this promise was to be fulfilled in such a manner and measure as was never under the Old; and so it becomes a Promise proper to the New, That next *great Promise*, which was to succeed that of Christ himself, *The Promise of Promises*; The sole great Promise now left to be given. God the Father had but two Grand Gifts to bestow; and when once they should be given out of Him, He had left then nothing that was great (comparatively) to give, for they contained *all Good in them*; and these two Gifts were his Son, who was his Promise in the Old Testament; and His Spirit, the Promise of the New. And the Father doth Honour himself to us by this Title, that He is the *Promiser and Giver of the Spirit*; And Christ himself now when he is come, takes the Honour too of that, to make the sending of the Spirit *His Promise* also, in saying, *Behold I send Him, Luke, 24. 49. and John 14. 26. Whom my Father will send in my Name.* And 'tis evident, that our Saviour in calling Him *the Promise of the Father*, which was spoken by Him after his Resurrection, *Luke* 24. 49. doth refer to his own Words and Sermons uttered afore his Resurrection, in 14, 15, 16, Chapters of *John*, rather than to the Prophets primarily in his Intention, *Acts* 1. 4. *Wait for the Promise of the Father which ye have heard of me.*

Again, Christ had *John* the Baptist who began the Gospel, to foretel his *manifestation in the Flesh, and to prepare the way for this Lord*. And besides him, His Angels did it: But the Holy Ghost hath Christ Himself to fore-tell his coming upon Flesh: And that to prepare the Hearts of Men for Him, whenever he should come.

And *Lastly*, on purpose to Honour His visible coming, He had answerably an extraordinary work left to him, upon that his visible coming: *The Conversion of the whole Gentile World*; and the raising and building of the Churches of the

the New Testament, was reserved ~~of~~ His Glory. To believe in *the Holy Ghost*, *and the Holy Catholick Church*; you know how near they stand together in the Creed. His visible coming at Pentecost, was the visible Consecration, and Dedication of that great Temple, The Mystical Body of Christ, to be rear'd under the Gospel (the several Members of which Body are called Temples of the Holy Ghost, 1 Cor. 3. 16.) as that Appearance at Christ's Baptism, was the Consecration of the Head, of this Work of the Spirit, that of the Psalmist, though spoken literally of the first Creation, may yet be used in Allusion; and is mystically applied by some of the Fathers thereunto, *Psal. 104. 30. Thou sendest forth thy Spirit, they are Created; thou renewest the face of the Earth.* The whole Earth was decked, and adorned with a new Array, when the Spirit of God moved upon that Chaos; and the whole face of the World was in that Age of the Gospels promulgation, no other than a Chaos, *void, and without all form; All Nations had walk'd in their own ways:* But the Spirit was sent forth, and lo this barren Wilderness became a fruitful field all the World over.

The *Feast of Pentecost*, was under the old Law, the Feast of the first Fruits; *Lev. 8. 23.* Thus it was in the Type; and the Apostles on that day received for the Church of the New Testament, *the First Fruits of the Spirit: Rom. 8. 23.* And the Sickle was then first put in, in the Conversion of the Three Thousand out of all Nations; (whether *Jews*, or *Gentiles*, or mixt with both) so to begin that great Harvest, whereof these were the first Fruits or Seeds which consecrated the rest, (as the first Fruits did under the Law;) in after Ages to come, as Christ told them that their Fruit should remain, *John 15. 16.* And this coming of the Holy Ghost then, and Converting such as were Inhabitants out of all Nations, was by Christ designed to be for the handsel of the Conversion of all Nations: *Acts 1. 8. Ye shall receive power, after that the Holy Ghost is come upon you; and Ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the Earth;* charging them to stay at *Jerusalem*, and not to stir one foot out from thence; but wait first for the promise of the Father; and *v. 4.* For it would have been a vain attempt to have endeavoured to Convert the World, until the Holy Ghost had come upon them; and hence it was that this his visible coming was reckoned by the chief Apostle, the first *Æra*; the beginning of the Gospel; as the beginning of the Creation described by *Moses*, is of the World: *Acts 11. 15. The Holy Ghost fell upon them Gentiles, as upon us, at the beginning;* which refers to that at Pentecost. And this yet further answers the Type: For *the first giving of the Law by Moses, was on that day;* the Day of Pentecost; and so this coming of the Spirit that Day, was justly reckon'd the beginning of the Gospel, although the account of the Christian World begins with the Nativity of Christ. But the full Revelation of the Gospel, and the Mysteries thereof, and the Conversion of the World of the Gentiles, this was ordained for the Spirits Glory; and reserved for his coming *John 16.* Which Conversion of the World is magnified as an after-Sacrifice; (as the Saints Sufferings after Christs, are styled the after-Sufferings of Christ, *Col. 1* presented unto God by the Holy Ghost, Christ offered up himself as that alone meritorious Sacrifice; but this of the Gentiles did come after: A Sacrifice Sanctified by the Holy Ghost. The Grace vouchsafed to the Apostle for his poor Instrumentalness therein, he owns, whilst He yet gives the Glory of it to the Holy Ghost. Which you may find in *Rom. 15. 15, 16. To me this Grace was given, that I should be the Minister of Jesus Christ to the Gentiles; Ministering the Gospel of God; that the offering up of the Gentiles might be acceptable; being Sanctified by the Holy Ghost.* The Gentiles you know before had ever been esteemed *unclean*; and upon that account unmeet to be an offering to God; as the Law shews; which that Vision of all sorts of *unclean Beasts* made to *Peter* in the Sheet, (*Acts 10.*) And the Comment thereupon, which He makes, that the Gentiles were meant, doth shew. But these were all purified by the Holy Ghosts converting of them, that thereby all difference was taken away; and so much as those that were not to be convers'd with by a *Jew*, were now offered up as a Sacrifice to God. Thus *Acts 15. 8, 9. God which know-*

Book I. *knoweth the Hearts, bare them Witness ; giving them the Holy Ghost, even as He did us : And put no difference between us, and them ; purifying their Hearts by Faith.*

Thus much for some General Observations premised.

CHAP. III.

Of the Works of the Holy Ghost, upon Christ our Saviour.

THE Summing up of the Works of the Holy Spirit, and laying them altogether in one heap ; that we find scattered up and down in the Scriptures ; would, if we were able to recollect them all, and every particular, arise to a very great Bulk : I shall reduce them which I have Gleaned as most Eminent, unto these Three Heads.

1. What Work and Use He is, and was of, *to Christ our Head.*
2. What *to the Church* ; taken Collectively.
3. What *to every Saint* : And in the filling up of these, I shall not mention any thing, that may by consequence be argued His ; but what the Scriptures do expressly attribute to Him.

I shall first describe His Operations upon Christ our Head.

1. It was the Holy Ghost that formed His Humane Nature in the Womb : *Mat. 1. 18.* 'Tis said that *Mary was found with Child of the Holy Ghost* : and *v. 20.* *That which is conceived in her, is of the Holy Ghost* : So then He made the Man Jesus, both Body and Soul.

2. Some Divines do further ascribe unto this Spirit the special Honour of tying that Marriage knot, or Union, between the Son of God, and that Man Jesus, whom the Holy Ghost formed in the Virgins Womb. Now if their meaning be that He, in common with the Father, and the Son, did joyn in that great Action, I grant it, according to the measure of that General Rule, that *opera ad extra sunt indivisa* ; All works outward, or that are wrought not within the Godhead, it self ; which admit some exception, all the Three Persons had a joint common hand in. But that which is my proper Subject, is, what special Honour in those works, doth by way of Eminency belong to the Holy Ghost in any of these Works : And so considered, I have not found a ground why to attribute the Personal Union more particularly to the Holy Ghost ; but rather according (unto what occurs to my Observation, in the Scriptures, and to consonant Reason) that Action is more peculiarly to be Attributed to the Son Himself ; as Second Person ; who took up into one Person with Himself that Humane Nature. The Father indeed sent the Son into the World, to take Flesh ; and the Holy Ghost formed that flesh He assumed ; but it was the Son's Special Act to take it up into Himself ; and to assume it. So the Apostle tells us, *Heb. 2. 16.* *He took on him, the Seed of Abraham* : Or *He took to himself* : *Assumpsit ad* : Which Word denotes the very Act of that Union : And it was his own single Act, and in reason it must have been so ; for it was an Act of a Person knowing, and actually intelligent in what he did, when it was done by Him. And that thing he did was a taking to himself a Foreign Nature, to be one Person with himself ; as

a Person. affording his own Subsistence unto that Nature, to be a Person with Himself. Himself must Communicate that Personalitie, and none other for Him, for 'tis properly his own to bestow, unto which that in *Chap. 10.* accords; *when he comes into the World, He says, A Body hast thou prepared me;* speaking to his Father, who prepared that Body by the Holy Ghost; and 'twas his Fathers Ordination He should take it; but He, as a Person existing afore He took it, as coming into World by assuming it, says, *Lo I come to do thy Will, o God,* as v. 7. it is more expressly added. But

3. It was the Holy Ghost had the Honour of the Consecration of Him, to be the Christ; and that by anointing Him without, or *above measure;* as *John* the Baptist Witnessed, *John 3.34.* It was with Power and all Grace that he was anointed, *Isa. 11. 2. The Spirit of the Lord shall rest upon Him; and the Spirit of Wisdom, and Understanding; the Spirit of Counsel, and Might; the Spirit of Knowledge, and of the fear of the Lord.* What is *Messiah,* or *χριστός;* but the most Holy One, anointed? *Dan. 9.* Now with what Oyl was Jesus anointed, and so made Christ? *Acts 10. 38. God anointed Jesus of Nazareth with the Holy Ghost.* The Holy Ghost is that Oyl He is anointed with, above his fellows; and he hath his Name of *Christ,* which is the chief Name of his Person, from the Holy Ghost; as he hath that of *Jesus,* for *saving us,* which is *his Work.* Christ the anointed, is the Name that speaks all his Offices. *Kings, Priests, and Prophets,* who were only his shadows, were anointed. And it is made the true proper sign and token of his Person's being the Son of God, that the Holy Ghost came visibly on Him, and abode upon Him: *John 1. 32, 33, 34, And John bare record, saying, I saw the Spirit descending from Heaven, like a Dove, and it abode upon Him: And I knew him not; but he that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him; the same is He which Baptiseth with the Holy Ghost: And I saw, and bare record, that this is the Son of God:* With which compare *John 7. 38, 39. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water: But this spake He of the Spirit, which they that believe on Him, should receive; for the Holy Ghost was not yet given, because that Jesus was not yet Glorified: Whereupon, v. 40, 41. Many of the People, when they heard that saying, Of a truth, said they, this is that Prophet, others, This is the Christ.* This descending visibly of the Spirit, (which was done first to Him) was the highest evidence of these that could be, excepting only that of the Father, *This is my Beloved Son.* The Baptist makes these his highest Characters, that it was he Baptized with the Holy Ghost, as with fire; and *that he received the Spirit without measure,* tho' he was personally full of *Grace, and Truth,* himself, as He was the Son of God.

4. It was the Holy Ghost anointed Him to all his Offices, as first to be a Prophet, and Preacher of the Gospel; which was first spoken by the Lord; *Heb. 2.* Thus *Luke 4. 18.* (and some think it was his first Text.) *The Spirit of the Lord is upon me, because he hath sent me to heal the broken Hearted, to Preach Deliverance to the Captives, and recovering sight to the Blind; to set at libertie them that are bruised.* Whether you take the words *ἐν ἐνεκεν* Antecedently, or Consequently, either that because by God he was designed to be a Preacher, therefore the Spirit was on Him, or that because the Spirit was on Him, He therefore was fitted to be a Preacher; it comes all to one, as to my purpose. The Spirit was He that made him a Preacher of the Gospel, to utter things which man never did; and to *Speak in such a manner as Man never did.* And this is evident by the Context, in that *Luke 4.* for it was his first Sermon after his Baptism, when the Holy Ghost had a new fallen on him; and he had returned *full of the Holy Ghost:* As *Luke 4. 1.* and again in v. 14. He returned, (or went) *full of the Holy Ghost,* into Galilee, his ordinary standing Diocess, for his ordinary Preaching; as the Evangelists shew.

5. The Holy Ghost anointed him with power to do all his Miracles, and all the good he did: So in *Acts 10. 38. He was anointed with the Holy Ghost, and with Power, going about doing good; and healing all that were oppressed of the Devils: Whom* it is expressly said, *he cast out by the Spirit,* *Mat. 12. 28.*

Book I. 6. When Christ was dead, who was it raised him up from the Grave? Which work was so great a work, as God himself accounts it as a new begetting, or making him anew; and as it were a second Conception of Him: A new Edition of his Son Christ: *Acts* 13. 33. *He raised up Jesus again, as it is written in the second Psalm, Thou art my Son, this Day have I begotten Thee.* God rejoiceth, as having but then recovered, and found his Son, that was as it were lost in the likeness of sinful flesh. Now who was the immediate cause of this new Advancement, whereby he was born into the other World? *The Holy Ghost, Rom. 8. 11. But if the Spirit of him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you:* God by his Spirit raiseth up both Christ and us.

7. When he ascended, who filled him with that Glory? *The Holy Ghost, Psal. 45. He was anointed with the Oyl of Gladness, above his Fellows:* Which Oyl, *Acts* 10. 38. is said to be the Holy Ghost.

8. 'Twas the Holy Ghost that solemnly anointed him as King in Heaven: *Acts. 2. 33. Being at the Right Hand of God; and having received of the Father, the promise of the Holy Ghost, &c. Peter's inference from thence is, v. 36. Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have Crucified, both Lord and Christ.*

9. It was, and is the Holy Ghost that proclaims him Christ in all Mens Hearts. He sets the Crown upon him there also, as well as in Heaven; in so much that no Man could ever come to acknowledge Him the Christ, but from the Spirit. *1 Cor. 12. 3. No Man can say Jesus is the Lord, but by the Holy Ghost.* So as what ever right he had in his Person, or by his Fathers designation; (of which in *Acts* 2. 36. *Rom. 14. 9.*) yet it is the Spirit that publicly proclaimed Him such, brought him in all his Subjects, or to use Christs own words, *He it is that Glorifies Me, shewing it to them, John 16. 14.* All this He hath done to and for Christ our Head.

C H A P. IV.

His Operations upon the Church, the Body of Christ, and that First as Collectively taken, The whole thereof.

LET us now consider the Operations of the Holy Ghost in and upon the Church, collectively taken, as the Body of Christ.

1. He was the first Founder of the Church of the New Testament. The Apostle writing to the *Ephesians*; who, (as you know) had formerly Gloried of their Temple of *Diana*, as one of the Seven Wonders of the Gentile World, sets before them, *Chap. 2.* an Infinitely far greater and more glorious Temple, whereof they themselves, he tells them, were a part, even the *Church Universal* of the New Testament consisting of *Jew and Gentile, Eph. 2. 20. A Building fitly Framed together, that groweth up into an Holy Temple in the Lord.* But then, who is the Builder and Framer of this Fabrick, Age after Age, till all is perfect? And through whom also is it, that this Temple when built, is consecrated unto God, for a Mansion House, or Habitation, who hath the whole World to dwell in? The 22 v. shews both, *In whom (namely Christ) ye (Ephesians) are also builded up together for an Habitation of God through the Spirit* which in the coherence with the former, is as if he had said, He that made you, the *Ephesians*, a Church, (which was as a particular Member of that Universal Body,) as *Members in Particular 1 Cor. 12. v. 27.*) the same Spirit was the Builder of that great Cathedral in which

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are comprehended all particular Churches as smaller Oratories: So as he is the great Founder of all, both in the whole; yea, of every Member that Worships therein. Thus in *v. 18. Through him (namely Christ) we have both (Jew and Gentile) access to God (but) through the Spirit.* Yea, He is the Soul of this one Body, *Eph. 4. 4. There is one Body, and one Spirit.* Christ bears the Relation of Head to this Body; but who is the Universal Soul, which is in all, and every part of it? 'Tis the Holy Ghost: And, Oh! how Glorious a Church and Body shall Christ have, when all are met and set together, and filled full of this Spirit, at the latter day! *Eph. 5. 27. At that day it is, he will present it to Himself: Glorious Church, not having spot, or wrinkle, or any such thing;* Thus spake the Husband, the Head of this Spouse. But who is the Soul that gives this Beauty, that formed this Symetry of all the Members, and adds Life to all? *The Holy Ghost.* And now let us think, what a mighty and vast Work, this of forming and building the Universal Church is, whereof this Holy Spirit is the Former and Effector. There was a perfect pattern and platform of the whole and every Member thereof, in God's breast, an *Idea* also in Christ's (as appears by the last cited *Eph. 5.*) which this Spirit will bring in the End the whole unto, and frame each living Stone in the Building, to bear a due, suitable, and comely Proportion in the whole, and each to other. And this is, and hath been providentially a doing and a framing in every part thereof, in all and every Age, and hath been wrought from the beginning of the World, in the several Parcels apart; even as each piece of Tapestry in hangings, use to be wrought in little bits and small parcels; which when finished, are then at last set together. And this Spirit, who is the *Dedolator*, the Architectonical Master-workman, hath in his Eye, every degree of Grace He works in every of these Members hearts, who is a Stone in this Building, according to the Pattern which the Father and Christ, have in their *Idea* and Model, of every particular, as also of the whole; and exactly frames each and the whole, unto their mind, and misseth not the least of the set proportion in the Pattern; which in so long, so various, and multifarious a work to do, (as this therefore must be supposed) what infinite Wisdom and Power doth it require, and argues him to be God, that is in God (as the Spirit of a Man within him) and *searcheth the deep things of God.*

Book I.

2. All the means of the Church's Edification, (as the Word, Ministry, and all Gospel Ordinances) all which are the Goods and Chattels, the Householdstuff of the Church Universal (*Paul and Apollo are theirs,*) these are all of Him, and Blessed by Him. He wrote the Scriptures, *2 Pet. 1. 21.* gave the Prophecies, *1 Pet. 1. 13.* Revealed the Gospel, *Eph. 5. 5.* in such a manner and measure, and with such an enlargement as never before, to the Sons of Men.

The care of all that great Affair of the Ministry, and the work thereof, is incumbent on Him, lyes on His hands to manage. In the New Testament we find Him once *immediatly speaking in His own Person*, and taking on Him as a *Person*, (as the Father had done afore, when he said, *This is my well-beloved Son*) and the occasion was particular about the execution of this work of the Ministry, 'tis in *Acts 13. 2. The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.* In which Effort of His, He speaks as One entred upon an Office or Work committed to Him, and betruſted with Him: And it is as if he had said, *This is my work, proper to me*, I am the immediate Governour and Administrator herein; for all that any way concerns the edification of the Church, is committed to My management and care. And He says He had designed *Paul and Barnabas* to one part, as *Peter and John* to another, *Gal. 2.* yea all *their Gifts* are His, in Him, and He as a Person that is the Sovereign thereof, *distributes them as He will, 1 Cor. 12. 4, 7.* He *makes Ministers, John 20. 22.* And *that power* to declare that Sins are forgiven, and so set free Mens Consciences, is from their having *received the Holy Ghost* first, *Christ breathed on them*, and said, *Receive ye the Holy Ghost;* and then adds, *Whose Sins ye remit, are remitted.* And as He *makes Ministers*, so He *sends out Ministers, Acts 13. 4.* and in vain it is for them to go, until he comes upon them. The Apostles are therefore commanded to stay going forth into the world, till they should have received the Holy Ghost, *Acts 1. 8.* He appoints the place and People any of them should go

unto, and forbids and hinders, where they should not be usefully employed. He gives them *Orders*, He bids *Philip* go to the *Eunuch*, *Acts* 10. 19. and *Acts* 11. 12. And on the other side, He forbids to Preach to such or such. *Paul* and *Timothy* were forbidden of the *Holy Ghost* to Preach in *Asia*, *Acts* 16. 6. and they again-essayed to go into *Bithynia*, but the *Spirit* suffered them not, v. 7. And when they preach, it is he prompts them with their Sermons, *Mar.* 13. 11. The Apostles spake as the *Spirit* gave them utterance, and when they spake, they spake *Apothegms*, as the word is, weighty Sayings, *1 Cor.* 2. 13. Which things, we speak not in the words which man's *Wisdom* teacheth, but which the *Holy Ghost* teacheth; comparing *Spiritual* things with *Spiritual*; that is, fitting expressions to the gravity and weight of the things delivered. He Fires their Tongues and Hearts, that they should not speak meer empty and powerless words, nor shoot Powder, but Fiery Bullets, such as have warmth and life in them. And when they Preach, He makes their Sermons to be the Ministration of the Spirit, to convey Himself unto their Hearts, and to make the Gospel the Power of God unto Salvation. All the power of Sermons is from the *Holy Ghost*, *2 Thes.* 1. 5. Our Gospel was not in Word only, but in Power, and in the *Holy Ghost*, *1 Pet.* 1. 11, 12. The Gospel is said to have been Preach'd with the *Holy Ghost* sent down from Heaven; who waiteth and watcheth when ye come to Sermons, and at the speaking such a word as will do your Hearts good, He falls upon you. *Acts* 10. 11. Whilst they were Speaking these words, the *Holy Ghost* fell on them. I might shew the same in all the Ordinances; but of them after.

For a Conclusion. It may be truly said, (as it hath been by some of the Ancients) that as *Christ* was the *Fulfiller* of the Law, and the *End of the Law*; *Rom.* 10. So that the Spirit is the *Complement*, the *Fulfiller*, and maker good of all the Gospel; otherwise all that *Christ* did would have profited us nothing, if the *Holy Ghost* did not come into our Hearts, and bring all home to us; *Christ* made his *Will*, by his *Death*; *Heb.* 9. But the Spirit is his *Administrator*. *Christ's* Blood, and Purchase gave us, by his redeeming us, *jus ad rem*; but the *Holy Ghost*, by applying it, only *jus in re*; he gives us Possession, Livery, and Seisin; Himself is the *Arrha*; the *Earnest*, and the *Investiture* of all, is by him: The Promises had been but as Blanks else to us; but it is the *Holy Ghost* is the *Sealer* of us by them, the *Verifier* of them: *Christ* also came, and delivered his Commands to his Apostles, to teach his Church to do them; as in *Mat.* 28. last; but withal it is expressly said of him, and that after his being risen again, that He gave those his Commands to them by the *Holy Ghost*, *Acts.* 1. 2. And then again, those great Truths he uttered only by word of mouth; but it was the *Holy Ghost* which recovered them when they were almost lost; and in a manner clean gone out of the Apostles weak and shallow Memories and Understandings. And he it was that added a Thousand more Truths to them, which *Christ* never uttered; to whom therefore *Christ* refers them, *John* 16. 12, 13. I have yet many things to say unto you, but ye cannot bear them now; howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak.

Only by the way, let Ministers and Christians take notice what is the Glory of the Ministry, even the *Holy Ghost*: Thus *Paul* himself, *1 Cor.* 2. 4. My Speech and my Preaching was not with inticing words of Mans Wisdom; but in demonstration of the Spirit, and of power: The Phrase, *2 Cor.* 3. 6. Is, He hath made us able Ministers of the Spirit. The words in that Text are indeed, Ministers of the New-Testament, but it follows in the same Verse, not of the Letter, but of the Spirit. And this new Testament, or the Gospel (says the Apostle, v. 3.) Is Ministred by us with the Spirit of the Living God. Our Abilities lye in our being made more or less Instruments, by whom the *Holy Ghost* is pleased to Communicate himself: *Acts* 11. 24. 'Tis said, *Barnabas* was a good Man, and full of the *Holy Ghost*, in his own Person; and much People was added to the Lord: A Preacher in the Primitive Language is termed, He that Ministreth the Spirit: *Gal.* 3. 2, 5. And therefore value Ministries by this; and let Ministers seek to be filled with the *Holy Spirit*. 'Tis still prefaced of their Preaching, such or such an one was filled with the *Holy Ghost*, and spake; as *Acts* 4. 8. and *Acts* 2. 3, 4.

C H A P. V.

*His Operations in every part, and Member of
the Church, and Body of Christ.*

IT is next to be considered what the Holy Ghost doth in every part, and Member of this Body of Christ, the Church. *What he doth for every particular Saint* : For look what he is to, and in the the Church Universal, that he is first unto, and in, every Saint in particular ; for it is the particular individual Saint, that makes up the Church Universal ; even as Reason is first, and principally in every particular, and individual Man ; and by means thereof it is that Reason is found, and so abounds in a Body, or Assembly of Men : They meeting together every one severally brings a Portion of it with him, thereunto ; so as the main of his Work lyes and consists in what he doth in and to every Member And when he falls upon Assemblies of Saints as met, yet 'tis so as he falls on the whole, by visiting the particular Souls so Assembled, and out of respect unto each single Soul ; as when the Rain falls upon a Field of Corn, it falls upon the whole for every particular Blades sake : Watering every stalk at it's Root, and so all grow up together. Hence therefore *Acts 2.* where the fulfilling of those Promises made in the *14th* and *15th* Chapters of *John*, were in the first fruits of them accomplished, It is expressly indigitated that the *Spirit sate upon each of them.* v. 3. *And they were all,* (that is every one of them) *filled with the Holy Ghost* ; As Organ Pipes use to be with the common blast of the Bellows, that breathes wind into them, though by the difference of the Pipes there is a differing Sound. And thus the Holy Ghost doth as one Spirit inform and inspire the whole Body of Christ, as the Soul doth the whole Body of a Man. *Eph. 4. 4.* *There is one Body and one Spirit,* and the Spirit is the same in every Member. Now consider with your selves, if there were but one common Soul (as some have feigned to be in the System of the World) which acted, and enliven'd every Man and Thing in the World ; you would acknowledge that it must be a mighty, vast, and burthensome work, which is incumbent upon that great Soul, (whatever it were) and which it undergoes every Moment. But thus it is in reality with this great Spirit, the Soul of the whole Church, who both informs and enliveneth the whole, and every Member of it.

What therefore is next to be considered, is the Activity of this Holy Spirit upon us, and in working in us.

First, In General, He worketh no less than ALL that is wrought, *1 Cor. 12. 11.* *But ALL these WORKETH that one and self same Spirit, dividing to every Man severally as he will.* As of Christ, who is the Word, it is said in the point of the first Creation. (*John 1. 3.*) *That without him there was not any thing made, that was made* : So of the Spirit in this New-Creation, we may say, that without him there is *not any thing wrought in us, that is wrought.*

But let us consider, Particularly his Works.

1. In *Regeneration*, which is his prime work in us.

1. He is the Author of all the Principles or Habits of Grace, of that whole New Creature, of that Workmanship created to good works, the Spiritual Man, which is called Spirit; that DIVINE Nature, which is the Mass and Lump of all things pertaining to Life and Godliness, that which is born of the Spirit, John 3. 6. The Image of Christ, which is stiled Christ formed in us Gal. 4. 19. That Divine Nature is the Image, drawn: But who is the immediate Former, the Limner? It is the Spirit of God, 2 Cor. 3. last. *We are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.* And that place shews, that not only the first draught of that Image, is of his drawing, the ground-colours; but all the additional lines that follows after, to perfect it all along, from one end of the Work to other: For, he attributes that continual change wrought after Conversion in every degree of it, *from Glory to Glory*, unto this Spirit. And therein he so speaks of himself and these believing *Corinthians*, ye all Believers. *We are thus changed all along by beholding, &c.* All the changes into that Image, are *by the Spirit of the Lord*: No hand hath Skill or Power to add to this Work; none able to mingle colours Orient and Lively enough, but *He*. In the same Chapter the believing *Corinthians* are declared to be the *Epistle of Christ*, so far as they were, or shewed themselves Christians in reality: And Christ and his Graces are the perfect Original and Exemplar, and these *Corinthians*, so far as they had advanced in Christianity, were for Essential parts the intire Copy, which in some degree, does express to the Life, that Original; And there is not a letter or tittle added in the Copy, which is not found in him. 2 Cor. 3. 3. *For ye are manifestly declared to be the Epistle of Christ ministered (indeed says the Apostle) by us (as the Pens) but written with the Spirit of the living God; Not with Ink, nor in Tables of stone, but in fleshy Tables of the Heart.* Unto the draught of the least line of which, no Art or Pencil of Man can reach; or hath Colours Orient enough, to write it: For, all and every tittle, every stroke; is no other than an *inward living disposition of Heart*, like unto the Divine Life and Nature of Christ, the Son of the *Living God*; and therefore requires the *Living Power* of the *Spirit of the living God*, (as he is there stiled) to concur to the Creating of it. Psal. 51. 10, 11. *Create in me a clean Heart, O God, and renew a right Spirit within me: Cast me not away from thy presence, and take not thy Holy Spirit from me.* For as he vouchsafes to become the *Ink*, so he bears the part of the *Hand*; too, of a ready *Writer*. The Spirit is the *finger of God* (Mat. 12. 28. compared with Luke 11. 20.) the sole Artist that guides those Pens that cast this Ink, as there also (in v. 6.) it follows: *God hath made us able Ministers of the New Testament; not of the Letter; (for even that New-Testament, hath also Letter to Men unregenerate; and is but the dispensation of a Notion) But, of the Spirit, or Power.*

Let us go over the particular Actings of the Soul, which are as a *drawing out* of those created Principles, whether *at* or *in* our first Conversion or afterwards; and we shall find that each, and every particular thereof, are attributed to this *Spirit*.

1. Hast thou seen thy Sinful Condition, and been humbled, as to Hell, for it? It is the Spirit's proper work, for which He was sent. Thus says Christ, John 16. 8. *When He is come, He shall convince the World of Sin.* And He says it to His Apostles, when He was to send them into the World, to *Convert Men*. And this is the *first work of the Three* there rehearsed, that the Holy Spirit be- ginneth with, in Conversion; viz. A *Conviction* of a *state* of *Sin* and *Unbelief*: As it follows, *Of Sin, because they believed not on Me, and consequently, of Damnation, as having lived without God and Christ in the World.* and this work, though it may seem too low for Him; yet He is pleased to bear a *title* from it, and is termed a *Spirit of Bondage* to us, as causing us to see our bondage to Sin, and Death, and Hell. Rom. 8. 15. *For ye have not received the Spirit of bondage again to fear: But ye have received the Spirit of Adoption, whereby we cry Abba Father.* It is one and the same Spirit, there spoken of, in respect of two *contrary operations*, who hath the title there of both. It is the Holy Ghost who is that *Spirit of Adoption* there spoken of, whereby we (afterwards) cry *Abba Father*. This you may also see, Gal. 4. 6. and in the next v. 16. of that Rom. 8.

It is the Spirit who also *witnesseth to us, that we are the Sons of God*; and by the opposition it will follow, that if the Holy Ghost be the *Spirit of Adoption* spoken of, that He also was *that Spirit of bondage*; inasmuch as He doth *discover to us our bondage*; even as He is termed the *Spirit of Adoption*, because He *testifies our Sonship*. And the discovery of this our Bondage is an Infinite favour; For, do not the Great and Wise ones of the World, go hoodwink'd quick to *Hell in a moment*; and know not whether they are going, until they are there? And of thy self, thou couldest never have been thoroughly convinced of that; for *the heart is deceitful above measure, who can know it?* None without the light of *this Spirit*. For it is the *Spirituality of the Law*, whereby He instructs Men to *know Wisdom in the hidden point of their corrupt Nature*, as *David*, confessing it, speaks, *Psal. 51. 5. and 6. verses compared together, Behold I was shapen in Iniquity; and in Sin did my Mother conceive me. Behold thou desirest truth in the inward parts; and in the HIDDEN PART thou shalt make ME TO KNOW WISDOM.* And without the Light of which Law, the same *David* likewise confesseth, *Psal. 19. 12. Who can understand his errors? Cleanse thou me from secret faults.* By which secret Sins, He understands the immediate ebullitions of corrupt Nature. And it is HE that searcheth the *Deep things of God*, *1 Cor. 2. 10. The Hidden Wisdom v. 7. Hid in God, Ephes. 3. 9. and reveals it to us, v. 5.* It is HE, the same Spirit, that searcheth the *Deep Deceitfulness of Mens Hearts*, and reveals it to *them*, which *David* called *Wisdom in the Hidden Part*. And it is THOU (says he) to God, *That makest me to know it*; that is, thou by thy Spirit *who knowest all things*, *1 Cor. 2. 10.* And this for Him to Vouchsafe to doe for Him, to take the same pains to do it; as ever Mother or Schoolmaster took to teach a Child from his Alphabet to read, is an act of Infinite Grace. It is HE that gives thee *EYES to see*, and an *Heart to Understand*, who holds the Candle to thee, and points with his Finger to every Sin. Let us all consider the *Unpleasingsness* of this work, which were it not that it is necessary for his saving thee, *He who is the Holy Spirit*, would never rake into such foul and filthy Jakes and Dunghills of Lusts and By-ends, Unbelief and Presumptions: This must needs be a Loathsome work to him, by reason of the objects He is exercised in, and tedious in it self. And this is the entrance into Conversion

It is this Spirit which works *Repentance* upon this discovery of Sin, and turns our hearts *from Sin to God* effectually. *John* the Baptist came Preaching the *Baptism of Repentance for the remission of Sins*. Now by what, or whose power was it, that repentance was wrought in the Hearts of Multitudes that were his hearers? It was *the Holy Spirit, He shall come*, (says the Prophet) *in the Spirit and Power of Elias*, *Mal. 4. 6.* The *Spirit of Elias* was the *Holy Ghost*, resting on him, (*2 Kings 2. 15.*) as He did on the Baptist, *Luke 1. 15. He shall be filled with the Holy Ghost, even from his Mothers Womb.* And it is spoken to signify the Power that should accompany his Ministry, to *work repentance*, as it follows in the next verse; *And many of the Children of Israel shall be turn to the Lord his God.* And thereupon it is, that this Prophecy of *Malachy's* is alledged, *v. 17. He shall come in the Spirit and Power of Elias, and turn the hearts of the disobedient to the Wisdom of the Just.* So as that which is spoken of *Paul's* Ministry among the *Thessalonians*, *1 Thes. 1. 5. that it came not in Word only, but in Power, and in the Holy Ghost*, might (though in a lower degree) be said of his. And yet the first and eminent effect of his Ministry was seen in the *working of Repentance* as 'tis often said, in *Acts 13. and 19. Chapters.* It may likewise be observed, as serving to this purpose, that when Christ gave that new Commission to his Apostles, to *Preach Repentance in his Name, unto all Nations, for the Remission, of Sins*, (as in *Luke 24. 40.* He withal renews *The Promise of the Father*, which was the *Holy Ghost*, *v. 45. Behold I send the Promise of my Father upon you.* And why is that annexed to the former, as the Preface thereto, [*And behold*] shews, but because the giving of the *Holy Ghost*, even after *Christ's* Ascension was to work *Repentance in Mans Hearts* by that their preaching, yea and he commands them (as with a caution, in the following words), that they should *tarry in the City of Jerusalem, until they were endued with power from on high.* With

Book I. out whom, and the power of whom, their Preaching Repentance would have had no efficacy at all, to move Men to turn unto God; but through whose Operation God gave Israel, Acts 5. 31, 32. Yea and *the Gentiles, Repentance unto life, Acts 11. 18.*

3. The *work of Faith*, is of his Operation; and therefore he is styled, *The Spirit of Faith*, 2 Cor. 4. 13. And the same Spirit that wrought Faith in the New-Testament, is said to have done it in the Old, as that place shews; 2 Cor. 4. 13. *We having the same Spirit of Faith, &c.* The same which *David*, and they in the Old Testament had. It is therefore also, that to be full of the Holy Ghost and of Faith, are joyned; Acts 6. 5. *Stephen a Man full of Faith, and of the Holy Ghost:* Also *Barnabas* is said to be a *Man full of the Holy Ghost, and of Faith*, Acts. 11. 24.

Let us view some *special Acts of Faith*, and see how the Working of them is ascribed to the Holy Ghost.

I. He gave thee A *Spiritual sight of Christ*, and *God's Free-Grace*, which drew thy Heart unto them.

1. He gave thee a sight of *God's Free-Grace*; when thou hadst seen thy sins, and thy undone condition, and thy Heart was thrown off the Hinges of thy former hopes on Self-Righteousness, and the Bladders of Presumptions upon God's Mercy upon false grounds, pricked and fallen; and thou wert left utterly at the loss, and knewest not *what to do, to be saved*: Who was it opened to thee the first *door of Hope* (Hosea 2.) and gave thee the first kenn, hint and glimpse, of Grace and Mercy; and that God would *abundantly and freely Pardon thee*, if thou wouldst seek him and ply thy self to him? Who was it then that laid before thee that *Allsufficient Righteousness of Faith*; and that did set thy Heart on work to seek it? Even the *good Spirit*, who is therefore called *The Spirit of Grace and Supplication*, Zach. 12. 10. He became a *Spirit of Grace*, in making a discovery of that Rich and Free-Grace in God's Heart to be inclining towards thee, and therewith became the *Spirit of Supplication* in thee, inflaming thee, as a Condemned Man for Life, to seek after that Grace and Pardoning Mercy in God. And from thence he led thee to the Cross of Christ, and made and set such a lively Picture of Him, as *Crucified* before thine Eyes, (Gal. 3. 1.) as all Angels and Men could never have pourtrayed, no more, yea, infinitely far less than they can the Sun. 'Twas HE, the same Spirit of Grace, that did it; and so it follows *Zachary 12. 10. And they shall look upon him whom they have pierced.* Thus also, *John 16. 8.* 'tis said, *When He is come, he shall convince the World of Righteousness*; (which Christ there enumerates, as *the Spirit's second Work*, in calling us) even of that *Allsufficient Righteousness of Christ*, offered up for satisfaction to the Father; *Who was made sin, that we might be made the Righteousness of God in him.* And when the word of Faith founded in thy Heart and Ears; thou hadst not eyes to see it, Therefore *This Fountain for sin and uncleanness to wash in*, must be OPENED (as 'tis said *Zach. 13. 1.*) Or Men descry it not. Thou wert ready to *Perish for thirst*, as *Hagar* was, *Gen. 21.* and lifted up thy Voice and Weptst: But as *God opened her Eyes and she saw a Well* (v. 19.) just by her: So did the Spirit Thine, to spy out Christ and His Righteousness, which is hid unto the World: As I heard one say, on his Death-Bed, *Oh! Where had I been, if I had not spied out Christ!* It was this Spirit of Grace who caused thee to look towards Him, and first set thy Eyes and Heart to see Him, and *look on him that was pierced*, as all that are saved should be brought to do, as they did on the Brazen Serpent, *John 3. 14, 15.*

2. When thou didst find (being come to this Fountain) that *the Well was deep*, and thou hadst not wherewith to draw; and while thou wert but looking down into it, with a longing Eye after it; but couldest not reach into it, to wash thy self in it; but layest as that poor impotent Man did at the Pool (utterly without strength, as *Rom. 5.*) to have stept in: It was then the Holy Ghost *Sprinkled* of it upon thy Heart, and caused *thine Iniquity to pass away.* (1 Pet. 1. 2.) *Sancti-*

Sanctification of the Spirit, and sprinkling of the Blood of Jesus Christ, The Blood indeed is the Blood of *Jesus*, but the *sprinkling*, (in that place) is attributed to the *Spirit*, as well as *Obedience*. 'Twas *Christ* shed that Blood, (it is therefore there called the *Blood of Jesus Christ*) but it is the *Spirit* that *sprinkleth* it, and he *sprinkleth* it with both hands, on thy Heart, to wash away thy spots; and therefore in *v. 22.* they are said *to have purified their Souls in Obeying the truth, through the Spirit*: Which is spoken of the *Obedience of Faith* for *Justification*, as well as *Sanctification*; as the parallel words of the same Apostle, in *Acts 15. 8, 9.* compared, shew; *God giving unto them the Holy Ghost, even as He did to us, and put no difference between us and them, purifying their Hearts by Faith.* And in *1 Cor. 6. 11.* *Justification*, as well as *Sanctification*, is attributed to the Spirit; *But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God: But ye are washed,* that's the general; *but ye are sanctified, but ye are justified* (two distinct Benefits,) *Justify'd in the Name of the Lord Jesus, and by the Spirit of our God:* Both of these are by both *Christ*, and the *Spirit*; as *Justification* is in the Name of the *Lord Jesus*, so is *Sanctification* too; and by the like Reason they were both *Justified* by the *Spirit of our God*. It is *Jesus Christ's Name* affords the *Merit* and *Vertue* for both, but the *Spirit* is the *Applier* of them, and all others Blessings.

3. And when thou hadst been brought to close with *Christ*, for *Justification* and *Righteousness*, *Who was it brought thee to the Father, to be justified by him* also, (*who Justifies the Ungodly*, *Rom. 4. 5.*) and who gave thee *access to him*, when thou stoodest trembling, not daring to approach to a *Consuming Fire*, and *Everlasting Burnings*? It is *through Christ*, we have *access* (*Manuduction*) by one *Spirit* unto the *Father*, *Eph. 2. 18.* 'Tis both *through Christ*, and by the *Spirit*, who leads us, as well as *Christ*: And indeed, *Christ* leads us to the *Father* (as it were) with one hand, and the *Holy Ghost* by the other: Yea 'twas this *Spirit* that taught thee to *call God Father*, (*Rom. 8. 15.* *Gal. 4. 6.*) and therewith to seek *Adoption* from him.

4. When thou art once justified by *Faith*, and hast that *Righteousness* imputed to thee, who is it hath hitherto kept, and continues to keep thine Heart fixedly to wait for, and hold to that *Righteousness* alone for thy *Salvation*? And who is it with-holds thee from betaking thy self to *any other*, for *Justification*? Who settles thy hopes solely on it? 'Tis even *this Spirit*, *Gal. 5. 5.* *For we through the Spirit, wait for the hope of Righteousness by Faith.* *Justification* by *Faith*, (as we know) is the eminent Subject of that Epistle; and these words come in, in the midst of many other lesser additional perswasives, which he useth last, after the *Doctrinal* Arguments in the former Chapters, tending all to this, that they should stand fast in that *Liberty* which *v. 1.* of this Chapter begins with, and which the *Righteousness* of *Christ* endows us with; and that they should renounce that of *Works* in the point of *Justification*.

We, says he, that is the generality of Believers, Jew and Gentile, of weak and strong Faith, we all do steer this way; and therefore you that turn aside to the *works of the Law*, for your *Justification*, do sever your selves from the *Faith* common to the Church. With which accords that of the Apostle *Peter*, *2 Pet. 1. 1.* *To them that have obtained like precious Faith with us* (Apostles, namely through the *Righteousness* 'er *δικαιοσύνη*) and of *God our Saviour Jesus Christ*. This was the true and common Faith of Apostles, and all in those times.

Do wait (says he) that is, we not only did rely upon that *Righteousness* wholly for our *first Justification*, (as the Papists distinguish) being necessitated unto that alone then, because *as then*, we had no other works to rely upon, but of Nature, and Unregeneracy (which upon Conversion are discovered to be *Dead works*) But ever since we abide by it, and depend upon that alone, for our *Justification* afterward, and that *now*, when we have other manner of works of true Holiness and Sincerity renewed in us, and which encrease more and more in us; which (if any works could or might) would intice us over to join them with *Christ*, as a ground of our Confidence for *Justification*: But we are immoveably constant unto this *Righteousness* by *Faith*, and the *Hope that is from it*, for time to come, and this continually; all along the remainder of our Lives. *Do wait*, (says he) *For the Hope of the Righteousness by Faith.* Those words [*Of Righteousness by Faith*] are a *distinction*, severing it from that of *Works*, and is an indigitation that

he meant that to be the Righteousness, which had been the Subject of his Discourse. For otherwise, that word [*We wait*] did sufficiently import that by Faith they were Expectants of it, without that addition.

Those words, For the *Hope of Righteousness*, are an extensive Speech, and spoken in many Respects, especially Three.

1. It Respects a waiting for Justification still *to come* upon us, from that *Righteousness*. *Hope is of what is yet to come*; and we not only lay hold on that Righteousness to be justified by it *at present*, but we *wait for the hope* of Justification by it for ever: For, we are to be Justified continually all along the remainder of our Lives; for it is *Actus continuus* or *perpetuus*; and therefore our *hopes of Justification* are to be continued and kept up, and we depend wholly on that Righteousness which is by Faith, as well when we were Converted at first, or do at this day. It is called an *Everlasting Righteousness*, (Dan. 9. 24.) And it is but *one and the same Righteousness first and last*, which we wait for.

2. We wait for that *Eternal Life*, (which is frequently termed *our Hope*, and the Hope of Glory) both after Death, and at the day of Judgment, as the conjunct consequent of this Righteousness; for Glory is an Inheritance entailed upon that Righteousness of Justification, as the Holy Apostle informs us, *Tit. 3. 7. That being Justified by his Grace, we should be made heirs according to the Hopes of Eternal Life*: And at that day it is that Justification and Forgiveness of Sins is with the Solemnity of with those words (*Come ye and inherit, &c.*) finally to be pronounced, and admision thereupon is to be given into Eternal Glory.

3. Among the Persons here expressed by the Word *We*, whose example he presseth upon these unsetled *Galatians*, it falls out, that there are true Believers who have sought God much and long, for the Justification by Faith thro' Christ's Righteousness, and the Assurance of it; and God hath been pleased to defer the Manifestation of it to their Souls. And there were others that had obtained an assurance of it, in some good degree, and yet either thro' sins renewed, and other sad and dark Temptations, have been weakened in their Faith about it. And in that case, there are other ways for Relief and Comfort, besides this of the Righteousness of Faith, that are ready to offer themselves unto such Souls; or otherwise are apt to faint in waiting (as the Psalmist speaks of himself) and to have their Souls *made sick*, (as Solomon speaks of *Hope deferred*) and are ready to grow weary, and give *over waiting for the Lord any longer*. Now in such a case, who is it that giveth those poor Souls (who make the greatest Number of Believers) *Patience of hope to wait?* (Lam. 3. 29.) *He putteth his Mouth in the Dust, if so be, there may be Hope*) and causeth them *to wait*, (as there it is also said) and causeth them to wait on till God shall reveal himself to their Souls? (which is the thing I cited this place for, and have opened as I have done) It is *even the Spirit*. And for his great Honour, it is added by the Apostle, *We, T H R O' T H E S P I R I T wait*. It is one of his greatest Works in us, to hold our Hearts constantly fixed to this Righteousness, and to settle our whole Expectation upon it, and to continue so to do, that we may look unto no other Righteousness for Justification and Salvation. These *Galatians* having at their first calling embraced Christ nakedly, and him alone, for Justification as *v. 7. and 8.* insinuates, *Ye did run well*, (says he) *who did hinder you? That ye should not obey the truth: This persuasion cometh not of him that Calleth you*. One true Cause that so many of them afterward had fallen to the *Doctrine of Works*, was, That *they would not wait* by pure Faith; (at which, this place also glanceth) They would see something in themselves, as a ground of a Believing on Christ; and so had recourse to themselves, to their own Doings and Actings, for a Foundation of it; at least to joyn them in Commission with Christ to justify them. A new Convert in Christianity, such an one especially, is in a great danger of thus Diverting; For the Spirit that is within us, would of it self go that way, unless powerfully detained from it, by this other *Blessed Spirit in us*. The Law is engrafted

engrafted in every Man by Nature; and was in pure Nature of Innocency, which knew no other way for Justification, but by a Man's *own Righteousness*, and it was the Law of Nature to be thereby Justified. And this *new Nature* that is begotten in a Christian, is, in the ground work of it, *materially* a Conformity to the same Law; and the Law is continued under Grace to be a Tutor to instruct it how to walk in truth of Holiness. And hence the Heart is apt to listen to the other dictates of it even in the point of Justification also. And again it is Man's *own Righteousness*, which *Paul* after many Years Experience of the *Righteousness of Faith*, was yet by reason of the propensity of nature to it, *afraid to be found in*, Phil. 3. And the dispositions of Righteousness that are renewed in us, and the Duties we perform, do often offer their help to supply the room of Faith, giving us confidence, ere Christ comes. And Christ to try us, stays often long (as *Samuel* did his coming to *Saul*) ere he reveals himself. And as *Abraham*, waiting long for a Child, turned aside to *Hagar*; so doe we to works. Now in all these hazards who took thee by the Hand and taught thee the way of *sheer Faith*, and then afterward the way of *bare waiting* upon God? Who *instructed thee by a strong hand*, and would not suffer thee to go in the way of the Law, but strengthened and secretly supported thy Spirit in waiting till God should *rain down Righteousness*, as the Prophet speaks? *It was this good Spirit*; and nothing else could or had been able to have done it in thee, but that Spirit who mov'd on the Chaos when it was darkness, and but one step from nothing, and newly come out of nothing, and ready to return unto nothing again: And who by his Almighty Power upheld, hatch'd, and supported it from falling into nothing. *Gen. 1.* It is the same good Spirit who inliveneth, and inspiriteth such a Soul in its Confessions. It was he who forster'd, and maintain'd, and kept up this resolved purpose in thy Heart, to remain comfortless for ever; otherwise than by such comforts as Christ, and his Righteousness should afford thee. And tho' thou didst vehemently hunger, and thirst after Righteousness of Justification, as well as of Sanctification, yet thou wouldst have starv'd, rather than have liv'd upon thy own Bread; that is, have trusted to thine own Righteousness, and none but Christ, and his Righteousness, who *is the Lord our Righteousness*, and his alone, was it would satisfy thee; yea, that *none else should*, was the fixed Resolve of thy Heart. It is the Spirit guides and leads thee thus *v. 18.* of this *5th* Chap. *If ye be led by the Spirit, ye are not under the law*; which is spoken in point of Justification. He took thee by the hand, and gently led thee the right way therein, as well as (according to what is spoken in respect of Sanctification) he led thee to walk Holily. The Spirit is the Leader and Conductor in both, as the coherence with his former and his immediate foregoing discourse do shew, and doe suit this of these works to be the Scope of these words in common to either.

5. When thou didst attain unto joy and peace in believing, tho' Christ was the Peace-maker, yet Who was the Peace-bringer? It was the Holy Ghost; Rom. 15. 13. *Now, the God of hope fill you with ALL JOY AND PEACE IN BELIEVING, that ye may abound in hope through the POWER OF THE HOLY GHOST.* All that joy unspeakable and full of Glory, 1 Pet. 1. 8. *that peace which passeth all understanding* Phil. 4. 7. whereby we *Glory in tribulation* Rom. 5. 2. and are more than Conquerours, Rom. 8. 37. to whom is it to be ascribed? Whose operation is it? *The Holy Ghost's*: It is particularly appropriated to him; and therefore it is stiled *Joy in the Holy Ghost*. Rom. 14. 17. *The Kingdom of God is not meat and drink; but Righteousness, and Peace, and JOY IN THE HOLY GHOST.* As God's Kingdom consists of these things, so this joy is a peculiar belonging to his Spirit; it is his *jurisdiction*, it is stiled *Joy in the Holy Ghost*; when yet our Joy is in God and in Christ objectively, yet in the Holy Ghost efficiently, which is therefore elsewhere stiled, *The joy of the Holy Ghost*. So 1 Thess. 1. 5. And the consolations we have, are called *The comforts of the Holy Ghost*. Acts. 9. 31. As being the Author and Diffuser of them into our Hearts, &c. In which sense, our *Praying* is in like manner said to be *In the Holy Ghost* (Jude. v. 20) as the Inditer of our prayers, Rom. 8. And it is also thus termed *joy in the Holy Ghost*, by way of a *Superlative Eminency*, in difference from all other joys, which have ever entred into the heart of man: and in compare to which, all other joys are but as the *Crackling*

of thorns, the fewel they are fed with being earthy and terrene. It is a Joy not
 Book I. as the *World giveth* (saith Christ, speaking of his peace.) And it therefore hath the
 peculiar character of glorious Joy, as being Joy of another kind, and also unspeak-
 able, for degrees and abundance; *More Joy than when their Corn and Wine* encreasing
 never so much afforded, Ps. 4. 7. We use to distinguish things that are *Excellent*
 by joyning the name of the Workman, Author, or Efficient, when in his Workman-
 ship he transcendeth all other Artists; And so it is in this, All the Sweet-meats of
 Heaven, (and this Joy is the taste of the hidden Manna) He hath the keeping and
 Delivery of them out, where, and when He will; And not only so, but He Tem-
 pers them, and all the Cordials out of God the Fathers love, and Christ's heart
 and blood, and mingleth His own love with Theirs; and puts them into our hearts,
 conveying them in Promises of the Word; and fitly and seasonably applyes them,
 and reserves them for us as we need. And though Christ bequeatheth that *Peace*
 and Joy as His last Legacy, He being the Purchaser of it by his death; yet it is
 the Holy Ghost that is His Administrator and Executor of it, to perform it, and
 execute His will. He it is that maketh known to us that love which hath lain
 hid in the heart of God the Father towards a particular Soul in choosing him at
 first, and then giving him to Christ, and giving His Son to dye for him. It is he
 who displays that love which is laid out in infinite Wisdom, contriving and or-
 dering all about every man's particular Salvation who is Saved. 'Tis He likewise
 that *takes of Christ's, and shews*, and brings home His love in Giving Himself for
 every such Soul, and causeth it to *know the love of Christ which passeth knowledge*;
 which he did vouchsafe to our Apostle; *who loved me (says he) and gave*
himself for me, Gal. 2. 20. He *shews* these things (as Christ's word is) and tells
 over the stories of them, in a way of Application and Comfort to a Man's own
 heart in particular; and withal, lets in the taste of them; and makes the loves of
 all the Three pass thorow and thorow us, even through our very inwards; as *Oyl*,
 that soaks *into the Bones*, and refresheth the Marrow within them, even this *Oyl*
of Gladness, which is purely of his making. And He gives an immediate taste of
 that love fresh out of the Heart of God and Christ, and causeth every Faculty, in
 its kind, to *taste how good the Lord is*. He gives us a Relish of the Sweetness, of
 the Deliciousness of Loves; *Loves*, in the plural, as it is expressed in *Cant. 5. 1.*
 which we are made *abundantly to drink and taste of*, as it is said *Can. 5. 1.* In *Rom. 5.*
 5. you have it thus expressed, *Hope maketh not ashamed, because the Love of God is*
shed abroad in our Hearts, by the Holy Ghost, which is given unto us. Given us He
 had been afore, to endow us with *Justifying Faith*, and all those Glorious Fruits of it,
 which he setly had enumerated: As *Peace with God*, v. 1. *Access by Faith into*
Grace, v. 2. *Rejoycing in Hope of the Glory of God, Glorying in Tribulations; and*
Patience working Experience; and Experience Hope: And that *Hope* rising up, in the
 End, to a steadiness, solidity, and constancy, as never to be confounded, no,
 not in a Man's own Apprehension or Fears; and this hope is wrought by shedding
 the love of God abroad in the Heart, so as never to be violated or temerated
 by prevailing doubtings any more. And this he reckons last, as the sum, the
 Complement of all the foregoing Privileges. And this last, as well as all those
 other, are the Effects of the *Spirit given us*; for he Working those other first, and
 then this of *shedding the Love of God*, over and above. Now that wherein this
 love of God and Christ, materially or objectively doth consist; the Apostle
 tells us in the following 6, 7, and 8 verses, *that God himself hath com-*
mended his Love to us, that when we were Enemies, Christ dyed for us; than which
 there cannot be an higher strain or note that Love could reach unto. Yet the Co-
 herence of this place shews, that if the material part of this love should be decla-
 ed in words never so illustriously, without the *power of the Holy Ghost* accompany-
 ing it; and his *shedding that Love abroad in the Heart*; yea, if these very words
 were used, whereby God Himself commends His Love by the Holy Ghost Him-
 self, as the Penman of them; yea, if these words were Preached and enlarged up-
 on by the Apostles themselves; ay and by all the Angels in Heaven too (if they
 were sent by God to do it) yet they would avail nothing upon our Hearts, to affect
 them therewith, without a Transcendant operation of this blessed Spirit, whose
 Work and Office is to be the *Comforter*. Yea further, where this Holy Spirit
 doth

doth by this, and such like words as these, setting forth the love of God and Christ, perfume and bedew the Souls of Believers, in his ordinary Dispensation of Faith, with the *Consolations of the Almighty*; more or less; yet the Text in *Rom. 5. 5.* means and intends, by that *shedding abroad God's Love*, an higher Communication of the Love of God, than those more commonly vouchsafed. And as there is promised a *pouring forth of this Spirit*, so there is a pouring forth *Joy in the Holy Ghost*, more extraordinary; which in its measure doth exceed the dispensings by the ordinary Light of Faith Believers are accustomed unto. And the reason for this latter dispensation, may be resolved into this, That this Holy Spirit *searching the deep things of God*, and knowing the *Height, Depth, Breadth, and Length*, of this Love, to the extreamest dimensions of it; and coming immediately upon Mens Souls, from out of the Heart of God and Christ, is enabled from thence to bring this their love, warm immediately out of their Hearts; and convey it into ours; and give us a true and native original taste of and from the things themselves, and the Sweetness thereof. And so he sheds it abroad (as the word here is) into every chink and Cranny of the Soul, thirsting after this Love, and brings it as fresh as the Mothers milk comes out of the dugg into the Child's Mouth or Stomach; and this Love so shed into us by the Holy Spirit, is digested or turned into Love in us, and returned on our parts towards God and Christ again. This is another manner of thing, than all the words that ever have been or can be uttered, yea, though penned by the Holy Ghost himself, speaking the greatest things that can be uttered of this love, and enlarging our minds to the most extensive conceptions of the dimensions of this love, so far as Words, or Arguments by words, will avail to do it, tho' uttered by the Tongues of Men or Angels. But, when the Spirit by the Word, (for I speak not of Revelations without that Word, or besides it) shall add his condiment and seasoning to that Love of God set forth in the Word, with diffusing *Joy which passeth Understanding*, This doth infinitely surpass even such Joys, as he doth sometimes unto some Saints vouchsafe.

6. If we consider all the Fellowship and Communion we have with the *Persons of the Father, and the Son*, we shall find that this Holy Spirit is the Introducer of us into it; and the Manager and Transactor of it in us, and for Them with us. *Our Fellowship is with the Father and with the Son.* (1 John. 1. 3.) By means of which it is, that our Joy mention'd is a *full joy*, v. 4. And all this *Fellowship* is through the help and manifestations of the Holy Ghost; *Phil. 2. 1. If there be any Comfort in Love*; (which is peculiarly attributed to the *Father*) *If any Fellowship of the Spirit*, who communicates both these. This place seems to speak, in the matter of it, somewhat parallel to that of the same Apostle, 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.* Now it is the Love of the Father which ordained Christ, and Salvation for us; it is the Grace of Christ which works our Salvation by Redemption; as you read how Grace is in that sense and respect attributed unto Christ, 2 *Cor, 8. 9.* But yet it is the Holy Ghost imparts and conveys *all things* that the *Father or Son* hath. He takes them and reveals them to us, and so glorifies them both unto us, *John 16. 14, 15. He shall glorify Me, said Christ, for he shall receive of Mine, and shall shew it unto you: All things that the Father hath, are mine, therefore said I, He shall take of mine, and shall shew it unto you.* In saying, *All that the Father hath, are mine*; He doth plainly affirm, That it is the Spirit that *shews* all that is the Fathers to us, as well as Christ, and what is Christ's. And in that renowned place in the Gospel of *John*, where Christ promiseth, that *He and his Father will come to us, and make their abode with us, and that he will manifest Himself to us*, *John 14. v. 21, 23.* Yet in the v. 20. immediately foregoing, Christ says, **A T T H A T D A Y** ye shall know that I am in my Father, and you in Me, and I in you; [in that day] namely when he should give and send his Spirit; as by this verse, being compared with v. 16. appears. And therefore it is, that that fullness of Joy which ariseth from the Communion with these Persons, is termed, *Joy in the Holy Ghost*; (that is, tho' the Holy Ghost) and the *Communion of the Holy Ghost*, altho' the Objects of that Joy are the Love and Persons of the Father and Son.

Book 1. 7. All the Evidence; and Witnessing of all or any Grace wrought in us, (tho' not accompanied with joy unspeakable and full of Glory) as a *Love in us to God* the Father, Son and Holy Ghost; they are all of his Working, and from Him.

1. Do our own Consciences Witness to any eminent *Holy Disposition* that is written in our Hearts; such as the Apostle Professeth he found in his own Heart, even to a *willingness to be accursed from Christ*, for the Glory of God, and the Salvation of his own Countrey-men, the *Jews*? The evidence of this to his Conscience; was from the Holy Ghost; without whose Testimony joined to that of his Conscience, his Conscience would not have Witnessed it. Natural Conscience *Witnesseth the things of the Law naturally in Man*; Rom. 2. yet Gracious dispositions it cannot. Hear the Apostle himself speak of himself concerning this matter, Rom. 9. 1, 3. *I speak the Truth in Christ, I lye not; MY CONSCIENCE ALSO BEARING ME WITNESS IN THE HOLY GHOST: I could wish that my self were accursed from Christ, for my Brethren, my Kinsmen according to the Flesh.* When he says, *My Conscience bearing me Witness in the Holy Ghost*, he speaks it not only because the *Holy Ghost* was He that had wrought that Grace in him, but that in Point of his Conscience Witnessing of it, it was the Spirit who was the cause of that Witness. Conscience indeed was the faculty that was the substance that Witnessed this to his Soul; but it was *in*, (that is, *from*) the *Holy Ghost*, so testifying with it. And therefore, if that, or any other Grace in us, be evidenced to us, it is He that is the Eminent Witness, and causeth that Grace to speak so loud as to Witness it, Rom. 8. 16. *The Spirit it self beareth Witness with our Spirit, that we are the Children of God.* It may be read *Witnesseth to our Spirit*, and *Witnesseth with our Spirit*. And though Man hath a reflecting Faculty *as a Man*, which (1 Cor. 2.) the Apostle indigitates, *None knoweth the things of a Man, but the Spirit that is in Man*: Yet the discerning *the things of God*, and of His *Supernatural Working* in a Man, the Apostle in the same place attributes to the Spirit; as the Person who Works all, and makes all in us, and also reveals all that to us which He Worketh: He writes first all Graces in us, and then teacheth our Consciences to read His Hand Writing, which we could never do, without His light. In 1 John 4. v. 6, and 7. you read of Six Witnesses, *Three in Heaven*, and *Three on Earth*, who are *Witnesses of Two things*; 1. *Christ to be the Son of God*; 2. *To Believers Hearts, of their own Salvation*, as in v. 1. *Whosoever Believeth that Jesus is the Christ, is born of God*; which also is evident by comparing ver. 13. where both these two are put together, as the things Believers might know, through what He had Written in this Epistle, especially now last Written, in those immediate foregone verses. Now you find there in these 6 and 7 verses, that the *Spirit*, or the *Holy Ghost*, is mentioned in either Catalogue; First among the Witnesses in Heaven, *The Father, the Word and the Holy Ghost*; And yet again, this Spirit that is a Witness in Heaven, is yet numbred with those *that bear Record on Earth* too: verse 8. *The Spirit, the Water and the Blood*: And He, the *First*, and as the *Principal* of these on Earth, is set before *Water and Blood*. One, among other Reasons I have apprehended for this, is that He *Efficiently* is the *Grand Witness*, with those other Two on Earth, in their Witnessing; And that to *whatsoever* they bear their Testimony, this *Spirit* joyns with them in it, and brings home their Testimony into our Hearts; as without whom, and which, their Witness would be of no force; as, for example, If *Christ's Blood*, when believed on, Witnesseth to our Hearts, by giving our Hearts Ease and Peace; it is because this Spirit joyns with it in its Testimony. If *Water*, or the *New Creature*, (*begotten of Water and this Spirit*; the Holy Spirit, Working as *Water* in cleansing us) if that do testify to us, it is in virtue of the Holy Ghost's conjuncture with it, and irradiation of it, and 'tis that which gives its validity of Testimony to it, as Rom. 8. 16. *He Witnesseth with our Spirits*; that is, our Graces (or that which is Born of the Spirit which is Spirit) and in the same 1 John, 5, 6. the Apostle resolves all into this, as the foundation of the others Testimonies, *It is the Spirit that beareth Witness, because the Spirit is Truth*: 'Tis He therefore that bears the name of *Witness*, κατ' ἐξουσίαν as being the *Spirit of Truth*, as Christ also calls Him.

And

And truly in that, *Rom. 8.* where it is rendered, *The Spirit Witnesseth with our Spirits*, the Holy Ghost, in the Original, hath so composed the Words, that they Import His Witnessing *to our Spirits*, as well as *with our Spirits*; and that *Witnessing with*, hath a respect to the Witness of *the other Two Persons*, the Father and Christ; as with whom this Spirit should witness to our Spirits, they all three, the Witnesses in Heaven, conjoyning their Testimonies together, to persuade our Spirits, (that is our Souls and Graces in them) *that we are the Children of God.* And if so understood, then the witnessing both of the *Father*, and of *Christ*, unto our Salvation, is eminently attributed to the Spirit, who only is named, as also, in witnessing the truth by Christ, and the especial Honour thereof is given to him; which accords with that fore-cited speech of Christ, *John 16. 14, 15.* And thus, He is the Great Witnesser both of Heaven and of Earth, to this of our being the Sons of God.

VII. As thus in respect of evidencing our Graces to us, and his joyning with God the Father and Christ in their Testimonies also to us the Spirit doth the work so as to lead us into all **T R U T H S** of *the Word*, and Secrets of God whatever, which in this Life are revealed, it is, *He whom God sends to discover and convince us of them all, 1 Cor. 2. 20. He searcheth all the deep things of God.* He is the keeper of all those Archives of Eternity, and they are all committed to his custody, and he lets us into the view of them, and reveals what is revealed of them unto us, *as He will.* There is not a *thing that God hath prepared for us that love Him, v. 9.* (which is spoken of the hidden things of the Gospel. *v. 7.*) but he is the Manifester of it to one or other of the Saints; 'tis he leads into all Truth. *2 Tim. 1. 13. and 14. Hold fast the form of Sound Words, which is in Christ Jesus* But alas, might they say, of our selves, we are apt to let them slip and leak out, (as *Heb. 2. 1.*) *And to be carried away with every Wind of Doctrine, Eph. 4.* (this we are prone to be) therefore he adds. *v. 14. That good thing* (so he calls the Truth of the Doctrine of wholesome words, for *bonum & verum convertuntur,*) *Keep by the Holy Ghost, which dwelleth in us.* Who also brings them home to our Remembrance, when we have forgotten them, *John 14. 26.*

And as these *matters* in point of *Faith*, and *Assurance*, and *Joy*, and all Communion with God the *Father*, and the *Son*, are Transacted by this Spirit, together with the Revelation of all Truths: So,

VIII. If we view all and the whole of the Work and Works of *Sanctification*, that are wrought in us, or *proceed from us*, it will appear that it is He that works them *all in us, and for us.* This is the third part of the *Application* of Salvation to us; according to that distribution which Christ makes, *John 16. 8, 11.* and which he attributes to the Spirit; *when He is come, He shall convince the World of J U D G M E N T*: That is, of true *Holiness*, *Sanctification*, and *Reformation* of Heart and Life; as in the Old Testament frequently; and in the New: That word Judgment is used, as *Mat. 12. 20.* That Christ shall bring forth Judgment to Victory, citing *v. 18.* out of the Old, *viz. out of Isa. 42. 1. He shall shew Judgment to the Gentiles.* And in respect of His working herein, he hath this denomination made appropriate to him, *viz. A Spirit of Judgment*, purging away the filth of Sin in his People, *Isa. 4. 4.* And Holiness is called *the Sanctification of the Spirit*, *1 Pet. 1. 2.* And *2 Thes. 2. 13.* And for this cause he bears the name of the *Holy Spirit*, as the Eminent Efficient of Holiness in us. And accordingly as Men have grown up into, and encreased more and more in Holiness, they have been said to be filled with the Holy Ghost, as *Luke 1. 41.* 'Tis said of *Elizabeth* the Mother, and her Child the Baptist; and his eminent Holiness is expressed by this, *He shall be filled with the Holy Ghost, even from his Mothers Womb.* *Luke 1. 15.* And the same strain of Speech goes on in the New Testament, *Acts 6. 3. Choose Men full of the Holy Ghost, and Wisdom.* Of *Barnabas*, 'twas said *A good Man, and full of the Holy Ghost*: *Acts 11. 28.* and the super-excelling fulness and Eminency of Christs Graces, is set out by this measure, *That He had the Spirit above measure,* For this Spirit's indwelling in Him, was the Fountain and Standard of his infinitely transcending Holiness.

Let us go over the Several Particulars of that Work.

I. *Habitual Holiness, and all the Principles of Holiness.* I have shewn afore, that they are wholly of his operation; and this our Baptism (which is the *Seal of Regeneration, or of the New Creature*) doth signifie in a special manner: The letter of that word *βαπτισμα*, imports not simply to *Wash*, or to *be washt*; but to be *Dyed* also. It is also taken from the Dyers Fat, into which what Cloths are dipt, they carry away in them a new habitual tincture. The Holy Ghost takes a Man's Heart, and dyes it anew, changeth it. As a Cloth goes into the Fat of one colour, and comes out of it, of another: *So is he who is born of the Spirit: He goes wholly Flesh, comes out Spirit in a good degree, which two are contrary, Gal. 5.*

II. Mortification of Sin, and to the World, is ascribed to the Spirit, *Rom. 8. 13.* *For if ye live after the flesh, ye shall die; but if ye, T H R O U G H T H E S P I R I T, do mortifie the deeds of the Body, ye shall live:* 'Twas prophesied by *Malachy, Mal. 2. 2, 3.* That *Christ* coming after the *Baptist*, should *purifie the Sons of Levi, by Fullers Soap, and the Refiners fire:* Now who is that Refiners fire but this Spirit? As appears by comparing *Isa. 4. 4.* Where he is styled, *The Spirit of Burning, and the Spirit of Judgment:* The *Spirit of Burning*, consuming and purging out our Dross and Filth; and there also is the prophecy of *Christ's* coming to *Baptize with the Holy Ghost and with fire*, as the *Baptist* expounded it. (*With the Holy Ghost as with Fire.* It is spoken partly because what remaining filth his Baptism of *Water* had not cleansed out, *Christ's Spirit, as fire*, should do it. For *Num. 31. 32.* the *Fire* is made a stronger purifier than *Water*; and even of the *Baptist* himself, and his Ministry, (the Spirit of God accompanying it) it was foretold by *Isaiab, Chap. 40.* That the *Glory and Beauty of the whole Creation* should be *blasted*, and caused to fade and wither, as *flowers of the Grass* are, by a wind; in and to *New Converts Hearts*, and deadening their Souls, being deaden'd unto it, when the voice of the *Cryer* should come and Preach Repentance to the People; and the *Glory of the Lord* (Christ namely) should be revealed; *The Grass withered and the Flower faded,* (v. 7.) in such Men's Hearts as were savingly wrought upon by his voice and cry. And how came this to pass? 'Tis added, *The Spirit of the Lord hath blown upon it.* And the Apostle *Peter* expounding this Prophecy, says, That all Believers wrought upon by His and the Apostles Ministry, had *purified their Souls,* (1 *Pet. 1. 22.*) By the Preaching of the Gospel, and then referreth us unto this very place in *Isaiab, Being Eern again, v. 23.* *For all Flesh is Grass, and the Glory thereof as the flower of Grass: The Grass withereth, and the Flower thereof falleth away; but the Word of the Lord endureth forever; and this is the Word which by the Gospel is Preached unto you.* verse 24. and 25.

III. There is in Scripture ascrib'd to the Holy Ghost the *implantation* of all the contrary Graces which are so often compared to *Flowers* and the *Gardens* of them; and unto *Trees* in *Orchards*, and *Beds of Spices*, planted artificially by a Florist (which is an allusion the Holy Ghost delights to use in that Book of *Canticles*) the Fruits and Flowers whereof shall never fade, (as the Flower of grass doth) but grow up, and Flourish to eternal Life; which Flowers, &c. because planted in her Heart; the Spouse there calleth *Her Garden* [upon my Garden] As also Christ calls it his Garden, and both in that one Verse, *Cant. 4. 16.* which as appears by v. 12. was her own self. *An inclosed Garden is my Sister, my Spouse,* (says Christ of Her.) *A Spring shut up, a Fountain sealed.* And v. 13, & 14. *Thy plants are an Orchard of Pomegranates, a Fountain of Gardens, a Well of living Waters, and streams from Lebanon;* which is certainly an Enumeration of particular Graces in their distinction and Variety, if we knew how aptly to apply those Similitudes in each, to what is proper to each. But how ever it serves in general to instruct us, that there is such a variety of Graces in our Hearts, as here of *Trees* in the Spouses Heart, and that the Heart of every Saint is an Orchard to such spiritual Plants growing therein; and in like manner; A *Garden* to a like variety of flowers as in ver. 12. and various Graces are meant by either. And the planting and bringing

ing forth. These are all ascribed to the Holy Spirit as Christ's chief Planter. Thus I understand that fore-cited, v. 12. *A Garden inclosed, A Spring shut up, to intend, That she had two things inclosed in her Heart.* Book I.

1. *All sorts of Graces, planted as in a Garden, as the Effects.*

2. The *indwelling of the Spirit as the Spring and Producer of all these Flowers*, and accordingly in ver. 15. he is said to be *A Fountain of Gardens, a Well of living water, and stream from Lebanon.* Now that Well of living Water is apparently the Spirit, John. 4. 14. *But whosoever drinketh of the Water that I shall give him, shall never thirst; But the Water that I shall give him, shall be in him a well of water springing up into everlasting life;* Which is interpreted to be the Holy Ghost (John 7. 38, 39.) which comes as a spring from Lebanon, that is from that high Mountain, even from Heaven, from the Throne of God and of the Lamb, as Rev. 21. 1. *And he shewed me a pure River of water of life, clear as Crystall, proceeding out of the throne of God and of the Lamb, which water-eth these Flowers.* Which Well the Church hath in her belly, as Christ's word is, in that of *John the Evangelist Ch. 7 38.* And all these plants in Christ's Garden (which is the Soul of a Believer) are of the Spirit's bringing forth and Setting. For as the Earth watered with fructifying water, brings forth Plants, as at the first Creation: So the Soul, bedewed with the Spirit, brings forth *Trees of Righteousness of the planting of the Lord, that He might be glorified, Isa. 61. 3.* Which (as appears by comparing v. 1) is recorded as the effect of Christ's having this Spirit given him: *The Spirit of the Lord is upon me, to preach the Gospel,* whereof this is made the immediate effect, viz. the communicating the same Spirit unto His Members for this end, *To plant in them Trees of Righteousness.* Thus it is ascribed unto this Spirit, and ver. 11. of the same chap. it is added, *For as the Earth bringeth forth her bud, and as the Garden causeth the things that are sown in it to bring forth, so the Lord God will cause Righteousness and Praise to spring forth before all Nations.* In a word, he is styled the Spirit of Grace, Heb. 10. 29. as the eminent *Efficient of all our Graces;* and therefore, they that Apostatize, are said to do *despite unto this Spirit,* as He is the Efficient of all Graces and gracious Workings.

4. As the *Planting, so the drawing them forth with into Act, both Bud and Fruit, and causing them to grow,* is his work also.

1. The *drawing them forth into Act, or the Acting of them; Or the causing them to shoot forth;* is ascribed to him. He is that *Wind,* which blowing upon our Graces, causeth them to flow out, even as his blowing upon the *Flower of the Grass,* (as you hear'd out of *Esay 40.*) *Withers and Mortifies the Flowers or Glories of this World,* to New Converts. And this follows in the next words of the same chapter, Cant. 4. v. 16. *Awake O North Wind, and come thou South, blow upon my Garden, says the Spouse; that the spices thereof may flow out: Let my Beloved come into his Garden, and eat his pleasant Fruits,* There are two prayers in those words; The first to the Spirit, *Come, thou South Wind and blow;* and the second to Christ himself, *Let my Beloved come into His Garden when it shall be thus blown upon.* First, The *Wind* there apparently is, The *Holy Ghost;* Ezek, 37. 3. 14 verses. compared with 5. 6. *As the Wind bloweth where it listeth, so is he that is born of the Spirit.* The Spirit is a *Quickening Wind,* (the *Breath* of the living God and of Christ) who coming upon a man doth *Regenerate him, and infuse a New Spirit into him;* as Christ had there said: *And after he is thus quickened, and born; A Soul new-born of the Spirit, then by blowing thereon, the same Spirit doth cause him to operate, and act, as such a New Creature; who is so high-born should in some measure do.* Insomuch as all and the whole of him who is truly born again, is from this Spirit; Not only his first begetting but his after-actings; which

Book I. which latter, Christ also involves, in saying, *So is he that is born of the Spirit*; supposing him first to have been begotten a-new.

If any shall object, That the Spirit is but *One* and the *Same Spirit*, viz. the Person, and how can he be termed both the *North Wind* and the *South Wind*, which are not only divers, but blow contrary ways? The answer is, 'Tis true, the Person of the Holy Ghost is one and the same Person, as in himself considered; but his being said to be a *Wind*, is in respect of His *Operations* upon us; and so His blasts may blow several ways; Not only in these two Points of the Compass, there mentioned, but several others; and in this respect He is said to be *Seven Spirits* (Rev. i. 7.) from whom Grace is there prayed for, as well as from Christ and the Father. And even the natural Wind in the Ayr is one and the same Wind, for the Substance of it, whilst yet it turneth it self about, as God pleaseth, unto several quarters, from North to South, &c. And this objection is preoccupied by the Apostle, 1 Cor. 12. 3, 4. *Now there are Diversities of gifts, but the same Spirit*; and so on, v. 6, 7, 8. and *there are differences of administrations*, &c. Now both these contrary Winds are needful, to cause the several Graces in Believers to flow forth; *Come*, says the Spouse, praying to this Spirit, *come and blow upon my Garden, that the spices thereof may flow out*. So then, the *Spirits Operations* upon those Graces, is the *Blowing* upon them; and their exerting that hidden virtue, or active power that lies latent in them, thro' the Excitement and Actings of the Holy Ghost, is that their *Flowing forth*: And it is as if she had said, *I indeed have these Plants and Graces habitually rooted in me, by thee, O Holy and blessed Spirit*; but I am utterly unable so much as to give forth the least Scent or virtue of them (which other Plants naturally do) without thy breathing on them, and Moving and Impregnating of them: yet even earthly Plants yield their fragrancy of themselves, yet more strongly and abundantly when the Wind drives them to and fro, and exhales the Scent out of them: But she in the sense of her utter inability, prays to the Spirit to come and influence her.

And from hence, by the way, we may observe an Instance of a Warrant to pray distinctly to the Person of the Spirit, as if it had been said by her, *Awake, and, come, thou Holy Spirit*. As likewise to pray distinctly to the Person of Christ; as she also doth in these next words, *Let my Beloved come*; and that is, *Then be Thou also pleased to come and visit thy Garden, when first thy Spirit, sent by Thee, hath drawn out and educed from out of those Plants that are growing therein, those pleasant Savours so pleasing to Thee, which these my Graces, when thus acted by the Spirit, do afford*. And indeed, the many former Prayers and Petitions ever and anon found up and down in this Book of the *Canticles*, do put it out of all question, that it is usefull for us thus to pray to each Person.

There is not so much as the *least good thought*, nor the least *Bud* which we with all our inherent Graces are able to bring forth, unless this Holy Spirit efficaciously blows upon us, 2 Cor. 3. 6. It is the Spirit (says he) who is *ἐνομοποιεῖν*, That quickens and gives life; and he speaks this of the Holy Spirit joyning with the Gospel, even *The Spirit of the Living God*, whom he had under that title mentioned afore, in v. 3. And that His *Quickening* relateth unto all and every thing of the Spirit of life within us, even unto the production of but *One*, a single individual *One Action*, though it also be but the least good thought; is expressly said in v. 5. not that *we are sufficient of our selves to think any thing as of our selves*; but *our sufficiency is of God*; that is, unless God (the *Living God*) by his *Living Spirit* (as in v. 3.) do form it in us; And although the Matter of a good thought were cast into our Minds, yet as Seed thrown into a Barren Soil, it would sow this in our hearts, it would instantly become a dead work, such as all the works of unregenerate men, are Heb. 6. 1. So that our eyes, should be fixed upon, and intirely ascribe all that is good in us, to this Spirit as the Author. And tho' we and our Wills do concur in

in the acting also, yet He is the efficient of that concurrence in us causing us to do: Yea and is the cause of every degree of that goodness in our Actings, *Dividing to every Man severally as he will,* 1 Cor. 12. 11.

3. The Spirit produceth all the *Spiritual Strength* we receive, when our hearts are ready to be over-born with temptations, or a lust; Or when we want strength to do such or such a Work or Duty; *to suffer*, that we may be able to endure in such a trial. It is the Spirit gives strength to the *Inner Man*, (Ephes. 3. 16. compared with Coloss. 1. 10 & 11.) Like as the Spirit fell on *Sampson*, and gave him strength, who of himself was otherwise but as other Men. 'Twas He made *Elias* so bold and couragious, and the Prophet *Amos* after him, ch. 3. 8. (*Truly* says he) *I am full of Power, by the Spirit of the Lord, and of Judgment, and of Might, to declare to Judah his Transgression, and to Israel his sin.* The like He gave the Baptist to tell *Herod* of his Sin, which cost him his life: 'Twas because he came in *the power and Spirit of Elias*. Take the weakest heart that is; as *weak as water*, (as the Prophet speaks) and let the Spirit joyn with it, and Mingle Himself therewith, and it is too hard and strong for all the World; it will snap asunder *Tentations*, as *Sampson* did his *withs*. There is a *Supply of the Spirit*, Phil. 1 10. comes in with fresh forces, when we are near to a yeilding up the Fort, *and being led Captive*, and so he rescues and Delivers us. In all our walkings with God, He is our *Guide* and *faithful Companion*, to see to us and to keep us out of harms way. And often when we stumble, *He puts under his hand*, as the Psalmist's word is. And a little help keeps up a man that is falling or reeling; Or to recover him again when he is falling: And thus the Apostle seems to intend that speech, *who helpeth our infirmities* (Rom. 8.) And those *infirmities* there are not to be limited to the infirmities that belong to, and accompany our *Prayers* onely; but which accompany us in all our ordinary walkings. The word *συνελαμβάνει* supposeth it to be the case of a Weak Man in himself, who yet further hath a *weight* or a burden hanging on him, which presseth him down (as of our Corruptions, especially some, or such as are more *proper to us*; as the Apostle expresseth, Heb. 12.) who yet having a friend to accompany him in his *Running the Race set before him* (as there the Apostle's Allegory is) He perceiving the Weaklings aptness to sink under the weight, does continually relieve him; and not only shoares up, and sustains the Man; but himself takes the *other end* of his *burden*, (and the far heavier end) and so helps *him to bear it*, and go on a long with it. And this the Apostle expressly there attributes to the Spirit; and if so be, it chanceth that we fall, he is still at hand, a present help (as a *present Help*, as *David* says) to take us up; yea then when we fall into the Foulest Mire and Dirt, and grievously defile our selves, it is the Spirit that *cleanseth us*, according to that of the Apostle, 1 Pet. 1. 23. *We through the Spirit purifie our selves*: And according to that of *David*, Psal. 51. *Create in me a clean Heart* (after he had so foully fallen into *Unclean-ness*) and *take not thy Holy Spirit from me*, v. 10, 11. In this Case this *Gracious Spirit*, says not, (as the harsh Spirits of Man would say) *Even lye there still*, since you would needs fall, sprawling in your own Filth: Not so this good Spirit; but as if a Man (a Brother) *be overtaken with a fault*, *Those that are Spiritual*, are to take on them, *to restore*, and often do, *restore such a Man in the Spirit of Meekness*; How much more will and doth this Blessed Spirit; who is He that makes *Spiritual*, those that are such, and indues them with that *Spirit of meekness*, out of His own *Dovelike Meekness*, *Restore such an one*, and take care of him, for ever after, least he fall so again.

4. He is a *Spirit of Counsel*, powerfully Instructing and convincingly teaching how to act and walk, *for He direct's us to set right steps*, and to walk with a right foot; and thereby prevents us of many a sin, by seasonable *Instruction* set on upon our hearts with a *strong hand*, as Isa. 8. 11. For, as the same Prophet says, *Isaiab 11. 2. He is the Spirit of Council and of*

Book I. *the Might* : 1. Of *Counsel* to direct : 2. Of *Might*, to Strengthen the Inner Man. Such He was to Christ the Head ; (of whom 'tis there spoken:) For instance, In that agony and (on the determination of which our Salvation depended) and conflict in the Garden, when he prayed, *Let this Cup pass* ; 'twas this good Spirit that counselled Him to dye : and in Psal. 16. 7. He blefseth God for it : I bless the Lord that hath *given me counsel*. 'Twas that Counsel that in that case caused his heart to say, *Not My will, but Thine*. When we are out of the way ; He recalls us, and is a *voice behind us*, saying, *This is the way, walk in it* ; and not only thus directs us, but *taketh us by the Arms, and teacheth us to go* ; Hosea 11. 3. *Thy Spirit is good, lead me*, says the Psalmist : Psal. 143. 10. And therefore it is an usual Phrase, in Rom. 8. and Gal. 4. *Our being led by the Spirit*. And not only so, as to direct and lead, but effectually to *cause us to walk in his statutes and ways*. For,

5. As He is a *Spirit of Counsel* to our *Understanding* part, so an Effectual Perswader, and Conductor of our *Wills* ; with *Might* (as was observed) *working in us the Will and the Deed, according to his good Pleasure* : For altho' the Will of a Man Regenerate is endowed with a new vital Principle of Spiritual Life ; so as in its willing and acting Spiritually it doth it freely, and as a *Living Principle* of its own Acts, yet it Acts concurring with the Movings and Influences of the Spirit, according to that most excelling Scripture (as to this purpose) Psal. 110. 3. *Thy People shall be willing in the day of thy Power*. Herein the Holy Spirit hath determined the Controversy ; and reconciled the *Freeness* of Man's Will in *Conversion* ; as likewise in the *After-actings* of Grace, with the *determinating efficacy* of the *power of God's Grace* ; this being so full and infallible a Prophecy, certainly foretelling these Events of their willingness. Now that Prophecy doth directly refer to the day of Pentecost (whereof that Psalm treateth) and of Christ's Ascension and sitting in Heaven, and that passage refers unto the *pouring forth the Spirit* that day upon the Apostles ; and unto His coming upon Three thousand of the Jews, converted the same day, and *made willing* (by the same Spirit accompanying that great Apostle's Ministry) as the fullfilling of this prophecy. You read the story in Acts 2. where you find that *willingness* ascribed unto the *Spirit*, as His work ; and so wonderfully efficacious is his power, as it was styled in that Psalm, *The day of His power* ; Not of *Man's will* ; Christ's Power had the day of it in overcoming Mans Will. And whereas it is said, *That God worketh in us to will and to do*, it is not by His giving *in power* only to *will* or to *do*, but to *will*, τὸ θέλει : the *act of willing*, the τὸ θέλει : and the *Giving* This, was the Spirit's Gift. So in those Converts it was by the Spirit (as Psal. 110. compared with Acts 2. will inform us) who is indeed the Power of the Most High, Luke 1. 35. And to cause us to *do*, and therefore *To will*, is expressly attributed to this *Spirit* in Ezek. 36. where, First it is said, *A new heart also will I give you, and a new Spirit I will put within you ; and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh* : Which words denote the Creating of all those Principles of Spiritual Life and Habitual Graces ; and then it is added v. 37. *I will put MY SPIRIT within you, and CAUSE YOU TO WALK IN MY STATUTES, and ye shall keep my Judgments AND DO THEM*. What is this other, but the same with that in the *Philippians*, *To work in us to will and to do* ? For if to *do*, then to be sure to *will* : And this Promise of the Covenant (and it is the Covenant of Grace is there Promulged) is to work in us an Evangelical Obedience unto all the Commandments ; which begins first with to *Will* and then follows to *Do*, according unto that of the Apostle, *Not to do, but to be willing*, 2 Cor. 8. 10.

6. As all the Principles, and the Production of the Acts, and *fixing the Will* ; so our whole growth in Grace, from first to last, is attributed to this Spirit also : Isa. 44. 3, 4. *I will pour Water upon him that is Thirsty, and Floods upon the dry Ground : I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring ; and they shall spring up as the Grass, as Willows by the Water Courses, or Streams*. There are two things that cause the springing up of Grass, and Growth in Willows.

1. Sufficiency, and plenty of Water, either Rain from Heaven, or streams of Rivers, when Trees (as Willows) are seated by them. 2. The Sun and the sweet Influences thereof, *Dent. 32.* And for this latter We have elsewhere our Lord Christ compared to the Sun, in this very respect, *Mal. 4.2. But unto you that fear my Name, shall the Sun of Righteousness arise with healing in His Wings; and ye shall grow up as Calves in the stall;* as the Sun causeth Trees and Plants to grow, so Beasts too; which later allusion, he prosecutes there. But in that of *Isa. 44.* He compares the Spirit to the Floods, and the Rain, which encreasing the Sap within the Root and Body of the Trees, causeth them to grow up and bring forth fruits, even to old Age: *I will pour FLOODS upon the dry Ground, I will pour my SPIRIT upon thy Seed.*

Book I.

7. The Acceptation of all these Fruits by GOD, and of our Persons by God for them, both all along, and specially when all is finished and perfected, is by and from the Holy Ghost. Thus *Rom. 15. 16.* the Apostle speaks, *That the Offering up of the Gentiles might be acceptable, being Sanctified by the Holy Ghost.* In which Words, he sets out the great Function and Success of his Gospel-Ministry, under allusions to the Levitical Priesthood, as that which Succeeded that of the Law, (*Isa. 66. 2c.*) in declaring how there had been a far more Excellent Sacrifice offered up to God, by his Preaching, than had been by them of Old. Their Sacrifices were but of Beasts; but this was of Men; the Souls of Men, which by his Preaching had been converted to God, even an innumerable Company of the Gentiles; which were the first Fruits and Foundation of the Church of the New Testament. These Sacrifices of the Gospel, also in number far exceed any of the Sacrifices of the Old Testament, that were at any one time, ever offered up; yea, than there had been by Solomon, at the Foundation, and Consecration of his New Built Temple; and yet all this was as the work but of one Apostle: Of those Old Testament Sacrifices, it is still noted how, and what acceptableness they had with God, as Abel's, *Heb. 11.* As Noah's, *Gen. 8. 20, 21.* God smelt a sweet savour, and of Solomon, Testified by Fire coming down from Heaven. Now of this great New-Testament Oblation here, that which gave the acceptableness, is expressly said to be, the being Sanctified by the Holy Ghost, as the Cause that rendred them acceptable; and our Translators favour it, if not imply it, in rendering it, *Being Sanctified by the Holy Ghost;* that is, *in that, or because,* it was Sanctified by the Holy Ghost, and therefore acceptable: As for the Apostles own part, he professeth himself but the poor Instrument, so in the following *18. ver.* and that it was Christ, and his Spirit had wrought all by him. And as he wrought nothing in those Gentiles Hearts, so the acceptance of what was wrought, was much less from any Consideration whatever in him, to make this Sacrifice accepted by the Holy God. Far be that from the least of our thoughts, for it is to be attributed unto Christ, as the Worker of it, *v. 18.* and unto the Spirit, in this *16. v.* and unto the Spirit as well as unto Christ. Neither is our Sanctification simply in it self, and abstractly considered, as it is in us, of force and virtue alone, to cause this Acceptation. This the Confessions of David and Daniel, &c. abundantly do declare. It is the matter indeed, or thing that is accepted, but not the ground or cause of the acceptance. And therefore, that word *in* (as in the Original) which is translated by the Holy Ghost, is not added barely to shew that the Holy Ghost was the Author of this and all other Sanctification, that is accepted, but that it might be noticed that it was He who was and is the main and principal cause of that acceptance, and for which it hath a due value with God; even for this reason, that our Sanctification is the work of the Holy Ghost. As we esteem the Work for the workmans sake; so doth God our Works for the Holy Ghost's sake, as the Worker of it.

If it be said, that, our good Works and Holiness have their acceptance from Christ. It is granted, as most true, our Persons are accepted in his Person, as the Beloved, *Eph. 1. 6.* and our Works in his Works of Mediation; the sole Meritorious Cause of that Acceptation, and as by way of Mediation between God and us; in so much as Christ is said to be made Sanctification it self to us, *1 Cor. 1.30.* as if it were no Sanctification in the sight of God, that is not made accepted for such in Christ. *And by him we offer up our Sacrifices to God*

Acceptationis
istius oblationis
five virtutimæ,
Causam
tribuit
Sanctificationi.
Rolloc in
verba.

Book I. God; and God is well pleased with them; Heb. 13. v. 15, and 16. And upon such an account, the Holy Ghost is not the cause of this kind of acceptation. This Honour is Christ's alone; yet so as there is left room for this Holy Spirit, to have the Glory of procuring acceptation to our good works another way; namely in that he is the *Efficient* of them, and in that they are His Works in us. Yea, and our Persons also are in such a like respect, accepted in, and for the *Holy Ghost*, in that we are the *Temples* of the Holy Ghost, and *He dwells in us*; and God hath respect to *the Temple for His sake that dwells therein*. Therefore give and acknowledge that Honour to the Spirit, for his Work and Interest, as well as to the Son for His.

If we have recourse to the *Metaphor* the Apostle began with, and continues along to the end of the verse, *viz.* That *the Gentiles were made a Sacrifice*, and an Offering to God, and had their Lusts slain by the Gospel, *the Sword of the Spirit*, as the Sacrificing Knife, and this by the Holy Ghost, according to that in *Chap. 8 You by the Spirit mortifie the Deeds of the Body*; we may extend the allusion to the acceptation of a Sacrifice. There were two things made the Sacrifices acceptable, *viz.* The *Altar*, upon which the Offering was made; which Christ teacheth us; *The Altar sanctifies the Gift*; and that most fitly represented Christ's part in our acceptation: *Heb. 13. 10. We have an Altar*, namely Christ; *by whom we offer our Sacrifice of Praises, and by whom they are accepted, v. 12, 15, 16.* But then there was *fire* also, which came forth immediately from the Lord, and consumed the *Burnt Offering* that was upon the Altar. So it was at first in *Moses time*; *Levit. 9. v. 24.* and the second time, *fire came down from Heaven*, and did the like in *Solomons time*, *2 Chron. 7. 1.* When the Temple was finished and consecrated. This signified, *The Holy Spirit*, who comes out from God, (*1 Cor. 2. 12.*) even as that fire came forth from the Lord, and came upon the Apostles to convert the World, like fire; according to the Promise that they should be *Baptized with the Holy Ghost, as with fire.* And he is termed the *Spirit of Burning*, *Isa. 4. 4.* As the Sacrifices are termed, *Burnt Offerings, and fire Offerings*: And as the fire caused the Sacrifice to *Ascend* in smook (and therefore the *Hebrew* word for a *Burnt Offering* is *Gnolak, Ascension*) and consumed the Offering to Ashes, so doth this Spirit cause our Sacrifice as well as the Altar: *Psal. 20. 3. The Lord accept thy Burnt Sacrifice.* It is in the *Hebrew*, *The Lord shall turn to Ashes*; which our Translators rightly Translate *accept*, from the wonted Speech of *Moses Law*; which informs us, that the smook which ascended from the Sacrifice by reason of the fire, is termed up and down in the *Levitical Law*, *a Rest before the Lord*, and *a Savour of Rest*: *Lev. 6. 15.* Which the Paraphrasts do in *Terminis*, in our own Phrase and Words, render a *favourable acceptation with the Lord*, and this *sweet savour*, is expressly attributed to the fire, as that which did thus sanctifie the Offering, and the acceptation of the Sacrifice its being a *Fire-Offering*. He puts it upon account, *Lev. 1. 9, and 13. It is a Burnt Offering*, (says the Text there) *an Offering made by Fire, of a sweet savour unto the Lord.* As if he would have said, It is therefore of a sweet savour, because made by fire. So then, as Christ, as the Altar and Mediator, gives an acceptation; so the Spirit, as the fire that consumes the Sacrifice, and causeth it to ascend in smook, causeth the acceptation also; but either upon differing accounts, as was explained.

8. The *whole Edification* of every Saint, by the *means of Grace*, which are the *Ordinances*, and other Means whatsoever, all flows from the benigne Influences of this Spirit, accompanying them, and bedewing Men's hearts by them. And for the proof of this in general, you have that passage, *Acts 9. 31. Then had the Churches Rest, and [were edified] walking in the fear of the Lord.* And so it is said of Churches *walking* in all the Order and Ordinances of Christ; (as of the *Colossian Church* it is spoken *chap. 2.*) that they did so, in *the Comfort of the Holy Ghost*, as the Author of that Edification and Comfort by those Ordinances.

I shall instance *particularly* in the main *Ordinances* of our Salvation, and shew how our profiting by them, is from the Spirit.

1. In the *Preaching of the Word* we receive not only the *fruits of the Holy Spirit*, but the Spirit himself, by the hearing of faith; that is, by the hearing the Gospel preached, which is the doctrine of truth. *Our Gospel came not to you in word onely, but in power, and in the Holy Ghost*, 1. Thes. 1. 5. *I create the fruit of the lips, Peace, and teach thee to profit*; namely, by the lips of those who by office are said to *preserve knowledge*, Mal. 2. 7. All which profiting is attributed to the Spirit, 1 Cor. 12. 7. But *the Manifestation of the Spirit is given to every man to profit withall*. It is the profit both of a man's self and others. And the Holy Spirit's care is very great herein; he is the *Providore General*, to oversee the *Overseers of the Flock* and to see to it, provide the fittest *Stewards* for every flock, Acts 20. 28. *The Flock over which the Holy Ghost hath made you Overseers*. And he furnisheth them with such Gifts as shall best serve, and most suitably agree unto their capacities, and the bore of their Understandings, and to work on their hearts; and in providential Grace disposeth of them and their Gifts, as shall be most agreeable to their Spirits, and Spiritual condition. As some Ministers are fitted for the profiting of the *Weak*; so others, to the *Wise*; even as the Apostle says, he was a debtor to both, Rom. 1. And then he takes a further special care of their *forehand Meditations and Preparations*, to suggest such Materials and Notions for their Sermons, as shall be a food most convenient for Men's Souls. They are *Stewards that give meat in due Season*, Math. 24. 45. He fills the Breasts of Ministers (their Spiritual Nurseries) with consolations, and other Truths, suitable to the temper and constitution of their Stomachs, and instructeth them to *speake words in season*: And this, very often, unknown to themselves that speak them; They not having any aim at thee, or any other Man in particular, in such passages, which also are utterly unexpected to, or perhaps not prayed for by him whom yet they greatly concern; when yet the Holy Ghost knew whom to direct those passages unto; and had set up thy heart as the Mark, to shoot those Arrows into it.

Chap. 5.

9. And lastly, To draw to a conclusion; and it is, indeed, the *happy Conclusion* and Crown of the *whole work of the Spirit* upon us, for we are now come to the Brink of eternity, the *Consummation* of all:

1. With respect to Death, this Holy Spirit, the Comforter, all our Life long feeds and maintains by faith, more or less, a *lively hope* within them that are *Regenerate*, 1 Pet. 1. 3. *Blessed be God that hath begotten us again to a lively hope*; which according to the degree of it in any, allays that *fear of Death*, the King of Sorrows, Job 18. 14. The *fear of which*, all Men (that *have not this Spirit*) are subject unto the *Bondage* of, *all their life time*: Heb. 2. 15. From the *Dominion* of which *Bondage*, the *Spirit of Adoption* frees us, Rom. 8. 15. So as to have our Spirits supported by faith, so far as ordinarily to be able (when put to it in earnest) to venture or cast our Souls, into the hands of God as a Father; and this the Scriptures attribute unto this *Good Spirit*. In the 2 Cor. 4 and 5. chap. the Apostle treats of a *Believers dying*, and comforts himself and them against it: for upon occasion as the times then were, he and other Saints were in continual hazard of death; as v. 11. *For we that live, are always delivered unto death for Jesus sake*. Now from whence, or from whom had he and they supports and reliefs against this, but from the *Spirit*, his working and upholding faith in them? *We having the same Spirit of faith, according as it is written &c.* and pertinently quotes a saying of *Dauids* under the Old Testament in the 116 Psalm; where he had been under apparent apprehensions of death, as in the third verse, upon occasion of which, *David* had uttered that speech, *I believed, therefore have I spoken*, v. 10. and spoke it, as it were, in defiance of Death, and all the fears of it, and dangers about it. Now whence had *David* this confidence? *From the Spirit*, says the Apostle; as who wrought and maintained that faith in him: Thus it was in the Old Testament; and he (says he under the New Testament) *having the same Spirit of faith*; we upon the view of such apparent dangers of death, *believe and therefore speak*, with a farr greater confidence, by how much the *Spirit* that is in the

the New, exceeds in his comforts, the same that was in the old: but, Book I. from the same Spirit, both. And *what spake he by this Spirit of faith?* It follows in v. 14. *We knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus;* This they spake and believed, and comforted themselves with against *Dying*. Again in the 5th chap. What made him *confident of a house in Heaven, when this Earthly Tabernacle should be dissolved?* Even this, and above all, this, That *God hath given us the Earnest of His Spirit, v. 5.* to bind the Promise of Eternal life: And from thence it is (says he) that *we are always confident, &c.* v. 6. [always] which extends both to all along our lives, and also *at our deaths:* Which is a

2. Thing, That when we come to dye, or that the time of death approacheth, and is coming upon us, This Spirit is given to support us. For, if *always*, as the Apostle even now said, and at all other times of our lives, and upon other occasions of fears and distress, He is given to *help our Infirmities*, Rom. 8. 28. Then especially when we are *weakest*, as at Death (to be sure) we shall be, when our *flesh fails*, &c. Ps. 73. 26.

2. And at the last day of the World (who is it shall raise thee up, having kept thy bones) dwelt in thy dust all this while as Christ's God-head did his Body, which therefore though in the Grave *David* calls the Holy One, Psal. 16. It is this Spirit, Rom. 8. 11. *But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.* It is brought in as the comfortable Consequent of this Spirit dwelling in us: And having raised thee, leaves thee not, but is the Author of all thy Glory and Communion with Father, Son, and Himself forever. 1 *Pet.* 4. 14. He is in that respect termed the Spirit of Glory; Not of *Grace* only, but of *Glory*. *Blessed are ye, for the Spirit of Glory and of God resteth on you;* that is, you possess for ever this Fountain of all Glory, this Spirit of God; therefore the promise of the Spirit is made adequate to the whole Blessing (as being the Mass of Blessings) which was given to *Abraham*. *Gal.* 3. 14. *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the Promise of the Spirit, through Earth.* The whole is termed the promise of the Spirit.

C H A P. VI.

The Uses of the Precedent Doctrine.

U S E I. **L** E T me a little affect your Hearts, with the Love of the Spirit, from and upon Occasion of all that hath been said. There is a daily intercourse with, and Meditation of, the Love of the Father, and the Love of Christ. There is a Fellowship of the Father, and a Fellowship of the Son, in the Souls of every Believer: But the Holy Ghost, though he hath been Universally acknowledged as a Person equal to either, yet we do not hold and pursue after Fellowship with him as a distinct Person; nor is his Love in what he hath done for us, set on as a Seal upon our Hearts. Whereas the Scriptures (though more sparingly, because it was he who wrote them) do urge Obligations upon us, drawn from him, as well as the other two Persons.

If we believe he is a Person in the Trinity, let us treat with him as a Person, apply our selves to him as a Person, glorifie him in our Hearts as a Person, dart forth beams of special and peculiar love to, and converse with him as with a Person. Let us fear to grieve him, and also *believe on him*, as a Person; Which our very Creed directs us to; Do you profess to hold Communion and converse with the Saints? I beseech you have it with the Maker of them, the Holy Ghost; and this not at second hand, by having fellowship with those he dwells in, but immediately also with himself.

Because the Spirit is *intimior intimo*, is so nearly and intimately united to us, dwells in us as our own Souls do in us, therefore we converse not with him (as we do seldom with our own Souls) but are most of all strangers thereto. Also because indeed his work is but new beginning, and as yet imperfect, and but a Foundation of that Building in Eternity to be raised: Whereas Christ hath perfected his, hath perfected for ever those that are Sanctified (*Heb. 10. 14.*) by one Offering once made; it is therefor we discern not, (mind not) the Holy Ghost, or his Works, as we do Christ and his. But what says the Apostle, *Rom. 15. 30.* *Now I beseech you, Brethren, for the Lord Jesus Christ sake, and for the love of the Spirit, that ye strive together with me, &c.* You see he adjures them by the Spirit, and his Love, and their Love unto the Spirit, as well as for Christ's sake. The Occasion was; *That ye would pray for me,* says he, that that Work of the Ministry, (which is properly the Holy Ghosts Work, *Acts 13. 2.*) may prosper in my hand: And if you profess love to the Spirit, whose Work it is, and so Consider his love to you, who hath done so much for you, His Honour in this Work will be dear to you. And in as much as he had urg'd them just before *for the Lord Christ's sake*, and then subjoins, *For the Love of the Spirit*: Surely he must mean in like connexion of sense, that for the Spirits sake also, and for his Loves sake towards them, who had born no less Love to them, than Christ had done, they would do what he exhorted them to. Sure his Exhortation falls not lower, nor runs in a lower way, to mean only the Love which they bore to the Spirit; but it means that Love which the Spirit himself bore to them, and which is equal to that of Christ. And the edge of his perswasive, farther lies in this, and is as if he had said, Seeing that when we exhort you for Christ's sake, it useth to take with you, to move and prevail with you; so when we urge you by the love of the Spirit, it will have no less effect, if you do but consider all he hath done for you, or is to you. Now when he moves them for Christ's sake (as in the first place he doth) the meaning is to obtest them by all the love that Christ had born them, and by what he had done for them: When therefore he adds, *And for the love of the Spirit*; (the Spirit being a Person we are obliged to, as well as unto Christ) can you think he had not this as his more especial Aim, to move them in like manner by this very love of the Holy Ghost, who indeed deals altogether in the affairs of love from the Father and the Son? He proceeds from them by way of love; and love in them mutually each to other, is the Original of his Person: And as he is the Love that is between them both, so it is he who sheds abroad the love of both into our Hearts; and it is he who is grieved as a Friend or Person that loves us, (as *Eph. 4. 30.*) when we sin, or neglect that Duty which is his Care and Charge to work in us.

And as this is the Apostles Scope, so this Love of his ought to be very dear unto us; for if we single out any thing earnestly to entreat some other thing from another, that thing we entreat them by, must be supposed to be most precious to Us. Again, when *Rom. 8.* He had insisted on this, that there is the Spirit of Christ in us, or we are none of his; he then begins the Enumeration of many great things this Spirit doth for Us, throughout that Chapter; by those Arguments perswading Us not to live after the Flesh, but after the Spirit. In the midst of these perswasives, He come in with this, *Wherefore, Brethren, we are Debtors, but not to the Flesh.* Those Words make two intire Sentences, one Affirmative, that *we are Debtors*; the other Negative, *but not to the Flesh*; We are not Debtors to the Flesh: Now to whom is it he affirms, we are Debtors? Evidently the Spirit, as not only the Words of Opposition, *not to the Flesh*, (which two are in this Chapter, set as *ἀντιθέμενα* as Contraries and Opposites,

Book I.

as every where else) but as the Coherence and the Illation [therefore we are Debtors] shew. It was this Spirit he had last spoken of, the Spirit that dwelleth in us as a Guide and Leader, Actor and Informer of us, as the Soul in our Souls, v. 11. *If the Spirit of him that raised up Jesus from the dead, dwelleth in you; he that raised up Christ from the dead, shall also quicken your mortal Bodies by his Spirit that dwelleth in you.* And from thence he infers, Therefore we are Debtors. To whom but to him? Debtors unto what? To live after the Spirit, and not after the flesh: So v. 12, 13. *Not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall dy: But if ye thro' the Spirit do mortify the deeds of the body, ye shall live.* The obligation here you see runs in the Spirit's Name, the Arrest is at his Suit. Debtors then we are, and infinitely indebted to him, and this for dwelling in us; and because we are led and guided by him as a Person that loves us, are we wonderfully beholden unto him. And those next words, *As many as are led by the Spirit,* directs us to treat with him as with a Person, a Familiar, a Friend, that walks with us, takes us by the hand, talks to you, adviseth you as the Spirit of Counsel (as *Isa. 11. 2.* he is call'd) continually speaking in us, *This is God's way, walk in it.* Again, when we read *2 Cor. 13. 14. The Grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you:* That *Koinonia* which we translate Communion, doth it not, and may it not import the Fellowship and Converse that the Holy Ghost vouchsafes to us with himself, as well as that with the Father and the Son, *1 John 1. 4.* The word in both places is one and the same. And when he moves them (*Phil. 2. 1.*) by all these Considerations, *If there be any Consolation in Christ, any Fellowship of the Spirit, &c.* why should we not interpret fellowship of the Spirit, for Converse and intercourse had by us from him as a Person, as well as *Consolation in Christ,* is that which is in the Person of Christ? Out of such an experimental sense of sweet Familiarity and Converse had with the Spirit of God, doth that speech of Holy David seem to proceed, *Psal. 143. 10. Thy Spirit is good, lead me.* Methinks he speaks so feelingly of him, and of that sweetness he had found in him as a friend, as if he had said, I have found his Counsel and Converse so good, oh give me more of them. And when he bids us grieve him not, (*Eph. 4. 30.*) doth it not Import one whom we converse with dayly, that is full of Love and Kindness to us, full of Tendernefs, whose love we should take in, and consider, and have a wary watchful regard to, and grieve with him, if we offend him. I cannot enlarge upon the work he hath done and is to do for us, which yet is proper to this occasion. I shall only instance in what, in the doctrinal part, I have been so large in, and in that which *Rom. 8. 11, 12.* the Apostle putteth this very obligation upon our being Debtors to the Spirit. He had in that chapter spoken much, and great things about the Spirit's indwelling in us, and the fruits thereof: And he spoke thus, v. 11. *If the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised Jesus from the dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you.* Christ's love was in dying, the Spirit's is shewn in his in-dwelling in us. His inference from thence is, v. 12. *Therefore brethren we are Debtors, not to the flesh to live after the flesh.* But that the Greatness of his Love and Grace may appear unto us, and we may put a due Value upon it, let us compare it with the love of Christ himself in being incarnate, and dwelling in our Nature for us. You account it infinite love in him to leave the Bosom of his Father, to come down from heaven, and become one person with a Man, to be made flesh, and so to be made less than his Father in that respect; Yea and this love is the greater, in as much as he assumed this Nature as clothed with all Infirmities of flesh and blood, the likeness of sinful flesh, and dwelt among us, and endur'd such Contradictions of sinners as the Apostle speaks. And this Union was the foundation of all his work and satisfaction for us. And herein God commended his love, as *Heb. 2.* you have it set forth: And yet set this grace of the Holy Ghost's indwelling in us by it, and it riseth up unto an equality; and though it fall lower in some respects, yet exceeding that of Christ in others, the Scales will be acknowledged even.

It falls lower in this, that the union between him and us is not personal as that of Christ's is with his human Nature; but yet it is as near it as Possibly may be, for 'tis an immediate union of our persons to and with his person, so as to have an eternal right personal to each other, and everlastingly to dwell each in other: And it indeed was well for us we had not a personal union with the Spirit; for our defilements (if remaining) would then have defiled and been imputed unto his Person.

2. In other things it is equal:

For, 1. Both are said to come alike down from heaven; the Spirit (1 Pet. 1. 12.) as well as Christ,

2. He in-dwells in us for ever, as was shewn. He is in us; and shall be with us marryed as indivisibly without all divorce, as the Son of God and that humane Nature also are. Yea, and as Christ continued his union with the Body in the Grave, so those words (Rom. 8. 11.) *If the Spirit of him that raised up Jesus from the dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you;* import, that the Spirit continueth his union and relation to the Body (which 1 Cor. 6. 19. is also called his Temple) even within the Grave, and fall to dust.

But 3. In these things the love shewn by the Spirit in such his union with us, doth exceed;

1. That, tho' indeed the Son of God dwelt and dwells thus intimately in an humane Nature, yet it is a Nature made holy, harmless, separate from sin, and sinners (Heb. 7.) But this good Spirit's lott and part is to come at first into hearts full of all defilements, into raggs of uncleanness, into flesh, that is, and hath wholly corrupted it self. Of old this was made a wonder by Solomon; *Will God in very deed dwell on Earth, in a house which I have built for him, whom the Heaven and the Earth cannot contain?* 2 Chron. 6. 18. But here is a wonder of wonders, That the Holy God (as the Spirit is) should dwell in hearts so unholy and unclean, and make them his Temples (as 1 Cor. 6. 19.)

2. Christ indeed dwelt among us, and convers'd with sinful Men, whereby He suffered daily such Contradictions of Sinners: But it was a Contradiction meerly from without, and yet this grated on his Spirit (nothing more) inso-much as 'tis said, he pleased not himself, in the best of his Company, Rom. 15. 3. But the Union of the Holy Ghost, and his in-dwelling in us, is in *our sinful Hearts*; so as often, where his in-dwelling is mention'd, it is inserted, (Gal. 4. 6.) *He sent the Spirit of his Son into our Hearts,* 2 Cor. 1. 22. *He hath given the earnest of his Spirit into our Hearts,* John 7. 38. This Spring of Living Water, is said to be in the Belly, environed about with mud; All which imports a nearer Union then that of Christ within us; to which this Limitation is added, He dwells in our Hearts by Faith. But of the Spirit, it is said, every where, That he dwells in us. It is Originally, his Title, 2 Tim. 1. 14. to be styled, *He that dwells within us.* Now the Contradiction, which he by reason of this near Inhabitation endures, must needs be much greater, and quicker to his Sense, from those he dwells thus within, and hath entred into, and hath undertaken such a Conjunction withall, then that of outward Converse, which Christ only endured. For if what Christ says, in another case, be true, What is from without should offend; then how much more that which is from within, the Person one dwells withall? And in this Respect, he alone of all the Three Persons is said to be grieved, having taken on him, the part of an intimate Friend. A Father (as God the Father) is Offended, but a familiar Friend, is grieved: It argues a nearer striking home at the Heart. And in this Respect, he hath had an hard task of it, and this from the beginning of the World. He hath been burthened, and felt the Weight of the Old World, (Gen. 6.) *My Spirit shall not always strive with Man therein.* And yet he relieves himself by bringing the Flood upon them after an Hundred and Twenty Years. But against these, he thus in-dwells in, whom He Regenerates, He hath no Relief, for He hath Eternally undertaken for them.

Book I. And is it nothing, think you, to have His Work continually spoiled? Never to find the Soul, as He left it? To have that Heart He dwells in, continually resisting and contradicting of him? To have that unspun in the Night, which He hath woven in the Day? To have made a good Prayer in us, and that swept away, as if it were but a Cobwebb, by Lust that riseth? To have His greatest Enemy, the Devil, Blaspheme him and His Graces, in His own House, in His own Hearing? If Lot's Righteous Soul was vext, or our own Graces within us troubled; than how much more is the Author of all Grace; dwelling in us, in so much as he is weary of this World, and the course held in this Respect?

And to that Accompt I have sometimes in my thoughts cast that Speech, *Rev. 22.* where we find some Out-crys for Christ's coming, that *He would come quickly.* *The Spirit says come,* (speaking to Christ) as well as *the Bride says come:* She, that She may enjoy her Husband; He, that He may be eased. He groans to be unburthened of this Conflict with sinful Hearts He dwells in, (as our Souls are said to do, *2 Cor. 5.*) as having so long born the Trouble and Grief of this Work, which till there is an End of all by Christ's coming, He is designed unto.

USE 2. There is another Use of this Doctrine, which I urge to unregenerate Men. Well, God by his Providence hath brought thee once more to the Word, which the Apostle calls the Ministration of the Spirit. Now Consider, tho' thou hast been never so empty, dry, and barren of goodness, and art now in thy filthiness; thou may'st carry home the Spirit with thee, and therein thou art passive; but if thou dost, it will cost thee something in His Workings on thee; He will work strangely on thy Heart. Thou may'st now begin to be possess'd of the richest Gift God hath to bestow. Thou camest to see Fashions, a Reed shaken with the Wind, as *John's* Hearers did; but thou standest in the Wind of the Spirit, and He may seize upon thee, and save thee; for he comes upon Men without preparation, and then works all. I shall open but two or three Scriptures to this purpose. In *Isa. 44. 3.* There is the promise of the Spirit (which in *Gal. 3.* is said to have been made to *Abraham*, and his seed) *I will pour Water upon him that is thirsty, and floods upon the dry Ground.* Which *Isaiab* himself interprets, *I will pour my Spirit upon thy Seed, and my Blessing upon thine Off-spring; and they shall spring up* (as Herbs namely) *among the Grass, &c. One shall say, I am the Lords, &c.* And this Scripture also did our Saviour allude to, in the promise of his Spirit to the Woman of Samaria, *John 4. 14.* *But whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a Well of Water springing up into Eternal Life.* He alludes also to the same Scripture, in what He says to His Disciples: *John 7. 37, 38, 39.* *If any Man thirst, let him come to me, and Drink. He that Believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water. But this spake He of the Spirit, which they that believed on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet Glorified.* The Promise in each refers to both places: And yet the occasion was differing, tho' of one and the same Spirit. If you observe the purport and occasion of the promise of this Spirit, in the 4th of *John*, it was when our Saviour was treating with the Woman of Samaria, a great Sinner, *v. 18.* Utterly ignorant, *v. 10, 23.* a Flouter of him, *v. 15.* And as yet (when Christ spake these Words) purely in her Natural Estate. And therefore this promise of the Spirit here, all acknowledged to be the Spirit of Regeneration to work Conversion at the first; to become, as at the first he doth, a Well of Water springing up to Eternal Life.

Now this was at first poured upon a dry ground, in respect to any such Work; utterly dry, utterly barren, that hath not so much as a desire or thirst, after this Holy Spirit, to ask him, as she had not, *v. 10.* *If thou knewest the gift of God, and who it is that saith unto thee, Give me to Drink; thou wouldst have asked of him, and He would have given thee living Water.* And upon this

this ignorant barren Soul, doth Christ pour out his Spirit, whilst he is speaking with her; and which was the strangeness of it, tho' poured from without, yet soaking into her, it began (as Christ promised) to become a spring in her Heart; which other Water, poured from without on Earth, doth never become; bubbling up all that which tended to Eternal Life. And the promise of the Spirit as Regenerating at the first, and to that end poured out on such Souls, as here, was part of *Isaiab's* scope. He had a further also, for it is pouring *Water upon dry ground*, causing *Herbs* to come up where *Barrenness* was (v. 4.) to the end that Men that are Gentiles, and *strangers* to the Common-Wealth of *Israel*, (as this *Samaritan* was) might call themselves by the name of *Jacob*, and subscribe unto the Lord, and surname themselves by the name of *Israel*, v. 5. And the first thing we see God doth (as Christ also in the 4th of *John* promiseth) to such Souls, is to pour out his Spirit on them in that very Condition, and he becomes a Spring within them of all Goodness, even then, when there is not a drop afore, nor any Preparation to it. And again the Prophet *Isaiab*, prophesying of Times when Christ should be on Earth, thus speaks, *Chap. 35. 5, 6. Then the Eyes of the blind shall be open, and the ears of the Deaf shall be unstopped. Then shall the lame Leap as an Hart, and the tongue of the Dumb sing*: Then followeth the very same Promise, that *In the Wilderness Waters should break out, and streams in the Desert, and the parched ground shall become a Pool*. Which promise, as Christ interpreted, so he also made it good, fulfilling of it in this *Samaritan*, the first fruits of *Gentile Converts*; and this he did whilst he was speaking it to her. *Ezekiel* speaks to the same purpose and effect (*Chap. 37.*) though under another allusion of Men not only dead, but consumed to Bone, and those Bones dry, and a wind came from God, upon them, even when in this Estate, and made them live. And what is the Moral of it? The Spirit of God (whom Christ compares to the Wind, *John 3.* and who *Acts 2.* came as a rushing Wind) the Spirit of the living God (as in *2 Cor. 3. 3.*) came upon these Men, and made them live, even when dead, and dry Bones: Thus it is said, v. 14. *I will put my Spirit in you, and ye shall live*. He puts his Spirit into us, not only pours him on us, ere we have the least of Life; who therefore must needs come on us, yea, into us, when we are dead. He gets into us, and becomes a Spring in our Bellies, in the Heart of this barren Earth, when it is dry.

USE 3. Is it the Spirit of God who is the Author of Conversion? Then Lament, and bewail the hardness of thy Heart, which tho' it hath so often had good motions put into it by the Spirit (which motions, for ought thou knowest, are the beginnings of this work and Leaders unto Repentance) yet it hath not followed them, but given a deaf Ear unto them.

I. Consider the hainousness of the Sin. It is that which *Stephen* upbraided the Jews with, *Acts 7. 51. Ye stiff-necked, who evermore resist the Holy Ghost*. It is the Sin for which our Saviour chiefly wept over *Jerusalem*, *Luke. 13. 34.* Consider that it is to oppose the Holy Ghost in his own proper work and office; and, in as much as in you lies, to put him out of Office. And tho' it be not always that Sin against the Holy Ghost, which is unpardonable (for many have afterwards repented of this) yet it is a sin against the Holy Ghost. For as the Scripture, though it makes indeed but one *ἁντιχριστός* That *Anti-Christ*, the man of sin and son of perdition, the Pope, the greatest Arch-Heretick that ever was, or will be) yet every petty Popeling, and less Notorious Heretick is an Anti-Christ, for there be many *Anti-Christ*s now in the World, (says the Apostle, of his times, before the great Anti-Christ was risen) So it is in this case, though the Scripture makes but one sin against the Holy Ghost *κατ' ἐξοκλήν*, yet the Resister of the least Motion of the Spirit leading to Repentance, is a Sinner against the Holy Ghost; and there be many such Sinners. I appeal to many of you; how often hath the Holy Ghost come and viewed you? How often hath he come to your hearts, when ye were alone, and even unto you Bed-side, beseeching you, and ye have put him off? And you may judge of the greatness of this sin to resist

Book I. resist the least good motion (which is a step to the other) in that the Scripture makes the full Act (or grosser act as I may call it) of that sin to be in *isto genere*, in that kind, the greatest and the only unpardonable one. Now we measure sins in the act they tend to: As Murther being a great sin, and the act thereof more hainous than of other sins, therefore thoughts of Murther and Revenge, are worse than any other sinful thoughts. And if you will put this sin of resisting the motions of the Spirit, into the Ballance of the Sanctuary, and rightly weigh it, with other ways of finning; I dare affirm it, that the resisting the least good motion tending to Conversion, is greater, than many of those grosser Acts against the Law of God. And these Motions resisted, do heighten and aggravate all our other sins committed before and after them. For they tend to turn us from them, by causing us to repent of all sins past, and preventing sins to come. Moreover this sin is a sin against the Gospel (for the Gospel is the Ministration of the Spirit, and so of these good motions of the Spirit) and sins against the Gospel are greater than those against the Law. And therefore (*Heb. 2. 23.*) The very neglecting the Salvation of the Gospel, is made a Crime deserving a sorer punishment than any breach of the Law. And how much sorer punishment does it deserve to despise it, when it is brought home to us by the Holy Ghost, and by him sett on upon our hearts? If barely to hear the word, and not be moved by it, be a sin, and a heinous one, then to be moved by it, and to neglect it, is a greater: For it is the despising of the greater Mercy; and it is against the Spirit of Grace in the Gospel.

2. Consider the danger of this sin: You have seen that for the guilt of it, it is above committing gross sins against the Law: And the danger of it is answerable; for sins against the Law, God threatneth but conditionally with damnation: *If men believe not, and repent not*; so as that Repentance coming between, they may escape: But this, God threatneth, yea, and punisheth with Impenitency it self, (and that is the damning Sin) for God useth ordinarily to punish sins in their own coin, according to their nature and kind; and this he punisheth with Impenitency, because it resists the Work of Repentance. *I would have purged thee* (says God, in the Prophet, unto the people of Israel) *but thou wouldest not*. When God would, they would not; and therefore God never after would. And when God hath used means, and comes unto us, to cleanse us, and we would not; he says (as 'tis *Rev. 22. 11.*) *He that is filthy, let him be filthy still*; and so we shall be long enough, for all him: For at length, God grows peremptory, and never makes offer more. God commonly gives such up unto irrecoverable hardness of heart and blindness of mind. And I appeal to their own Consciences, if they grow not harder after such resistings, as Clay doth, the more the Sun hath shone upon it; or as Ice freezeth harder, after it had begun to thaw. Consider but the reason of it, If a man sins against the Law, he hath yet the Court of the Gospel to sue in, and so to obtain pardon: As if a man be cast in one Court, he hath a liberty to remove his suit from that Court unto a higher; but if he be condemned in the higher, then there is no going backward unto any lower Court: So God hath given us two Courts, that of the Law, and that of the Gospel. Thou being an unclean or Covetous person, or a Drunkard, goeth to the Law, and that condemns thee. Then the Spirit offers thee to remove thy Suit to the highest Court of the Gospel, and upon Faith and Repentance to bring thee a *Pardon*. Thou neglects this, and so the Gospel it self presently condemns thee; for there *he that believes not, is condemn'd already*, *John 3. 18*. And if Mercy, and the offers of it, condemn thee, I know not what can save thee; for that is the highest Court, and go backward thou canst not. The work of the Spirit (as you heard) is the last Act of man's Salvation and without it neither no evidence of thy Election, nor Redemption are to be respected. And if thou run unto God's Mercy (as that is the common shift, that God is merciful) or to Christs Redemption, in that he dyed for Sinners; both these send thee to the Spirit: And the Spirit tells thee He hath offered Salvation to thee, upon thy Repenting, many a time, and hath profered to assist there-
in,

in, and thou didst still refuse : And how then canst thou expect Salvation ?
Ay, but thou wilt say, I hope the Spirit will offer again, and again, and
when I am on my Death Bed, as well as now. I answer.

Book i.

1. That it is a great Hazard: *For the Spirit blows when, and where He listeth.* And it may be, will never move thee more. And,

2. Consider whether thou hast any reason to expect this. For suppose thou shouldst have often, again and again, moved a Friend of thine in a matter which concerns Himself, and which thou hast most Benefit by; only out of Love, thou hast thus moved him in it, and He still gives thee a contrary, or froward Answer, and goes on doing the contrary: Wouldst not thou at last resolve, that seeing thou hast so often moved Him in vain, hereafter thou wilt never speak of it to Him more? This is the Case between the Spirit and thee. He hath often moved thee in a matter that concerns thine Eternal Wealth or Wo, even to Repent, but thou givest Him a churlish Answer, and goest still on in thine Impenitency : How then canst thou expect He should ever move thee again? God comes at length to say of thee, as of those in *Hosea* 6: 4. *Who had had many good Motions, which like Dew the were dryed up; and Reformations, which like a Cloud passed away. O Ephraim what shall I do unto thee? O Judah, what shall I do unto Thee? For your Goodness is as a Morning Cloud, and as the early Dew, it goeth away.*

3. Yet seeing this is thy Plea, That thou hopest the Holy Ghost will move thee again; I Charge thee, as thou tendrest thine own Salvation, if that now, or hereafter, He doth move Thee, to take the opportunity of Time and Tide. If by Meditation, Reading or Prayer, any Sparks be kindled in thee, blow them up, let those thoughts rest on thee; Welcome them, Hugg them, as the best Guests that ever came to lodge in thine Heart. Shall An Ambassadour extraordinary be sent from the King of *H E A V E N*, unto thee, with a Message; and wilt thou not give him Audience, but put him off, from Day to Day, and tell him (as *Felix* did *Paul*) Thou wilt hear him another Time? The best Men are but green Wood, on which, though Fire do take hold, it is subject to dye again; And therefore if thou hast but a few sparks, leave them not, till they have taken hold; nor then, till they are put into a Flame. And above all things take heed of quenching them by Carnal Mirth, or Company, or Recreations, as Men use to do.

C H A P. VII.

How the Holy Ghost is the Author of R E G E N E -
 R A T I O N, or the first Application of Salvation
 to us, in a more Peculiar Manner, Comparatively
 to the other two Persons.

T I T. III. 5, 6.

Not by Works of Righteousness, which we have done, but according to his
 Mercy he saved us, by the washing of Regeneration, and Renewing of the
 Holy Ghost: Which he shed on us abundantly through Jesus Christ our
 Saviour.

R E G E N E R A T I O N, you see, is attributed to the Spi-
 rit as the Author. It is termed the *Renewing of the Holy
 Ghost*; and likewise the *shedding forth the Holy Ghost*, is mag-
 nified as the *Rich Gift* and Blessing of the New Testament.

I have in a former Discourse shewn how all the Three Persons have
 shared and distributed the whole work of our Salvation amongst them, unto
 Three several parts. 1. Election is appropriated to the Father. 2. Redemp-
 tion to the Son. 3. Application of both to the Holy Ghost. Who accor-
 dingly doth bear several Offices suited to these Three Works.

That which now I have to do, is more particularly to demonstrate both
 the *What* and *How* of this point of great moment; both *That*, and *Why*,
 this last part of Salvation; *viz.* Application, and so principally this of Rege-
 neration, is attributed to the Holy Ghost.

I. I shall produce Scriptures to demonstrate this point.

1. The first Scripture is *John 3. 5. Except a Man be born of the Spirit,
 he cannot enter into the Kingdom of God.* This Scripture shews not only the
 necessity of being born again, but withall, that it must be the Spirit, who
 must do it, or it will not be done. *For no Man can so much as say, Jesus
 is the Lord, but by the Holy Spirit, 1 Cor. 12. 2.*

2. The near Kindred and Dependance the New Creature hath with and
 upon the Spirit, as the Child begotten hath of, and with it's proper Fa-
 ther, doth evidence the same truth.

1. The new Creature is in the same third of *John, v. 6.* styled *Spirit.*
 (as elsewhere it is called a *Spiritual Man, 1 Cor. 2.*) *That which is born
 of the Spirit is Spirit:* It is therefore professedly Baptized into the same
 name, because the Father of this new Birth and Baptism is the Spirit.
 With Men, the Begotten bears the name of the most Immediate Parent.
 And so in this Case, tho' this Work of the Spirit be in common termed
 the Divine Nature, *2 Pet. 1. 4.* Because it is the Image of the Godhead,
 of

of which all three Persons are Partakers, yet to shew that in a more peculiar manner it is the Child of the Spirit, it is called Spirit.

2. For the very same reason, this Spirit of God, the Author, relatively bears the name of Holy in the New Testament, where it is (tho' not first) yet more frequently used, as his special title, to be called *The Holy Ghost*, as our old *English* hath rendred it to us. Is not the Father Holy, and the Son Holy, and both equally Holy with this Holy Spirit? Yes, Essentially, and Personally also in themselves; *Holy, Holy, Holy*, they are all Proclaimed, *Isa. 6.* How came these other Two to bear it, that He, the third Person, should have the peculiar stile of *Holy*? It is not neither in a Peculiar, either in a Personal, or Essential respect, but relatively unto that which is his proper and peculiar Work, because he sanctifies and makes us Holy; and so merits that name; as Christ doth of our Saviour; and the Father, of God the Father and Maker. And here let me return to the necessity of this Persons making us Holy: As it is necessary for Christ to redeem us, there is an absolute necessity that we all be a sanctified Holy Sacrifice offered up to God, if we look to be saved; or otherwise we must be made a Sacrifice of his Wrath, as Christ hath told us, *Mark. 9. 49.* Where he having threatned, if Lust be not killed, Men shall be cast into the fire that is unquenchable: (*v. 47, 48.*) He adds this as a reason, That every Man is to be a Sacrifice to God one way or other. According to the Old Law some Sacrifices were consumed with fire, as the Burnt Offerings; some seasoned with Salt, to sink up the corrupt moysture in them, *Lev. 2. 13.* One sort of these Sacrifices all Men must become; if not sanctified by the Spirit, so as to have salt in them, then with Hell-fire, which also is a Sacrifice to God. Now Christ for our Redemption offered up himself a Sacrifice to God, for a sweet smelling favour, *Eph. 5. 2.* And it was necessary he should be so. And to that end he sacrificed himself as in his sacrificial Prayer, he speaks, *John 17. 19.* And it is as necessary if we be saved, that our Persons be offered up unto God as a Sacrifice also, *Rom. 12. 1.* Even a living Sacrifice, Holy and Acceptable to God. It was necessary therefore we should have a *Sanctifier of us*, to be an *Offering unto God*; as well as a *Redeemer*, that offered up himself for us. And who is that? You are directed to him in *Rom. 15. This is the issue of my Ministry* (says Paul, speaking of his Converting the Nations, *v. 18, 19.*) *that the Gentiles (being Converted) might be an Offering acceptable, being Sanctified by the Holy Ghost.* Else never to be acceptable to God. Christ was Sanctified immediately by himself; by the Personal Union with the Son of God: *I Sanctifie my self: Even as he also offered up himself by the Eternal Spirit, or Godhead dwelling in Him, Heb. 9.* But we by the *Holy Ghost.* And as in that other Speech, *That which is born of the Spirit, is Spirit;* the New Creature bears his Name; so here, he is called the *Holy Spirit*, or bears the name of *Holy*, because the Sanctifier of us, *Being Sanctified by the Holy Ghost.*

3. The Work of Conversion, not only in the *Whole*, but in *every part thereof*, is attributed to him, *John 16. 8, 9, 10.* It is (as I hinted afore, and shall shew hereafter) divided into three parts: 1. Conviction of Sin: 2. Of Righteousness for Justification. 3. Of Judgment, Holiness and Reformation; and the Spirit is there made the Authour of these three. And according to this division of the parts thereof, he hath Titles also given him, as in relation to his immediate working of these Three.

1. He condescends to be termed *the Spirit of Bondage*; I say he condescends but to the work and name; for otherwise, and in himself, he is *the free Spirit*, (*Psal. 51. 11, 12.*) and delights in Comforting us, not in grieving us. And he is therefore also called *the Comforter*; but yet to effect

Book I. effect our Salvation, and the effectual Application of it to us; He (contrary to his Nature) becomes our Jaylor, takes the Keys of Death and Damnation into his Custody, and shuts up our Spirits under the Law, as it is a School-Master to Christ, rattles the Chains, let us see the Sin and Punishment we deserve; He convinceth of sin, *John* 16. and becomes a Spirit of Bondage, *Rom.* 8. 15.

2. But then Secondly, In regard of the Revealing God's Love to us, and C H R I S T and his Righteousness, by whom we are Adopted, and by which justified; He is called in the same place the Spirit of Adoption, the Spirit of Faith, as some interpret, *2 Cor.* 4. 13. *Barnabas was full of the Holy Ghost, and of Faith, Acts* 11. 24.

3. In regard of Sanctifying us, and convincing of Judgment; He is in the *Old Testament*, intitled the Spirit of Judgment (*Isa.* 4. 4.) In respect of washing away the filth of Sin; *When the Lord shall have washed away the filth of Zion; by the Spirit of Judgment, &c.* And in the *New*, he is intitled the Spirit of Grace, *Heb.* 10. 22. *Have done despite to the Spirit of Grace;* that is, to him, as going about to work Grace and Holiness in the Heart; The sin against the Holy Ghost, which is there described, not being against the Person of the Spirit, so much as against him in his Workings; And that in his working Grace, and Sanctifying, as in the Words afore you have it. And as to Grace in the general, as he is the Author of every particular Grace, so in the Head himself, therefore much more in the Members. The Prophet speaking of the *Messiah*, in *Isa.* 11. 1. *The Spirit of the Lord shall rest upon him, and shall be in him, in respect of his Effects upon him; The Spirit of Wisdom and Understanding, the Spirit of Knowledge, and of the Fear of the Lord.* There is the like reason he should be denominated from every other Grace. He is in one Chapter, *John* 14. termed *The Spirit of Truth, v.* 17. who reveals all Truth to the Understanding. *The Holy Spirit*, who sanctifies the Will, the chief Subject of Holiness; *The Comforter*, who fills the Heart with joy and peace in Believing; which is therefore usually stiled *Joy in the Holy Ghost*, in Multitudes of places. That Phrase speaking him not so much the Object of it (which is rather Christ, *1 Pet.* 1. 8. *In whom Believing, ye rejoyce with Joy unspeakable and Glorious;* and *God, Rom.* 5. 11.) as the Author of it, *Rom.* 15. 13. *Now the God of Hope, fill you with all Joy and Peace, in believing, that ye may abound in Hope through the power of the Holy Ghost.*

II. I shall now Secondly give the Reasons why this Work is committed to him, and is his lot. These Reasons are not of Logical Demonstration, but Harmonious, by comparing Spiritual things with Spiritual, and by the suiting of one thing with another, in which the strength of Divine Reason lies; for Divinity is a Wisdom, not an Art.

1. This Operation of the Spirit is in a Correspondency to the Creation of the first Man, who was a Type of what was to come, *Job* 33. 4. *The Spirit of God hath made me; And the Breath of the Almighty hath given me Life.* 'Tis evident he speaks of the new Creation, in allusion to the old. *v.* 1, 2, 3. *My word shall be of the uprightness of my Heart, and my Lips shall utter Knowledge thereby;* And then adds, *The Spirit of God hath made me;* that is, hath given me a sincere Heart, an illuminated Mind, put the words of life into me. To have spoken of his first Creation only, he being a Man fallen from it, had been a poor Argument to perswade *Job* of the truth of his Heart, and the Truths he went about to utter: And yet too, he as evidently alludes to the first Creation, *Gen.* 2. 7. *The Lord formed man of the dust of the Ground, and breathed into his Nostrils the breath of Life, and Man became a living Soul.* Now in this *New Creation*, we being dead

dead in Sins and Trespases, it is the Spirit of God that giveth Life; *2 Cor. 3. 6.* Who as in respect of giving us this new Life, is called *the Spirit of the Living God, v. 3.* And in the Old Testament, *Ezek. 37. 13, 14.* *I will bring you out of your Graves, I will put my Spirit in you, and you shall live;* which you find in the *36 Chap. v. 27.* And it is observable that the first visible giving the Holy Ghost, which was after Christ's Resurrection to enable them to be *Ministers not of the Letter, but of the Spirit,* which should give Life to them, and to others by them, was by the ceremony of breathing on them; *And he said, Receive the Holy Ghost, John 20. 22.* We had his Blood that ran in his veins, first, and it is efficacious to wash away the guilt of sin. We have his Breath next, which comes out of the inwards, of him, which conveys his Spirit; which conveys himself into our inwards as 'tis in the Prophet, and gives us life. And as Life comes with the breath God breathed at first, and goes away with it; so doth Spiritual Life upon the going or coming of the Holy Ghost upon us.

Book I.

2. It is the Spirit that converts, and Regenerates us, and forms the new Creature in us, in a Conformity to our Head Christ. The Holy Ghost was, 1. The immediate Former of the Humane Nature of Christ, in the Womb. 2. The Uniter of that Nature to the Son of God. 3. The Sanctifier thereof, with all Graces dwelling therein, above all measure.

1. He was the Former of the Humane Nature of Christ in the Womb. *Mat. 1. 18.* *She was found with Child of the Holy Ghost, and v. 20.* *That which is conceived in her, is of the Holy Ghost.* Which was in his forming and fitting that matter into a Man, which the prolific vertue, useth to do.

2. He was the Uniter of it to the Divine, and Sanctifier of it with all Graces, both which you have expressed in another place, *Luke 1. 35.* *And the Angel answered and said to her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Therefore also that Holy thing that shall be born of thee, shall be called the Son of God.* Now we being to be made as conformable to Christ as is possible, it was correspondent, that the same Person who was designed to form Christ's Body for the God-head to dwell in all his fullness, should form Christ in us, that God and Christ may dwell in us, *1 Cor. 3. 16.* *Know ye not that ye are the Temple of God; and that the Spirit of God dwelleth in you?* That same Person that made that happy match, the Personal Union between Christ's Humane Nature and the Divine, the same Person makes the Union between Christ and our Souls; and so we become one Spirit with the Lord, *1 Cor. 6. 17.* The same Person that made the Man Christ Partaker of the Divine Nature, maketh us also. There is an higher correspondency yet: The Holy Ghost is *Vinculum Trinitatis,* the Union of the Father and the Son, as proceeding from both by way of Love, and who so meet to be the Union of God and Man in Christ, of Christ and Men in us, as he that was the Bond of Union among themselves?

3. In respect of sanctifying that humane nature of Christ, It was the Holy Ghost who made him Christ, that anointed him with himself, and all his Graces, *Isa. 11. 2.* *The Spirit of the Lord shall rest upon him, the Spirit of Knowledge and the Fear of the Lord:* the Graces of Christ, as Man, are attributed to this Spirit, as the immediate Author of them; for although the Son of God dwelt personally, in the humane Nature, and so advanc'd that Nature above the ordinary rank of Creatures, and raised it up to that dignity and worth; yet all his habitual Graces, which even his Soul was full of, were from the Holy Ghost; The Holy Spirit is therefore said *to be given him without measure.* And this inhabitation of the Holy Ghost did in some sense and degree concur to constitute him Christ, which as you know is the Anointed One of God. *Acts 4. 27.* *Thy Holy Child Jesus whom thou hast anointed:* Anointed with what? *Acts 10. 38.* *God anointed Jesus with the Holy Ghost.* Now then if the Spirit made

made him Christ, and concurred in this respect to make him the Anointed of God, much more is it he that makes us Christians.

4. Consider what this Application of Salvation unto us is: It is the Revelation of the mind and love of God and Christ unto us, and the things of both. He that doth this *must take of mine*, says Christ, and in doing so he must take of my Father also, for all the Father hath or doth is, Christ's. You have both in one place, *John 16. 14, 15. He shall glorifie me, for he shall receive of mine and and shew it to you. All things that the Father hath, are mine.* Great Persons woo not by themselves, but employ Embassadors, and Ministers of State, and so doth Christ. Now who should do this but the Spirit, who knows the heart and mind of God? *1 Cor. 12. We have received the Spirit who is of God, that we might know the things that are freely given us of God; that is, by our having him from God, who knows all that is in God, which is the reason there given, v. 10 God hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God; which he confirms and illustrates by a Similitude fetcht from our own Bosoms, v. 11. For what man, that is, what other man, knows the things of a man (that are in his own breast) Save the spirit of a man which is in him? Even so, the things of God knows no man, or Angel, but the Spirit of God; who being the Spirit of Counsel (Isa. 11. 2.) even to Christ himself, helpt him to all God's secrets, and he also being privy and over hearing as (John 16. 13.) All that the Father and Christ have intended to us, and spoken about us, was only fit to reveal them unto us. And thus by him we come to have the very mind of God and Christ. The Grace of Christ, and the Love of God the Father, are revealed to us by the Communion of the Holy Ghost, 2 Cor 13. 14.*

C H A P. VIII.

How the Holy Ghost is the Gift of God the Father to us, in and by Jesus Christ. That this inestimable Gift is bestowed freely by the pure Mercy, Grace and Love of God.

TIT. III. 5. 6.

Not by works of Righteousness, which we have done, but according to his Mercy he saved Us, by the washing of Regeneration, and Renewing of the Holy Ghost, Which he shed on us abundantly, through Jesus Christ our Saviour.

WE have seen in a short, but Comprehensive View, the Operations of the Holy Ghost, in the great work of our Salvation. The next Prospect of him is, as he is the Gift of God, conferred on us for this End, and Purpose. To open this to your sight, I offer these following considerations.

1. That it is God the Father, who is the Donor, or the Bestower of Him on us. This is plainly expressed by the words of the Text, which declares, that he sheds the Spirit on us. 2. This Gift of the Spirit is in, and through Jesus Christ our Saviour, and Mediator. 3. This Gift of the Spirit is bestowed, not according to the Covenant of Works, but of Grace, and Free Love.

Love. For those Words, *Not according to Works*; and the other words of the Text, which speak of *the appearance of the Love, and Kindness of God*, refer as well to this rich shedding forth the Holy Ghost upon us, as unto saving us through Regeneration, and Renewing us. 4. the Condition of the persons to whom he is given is altogether unworthy. When we were in our disobedience, serving our Lusts, the Holy Ghost was poured out, and renewed us.

1. The Donor or Bestower of the Holy Ghost, is God the Father through Christ. As the Father is the Original of the Persons in the Trinity, so of this great Gift. Therefore Christ (*John 15. 26.*) when he speaks of *senting the Spirit from the Father*, adds, as the reason why he should be sent from the Father, *That he proceeds from the Father* (his Substance doth) naming him as the *Fountain* both of himself and the Spirit also. He is termed the Spirit of God *2^d Cor. 2. 11.* in the same sense that we say the Spirit of a man (as in the same verse) for as God is a Spirit, *Isa. 48. 16.* THE LORD GOD AND HIS SPIRIT, says the Prophet there: But the Apostle further adds, *v. 12.* the Spirit *2^d Cor. 2. 11.* who Personally is from God, whom therefore we have and receive from God, *1. Cor. 6. 19.* *The Holy Ghost which we have, 2^d Cor.* This Gift is therefore especially attributed to the Father, and termed by Christ, *the Promise of the Father*, *Acts 4. Luke 24. 49.* *The Spirit of the Father*, *Mat. 10. 20.* from whom Christ, as God-man, received the Spirit first. The Holy Ghost was sent down by the Father upon Christ, as a Dove in his Baptism. *God anointed Jesus with the Holy Ghost Acts, 10. 38.* and when Christ ascended into Heaven, he received him from the Father, *Acts 2. 33.* and so he shed him forth on us. And therefore Christ also, as Mediator, was to pray the Father to give the Spirit, *John 14. 16.* *I will pray the Father, and he shall give you another Comforter, &c.*

Yet so as *2ly*, Even the Father himself sends him not, but in and through Christ, *John 14. 26.* *The Holy Ghost whom the Father will send in my Name. Through Christ our Saviour*, says the Apostle *Tit. 3. 6.* Which imports not barely the Son's Concurrence, as Second Person, in sending him as well as the Father, even as his Person proceeded from both, (as *Job. 15 26.* *Whom I will send unto you*) But further, That Christ as a Redeemer, had a virtual meritorious influence or hand herein; so as for his sake, and thro' his Purchase and Intercession, the Father sends him. Christ purchased not only all the Graces of the Spirit for us; but the Spirit himself, (whom we had forfeited) to dwell in us. We have an express Scripture, *Gal. 3. 13, 14.* *Christ hath Redeemed us from the Curse of the Law, being made a Curse for us: For it is Written, Cursed is every one that Hangeth on a Tree. That the Blessing of Abraham might come on the Gentiles through Jesus Christ; that we may receive the promise of the Spirit through Faith.* Where there are two ends adequately and alike, made of Christ's being made a Curse for us: 1. *That we might receive the Blessing of Abraham.* 2. *That we might receive the Promise of the Spirit.* And for as much as the Gift of the Spirit comes under a Promise, as well as other Blessings, It must needs come under the purchase of Christ's Blood, which confirmed all the Promises. And this, as all the rest of the Promises, are *Yea, and Amen in Him.* And to this end it is observable, That he breathed not the Spirit until after his *Resurrection*, But then he did, *John 20. 22.* *And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy-Ghost.* He had not shed his Blood until now; And therefore breathed not the Holy-Ghost until now. But Christ having dyed, and having as the Lamb slain, purchased the Spirit, and being ascended up to the Throne of God; He, as the Lamb now sheds forth the Spirit. *John 7. 38, 39.* *He that believeth on me, as the Scripture hath said, Out of his Belly shall flow Rivers of living Water. But this spake he of the Spirit, which they that believe on him, should receive: For the Holy Ghost was not yet given, because that Jesus was not yet Glorified.* He compares the Spirit, as Communicated to us, to a Spring of living Water. But not as then broke forth

Book I. forth, as afterwards it should, because Christ had not dyed, and so entred in-
 to Glory. Now compare with it, *Rev. 22. 1. And he shewed me a pure river of water of life clear as Christal, proceeding out of the Throne of God and of the Lamb:* This water of Life issues, you see, from the Throne of the Lamb, who in the 5 Chap. v. 6. appeared at the Throne of God as the Lamb slain, and Redeeming us with his Blood, and as such doth shed forth the Spirit upon us; And is even there also said to have all the fulness of the Spirit on him, *Who hath the seven Spirits*; that is, the Holy Ghost in all the varieties of his Gifts and Graces, called *seven* from perfection. For that the *seven Spirits*, are taken Metonymically for the Holy-Ghost, is evident by *Chap. 1. v. 4. John to the seven Churches of 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 his Throne.* Hence also when we receive the Cup in the Lords Supper, which is termed the Communion of Christ's Blood (*1 Cor. 10.*) We are yet said *to drink into one Spirit*; For that Blood is *Vehiculum Spiritus*, the Spirit runs in and with this Blood. We therefore know whom we are beholden unto for the Spirit; and whom to go unto for the Spirit, even to the Father, and to Christ, and to his Blood; and to the Father thro' Christ, who gives Commission to the Spirit to work such and such measures of Grace, at such times to fall upon us, and at such and such times to withdraw.

Hence 3ly; The Spirit is given us from meer Grace and Love, and not according to Works; so in the Text those words, *Who not according to Works, but Mercy, &c.* refer as well to this shedding forth the Holy Ghost, as to his saving us by Regeneration. You may therefore Observe, *2 Cor. 13. 14.* That *the Grace of the Lord Jesus, and the Love of God the Father,* are put before *Communion of the Holy Ghost*, as that which proceeds from both. *The Grace of the Lord Jesus Christ, and the Love of God, And the Communion of the Holy Ghost, be with you all, Amen.* Therefore in Scriptures, both the *Law*, the *Preaching of it*, and the *Works of it*, are in exprefs words excluded and shut out from having any influence to convey the Spirit to us, that we may never so much as think to obtain the Spirit thereby: *Jer. 13. 32. I will make a New Covenant, not according to the Covenant I made with their fathers; but this shall be my Covenant, I will write my Law in their inward parts:* Which Compared with *Ezek. 36. 26, 27.* is renewed with this Addition, *I will give you a new Heart, and put my Spirit within you.* And you may compare with both *2 Cor. 3. 3. Ye are manifestly declared to be the Epistle of Christ, ministered by us, written not with Ink, but with the Spirit of the living God, not in Tables of Stone, but in fleshy Tables of the Heart:* Which clears both. Yea, so far forth, as they in the Old Testament had the Spirit (as they had, *Neh. 9. 20. Thou gavest them thy good Spirit to instruct them;* and *Hag. 2. 5. According to the word I Covenanted with you when ye come came out of Egypt, so my Spirit remaineth with you:*) So much Gospel was even then mingled with it, and raning in the veins of it. It was *Fædus mixtum*, and so in the vertue thereof, the Spirit was (tho' in a lesser measure) given. Therefore when the Gospel came to take place, then the Preaching of the Law, or Ceremonies of it, did not convey the Spirit; to shew that it was purely upon the Covenant of Grace, that the Spirit is given, *2 Cor. 3. 6, 7, 8. Who also hath made us able Ministers of the New Testament; not of the Letter, but of the Spirit: For the Letter killeth, but the Spirit giveth Life. But if the Ministration of Death, written and Engraven in stone, was Glorious, so that the Children of Israel could not stedfastly behold the face of Moses, for the Glory of his Countenance, which Glory was to be done away; how shall not the Ministration of the Spirit be rather Glorious?* You see that the old Covenant is the Ministration of the Letter, and of Death; and the New Testament, in exclusion of that old, hath alone obtained this more Excellent Name, *The Ministration of the Spirit.*

As not the Preaching of the Law, gave the Spirit; so, nor can any Works of the Law obtain the Spirit at God's hands. The Text is as express for this, as for the other, *Gal. 3. 2. This only would I learn of you, Received ye the Spirit by the Works of the Law, or by the hearing of Faith?* Paul useth that as *Argumentum Palmarium*, against the Law, as alone sufficient evidence. *This one thing* (says he) *I would learn of you*, and let that decide it, *Received ye the Spirit by the Works of the Law, or by the hearing of Faith?* By Spirit, he here means the Spirit of Regeneration and Sanctification; for *v. 5.* He speaks of extraordinary Gifts afterwards, and *v. 2.* he speaks of that receiving which was general to all Believing *Galatians*, even common to all Saints, to whose Universal Experience he appeals, if ever any one of them had received him upon their doings. Now *Extraordinary Gifts* were not common to all Saints, no not in those days. And by *the hearing of Faith*, he means the Doctrine of Faith, the Gospel; and therefore *v. 14, 15, 16, 17.* he asserts the Spirit to be given freely by the Covenant of Grace, which God afore the Law did Establish with *Abraham*, and in him together with *Isaac* (as the Type) with *Christ*. *Gal. 3. 14, 15, 16, 17. That the Blessing of Abraham, might come on the Gentiles through Jesus Christ: That we might receive the Promise of the Spirit through Faith. Brethren, I speak after the manner of Men; though it be but a Mans Covenant, yet if it be confirmed, no Man disannulleth or addeth thereto. Now to Abraham and his seed, were the Promises made. He saith not, And to seeds; as of many; but as of one, And to thy seed, which is Christ. And this I say, That the Covenant which 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. Yea, (to end this) he makes it an evidence of not being under the Law, if a Man hath received the Spirit, and be led by him, Gal. 5. 18. But if ye be led by the Spirit, ye are not under the Law. And for this also it is, that he is called the Spirit of Grace, Heb. 10. 29. Because given freely. He is the Gift of Grace, Eph. 3. 7. and so given upon the terms of the Covenant of Grace.*

Hence from both these, appears the difference between *Adam's* having the Spirit in that Estate of Holiness, and the Saints under the state of Grace. *Adam* had the Spirit as well as we, and the Holy Ghost was at the making of him, and wrote the Image of God upon his Heart: For where Holiness was, we may be sure the Spirit was too. The Holy Ghost was at that Consultation, *Let us make Man*, and one of the *Us* spoken unto. Yea, and that Spirit that *moved upon the Waters*, who also is sent forth to *renew the Face of the Earth* (Psal. 104.) The same Spirit was in *Adam's* Heart to assist his Graces, and cause them to flow and bring forth, and to move him to live according to those Principles of Life given him. But there is this difference between that his having the Spirit, and ours, apparent from what hath already been said.

1. That he concurred with *Adam*, meerly as the third Person, who joined in all works, and so upon no further accompt then as he concurred in assisting all Creatures else in their kind, to cause the Earth to bring forth Fruits according to their kind; and indeed he must necessarily have an hand in all works of Creation and Providence: Whereas we have the Spirit upon *Christ's* accompt, in his Name, purchased by him, as whom he had first received; also purchased, as the Head of his Church. And therefore it is Ordinary in Scripture to term this Spirit as now dwelling in us, the *Spirit of Christ*, Rom. 8. 9. *The Spirit of the Son*, Gal. 4. 6.

And 2. Hence *Adam* retained the Spirit according to the tenor of the *Covenant of works*, (which is but that equal Law of Creation between God and the Creature) whereby he held a Continuance of the priviledges given him at the Creation, even as he did Life in God's sight, upon works of Obedience,
DO THIS AND LIVE.

And as by one Act of disobedience he forfeited life, (*Cursed is he that continueth not in all things*) And so in like manner the Spirit was forfeitable by him upon the same terms: Even as in a man that comes from *Adam*, one mortal Sin causeth the Soul to depart: So here, one act of sinning caused the Soul to depart; for the Bond of the union ceased. But as it would not be so in a man risen from the dead, and by the power of the second *Adam* made a quickening Spirit; No wounds would be mortal to such an one: So here the Gift of the Spirit to us is by promise; as *Gal. 3. 14, 15, 16, 17.* the Apostle argues. The Gift of the Spirit, to a truly converted Soul, is an absolute Gift, and not upon Conditions on our parts; but to work and *maintain* in us what God requires of us: The Gift of the Spirit is not founded upon qualifications in us to continue so long as we preserve Grace in our Souls, and do not sin it away. *I will give you my Spirit to preserve you, and prevent your departing from me, Ezek. 36. 26, 27.* I will give you *a new heart*; but you would soon make it an old one, as bad as ever; to prevent this, it follows, *And I will put my Spirit within you: and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them,* And so it is said in *Jer. 32. 40. Ye shall not depart from me.* He comes by virtue of Election on us, as he did on Christ, *Isa. 42 1. Behold my Elect in whom my Soul delights; I have put my Spirit upon him.* *Gal. 4. 6. Because ye are sons, (by Election, namely; as it is said Eph. 15. God having predestinated us to the adoption of Children) God hath sent forth the Spirit of his Son into your hearts,* And *Matt. 10. 20. The Spirit [of your Father] is in you;* that is, God having taken on him the relation of your Father, thereupon bestoweth his Spirit on you. And therefore it is that so few of many that hear the same Sermons, receive the Holy Ghost; for he comes on men by the Grace of Election, and so the Spirit picks and chooseth (as God hath done) and rests on this Soul, and not on that; and so (as *Isaiab* says, *Isa. 27. 12.*) they are gathered one by one. It goes as it were by *lott*, as it is (*Acts 8. 21.*) spoken to *Simon Magus*, in relation to the Holy Ghost, v. 19. It hath the appearance of Chance, because this man is taken, and not that; When yet it is the eternal good pleasure of God that puts the difference; And the Spirit, that knows God's mind, seizeth on men accordingly; and is said to be as the *Wind*, that *blows* where it lists, which is spoken of Regeneration, *John 3. 8.*

Hence it is that he is given to us for ever, and not to depart from us; the reason is, because his Person is given without Conditions, and to work all conditions; he is so in us as to be with us for ever, *John 14. 16, 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you.* He came in Christ the Head, to make his abode in him, *John 1. 33. And I knew him not: But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.* Which was a fulfilling of that piece of the Prophecy, *Isa. 11. 2. The Spirit of the Lord shall rest upon him.* To which *Peter* alludes, speaking also of us, *1 Pet. 4. 14. The Spirit of God resteth on you;* and to signify this, when visibly he came upon the Apostles (*Acts 2. 3.*) It sat upon each of them. Christ's abode among us is compared to the dwelling in a Tabernacle *John. 14. And now He dwelt as in a Tabernacle amongst us,* for he soon removed to Heaven: But the Spirit dwells in us as in the Temple, which was instead of that moveable habitation, a more fixed, settled abode, *1. Cor. 6. 19. Ye are the Temple of the Holy Ghost:* I go and come, says Christ, (*John 14. 18, 19.*) but he shall be with you, and in you (v. 17) for ever. And therefore he is not only given as the Earnest of our Inheritance, (*Eph. 1. 14. and 2. Cor. 5. 5.*) a Certain Pawn that we shall have Heaven: But he becomes also from that time a Spring in us never to be damned up, a living Fountain of water, springing up unto eternal life, as Christ himself speaks, comparing *John 4. 14. with John 7. 38, 39.* Now we do not say the Spring shall continue, whilst Water is in the Stream; but Water shall continue in the Stream, and bubble up whilst there is a Spring. If indeed the Spring could fail, the

might fail. Now the Holy Ghost is given to become a perpetual spring, both of grace and glory. And accordingly also (1 Pet. 1. 23.) The Holy Ghost is said to be *The incorruptible Seed of which we are begotten*, which some have understood to be meant of the Word: but that is put in besides, as the instrumental cause, in the words following, *By the Word of God*. Nor is it the *New Creature* which is there meant, for that is the thing begotten in us: But the principal cause of whom we are begotten, is the *Holy Spirit*, John 3. 6. That which is begotten of the Spirit. Now he is called the *incorruptible seed*, because he is cast into the Soul with the Word, as the prolific *Vertue* in the Word; which is the seed, materially, but the Spirit virtually. And this also shews the difference between this giving the Spirit by vertue of Election, and that Communication of him to temporary Believers that fall away, who are said, Heb. 6. to be *Partakers of the Holy Ghost*, as *Saul*; *The Spirit of the Lord came on Saul*. (1 Sam. 10. 10.) but so as to depart away again, 1 Sam. 16. 14. Thus on *Balaam* he did, (Numb. 24. 2, 3.) and opened his eyes. The fundamental difference lyes in the differing Terms of the gift of the Spirit, insinuated here in the text: That many receive the Spirit not from God as a *Father* by vertue of Election; or through Christ as a Saviour: They receive not, as Children, the Spirit of God as from a Father; as Rom. 8. 14, 15. as also Matt. 10. 20. And as Christs Speech also (in³ John 14 and 15 Chapters, *I will pray the Father, &c.*) do import: But they receive him from God out of Dominion and Sovereignty, and from Christ as a Lord, who hath brought even wicked men to serve him, 2 Pet. 2. 1. This distinction of this double receiving the Spirit, the Apostle insinuates both in that Rom. 8. and Gal. 6, 7. 8. In that Rom. 8. 15. He speaks of a *Spirit of Bondage*, which as Servants, they in some measure or other had formerly received from God; look in what state men stand to God, they answerably more or less have a portion of his Spirit on them: If they are only in the state of Servants, they have a Spirit of Bondage working legally that fear of Death which is in all men, Heb 2. 15. *And deliver them, who through fear of Death, were all their life time subject to Bondage*. The one place interprets the other. Those stirrings of Guilt and Condemnations which are in all men's hearts, are from workings of the Spirit in all men. The same Spirit that moved upon the waters (Gen. 1.) moves upon all men's hearts. Now if men live under the preaching of the Law and Gospel, then the same Spirit falls with higher works upon the Spirits of men unrenewed, yet still but upon the same account that is mentioned Gen. 6. 3. *My Spirit shall not always strive with Man, for that he also is but Flesh*. He had spoken of the Sons of God, (v. 2.) that were the Professors of that Age, who lived under *Noah's Ministry*, a *Preacher of Righteousness*, Heb. 11. 7. And he went with his Ministry in a way of striving with, and opposing Mens Corruptions in their Hearts; of which Peter. (1 Pet. 3. 18.) having said that *Christ was quickned or raised by the Spirit*, he adds (v. 19.) *by which Spirit also he went and Preached unto the Spirits in Prison*, W H I C H S O M E T I M E S were disobedient, when once the long suffering of God waited in the days of Noah, while the Ark was a preparing, when few, that is, Eight Souls, were saved by water. These Men were Corrupt, and remained flesh, and yet received the Spirit, striving with them from God, as the Lord and Judge of the World, who to men fallen, gives his Spirit, as at first he did to Adam, with a new stock of Gifts and Motions: But deals with them therein but upon a Covenant of Works. It is a Favour indeed to give him, as all outward Gifts of the Spirit are, but their Persons being under the Covenant of Works, and servants, their retaining this Spirit is according to the terms thereof; and so it proves in the issue, and their improving that Gift is managed according to the dispensation of such a Covenant: And so they, by opposing and resisting such strivings of the Spirit, God withdraws him: For he says, *My Spirit shall not always strive*. He deals with them as with Servants, that are untoward and rebellious, John 8. 35. *The servant abides not in the House for ever; but as Hagar was turn'd out of Doors and inherited not, so 'tis here: But (says Christ) a Son abides*

Book I. *for ever in the House, and therefore they, as Children, receive the Spirit of Adoption, to cry, Abba Father. And the Spirit of Christ, as their Head, remains in them, and they are overcome and led by the Spirit of God. These are Sons, and that they may abide in the House forever, this Spirit abides in them for ever. You have the very same distinction of Men, Receiving the Spirit, as Servants and as Sons, Gal. 4. 6, 7. Because ye are Sons, God hath sent forth the Spirit of his Son, into your Hearts, crying Abba Father: Wherefore thou art no more a Servant, but a Son, an heir of God through Christ. The meaning is, they receive the Spirit as Sons, not as Servants, as others do. To which add, v. 22, 23, &c. Where Hagar and Ishmael, and Sarah and Isaac, are made the Types of these two conditions of Men living in the Church, as they did in Abrahams Family, and Christ, John 8. alluded evidently unto it, in that Speech fore-quoted, v. 33, 34, 35. They answered him, We be Abraham's Seed, and were never in Bondage to any Man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever commiteth Sin is the servant of Sin: And the Servant abideth not in the House for ever, but the Son abideth ever. Both these living under the means, had dealings with God; Gen. 21. v. 17, 18, 19, 20. And the Angel of God called to Hagar out of Heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the Lad, where he is. Arise, lift up the Lad, and hold him in thine hand; for I will make him a great Nation. And God was with the Lad, &c. But yet this was but according to the Covenant of Works, whereof they were types: And their Spirits used all Gifts, Motions, Visions, &c. in such a way, and so at last the Spirit was withdrawn from them.*

And therefore let not that deceive you, that Men that *fall away*, are said to be *partakers of the Holy Ghost, &c.* for they may be so, when yet they are not Sons. The Holy Ghost comes to some as a wayfaring Man, for a night. But do you not feel that though he may withdraw many Effects, yet still his Person is in you, and works even amidst your sinnings to reduce you again to God, and suffers you not to be finally overcome; but frames your Hearts so as you give your selves up to be led by him, and you treat with God of his abode in you, and of your Salvation, not upon a Covenant of Works, but Grace. Look to your tenure, by which God guides your Hearts to seek the Spirit and Salvation. Every Man's Heart and Spirit (as a Pen in his hand) is guided to write his own Deeds and Terms he holds Salvation on. Dost thou treat with God, as a Son, upon meer terms of Free Grace, renouncing *Ishmael's* Covenant and Tenure, not daring to treat with God upon these Terms, *If I walk thus, and thus, God will give and continue his Spirit to me*: No, but thou sayest as *David*, *Lord, give me thy constant Spirit to work all in me, to cause me to walk in thy Statutes*, Psal. 51. 10, 11. *Create in me a clean Heart, O God; and renew a right Spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me.* In the Margent it is, *a constant Spirit within me*; and if this is thy dependance and thy Salvation, and if upon these Terms thou holdest and retainest the Spirit, thou art a Son. You esteem it in Lands as a matter of great moment, the Tenure, whether it be Free-hold, or Copy-hold. My Brethren, know there is a Free-hold of the Spirit, and a Copy-hold: And go over but thy Prayers, and the Workings of thy Spirit with God, and thou wilt easily see thy Tenure.

C H A P. IX.

That we not only partake of the Effects of the Holy Spirit's Operations in us, but also of his Person dwelling in us.

THERE is a Gift of his Person, First and Chiefly, or Primarily; but Secondarily of his Graces, to be wrought in us by him. And in this Gift of his Person doth consist the greatness, the richness of the Gift. This is expressed in those words, *Whom he shed on us richly, Tit. 3. 6.* This, I say, is intended of his Person first, and simply, and then of his Graces and Effects, as in the second place intended to us, as those which accompany the Gift of his Person, and as Hand-maids upon it, and do flow from and depend upon the bestowing and gift of himself. Thus there is the Gift of the Person of Christ to us, and for us: And there is the Gift of all those Benefits which he hath purchased; but the Gift of his Person is, of the two, greater infinitely than that of his Benefits; as the Person is more worth, than the Dowry. And thus you are to look at the gift of the Person of the Spirit more than all his *χαρίσματα* or Gifts. Let us hear how the Scripture speaks to this great Point, and sets a value and indigitation upon it, as in distinction from his Graces, Rom. 5. 5. *The Love of God is shed abroad in our Hearts, by the Holy Ghost which is given to us.* Here you may observe a set distinction made between this one Effect of the Spirit in us, viz. *The shedding abroad the Love of God in our Hearts,* and the Gift of the Person of the Spirit: And how there is brought in a *manifest super-addition* of the Gift of his Person over and above that Effect of shedding Gods love. *By the Spirit (says he) Which he hath given us.* Thus he speaks of the gift of the Person himself singly and apart, distinct from the other; yea, and as being the Foundation of it. Take this Instance and Comparison. God having given a Wife to a Man, by whom he hath had such and such Children, such and such an Estate, Benefits and Priviledges, when mention is made of any one of those good things that accrued by her, she to heighten the Mercy of the Gifts by the consideration of the Person by means of whom the Man hath them) might say, *All these things are by the Wife which God hath given thee.* The same import you have in other such Appendixes and Additional Clauses to the like purpose. *Acts 5. 32. And we (that is Apostles) are his Witnesses, (that is, Christs) of these things; and so is also the Holy Ghost, (which manifestly refers to his Person.)* The Apostle adds, *Whom God hath given to them that obey him;* Thus notably holding up unto their view the greatness of this Gift. And indeed *the pouring forth the Holy-Ghost,* is all the Discourse of the first Ten Chapters of the *Acts.* And therefore it is elsewhere called *the Gift of the Holy Ghost,* *Acts. 10. 45.* It is not *χαρίσματα* (spoken of *1 Cor. 12.*) Gifts, in the plural, as speaking of his Graces; But it is *the Gift,* as one absolute full and intire Gift, once given for all; his Person containing virtually all other parcels and particular Gifts which he after works. The like addition to signifie this, you may observe, *1 Cor. 6. 19. Your Bodies are Temples of the Holy Ghost, which is in you, whom ye have of God.* This refers also manifestly to his Person, as I shall have occasion further to shew; and it comes in, to mind them of the greatness of the Gift, and the special Favour of the Do-

Book I. nor, whom ye have of God. Again you have it, 1 Cor. 2. 13. *We have received the Spirit which is of God, that we may know the free Gift of God to us.* Here is a double Gift, and both from God, distinguished: 1. The Grace or Gifts of God and his Spirit bestowed on us, τα χαριδέντα or χαρίσματα: and 2. The Gift of the Person of the Spirit, distinct from these; whom we receive (says he) as given by God first, and so received by us. And he is Given (as to other ends) so that we may know these things he gives us, or works in us, the Gift of which is distinct from that of his Person, which is set out further by this τὸ πνεῦμα τῷ Θεῷ. The Spirit is out of God himself, and proceeding from him, and he is in God, as the Spirit of a Man in a Man. v. 11.

The reason of this is, Because the Spirit is given us by the Covenant of Grace, which Covenant makes freely over all that is in God unto us, and for our good; All, both Attributes and Persons in him; the donation thereof running thus; *I will be thy God, and thou shalt be my People.* I use to say that the Covenant of Grace, is in all the Transactions a *Covenant of Persons.* Consider that of Election in the Fathers Hand, He pitch'd not on Qualifications but Persons, afore they had done good or evil, Rom. 9. 13. And therefore so long as the persons remain, his Love remains; and thence he works that in the Person, which may make him Comely, Eph. 1. 4. *He hath Chosen us in him, before the foundation of the World, that we should be Holy, and without blame before him in love.* And Christ when he comes, he gives his Person, *He gave himself,* as every where it is said, both to us, and for us; And he dyed not for abstracted Propositions, but Persons. *I lay down my life for my sheep, and I know them by name.* And when he applyes his Blood to us, he gives us himself, and the Soul in the end seeks his Person also. As Paul did, Phil. 3. 8. Thus answerably in the third Person, the Gift of the Holy Ghost is the Gift of his Person to dwell in us.

The next thing to be considered is his coming upon us, and his dwelling in us. I have two Assertions to add concerning this.

1. Concerning his coming upon us, and God's shedding him forth: My Assertion is, That the first coming of the Holy Ghost is immediately upon us, as we are in our natural Condition, in our uncleanness and pollution, without any preparation to make way for his coming upon us, or into us. He doth not work Grace first, and then come into a man; but he comes first and seizeth on a man, then works Grace in him. and this the Text in Tit. 3. 6. insinuates when weighing the Mercy thereof, the Apostle says, *He shed his Spirit upon us: On us; how qualified? The fourth verse tells us, Us, when disobedient, serving divers Lusts and Pleasures.* And he then sent him, to renew us, v. 5. Such were the vessels when this precious liquor was first poured into them, and upon them. And his coming first thus on men, when in their natural state, is exemplified in the *Corinthians*; yea, and pressed on them as a great point, which the Apostle would have them seriously to mind and consider, to the end they might ascribe unto the Holy Ghost his due Glory, 1 Cor. 12. 1, 2, 3. *Now concerning Spiritual Gifts, Brethren, I would not have you ignorant: Ye know that ye were Gentiles, carryed away unto those dumb Idols, even as ye were led. Wherefore I will give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.* Being to treat of Spiritual Gifts infused into the People of God, He prefaceth this, I would have you (says he) know and consider these things about them. 1st. That the Author of them is wholly and intirely the Spirit of God. *No man can say, or confess out of Conviction of Judgment, that Jesus is the Lord, but by the Holy Ghost.* And the embracing of this Foundation of Christian Religion, was before any further Spiritual Gift was Communicated unto you, but was indeed the foundation of bestowing it, for no man, speaking by the Spirit, calleth Jesus an Execration. Then 2. Says he I would have you remember the Condition you were in, when the Spirit of God began first to teach you this; you were all Idolaters, led away as bruit beasts

beasts after *dumb Idols*, when also you execrated and abominated our *Jesus*, (as to this day the Jews and Heathens do) When it was certain therefore, that you had not the Spirit of God in you; for *no man that hath the Spirit calleth Christ accursed*, as ye then did. So then, who was the first Beginner of this great Change and Alteration, but the Spirit of God? And 3. If this were your Condition, (as it was) what did or could the Spirit find in you, as preparatory and inviting of him thereunto? Absolutely nothing at all. The lowest and first step which can be supposed to be out of Heathenism into Christianity, *viz.* The Thoughts and Profession that our *Jesus* is the Lord and Christ, even this first thought, which is the introduction to all, you, says the Apostle, had from *the Spirit of God first*, as well as you have been *enlightned by him* since.

4. He would have them further consider, That they, when they were thus Idolatrous, were acted and possessed by another greater Spirit than their own, who invisibly was in them, and yet effectually wrought in them, and had possession of their Minds, Fancies, and Affections (which unless he had been in them he could not have) *Even Satan, that evil Spirit, the God of this world*, who (as it is said *2 Cor. 4. 4.*) blinded these Heathens. This he clearly insinuates to them (and puts it in, as in opposition to their now having the *Spirit of God*) in these words, *Ye were led after Dumb Idols. Led*, even as Bruit Beasts are at the pleasure of them that possess them; And led by some other Spirit than their own. It had been impossible else that so many wise Heathens should have worshipped *Dumb Idols* (as on purpose he terms them) themselves having reasonable Souls, that thought and spake, which those Idols, that had eyes, and saw not, wanted. Now then the Apostle would have them consider that ere their Judgments could be led to own Christ as Lord, this *evil Spirit* must be *dispossessed*; and another Spirit, even *the Spirit of God*, come in his room; and possess their hearts, and so lead them into all the truth they then possess; without which they had never embraced the first Element or Principle of Christian verity. From which instance and experiment in the *Corinthians*, I infer, *That the Spirit of God, when he converts men to things Spiritual, comes upon a man* (when an *Heathen* (suppose, as then the World went) or on us) *when unregenerate*. And it is confirmed by *this*, that the *Holy Ghost* reveals not any Truth, or works any saving good, but a man first hath him sent down into his heart. He is first sent and shed upon us, ere we are led into all, or any Truth; as the *14, 15, 16* chapters of *John* shew. We receive him as an *Uction* first, ere he savingly teacheth us any Truth *1 John 2. 20. Ye have an Uction from the Holy One* (which is the Spirit, *Acts 10. 38.*) *And ye know all things, first and last*. All that ye know in Spirituals, it is from him; yea, and by having him first. And as from having him first, it is that we begin to know; so that we continue to know and acknowledge Spiritual things savingly, is from his abiding in us. He in his first Person is first said to abide, and so to go on to teach us. So *v. 27.* of that Chapter, *But the anoynting which ye have received of him, abides in you; but, as the same Anoynting teacheth you of all things, and is Truth, and is no lye: And even as it hath taught you, ye shall abide in him*. So then these Idolatrous *Corinthians*, when they were converted to God, had first the Spirit communicated to them, casting out that evil Spirit, and possessing his room in them, ere they could be taught the first letter in this School. Which agrees with what Christ says of the casting out Satan, in order to men's Conversions, (unto which Christ's scope extends) *Matt. 12. 27, 28. If I by Belzebul cast out Devils, by whom do your Children cast them out? Therefore they shall be your Judges: But if I cast out Devils by the Spirit of God, then the Kingdom of God is come unto you.* with which compare *Luke 11. 20, 21, 22. &c.* It is said by *Mathew*, that it is the Spirit, by *Luke* the *finger of God*, by whom Christ professeth to cast out Devils, in men to be converted, as well as out of men possessed. This Spirit he compares there to a *stronger* than *Satan*, that comes upon him immediately as he is in his house, or place, binds him, and overcomes him; And so himself enters in, as *Mathew's* and *Mark's* phrase is. For it is Entry and Possession the *Holy Ghost* aims at; and it is the first thing he doth, after he hath pulled forth Satan that was in possession, and bound him;

Book I. him; and then being entred, he throws out his Goods and Weapons, mortifies Corruptions, and sanctifies the Heart, and leads the Soul into saving Truths. And this is it which *Paul* insinuates, That he came upon these *Corinthians*, cast out the Spirit that led them into Error, entred himself, and led them into Truth. And it was as necessary he should first come on them, ere they could Spiritually assent to the first or least Truth, as it is necessary he comes on us, and abides in us, to lead us into all Truth else. And therefore it evidently follows, both 1. That the shedding forth, or entring in of the Holy Spirit, is the first foundation to all wrought in us; and 2. That therefore this his coming upon us and entring into us, is immediately without any preparation, when men are unregenerate. When Christ indeed comes to dwell in our hearts by faith, as *Eph. 3. 17.* there need be preparation in our hearts for that his coming, and there is *a preparing the way of the Lord.* For he is to be received by our Faith as a Saviour and Redeemer, and therefore we cannot receive him as supposed to be such, until we see our selves sinners. But our receiving the Spirit is not *Objective*, as we receive an Object into our Understandings or Hearts, and so needs no preparation on our parts; for he himself must first come to work all Apprehensions and Affections in us, from first to last, *Gal. 4. 6.* He sends his Spirit into our hearts, crying, *Abba Father*, and he Cries as he comes along.

There are two or three Objections which I will answer.

Obj. 1. Can we imagine that the Spirit of God, who is so Holy a Spirit, will come and enter into and possess himself of an unclean filthy and defiled Heart, in the fulness and spring-tide of it's filth and uncleanness? Doth he not rather first make the Heart Holy, and then by that Holiness dwell therein, seating himself in the new Creature which he first creates? Thus indeed some have Evangelized, and thereupon distinguished between his coming upon us, as at first, and his dwelling in us.

But I answer.

Ans. 1. I. That if the Spirit could be defiled in so doing, he would not do it; but this Earth mudds not the Water that gets into it to become a Spring, no more then the Sun Beams are by shining into a dunghil.

Ans. 2. II. The substance of the Soul (which he comes to) is his own, and comes to make it clean, which he cannot do, unless he gets within it. It is well for us he is so Holy; for no other Water but of this Preciousness, would have Virtue and Power to cleanse us. And this is no more absurdity than to say, That pure Water is poured first into a Vessel to take away the filth of it; Or that fire gets into, and fills the pores of Metals in the Ore, whilst full of dross, to burn out, and consume, and separate it from them, Now these are the Comparisons the Scripture useth *Ezek. 36. 15.* *I will sprinkle clean Water upon you:* An is not that pity, you will say, that not only Water, but clean Water, should be poured upon defiled Hearts, utterly defiled? God prevents the Objection, in telling us that he thinks not much at this cost. The cleanest sweetest Water that Heaven affords, he chooseth, *viz.* His own *Holy Spirit*: But the Water is so clean, as it receives no Tincture whilst it runs through you, and cleanseth you; as it there follows, *And ye shall be clean from all your filthiness; and from all your Idols will I cleanse you; and a new Heart will I give you.* And this is interpreted to be the Spirit, *verse 27.* *I will put my Spirit within you; not upon you only; that will not serve to cleanse; he therefore puts him first into you.* And what is this, but what you read, *1 Cor. 6. 9.* *Such were some of you; but ye are Washed; there is the Genus, or in Common the Spirits work; the particulars follow: But ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.* The Spirit must do both: And it is no strange thing

thing ye should receive the Spirit, and he come into you to do all these ere ever you are sanctified or justified. That other comparison of Fire, I need not insist on: You have it *Isa. 4. 4. When the Lord shall have purged the Blood of Jerusalem by the Spirit of Burning.* You know how the Holy Ghost in this respect is compared to Fire up and down the *New-Testament.* Now what is it to the Fire to enter into what is drossy and defiled to eat it out and consume it? Such Fuel is proper for it to seize on, and shew it's power upon. And what is it to this *rushing Wind,* to enter into the middle of a rotten House (the old Man) and blow it down; and rear up a new one in the room of it? And what is it for this *strong man* to enter into Satan's House, whilst he is in it, and throw him out; and spoil and rife all his Goods, and throw them out after him? He will not stand without doors to do it, as Christ also tells us.

Chap. 9.

A Second Objection is out of *John 14. 17.* Where Christ speaking of the Spirit, says, *Whom the World (or Men Unregenerate) cannot receive, because they see him not, neither know him; but ye know him, for he dwelleth with you, &c.*

Object.
2.

The Answer is clear. That promise of the Spirit there is meant of him as a *Comforter,* and Assurer of Salvation; so *v. 16. I will pray the Father, and he will give you another Comforter, that he may abide with you for ever.* Now, as such, he can never come first on an Unregenerate Man; but he must be a *Spirit of Bondage* first to him, and (as *Chap. 16. 8.*) *Convince the World of sin:* And therefore they in that condition are not capable of the Spirit as a *Sealer;* for they must have Regeneration first; and Faith first wrought, *Eph. 1. 13. After ye believed, ye were sealed with the Spirit of Promise.* So as Christ's plain meaning is this, you that are already Believers, and have already experimentally felt the workings of this Spirit in you, *you know him;* (says he) and to you, and to others that know him, by having been already wrought upon, I will send him as a *Comforter,* to fill your Hearts with joy in believing, unspeakable and glorious. But unregenerate Men are utterly incapable of this Priviledge, for they know him not in these first effects of Regeneration, and change of Heart; and therefore, as a *Comforter,* they see not nor know him. He must be a *Regenerator,* ere a *Comforter.* Receive him they may, to convert them; but not thus to assure them, until he hath wrought Regeneration in them, as he hath done on you.

Answe.

I shall now discourse about the in-dwelling, or in-being of the Spirit in us, after he is thus come: Concerning which, my Assertion is this,

That the Indwelling of the Spirit also is of his Person Primarily and immediately, and by his Graces secundarily. And although it be with his Graces, yet it is not primarily by his Graces, but his Person is given to dwell in us immediately and for ever; and his Graces secundarily. Our Persons (Bodies and Souls) are the Temples of his Person immediately; his Graces are the hangings, the Furniture, that he may dwell like himself: *ut habitate decore;* that he may dwell handsomely. He is an Holy Spirit, and Holiness becomes his House, as the Psalmist speaks; and so tho' he comes first into bare Walls, yet he afterwards adorns them. You have a parallel made in the Scriptures of this point of his indwelling, with that former, of the Gift of him. That as his Person hath been shewed to be the great Gift, and his Graces the secundary Gift; so his indwelling is primarily added to his Person, and to his Graces secundarily. Because sometimes in Scripture the Spirit is used to express his Graces, the Cause being put for the Effect; therefore, it hath been generally almost asserted that he dwells no otherwise in us, then by having wrought such and such Graces. But my position is, That as the Person of the Spirit is primarily given, so his Person doth primarily dwell in us; and his Graces secundarily. And this I hope to make clear by parallel Scriptures to those other.

I. That

Book I. I. That text in 1 Cor. 6. 19. (which I said I should have recourse to again) shews
 it. *Your Bodies* (and therefore much more your Souls) *are the Temples of the Holy Ghost, who is in you.* It was not sufficient for him to say they were as his Temples, for him to be worship'd in, by and through the Graces he puts in them; but he adds, *Who is in you, whom ye have of God:* Besides what afore was said, it appears further thus: For as he heightens their sin of Fornication, in the former verse, that it is against the Person of Christ, in respect of their relation to him as an Husband; so in like manner in this verse, that it is against the Person of the Holy Ghost, an Indweller in them. *Ye are the Temples of the Holy Ghost, who is in you.* It is therefore made a distinctive property of the Holy Ghost, as in relation to the Saints, (Even as Procession is proper to him, in Relation to the Father) That he is the *Indweller* in us, 2 Tim. 1. 14. *That good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us.* You may observe that in the place before cited, how still there came in this super-additional Clause, *By the Holy Ghost which is given to us.* So in like manner that other Clause, *the Holy Ghost which dwells in us,* where the Person of the Holy-Ghost, as thus dwelling in us, is spoken of as abstracted and severed from his Grace by two Characters, 1. That he exhorts *Timothy* to keep the truth in faith and love, v. 13. as also v. 14. That whole frame both of Grace and form of Truth, which he calls *that good thing committed to him by the Holy Ghost:* For evidently severing the Holy Ghost's Person as the Conservator of Faith and love of the Truth, and of all that is good within us, or committed to us. He distinguisheth him (I say) from these Graces, as the things that are to be preserved by him: For else he should exhort to keep these Graces by these Graces themselves, if he meant that they were these Graces by which the Holy Ghost doth only dwell within us. Secondly, His Exhortation to *Timothy* runs not thus: *By the Holy Ghost who dwells in thee,* which yet had been more proper, if he had intended the Indwelling of those Graces in him, but he speaks generally *by the Holy Ghost who dwells in thee and us;* all in Common.

II. It may be observed, that whereas both *God* and *Christ*, those other two Persons, are also in Scripture said to be *in us*, and to *dwell in us;* Yet this of Indwelling is more special, and *immediationi suppositi*, attributed to the *Holy Ghost:* Which as it serves to give him an honour peculiar to him, so when set in such a Comparison, even with them, must needs be meant, and understood of his Person immediately, and not by his Graces only. Yea the other two Persons are said to dwell in us and the God-head it self, because the Holy-Ghost dwells in us; he being the Person that makes entry, and takes possession first, in the Name and for the Use of the other Two, and so bringeth them in. I shall but name the place, which looks this way, *Eph. 2. 22. Ye are an habitation unto God by the Spirit:* 1 Cor. 3. 16. *know ye not that ye are the Temple of God, namely the Father,* or (if ye will) the God-head it self. And it follows by a speciall addition, *And that the Spirit of God dwells in you.* So giving the original *foundation* or ground how we came to be Temples of God, Because the Spirit of God dwells there: Or, as afterwards, *Chap. 6. The Spirit which ye have of God:* Likewise, 1 John 3. 24. *He that keepeth his Commandments dwelleth in him, and he in him.* Take it either of God the Father, or the Son, for he had spoken of either, v. 23. *And hereby we know that he abideth in us by the Spirit which he hath given us,* whom we feel dwelling and working in our Hearts; And therefore our Divines have generally affirmed it, that *Christ* is said to dwell in us, because first his Spirit dwells in us, from *Rom. 8. 9, 10.* compared. Now to me it were strange, to interpret such speeches that *God* and *Christ* dwells in us, because their Spirit dwells in us; and then by the Spirit mean only his Grace, or the Spirit only by his Grace; for the Spirit of God being a third Person, must needs be acknowledged an Indweller, as well as the other two; yea, and to come in between them and his own Grace; seeing their dwelling in us is attributed to his. The truth is, that it is in this Union of ours with God, as in that of *Christ:* That look as in the Union of the man *Jesus,* unto the Son of God, and in the Indwelling of the Son of God in that hu-

humane Nature, the Son of God first and originally dwells there, and he dwelling therein, the Father is in the Man, and the Spirit is in him, and he in the Father: So is it here in this subordinate Union of ours, that the Third Person comes as the first Inmate in us, and he taking possession, the other Two come in, and take up their abode also.

Or if you will, you may view it in the Spirit's comforting of us, which holds parallel to this. Christ first promiseth to send the Spirit, as our Comforter, into us; And *when he is come*, (says *John* 14. 16, 17.) *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. And in that day (v. 20.) ye shall know that I am in my Father, and you in me, and I in you. If any man love me, (v. 23.) my Father will love him, and we will come to him, and make our abode with him.* So the Spirit comes first. And thus it is even in their Indwelling also; So as indeed it may be rightly urged to the point in hand; that if it be thus, that God and Christ dwell in us, because his Spirit dwells in us; That then much more it must be granted, that his Graces are said to be, and to dwell in our Hearts; because the Spirit first and primarily, who is the Author of them, doth so: As the Beams do therefore dwell in this visible World, or the Heavens, because the Sun doth first and originally dwell there, whose Emanations and flowings forth they are. I might bring an invincible Argument from this, That he first comes ere he works Grace, but I refer it to the next head.

I observe that Gifts and Graces are called the manifestation of the Spirit, *1 Cor.* 12. 7. that is, an outward Demonstration or Manifestation in Men of that Spirit that dwells and abides within the Heart, and is invisible. The seeing of the Eye, the hearing of the Ear, the Acting of the Fancy, and Speech in the Tongue, are the manifestation of the Soul that dwells in the Body; and dwells not there *by* these, but *with* these; and in order, the Soul it self is that *ἐνέργεια* that *actus primus* of these, as *actus secundi*. And such is the Spirit to our Souls, and his Grace; he dwelling first in us himself. And therefore as *animalis homo* is a man that hath no more but a Soul in him, that informs him, and acts him, without the Spirit of God; So oppositely, he is a Spiritual man (you have the opposition, *2 Cor.* 2. 15.) that hath received into his Heart the Spirit of God, (read all the verses afore) that he might know the things of God.

The Objection which hath diverted Men from this Assertion, is, That the Person of the Holy Ghost is every where, *Psal.* 139. 7. *Whither shall I go from thy Spirit? Or whither shall I fly from thy Presence? If I ascend up into Heaven, thou art there, &c.* And in that respect his Person is as much in a Worm, as in the Saints, and in all alike; therefore how can his Person be said to dwell more in the Saints, then elsewhere, otherwise than by his Effects and Graces?

1. According to the severity of this reason, the second Person, the Son of God, should not be said to dwell otherwise in the Humane Nature of Christ, then by Effects and Graces, which *Col.* 2. 9. He is said to do, *for in him dwelleth all the fulness of the Godhead Bodily*; in distinction from Saints and Angels. For essentially, as he is God, he is also in the meanest Creature; and yet the Person of the Son, and the God-head it self, dwells personally in that Nature, and not the Graces only. Now what is it makes that indwelling to be more than by Graces and Effects, and so puts that vast difference? All acknowledge that it is because he takes up that Humane Nature into a nearer relation to his Person, so as to be one Person with it immediately; and such an Union Graces alone work not, nor gives Foundation unto: And so he dwells in him upon that accompt.

Book I. Well then 2ly, 'Tis true that into so Near and High a Relation, the Saints are not taken up; They are not made one with the Spirit, nor doth the Spirit dwell in them upon that accompt. The Spirit dwelling in a Saint, is not said to be *made flesh*, as the Word is, *John* 1. 14. for then what Good or Evil the Saints do, would personally be accompted the Holy Ghost's; Our Prayers his, subjectively; yea, and our Sins, his; as the Blood and Obedience of that Man Jesus, was the Blood and Obedience of God, and the Son of God. Therefore our Relation to the Holy-Ghost's Person, is not so near by God's Ordination. Yet,

3ly. (as to the point in hand) We are capable and are made partakers by the like Ordination and free gift of God, of a Relation, or Propriety rather, to the very Person of the Holy-Ghost: Which tho' it be lower then that of the Son of God, to humane nature, in Christ God-man; yet it is not founded upon Graces, but is beyond them, and before them, even by God's free and absolute Gift and Donation of his Person to us, in order to such Graces, and the working of them in us! So as that this Person should indeed dwell in us, in reference to Graces as the final cause, but not the Instrument at all, or means of his Indwelling. It is *Unio Personarum*, an *Union of two Persons* immediately, *us*, and *him*, remaining two Persons still: As that of Marriage is of two Persons immediately, in order to such and such ends, And 'tis not *unio personalis*, to become one Person, as that of the two Natures Christ, the Humane, and the Divine. Which is *unio duorum Naturarum*, but not *unio naturalis*, of two Natures, but not *into one Nature*, but one Person. And this difference was exemplified in Christ himself our Head, in the Man Christ Jesus, in whom the Spirit of God dwells not personally, for then Christ would be one Person with the Holy-Ghost, as well as with the Son of God; nor doth the Father dwell personally in Christ, for then all three Persons should have been said to be incarnate. And yet I suppose none will say that the Person of the Spirit, nor of the Son, dwells in the Man Jesus only by means of his Graces. But further the Person of the Spirit first rests on the Man Christ, which Person he hath a right unto, that he should dwell in him, because that Man Christ Jesus is now united to the second Person personally; and so to his Graces secondarily. So as if we ask whether in order of nature the Person of the Spirit dwells in him first, or the Spirit by his Graces; we may without any hesitation answer, The Person of the Spirit primarily, and then his Graces. Unto which, seems to me, to accord that in *Isa.* 11. 12. Where it is first said, *The Spirit of the Lord shall rest upon him*; namely, the Person of the Holy-Ghost, simply and absolutely considered; Then relatively, as in order to endowing him with such and such particular Graces, *viz.* *The Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of the Lord.*

Now for the manner of the Indwelling of the Holy-Ghost's Person; it is no Error to affirm that it is the same in us and the Man Christ Jesus. Sure we are capable of it, and therefore shall have it, we being to be conformed to his Image and Likeness (as he to ours) in all that is possible, as he was to us, sin only excepted; so we to him, the personal Union, and the Priviledge of it, excepted. Only indeed we differ herein from him, in two things. 1. In the *Measure*; for he hath the Spirit given him without measure, in his Effects. 2. In the *Right* to this indwelling of his Person in us, and in him. He holds it as a Royalty, and one of the greatest, from his Personal union with the Son of God. We hold it in *his Right*, and by vertue of the Covenant of Grace, and free Donation; for because we are Sons adopted in him, *He hath sent the Spirit of his Son into our Hearts*, *Gal.* 4. 6. But the *Modus*, the manner of the Indwelling, is one and the same.

These things long since satisfied me in this great point; and I submit them to Judgment.

C H A P. X.

The Uses of the Foregoing Doctrine.

LET us view with Admiration the Riches of this Gift of the Person of the Holy Ghost; 'Tis the word which the Apostle useth here in the Text, *whom he shed upon us, πλουσιῶς, Richly.* Let us value him accordingly. You value the things (every one of them) which God hath given us: Then value the Spirit much more, who is the Author of the most, and Discoverer of them all. Take the most pretious of Graces, *like pretious Faith* (as Peter calls it) Assurance of the Love of God, which is the earnest of Glory; the Gift of the Spirit that works this Faith, and the Shedder abroad of this Love, is infinitely greater. And therefore in *Rom. 5. 5.* After the enumeration of Faith, and all the Fruits of it, Peace with God, Rejoycing in Hope of Glory, Patience, Experience, shedding abroad the Love of God in our Hearts; it is super-added, as more then all these, being the Root, the Spring of all, *The Spirit which he hath given us.* Yea, and as in *verses 6, 7, 8.* He sets out the greatness of the Love of God, that gave Christ to dye for us: So in those verses afore said, He would in like manner insinuate the greatness of that Love, that gave us this Holy Spirit to work all these Graces in us, and reveal the Love which God hath so Commended. Infomuch as this hath been started as matter of debate, and most serious Consideration, by some Divines; Whether *Filius datus,* (*Isa. 9.*) *To us a Son is given,* or *Spiritus datus,* *The Spirit given,* (*Rom. 5.*) be the richer Favour? Whether the Incarnation, *God manifest in the Flesh;* or the diffusion, or *pouring forth of the Spirit upon all flesh,* be the greater Mercy? From Heaven they both came down; The Spirit as well as the Son, *1 Pet. 1. 2.* and from the Bosome of the Father both: They are both of them Pawns, and Earnests, and Witnesses alike, of one and the same Love. It is also a dispute among Interpreters, whether the Gift of God, which *κατ' ἐξουσίαν* (as tis call'd) is predicated so much, and held at so high a rate, *John 4. 10.* be Christ, or the Spirit: *Jesus answered and said unto her, If thou knewest the Gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living Water.* It is questioned whether, as the sole sufficient satisfying Object of our Desires, is the Gift of the Son, or the Gift of the Spirit? Whether Christ means himself, or the Holy Ghost, as given to us? Many carry it to Christ, but the Context more clearly carries it to the Spirit: For 1. The Gift of God (as there) seems to be distinguished from, rather then explained by, that which follows. *Who it is that saith to thee; and give me drink,* seem as two things, not one and the same. And 2. That Gift is clearly, that living Water, which God and Christ give, and that is the Spirit, *v. 14.* being compared with *John 7. 38, 39.* In the Old Testament you hear of it, as more then all the Mercies of Giving the Law, or bringing out of Egypt. *Thou gavest them thy good Spirit to instruct them;* So *Nehem. 9. 20. 30.* It is Twice Expressed, As also *Isaiab 63.* When he Professeth to mention *the loving Kindness of the Lord, according to all he hath bestowed upon us, v. 7.* Where you may see how he heaps up and multiplies words to set out the Riches of God's mercies by: And this he reckons the greatest of their Sins, that *They rebelled and vexed his Holy Spirit,* as the greatest mercy of all, *and therefore he fought against them v. 10.* And then himself remembers what his

kindness of old had been, and how doth he express the height of it? v. 11.
Book I. *Where is he that put his Holy Spirit within him? And when the Temple was built again, and they delivered out of Babylon, what is the greatest Promise God could make, till Christ should come and give a greater measure of his Spirit? You have it, Haggai 2. 5. According to the word I covenanted with you, when I came out of Egypt, so my Spirit remains among you, as the greatest Pledge and Pawn of my Favour; fear you not. But in the New Testament, there you hear of it again, and again; as in the Old, Thou gavest them thy Good Spirit; So in the New, He hath given his Holy Spirit, is written almost in every Epistle. It is almost all the talk, and fills their mouths throughout all the Book of the Acts; especially the first 15 Chapters, it was all their talk and Speech. The first Question they asked, when they met any that professed Christ, was, (as Acts 19. 1, 2.) Have ye received the Holy-Ghost, yea or no? So transcendent a Priviledge is it, that it is recorded as the Emulation of the Jews against the Gentiles. The Jews had wont to make Messiah their Glory, (as Simeon hath it, Luke 2. 32. The Glory of thy People Israel.) But when they had received the Holy-Ghost (Acts 2.) They would have run away with it alone, as the richest Prize, till God Confuted them, by pouring forth the same Spirit equally, and as much upon the Gentiles, thereby giving both Sorts his Children an equal portion in him, as being the whole of his Estate now left to bestow, having given his Son afore, Acts 11. 17. For as much as God gave them (says Peter) the like Gift of the Holy Ghost, as he did unto us: which argued the utmost of his favour, to the one, as well as the other; as that of the Prophet also shews, Ezek. 39. 29. Neither will I hide my face any more from them, for I have poured forth my Spirit upon them, saith the Lord. Nay then (say the Jews there) let them take all, as well as we. God hath withheld nothing from them, for then hath God granted the Gentiles Repentance unto life (v. 18.) and estated them in all Promises, in all Priviledges of Life, for he hath given them his Spirit. Who dares deny to Baptize them? Who dares to shut them out from any Priviledges? For they have received the Holy-Ghost, as well as we, says Peter, Acts 10. 41. And in that hot dispute in Acts 15. about the Gentile's Salvation, Peter Silences all with this (v. 8, 9.) God, who knows their hearts, hath given them witness, giving them the Holy Ghost, as he did to us, and put no difference between them and us, (so v. 11.) They and we are Heirs alike of the same Salvation. and God (sayth Paul an Apostle, and a Jew, unto the Gentile Corinthians) hath established us with you, and you with us; hath anointed us, and sealed us, and given us the earnest of his Spirit, in our hearts, 2 Cor. 1. 21, 22. That as the Apostle argues, If he hath given us his Son, how shall he not with him, give us all things? So the Sum of these Agitations is, That if God hath given us his Spirit, how shall he not give us, I do not say, with him only, but in him even in that one Gift of him, give us all things? In this one gift of the Holy-Ghost (as it is termed, Acts 10. 47. and often else where) not Gifts, as of many; but Gift, as of one; is contained all the whole both of Grace and Glory; Tanquam in Fonte, tanquam in Semine; As in the Seed, and Fountain of both.*

UES II. Is the gift of the Spirit, that great and rich Gift, which God vouchsafes to the Sons of Men? Then how miserable are they, that have not this Spirit in them, nor have had any workings from him, in order to their Salvation, to this very day. That live a Life of Sensual Pleasures, in enjoying Meat, Drink, Marriage, Beauty, great Houses, Riches, fine Cloaths; and then say (as in Revelations 3. 17.) I am rich, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; for why, thou wantest the Spirit. When Jude would express the misery of these sensual wretches, his words are v. 19. Not having the Spirit. And indeed (Rom. 8. 5, 6.) They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded, is death; but to be Spiritually minded, is life and peace.

Let me instruct your hearts accordingly, to direct your prayers hereafter with answerable Intentions and vehemency, for the Gift of the Spirit himself: Chap. 9.
 You pray in the Spirit, and you bless in the Spirit: Let me exhort you to pray for the Spirit above all, and to bless God for this Holy Spirit, as one of the greatest Blessings of all. USE III.
 When the Apostle saw the *Corinthians* eager after Spiritual Gifts, his care and skill was to pitch their Aims and Desires upon what was most excellent, (*1 Cor. 12. 21.*) *Covet the best Gifts; and yet I shew you a more excellent way.* Thou seekest after particular Mercies, and some one particular Grace thou at present findest thou needest; To be humbled for sin; To be emptied of thine own Righteousness; To have the right Way, and Art of Believing particularly discovered to thy heart, or to have power against such a Lust, &c. And thou dost well, for thou art to branch thy Prayers into all particular Wants: But yet let me shew thee *a more excellent way*: Pray for the *Spirit himself* to be given thee; and whilst thou seekest for the Stream, forget not the Fountain. For when God gives thee him, more and more to dwell in thee, and fill thee, and mingle with thine heart, he brings with himself all these unto thee. Is thine heart hard? If God pour this water on thee, it will soak into it, and soften it. Wouldst thou see thy sinfulness, the most Spiritual Wickedness of Unbelief, &c. in thee? *When he is come, he will convince of sin, because they believe not in me,* saith Christ. He that searcheth the deepest things of God, is much more able to search and discover the shallows of thy Heart. Wouldst thou have no Confidence in the Flesh, but be purely carried out of thy self, to seek the Righteousness of Christ alone, and be found therein? Read, *Gal. 5. 5. We through the Spirit, wait for the Righteousness of Faith.* Wouldst thou have Joy and Peace in Believing? Joy unspeakable and Glorious? The love of God shed abroad in thine Heart? Pray for the Spirit, *Rom. 15. 13. Now the God of hope fill you with all Joy and Peace in believing, that ye may abound in Hope through the Power of the Holy Ghost.* Wouldst thou have thy lusts mortified? *We through the Spirit mortifie the deeds of the flesh, Rom. 8. 13 And ye through the Spirit have purified your hearts, 1 Pet. 1. 22.*

Our Saviour Christ, both in his own Practice, and Direction to us, hath guided us to this, as the great Request, 1. By his own example; for what is made the greatest and most professed Subject of the Flower of the most raised Prayers that our great high Priest eternally puts up for us? Yea, and upon what occasion did he first promise that he would pray for us? It is even this; *I will pray the Father to give you another Comforter, even the Holy Ghost. Joh. 14. 16, 26.* You may judge what things your own, or others Judgments and Apprehensions are raised up to, as most excellent, by what your Prayers and Desires therein reach forward to, as the Mark of your eye. Therefore in Christ's Judgment, that knows best what is to be prayed for, this is the most excellent: Yea, and you may take this further estimate of it, that he promiseth to spend his prayers now in Heaven (and if ever his heart is wound up to the highest strains, it is there) Yea, his Prayers and Intercessions there, are spent most upon this Subject. And though he may be supposed, to pray for other things we stand in need of; yet I am sure, this in particular is mentioned, and perhaps the first, and chiefest.

And as his own Practice, so his Direction pitcheth us upon this also: And he cites his Fathers Judgment also of this, to be the best Request we can put up. That if ever we were confined to ask but some one thing, he would advise us to ask this. In the *11th* of *Luke*, Christ himself had been praying, and was upon that occasion desired to teach them to pray, *v. 1.* and he gives them many particulars in that we call *the Lords Prayer*, and then makes a parable to provoke them to importunity, *v. 5, 6, 7.* and bids them, *Ask, and seek, and knock,* all being several degrees of more urgency, vehemency, and importunity. (*so v. 9.*) with Promise that such shall in the end receive, *v. 10.* But then what is the most eminent thing, the best he would direct you to pray for? Though he had given the particulars in the *Lords Prayer*, he singleth out this of the Spirit, *v. 13. If ye then being evil, know*

Book I. *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?* He wrapps up this direction in a Promise, and delivers it by way of promise for their greater Encouragement, and he calls in his Fathers Judgment poore that this is the best and greatest request: *If you that are evil, know how to give good things to your Children:* According to your Judgment you use to give the best, and use to exercise your best Judgment therein; Then take your Heavenly Fathers Judgment which is most excellent and desireable, Even *his Spirit.* And therefore *Mathew 7. 11.* expresseth it thus; *How much more shall your Father in Heaven give good things, even all good things (for such the Spirit summarily is) to them that ask him?* This is the Fathers Judgment, you see, and 'tis Christs; And you may be sure it is the Spirits. You cannot honour him more than to pray most for him, that makes all your Prayers; and he takes it kindly to see himself most desired by you, that is the Author of all your Desires. You may observe also how Christ pitcheth our thirstings upon this great Sea and Ocean of Goodness, able to supply us with whatever we desire. He had taught them (*Matt. 5.*) *to hunger and thirst after his Righteousness,* and Holiness therewith, with a promise of Blessedness. But in the great day of the Solemn Feast, he makes this Proclamation, *John 7. 37, 38, 39.* upon this last day of the Feast, he brings forth his best Wine (*Be filled with the Spirit, and not with Wine*) He proclaims his best Commodity at the end of this Assembly: And you may observe he says but in general, *He that thirsteth,* he names not what; because let it be what good soever the Mind of Man could be supposed to stretch its desire to, That Spirit which he spake of, v. 39 was a compleat satisfaction to it, and so as they might thirst no more. And he directs them to two things: 1. To believe on himself, and come to him, who was to give the Spirit: And then 2ly, To come to his Spirit as given by him, whom we are also said to drink, *1 Cor. 12. 13.* Our Prayers are the most precious Actings of our Souls, and it is the greatest Advantage that can be to us, to have the Aims of our Prayers set to the best and highest Marks: And upon all accompts you have seen this to be it; *To pray for the Spirit.* And therefore learn hereafter in your Prayers not to deal or traffique in particular, or *small Wares* only; but put in for the *whole Stock, of the Spirit,* as wise Merchants use to do, and as Christ himself (as you have heard) in his Intercession doth. And observe it in Experience, when the Holy-Ghost comes upon you, and fills your hearts as another Spirit, sensibly mingling with yours; Then if you go over all the Promises and find them yours, You can then apply this, or that, or any one. And why? Because you have the great Promise, *the Spirit of Promise.* You may (let me say it with Reverence) at such a time make use of the Spirit to any thing whatsoever. You may fall upon your lust's by him, and do more at such a time for the destroying of them, than in many Prayers after. You may *By the Spirit then,* at such a time, *mortifie the deeds of the flesh.* At such times improve your opportunity: For having the Spirit, you have all good things; And you may ask what you will, and have it: And yet even then ask still for more of himself.

USE IV. If the Holy-Ghost be the great Indweller in us, and Graces but the manifestations of him; Then let us shew forth the vertue of him that dwells in us, and be holy as he is holy; as *1 Cor. 3. 16, 17.* *Know ye not that ye are the Temple of God; And that the Spirit of God dwelleth in you? If any man defileth the Temple of God, him shall God destroy; for the Temple of God is holy; which Temple ye are.* You see what an hainous thing it is to defile the heart or Soul, because his Temple: But elsewhere the Apostle holds forth a stronger motive; Even that *the Spirit dwells in us as the Soul doth in the Body,* and the life we lead, is *his,* not *ours;* as the life of the Body is not of the Body, but of the Soul in the Body. This is the purport of that, *Gal. 5. 25.* *If we live in the Spirit, we walk in the Spirit.* The question first is (for opening of it) what is meant by that phrase, *If ye live in the Spirit.* And how it is to be distinguished from

Walk.

walking in the Spirit? If to live in the Spirit, were meant to be active; lively or striving; in Actions of spiritual life; *to walk in the Spirit* would be all one: It would be but *Idem ex eodem*; for *to live*, in that sense, is to *move and walk*: But the genuine Notion that interprets this, is, That he intends a comparison

1. Between the *Souls Indwelling* in our Bodies, as a *Principle of life*; and the Spirit's like Indwelling as the Fountain of Spiritual Life: Which that in the Prophet also insinuates, Ezek. 37. 14. *I will put my Spirit into you, and ye shall live.* 2ly, That as walking, or *Actions* of life spring from the *Souls indwelling*, so should an answerable walking from this of the Spirit's like indwelling. And so this expression, *if ye live in the Spirit*, is a Perswasion drawn from a Common Professed Principle: His inference runs thus: Consider who you have in you; The Spirit; and how? Even as a Constant Principle of Spiritual life. And to that end he doth dwell and abide in you, as your reasonable Soul doth in your Bodies: If you profess this, then live, and act, and walk, and shew forth Graces worthy and suitable to so great and holy a Spirit; that hath vouchsafed and condescended thus to dwell in you, and become a Fountain of such a life in you and to you. Every living thing acts according to that Soul that is in it, according to the degree of vigour and activity, and kind of life communicated thereby. If you then profess *to live in the Spirit, walk in the Spirit.* As if you should say to a sottish man (*Cui anima inservit tantum pro sale*) If you be a man, have a reasonable Soul in you, *Act and carry your self as a man*; And be not like a beast that perisheth.

The only Inquest will be, Why, if he intend this Similitude of the Soul's indwelling (as 'tis evident he doth) he should express it thus: *If you live in the Spirit.*

The Answer is, 'Tis true, that we indeed, in common Speech, rather use to say, *The Soul lives in the Body*, than that the *Body lives in the Soul*; though in reality it be true, that *the Body rather lives in the Soul*, than the Soul in the Body: The Soul being a Principle of Life unto the Body, and not *e contra*. The Apostle thereupon, to express perfect and real dependance of life Spiritual upon this great Spirit, chooseth rather to say, *Live you in the Spirit*, thereby importing this Spirit to be the same to us in respect of all Grace and Spiritual Life communicated to us by Union with, and dwelling in us, that the Soul is to the Body. And yet of *Christ, Paul* useth even that other phrase also (though only when he speaks of the activity of a Christians life) *That Christ lives in us*, Gal. 2. ult.

Grieve not this Holy Spirit: That Expression imports the highest motive: Superiours use to be offended; Familiar Friends grieved: The Spirit considered as a Superiour therefore, to resist him is termed *Rebellion*, Isa. 64. *They rebelled against his Holy Spirit.* But because he vouchsafes also, to become a *familiar Friend*, (as hath been declared) therefore he is also said to be grieved. And if you have love in you; *that will move you more* (when you think him you grieve is God) *Isa. 27. 13. To grieve not Man only, but God*, is load enough) more then to say you offend him. Grieve not the Holy Spirit of God, is comparatively guarded with a trinity of Articles τὸ πνεῦμα, τὸ θεῶν τὸ ἀγιον, They shew his Greatness and his Goodness; His Greatness, that he is *the Spirit of God*: His Goodness. 1. The *Holy Spirit* in himself. 2. That hath sealed you. We would not grieve a Brother, *Prov. 23. 19.* Much less a Father. You would not grieve a Minister that Watcheth over Mens Souls, as a Substitute under the Holy Ghost (*Heb. 13.*) much less himself. If thou hast done so, there is no way but to be grieved too, and as fire best takes out fire; so thy Grief that of the Spirit's.

I say no more but this to my self and you; There is a day a coming, in which you will need him and all his Cordials: Therefore I speak to you in the words of *Ecclesiasticks* (which is the voice of that *bodily Self-Love* in us, And let it be of *Spiritual self-love* also, *Honour thy Physitian.* So treat this Holy Spirit, as thou wouldst one from whose prescription thou art in a continual Course of Physick, and none have skill but he. For when thou comest to dye, his Cordials must alone support, for none of any others making will do thee any Good. It is These, and these alone, must Comfort, and Carry thee to Heaven.

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T h i r d P e r s o n o f t h e T R I N I T Y ,

I N O U R

S A L V A T I O N .

B O O K I I .

That there are two States or Conditions through which God carries the Elect : The state of Nature, and the state of Grace. That the New Birth is the Passage between them ; which evidenceth the Necessity of the New Birth, or Regeneration. The Reasons why God hath so order'd it, that the Generality of the Elect, who live to Riper Years, should for some time remain in that State of Nature, before he Renews them : The Uses of the Doctrine.

T I T. III. 4, 5, 6, 7.

But after that the kindness and love of God our Saviour towards man appeared ;

Not by works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost :

Which he shed on us abundantly through Jesus Christ our Saviour :

That being Justified by his Grace, we should be made Heirs according to the Hope of Eternal Life.

C H A P. I.

The Words of the Text explained ; from which, and other Scriptures, it is proved, That the Elect are in a State of Sin, and Wrath, before they are brought into a State of Grace.

THis Text doth afford these Heads to be treated on :

I. That there are two different States or Conditions, which the Elect of God, that are saved, pass through ; between which, Regeneration is the Pass.

Book II.

I. The one is their first state in which they were born, A state of Bondage to Sin, and obnoxious to instant Damnation whilst they remain in it. This is clear in the words, and is premised to celebrate the Mercy of it; for having mentioned all Men, in the very Words afore, in exhorting to shew meekness to all Men; it follows, for we *our selves*, whom God hath now shewn Mercy unto, and severed and called out from the rest of Mankind, were also sometimes, disobedient, Serving divers Lusts and Pleasures: These words, *We also sometimes*, both import, that as the rest of Men remained in this woful state, so themselves, tho now saved, were once in the same state of Bondage to sin, serving divers Lusts, and thereby obnoxious to Damnation.

2. The other state is of Grace and Salvation, therefore oppositely to that former state; he saies, *He hath Saved us, Justified us, and made us heirs of Life; Us*, who in the former estate had been *heirs of Hell, and Children of Wrath*, as the opposition shews.

II. Hence it follows, That the new Birth is the *Transitus*, or passage between those two states; and the necessity thereof from thence, may be demonstrated.

III. And *Thirdly*, that God to Magnifie his Grace, Mercy, Love, Kindness (for all these are named) the more, leaveth many, or most of those he saveth, to remain and continue for some time, in the first Estate, before he doth Regenerate them. For *Paul* speaking of the Communalty and bulk of them in distinction from all other men, saies, *We our selves were sometimes disobedient* and so remained and continued in that Condition as well as other men. But at length, *after, the love of God appeared towards us* (says he) *he saved us by Regeneration*, and it all tends to shew as well the necessity as the mercy of it.

IV. Hence then it is evident, that the eminentest mercy that God doth, or which may be judged to be vouchsafed us in our whole lives, or to Eternity, is the laying the Foundation in his first renewing, and regenerating us by his Spirit as being the *Transitus*, or the passage, between both, by which we become translated from the one, and actually admitted into the other of Salvation: *According to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour. That being justified by his Grace, Wee should be made Heirs according to the hope of eternall life.*

V. Further to set forth the Mercy of it, there is presented here, as great a solemnity at this business, as ever was, or shall be found in any work done for us, namely, a joynt concurrence and yet distinct appearance in a set and solemn conjunction of all three Persons, Father, Son and Holy Ghost. A happy Constellation or conjunction of the Planets falling out at the instant of the birth of some great Prince (especially if you supposed it one of those greatest conjunctions whereof but six have been since the Creation) how wonderful a prognostique would this be accounted by Astrologers, of great and glorious Events to follow and accompany him so born, and thus honoured and mark'd forth at his Birth. But lo, a more glorious Conjunction of the three glorious Persons in the Heaven of Heavens, of the three Witnesses in Heaven, as *John* terms them, solemnly meeting and appearing as Witnesses at this great Baptism, the only true Baptism, the new birth of every Believer; called therefore *the Laver or washing of Regeneration, and renewing of the Holy-Ghost*. 1. The Father is implied in the 4th v. *After the love of our Saviour, he Saved us by renewing us*: for God our Saviour in the 4. v. is clearly made a distinct Person from Jesus Christ our Saviour, v. 6. so then the Father is meant. 2. the Holy Ghost is mentioned, for it is called, *the renewing of the Holy Ghost*, was then shed on us abundantly. 3. Jesus Christ is nam'd in those words, *through Jesus Christ our Saviour*. All this displays the greatness of the mercy of our regeneration, which *Peter* had only in general words

words expressed (1 Pet. 1. 3.) but *Paul*, you see, doth it more particularly here. Tho' *Peter* indeed doth also express the Authors of this work. For there is first God, as in opposition to all created causes, *Blessed be God who hath begotten us.* In God all three Persons are included, having a distinct and proper hand it it, Tho' of all the three Persons, the Holy-Ghost more eminently and specially; His name is taken into its very denomination. It is termed and denominated by the Apostle *the renewing of the Holy-Ghost*, as elsewhere the thing begotten, John 3. *that which is born of the Spirit.* Lastly in *Christ*, who is *ὁ ἐξοχῆς* our Saviour, of all transactions of his for our Salvation, his Resurrection hath the most eminent influence into our New Birth as the Instrumental Cause; and for that I must have recourse unto *Peter*, and fetch it out of him, *who hath begotten us again by the Resurrection of Jesus Christ.*

Chap. I.

That there are two vastly differing Estates, of Sin and Damnation, of Grace and Salvation; which the New Birth is the passage between, and the Transitus from the one to the other: This I must premise, as the Apostle doth, in order to shew both the absolute Necessity of Regeneration, and greatness of the mercy of it. Not this Scripture alone, but all the Epistles give eminent evidence to my Assertion, and under several metaphors and expressions (wherein each delights in its variety) set forth Maps and Descriptions of these two Estates, which argues this matter to have been, in the preachings of the Apostles, a point of greatest moment. And this discrimination made, is not to be understood as the setting out two sorts, or ranks, or destinies of men; as if the one sort consisted only of Persons that were Reprobate, the other of Elect, or as if none but Reprobate should be understood to be in the estate of Nature; and the Elect to be such as were always in no other estate but the estate of Grace. 'Tis true indeed that all Elect sooner or later are in the end translated into the estate of Grace, or they could not be saved. And on the contrary, those whom God passeth by, are left to continue and persist in the state of sin and damnation to their deaths, and they die in their sins, as *Christ* speaks. But these two differences in mankind, are to be lookt upon as two estates or conditions, whereof the one hath Salvation, the other Damnation, actually belonging to them, at the present; whilst any, either Elect, or they who are past by, are respectively the subjects of either. And therefore we find this different condition exemplified in one and the same Persons themselves of the Elect, take them in several times of their Lives in that Estate we usually Call of Nature; but afterwards through being renewed, they are in the Estate of Grace. Only what the Apostle speaks in another, yet the like Case, that by God's ordination holds in this, *That is not first which is spiritual, (or the Estate of Grace) 1 Cor. 15. 46. but that which is first is Natural, and afterwards that which is spiritual.* His reason (v. 49.) holding also in this, that we are to bear the Image of the Earthly, the first *Adam*, first; and then the Image of the Heavenly. This almost every Epistle to all the Saints they wrote to, doth more or less indigitate. Thus Rom. 16. 17, 18. *But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of Doctrine which was delivered you. Being then made free from sin, ye became the Servants of Righteousness.* And 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, and by the Spirit of our God.* And Gal. 4. 8. *There was a time, (then) when ye knew not God, And a Now: After that now ye have known God, or rather are known of God.* And Eph. 2. 1, 2. *And you hath he quickned, who were dead in sins and trespasses, wherein in time past ye walked &c.* and so he goes on to describe their natural condition. And Colos. 1. 21. *And you that were sometimes enemies in your minds by wicked works; yet now hath he reconciled, And Ch. 2. 13. And you being dead in your sins. and the uncircumcision of your flesh, hath he quickned, having forgiven you all trespasses.* Neither do they exemplifie this in the same persons of the Gentile Converts, but in the Jewish also; who came in troops to *John*; to escape the wrath to come: And though himself was sanctified from the womb (Luke 1. v. 15.) tho' conceived in the state of sin, *for that which is born of the flesh, is flesh*; yet, the multitude of the rest of the Elect lived in disobedience until riper years, v. 16, 17. *And many of the Children of Israel, shall be turn to the Lord their God, and he shall go before him*

him in the Spirit and Power of Elias, to turn them, namely through his Ministry. And accordingly our Peter writing to the Jews, that had lived in the Bosom of that Church, speaks of them as of those who before this their Generation had a former estate which he terms their vain Conversation, v. 18. and (v. 14.) calls that estate the former Lusts of their Ignorance; so terming their former estate from the want of saving knowledge, when their lusts ruled, which now having escaped, they were made partakers of a Divine Nature, 1 Pet. 1. 4. *having now purified their hearts, being born again of incorruptible Seed*, v. 22, 23. And more expressly he says of them (v. 2. 13.) that they he thus wrote to, (who were by outward Character the People of God) *in time past were not a People, but are now the People of God; which had not obtained mercy, but have now obtained mercy*. It was a state wherein actually, and before God as a Judge, or according to the Judgment the Word pronounced of them (by which God will judge, or according to that Judgment the Word pronounced of them (by which God will judge all the World) they were not a People; though before God, as God, they were elected, and his chosen People. The other is a state of Grace and mercy, *but now* (says he) *have obtained mercy*; and still Regeneration or Conversion is set out as the Passover, as the Equinoctial Line to be past, that divides between both Climates, the one of Darkness, and the shadow of Death; the other a contrary Climate of Light and Glory; so the words just afore intimate, *who hath called us out of Darkness into his marvellous Light*, And as Peter speaks thus of the Jews as well as Gentiles, so Paul also having spoken (Eph. 2. 1.) to the Gentiles (compare v. 11.) *you were dead in sins, wherein in time past ye walked*: He turns his speech from them to himself, and his Country men the Jews, and says of all the generality of the Jews then converted, *Among whom also we all had our Conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the Children of wrath, even as others*. By those others he means the Gentiles, and he evidently speaks of what they had been in their Conversation unto riper Years.

Divines usually term the one, the *state of Nature*, as the other; *the State of Grace*; and they give them these terms warrantably from the Scriptures.

1. For the terming a mans condition after Regeneration *the state of Grace*, the Apostle doth it expressly, Rom. 5. 2. *By Faith* (saith he) *we have access into this Grace wherein we stand*; that is, into this station. It is a perpetual and standing Condition of favour; when once we have admission or access into it, which *by Faith* there, and *by Regeneration* (here in this Text, of Titus) we are said to have; he speaks as we do, or rather we as He, calling it *a state of Grace*. And so oppositely the other *a state of Nature*, which you have as fully and as expressly mention'd, Eph. 2. For when he would sum up what was that estate of both Jews and Gentiles fore-spoken of, He as in a general conclusion speaks thus, *We were by nature Children of wrath as well as others*; his meaning is not only that both were alike in such an estate when born, as restraining that Phrase *by nature*, meerly unto what they had been by Birth, and so only to their birth-sin (tho' that must be intended, as the source or spring) but he speaks too of that race and whole time of their conversation, and course run, wherein they fulfill'd the lusts they had by nature (as is evident) *until quickened and saved*. He termeth that *whole Stage* they ran, and that scene of life, A condition of Nature, as acting all that while according to the Principles and Swinge of Nature; and having nought but Nature in them, afore Grace came and wrought in them. And therefore as Erasmus hath well observed, it is opposed to that which follows (v. 5.) *By Grace ye are saved*, shewing in the former what naturally, without Grace, and until Grace; their condition was, for sin and wrath. And this interpretation, that stile of the Apostle given to every man in that estate, confirms; terming him (1 Cor. 2. 14.) *a natural man*, in distinction from a *Spiritual*, till made a *Spiritual man* by *Regeneration*. *That which is born of the Spirit, is Spirit*, During all which time they remain (till New-born) *children of wrath*; that is, whose portion is wrath, and they expos'd to it, during such their condition. And simularly to this sense that this phrase *by nature*, should involve

involve the whole time from the birth, as well as the sinfulness of our birth it self, do other Scriptures speak, when they would describe and set forth that natural condition, *Psal. 58. 7. They are gone astray from the Womb.* And it is the natural condition afore and without Grace, the Psalmist there speaks of: For he not only says they were corrupt in or by the womb, but all along from the womb, thereby expressing their whole State. The like you have *Gen. 6. from their youth.*

Now when we say mens condition afore Regeneration is all that while a state of sin and wrath, of as that Grace is the contrary; I desire all men to consider what that imports. *Guilt of sin* is one thing, (the Best are guilty) but a *state of sin*, is a further thing: Corruption of Nature to be in a man, is one thing; the *state of Nature* is another: To be *worthy of death*, is one thing, so every man in sinning is; but to be in a *state of death*, is another; it is to be sentenced and adjudged to die, or as Christ speaks, condemned already, *John 3. 18. He that believeth on him, is not condemned; but he that believeth not, is condemned already; because he hath not believed in the name of the only begotten Son of God:* which is all one to say, He that hath not such a faith as renews the heart (for of regeneration Christ had discoursed v. 3, 4, 5. of the chapter) is in a state of condemnation, so that he needs no other sentence. There wants nothing but Execution; for which how soon a Writ will come out, he knows not. As in the *Canon Law*; for some transgressions a man stood excommunicated *ipso facto* upon the committing, as Murther &c. It depended not upon a new Sentence: Here his state makes him instantly and immediately obnoxious to death; Every sin he sins, not only deserves death, but it is *unto death*; not only the thing is worthy of it, but by reason of his state, it redounds to the Person; and binds him over to death, which is the true import of that phrase, *A child of wrath by nature*: As a man that stands sentenced, and adjudged, condemned to die, is by a Jew termed a *child of death*: *2 Sam. 12. 5. This man is a child of death.* For *David* as a King did at that time pronounce it of him, as we translate it, that he should *certainly die*. And Christ, on the contrary, is termed a *Son of love*, *Col. 1. 13.* we translate it, *his dear Son*, but it is *ὁ υἱος ἀγαπῶντος*, noting forth a perpetuated state of grace and favour born to him, which Christ calleth *abiding in his Fathers love*, *John 15. 2.* That is he remains in a perpetual state of Grace and Favour; and in the like sense these are termed *Children of wrath*, as abiding in it.

C H A P. II.

That it is by the New Birth that an Elect Soul is translated from a state of Sin and Wrath, into a state of Grace. That it ought therefore to be our earnest Enquiry, Whether we are regenerated or no. That tho' we are by Nature the Children of Wrath, yet our Case is not desperate, because this state is alterable.

I shall now evidence the Assertion, That Regeneration is the only alteration of this estate of death, and so make way for application.

A state is a permanent fixed condition, whether of good or evil, continued without cessation or interruption, until the Legal Terms of that Condition be altered: This might be in many instances exemplified: I will only take such as the

the Apostle, discoursing of these two states (Rom. 6. 7.) hath illustrated them to us, by: Which do withal directly concern the doctrine in hand. The *Romans* they had Servants which were Slaves to them, and some by birth, over whom they had the power of life and death. The condition of such was a permanent condition, and so is that of Apprentice-Servants among us, till the terms of that condition are altered. If they ran away, yet their condition altered not, they might take them wherever they found them: The terms of that alteration were either Manumission, or Expiration by death. Now *Paul* professeth by this instance of this outward condition among men, to set out those other we are now upon, v. 19. *I speak after the manner of men, saith He; that is, I use this allusion to express the difference of those two states, you once were, and now are in, v. 17, 18. You were the Servants of sin, but now made free from sin, ye become the Servants of Righteousness.* Now then to see how upon Regeneration the terms of this state and condition are altered; The Apostle tells us, that their hearts having been new moulded, cast into that mould of doctrine of the Gospel, (*ἡ τὸν διδασκαλίαν ἐστὶν ὁ παρὰ δόθητε*) into which they were delivered (so v. 17.) and they being ingrafted into Christ, and the likeness of his death and Resurrection (v. 3, 4, 5. &c. : *whereby they became dead to sin, and were made men new risen again*) therefore by the law of Nations, the terms of that condition were altered. *And he that is dead, saith the Apostle, is freed from his master v. 6, 7. Our old man being crucified with him, that the Body of sin might be destroyed, that hence forth we should not serve sin; For he that is dead, is freed from sin: And we being new raised from the dead by Christ's Resurrection.* Looks then as if you could suppose a Roman Slave had been killed and Dead, and then rais'd again to a new life, the Law must have freed him from that former state, for he was now a man of another world: So a man being freed from sin, is also freed from a state of death, and he is said to pass from death to life, as it is expressed once by Christ, John v. 24. *He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into Condemnation, but is passed from death to life.* And as it is expressed by *John*, 1 John 3. 14. which is a second allusion to the state of a man adjudged to die in one Kingdom, in which is absolute Tyranny, and no pardon to be had, but certain death; wherein whilst he remains, he is perpetually in a state of death; which every moment may befall him, and in the end certainly will: Now what alters the terms of such a mans condition? Do but suppose there is another Region where Grace and Mercy only reigns, and which invites men to come over to it, with promises of life and pardon; when he arrives there, his state is changed. These are the two estates (Rom. 5. 21.) *That as Sin hath reigned unto death, even so might Grace reign through Righteousness unto eternal Life, by Jesus Christ our Lord.* Take a man that is a servant to sin, sin is said to reign over him unto death; and whilst he remains in it, he is a son of death, a subject of death; and that Kingdom shews no mercy. But Regeneration, and such a Faith as regenerateth, is a Bridge or Ship to carry him over into another Dominion of Grace, where *Grace reigns through Righteousness unto Eternal Life*; and welcomes all that that will come into its Dominions, and takes them for ever into its Protection. And if Grace means to save a Man, it prepares this Ark for him, even *the Washing of Regeneration*, whereof Baptism is the Seal; 1 Pet. 3. 20, 21. *As in the days of Noah, when the Ark was preparing, wherein few, that is, eight Souls, were saved by Water: So the like Figure unto it, viz. Baptism, doth now save us (not the putting away the filth of the Flesh, but the answer of a good Conscience towards God:) by the Resurrection of Jesus Christ.* It is not the outward, but the inward Baptism saves; and still *by the Resurrection of Jesus Christ*, 1 Cor. 6. 11. *Ye are Washed, ye are Sanctified, ye are Justified in the Name of the Lord Jesus, and by the Spirit of God: Sanctified by the Spirit, and Justified by the Name of Christ; and being thus, wafted over to the other side of the Shore, the Devil, Sin, and Hell, and Death, cannot reach you. You are not under the Law, the Covenant of Creation, by Vertue of which Sin and Death Reigns in the first Estate (for the strength of Sin is the Law), but under Grace, that is, the Dominion of Grace, Rom. 6. 14. Where Christ also Reigns, Ch. 5. 21.*

5. 21. The like you have *Colos. 12, 13.* Speaking of their Conversion, and giving thanks to God for it; *Giving thanks (says he) unto the Father which hath made us meet to be partakers of the Inheritance of the Saints in light. Who hath delivered us from the Power of Darkness, and hath Translated us into the Kingdom of his dear Son,* where we are safe for ever; and to the same purpose he speaks, *Rom. 6. 9, 10, 11.* *Knowing that Christ being raised from the Dead, dieth no more; Death hath no more Dominion over him: For in that he died, he died unto sin once: But in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be Dead indeed unto Sin, but alive unto God through Jesus Christ our Lord.* He would have them reckon and account themselves as for the Permanency of that new state, in that very same Condition Christ is in, but then to take heed to walk accordingly. *v. 12.* *Let not sin therefore Reign in your Mortal Bodies, that ye should obey it in the Lusts thereof.* This is the Natural supream Law in the Hearts of the Subjects of that Kingdom, and which Regeneration hath written therein.

There is another Similitude whereby the Apostle sets out these two states in their fore-mentioned fixed settledness, and this alteration from the one to the other (*Chap. 7.*) and it is that of Marriage, which with us, you know, is a settled fixed condition for Life, till by Death the terms of that condition be altered. Now what says the Apostle? *Rom. 7. 2, 3.* *The Woman who hath an Husband, is bound by the Law to her Husband, so long as he liveth; but if the Husband be Dead, she is loosed from the Law of her Husband. So then, if while her Husband liveth, she be Married to another Man, she shall be called an Adulteress: But if her Husband be Dead, she is free from that Law; so that she is no Adulteress, though she be Married to another Man.* By the Covenant of the first Creation (under which a Man for ever stands till Married to Christ) the Heart of Man was Married to the Law, and so subjected to the power of it, as to it's natural Husband; as the Wife by the Law of Creation is said to be to the Husband (*Gen. 3.*) and among other things to beget Children according to his likeness on her. Man falls from God, yet still the Marriage holds, but through the disease of Nature, and Perverseness of the Wife, Children that are contrary to the Holy Law, are brought forth by her, and no other, which together with her self, are subjected to the Punishment of that Law, *Thou shalt dye the Death.* But now says he, if either we dye, or the Law dye, then we may marry another, and so the terms of that condition and estate of subjection alters; and thus says he, it is here, *v. 4.* *Wherefore, my Brethren, ye also are become dead to the Law by the Body of Christ, that ye should be married to another, even to him who is raised from the Dead, that we should bring forth Fruits unto God.* So then Regeneration which consists in the Mortification of Lusts, and quickning us with Christ, and Faith that marries us to him, makes the alteration, and the Resurrection of Christ follows us still.

Let me, ere I go off from this point, apply it a little. We are all here in the presence of God, and it is certain that we all stand under one of these Estates before God this Day. We are all Subjects belonging to one of these Dominions of Death or Life: And it is as certain that we all once were in that condition of Nature, and so of Wrath, as sure as we are Men. And it is also sure, that nothing doth or can make the alteration out of the one, into the other, but true Regeneration; which alone by Gods Ordination alters the Condition of Sin and Death, as it is a permanent Estate. For to add this reason to the former, As the first Birth alone was the Foundation of that first Estate, so this second Birth alone is the entrance and access into this other Estate of Grace.

And now then whether Regeneration be savingly wrought in us or no, is a Question the best Man may ask his own Soul; for God will not be mocked, or be put off with any thing outward or inward, that is below it. *As Rom. 3. 23.* *For we all have sinned, and come short of the Glory of God.* And it is as certain, that if we dye without obtaining of it, we are undone, and lost for ever, and go to Hell, as sure as we are now alive.

Now.

Now then first, for Examination of our Estates: Consider that this being
 such a permanent condition, both that no change, but into true Holiness, makes
 the alteration; and withal corrupt Nature will bear many Elevations and
 Refinements which are not the Divine Nature; it concerns us to make a very
 strict enquiry: It is certain God tries in several Degrees how far Corrupt Na-
 ture will be refined, and yet fall short of the Glory of God. You know
 what Elevation *Socrates* was of, among the Heathens, and *Paul* among the
Jews, by the addition of the Light of the Law, *Phil. 3.* and how strict the young
 Man in the Gospel was, in Pharisaical Observances: And how far advan-
 ced above these, those are among Christians, who are enlightned, and taste
 of the powers of the World to come, and yet fall short, *Heb. 6. 4, 5, 6.*
 Now suppose any one Man should be by God gradually Refined, and run
 through all such alterations, as corrupt Nature, remaining still, is capable
 of. Suppose a profane *Epicure* were turned first a *Stoick* or a *Socrates*; then
 with all his Heroick Vertues turned a *Jew*, and embraced that Religion,
 yet Christ hath said it of the one and the other, *Except your Righteousness,*
exceed the Righteousness of the Pharises, ye cannot go to Heaven, yea,
de facto, many devout Heathens did turn to the *Jewish* Profession (in
 which was Salvation then, *John 4. 22.* as in the Christian Faith now) and
 yet of them Christ pronounceth (*Mat. 23. 15.*) that they are twofold more
 the Children of Hell than before. If in like manner the most Devout
 and Righteous *Turk*, should now turn Christian, meerly in outward profession,
 and embrace all the Articles of that Profession, his condition would be but
 Parallel to the former: Well, but then let this Man be elevated further,
 let him receive the Word with Joy, as the stony Ground; yea, let him cast
 off all outward Evils, as the Thorny Ground did the tops of all its
 Thorns that grew above Ground, only the roots remaining not pluckt up;
 let him escape *τα μίσγματα*, the gross Defilements of the World, (*2 Pet. 2. 20.*)
 through the Knowledge of Christ: Let him escape the Corruptions that are in
 the World through Lust; and in a word let him further, (as in *Heb. 6. 4, 5.*)
 be enlightned, and taste of the Heavenly Gift, and be made partaker of the
 Holy Ghost, and taste the good Word of God, and the powers of the
 World to come; yet if he is not partaker of the Divine Nature (spoken of,
2 Pet. 1. 4.) whereby he mortifies the inward Lusts themselves: If he have not the
 Divine Image stampd on him, and made a Nature in him, and Child-like disposi-
 tions of Love to God wrought, 'tis certain the terms of that Condition he was
 born in are not altered: Like base Metals, Corrupt Nature will suffer many Sub-
 limations, and yet be base Metal still; and until it comes to be turned into the
 true *Elixir*, that changeth it into Gold, the state of Man is not changed. Men
 may run away from their master-sins, (as Servants from their Masters) when
 their Lusts are not Crucified, their Indentures not cancelled; and so long
 the termes of their Estate is not altered, but sin fetcheth them again. Men in
 Prison, may be taken out of the Dungeon, and put into more open rooms,
 and there have their Bolts knockt off; and from thence be brought to the
 Grate to look out abroad, and see the Happiness of them at Liberty, and
 have Communion with them; and so not be far from the Kingdom of
 God (as Christ said to the Scribe, *Mark 12. 34.*) Yea, in some Prisons, as
 in the *Tower*, he may have liberty, to walk abroad in the Walks, and open
 Air, and yet still be a Prisoner. Yea, suppose he makes an escape, yet still
 the terms of his Estate, as Prisoner, is not altered; till he have that
 to shew for it, which gives him a Discharge by him that is the supream
 Judge or Creditor; and so tis here in this Case. Again, take Ice, and melt
 it, when it is Water heat it, from thence Boyl it, through Fire, or put hot
 Irons into it; yet still 'tis Water, and retains its form in Predominancy, and
 will return to its coldness again. So will Corrupt Nature, if the Divine
 Nature be not begotten in it. But if thou findest the least spark of that
 Divine Nature struck out of thy Heart, it will in the end enkindle the whole
 Man, and convert all to its own Nature, and Christ will never Quench, but
 bring it forth to Victory.

When,

Then in the Second place Consider, that even from a Man's Birth, this Estate of Sin and Death, is a fixed settled continued Estate, without interruption untill the change specified be wrought: And go home, and think how formidable a thing it is to be found therein, or continue in it but one night longer. *For thou fool* (says Christ, *Luke 12. 20.*) *this night may thy Soul be required of thee.* And that it is such a *permanent Estate* of Sin and Wrath, is that which, when a man's eyes are opened, strikes the terrour into him, And thus the Apostles in their Writings represent mens conditions to them. They speak not to them only of the *guilt* of such and such sins, but of a *State of sin and death*; which language the primitive Christians were most sensible of, as that which still roused and awakened them to consider their Estates; for the danger thereof was of common apprehension. See how the Apostle expresses it, *1 Cor. 15. 17.* *If so, then ye are yet in your sins.* He speaks of it, as of a fixed estate you are *in your sins*; and you are *yet in them*; to this hour, as being a continued estate, and that wherein the extremity of all evil lyes. It is as if you should say of a man tyed to a Stake in the midst of ten thousand Barrels of Gun-powder, *He is in the fire* (as *Jude* also speaks) and ready to be blown up every moment: And thus Christ also expresseth it; *Ye shall die in your sins*, *John 8. 21.* Thus also *Peter* speaks to *Simon Magus*, *Acts 8. 21, 23.* *I perceive* (says he) *that thou hast neither part nor lot in this matter*; no interest in this *Common Salvation*, whereof we profess our selves partakers. I perceive that thou art in the *Bond of Iniquity*, and in the *Gall of bitterness*; that is, thou remainest fixt in it, as in a permanent condition. And to the same purpose *John* speaks, when he says (*1 John 5. 19.*) *the whole World lies in Wickedness*, as in its proper state and Element, And *1 John 3. 14.* and *ch. 2. 9.*) his phrase expresseth, a continuation or running on of it from the first. *He that hates his brother is in darkness until now.* And *v. 11.* *He that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.* That Phrase, *until now*, is as if he had said, Let that man consider, that he is not only in an estate of Death and Darkness at the present, that it is his present condition; but that it hath been the condition he hath continued in, without interruption, all along the whole space of his life hitherto: And how dreadful must that be? If there were a narrow Bridge of Ice made over the vast ocean, and no Island or spot of dry ground all along, and a man from his birth had been set upon it, and had slid and furiously run upon it in the dark, and for twenty, or thirty years made a continued journey on it even till now, and were now in the midst of it; and at length light should rise and come upon him, to see how far he had advanced hitherto, and how he was in the height of continual danger of falling into the Sea, either by the Bridges breaking under him, or through his own stepping aside: Imagine what dread would strike that man! And yet this is the case of many that hear me this day. Now *John* uttered that speech to strike their hearts, who had been Professours of the Principles of the Christian Religion in those times; of which Religion, the most frequent and familiar Principle was the infinite difference of these two Estates of the Sons of Men; The sense and apprehension of which, (he knew) they who were now apostatized, and hated those Godly Persons who continued to profess it, carried in their Bosoms and Consciences along with them. Inasmuch as they had this abiding conviction; That if they were found to be in an unregenerate condition; they were, notwithstanding their profession, in the most desperate and deplorable estate, and darkness *until now.* And however they were apt presumptuously to bear themselves up with this, that they once were enlightned, and had a Saving work upon them, when first they entred into this Profession, and therefore must have so still; he plainly tells them they had remained in this darkness *until now*; for they never had a true work of regeneration to make an alteration of their condition, and so the dismal Account of that Estate had run on to this very day. And a great Scripture this is with me, for its holding forth, That whoever is found in an unregenerate state at any time, hath ever been in it; and so consequently there is no inter-

Book II. cision of Grace, nor falling from it. Of such as fall away, the Apostle professeth that they never had true Grace; but though enlightned, yet falling away, do shew, that they have been, during all their time, unregenerate. To this also the 19th verse accords. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; But they went out, that they might be made manifest, that they were not all of us.* As it is a true saying, *If once in a state of grace, then ever so, for the time to come; so it is as true, That this man who is in the state of nature and wrath, hath ever been in it for times past, even until now.* So as such a man (and let every man consider it) Though he may have many changes in the time of his pilgrimage, and may take up himself, and commit fewer and smaller sins in his middle age, than in his youth; or in his middle age, than in his old age (for it is not necessary that to continue in that estate he should every day wax worse and worse) yet if he be not truly regenerate, he is still in one and the same hold, and so all the sins that he hath, or doth commit, or shall continue to commit every moment, they all shall center in him, as being still in such an estate wherein an obligation stands in force against him for every sin he hath at any time put his hand unto. The power of Corruption puts him on to sin, and then the guilt of sin binds him over to death. Every motion of sin from his Cradle, belongs to that Estate. He is *in the Bond of Iniquity*, go where he will, whether he sleeps, or wakes, and all his sins are as fresh to God, as if they had been this moment committed. Time wears not out the guilt of any, but rather helps to make up the treasure of wrath greater; (as in Debts, Time adds an increase) and all that time also the wrath of God abides upon him, and is ready to fall upon his head every moment; and God is angry with him all that time. *He is angry with the Wicked every day*, as the Psalmist speaks, *Psal. 7. 11.* And this brings Eternity upon a man; and all put together will amaze the stoutest heart that ever was; And yet who almost considers these things?

USE III. And this may also discover some usual deceits even of the wisest men. They flatter themselves, that all are Sinners, and they are only Sinners as well as others. But they consider not *a state of sin*, which themselves and most of men are in. And if they hear *the state of Nature* mentioned, they understand it only of that condition they were in when conceived or born, but they think that it is done away at Baptism; and never imagine that it still runs on, *In omne volubilis ovum*. They also set themselves to repent, and turn from this or that sin, but seek not a change of state, a General and Universal Change. And so they think they may deal with Mercy well enough for any particular Sin they live in, acknowledging themselves worthy of death for it, as all are for the least sin; but consider not that they remain adjudged to death, and abide in death for every sin, and that Damnation sleeps not, but is coming upon them. The great Inquest at latter day will be, *What state thou wert found in? Whether found (as Pauls Phrase is, Phil. 3. 9.) in Christ, or found in thy sins?*

USE IV. The only comfort to the Sons of men that find themselves in that state is, That though it is a continuation of sin and wrath upon man whilst he is in it, yet it is alterable. It is not therefore said to be *a state*, because it is *unchangeable*, as that of the Devils is, *who are kept in everlasting chains, who abode not in the Truth, but left their first estate*, as Christ and Jude speaks) And who are now in irrecoverable misery: No there is grace and mercy in this Text. *Tit. 3. 4, 5, 6.* There is also an *Holy Spirit* spoken of, that may yet renew thee, and alter this estate of thine. But know assuredly nothing else will alter it.

There are two Pleas upon which carnal Men build the hopes of their Salvation, though they go on in the sinfulness of their own Hearts, and dye without this work wrought in them.

I. They plead Gods infinite Grace and Mercy! Who (say they) shall limit his Mercy? He may pardon me however, if he pleaseth

II. They

II. They say Christ hath dyed, and perfectly wrought Salvation for them, and they cast themselves upon his Death to be saved by it.

Well but here are two things (in 1 Pet. 1. 3.) that do answer both these deceitful reasonings of carnal Hearts.

1. God is merciful, 'tis true ; yea more, the Text tells you he is *abundantly Merciful* ; but withal, it tells you, That when he shews Mercy he begets a new Nature, (*who according to his abundant Mercy hath begotten us*) so that if ever he means to shew thee Mercy, he will shew it herein, and hereby, even in *begetting thee anew*, that so he may shew thee Mercy according to the Wise Counsel of his Will. Thus also in *Tit. 3. 5. According to his Mercy hath he saved us* (but how?) *by the renewing of the Holy Ghost*. And in *Jer. 3. 19, 20.* God himself professeth, how that else *he cannot save them*. Men think that for God to save them, is no more but only to put forth a prerogative Act of Pardon and shewing Mercy ; as a King doth when he pardons a Traytor ; but God always does more ; for when he pardons any one, he makes a *Friend and Favourite of him. a Son and Heir*, in whom he may delight ; therefore together with pardoning him, he also renews him.

2. And for Christs Death ; even that also will not save thee, without this new begetting ; and the Text, 1 Pet. 1. 3. will warrant this too. For consider but this, that he *rose again*, as well as *dyed*. Now as he dyed for the pardoning of your Sins, so he rose again to Regenerate and beget you again. Therefore says the Text, 1 Pet. 1. 3. *Who hath begotten us again by the Resurrection of Jesus Christ*. If you will have the benefit of his Death, you must find the power and vertue of his Resurrection in Sanctifying you, as Paul speaks, *Phil. 3. 10. And you who are dead in sins and trespasses, must be quickened with him, unto a new Life of Grace, if ever you be saved.* Both these you have in *Eph. 2. 4, 5, 6. God who is rich in Mercy, hath quickned us together with Christ, even when we were dead in Sins and Trespasses, and hath raised us up together, &c.* And this new Birth, or Holiness, necessarily accompanies Pardon, even as Christs Resurrection followed his Death ; and his Death extends to save no more, then his Resurrection puts forth a power to beget. As, if Christ had not personally risen, we had been still in our sins ; so if Christ be not risen in thee, thou art still in thy sins, and wilt dye in them, *Rom. 6. 12, 13, 14. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof: Neither yield ye your Members as Instruments of unrighteousness unto Sin ; but yield your selves unto God, as those that are alive from the Dead, and your Members as Instruments of Righteousness unto God. For sin shall not have Dominion over you ; for ye are not under the Law, but under Grace.* And *Chap. 7. 4. Wherefore, my Brethren, ye also are become Dead to the Law, by the Body of Christ, that ye should be Married to another, even to him who is raised from the Dead, that we should bring forth Fruits unto God.* Which last place confirms that former reason given, that we being to be Married to Christ, and he being to be risen from the dead, we must be made like him in a new Resurrection.

C H A P. III.

That all Gods Elect do not indeed before their Regeneration, remain in that state of Sin and Wrath, as is evident in the Case of Infants.

TH E Great G O D, for Holy and Glorious Ends, but more especially to give demonstration, or to make appear his Love and Kindness, his Mercy and Grace, hath ordered it so, that the Generality of the Elect that live to riper Years, should for some time remain in a Condition of Sin and Wrath, and then he renews them, and turns them to himself. I have in the former Chapters prov'd the matter of Fact.

My present business is to consider the Design of God herein, and to what Ends and Purposes, and for what Reasons he hath thus appointed such their condition.

I must premise something by way of Limitation, and Explication, to prevent Exceptions against this Truth.

I. My Meaning is not, that God Regenerates none but such as are grown up to riper Years, I should be injurious to multitudes of his Elect, if I so asserted: But as Infants are capable of all the Essentials of Regeneration; so *de facto*, it is evident that he Regenerates multitudes of them whilst such: For in the Old Testament the promise being indefinitely uttered for Time or Age, as well as Person, *I will be the God of thee and thy Seed*, Gen. 17. 3. *And I will Circumcise thy Heart, and the Hearts of thy Seed*, Deut. 10. 6. And Circumcision (which was the sign and seal of that Circumcision of the Heart mentioned in the promise, and so the Seal of that Promise it self, and of the performance) being by Gods Command applied to Infants, whereof multitudes whilst such, dyed, necessarily imports that there are some of that age, whom God had in his Eye, whom he inwardly Circumcised; or else the promise and seal to them had been in vain. And if it had took place in none but those that lived until they grew up to riper Years, then Circumcision would have been deferred unto that age as that wherein Gods ordination had only been to Regenerate Mankind, namely all when come to such or such an Age, grown up, and not before. And Circumcision is the the seal of that Righteousness, the same Righteousness which Believers grown up, have imputed to them, (as Rom. 4. 11. The Apostle, instancing in *Abraham*, saies) *He received the sign of Circumcision, a seal of the Righteousness of faith*. Which words do not assert Circumcision to have been a seal of Faith or Righteousness only unto them that actually do believe, but the purpose of them was to signify and exemplify what Righteousness it was that Circumcision was the seal of, which he exemplifies in *Abraham*, saying, that it was the same that *Abraham* the Father had imputed to him, and which Believers lay hold on, which is called the Righteousness of faith; because revealed from faith to faith, and so apprehended and made known to us that are of riper years by Faith. And so hereby he gives us to understand that elect Infants circumcised, the seed of *Abraham*, dying had, and might have the very same Righteousness which we and *Abraham* had by Faith, and which Circumcision did seal up to his Faith; even as well as they have the actual Application of that outward

outward seal, as much as *Abraham* had. And indeed the half of Mankind dying whilst Infants, it may be well supposed that as great a portion, at least for number, are found amongst the seed that dye, as experience shew'd, was found among them that lived, and so were inwardly circumcised. And those Promises, *I will be the God of thee and thy Seed: And I will circumcise the heart of thy Seed*, being spoken (as they are apparently) indefinitely of any Age, one as well as another, who shall dare to limit them to Years of Understanding only? And if indefinitely for Age, then it may as well be supposed, that there is no Time, or Age, in the whole Series of Mans Life, but there will be found instances of some of *Abraham's* seed that were therein regenerated, some in one, some in another; even as there is not the least moment in the thred of Mans Life, but some or other have expired therein. And again, Shall we limit it to Infants of eight days old, to exclude all Infants dying before eight days? Surely no. The real intent was otherwise. As Women were not excluded from the promise, though not Circumcised personally; to whom yet the promise held, as well as unto Males; and the Female Sex were representatively Circumcised in the Males; so Infants (take it still indefinitely of what Age, yea of what moments standing you will, from their Conception) were represented in the Circumcision of those infants of eight daies old. This deferring and staying of it then, and this representative Circumcision at eight days old of some, was ordained typically to hold forth that Representation of all the elect which *נבר*, *that strong Male Child* Christ, the first born of them, was to bear of all the seed, he standing in their stead.

And it is to no purpose to say that Circumcision sealed up to them only the promise of *Canaan*: For beside that the promise to *Abraham*, and his seed was one and the same, also Infants that dyed (as half of Mankind dye when Infants) enjoyed so little, some not at all, the benefit of that promise, *that thy days may be long in the Land which the Lord thy God hath given thee*, as it were ridiculous to assert Circumcision was applied to them to seal up that promise only.

In the new Testament, we find that Grace, and all the priviledges thereof, are now more extendible, as to Nations, (*Go teach all Nations*, not the *Jews* only) so in like manner unto all sorts of Persons, more then these, to whom the Grace and dispensations of Grace in the Old Testament, could be supposed to extend; and therefore if to Infants then, so now. And 'tis Observable that the first in the Catalogue of the New Testament (both according to Christs account, *Matth. 16. 16.* and also that of *Zacharies*) was *John*, who as the first Fruits to Sanctifie in a more special manner the lump of Infants, was filled with the Holy Ghost in his Mothers Womb, *Luke 1. 5.*

Christ himself who sanctified our Nature, to the end that we might be sanctified, (*John 17. 19. Heb. 2. 11.*) representatively sanctified every Age of man he went through, as well as those Ages, or years of Mans Life he fell short of. Now therefore he was sanctified in the Womb, to sanctifie some Infants in the Womb. He was Holy when born, even because some Infants when first born, might be then Sanctified. And the same Lord Jesus pronounceth of Infants, *That of such is the Kingdom of God.*

Nor can it be supposed, that he sanctifies only such infants that in his decrees he had appointed to dye when Infants; for when Christ spake that last fore-cited speech, it was upon occasion of such Infants being brought to him, who might be supposed to have lived up to riper Years, and it being intended a direction to the Apostles as Ministers, with respect to Infants coming or being brought to them, to be sure they were not first to Judge who were to Live and who were to Dye, and to regard the latter only, therefore Christ speaks indefinitely. And add to this, *John Baptist* who lived to riper Years, was yet when an Infant sanctified.

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And if we take a great lump of Christians that are grown up, some few will be found Sanctified from their Infancy, in so much as they dare not say but they had workings of Grace on them ever since they can remember, and that they had gracious dispositions (though proportioned to that Age) mingled with the dawnings and springings of Reason in them. This experience shews, and therefore you must not take this Doctrine Universally true, that of these that live to Years of discretion, none are sanctified when Infants.

Yet in the Text it is more Generally and Ordinarily true concerning those Elect who live, that God (in whose hands are the Times and Seasons of Regenerating Men, as well as of all things else, *Acts* 17.) hath appointed and ordered their Month (as the Prophet speaks) or times of bringing forth to be, when grown up to Years of Discretion. And besides instances out of the Apostles Epistles, many passages in the Old and New Testament evidence that thus it was even in those that lived in *Zion*, and were well educated in the Church of God, and yet needed Regeneration, and were Regenerated when of Years of discretion, or grown up.

In the Old Testament, *David* (*Psal.* 51. 12.) desires God restore to him the Joy of his Salvation, that he might teach Sinners God's ways, (not Heathens only, but Sinners among whom he lived) and that they might be Converted unto him. v. 13. And though Men scoff to hear of Converts in the Church, yet *Isaiah* tells us of Converts in *Sion*, *Esa.* 1. 27.

In the New Testament we have the Example of *Timothy*, who though brought up by good Parents, and taught the Faith by his Grand-Mother, and Mother (*2 Tim.* 1. 5.) and who, tho' he was one who knew the Scriptures from a Child, yet for all this, his Conversion was afterwards by *Paul's* Ministry. Who therefore calls *Timothy* his own Son, (*1 Tim.* 1. 2.) not only as Nourisht up by him in the words of truth, (as *1 Tim.* 4. 6.) but as truly begotten (in respect of Regeneration,) as ever any other was, of whose Conversion he was an Instrument; and therefore elsewhere also he still calls him his Son, *2 Tim.* 1. 2. *1 Cor.* 4. 17. upon the same account that he calls *Onesimus* his Son, *Phil.* 10. My Son *Onesimus*; and he gives the reason why he styles him so, *Whom I begat* (says he) *in my Bonds*. And accordingly elsewhere, he distinguisheth between Spiritual Fathers and Instructors in the same, *1 Cor.* 4. 15. *Though you have*, says he (that is, might be supposed to have) *Ten Thousand Instructors, yet not many Fathers*; that is, that Converted you; none was an Instrument thereof but I: *For in Christ Jesus I have begotten you through the Gospel*. And (*Acts* 18.) he shews he was the Converter of those Saints at *Corinth*; and as of them, so of *Timothy*, whom in the very next words he terms his Son, (which always speaketh relation to a Father,) and he having thus in the words afore distinguisht between a Father and an Instructor, and having stiled himself a Father to them, for his having begotten them, that He should style *Timothy* his Son, with the same breath, must necessarily be understood in one and the same sense. And when he says (*1 Cor.* 4. 17.) *For this cause I have sent unto you Timothy, who is my Beloved Son*; There was something of an Argument in it to move them to receive *Timothy*, as sent them by him, being their natural Brother as it were, begotten by the same hand they had been. So then *Timothy*, though a towardly Child, and well Educated, as any can be supposed to be; yet after he was come to Years of Discretion, it was, that he was converted. And truly the Additions of that Word, *Begotten you through the Gospel*, God having appointed as then, so now, the Gospel, and that, as Preach'd to be the ordinary standing means (though not with exclusion of other means) for begetting Men to Christ, as well as building Men up) argues Gods secret Ordination of those Elect that live to riper Years; and yet because a great part of his Elect dye when young, he hath appointed Baptism as a

Nett for them (as he did Circumcision of old) and for the other that live, he hath reserved the Word to catch them, Rom. 10. 17. *Faith comes by hearing, and hearing by the Word.* That is the ordinance of God to that end, as it is also Milk to nourish, 1 Pet. 2. 2. *As new Born Babes desire the sincere Milk of the Word, that ye may grow thereby :* It is seed to begett them, 1 Pet. 2. 23. even the same Word which is Preached to them, v. 25. And therefore one of the first Encomiums David gives the Word (Psal. 19. 7.) is this, *The Law of God is perfect, converting the Soul.* And God appointed the Tribe of Levi in the Church of the Jews to this end, Mal. 2. 6. Though they had Circumcision then, as we have Baptism now, yet Levi was appointed to Convert and that many which is the same Speech that is spoken of John Baptists Ministry, Luke 1. 76, 77, &c. And now God hath ordained Pastours and Teachers, as for the building up, so for the joynting in of the Saints ; that is, for the Conversion of them, Eph. 4. 16.

CHAP. IV.

The Reasons why God suffers his Elect, grown unto riper years, to continue for some time in a state of sin. The Glory of Gods Mercy and free Grace is the more Illustrated by this Dispensation.

THis Explication and Caution premised, I come now to give the reasons why it hath pleased God so to order it, that the Generality of his Elect, who live up to riper years, should for some time remain in a state of sin, and wrath.

You meet with a strange thanksgiving, Rom. 6. 17. *God be thanked that ye were the Servants of Sin :* Had the Apostle ended here, you would have deemed it Blasphemy : But he thanks God, not simply for their having been the Servants of sin ; yea, nor merely for this, that now they were converted (which follows, *that ye have obeyed from the heart, that form of doctrine which was delivered you ;* that is, become men Holy, both in heart and life) but he blesteth God complexly, with respect to both, namely for this change wrought in them, as it is set forth and illustrated by their having been the Servants of sin formerly. No man likes or commends the shadow in a Picture, if you take that alone ; but it is the likeness thereof unto the life it self, which makes both the Picce and the Workman to be esteemed and praised : And yet the shadow sets off the Picture, and gives a liveliness unto it. He in the next words shews how the Image of God had been faintly stamp'd upon their hearts ; as this similitude of being cast into a mould, there used, imports. And that is the main thing he blesteth God for ; yet withal he admires and extols Gods Workmanship and Art in taking the advantage of so great and dark a shadow as an estate of sinning is (which themselves had first drawn) to be a foil to this bright image of his holiness. God had let them alone a long while to draw the dark part ; (for sin was their work, and not Gods work) who is only the Father of Lights ; and with him there is no shadow (as James speaks) and no darkness at all (as Job hath it) and they had many years been Apprentices at this work (*ye were the Servants of sin*) and God all this while having had his work in his Eye, he suffered them to go on unto a full measure, (for the sins of Elect men have a fulness before God converts them, as well as wicked men before God destroys them) and then God fell to work. And He that brings Light out of Darkness, made that Chaos and Abyss of Darkness which they had been

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been so long a creating, the ground-work whereby to set out his new World and Workmanship of Grace, more than if at first he had made all perfect, and begun it, by sanctifying them in the Womb. And therefore, says the Apostle, *God be blessed, that ye were the Servants of sin;* which you are to take together with that which follows; *But ye have obeyed from the heart, &c.* For sin, or an estate of sinning, cannot in it self alone, be made the matter of God's praise; but yet it may serve the more to commend the Grace of God unto us. So says the Apostle, Rom. 3. 5. *If our unrighteousness commend the Righteousness of God, what shall we say? Is God unrighteous?* If God who is the Judge of all the World, (as v. 6.) will suffer the creature to go on in sin, which it was justly born in, and for which he damneth millions of Souls, and is not *unrighteous* in taking such a vengeance (as follows v. 5.) then if also he will suffer an elect Son of his to go long on in sin, even unto a fulness; and then, instead of damning him, converts him, justifies him, and sanctifies him, (*such were some of you,* says the Apostle, 1 Cor. 6. 11. *but ye are sanctified, but ye are justified, &c.*) He cannot be said to be Unrighteous.

In a word, This is such a phrase of speech, as in the like case, is usual in the Scripture; so in Luke 15. 23, 24. says the Father of the Prodigal, *Let us eat and be merry, for this my Son was dead, and is alive again; was lost, and is found, &c.* Merry they were, not simply for that he was dead and lost; but that having been lost and dead, he was now found and alive: The mercy of his finding and life, being heightned by this, that once he was dead and lost; and therefore it enlarged their Joy that he was now found and alive; and that (as that Parable shews) more than if he had never plaid the Prodigal. Now nothing is more the Object of thanks and praise to God, then what proceeds from Love and Mercy.

And so I come to that which at first I propounded, to shew the Ends God hath in this dispensation of his; to give an illustration and demonstration of

1. His Love or Kindness.
2. His Mercy.
3. His Grace. All distinctly mentioned in the Text.

I shall first, in a word, distinguish these three.

1. Love is the foundation of Mercy, whereby God peremptorily and unalterably pitcht upon some men, and set himself to love them in all estates and conditions whatsoever. *Who shall separate us from the love of God in Christ?* Now I joyn Kindness and Love together in one, for they differ but thus, that Kindness is when Love strives to express it self in the most taking way, and to set a lustre upon what it doth.

2. Mercy is a continuing to love them when they are in Misery, for Mercy properly respects Misery.

3. Grace imports the freeness of both these, his loving freely; and shewing Mercy freely, founded upon no respects in the creature moving him thereunto.

Now that which I am to speak to, is not simply that God hath put forth all these his Attributes towards his children in their Salvation in general; but particularly that he eminently doth it, in this dispensation of his, when having left them to an estate of sinning, he yet at length quickens and saves them.

Again 2. by way of general premise to this discourse about all these three, Whether God first pitch his love upon us simply considered, as creatures or *creabiles in massa pura*, in that pure mass, without the Consideration of our being sinners, I will not dispute; for in relation to this point, it comes all to one. For if he first set not his love upon men considered as fallen into sin, but purely as creatures; yet his wife counsellors pitcht on this course that we should be left to this condition only of having sin in us, (as in the mixt estate of sin and grace after regeneration) but also to an estate of sin and death, to the end he might shew the more Love: That it might appear he took up so great a Love, that tho we were Sinners, it continued the same; and not only so, but stirred up mercy

to pity us therein, and thus all our sinfulness comes to magnifie his love. And although God might have communicated himself to us without letting us have fallen into sin, tho' he might have communicated (I say) himself to us, as he will Heaven, immediately and directly; when the World shall be at an end, when sin shall be remembered no more; when God shall be all in all, as he is to Christ, and he might have in this estate yet made us apprehensive of mercy, in this respect; That when he might have left us to sin, and to such a condition of sinning, yet he in mercy would preserve us from it; thus he shews love and mercy to the elect Angels. But because the Creatures are apt to receive the stronger Impression by sense and real experience, and his end was to take our hearts in a rational and most taking way, suited to our apprehensions. And when it is the Understanding of Man is taken and struck with admiration, when one contrary is set against, or brought forth of another, which exceedingly serves to illustrate it: And also because God would suit his way of Acting, to the experience of man (by which Christ himself learnt obedience) and in common experience, what a man really falls into, and is then delivered out of, this affects more, then what is altogether prevented: Therefore God ordained this course rather, to commend his love and mercy to us.

1. His Love. The Apostle John doth in this argument make a great matter of this one consideration, that we do not begin to love God, but he loved us first. *Herein is the love of God* (says he, 1 John 4. 19.) *not that we loved God, but that he loved us,* and (as in v. 19) *loved us first* And thus it may be greatened as to Angels. But Paul goes farther, and upon the consideration of this our unregenerate estate, winds this Argument of God's love up to a higher pin; not only by the negative, that we loved not him first; but by aggravation positive, that we hated him, we were enemies to him, so in Rom. 5. God commended his love, when we were *Sinners* (v. 8.) *yea when Enemies* (v. 10.) *Christ died for us.* And to set out his love herein, he makes four degrees of misery we were in, two Negatives, and two Positives.

He describes us to be *without strength*, (v. 6.) unable to help our selves; yea, *dead*, and *utterly dead*; for so of the Body, the same word is used; when it is dead, it is said to be sown in *weakness*, 1 Cor. 15. The word is the same word that here he describes us to be.

A good natur'd man is moved to pity a poor weak Child or Beast without strength, but it must then have life in it; but we were dead. This you have (Ezek. 16. 5, 6, 7.) set forth to the end to greaten God's love unto us. He compares that estate of ours afore to that of a dead Child, still born, cast forth on a dung-hil, all in gore blood, its menstruous blood, and none Eye pitied thee; Then says God, *I pass'd by thee, and said unto thee, Live.* I therefore say a *dead child*, because the mercy shewn, was to bid it live, so putting life into it: 2. Not only so, but *ungodly*.

2. *Ungodly*, (v. 5.) and empty of that Goodness he at first saw in us, so as what by the Law of Creation, might more move him, was lost and forfeited: As Salt, when the favour, the goodnes is lost, is fit for nothing but the dunghil. Yet in that case now he is moved to pity. But further there are two Positives added.

1. We are said to be *Sinners* (v. 8.) that is, that had dishonoured God, and transgressed his Law: But yet that might be pardoned, if it were not out of malice and in-bred enmity.

Therefore 2. he heightens it by this also, *even when we were Enemies*. A Love, by all these circumstances manifested to be such, and so great that much water cannot quench it (as Solomon speaks) is Love to the height of admiration.

And as hereby the greatness of his Love, so the unchangeableness of his Love, and peremptoriness thereof, is declared and made conspicuous.

Is it not an unheard-of wonder, that so strong a stream of infinite Love should run under ground for so many years; and that so many rebellions all that while should not dam it up, but that it should hold on its course uninterrupted, and work out all that had so long obstructed the current of it, and at last bubble

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 ble up at a time designed, and save, and wash, and purifie the wretched, defiled Creature. Doth the Earth bring forth such a wonder? Have Mothers love enough to hold out thus? Other things may manifest other properties of his love, as the giving of his Son shews the greatness of it, (and yet even that too, is set out by our natural estate.) But nothing more argues the peremptoriness and unalterable Resolution of God's love, then its holding out against all the provoking oppositions in us, against all the sins committed before he had broke his mind, and declared his love unto us, or any open way ingaged it, Jer. 3. from v. 1. to the end of the chapter. It is usual with you (says God there) and according to the principles you walk by, that though your selves cast a wife off, and not she you; yet if she becomes another man's, (as then she may) you will then never own her more: Ay, but (says God to his betrothed Spouse, his Church) *Thou hast voluntarily plaid the Harlot, and run after other lovers. And (v. 5.) Thou hast done as evil as thou couldst*, hast sinned as it were to the utmost, and yet I cannot part with thee, and yet return thou unto me, says He. He still loves her and allures her unto him; and why is it? He gives the reason at the 14. v. *For I am married unto you, &c* There was knit so fast a love-knot between God and them, a secret pre-contract on his part, tho' unknown to them, made by himself, even from all eternity, that no whoredomes, no continued sins whatever of hers, could untye. Well therefore might the Apostle say, Who shall separate us from the love of God in Jesus Christ? yea, and challenge Angels, Devils, Afflictions, and all Creatures else to do it, Rom. 8. 3, 4, 5, 8, 9. For surely if a continued course of sinning could not dissolve it, then nothing else can.

II. The second thing which God eminently manifesteth hereby is Mercy. And though God's mercy be absolutely in God, or in his Nature; and he had been merciful, although we nor any Creature had ever been, or never had been miserable, yet the manifestation of that his mercy hath respect unto misery; whereof sin and death being the greatest that can befall the Creature, the freeing it therefore from an estate of both, must needs be the fullest manifestation of that his mercy, and pity towards them. Thus (Rom. 11. 32.) The Apostle says, *God hath shut up (or concluded) all under unbelief, that he might have mercy upon all*, both of Jews and Gentiles, of whom in the 30 and 31. v. he had discoursed how in their severall vicissitudes first the Gentiles, then the Jews had been shut up under unbelief. And lockt up, they both were under the surest Lock and Key that could be, Unbelief; and whereof God alone keeps the key; who openeth, and no man shutts; who shutteth, and no man openeth. The key of the door of Faith (as Acts 13. it is call'd) is in God's hand alone, for it is the Gift of God. And Unbelief is as a Grave-stone roll'd over men, when already dead in sin, to keep them in that estate. Now unto those that have lain longest under it, the greater mercy is shown. God hath lockt up the Jews under unbelief for sixteen hundred years, since Christ's death, as he had done the Gentiles for above two thousand years before Christ. And the design in this dispensation unto either, was that he might have mercy upon both, who between them make up the All of Mankind; for these two divided the World. Now this which he doth unto these two Bulks and Bodies of Mankind, the more in the end to illustrate his mercy unto them, the like he doth to the particular persons of his Elect. He shuts them up a long time, under unbelief, that in the end he may have the more mercy on them. Whom likewise doth the Apostles call Vessels of mercy, Rom. 9. 23. but those who once were not his people? As appears by v. 25. and 26. Vessels of mercy they could not be, till they had first been fill'd up with sin and misery. And that some them are greater, and of a larger size then others; this comes to pass by how much they have been fuller fill'd with sin. Even as a bladder is more capable, and will hold more of a precious liquor, by how much at the first it hath been distended with wind. So these are enlarged to contain the more mercy, by how much they have like a wild Asses Colt, *snuffed up the wind*, (as the Prophet speaks) and have *walkt on in the vanity* of their minds (as Paul says) and *in a vain conversation* as Peter's words are. God's Children, as well as Reprobates, have a measure of iniquity,

iniquity, and a stint of sinning; which when they are once arrived to, and have fill'd their measure, God begins to empty them, and to fill them up again with mercy.

III. The third Attribute, the glory whereof God doth hereby advance, is his Applying Grace, which is the Grace he here speaks of, and which super-adds to his love and mercy a freeness, as being extended to us upon, no Motives or Incentives in us, but *ex proprio suo motu*. So Rom. 3. 24. *Being justified freely by his Grace*. Now nothing can be supposed to illustrate the fulness thereof more than this kind of Dispensation. For there can be supposed fewest Motives for God to shew mercy to those, who have done nothing but offended and provoked him in a continued course of sinning. After we are regenerate once, tho' we continue to offend him, yet then he is engaged to be reconciled to us. And therefore (Rom. 5. 10.) it is made a greater matter to reconcile us to himself at first when we were Enemies, then to keep us Friends being once reconciled. For to the upholding of our Friendship many Motives may fall in, from which at least God may take an occasion to back one kindness with another: But in this case there are none at all. Now both the Riches of his justifying Grace, and also of his sanctifying Grace, are illustrated by this Dispensation. And I mention both, and upon this very occasion you have both these distinctly mentioned, 1 Cor. 6. 9. where the Apostle having spoken, of their condition before they were converted, he says, *Such Sinners were some of you; but now you are justified, now you are sanctified*.

I. Gods Justifying Grace is hereby, 1. Cleared, and, 2. Exalted, and that more then any other way.

I. Hereby is cleared to us that our Justification is wholly of and by Grace. Now in the point of Justification, the great Competition is between Grace and Works. Grace looks upon Works as its only Enemy, and Competere herein; which are therefore always set in a direct opposition throughout the Epistles. This is in the Text, and this Dispensation it is the strongest Conviction that could have been, that Works are no ingredients to the Justification of us. Take for Proof of this; the course the Apostle holds in the Epistle to the *Romans* to clear this to them. After in the two first Chapters he had proved that both Jew and Gentile were in the like natural corrupt estate, He says (*Chap. 3. 9.*) *We have proved both Jewes and Gentiles that they are all under sin; not sinners only; but under sin; that is, the Dominion of it.* And this natural Condition, and the Corruption of it, he describeth from the 10 v. to the 19. and then at the 20th, infers this as a Corolary from it, *Therefore by the deeds of the Law shall no flesh be justified in his sight.* And v. 23. repeats his reason, *for all have sinned, and come short of the Glory of God;* and therefore he concludes; (in v. 28,) *that a Man is Justified by Faith without the Deeds of the Law.* This is so strong an Eviction of this saving Truth, that the Papists themselves (to do *Bellarmino*, and their Doctrine it self; this right) do acknowledge that works done afore Regeneration, though never so outwardly righteous, are excluded from that first Justification. (as they by distinction call it;) yea he confesseth that that Justification then is therefore only in and through Christ's Blood. But then after Conversion, they say there is a second Justification whereby a man is judged worthy of Eternal Glory, and such and such degrees of it; and this they attribute to good Works after Conversion; dipt in Christs Blood. A Man in and by Regeneration being made inherently righteous, and set up a new, begins with a new stock, and so Trades for Eternal Life. And that is their Errour. But yet, even to evince that Works are excluded from that their second Justification, as well as from the first, the consideration of a Mans Unregenerate Estate doth most aptly serve. The total Corruption of that Estate hath spoyled and disabled all the Righteousness, that shall anew be bestowed, for ever being fit to justifie us. And this not simply, because it hath defiled the Person, and made him a Traytor to God, and so nothing can

can ever as from him (as in himself considered,) be accepted. Nor is it the cause why Works after Conversion cannot justify us, because they are Imperfect, and stained as a menstruous cloth (though that is a reason *ex abundantia*) but if we could suppose them as undefiled as after the Resurrection they shall be, as perfect as in Heaven they shall be; and if God should upon the first moment of Conversion make any one so perfectly Holy, yet they would not then serve to justify (*if I know nothing by my self, says Paul, yet I am not thereby justified*) and what is the true and utmost reason of this, Yet? Because he had known so much by himself in his former Unregenerate Estate. This you shall find to have been the Apostles scope and way of reasoning (in the 8, 9, 10, 11. verses of the second Chapter to the *Ephesians*) why Salvation is of Grace, and not of our selves, nor of works, neither afore nor after: *For by Grace are ye saved, through Faith; and that not of your selves; it is the Gift of God: Not of Works, lest any Man should boast: For we are his workmanship Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* That is, these very works are given by Grace, of which this your former condition enough convinceth you; for then you were nothing but Sin, dead in Sins and Trespases, not able to think a good thought, so as God was out of his Grace to give you a new frame of Heart on purpose created, or you had never come to have had the least good Work. And if so, then you are not saved by these good Works wrought by you, through this new Workmanship in you, no more then by those afore, for they all are the meer free gift of God, and of his Grace; and that Righteousness that comes of Grace, and holds of that Tenure, can never come to justify. For the works that must justify, must some way challenge that Justification by debt or a due, not merited indeed (for so even *Adams* could not) yet by a natural due through that first Covenant of Nature, *Rom. 4. 12.*

2. As the Doctrine of Justification is hereby cleared to be by Grace; so his Grace in Justification, is hereby advanced and extolled; and that in two properties thereof.

I. The Freeness of Grace.

II. The exceeding Riches thereof.

You have the one, *Rom. 3. 24.* The other, *Eph. 2. 7, 8, &c.*

1. The Freeness of Grace is hereby exalted; for if you observe it, upon what occasion is the mention of the freeness of Grace in justifying brought in, in *Rom. 3. 24.* but only upon his having said before, *v. 22, 23.* That they all had sinned; and there was no difference; that is, all were alike, in a state or condition of sinning. For those that are not Justified, are and remain in such an estate; now, says the Apostle, so do all those whom he means to Justify, he Justifies them freely by his Grace. For then it is apparent it is Grace, out of its own meer motion doth it, and so puts a difference and, that a vast one: *Who caused thee to differ from another* says the Apostle? *1 Cor. 4. 7.*

2. The exceeding Riches of Grace in justifying, is hereby advanced; for when a Man by sinning hath gone on to treasure up Wrath, adding every moment to the heap for so long a time; it requires a vast sum of Mercy treasured up by God to discharge, and buy out (as it were) that other. And it is certain, when after so long and so lavish an expence of sinning, as falls out in a mans Unregenerate condition, he comes first to God in the sight of all his sins; though afore he lightly took it for granted God was Merciful, &c. yet now he stands agast at it; and wonders where there should be Riches of Mercy enough to forgive so many Millions of Talents of sinning. And it is infinite Mercy (God having such sums ready and lying

ing by him) to forgive a Man all after all, upon one single Act of Faith. It is infinite Mercy in God to suffer such a poor and mean Ticket to take up upon pure trust so much Riches, when as yet God hath had no experience neither of our good Behaviour. I will not now dispute whether then at the first Justification God pardons all a Mans sins to come, as well as past. For whether the one or the other be asserted, yet this must be reckoned the great Act and Time of Justifying, and of expending the Riches of Grace upon us, even when he first saved us by Faith, as *Eph. 2. 7, 8. 9.* And if *then*, all sins to come, as well as past, are pardon'd, yet not till *then*; and *then*, after so long a forbearance, God at once doth it. Well might the Apostle triumph upon such an experiment, and say, *Who shall lay any thing to the charge of Gods Elect? It is God that Justifies*: Shall sin, that a man was born in, that lay as an old debt from the Womb? The Apostle cuts that off with an easie Answer, *Not as the Offence, so is the Grace; it aboundeth much more*, *Rom. 5. 15, 16.* Tho' sins, continued in with full consent, every one of which had made the corruption of Nature of a deep dye, have abounded; nay, throw on heaps of actual transgressions as High as Heaven, as *Daniel* speaks, and these reaching also as low as Hell: Let *Manasses* come with his Fifty Years continued Rebellion, and *Paul* with his: Although these abound, yet Grace much more. Yea (*v. 2.* of that Chap.) The Apostle is bold to make the utmost supposition, that where sin hath abounded, Grace hath abounded much more, and in the next *verse* compares it to a mighty Monarch, that rejoyses in the conquest of so many Enemies; *Grace reigns, through Righteousness.* And the Glory thereof lies (as of other Potentates, as *Solomon* says) in the multitude of these its Subjects.

II. This conduceth to shew forth the power of sanctifying Grace, or that renewing Grace in the Text, *Eph. 1. 19.* The Apostle attributes to this the greatest power that ever God did or will put forth in any work unless in that of raising Christ from that low estate the Humane Nature was in, unto the highest estate of Glory. And how comes it that so great a Power appears? He tells us, (*Eph. 2. 1.*) Where he goes to prosecute it, *You who were dead in Sins and Trespasses, hath he quickned*; Dead in the sin of Nature, dead by Transgressions actual, whereof each gives a fresh stab; not only Twice dead (as *Jude* speaks) but a Thousand times dead. And though in nature there is but one measure of Death; One Man that is dead of one stab, is as dead as he that hath Ten Thousand; yet if you were to raise a Man to life, it would require a greater power to raise a man to life, that hath a Thousand stabs in vital parts, for every stab must be cured or he will be dead still. Or rather to exemplifie it thus: To raise a man rotten in the Grave, is a matter of greater power, than to raise a Man newly dead. *Mary* thought that Christ might have kept *Lazarus* from dying, whilst any spark of Life had been in him (so twice it is said *John 11. 21, 32.* *If thou hadst been here, my Brother had not dyed*) But now (*says Martha, v. 39.*) *he is not only dead, but stinketh.* He hath been dead four days, *v. 29.* and indeed Christ had stayed away on purpose, to shew forth the Glory of God, *v. 5, 6.* compared with the *40th.* In like manner thus Christ defers and suffers his own Children to be in a state of Death. He defers his own not only four days, but many years. and before he raiseth them up, lets them stink in their sins. The vertue of Christs Death and Resurrection is a Sovereign Remedy for any sore, and God is a Skillful Physitian that intends to shew the vertue of it, and often drives so long, till as the Prophet says, the Wound is otherwise incurable and then applies and cures them.

C H A P. V.

Other Reasons why God suffers his Elect, who are Adult, to continue for some time in a state of Sin. That this Dispensation turns to their Benefit and Advantage in the Event. That it serves for the Conviction, and Judgment of wicked Men, and greater Confusion of Satan.

UNTO those Ends of God's suffering his Elect to remain for some time in a state of Sin, which are the Principal and more Immediate, I may add others which are but Additionall, yet Ingredients into this his wise and gracious Dispensation. And as the ends before mentioned, related to himself: So these other regard all sorts of intelligible Natures, both Men and Angels, and all sorts of either Good or Bad.

I. They regard Good Men.

1. The Persons, themselves whom he after such a state converteth. He disposeth of a state of sinning afore Conversion for their Good, as all things else to work together for Good; namely for the encrease of their most pretious Graces afterwards. This *Paul*, in telling that Story of his Conversion which so much delighted him, holds forth, *1 Tim. I. 14. The Grace of our Lord Jesus was exceeding abundant with Faith and Love which is in Christ Jesus.* The sum of which is this:

1. He had shewn how much the contrary sins had abounded. *I was a Blasphemer, (says he) a Persecutor, I did it in Unbelief.*

2. How Infinitely Gods Grace in Pardoning him, had much more superabounded, *ὑπερ ἐπλεόνασεν.*

3. He had shewn how thereupon when converted, the contrary Graces and Gifts abounded in him, instancing in Faith and Love. As on Gods part, and in Gods Heart, pardoning and accepting Grace abounded; so on his part also, and in his heart, Faith and Love abounded also. *the Grace of the Lord was abundant with Faith and Love;* that is, with those effects of it in some proportionable Correspondency to the Grace shown him; and in these returns to God again his heart was answerably affected to the comparative measure of his former sinfulness and God's Grace. These were the Reverberations, the Reboundings and Reflections rising out of both. And it is observable, that he carries his discourse so, as to shew how, when he was converted, the Graces particularly contrary to those very sins he had most exceeded in afore, were wrought in him; and so that therein the abundance of God's Grace was to be observed. The sins which he instanced in are three. 1. Unbelief; *I did it (says he) in unbelief, v. 12.* oppositely, the Grace of Faith was afterwards abundant. 2. *I was a Persecutor (says he) and injurious;* but now Grace was abundant

in Love to God and all his Saints; and his Love rose higher then ever any ones but Christ's, he could have wished himself accursed for them, *Rom. 9. 1, 3.* *I was* (says he) *a Blasphemer,* the foulest Throat that ever opened it self against God and his Tabernacle, and the Saints that were on Earth. He had been a *Wicked Saul,* breathing out threatnings and slaughters against the Disciples, *Acts 9. 1.* But now Christ counted him Faithful, and put him into the Ministry, and he proved the best Preacher that Christ ever had. *He now Preaches the Faith he once destroyed,* was the Bruit, and Character went forth of him, *Gal. 1. 24.* And how he laboured more then all the other Apostles, himself also reports.

2. It proves an advantage also to other Saints, and that many ways.

1. It gives an occasion of Glorifying God in the Conversion of some notorious sinner, throughout all the Churches. So those that never had seen *Paul's Face* (*Gal. 2. 22, 23.* *I was unknown by Face to the Churches in Judea*) and who had heard only, that he which Persecuted them in times past, now Preached the Faith, Glorified God.

2. It gives them occasion also of shewing forth the disposition of Grace which of all other is most Noble and Natural to the new Creature, and that is a Zeal for, desires to, Prayers and Endeavours after, the Conversion of others; which as in Nature, so in Grace, is the most natural Work. Which that they may have opportunity to exercise, God affords them through this dispensation, matter in their several Relations, and this not only to Ministers but to all sorts of private Christians. God in his providence, marries a Wife (that after proves a Believer) to an Husband, that continues an Unbeliever long after; *And what knowest thou,* (*1 Cor. 7. 16.*) *O Wife, whither thou shalt save thy Husband?* So then as God ordained it thus, to shew forth his own Love and Mercy the more; so withal he designed it, that we might give Demonstration of our Love and Pity to the Souls of Men; as he hath in his Divine Providence left the most of Mankind in Poverty or Necessitous to give occasion of that Grace of Charity, which he so delights in, as being the likeness of himself. To save Souls, was the tempting argument to Christ himself, (*Isa. 49.* throughout, and *Isa. 53.*) Now Christ having payed the Price, and so having perfected for ever them that were to be sanctified, he went to Heaven on purpose to leave the Actual conversion of Souls unto us his Brethren. He would not do it himself instrumentally, because he would not take that work out of our hands that believe. He knew they had the same Graecs and desires for saving Souls himself had, and he would leave them matter for the specifying of it: He withal knew; how great a joy it would be to a Father to win his Child, a Wife to convert her Husband, which often falls out, as the Apostle insinuates, *1 Cor. 17. 16.* *What knowest thou?* He knew that he could not use an higher and greater motive to indure much (as they did) from Heathen Husbands. The like he says, *1 Pet. 3. 1.* So that as the Apostle says, he fulfilled the after Sufferings of Christ, that is, what he left for us after his example to bear; so I may say he hath left us this as the after work, which was properly his, and should have been his, even to save mens Souls from Death, (*James 5. 20.*) but that he would have us have the Honour of it: Neither doth he employ his Angels (who are Ministring Spirits in all other the greatest affairs in this World) in this Work, but reserves it wholly for us Men. He gave the Law by them, but not the Gospel. He knew there was no greater joy, next to joy in God himself, can befall a Christian, than to convert a Sinner. That which satisfied Christ himself; and for which he thought himself well apay'd for all his sufferings, was, that he saw the Travel of his Soul. *Isa. 53. 10.* *He shall see his seed, and the work of the Lord shall prosper in his Hands. He shall see the Travel of his Soul and be Satisfied.* And he knew that to see the like in converting Souls, would in our proportion, of all things else, most

most joyous ends. *Ep. John* v. 14. *I have no greater joy than to hear that my Children walk in truth.* First to see those he might call his Children; My Children (saith he) (as *Isaiab* speaks in Christs Person, *Lo here, am I, and the Children whom I have given me.*) And then to hear they walk in Truth.

This Dispensation regards Bad Men, and such as God means to cast away. God hath a design upon them also in this dispensation of his. God in this World as well makes way and prepares evidence, against the day of Judgment, as for the Salvation of his own. This, as one great work to be done at the day of Judgment, *Enoch* held forth to the then ungodly world, *Jude* 14, 15. *And Enoch also, the Seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly Sinners have spoken against him. As to execute Judgment, so to convince; and I observe it is said, All ungodly among them, that is, that have lived among the Saints in this World; And of what in a more especial manner are they to be convicted? Even of their hard speeches spoken against him; that is against Christ, as appearing in the Saints. Thus *Paul* was convicted by that speech from Heaven, *Why persecutest thou me?* Now there is nothing of all passages of Gods dispensations that falls out in this world, that hath more of conviction in it, then to see those that lived once according to the course of this world, and in the same lusts with themselves, to turn unto God, and become new men. Neither yet doth any thing usually more provoke them to hard speeches even against that conviction, than such strange accidents when they do fall out. Nothing hath more of conviction in it, and is therefore used as a most effectual means of gaining men; even when the Word will not, nor the Doctrine of it. *If any obey not the Word, they may without the Word be won by their conversation,* *1 Pet.* 3. 1. It setteth home the Word, as an example of Judgment doth a Threatning against such and such a sin. Hence *Isaiab* says. (*Esa.* 29. 23, 24.) *When Israel (speaking of the Nation) shall see his Children the work of mine hands; answerably to Eph. 2. 10. (you are his Workmanship, created, &c.) in the midst of him, they that erred in Spirit, shall come to understanding, and they that murmured (that were opposers of Religion) shall learn Doctrine.* Such an example setteth home many Sermons. They see the word verified; whilst men shall see and hear, as Christ speaks, *ὅτι πτωχοὶ εὐαγγελίζονται*; that the Poor are Evangelized, are Gospelized, turned into a living Gospel, the word of God taking hold of them, and they becoming an engrafted Word, as *James* speaks. What the word says and speaks of Conversion, is made true and good, and exemplified in them in their conversion. Christ speaks it not of the bare preaching of it to the poor, for so it was to all, as well as the poor, but thereby expresseth the effect of it upon them, reckoning it among the miracles that accompanied the preaching of it. *The blind see, &c.* And therefore Christ there brings it in as a visible object. *Tell John the Baptist (says he) what you have seen and heard;* namely these miracles accompanying the preaching of the Gospel, and poor Souls converted by it, the greatest of all the rest. And these Christ alledgeth as a full conviction, That he was that Messiah to come into the world: For that was the message, v. 19, 20. *John* sent them about, to the end they might ocularly be convinced of it. So then, my Brethren let me say this to you, This hath the reality and power of conviction in it, that miracles were ordained for. Now though all other miracles are ceased, yet God continues this standing miracle. Men are apt to think with themselves, if I had lived in those times, when all those miracles were wrought, I should surely have believed. Oh adulterous Generation, do ye seek a sign? No other sign shall be given you, but that afore your very faces, your companions in evil, your Children, or Wives that once lived in sin as you do, in that estate you continue in, are converted afore your eyes, and turn from their evil ways, professing damnation to have been in that estate which they lived in before: And if you will not believe by this, if one were raised from the Dead, you would not believe, for a greater Resurrection is here. And therefore*

therefore such a real conviction shall be brought against thee at latter day (if thou also turn not) with greater evidence than the multitudes of Sermons thou hast heard. And tho' the Word of God must judge us, yet this will much more. And yet when men do thus turn to God, and see Converts live among them, they are enraged to speak evil of them, which serves to make up the full measure of that sinfulness and vengeance *Jude* speaks of. The Apostle *Peter* (1 *Pet.* 4. 1.) gives a definition of a Primitive Convert; 1. He is one, says he, *that hath suffered in the flesh.* He and his lusts have been on the Cross with Christ, and it hath had this effect, that he ceaseth from the common practice of known sins: *He hath ceased from sin,* and hath utterly left them, for the Salvation of his Soul, and this for ever: *That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.* To the lusts of men, that is the same lusts the most of men live in. This is his bent, this is his profession, and this is the work begun upon him. There was a time indeed, a time *past in our lives* (says *Peter* in the next verse, v. 3.) *in which we wrought the will of the Gentiles* (For whilst men live in the same lusts with others, they please them, they are as they would have them) *when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable Idolatries.* Well but now they had turned to God, what do the Gentiles among them think and speak of it? *They think it strange,* that is, it is a wonder to them, for it is as a kind of miracle they cannot tell what in reason or nature to ascribe it to. And they yet *speak evil of them,* and tho' they are convinced by nothing more, yet they are provok'd to speak evil of them upon no occasion more, for it brings their Consciences upon them, it publicly declares that the courses and state they still remain in are evil and wicked, and the way to destruction; and this makes them put the cause of this alteration upon ten thousand other pretences or grounds, as Hypocrisy, &c. Well, but says *Peter*, All this makes but work for the day of Judgment, and prepares Evidences of conviction for to help Christ to clear his Sentence of condemnation of them; for so it follows, *Who shall give an account to him that is ready to judge the quick and the dead.* So then, this is one of those Ends which God hath in his dispensation. And surely for a wicked man to see another that walk'd in the same way with him, begin to turn head on a suddain, run contrary ways so cross to flesh and blood, and which tends to reproach, and perhaps ruin in this world; this must needs amaze and awaken his Companion.

II. This dispensation hath its influence also upon Angels, both good and bad, and produceth as great Effects, conjunct with God's Glory, as any other Dispensation of God's Providence whatever.

I. In the Good Angels, it proves the occasion of as Great a Joy as any we read of, that fills the hearts of those great Spirits. They are the most curious Spectators of God's works of wonder. And themselves are employed by Christ in the Greatest Transactions that belong to this World, in Wars and making Peace &c. and in what belongs to the preservation of God's Elect; and this is an inferior work for them. But they are said in a more special manner to joy and rejoyce in what themselves have no hand at all, not the least, *viz.* To see and behold Sinners and lost Sheep converted unto God. Christ says expressly, *There is Joy in Heaven at the Conversion of one Sinner;* and as it would seem, this joy befalls them in a great part of a reward and recompence for their other so cheerful undergoing those other Employments and Services in this World which are below them: which yet, as it were by the by, God entertains them with, as the Roman Emperour did the People with their *Spectacula*, Sights and Shews to please and to delight them. Sure I am, we read of this to be matter of joy to them, who have God so much to rejoyce in; and not those other Employments of theirs because this of all other is so meet to, and more conjunct with, the Glory of God which they have made their Happiness. Thus also the glorious sufferings of Apostles and Martyrs are made a spectacle for Angels to feast their eyes withal, 1 *Cor.* 4. 9. So the preaching the Gospel, the sending down the

Book I Spirit, the Sufferings of Christ, the Glory that followed are rehearsed as things the Angels do pry into. 1 *Pet.* 1. 11, 12. And also that which was the end of Christ's death and, of sending down the Holy Ghost, and of preaching the Gospel, namely the Conversion of Souls.

2. This dispensation of God hath a design upon Bad Angels. I observe it, that next to mans Salvation, Satans confusion is that which God on Christ's behalf purposes with most vehemency and edge of Spirit, to contrive how at once to save Men, and together confound Satan in the most exquisite and artificial way. You may read and observe it, how God gave forth that first and great Promise of Christ the promised Seed, and of Mans Salvation by him, not first and directly to *Adam* and *Eve* themselves (whose Salvation yet it concerned) but in his Speech unto, and in his cursing of the Devil, *Gen.* 3. 5. *I will put Enmity between thee and the Woman, her Seed, and thy seed. It shall break thy Head, &c.* It was spoken in their hearing indeed, but immediately directed to the Devil, and the point of it levelled point blank at his brest. He gave it I say, with a Vengeance, uttered it, with the highest indignation, it answerably being matter of pleasure and delight to him to disappoint that Enemy. Now of all contrivements which God in his Wisdom sharpned with revenge hath sought out, even next to the sending his Son into the World (*Non macies invenit tormentum*) God hath not invented a more exquisite rack and torment to that evil Spirit, then that an elect Child of Gods, having continued many Years in a state and course of sin, and in the Devils full possession, should be pull'd forth of his clutches, and converted unto God after so long a time. And that he was in his possession, is the thing that vexeth the Devil: Had a Man been regenerated in the Womb, it had been far less vexation to him. It is the usual Description of Conversion in the New Testament, that it is the turning of a Man from the power of Satan unto God, (*Acts* 26. 18.) a delivering us from the power of darkness, (which is Satans) and translating us into the Kingdom of his Son, (*Col.* 1. 13.) 'Tis certain that afore Conversion, the Devil Rules and Reigns as fully in one that is Elect, as any other Man, and finds no difference, *Eph.* 2. 2. Now consider what a confusion it must needs be to the Devil, that when for Ten, or Twenty years, he hath possess'd a Man in peace, (as in the Parable Christ tells us, *Luke* 11. 21.) and like a strong Man hath fortified his House round, in so much as he is in Peace and Security, that he is his own, and that he shall have him to Hell with him, (he is called his proper Goods and Chattels, in that *Luke* 11. 21.) that when he hath fortified his Understanding, the Tower of the Souls, (*2 Cor.* 10. 4, 5.) with strong holds and high imaginations, when he hath cast up Mounts and Bulwarks, and environed and moted the ill Ground again, and again, with corrupt Affections, that there is no access to move it; in so much as he Glories in the possession of a Man (as *Nebuchadnezer* did in his Palace, and to shew the Devils like Boast and vain account herein, Christ useth the very word in that *Luke* 11. 21. εἰς τὴν ἀυλὴν αὐτοῦ, he termeth the Mans Soul, his Court, his Palace,) That when the Devil is walking up and down, and in the midst of Glorifying, Is not this the Man I have possessed so long? Is not this the *Babel* which I have built for the Glory of my Majesty? In an instant a word comes from Heaven, Thy Kingdom is departed from thee, and the Holy Ghost seizeth upon all, and none of Satans Fortifications can keep the wind of the Spirit out, which blows where he listeth as Christ says, *John* 3. And the Holy Ghost binds this strong Man (as Christ speaks) in an Hour, throws down, and in a great measure slights all the works which this Spirit had been a rearing all that Mans Life time hitherto. Oh how must this needs still that Enemy and Avenger, when he hath had a Man so long as it were in a string, (*2 Tim.* 2. 26.) taking him Captive at his Will. He knew how, and where to lay Traps and Gins for him, and take him as the Fowler doth the silly Birds. To have this poor forlorn Man pull'd out of his Jaws, when he had in his thoughts drunk him up (as *Peter* speaks) and in Peace possess't him: What an infinite confusion must this be to him? In so much

much as Christ concludes of him, that being thus cast out, He walks in dry places, like one Banish'd, that is melancholy, and seeks Solitariness, an Heath, or a Wilderness, as being ashamed to shew his Head. Chap. 6.

Thus you have seen all Creatures reasonable, and of all sorts of them, affected with the thoughts of Gods Dispensation to his Elect, all having an interest in it: That as at Christs birth all the City of *Jerusalem* is said to have been moved at it; so are all sorts both in Heaven and in Hell, at the New Birth of one that hath been a lost Sinner; which is that which putteth the notice upon it. Whereas the Regeneration of Elect Infants passeth silently. They are still born, and no such noise made of it.

CHAP. VI.

The Uses of the foregoing Doctrine. That they who are brought into a state of Grace, should always bear in their minds a remembrance of their former state of Sin and Misery. That it will have an Influence to promote, and strengthen their Faith.

YOU have seen God's Ends and Designs in his Dispensation toward the Elect; and they are great and holy Ends, and of as large an Extent in their Tendency, as in any other Dispensation of God to us.

I come now to the Uses to be made hereof on our part, which must be such as may answer those Ends on God's part. And withal what Uses may be made of such a Time spent in sinning afore Regeneration, may also fitly be turned upon the Spirits of those that have had great fits of sinnings in any kind, after Regeneration. They will serve for both, but I will speak more directly, as in relation to the first.

You that have run out many years in great sins, or few years in many, Look back, and now learn to make an improvement of that waste time in your lives. Men are apt to think that there is no use to be made thereof, especially of so long a time as that of Unregeneracy was, in which we all lay. Now the Apostle, he would never have exhorted the *Ephesians* (as you see he doth, *Eph. 2. 2.*) to remember what once they were, if there were not many most fruitful and profitable improvements of the consideration of that Condition. It is called our *vain conversation* (so *Peter* calls it, *1 Pet. 15.*) And the Apostle *Paul* saith (*Rom. 6. 2.*) *What fruit had you in those things whereof ye are now ashamed?* But my Brethren, assure your selves of this, that God would not have left many, yea most of his children to so long a time of sinning against him, in which they brought forth no fruit unto him, if that after they were turned unto him there were no ways whereby they should improve, and improve with interest and advantage, all the Experiences they had of their sinfulness in that Condition. God could have saved you cheaper then by letting you fall into sin at all; it was not for his profit in a proper and direct way, that those whom he went to to save, should continue in sin, though but for one moment. He could have

Book II. saved us, as he did the Angels, a Cheaper way. He loves his Children so well, that he would never have it said, that they had so and so dishonoured him, if he had not meant to have more honour (in an indirect way, in the event and issue, when all is summ'd up) by all that Condition of sinning, in which formerly they had lain.

This general Exhortation, which is as a foundation to the rest, is to bear all your days in remembrance your sins, and the Condition of sin in which you sometimes were. In *Ephes. Chap. 2.* the Apostle had at large discours'd of the State of Nature they had been in, and the Close and Conclusion he makes of all is, *Wherefore remember that ye were sometimes Gentiles in the flesh &c.* There are two things which in the New Testament we are call'd upon in an especial manner to remember; first, the Death of our Lord and Saviour Christ, which the Sacrament calleth upon us to remember, *Do this in remembrance of me.* And the second is, *Remember what once ye were,* what your Estate and Condition was, and forget it not. There is a third, which is, that thou shouldst *Remember whence thou art fallen,* and repent, which is coincident with this Second. *Remember,* it had need be urg'd, for we are apt to forget it, and yet it is a duty lyes upon us. *Ezek. 16. 22.* he had discoursed there in the former part of the chapter, what their condition was, before God took them to be his People. *Thy Birth and thy Nativity is of the Land of Canaan; thy Father was an Amorite, and thy Mother an Hittite. v. 3.* and so he goes on to mind them of their Abominations, *When thou wast (saith he) in thy Blood, I said unto thee, Live.* Now after he had took them to be his People, when they had gone a whoring from him, what is it he lays to their Charge, especially at *v. 22.* that in all their abominations and whoredomes they had not remembered? *In all thine abominations and thy whoredoms thou hast not remembered the days of thy Youth, when thou wast naked and bare, and wast polluted, &c.* And the not remembering of this, as it is made a great sin, so it is made a special reason why they had fallen from God so much, and so often, after they were his People; *Even because they remembered not.* Every place thou comest in, where thou hast lived before, may put thee in mind of some Sin or other, *Jer. 3. 2. 13.* Every Member of thy Body hath sin written on it. The Tongue is a world of evil, thy Feet have been swift to carry thee to vanity. The whole Body is not able to contain the story of it. As of Christs holy active Life, it was said, That all Books in the world could not contain the History of them; So the same may be said of thy sins.

But in making the Use, or Application, I shall chiefly confine my self unto those Ends which God had, as in relation to us in this dispensation. I instanced in two eminent Graces in *Pauls* example, *1 Tim. 1.* I shall now present them particularly.

I. The Consideration and remembrance thereof may help and further thy Faith. 'Tis true, the guilt of many and great sins, is in a direct way an Opposite and Hinderer of Faith; it strikes the hand off, and discourageth from laying hold on Christ: Yet by God's dispensations that turn Darknes, into Light, this may prove a Provocative thereto, and an Inlarger of it many ways.

1. Unfeigned Faith of the operation of God, is founded upon Self-emptyness, and Poverty of Spirit. If I would seek to move and stir my heart to kindly Godly Sorrow, I would take into Consideration my sinning after Conversion, as being committed against so much Love, not only born towards me, but either brought home to my heart, or on which my Soul depends alone for its Salvation: Also against the Blood of so gracious a Saviour, not shed only, but relyed on, and to which I have dayly recourse to have it sprinkled on my Conscience: Also against that Holy Spirit that dwells in me, and bears with me with an unwearied patience. But if I would work my Soul up to Self-emptyness, I would with the help of the Spirit consider my Natural Condition, and that in two respects.

1. There I am sure to find a perfect Emptiness of Works of Righteousness, for it afforded none; no not in any imperfection. This (when the sinfulness of such an estate is fully discovered) the heart needs not be taught, it is so apparent. These words (Tit. 3. 5.) *Not by works of Righteousness which we had done*, come in not here only, but else where, upon this occasion, as taken for granted by all Believers that had any insight into that estate, of which the Apostle hath pronounced this conclusive Sentence: *So then, they that are in the flesh, cannot please God.* Rom. 8. 2.

2. A man looking back thereon, may see the vileness of his nature to the full, for it was then that the power of sin remained in its full strength (or to use Paul's Phrase, Rom. 7. 5.) *had force*, its full force in his members to bring forth fruit to death, which force is now in part broken and slain. A man then laid the reins upon his lusts neck: A man then committed uncleanness with greediness, *πλεονεξία* such as his Soul could never have enough of. And it is the greediness, the unsatisfiedness, and eagerness of a man's Lusts in sinning, humbles more than the outward action. A man may by the course he then held, see what a Dragon that Serpent would have proved; but now Christ hath troden on his head to keep him from ever growing again.

3. A Man consulting that, may be convinced of his utter Inability to help himself, and of his want of Power to believe. Take any man, and he will easily be brought to acknowledge that he hath so much guilt of Sin, as needs a Mediatour to God for him; and that it is necessary that he go to him, if he will have benefit by him. But yet still he flatters his Heart with this, that he hath power to believe, and lay hold on him, otherwise men would not dare to defer to believe and repent, if they took not this for granted, and were not encouraged by such an Opinion. But when a man comes to see his Natural Condition, he sees himself without strength, plunged into Misery, and unable for ever to help himself, and that there is not only need that God would Graciously provide a Mediatour, a Sacrifice for him (as Abraham said, Gen. 22. 8.) but that God must as well give him Faith to go unto Christ, as give Christ himself, and must find him hands to lay hold of him withal. And this also the Apostle regards as a granted Principle in Believers Hearts, from a sight of their Natural Condition, Eph. 2. For having said they had been by Nature dead in Sins, he concludes, v. 8. *By Grace ye are saved, through Faith; and that not of your selves, it is the Gift of God.* After conversion a Man finds himself quickned, through the Spirit, and the New Creature stirring in him; but he was afore utterly dead in Sins and Transgressions. There is nothing gives a more perfect experience of this Inability, then that Estate; let the Soul remember but that, and he must needs remember he wanted all Ability to any Good.

4. This, and this alone, Teacheth a Man one Lesson (and it is one of the highest in Faith's School) which but for the Experiences hereof, a Man would hardly, if ever learn; and that is, That whenever a Man puts forth an Act of Faith for Justification, and comes to Christ for it, he should look upon himself as an Ungodly Person, and to be so in himself for ever. This is made the very *Genius*, and the Spirit of Faith. Rom. 4. 5. *But to him worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness*, and no other. Now after a Man is once converted to God, altho he a sinful man in many respects, yet in that state he is not an ungodly but really and truly a Godly Man. Doth the Apostle then intend this speech of the first Act of Faith which a Man puts forth when he first believed only, that then indeed his acting Faith, was such as wherein looking upon himself as an ungodly Person, in respect of all his former condition, he then came to Christ and God under such apprehensions of himself to be justified, notwithstanding looking on himself as a Person utterly ungodly. Now suppose the Apostle had spoken it in respect of that first act of Faith only; a Man could

Book II. could not have had an experimental sense of his being, or having been ungodly, but by means of having lived in such an estate, wherein he had been both a sinner, and also ungodly. But further, the Apostle here speaks of the Faith of a Believer; which he continues to put forth from first to last, and his Scope is to describe the whole of that Faith all along, which in point of Justification a Believer lives by: Which is evident, both

1. By the instance he is alledging for his Proof, which is the instance of *Abraham*. *Abraham* was not justified by Works (v. 2.) therefore not we. For what faith the Scripture? *Abraham Believed God, and it was counted to him for Righteousness; v. 4, 5.* as shewing and expounding, what manner of act of Faith that was, which *Abraham* our Father put forth. It was clearly this, he believed on him, or on God, *as justifying the ungodly*; and so in believing look'd upon himself, under the consideration of an ungodly Person. Now: if indeed this Act of Faith in *Abraham*, which the Apostle hath recourse to, had been that which at his first Calling and Conversion he put forth, then this Speech of the Apostle concerning this Faith, must have been limited to that first act of Faith: But if it prove that that act of Faith the Apostle quotes of *Abraham*, was that Faith he put forth many Years after He had first Believed, then it must necessarily be understood, that *Abraham* after he was converted, in believing for Righteousness, look'd upon himself as ungodly. He had no Eye to Works, no more than at the very first. Now it proves to be thus indeed; for it is in the 15th of *Genesis*, that you find this first said of *Abraham's* Faith, whereas *Abraham* had been Converted and a Believer many Years before, for in *Gen. 12. 1, 2, 3.* You read of *Abraham's* call out of his own Country, when yet he believed *Heb. 11. 8. By Faith Abraham, when he was called to go out into a place he after received, Obeded.* So then *Abraham* in believing for ever lookt on himself as ungodly.

2. The Apostle's scope all along is, to assert the Doctrine of Justification by Faith only, as well after Conversion, as in Conversion, and how that in believing a man looks not at work, or in himself as working; but eyes God under this Consideration, as one that justifies a person, though ungodly; and upon those terms cometh to God for Justification. And therefore Justification (says he) is not by Works, for they are a contradiction to the very *formale subiectum*, or that *formalis ratio* of a person to be justified, which true Faith hath in its eye: For it both considers the person to be justified as not working, yea, as ungodly. And the formal consideration it hath of God, or under which it eyeth him is, that he is a God justifying the ungodly. Now if this be the nature, the tendency of Faith, as justifying; then says the Apostle, it is impossible to be Justified at all by Works, but if we are justified, it must be by Faith. For by this, Faith excludes Works in the very *formalis ratio* of the subject to be justified, who is one that worketh not; and in the *formalis ratio* of the Object it eyes, the Person justifying, God justifying the ungodly. And therefore we may be said to be justified by Faith all along, after Conversion, as well as before we are; *for the Just live by Faith*, And the Righteousness of God is still revealed from Faith to Faith, as he had shewn in the beginning of his discourse, *Chap. 1. 17. For therein is the Righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.* Then it must be after Conversion, as well as before, that the Faith of a Believer doth in some true and real perspective or other look upon himself as ungodly, and as having no works at all: And for every apprehension of Faith, the Believer must look on himself as ungodly. Faith and Truth are the nearest of kin of all things else, therefore That which God would have me believe, must have the greatest and clearest truth in it. Therefore this must remain a certain and irrefragable truth, That after conversion a man may be said to be an ungodly person. And how can this be? Why it is no way salvable, but by this, that a man having once been an ungodly person, and in such an Estate, he is to look upon himself as in himself, for ever

ever as such, when he comes to be justified, in the 2 Cor. 12. 5. You have Paul distinguishing concerning himself, *I knew a man in Christ, of him I will glory, yet of my self I will not glory*; yet this man was himself, that same one individual Paul. So then Paul in Christ is differing in his own eye, from Paul in himself. Thus here a Believer is taught this strange distinction, to acknowledge himself as in Christ to be a new Creature, a person godly, but yet to turn the other end of the prospective, and view himself as in himself, to be an ungodly person, utterly ungodly. And if he will at any time present himself afore God's throne for Justification, he must plead *sub formâ Impij*, as our Law says in another case, *sub formâ Pauperis*: He must appear in his unregenerate rags or rather nakedness, as a person abominable, cast out, and weltring in all his blood; for God as justifying regards nothing at all that difference which yet himself hath made, of Godly, and ungodly; Godly since regeneration, and ungodly afore: But looks upon the Man as environed with the guilt of both Estates; and so having been once godly, as one that is in that Court to be adjudged, reckoned so still. It is not a man's new godliness takes away the guilt of his ungodliness; but it is only God's imputing a Righteousness to him, that is none of his own. Now look how God, as justifying, looks upon things; so will God have Faith, as justifying, to view things also. And therefore when faith comes afore a Justifying God, it must lay aside the thoughts of its own works, though it have never so many to plead in its own Court; yet it must fall down and acknowledge (as they at the Altar did) *A Syrian ready to perish was my father*; and an ungodly person I was once, and am still, as in the guilt thereof ready to perish, and as in thy sight (oh Lord) I present my self afore thee as such, and I cast my self upon thee to justifie me, not as now Godly and Converted, but as ungodly, for so I was once, and am ever so to be reckoned, in my self considered. And this is clearly the Faith we first brought to God, when we first believed; this is the Faith we live by, and this is the faith we are to dye in. And so as Justification in God is one uniform Act, *Actus individuus*, as Divines speak, so hereby it comes to pass that Faith (take it as it justifies) is also an Act of one kind, uniform, Constant, and like its self, both at first, at last, and all along, it is *A believing on God that justifies the ungodly*.

Now Faith would not have a ground for such an apprehension, unless a man had been sometimes in such a Condition, wherein he was utterly ungodly, and experience of that estate by having past some time of a man's life therein, helpeth Faith to think, yea formeth in the heart, the thought of this Condition. Take *John Baptist* sanctified in the Womb, who grew up to actual faith after, yet he apprehended, though not by experience, yet from the word, as *David* also did, that in his Conception he was utterly ungodly, nothing but flesh. But if a man hath found himself to live in such an estate some years, and hath been Convinced of it, then experience helps Faith, and teacheth it this so hard Lesson, than which there is none harder in the School of Christ. And this *Abraham* was taught by occasion, that himself had lived in such a Condition afore his Call, having been brought up in Idolatry in his fathers house, for they served other Gods (saith the Holy Ghost, *Josh. 24. 2.* speaking conjunctively of *Terah Nachor* and *Abraham*) And therefore in God's Call of him, the words run thus (*Gen. 12. 1.*) *Get thee from thy fathers house*; that is, leave their sins and ways, as (*Psal. 45.*) in God's speaking to the Church, that phrase is in like manner included. Now hence it was, that *Abraham* ever after, when he came to believe, first look'd upon himself, as in the guilt of this Estate. I was an Idolater, might *Abraham* say, and would have been so still: Therefore I believe on thee, O Lord, who justifiest not *Abraham as Religious*, but *Abraham the Idolater*: I reckon not my self by what through thy Grace I am; but what, but for thy Grace, I should have been. Paul speaks of himself, *I was a Blasphemer once*, and I reckon my self so still: And all the Sermons I have made, it was not I, but the Grace of God in me. Take the [I] and put nothing but Blasphemy, Persecution. and all Concupiscence to it, for this [I] consisteth of nothing else: And the sense of this caused Paul to say, *I know nothing by my self, yet I am not hereby justified*

Book II. *sted* (1. Cor. 4. 4.) that is, suppose I did know nothing by my self since Conversion, yet I know so much by my self before, as it would never justify me: But as to that point, the Faith I live by, is to believe on him that justifies the ungodly. So then the experience of such a former estate of sin, helps that part of Faith, which consists of Self-emptiness.

2. As this dispensation of God layeth a Foundation for that private part of Faith, Self-emptiness; so it is sanctified by God, as an help and promoter of Faith in its positive Acts.

1. Faith, as ye know, lies in a confidence (as the Apostle expresseth it) in an adventuring to cast my Soul on Christ for Salvation. Now if a Man hath adventured upon some uncouth doubtful way, and found success and issue therein, he is emboldned to attempt the like with more resolution, especially in some special desperate Case; he made such or such an attempt, and it succeeded. Now, when thou at first Conversion sawest thy self, (I speak especially to such) as to the time past of thy Life, to have continued in a lost and undone condition, and foundest thy self hopeless and helpless in respect of any power or qualification in thy self, that might stand thee in any stead: Tell me, was it not a bold adventure to begin, first to believe? It is certain the first Act of Faith that any man doth put forth (and every man had a beginning) was the boldest adventure in the World. That thus thou a Soul, guilty of nothing but Ungodliness, and so much ungodliness for time past, shouldest stretch forth thy impure hand (perhaps trembling, when thou didst it) to touch him that is the Holy One of God; to dare so much as to think with thy self, he may yet love me, pardon me, and be my Husband, was the boldest adventure, which thou couldest make: And yet God drew, and perswaded thy Heart to come to him with such a purpose and aim of Spirit: Which venturous act of thine, he seconded with easing, quieting, and pacifying, thy Heart; stilling and Commanding the Waves that were coming in upon thy Soul to be quiet for the present; yea, perhaps owning thy Soul with leaving some impressions and intimations of his Love and Grace inclining towards thee. Now then, here is the improvement of this experience, I would have thee (the greatest venture being already born) be bold to reiterate the same Act of Faith continually, which thou mayst now do with more steadiness and freedom of Spirit, than when thou didst first believe. 'Tis a phrase peculiar in the Epistle to the *Hebrems*, (Chap. 3. 14. *To hold fast the beginning of our confidence, stedfast to the end.* As if he had said, Your first Onset, and Attempt, your beginning to venture upon upon Christ, was an act of Daning; do but hold fast and renew the same, which you have greater encouragement to do, if by no other, even by this, that you know what it is to begin. Consider thy Faith at first Act of believing had no experience of it's own to hearten it, as *Adam* and *Eve* had not when the promised Seed was, first preach't; but now Faith hath had some experience, if never so small, at one time or other, then believe again, and again, and hold fast thy Confidence unto the end.

2. Yea the consideration of this may help thee in the worst and highest Temptation, that can befall thee, for usually the Devils worst, or the worst he is permitted to speak of thee to thy self, is to terrify thee with this, That thou art still an ungodly Creature, in thy natural Condition; and he well knows how terrible the fear of that is to a poor believing Soul. Well but yet such a desperate plunge is not usual with thee; if thou wouldest speak truth, thou art seldom brought so low, thus conclude, or to sit down so perswaded of thy self, though full of doubts and suspicions. Yet usually when thou hast cast up all, thou darest not say, God hath wrought nothing yet saving, on thy Heart. Well but suppose Satan hath overthrown thee in all suits and pleas, and thou art reduced to this, I am yet after all this an ungodly Person; do thou but yet strengthen thy weak Knees, and if thou canst not walk, creep to Jesus Christ, and say, what I was bold to do at first, I will do

do still, if I be driven back to that point from whence I launch'd forth into the vast Ocean of free Grace at first, having neither Sail nor Compass, I will to Sea again; and as I ventured then, I will do so still. And though I have missed hitherto, yet there was a time when ungodly *Abraham*, ungodly *Paul*, &c. began first to believe, and to believe on God, as one that justifies Persons ungodly. It is not disproportions of greater or lesser ungodliness that makes any difference. If thou wert more ungodly than thou wast at first (which yet thou art not) it matters not with God.

3. In the Tentation about fears of Perseverance, or falling away, the Consideration hereof may help thee. Thou hast Corruptions break forth within thee, and thou fearest they one day will undo thee, and art apt to think, will God bear with me to the end? Well, but remember how disobedient thou once wert, committing sin with greediness, which now thou canst not do, a seed of God remaining in thee, which God upholds in thy Heart, as a spark in the Sea, that thou canst not sin as thou wert wont. It is certain thou art not worse in that respect, than thou wert in that estate of ungodliness once. Then reason thus with thy self, If God then loved me so, and loves his People so whilst in that condition; as he in the end pull'd me forth of that estate; will not this his Love more easily be induced to preserve and keep me in this Estate I yet stand in? Yes surely, Rom. 5. 10. *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.* Do thou now then but make the Comparison between the one estate and the other. Thou never camest at him then, nor didst any thing for him, and yet he received thee; but now thou comest every day to him, and he reduceth, and brings thee back again. And consider further, that God during all the time of thy unregeneracy, had all that while thou wert running on in sin, a time in his Eye, in which he would bring thee home unto himself, and relieved himself (as it were) with this, Well, let him now take his swinge, I shall have him shortly on his Knees for all this, and he shall come home by weeping Cross, and seek unto me for Grace and Holiness with the same eagerness he now pursues his pleasures. So now consider, though thy Spirit by fits runs out into bold evils against him, and Corruptions break forth in thee, that yet God doth, and can much more easily relieve himself about thee now, than he did before. He says with himself, Well, there is a time a coming shortly, in which I shall take him up to my self, and sanctifie him fully, and present him without spot and wrinkle afore my self, (*Eph. 5. 26.*) 'Tis but bearing with these trifling miscarriages and breakings forth a little space: I did forbear him much more afore, when he did nothing but sin; and never sought to me in earnest or seriously, nor had I one jot of service from him all that while: But now tho' he thus sins, yet I get now and then a lively broken Prayer of him, I see his heart is with me notwithstanding, and he is never quiet till he comes to me again, and but half his heart and consent is in the sinning; and my free Grace is honoured in him, in pardoning of him; and though I honour not my self, so much in keeping him altogether free, yet he never comes to be as bad as afore Conversion, in respect of the frame of his Heart in sinning. Surely then, saies God, as I bore with him then, and said his day of Conversion is a coming; so I will bear with him now as a Father doth with his Son that serves him: for I see a day of his being made perfectly holy, is a drawing near: And it is but my waiting till that change shall come. Do thou relieve thy self with these thoughts too, and help thy faith with this also, that he that gave at first so great and fatal a blow to thy Corruptions and so sensibly deaded all thy desires to the World, and the pleasures of sin, that thou foundest them as dead Drink to thy Stomach which had lost its Spirit; and wrought so great a change in thee

thee then: The same God will at the day of thy Death; which is the next great day when thy change shall come, give all thy sins a final blow, and an eternal Death's Wound. Thou hast found the one in part, and trust him thou shall find the other. *Wait* (as *Job* says) *till this great change shall come*, whereof that other was a beginning and a pledge, and of the two the greater.

4th. Lastly, The remembrance and consideration of such an estate may serve, and is sanctified by God, to quicken a Believer, to take the faster hold of *Jesus Christ*. And although the strength with which we believe, is wholly and entirely from the Spirit, and put into the Soul by him, who is said *to strengthen us, in the Inner man*, (Eph. 3. 16.) Yet he useth apt, and suitable, and fit motives, by and with which he conveys it; and conveys it answerably to the fitness, strength and force, that is in such motives to work upon an intelligent Nature. Now among all the considerations that are like to thrust and push on a Man's Soul to take hold on Christ with violence, and that may quicken him in his way to the City of Refuge, even when his knees would else grow feeble, that which is very powerful, is the view and prospect of an Unregenerate Condition, and the sins thereof, like an Army sent out to attack him, to course him, and to make him throw and plunge himself into the water-brook, as the hunted Hart more furiously, when standing still and lifting up his ears he winds, and hears the cries of all his sins that trace his Blood. When a Man shall see and consider, if I be not found in Christ, then not only all the sins I have committed since I knew God, but all the bold and Bloody Transgressions of my youth, the sins which I have vomitted up, shall call me Owner and Authour of them, and I am then still the miserable Subject of them; the vast and through prospect of all this, ever and anon taken in, drives the Soul with the more eager vehemence upon Christ. Or as a Man hanging upon an high Tree or Pinacle, having underneath him a gulf of all miseries, as suppose heaps of Toads, and Serpents, or Ravenous Beasts, that lye gaping in a deep Pitt, ready to prey upon him, and devour him, if he should let go his hold, and fall down again amongst them; (of which he is sensible, having lately scabbed forth of it, and got up upon that Tree of Life and Preservation) the frightful view and prospect will cause him to make as sure hold as possibly he can, and to renew his hold again and again, and not to hold with one hand, but with both, entwining his Arms and Leggs and his whole Body about that Tree, embracing it for preservation, as well as for the pleasant fruit that grows upon it: So tis here in this case too.

C H A P. VII.

The Second Use we should make of the Review of that wretched sinful state out of which God removes us by the Work of his Grace, is to have our Hearts affected with the sense of God's extraordinary Love Manifested herein, and to excite, and heighten our Love to God, by the consideration of this his great Love to us.

A

SECOND main Improvement of the remembrance of thy former condition, is to intend and heighten thy Love to God. This is that second particular which *Paul* instanceth in (1 *Tim.* 1.) as the redound, and consequent of having been injurious in his former condition. Grace was abundant in Love, (says he) that is, Grace made this advantage thereof, to cause me to love God the more. And this is also the Spirit of that saying, *Mary loved much, because much was forgiven her*, Luke 7. 47. Christ founds his reasoning upon two things,

I. Gods usual Dispensation, which is, that where he leaves one to many sins, and long to continue in them, when he Converts him, he works in him more love to himself: And on the contrary, where fewer sins have been, there is less love. For to assert the truth of this, Christ turns it both ways; for it follows, *To whom little is forgiven, the same loveth little.*

II. Christ founds his reason upon This, That where God shews more love, he works and draws forth more love to himself again. God chose us to be holy afore him in love. 'Twas the end of his Choice and the Aim of his love. And as he makes it an Argument that he loved us first, so he will not bate the least grain, degree, or proportion of Love, but he will have use for it; and those whom he loves most, he will cause their Hearts to love him more in the end. Now God shews love in this Life, in no Dispensation more (I do not say only, or most by this, yet in none more) for as I shewed you, his end in it was to set forth Grace, Mercy and Love: And therefore when he hath effectually wrought upon a Soul, that had lien in such an Estate, he makes the Heart sensible of more love, from himself, and so draws love forth out of the Heart again; *Est Magnes magni magnus Amoris Amor: Love is the Load-stone of Love*, and draws according to the measure of the vertue and Spirit that is in it. When did Christ ask *Peter Lovest thou me?* John 21. 17. &c. But then, when he had denyed him, when he first met with him after it. And 'tis observed that as *Peter* had denyed him thrice, so Christ asks him thrice, *Peter dost thou love me?* Christ expects a proportion of love from *Peter* to his own love shewn in pardoning of him. And as for this converting love of God, when fully considered, whom indeed would not such a love move? Think how, during thy unregenerate condition, God lay in ambushment for thee, to in-

viron thee about, and then overcome thy Heart with loving kindness. Think how during all that time thou hadst not one good thought of God, (Psal. 10. God was not in all thy thoughts) that yet God's heart and thoughts continually have been upon thee, thinking nothing but thoughts of Peace to thee, and not of Evil, Jer. 29. 11: Thou wert written upon his Heart, and the Palm of his hands, all that time thou didst nothing else but write and score up sins against him. You may observe (for 'tis worth it) how out of this disposition of Heart in God, the Holy Ghost cannot forbear bringing in the mention of *Saul* in the History of his Life, and Actions again and again before his Conversion, as one he had his Eye upon, whilst he was a Persecutor, Acts 7. 58. The Witnesses, knowing his Zeal, laid their Cloaths down at a young Man's feet called *Saul*, who was consulting *Stephens* death (Acts 1. 8.) his hand was in the murder of the first Martyr. I saw thee then, said God to him when he converted him, and if he tells us of it, he told himself much more. And again, You have it again repeated in v. 3. of that Chapter, *As for Saul*, (he stood in Gods eye more, and God all that while took more notice of what he did, then of all other Men) *he made Havock of the Church, entering into every House, and haling Men and Women, committed them to Prison.* And as he said of *Senacherib* (2 Kings 19. 27.) *I have known thy abode, thy going out and coming in, and thy rage against me:* So he shews he did take notice of *Saul* all that while; but with a differing intention. As he relieved himself against *Senacherib's* rage and tumult, that he would put a Hook in his Nose; and a Bridle in his Lips (*And I will turn thee back by the way which thou camest*, v. 29.) So God did all that while please himself with the thoughts of his purposes towards this *Saul*: That the time would shortly come, that he should have him come in as fast, and with as much holy violence to seek mercy from God, as ever he had gone forth against him: That he should see him in the Pulpit preaching the Doctrine he now destroyed: That he should have an hook, a Cord of love to strike into his heart and draw him back again: And that he had appointed the instant moment when he would throw it at him, just when he was going to *Damascus*. And God out of his love pleased himself as much with the thought of this aforehand, nay more, then he did at the thought of his turning back *Senacherib*, whom you may perceive that God makes sport at. And as God is said to laugh at the wicked seeing his day a coming (Psal. 37. 13.) God pleaseth himself with this thought concerning an Elect Soul, Well, let him play on; the Line, the day of his Conversion is at hand, and then I shall have him. Well, this time draws near, and to shew how much Gods thoughts were on it, as ours use to be on some great occurrence, for which a set time is appointed, God is speaking of it a third time Acts 9. 1. *And Saul yet breathing out threatnings, &c.* You see the Holy Ghost puts in a *Yet*, as if God began now to think the time long; or was then thinking with himself his time is but short, which I have allotted him to continue in sin, it is almost out, he *yet* breathes out threatnings: But his threatnings now shall breathe out their last. Now the same Heart and Affection God had all that while towards thee, whilst in thy natural condition, and when thou wert committing such and such a sin, God saw thee ere thou didst him (as Christ told *Nathaniel*, *I saw thee under the Figg-Tree*) loving thee all that while, with the same love, with which he loves thee now; though then concealed, as *Joseph* was to his Brethren. And as he had appointed a fulness of time for the coming of his Son into the World: So he had appointed a set time to have Mercy on thee, as the Psalmist speaks, Psal. 102. 13. And Oh how did God long all that while until that time should come, as Jer. 13. 27. *When shall it once be?* And when that day was come, you may see how his Heart rejoiced, in the Parable of the Prodigal, Luke 10. 20. *When he was yet a great way off, his Father saw him.* It expresseth his Longing, how he look'd out aforehand; his Love sending forth

forth his Eyes, as Messengers, to feed him with that News he so delighted in. And after thou beganst but to utter thy Heart to him, he could not hold long, but fell upon thy Neck and kiss'd thee; so v. 20. He broke up that Treasure of Mercy, he had from Everlasting laid by for thee, under Lock and Key of his everlasting Purposes, and which he had reserved and kept for thee, as thy portion; Though Millions in all Ages had past afore him, and might have been Heirs of it, yet he reserv'd the rich Robe for Thee, and fetched it out for Thee. Luke 15. 22. And when thou beganst to melt towards him, for having Offended him; and to Bemoan thy self (as Jer. 31. 18. the Phrase is) more out of Love to thy self, and sense of thine own Misery, than love to him; yet he fell a Weeping too, as fast as thou, and his Bowels were stirred for thee; What, says he, *Is Ephraim, my pleasant Child, come Home to me? And is Ephraim, the wickedest of all the Tribes, become pleasant to me?* God speaks it wondrously, as indeed admiring at his own Affections, how enlarged they were, how his Love was gushed forth, and therefore well mayst thou. What Heart is there that proves the Subject of these Glorious, yet true Occurrences, that will not, is not moved at the Remembrance, or the Rehearsal of them? They so took Paul's Heart, that the Love manifested therein would never out of his mind: *I was* (says he) *a Blasphemer, but I obtained Mercy.* If we had been in Paul's Heart, to have discerned the mixtures of the strange Affections which met when he put these two together, *I*, and *Mercy*, whoever would have thought these two should meet, that were as distant as Hell, and Heaven? Who would not (thought Paul) have made a *But* of Exception at me? Who would not have entred a Caveat against my ever having mercy, of all men else, if there had been no more in the World? *Ananias* puts in a Demurr, (*Acts. 9. 13.*) when Christ did but speak of him; *Lord, I have heard by Many, how much Evil he hath done to the Saints at Jerusalem.* And it is said, v. 21. *That all that heard him were amazed,* v. 21. But yet this *Saul obtained M E R C Y*; and so hast thou. Oh let this Grace of our Lord be abundant with Love in thy Heart towards him again, as it was in Paul's. Paul could never think of these passages, but a Sea Love broke into his Heart, and overflowed it.

Chap. VIII.

That the thoughts of God's Excellent Love in bringing us out of this woful, state of sin into a state of Grace; should enkindle in us sacred Zeal, and Fervency, of Spirit to Live in all holy Obedience to him. And what a dreadful condition they are in, who make an Ill Use of the Doctrine of Grace, by abusing it to an Encouragement of Carelesness, Negligence, or Licentiousness.

AS the Considerations of God's Love in changing our state may thus enflame Love, so they may enlarge Obedience, which springs from Love, and may excite thee to Fruitfulness, and abounding in the work of the Lord, and to be wiling to do, or suffer any for him. It enflamed *Paul's* Zeal, insomuch as none of the Apostles laboured so much as he. His Spirit was never at rest, he thought he could never do enough. *Peter* denies his Master, its true, and he did it thrice, and you know how Christ came upon him for it, with an higher care of work and labour from him, *Feed my Lambs*. He says it thrice too, in the fore-mentioned *John* 21. So as indeed Christ in that place to which I have recourse again, would have *Peter* make these three Commensurable. 1. That as Christ had loved him more, in pardoning more than to the rest; so 2. He expected, that he should love him more; and that proportionably to that love, he should give demonstration of it in his Care over his Lambs. To move *Peter* the more to be willing to do and suffer for him the last of his days; Christ gives him a little touch, as I understand it, of some wildness, and youthfulness that had been in *Peter's* Spirit, afore Christ had to do with him. v. 18. of that Chapter: *Verily I say unto thee, When thou wast young, thou girdest thy self, and walkedst whither thou wouldst, but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldst not.* *Peter* had had his Vagaries, and lived as he listed; and further, as may seem, had given an instance laetly of what kind of Activities (as I may call them) his youth had delighted in, as many young men do in Bodily exercises and shewing their strength and vigour that way, with too much excess of delight and pride in them, in the 7. and 8. verses. He being in a Ship (v. 7, 8.) and spying Christ, girds his Fishers Coat about him, and makes no more ado, but Casts himself into the Sea. The other Disciples were of a more sober Spirit, and came into the Ship by land, which he might have done as well as they, being not far off Land, But as it would seem, he gloried in such Feats and active Pranks, and would shew his Master one, who was now risen from the dead, and was not taken with such things; and yet there was some love mingled with this. That which moves me to think Christ had a purpose to mind *Peter* of the way of his Spirit wherein he had so much delighted, is that he seems to speak of the whole Course of his youth, wherein he had taken liberty to do what he listed. *When thou wert young, thou wentest whither thou wouldst;* that is, didst live to thine own lusts. Which *Peter* in his Epistle involving himself with others, acknowledgeth: He was as a loose unruly Heifer. And indeed

indeed many such things in themselves innocent, and lawful, young men are adicted unto; yet when there is a Pride, Vanity, Vain-glory, Excess of delight with expence of time, they are in God's eye great sins. As also is the Vanity of those Scholars who adore Learning too much, and too inordinately love it, from a desire to gain Reputation and Esteem. This was *Lipsius* his confession in a great Fit of Sickness. I have not been (said he) Covetous nor Vicious, *Sola mihi placuit dulcis pellacia Musa; only the Harlotry of Learning took his heart.* Christ you see, makes this use to *Peter* of his former Wandrings, to move him to be the more willing to be carryed whither God would have him, even to the Cross, as that whereby God ordained to glorifie himself in him. And seeing he had delighted himself in such Activities, as a man of Metal and Courage, God therefore would serve himself of this Spirit of Resolution in him, in a way of tryal contrary to the way of his Spirit. He was to be hung up by the heels upon a Cross (the worst of Crucifyings) to be bound to his good behaviour thereon. And *Peter* (says Christ) See, that thou, remembring what thou wert when young, shew thy Valour, thy Resolution, when thou comest to that Conflict; and *Peter* remembered it, and was moved by it, *2 Pet. 1. 14.* If this Conjecture should not hold, sure I am, I find *Peter* himself in his Epistles urging this as a most provoking argument to quicken to future obedience: And he puts himself in among the number of those that had so walked in vanity and sin, for which the Popish Commentators would find Excuses. He speaking of the genius and Spirit of a Christian, (he says *2 Pet. 4. 23.*) he is one whose heart this Principle hath taken hold of, and prevails upon him, That he no longer should live the rest of his time in the flesh to the lusts of men, but the will of God: *For the time past of our lives may suffice us to have wrought the will of the Gentiles.* The strength of this persuasive lyes in these two things:

I. They had a long time of their lives already lived in the sins of such an Estate. They had served their lusts, and done nothing for God all that while, and there is but a remaining remnant of it left. τὸν ἐπίλοιπον εἰσάραξι; which is as a brand pluckt out of the fire. Oh bestow that wholly upon God, with grief and Sorrow that so much is spent and burnt out in sinning. Do as much for God, as ever you did for the Devil: *As you have yielded your members servants to Uncleaness, to iniquity, unto iniquity,* adding one iniquity to another, and thinking you had never done enough for your lusts, and growing worse and worse: So now yield your members servants to righteousness unto holiness; and if there were any thing higher then holiness, they should reach at that too. And 2. he edgeth it with this; *That the time past might suffice to have served their Lusts,* if they could suppose it to be lawful for any space of time to neglect God's service, and please and indulge their lusts; yet those lusts had had sufficient time of their lives already, and indeed too great a share, and therefore it may well suffice. If a lust of thy former ignorance tempt thee, is it not an answer, a sufficient answer, You have been served already, you have your time out, and too much, and if it urgeth thee to take a little pleasure for a moment, and then to serve God again; yeild not, no not for a moment, as *Paul* speaks, *Gal. 2.* Your Lusts have had too many moments spent upon them, and your whole time was due to God, and he hath too little left. For as the Apostle reasons (*Rom. 1. 12.*) *We owe nothing to the flesh, to live after the flesh.* We have no reason to do the least kindness for it, nor to give it a Crum, tho' it were to save a lusts life: So nor to afford it one moment of our time, but to give the whole unto God. Now therefore it behoves you, to redeem the time remaining to the utmost, to live much in a little, to do all for God, from an holy grudging that Satan hath had so much. The Apostle *Paul* makes this of it self an Argument to more Holiness, that by how much less of a mans time is left in the flesh he should, be the more holy, *Heb. 10. 25.* *So much the more, as he sees the day approaching.* And *Peter* adds this to it: By how much of the time past hath been lost to God, we ought

Book II

ought to take our measure, that the more of what is to come, be consecrated to him: And in 2 *Pet.* 1. 15, 18. his scope being to exhort to Holiness (as that is the main drift and Errand of his Epistles) He setteth together in opposition, and in view, their vain Conversation (v. 18) with that holiness of Conversation, which God now expected (v. 15.) *Be holy in all manner of Conversation, for ye are redeemed from a vain Conversation.* He setteth Conversation to Conversation, and holy, to vain. Be holy in all manner of Conversation, for you have been altogether vain in your former Conversation; let the total Corruption that was in the one therefore provoke to a total Sanctification in the other: And indeed Such grounds as have lain long fallow, you expect the greater Crop from them.

IV. The last advantage which we may have by occasion of such an Estate of sinning, is to remember it, to keep our Spirits low and humble for ever, after Conversion wrought; and the like use ought to be made of any great fit of sinning. You shall therefore find that the Apostle *Paul* who had as high manifestations of God as ever man had, for no man ever since or before him had the like, (Our Lord and Saviour Christ himself, though he was transfigured upon the Mount, yet he had never been rapt up to Paradise, nor into the third Heaven, as *Paul* was, but lived by Faith as we do) yet that which kept him low all his days, was the remembrance of what he had been. You find two expressions to this purpose. The one in 1 *Cor.* 15. 9. *I am (saith he) the least of the Apostles, that am not worthy to be called an Apostle:* Though he doth profess elsewhere, that he laboured more than they all. But if you look into *Eph.* 3. 8. which is the next Text, he goes lower; *To me (says he) who am less than the least of all Saints.* The one Phrase (*viz.* that which he useth in the *Corinthians*) is a diminutive expression ἐλαχίστος, the least of the Apostles and yet there he compareth himself with Apostles: But in that place of the *Ephesians* he compares himself with Saints; and useth a more diminutive expression, if there be any thing lower than the least, he humbleth himself to it, and that not in relation to Apostles: but in relation to Saints. Now what was it that kept *Paul*, that had all this Grace in him, and all the cause in the World to be rapt up above the rest of Saints and Apostles in Priviledges vouchsafed to him? You shall find it in that 1 *Cor.* 15. 9. (that which I quoted even now) where having said, I am the least of all the Apostles, that am not worthy to be called an Apostle: In what follows, you find it was the remembrance of his former Condition, and of what he had been, persecuting the Church of God, that mov'd him to such humble thoughts and words. You know when he speaks of his unregenerate Estate, in 1 *Tim.* 1. 11. *I was a Persecutor (saith he) and injurious, &c.* This was it, he bore the Scars of, in his own Spirit, to his dying day. And you may observe how he did grow up into this humility and into this lowness in his own eyes. When he wrote that Epistle to the *Ephesians*, he was an aged man, he stiles himself there *Paul the Aged*; he had written to the *Corinthians* long afore; you see he grows to a deeper sense, he was the least of the *Apostles* then, but now *the least of all Saints.* And what was it that did make him thus low, and that he did grow up into a daily sensibleness; the more God loved him and revealed himself to him? Even his own vileness, the Consideration of what once he had been: *Because (saith he) I have persecuted the Churches.* Why *Paul*, he had thought of that sin a thousand times, but still the older he did grow, the more it did sink into his Spirit, and humble him the more. Hast thou had any Manifestations of God to thy Spirit? Hast thou prayed well to day? And art thou proud of it? Hath God lifted thee above others in Spiritual Priviledges? Come, take but a turn in thy unregenerate Condition: Let me bring to thy remembrance thy old walks; what wert thou ten, twenty, or thirty years ago? And what wert thou doing of then? Dost thou not remember? Suppose a man had liv'd with *Nebuchadnezzar* after he had come out of the Wilderness from amongst Beasts, and should have heard him talkt as presumptuously as before, *Is not this great Babel I have built?* If one should but have minded him, and bad him go to the Wilderness where

where he was two or three yeares ago; It would have prickt his bladders and let out the wind: so it will have the same effect in thee.

I have made many Uses, you see, of this great point for you; there is one Use more (it is a bad one) which I am affraid some of you will make for your selves. It was *Paul's* fear, also his Care to prevent it; And that is, That seeing a man who hath lived in a state of sinning, often hath, and may have this event, to be converted at last, I will even continue in sin, that Grace may abound; or at least I will presume still to continue as I am.

1. I will give the Apostles answer, Rom. 3. 8. *Let us do Evil that Good may come; whose Damnation is just.* He throws Hell-fire back again upon them, and that is all the answer; That if God upon such an arguing of thine, should pronounce such a Sentence on thee, and swear a-doth against thee in his wrath, thy Damnation were just, and this God often doth against many. For in thus arguing, besides thy abuse of the sweetest attribute of Mercy, thou assumest to thy self God's highest Sovereignty and Prerogative, which if ever in any thing, lyes in this, That he can bring so great a Good out of so much Evil, and yet in so doing, he barely permits the Creature to go on, leaving them to their own ways. But thou art active in all thine, and by this proclaimest thy self (*ipso facto*) the greatest Rebel that God hath on earth. You know that great and terrible place, *Deut. 29. 18, 19, 20.* God was tendering that day the Covenant of Grace, as is clear by *Paul's* application of that Sermon, *Rom. 10.* and by the first verse of that Chapter: And he bids them take heed, least there be a root of Bitterness, an evil heart in any one, that says *I shall have Peace though I walk on in the imagination of my heart, and add drunkenness to thirst,* that is, to satisfy my Lusts: *The Lord will not spare that man, but then (even whilst he is thinking such a cursed thought) the anger of the Lord shall smock against that man, and all the Curses in this Book, shall lye upon him, and the Lord shall separate him unto evil, single him forth of all the Tribes, &c.*

But shall I close with thee now at last? Dost thou begin to be sensible thou hast gone on in such a condition to this Hour, Go home and tell God of it; there is no remaining in it, no not for an Hour, for the Wrath God abides upon thee: Yet say not there is no hope (as they in *Jer. 2.*) for you have heard, it is one of Gods greatest designs to exalt Grace, Love and Mercy upon Men by and in that way. Let all that is in God encourage thee. Thy way out of it hath been made plain before thee, it is Regeneration, that passage from Death to Life. Oh begin to seek to obtain it; if thou hast a mind to Christ, assure thy self, he hath much more mind to thee. Art thou wambling, art thou Whimpering? I assure thee he is gone forth to find thee, *Luke 15. 4.* He goes out to seek that which is lost, long before he finds it. He will meet thee half way (as you have it in the same 15th Chapter of *Luke, v. 20.*) Only let me persuade thee to turn now to him. Thou art not only perhaps undone else, but if ever thou dost hereafter turn, thou wilt repent thou did'st it no sooner. Yea thou wilt repent for nothing more, than that Sin had so much more time after God had moved thee. It is the Ingenuity of true Grace (which is love to God) so to work. Come, it may be a Match between Christ and thee before Midnight yet; 'twas so to the Jaylor, *Acts 16.* in a less space. Come I have spoke thy Heart, and have hold of it. I will not let thee go. What thou and God will alone together make out of it, I know not, there may be but an Inch between thee and eternal Glory; wilt thou defer? Oh unkind! If thou hopest to go to Heaven, shall God have no Glory out of thee, in amends to what is past? Shall *thy* no longer to live to the Lusts of Men, be *thy* no longer to live? Tell me how many Years hast thou lived in sin? What's Thirty, or Forty Years? May not that suffice to an Enemy that will destroy thee? In a word, I have told you a long story of God's design in suffering the bulk of his Elect to go on to years of discretion, ere he converts them: and that his design therein is glory to himself: But it is meet for me withal, to tell you,

p

yea,

yea, indeed end in telling you it, that as God's design is to shew Love in it, so
 Book III Wisdom also. And therefore ordinarily his design is so to Convert, after such
 a time of sinning, as providently to have such a time in thy years remaining,
 as to have a glory out of thee in thy Fruitfulness and Obedience. There are
 but few instances of late Repentance. All the Epistles of the Apostles speak
 of men that had formerly been in such a Condition of sin, but they were yet
 written to them, whilst alive, and now turned, and as remaining surviving
 Subjects of Exhortations to all Holiness, and left to give demonstration there-
 of. My Brethren, God is so wise, as he will compass and grasp both ends:
 As he will leave a time, in which you may have experience of such an estate;
 So he will ordinarily so convert, or not at all, as there may be a time to shew
 forth the contrary Graces, for his Glory, which is made the end of Conversi-
 on, 1 *Pet.* 2. 9. And of the two, you may well give God leave to project the
 latter for the longer time, for a little of the other sufficeth. I observe it in
 this Epistle to *Titus*, that this Grace and Love (which *Paul* says appeared to us
 who were sometime disobedient, in this third Chapter, is in *Chap.* 2. 12.)
 said so to appear, as that men may afterwards give demonstration of their li-
 ving soberly, righteously, and godly, according to that grace, even in this
 present World: For otherwise whilst they are in the World, God would lose
 his design.

O F

T H E W O R K

O F T H E

H O L Y G H O S T

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I N O U R

S A L V A T I O N .

B O O K I I I .

The Necessity of R E G E N E R A T I O N Demonstrated by this Argument, That all that God and Christ have done towards their Reconciliation to us, will profit us nothing ; unless we be reconciled to God. And how Conversion is set forth under the notion of Reconciliation, as on our part.

2 C O R . V . 18, 19, 20.

- V. 18. *And all things are of God ; who hath reconciled us to Himself by Jesus Christ ; and hath given unto us the Ministry of Reconciliation.*
- V. 19. *To wit, That God was in Christ, reconciling the World unto Himself, not imputing their Trespases unto them ; and hath committed unto us the Word of Reconciliation.*
- V. 20. *Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead Be you reconciled to God.*

C H A P . I .

That notwithstanding what God and Christ have done for their Reconciliation to us ; it is by Gods Ordination necessary, that we be Reconciled to God, if ever we be saved. This prov'd from Gods design in his Reconciliation to us, to Glorifie his Holiness, &c.

O U R Apostle professeth to declare in these, and the foregoing Words, the whole substance of the Ministry of the Gospel ; which He, and his fellow Apostles, were intrusted to deliver to us : v. 18. *God hath committed to us the Ministry of Reconciliation ;* which Message, or Ministry consists of two parts.

Book III

1. A Reconciliation wrought on Gods part towards us; in the effecting of which, Christ was concurrent with him; for *God was in Christ, reconciling the World to himself.*

2. The other business is a Reconciliation on our parts; enforced from what God and Christ had done; and this is equally necessary unto Mans Salvation, as that Reconciliation on Gods, and Christs part is, v. 20. *Now then, we as Embassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye reconciled to God:* Now as these are the two parts of the *Ministry of Reconciliation*; that is, of the Gospel; so they must be understood to be two Essential Requisites, to make our Salvation compleat; and both alike essentially necessary thereunto, and without which we shall never be saved; as those obliging words of God, and Christ *beseeching us*, v. 20. shew. Now under the notion of our being *reconciled to God*, He intends, and involveth both, the whole of what is requisite on our parts, from first to last; both that work of *Reconciliation* effected in our *Regeneration*, whereby we enter into that Estate; and which is required of those to whom this Gospel comes, to estate them into Salvation; and also a daily proceeding to perfect that Reconciliation (after it hath been begun) by Faith, and Repentance towards God and Christ.

For He applies this Doctrine to the *Corinthians* that had been reconciled already: And yet (says he) *Be ye reconciled.*

Observ. Notwithstanding what God, and Christ have done towards our Reconciliation on their part; (which is the first of the Message;) there is a necessity, by Gods Ordination, of our being Reconciled to God; If we be partakers of Salvation. For the Apostle having distinctly declared both Gods care in it, and Christs; He from thence presseth this on our part; as that without which the other would be in vain to the attainment of Gods Intention, and Aim in both; which is, our Effectual Salvation. And to impress this the more effectually upon the Spirits of Men, the Apostle tells them that himself and other Apostles and Ministers, to whom this Ministry is committed, are ordained Ambassadors of God, not only to proclaim, and declare to us this fore part of the Message, *That God was in Christ reconciling the World unto himself; and that Christ was made sin for us:* But that himself and the other Apostle were Ambassadors of God, and Christ, to beseech us to be reconciled: v. 20. *Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.* Which beseechment denotes, not only their Gracious Condescension, or meer desire to us, but loudly speaks the absolute necessity of our being reconciled by Gods appointment; as without which, if not performed by us, God should lose what he had wrought towards it; and Christ should lose his Labour, and Reward; and the design of his having been made sin for us. And that this is Gods resolved ordination, He further enforceth from the end of Gods having set up, and established such a Ministry of his Apostles, and their Successors, in the World: Whose Office is an Ambassage from the great God, by Preaching, and then by writing their Epistles, to reduce and bring in the Elect, fallen into a Rebellion against him. Which Reconciliation of them, if it had not been necessary, this great Institution of of God had been in vain, and to no purpose. I might say of this matter, what the same Apostle on behalf of the Resurrection argues, 1 Cor. 15. 14. *If Christ be not risen, then our Preaching is in vain.* Thus I might say concerning your Reconciliation, If what God and Christ have done, had alone perfected it; and no more had been to be done in us; then is our Preaching the Scriptures of the new Testament, vain, Rom. 10. 13, 14, 15, 16, 17. *For whosoever shall call upon the Name of the Lord, shall be saved: How then shall they call on him, in whom they have not believed? And how shall they believe on him, of whom they have not heard? And how shall*

shall they hear without a Preacher? And how shall they Preach, except they be sent? As it is written, How Beautiful are the feet of them that Preach the Gospel of Peace, and bring glad Tidings of good things? So then, Faith cometh by hearing, and hearing by the Word of God: The Word of God is Gods Ordination, and Appointment; without which none of us of Years shall be saved. Here the necessity lies; it was Gods pleasure so to order it; if therefore our Apostle makes a necessity of his Preaching the Gospel to men, (a necessity (says he, 1 Cor. 9. 16.) is laid upon me to Preach the Gospel) then there is a greater necessity that those that hear the Message of it, should obey it, if ever they be saved. For the necessity of his Preaching the Gospel, was the Foundation of the necessity that is layd upon all other Embassadors like to him. All this is farther illustrated by Rom. 10. v. 13, and 17. compar'd. Let us now consider how God hath threatned (2 Thes. 1. 8, 9.) finally to destroy them, who obey'd not the Gospel, who came not in to him, and entertained not this infinite Love and Grace with all acceptation; in humbling themselves, believing on him, and his Son, and turning unto him: And it will be manifest that God is more engag'd to punish those his Enemies for their refusal of his Entreaty by his Ambassadors who are in his stead, than the greatest Kings on Earth are, or can be thought, oblig'd to avenge an affront offer'd to their Ambassadors. Read the Parable of the Vineyard, Luke 20.

Chap. 1

Let us next consider the Interest which God the Father, and Christ his Son, have; and the part which they act in this our Reconciliation. God the Father's part was to contrive the whole of our Salvation; Christ's part was to purchase it. *God was in Christ reconciling the World to Himself, &c.* I have elsewhere discours'd of God the Father's Original Transaction with Christ about this; which I will not repeat, only I cast in the single consideration of it in the Text, to enforce the thing in hand. In the 28 v. His Preface to all this is, *All things are of God, who hath reconciled us to himself by Jesus Christ.* The Spirit of which connexion I extract into this; *That the great God, of whom all things else are, hath made this his Master-piece; and his Heart was in it, above all other things (and therefore he sets it against all things else) and his Wisdom, and all his other Attributes were especially at work about this; who works all things according to the Counsel of his own Will:* As the same Apostle says upon the same occasion: *Eph. 1.* He therefore hath been most consultive about the effecting of this, and for the bringing it to its performance, according his own desire. And therefore *He, who hath contriv'd to effect all things else; in such a manner, wherein they shall be most for his own Glory; (All things are of him, and for him, Rom. 11. 36.) hath above all other contriv'd this business of Mans Salvation.* And therefore we may be sure, he was most regardful, and heedful that it should be effected upon such termes, as should be for his own high Honour and Glory, as well as our Salvation: That he might have *Glory by it*, as well as we have *Peace*. When that great Proclamation of *Peace, and good will to Men*, was made by the Angels at the birth of our Lord (which contains the whole of Reconciliation on Gods part) it runs thus; *Glory be to God on high, that's first; and then it follows, Peace on Earth; Good Will towards Men.* This was to shew, that he had so ordered it, that *our Peace and his Glory*, should run along together. Now if we should have *Peace and Pardon* from him on the account of what Christ hath done; and we should remain unreconciled to him both in Heart and Life; then here were *dishonour to God the most High, and a violation of Peace on Earth* too. But surely he hath dispos'd matters so, that as he would shew himself a Friend to you, and manifest *good Will to Men*; so withal he would appear a Friend to himself, and true to his own interest; which is his *Glory*: This is indeed but a *General*, and yet it comprehends all his Attributes; all and each of which are his *Glory*. I shall instance particularly in the *Glory* but of one, or two of them.

In the
Dis-
course of
Christ the
Media-
tor, Vol.
III. fo his
Works.

1. As to his Holiness, when I discours'd of those Transactions of the Father with

with Christ, I* shewed that God meerly to give satisfaction to Justice, ordained the sacrificing his Son: And it was (as we have it, Rom. 3. 26.) *That He might be just, and the Justifier of him that believes in Jesus.* Now if to be true to that Attribute, *He spared not his own Son;* so then here, he having another Attribute as near and dear unto him, *viz. Holiness;* that must be complied withal to vindicate it's Honour. And therefore as God will be *Just* in saving, which cost Christ his Blood; so he will be *Holy* in saving us too. Therefore *as He that called you is holy, so you must be Holy,* and called with an holy calling: 2 Tim. 1. 9. 'Tis not his purpose of Grace towards you in Christ Jesus, will serve the turn: Because it is written, *Be ye Holy, for I am Holy,* 1 Pet. 1. 15. 16. He is resolved on it, *And therefore without Holiness, no man shall see God,* Heb. 12. Certainly He abated not his Son the least point that Justice demanded. If he would not that the Cup should pass at his then so earnest entreaty; 'Then if twere possible to suppose, Christ would supplicate him now, to let Regeneration, or Reconciliation pass off without effect, in saving any of you; God would not.

2. A Second Attribute he intended the Glory of, in the matter of Reconciliation between him and us; was principally *the Glory of his Grace.* He design'd to set forth his Love so, as to attain *the Ends of Loving.* It is not to give forth *Peace* only, but to manifest *good Will,* and *Kindness;* as that speech of the Angel, shews, *Luke 2. 14.* Yea, the ground of His shewing *Mercy,* is his *Love:* *Eph. 2. 4.* *God who is rich in Mercy, for the great Love wherewith he loved us:* And although on our part, our Love and Friendship to God, is not the ground of his; yet it is the End, or Aim of his. Tho he did not Love us because we loved him first, yet he loved us that we *might Love him* again, for *He chose us that we should be Holy in Love,* Ephes. 1. 4. Therefore in those he saves, if there were not wrought an inward principle of *Love,* and *Friendship,* and *good Will,* mutual again to him, that might answer this his Love; His Love would not have it's End: And would be finally cast away; for so we reckon Love to be given away in Loss, when it is not answered in it's Kind, that is, with a true Love again. God would have his Love valued, and esteemed by those he saves; for *Love* is the dearest thing that any one hath to bestow; because whosoever hath a Mans Love, hath all he hath, for it commands all; And therefore God, *who is Love,* (1 John 4. 8.) will not cast away his Love, especially not such a Love as this. And yet this Love were lost, if not esteemed by us; and if esteemed by us, it will work *Holiness* in us; and we shall be *Holy before him, in love,* Ephes. 1. 4. These Arguments to prove the necessity of our being reconciled to God, have been drawn from the part which God the Father hath in our Reconciliation.

C H A P. II.

The Necessity of our being reconciled to God, evinced from Christs Design in his Work of Reconciliation.

TH E next Argument shall be fetched from Christ, and his part in Reconciliation, of whom it is here said, *God was in Christ Reconciling, &c.* Christs interest was considered by God; and Christs Concernment is such in this matter, that I may without any scruple of diffidence, pronounce, That Christ would rather lose all he hath on his part done, or suffered for us, than that we should be sav'd without being reconciled to God by a true work of Regeneration.

In the foresaid Transaction of God with Christ, about the Reconcilement of us; I shewed there was a Covenant made between God and Christ in our behalf. And therein God the Father meant not, to put such upon Christ, as should continue wholly averse in disposition towards him; for Christ by Covenant was to be an *Husband*, as well as a *Redeemer* from Sin; and the agreement between him, and his Father was; (as *Jacob's* with *Laban*,) to purchase his Wife to Himself; Ephes. 5. 25, 26, 27. *Husbands Love your Wives, even as Christ also loved the Church, and gave himself for it: That he might sanctifie and cleanse it with the washing of Water, by the Word; That he might present it to himself a Glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be Holy and without Blemish.* It is but reason then, and what he deserv'd, that he should have such for his Spouse, as should love him again. This Covenant between God the Father, and the Son, is rehearsed in Psal. 110. *The Lord said to my Lord, &c.* And he took an Oath to it; that *He should be a Priest, v. 4.* which was a great word; God the Father therein expressing the Call he gave him: But then withal, his Father engageth, and promiseth *That his People should be willing in the day of his Power.* Thus the Father acts in his part of the Covenant with Christ: And then Christ on his part resolved, and agreed to see those he would save, to become *His Seed*, and to be born of him; or he would never have been satisfied, Isa. 53. *He shall see his Seed, and be satisfied.* He resolv'd that they should come to him, as his Father promised they shou'd; which as that Speech of his shews, John 6. *All that the Father hath given me, shall come to me.* The Father not simply gave them to Christ, to save them; but promised withal that they should come to Christ: And coming, be subject to him in all things: Ephes. 5. as the Law of the Marriage-Covenant requires: And there is a promise on Christs part, to *raise them up at the last Day*; And to that end he ceaseth not, till he presents them to himself, a *Glorious Church, without Spot or Wrinkle*, Ephes. 5. 26, 27. Yea I may not stick to say that Christ otherwise would be content to lose all he now hath done, rather than that any one should be saved, and not reconciled to God his Father. And the reason is manifest; for otherwise he should be the Minister of Sin, which he abhors. Thus the Apostle argues, Gal. 2. 17. And it is the full and direct Scope of the Apostle there: For treating of the Doctrine of Free Justification, or Salvation; in that Epistle, which the Adversaries thereof Branded for a Doctrine of Licentiousness; The Apostle abhors it with the greatest indignati-

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 Indignation, in saying that this were indeed to make Christ the Minister of Sin, if he should have died to procure the Justification of any that are not sanctified. And from Heaven Christ himself declared to *Saul*, that *He sent him to open the Eyes of the Gentiles, to turn them from Darkness to Light; from the power of Satan unto God; that they may receive forgiveness of Sins, and an Inheritance among them which are sanctified, by Faith that is in me: Acts 26. 18.* That is, to be a means of their Regeneration: And otherwise he should but have tyed Gods hands from hurting us, or destroying us; whilst we should have a License left us to provoke him, and continue in Sin. No, Christ is more tender of his Fathers Glory then so; and though he is a *Saviour perfect*, yet *he becomes the Author of eternal Salvation, but unto those who Obey him; Heb. 5. 8; 9.* which none will do, until born again.

Lastly, The Demonstration is drawn both from God the Father, and Son jointly. This great design of their reconciling Sinners, as agreed on by them, became matter of the greatest delight to them; and which, when Concluded, their Hearts were infinitely taken up with; as in *Prov. 8. Wisdom*, that is Christ, exults in the remembrance of it, as 'twas in his own, and Fathers Heart, afore the World: Yea; and Gods end in Loving us, and Christs end in dying, *was to delight in our Persons; as Zephan. 3. 17. He will rejoyce over those he saves; and will rest in his Love towards them*, as thinking his Love well bestowed; and being abundantly satisfied, and contented in it: And he promiseth Christ, that he should greatly *delight in the Beauty of his Queen: Psal. 44.* And Christ accordingly in that *Love Song* declares his infinite Delight in his Spouse, and *Cant. 7. 6. How fair and pleasant art thou, (Oh Love,) for delights?* (Tis Christs Speech) Now if to delight in those he saves, were one great end of both in their counsels about us: Then of necessity there must be wrought a *Reconciliation, in us*, unto them, as well as a *Reconciliation for us by them*; there is no way for them to attain *Delights* in us, unless our Hearts were won to them, to Love, and delight in them again: Tis true, *God, loved us when we were Enemies; Rom. 5.* Yet delight in us he could not, unless we be made Friends to him. All the *sweetness of Love* lies in the *Reciprocation*: There is nothing more grievous, more hateful, than *to Love and not to be beloved*: As out of his own Heart, and experience he expresseth it: *2 Cor. 11. 15. Dulce est amare, et amari*: At least otherwise there is no rest in ones Love; no contentedness, or satisfaction in it. If Gods end in saving us indeed, were principally to pardon us, then he need do no more than Kings do, when they pardon Traytors; pass such an Act upon the party, and there's an end: But God is also to make Friends and Favourites of them whom he pardons; and so to delight in them, and to have communion with them, *graciously to accept of them*, as well as pardon them, *Eph. 1. 6, 7. To the praise of the Glory of his Grace, wherein He hath made us accepted in the Beloved: Over and above, that In Him we have also Redemption through his blood, the forgiveness of sins*, according to the Riches of his Grace. And therefore He changeth the Inward frame of Men's Hearts, and makes of Enemies, Friends of them to himself; Otherwise he could not rejoyce in them: For can a man delight in a Toad or a Serpent? (between which Creatures, and us, God hath put an enmity?) what Fellowship, and Communion, can Light, and Darkness have.

The Conclusion of this matter discoursed is, that although God the Father hath transacted All these things from Eternity, and that Jesus Christ hath long since performed All that which might pacifie, and reconcile his Father; and procure our Attonement with his Father; according to the Command and Request of his Father; yet it was withal agreed mutually then by them, *That not a man, no not an Elect man*, should have Benefit by either, until they come in to be reconcil'd. And that State of this affair, I explain by this Instance or Similitude grounded upon Scripture, That suppose one oweth a great Sum, and the Creditor to whom he oweth it, Is willing to forgive it unto this Debtor, upon payment made by another, whom the Creditor

tor doth under hand Himself procure to pay it, at his request; yet withal unknown as yet unto the Debtor: But with this Compact, of the Surety and Creditor, that when this transaction shall come to be made known by them to the Debtor, of what they have secretly done, He, upon effectual notice thereof, shall come in, and acknowledge the Debt; seeking the remitting of it unto Him, and acquitment of Him; with profess'd subjection to them both for ever. Until this be performed by Him, the Bond, though by agreement Cancelled, as in respect of any other payment; yet is still to lie and be kept in the Creditors hands; who obligeth Himself not to give a discharge, or release to the Debtor, or Deliver in his Bond as cancelled, until He makes his Address, and humbly acknowledgeth the Debt; seeks for an Acquittance, yea, and gets the party who paid it, to go along with him to the Creditor, to mediate, and plead for him his Satisfaction given Him; and sue forth the Acceptation of that payment of his, for him in particular; undertaking the Party's heartiest, and sincerest engagement of future Love and service to both for ever. And thus does Christ's Righteousness, and our Debt, lye both in God the Father's hands, the Creditor, until the Sinner for whom the payment was made, shall thus Come in; And if we could suppose that Christ had dyed ten thousand Deaths, (which was but one Sacrifice once offered) for one man; yet both Father and Son have and are resolved that this man should never be the better for it, till he comes in.

And in Expression similar unto this management, and ordering of this matter, you shall find the Scriptures speaking in both the Old and New Testament, Compared. There is to this purpose a passage in *Job. 33. 22, 23, 24, 25, 26.* *His Soul draweth near to the Grave, and his Life to the Destroyers: If there be a Messenger with Him, an Interpreter, One among a thousand, to shew unto man his uprightness: Then he is gracious, and saith, Deliver Him from going down into the Pit; I have found a ransom: His flesh shall be fresher than a Childs; He shall return to the days of his Youths: He shall pray unto God, and He will be favourable to him, and he shall see his face with joy; for He will render unto man his Righteousness.* They are the words of *Elihu*, which taken together with the foregoing, from verse 15. and then with those which follow after; do set out a fair Pattern, or draught of the workings of saving Conversion, at the rate they went in those Ancient times, collected by the Observations of *Elihu*, upon divers Persons in his view; and set afore *Job*, to provoke him to Conform himself unto them (as his only course to take) with encouragements of mercy from God, that in like manner God will be gracious to Him, to restore Him to his favour, and that He shall come to see his face with joy, v. 26. And together with the means or operations, He setteth forth the means, which God then often did use to work upon men's Hearts: As first, Visions, and Dreams, v. 15, 16, 17. (for there this his discourse of conversion begins) *In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the Bed, then he openeth the Ears of men, and sealeth their Instruction, That He may withdraw man from his purpose, and hide Pride from man: And this dispensation was the more ordinary means in those times, (although to us now extraordinary. Then Secondly, another means were great sicknesses even unto Death: v. 19. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain. And thirdly, the awakenings thereby are followed by the Seasonable Instructions and Directions of a Teacher, one skill'd in Soul-saving work: An Interpreter of God's mind, to shew what that is, for which God favours man, as also what a Sinner is to do, v. 23. &c.*

And that such a saving work of true Conversion is intended, the whole sense of his Discourse, from the aforesaid v. 15. doth plainly manifest: And first, This his discourse at the Entrance shews, at the 16 and 17 verses; *Then he openeth the Ears of men, and sealeth their Instruction; that he may withdraw man from his purpose, His resolved Course of sinning, and hide Pride from man: That is, truly to humble Him, and break the staff of the pride of his Heart.*

2. His more full and special Instance He gives in the middle of his Narrati-

Book III on; the sick man's Case, in the verses afore: Taken together with this Inference He draws from it for instruction unto *All men* v. 27, 28. *He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his Soul from going into the Pit; and his Life shall see the Light:* And 3. The Conclusion of all in the 29 and 30 verses, as much doth declare, where *Elihu* sets a remark upon it; [*Lo*] *All these things God worketh often times; (twice or thrice,) with man: To bring back his Soul from the Pit; and to enlighten him with the Light of the Living: That is, with the saving Light of Life:* As *John* 8. 12. speaks of them that *Live by faith:* And this Speech is the general close unto these Instances foregone, and gathers in All he had said, from the 15. v. downwards: And signifies all the outward ways and means, with many other the like, which God had then a foot, to work savingly upon men: As also all those particular Inward Operations which had been Instanced in, and which might be drawn forth out of one or the other of these passages.

And those Particulars are, 1. *Conviction, and Confession of Sin*, with brokenness of Heart, v. 27. *If any man say I have sinned, and perverted that which was right, &c.* 2. *A Laying hold by Faith on Christ's Righteousness and Ransom.* For His own Righteousness and *Redemption*, when he is affected with that sense of his sin, and own Un-uprightness, which was and is the *greatest Point* which That Interpreter shewed, or discovered to Him: Instructing Him *where and in whom* the *true and perfect Righteousness* of fallen man doth lie, which this humbled Soul desires, *prays*, and seeks for, and to be made His; and God to be *Gracious* to him, and accept Him Therein; which God accordingly delivers, and *renders* to him: These are summarily in verse 23, 24, and 26. And this is accompanied with turning from sin, in *uprightness* of Heart, and Holiness of Life; for time to come, in a course utterly opposite to His former *perverting that which was right*, which v. 27. He confessed He had run into. And there is a most comfortable Issue of all these upon this Man, which begins at v. 24. *Then He is Gracious, and says, Deliver Him.* Then, namely, when the Interpreters Instructions, (whereof some are *Implied* others *expressed*) have had their due Course, and Effects (in all such Gracious workings specified) in the man's Heart; Answerable to the matter of His message; which shewed *this man* what is *man's Uprightness*: which in a summary, contains Directions unto All these; and which being Impressed on his Soul, as the Wax is with the Seal: For 'tis with a *sealing the Instructions*, (as the word afore was, v. 16.) He must necessarily be supposed to have had these proper Prints conformable thereunto. Now the *Issues*, or consequential Priviledges hereof are two.

1. That God doth then, or thereupon, out of his Grace, *Absolve*, and pronounce the *Justification* of him. *The Lord is Gracious, and saies, Deliver him:* The word *Deliver*, signifies *Redeem* him, that is, from the guilt of his Sin, and Hell, or Gods wrath: Thus *Forgiveness of Sins* is stiled, *Ephes.* 1. 7. *In whom you have Redemption through his Blood, the forgiveness of Sins, through the riches of his Grace:* The word *Deliver* him, here signifies *Redeem* him: And he, that is, God, says it within himself: For Justification is an immanent act, in Gods brest, and Heart, and that is that Justification we call, *in foro Cæli*, in the Court of Heaven. He says it, before and unto Christ the Mediator. He pronounceth the sentence, as in Heaven, as the supream *Law-giver*, able to *Save, and to Destroy*. Yea; he often says it, and applies it to the Mans own Conscience; and by a word of his Messengers declares it. And then he adds the *Ground* for and *through* which he doth it; *for* (saies he) *I have found a Ransom*; and thus he applies it to this particular Sinner. And then,

2. God further causeth this justified Soul, *to see his Face with Joy*, vers, 26. *God lifting up the sight of his Countenance*, and causing his Favour to shine upon his Soul, with Joy, greater than *when Corn, and Oyl increase*. Which Dispensation, after great Humblings, deep Repentings, long and much seeking of his face

face, God is wont to gratifie sincere new Converts with; *Rom. 4. 5, 6, 7.* and *Rom. 5. 1, 2, 3, 5, and 11.*

II. And 2ly, That *initial Conversion* wrought at first, which is called *Regeneration*) is specially intended, and that the words are not meant only of Men renewed, or Converted already: but declined (tho they are indeed included) the words of those 27, and 28, verses, evidence *He Looketh upon Men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his Soul from going into the Pit, and his Life shall see the Light; He lays two things together: 1. That they are a general Invitation, and Incouragement given to all Men, who shall in like manner come in, and apply themselves to him, that God will be likewise Gracious, and Pardon, and receive any of them into Grace, and Favour, and deliver his Soul from going down into the Pit; as he had done this sick Convert; and so General, and indefinite a Declaration, must necessarily respect, and take in men unregenerate; the bulk of Mankind, shall hear this; who mostly lie in Unregeneracy in all times, especially did in those. Thus John saith of his times, 1 John 5. 19. Hence, therefore that Exhortation, and incouragement to Repentance, (If any Man say I have sinned, &c.) must in a special maner intend the first work of Regeneration, and Initial Repentance. The second thing is, that this General Proclamation is brought in, as a Corollary, or Inference from the Example of this sick Convert: And comes in upon it, as *Elihu's* deduction out of it. And therefore the case of that sick Man proposed, must involve, and extend to a first Conversion, which we call *Regeneration*: And it is not to be limited only to such as had been converted already: And truly the Tenor of those words, *To shew to this Man His uprightnes doth argue him to have been one Ignorant asare,* of what course to take for him to be saved, till taught by this Instructor.*

But *Lastly*, The final Conclusion of all, puts it out of exception, v. 29. *Lo all these things worketh God, often times with Man; and tis a General one too, comprehending these, and all the blessed Operations, or Effects, that God doth work upon any, to save any of the Sons of Men (who at any time are saved,) from Hell; and not to be limited, to restoring of those Patients, that are sick, from bodily sickness, or of Men who had had a work of Regeneration already, and had gone astray. But speaks to all, of all sorts, and to the Unregenerate in a special manner.*

C H A P. III.

That we may be Reconciled to God, it is necessary for us to be Convinced, that we are Enemies to God: That our Estate is Dangerous. That yet God is Appeasable: That there is a Mediator by whom the Soul may come to God, that we must also seek God and his Favour in Christ; and seek him with Confession of, and Mourning for Sin.

TH E particular Passages which a true and sincere Reconcilement doth require, are either such as *prepare the Heart to be willing to be reconciled*; or such wherein the Substance or Nature of *Reconciliation* it self, or wherein the *frame of an Heart Reconciled*, doth Consist.

1. For the preparing us to be reconciled, it is necessary that we be convinced that we are Enemies to God, and that he accounts us such. And that so long as we remain in that estate, he is also an Enemy to us, and can be no other. This what God in Christ hath done, gives Demonstration of. He would not save us upon Christs bare Intreaty, but he would have Satisfaction, and have Christ feel what it was to stand in the room of Sinners. Yea, one end why God saved us by way of Satisfaction to his Justice, was that Sinners pardoned might in what Christ suffered see, and throughly apprehend what Sin had deserved. And is it not then requisite that they should at least lay to Heart and be sensible of their own Treasons and Rebellions, and that God and they are at odds. Traytors must be Convicted and Condemned, ere they are capable of a legal Pardon, as Sentence must be pronounced ere a legal Appeal can be made. It is so in Mans Courts, and it so in Gods proceedings also. Neither indeed will men be brought to sue out for his Favour and prize his Love, till then; for it was never heard any Man did heartily sue to one for Pardon and Peace, with whom he did not first apprehend himself at variance.

2. It is necessary also that Men apprehend the danger of going on in this Estate, for though one should know another and himself to be Enemies, if he thought his Enemy were either careless or weak, he would slight Reconciliation with him, and though fought unto, would not seek it. He who is mention'd, *Luke 14. 31, 32.* fate down and considered if he were able to go out and meet his Enemy, else he would never have sought conditions of Peace: So the Soul, until it apprehends and considers (finding God and it self Enemies) what a sore Enemy he is, and what a fearful thing it is to fall into his hands (*Heb. 10. 30, 31.*) will not till then care to seek out to him.

3. If one apprehended God implacable, not inclinable to peace or hard to be intreated, he would never come at him neither. Thus *David* when *Saul* and he were at odds, suborned *Jonathan* secretly to observe what mind *Saul* bare towards

towards him, 1 *Sam.* 20. and when at the 33 *verse*, he found him bent to kill him, *David* came not at him. So the *Jews* came away from God, as a wild Ass from its owner, *Jer.* 2. *Because there was no hope.* Chap. 3

4. The Soul comes to be perswaded better things of God, and things that accompany Reconciliation, and conceives hopes that Reconciliation is to be had, and had for it: And therefore in all whom God means to reconcile to himself, after he hath humbled them, he fixeth a secret perswasion on their Hearts, that he is ready to be reconciled to them, if they will be reconciled to him. God gives them a secret hint of his intended good will to them. He reveals what a gracious God he is, and how freely he Pardons: And because that all acquaintance begins with Knowledge, and is the ground of it, therefore God, when he brings any into this Covenant, the first thing he doth, is, *He teacheth them to know him*, *Jer.* 31. 34. *And gives them a new Spirit*, that they may be able know him after another manner then ever before. He teacheth them to know him especially in his Mercy, in those vast thoughts of Mercy laid up in him, (*Jer.* 9. 24.) *To know him to be a God, that ever bath loving kindnes in the Earth*; though not in Hell to Devils, yet in Earth to Men, and that therein he delighteth; he enableth him also to see what happiness is to be had in Communion with him, by reason of those glorious Excellencies which are in him, and makes such Representations of himself to the Soul, as allures the Heart, *Hos.* 1. 14. God draws the Heart, *John* 6. 44. for in the 45 *verse* it follows, *They shall all be taught of God* referring to these places of *Esay*, and *Jeremy*; for saies Christ; *It is written in the Prophets, They shall be taught of God.* And the Lesson is (as hath been said) to know God; and God doth this in a peculiar manner, working another kind of knowledge of himself than a man had before, or than other men have. For it is a knowledge that enamours their Hearts with him, and allures them with his good will. And (saies Christ) every man that hath thus heard, and learnt cometh to God. Though all hear the same message of Reconciliation; yet God whispers something to a Mans Heart, that he doth not to every man. The same God who from everlasting spake unto his Son, and wooed him for us, doth speak likewise secretly to a Man's Heart, to allure and woo him to come in to him.

5. And yet *Fifthly*, If the Soul should look upon God alone, as he is in himself, a God, Just as well as Merciful, he would thereby be discouraged to come alone into his presence, who is a consuming fire. The Glory of Gods Justice would dash him and confound him: And as *Adam* trembled, so would he, and could do no otherwise. 'Tis the Instinct of Nature (witness the Heathen Sacrifices, and lesser Gods, as Mediators to the great God) to seek out a *Daies-Man*, *Job* 9. 33. Yea it is the way of Man seeking Friendship with another, to use the Mediation of some other, that is great with him that is wronged: Therefore God teacheth such an one, to whom he means to be reconciled, to know his Son also, whom he hath sent as his beloved Son, in whom he is well pleased with others too. God holds and sets forth him as a Propitiation, *That in his Blood he may both be Just, and the Justifier of us*, *Rom.* 3. 25. And he causeth his Glory to shine, and appear in the Face of *Jesus Christ*, and secretly points and directs the Heart with an instinct to go to Christ: *Every Man that hath heard and learnt of the Father, cometh to me*, (*John* 6. 45.) As the Beasts were taught to go to the Ark. And we thus coming to Christ by Faith, and taking hold of him by the hand thereof, Christ then leads us by the hand to God *Eph.* 3. 18. We have *προσαγωγην*, Conduct, and Entrance and Access to God, having such a Person with us, and his Interest in God to plead for us, and whose Blood and Satisfaction we may plead; we have free Liberty of Speech *παρρησιαν*, to plead his Righteousness and Satisfaction, and that with bare-facedness and boldness, as the word signifies: Not to stand as Condemned Prisoners with our Faces covered, but as Persons acquitted in Christ, pleading Pardon with Confidence. And this is necessary, for as God intended to shew us no favour without Satisfaction, so no more can we apprehend that his Favour, but in and through Christs alone Satisfaction, *Rom.* 3. 25. *God hath therefore set forth Christ a Propitiation*

Book III *Supplication by Faith in his Blood, that he might be both Just, and a Justifier of him that believeth in Jesus.* And how God should be Just, and a Justifier of a Sinner, no man could ever apprehend, till he bottoms his Faith on Christs Righteousness alone, which only can stand before Justice, and break through it unto God.

And yet 6thly, When all this is done, the man must be set a work to seek, as a Condemned man, God and his Favour in Christ, and Peace and Reconciliation through him for life; Job. 33. 24. *He shall pray to him; and he will be gracious, and say, Deliver him; I have found a Ransome.* God himself first sought to Christ, and sought him with all earnestness and vehemency to become a Mediator to him for us, and therefore reason it is that he should stand upon it to be sought unto, ere we obtain Peace with him. Yea, and though his own Son hath performed it, and he Covenanted with him that *He should see his seed*, yet God expected that his Son should seek to him for the acceptation of his Mediation, who yet hath merited it, and who undertook it at his request. And therefore you see what a Long prayer he puts up, John 17. Tho he says at the 4. and 9. verses, *He had finished the work he gave him to do*, yet he prays for the persons redeemed, and the acceptation of the redemption wrought, throughout that Chapter. God had told him (Psal. 2. 8.) he must *ask the Heathen for his Inheritance*; and tho they were his Inheritance, as he was his Son, and whom besides he had purchased and bought with his blood, yet he must ask them. Yea that Glory which was his own before the World was, he seeks to his Father for, v. 5. And if it were thus between God and his Son, in the business of Reconciliation for us, and that in what he might challenge as his own, then surely much more it must be so between God and us; whom this Reconciliation most concerns. He therefore pours upon a man a Spirit of Grace and Supplication, Zach. 12. 10. That is; A Spirit to supplicate for Grace.

And the same is evident from the Nature of the thing it self. God is the party Superiour, and it is fit the Inferiour should seek to the Superiour: And also he is the Person wronged; and though he be willing and desirous to be reconciled more than ever, yet he will have his favour prized. David longed to be reconciled to *Abfalom*, yet he would be sought unto, for he would have his Favour prized to the utmost, and not cast away.

Yea and to be in Favour with God being better than Life, God will be sought to with more earnestness, contention and constancy, then a Condemned man seeks for Life; Jer. 29. 13. *They shall find me when they seek and search for me with their whole heart.* And Matt. 11. 12. *The Violent take it by force;* Though God be most willing to part with this great Blessing, yet that it may be prized and sought, indeed he doth as it were hold it fast in his hand, and will have it wrung from him by force, as it were, Matth. 11. 12. *And from the Days of John the Baptist, until now, the Kingdom of Heaven suffereth Violence, and the Violent take it by force.* And in Luke 13. 24. *Strive* (saith he) *for many seek.* The word in the original signifies an eager violent contention and wrestling of mind. And there is reason, from what God did in Christ for us, for this also: For how earnestly did God seek to his Son for us? He expressed all the earnestness that might be, laying his command upon him; and he added an oath to it, &c. And doth he not expect earnestness at our hands? Yea how did Christ also, in the days of his flesh, put up an Atonement, seeking to his Father with strong cries and tears? And shall we think to be heard with dull and faint Cries? Nay, look as God himself was more earnest in this matter of reconciling us, then ever in any thing else, so He will have us seek to him with more Earnestness and Contention, than ever we sought any thing, even Life its self. And surely, if God hath bidden us seek peace with men, yea, and to ensue it, (as in Psal. 34. 14. 1 Pet. 3. 11.) that is, though it fly away, yet to follow it; much more are we then to seek Peace with God himself, and though he seem to reject us, yet to follow him, and press upon him as it were from one room to another, that is, from one performance to another, and and so to follow hard after him, as David says Psal. 63. 1, 2, 3. to verse the 8th, *My Soul followeth hard after thee: Thy right hand upholdeth me.*

7. He will be sought unto with Confession of, and mourning for offending him. For being in bitterness, (*Zach. 12. 10.*) and mourning, is joynd with Supplication for Grace.

And this is necessary to Reconciliation, because an acknowledgment is to be made, *Jer. 2. 13.* God would be sought humbly unto by us, as those that are Traytors and Rebels. And God will have men know when he pardons, that he knows what he pardons, and therefore will have them acknowledge what they deserve, that *Every mouth might be stopped, and become guilty, and obnoxious* in their own acknowledgment before him; *Rom. 3. 19.* As if a man will become, wise he must become a fool; so a man that will become a Friend to God, must turn Enemy against himself, and judge himself worthy of destruction. And God will have the Freeness and Glory of his Grace acknowledged in pardoning. And therefore will have us Confess our evil ways and deservedness of destruction. In the 36th of *Ezekiel*, when at the 31 verse, he says that *when he pardoned them they should remember their evil ways, and acknowledge themselves worthy to be destroyed*: the reason follows in the next verse; *Be it known to you, I pardon it not for your sakes; I do it freely: And that ye may know so much, remember your evil ways; be ashamed and confounded for your ways.*

And there is good reason also that mourning should be joynd to all this, from what God did in Christ when he reconciled us to himself.

1. For first, Was not Christ, who never knew the pleasure of Sin, put to grief? Yea, all the Sorrow and Smart was his. *Isa. 53. 4.* *Surely he hath born our griefs, was a man of Sorrow, &c.* Which Sorrows were put upon him, by his Father also, ver. 10. *He put him to grief;* and therein indeed put himself to grief. And if they both were thus put to grief and afflicted, for our reconciliation and peace, then surely the least that we, who have tasted of, and enjoyed the pleasures of Sin, can do, is to grieve also, for that thing, which made both Father and Son to grieve. God required of Christ to bear our Sorrows: Now the Sorrows of Death, and of his Wrath, God exacts not of thee; but the Sorrow of a Friend, the Sorrow of Kindness, which causeth not Death as other Sorrows do; but Peace and Joy in the very performance of it; *Repentance never to be repented of.* He requires thee only to mourn kindly for thy Sins that pierced him: And such a mourning the nature of Reconciliation requires. For,

2. Secondly, Where mourning for Offending God is wanting, *there is no Sign of any good will* yet wrought in the heart to God, nor of love to him, without which God will never accept a man. For the least thing, wherein good will towards a Friend whom we have injured, can be shewn, is to mourn and be sorry for it: As the least requital for a Kindness is to be thankful. And this all that have Affections in them do, when they can no way else make amends.

3. *Else there is no hope of amendment.* God will not pardon till he sees hope of amendment. Now until a Man confess his sin, and that with bitterness, it is a sign he loves it, *Job. 20. 12, 13, 14.* Whilst he hides it, spares it, and forsakes it not, it is sweet in his mouth, and therefore till he Confess it, and mourn for it, it is a sign it is not bitter to him, and so he will not forsake it. A Man will never leave sin, till he finds bitterness in it, and if so, then he will be in bitterness for it, *Zach. 12. 10.* *And Godly sorrow works Repentance,* 2 *Cor. 7. 10.*

CHAP. IV.

How our Reconciliation to God consists in renouncing all Friendships and Interests which stand in Competition with his! and in choosing him for our alone Friend, and Portion; in resigning all to him; in having a Disposition and Nature Like to God: And also in all our Addresses to God proceeding from an Inward Principle of pure good will unto God.

EIGHTLY. He that will be reconciled to God, must part with, and forsake all other Friends and Lovers; renounce and break off all Interests and Correspondencies with them, and choose God for his Sole Friend and Portion. And he must choose God for ever, to cleave to him with full purpose of heart.

1. He must renounce all other Friendship, James 4. 4. *Ye Adulterers and Adulteresses, know ye not that the Friendship of the World is enmity with God? Whosoever therefore shall be a Friend of the World, is the Enemy of God.* As God will not have us serve other Masters, so not to have other Friends: *Whosoever doth not forsake Father, Mother &c. is unworthy of me,* says Christ, Luke 14. 26. And still what God hath done in Christ for reconciling us, will persuade to it.

First, God was content to part with his Son, a Friend, an Old Friend, and a Bosom Friend, brought up with him; and yet he was content for a time to forsake him: Witness that speech, *My God, My God, why hast thou forsaken me?* And Christ was content to part with and leave his father for a time. That speech, *For this cause a man shall forsake Father and Mother,* is in Eph. 5. 31. applied to Christ in his giving himself to the Church, as the context shews.

And he came down from Heaven for to make such Friends: And thus each of them parted with their old Friends to get new. So do you, and be content to forsake the dearest you have delighted in, and have been brought up with. The Church forsook her Father's house.

2. The nature of reconciliation requires it. For Friendship with any thing else is enmity with God, *Jam. 4. 4.* A Friendship not only with proclaimed Enemies, open sins, but with all the things the world hath, is vanity with God. A Believer may have a Lordship over them, but not Friendship with them. He may use them as Strangers, and Servants, but not as Friends, so they must not have his heart. *He that hates not Father and Mother is unworthy of me,* says Christ, that is, not worthy of my Friendship, and such a Friend as I am and mean to be.

3. Choose him alone for your God, to betake your selves unto him for ever. Friendship is entred into by Choice. Kindred indeed is not, for I chose not who was to be my Father; who shall be the Son of my Mother is not in my choice: But friendship goes by Choice: So *Jonathan* chose *David*, 1 Sam. 20. 30. *Thou hast chosen the Son of Jesse* (saith *Saul*) So the Church, *Hos. 2. 7.* *She shall follow after*

after Lovers, but she shall not overtake them; and she shall seek them; but shall not find them: then shall she say, I will go and return to my first husband, for then was it better with me than now. She forsakes all other Lovers, and betakes her-self to God; and what says God? Ver. last, I will say, They are my People; and they shall answer my Love again, and say, Thou art my God, ver. 16. Which place shews the reason, whence it may be enforced: For God, you heard, chose you, and gave you to Christ before you were, and he chose Christ for you to be your, Mediator, and said concerning him, Thou art a Priest, and that he would not repent his choice. Now in like manner as God did Choose you, so must you also choose him. As God chooseth you freely (Hos. 14. 14.) out of Good will, and pitcheth his choice upon your Persons, so must you choose him freely, and choose him as Jonathan chose David to be his Friend, tho' to the loss of a Kingdom, as Saul told him, 1 Sam. 20. 30. So do thou choose God, though to thy undoing in the world; and as he chose you for ever, never to cast you off, making an everlasting Covenant with Christ for you, giving him a Charge to save you, choosing you out of an everlasting Love: So you are to choose him, to be your God for ever: And, as Jonathan's heart cleaving to David, he swore to him, and entred into Covenant with him; so must you do with God. I have sworn (says David) and I will perform it. Psal. 119. And as no difficulty could put God by from his purpose, he had rook up towards you, as you heard; so strong was he in it, so bent and set upon it: So let nothing, that can fall out in your way, Losses or Crosses, that you meet with for him, alter your purpose towards him: As nothing can separate you from his love, so let nothing separate him from yours.

Chap. 3

9. Ninthly, Let thy heart resign up it self, and all that it hath, and devote it all unto God, for ever, to be commanded and used by him. Thus Friends use to do, and thus God did for you: For if he spared not his own Son, how shall he not with him give you all things else. Let all you have be God's, giving up your selves first unto the Lord, as they in 2 Cor. 8. 5. Let God have all thy Understanding, Will, Affections, and whatever else: Let all be his, to command in any thing as he pleaseth, and study how to set all a work for him; for he set the Infinite Depths of his Wisdom a work, to find out a way to be Friends with you; and chose that which would shew most love; And so do you choose the things that will most please him, Isa. 56. 4. and 44. 5. *Subscribe with your Hands to the Lord, and say I am his*, even as Friends use to say, *Yours to Command, and All I have is at your Service*. God wrote with his own hand your Names in Heaven (Heb. 12. 23.) in the Heart of Christ: And he wrote it down in the Books of his Decrees, and made Christ subscribe to it, that he should be a Priest: And so subscribe you, that you will be for ever his to Command and Use.

10. And Tenthly, *ὁμόνοια* or Likeness of Disposition, is the only sure lasting Ground and Foundation of Friendship, and is the Soul of it; so as it is impossible two should long be Friends, unless they agree in their minds and Affections, loving and liking the same things; *Can Two walk together and not agree?* Amos. 3. 3. Therefore you must get stamp'd upon your Hearts, a Likeness to God in Holiness; whereby to hate where God hates, and to love where he loves; so as to become an Enemy to his Enemies, and a Friend to his Friends. And in this respect David is called a man after God's own heart; that is, whose Mind and Disposition was fashioned to the Lord's in all things. So Psal. 119. 127, 128. *I hate every false way; but thy Law I esteem aright concerning all things*. So do you love and approve Holiness in all things, in the Abstract and Concrete; in the word as it is delivered, and in Men's Lives and Hearts, as it is practiced and appears. And so the Believer also hates sin in himself and others, and counts God's Enemies as his own. Thus David did, Psal. 119. 21, 22, 23. And this in Scripture is termed a True Heart, Heb. 10. 22. True as a man to his Friend; as to his own self. True and Faithful, as a Spouse to her Husband: True and Loyal, as Subjects to their Native Prince. Job. 22. 21, 22. *Acquaint thy self with him* (there is an Exhortation to Friendship with God) *and be at Peace. Receive, I pray thee, the Law at his mouth.*

Book III

11. Eleventhly. Accordingly, A man that is thus reconciled, must endeavour to walk, and behave himself as unto a Friend. The Nature of Reconciliation requires it; Pro. 18. 24. *He that hath Friends must carry himself Friendly.* And Christ hath said, *If ye be my Friends, then keep my Commandments.* John 15. 14. Therefore you must endeavour so to do, and to do it upon that motive chiefly; and to walk with God as *Enoch* did, observing all God's Carriages to you, and yours, to God-ward; as one that is reconciled, observes him in all his Dealings, interprets all in Love, depends on him, trusts on him, &c. And also watch over your selves in all your ways, and be Fearful to displease him and his Goodness, *Hof. 3. 5.*

12. Only in the last place, All these Addresses tending to Reconciliation, must proceed from an Inward Principle of pure good will unto God, which is the Soul of Reconciliation; and which therefore God regards and requires above all things else: Not only in respect of his own Greatness and Sovereignty (which exacts all in the Creature to be for him, *Rom. 11. last*, and to be wholly referred unto him) but also in a way of Ingenuity. He is the Superiour, yea Sovereign, in this Friendship. The Nature of true Reconciliation requires it, especially with respect to such an one, who being so infinitely above us, doth condescend to this Relation of Friendship with us: Yea, and subjects himself to all, even the lowest Laws and Expressions of Love and Friendship, which any, the meanest Friend on Earth can be supposed to do. *Aristotle* indeed denies That the true Law of Friendship can hold between one too much Superiour, and an Inferiour: For the Interest of one riseth so high to Sovereignty, as excludeth pure Good Will; and in the Inferiour it falls so low to Subjection, as it admitts too great a mixture of by-ends. And so true Friendship is excluded on either hand: But this Philosopher never knew our God, nor yet the power of the Divine Nature in us. He could not have imagined that God, who is so great, could be so good; and stoop unto such low Carriages and terms towards us (as to Instance in one out of the text) *to beseech us to be reconciled.*

But above all, this is expected by him, whose Friendship is wholly free. The Title of it is free Grace, meerly out of pure good Will; *The good Pleasure of his Will*, and can have no other ends. And all, without such sincere Observance of God, is but plain flattery: And God, who also is so wise as not to be mocked, accounts it so; for so he judgeth and pronounceth of those, that yet earnestly sought him, *Psal. 78. 34, 35, 36, 37. They sought him, and sought him early, that is, diligently. When he slew them, they sought him, and they returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their Mouth, and they lied unto him with their Tongues. For their Heart was not right with him, neither were they stedfast in his Covenant.* But God is not mocked, for tho' men cannot see and discover thus much often in those they deal with; yet God doth, who searcheth the Heart, takes notice of it, you see, and deals with men accordingly. Now, flatterers are distinguished from Friends by this; That a Flatterer is one who seeketh indeed Friendship, and abounds in offices of Friendship for his own ends, and chiefly out of by-respects; but a true Friend is one, who besides by-respects, doth things out of good-will to the party: God doth indeed give those who seek Reconciliation with him, leave to have a respect to themselves, their own Safety, and Recompence of reward; for else he were not a true Friend to them, if he did not suffer them to look to their own Good, which as he subordinately professeth to have aimed at in their reconciliation to himself, though contrived chiefly for his own Glory, so may they; and therefore says Christ, *Luke 12. 4, 5. I say to you my Friends (to speak in the language of the Text) Fear him that can kill Body and Soul.* So as to fear God, as one who is able to cast us into Hell, may stand with Friendship. *I Say to you my Friend,* There is the fear of Hell allowed those who are in Communion with him, and also hopes of Heaven. So God said to *Abraham* whom

whom he calls his Friend, *I am thy exceeding great reward.* And one Eye he had thereto, Heb. 11. 16. *But now they desire a better Country, that is an Heavenly. Wherefore God is not ashamed to be called their God, for he hath prepared for them a City.* And Moses too (v. 26.) *Esteemed the Reproach of Christ greater riches than the Treasures in Egypt, for he had respect unto the Recompence of the reward.* And this Moses, God treated as a man doth his Friend, *Exod. 33. 11. And the Lord spake unto Moses face to face, as a Man speaketh unto his Friend.* But yet, if there be no further principle of Good-will predominate, it is but flattery; and though I confess, that happily in one newly scared out of his natural estate, this principle is not so soon and so easily discerned, yet after a while it may; which, because it is the main, and Soul of all the former Acts, I will therefore a little more enlarge upon it. And herein I will not attempt to affix a different Character of Friendship and Flattery, upon each and every of those particular acts and passages of Reconciliation formerly mentioned; nor keep punctually unto all those Acts specified in the *78th Psalm*, though this is feizeable, and might be done, as for example: It is here said, when *He slew them, then they remembered he was their Rock and Redeemer.* A Traveller in fair Weather passeth by a Rock, minds and regards it not; but in a Storm he runs for Shelter to it; but yet dwells not there: But one truly wrought on, though he first run to God in his distress, and after often doth so; yet ever after he makes him his House and Dwelling place, *Psal. 90. 1. Tis the Voice of the whole Church, Age after Age, Lord thou hast been our dwelling-place in all Generations.* And in the next *Psal. 91. verse 1. He that dwells in the secret place of the most high, shall abide under the shadow of the Almighty.* I observe,

1. That it is the Description of a Man truly Godly, to be one that Dwells in God; yea, and in the secret place, the Heart, the Bosom of God, and hath intimate Communion with him: He affects that room; and if he cannot get in, is still knocking at it, takes it up for his constant abode. And 2. A Shelter in it, and from it, comes in it secundarily as to his aim; for it is the promise made upon it. *He shall abide under the shadow*, that is the Protection, *of the Almighty.* It is the Love of God he principally aims to dwell in, *1 John 4. 16. God is Love, and he that dwells in Love, dwells in God, and God in him.*

I might secondly observe the like upon that other passage, *They flattered him, in running then to him*, but only as a Redeemer. The Holy Ghost is exactly punctual in expressing the bottom Differences of their Flattery. A Man is like to Dye, he sends to the *Physitian*, but as a Physitian only; he never did, nor doth now regard the Friendship of the Man. *Pharoh* sends in all haste ('tis said) for *Moses* and *Aaron*, *Exod. 10. 16.* when he never cared more to have seen them: So, *verse 28. See my Face no more.* But yet in his distress he says unto them, *I have sinned, forgive, and intreat the Lord your God to take away this Death only.* What need was there for him to put in this Exclusive, *this Death only.* He was an Ignorant Heathen, and so speaks out his Heart plainly. He knew not how to flatter this God. (For God was a strange God, whom he professed not, he still stiles him *your God*.) he speaks as indeed it was, he professeth to care for God no further. But those very Men (of whom the *Psalmist* here speaks) that were brought out of *Egypt* from under this *Pharoh*; professed God to be their God, and to have been their Redeemer out of *Egypt.* And they, in their Speeches, when they return to God, carry it otherwise; yet their Hearts at the bottom were the very same; and therefore of them 'tis said, they flattered him with their Tongues. And thus Men professing Christ in the Church, do not say unto God, when they pray to him; or unto Men, when in distress of Conscience, Sicknes, &c. *Take away this Hell only:* They do not say it, but God, that knows the Mind of their Spirit in them, knows it is all, and the whole they would have with him; yet they give good words, conceal this to be all or the main of their intentions; yea themselves, out of self-flattery discern it not. But yet still they think and mean the very same, though *Pharoh* only spake it out. And therefore they are said to flatter him. But

Book III

what doth a godly Mans Heart say, in his Distress? He runs to God indeed as a Redeemer, but coming to him, he finds *Est aliquid in Christo formosus Salvatore.* *The Lord is my Portion,* says the Soul, *Lament. 3. 24.* And it was spoken in as deep distress, as ever Soul was in, as is apparent from the Chapter. What saith *David* from the very bottom of his Heart in his sickness? Not take away this Death only; No, but *David* being Sick, first comforts himself with this promise, *Psal. 41. 3. The Lord will strengthen him upon his Bed of Languishing, and make his Bed in his Sickness.* And then adds, *v. 4. I said, Lord, be Merciful to me, and heal my Soul;* that is, destroy my Lusts, which are the Diseases of my Soul, *Lord;* and heal my Soul, and renew Life and Communion with thee, which is the Health and Strength of my Soul. Do not take this Sickness and Death only away, but this sin away, that hath dishonoured thee, hath separated between me and thee: *Heal my Soul, for I have sinned against thee.*

I need not so punctually pursue the rest of these Instances of their flattery, that follow in the *78th Psalm.* I chose rather to single forth some of the eminent Acts contrary to the forementioned Particulars, in which I shewed Reconciliation to God to Consist, and I must instance but in a few of them, and in them make forth the difference between *Flattery,* and true Friendship, and Good Will.

1. The *First* is that of seeking God, (which I have been large upon before) and even that also is mentioned in the *Psalmist, Psal. 78. 34. When he slew them, then they sought him, and enquired early after God;* that is, *diligently:* As what a Man riseth betimes to do, he may be said to do with earnestness and diligence. *They sought him,* but still as a Redeemer only, as was observed. Now let us bring it to the business of *Reconciliation,* which is the point in hand, and the difference will appear, what seeking of God is only out of Flattery; what also out of Friendship.

1. *First* then, there are two things in Reconciliation, which the Gospel propounds, *Luke 2. 14. Peace and Good-Will.* First *Peace,* quiet of Conscience in regard of the pardon of Sin. Secondly, Gods Favour and Acceptation, so that God Receives us, Loves and Delights in us. Now to seek Peace only, and to aim at Peace alone in seeking God, may be in a Flatterer, as in those (*Psal. 78. 34.*) who sought him whilst he was slaying them; who were earnest that God would be pacified towards them, but that was all; Enemies to a Prince may earnestly seek Peace, and their Pardon, who yet care not whether ever they see the Kings Face any more, and whether they live in his presence and serve him, and attend him all their daies. But now one that hath good will to God in him, though he will seek Peace also, yet that alone doth not content him; for he seeks, as a Favourite seeks to his Princeas; a Lover or Mover, to one he is in Love withal; whom nothing but Love and Good Will again will satisfy, *Jer. 2. 2. I remember (says God) the kindness of thy Youth, The Love of thine Espousals, when thou wentest after me in the Wilderness.* They went after him, and wooed him, as a fond Lover doth. So doth he that seeks aright, he seeks to God for Favour, as a Friend doth to a Friend, to be answered with Love, and to live in his sight, and presence for ever. To such an one therefore who thus seeks God, and hath such an aim in seeking him; if half the News were brought to him, that God would Pardon him indeed, and not throw him into Hell, but let him enjoy the World, but yet that he can never love or delight in him again; this would grieve him more then the other would rejoyce him. That which *Abalom* but feigned, they can and do say in truth, *2 Sam. 14. 32. Let God kill me, rather then not suffer me to see his Face;* for 'tis his Face they seek. And so the Generation of them who seek the Lord, is distinguished. *Psal. 24. 6.*

2. Secondly, It will appear whether Goodwill be in your seeking God, from the Issue and Event of it, for either God withholdeth his Face from a man

man in seeking him, and seemeth to reject his suit, keeping him so in suspence, as he knows not whether he will save him or no: Or he gives him some Evidence and Assurance of it. One of these two Cases will fall out, and in either of them will pure good will to God discover it self, when a man seeks aright. Chap. 4

1. If God withhold himself and his Face from a sincere Soul, yet still that Soul is enabled to cast himself upon him and his free Grace, and to refer himself and his Case to his meer Good Will and Good Pleasure. He can still put himself into his hands, as *David* did, 2 Sam. 15. 26: *Here I am, if he hath not Pleasure in me, let him do what seemeth good in his eyes.* Thus *Job* also did; Job 13. 15. *If he kill me, yet will I trust in him.* If he dyes, he resolves to dye seeking at his feet: And it is the good will he beareth unto God, which causeth him to do thus, because he cannot leave God. But one whose heart is not right with God in seeking him, when he hath sought a while, and seeking a-miss obtains not, he leaves off his suit, and withdraws himself, and will not trust his Soul with him; this seems express by comparing that Speech of the Apostle *Heb.* 10. with what you find in *Habakkuk*, whence it is cited. The words of *Paul* are, *Heb.* 10. 36, 37, 38, 39. *For ye have need of Patience, that after ye have done the Will of God, ye might receive the Promise. For yet a little while, and he that shall come, will come and will not tarry. Now the Just shall live by Faith; but if any man draw back, my Soul shall have no Pleasure in him. But we are not of them, who draw back unto Perdition; but of them that believe, to the saving of the Soul.* Patience in waiting and believing, is made the Character of a true Believer; and withdrawing, is the Character of Impatience in one whose heart is not upright within him. *Hab.* 2. 3. 4. *For the vision is yet for an appointed time, but at the End it shall speak, and not lye: Though it tarry, wait for it, because it will surely come, it will not tarry. Behold his Soul, which is lifted up, is not upright in him: But the Just shall live by his Faith.*

2. Secondly, One that seeks out of good will, when he obtaineth any Glimps of God's Favour, he rejoiceth in it, and in God more than in Life and the Hope of Heaven, *Rom.* 5. 2. and 11 verses compared. The Apostle, you may perceive, proceeds by way of Gradation in the Effects of Faith in a Good and Sound Heart. He hath first Peace, v. 1. then 2dly, he rejoiceth in hope of Glory, v. 2. then 3dly, not only so, but (v. 3.) *we glory* (says he) *in Tribulation*, and not only so, but (says he v. 11.) *we joy in God*, even in God himself. To rejoyce in hope of Glory, speaks something of Good Will, as hope imports: But it is a strain yet purer and higher, to rejoyce in God himself. And therefore if the Soul hath not outward things, yet God is enough; and if he hath them, he rejoiceth more in them as they are Love-tokens of his God, than in the things themselves: And he is more fearfull to displease him out of fear of his Goodness *Hos.* 3. 5. *When God speaks Peace, he returns no more to Folly,* *Psal.* 85. 8. It works more strength, hatred, and loathing of sin. But the unsincere Soul, if he conceives any hope (as often they do feed themselves with ungrounded hopes and shadows of Assurances) grows the more securely Presumptuous, turns that Grace into Wantonness; as self-love is apt to do, 3. *Jer.* 4. *Thou callest me Father, and yet doest as evil as thou couldst.* But when God truly works, he says in opposition to that former, *Thou shalt call me Father, and shalt not turn away from me.* Even as *Abalom* sought to be in Favour with his Father, but rebelled the more. So it proves in the Issue with a Soul unsincere; for though the Assurance of God's Love is the surest motive to work upon a Principle of Love and pure Good will, unto God in the Heart; (*The Love of Christ constrains me*, saith the Apostle) yet when there is nothing but self-love in the heart, it abuseth that Grace it seeks for, and thinketh it hath attained; for it hath not Ingenuity in it to God.

2. The Second Particular I would Instance is, Confession of Sin with mourning; which I instanced in, as one Eminent Ingredient into Reconciliation with God.

God. This Flatterers also may seem seriously to do. So *Abab* mourned and Book III went softly; and (Isaiah 58: 5.) They are said to hang down their Heads like Bull-Rushes. But if the mourning be out of Good Will,

1. Then first, a man's Heart will not only mourn for sin, as having brought misery upon him, or as that which hath cast him out from God, which whilst a man doth, he indeed lamenteth but himself: As a Traytor at the Gallows lamenteth that he should come to such a miserable end, and deserve such a death; as *Cain* mourned; when he cryed out, *My Punishment is greater than I can bear*. It was the Punishment pinch'd him. Thus to mourn for sin in relation to misery, though we do it thus before God, is not mourning but howling, *Hof. 7. 14.* Or as *David* terms it, roaring *Psal. 32. 3.* But in true Mourning, which comes out of Good will, they are said (*Zach. 12. 10.*) to mourn for him whom they had pierced, as a Mother for her Only Son. In which, Two things are Observable for our Purpose, (which is to distinguish Mourning) first, that they are said to mourn, not so much for sin, much less their Misery, as for Him; that is, for sin in Relation to him; as it is an Injury, provoking, wronging, and piercing him. As *David* in Confession, *Psal. 51.* sets this Accent upon his sinning, in saying, *Against thee, against thee have I sinned.* In the verse afore he says, his sins were ever before him, as that which is a man's greatest and heaviest Affliction useth to be. *David* had other things enough to have had afore him, as the shame &c. But these things, though when Sin fell light, they were heavy, yet now are vanished and disappear; And the sin, the sin is ever afore him: And what was it in the sin? Even this; that against God he had sinned. Wherein I observe, 1. That he considers it, not only as done in God's Sight; in his Presence, and afore him only, and he looking on, though he aggravates it by that; but chiefly, that the sin was committed against him, as the object: And 2dly He repeats that twice, as in Sorrow we use to do what most deeply affects us: As *David* on another Occasion cryed out, *Oh Absalom, my Son, my Son;* So here he sayst twice, *against thee, against thee &c.* And 3dly as not content with this, he adds only (*against thee only*) As the only Consideration that at present moved him; though he had sinned against *Bathsheba* and *Uriah* too, and all the People of God. And hence, because God is the Object, the terminus of such Sorrow, it hath therefore its denomination from God; and is called, *Sorrow according to God,* 2 *Cor. 7. 9, 10.* *κατὰ Θεὸν λύπη,* as Acts are denominated from their Tendency.

2. And Secondly. The comparison the Prophet useth; *Zach. 12. 10.* argues it sprang from pure goodwill: For his Words are, *as a Mother Mourneth for her only Son:* What else moveth a Mother to Mourn for the loss of a Son, especially of an Infant, but Good-will to it? You know how *David* took on for his Son *Absalom.* Children are in dependence upon their Parents; and may Mourn out of self Love; because when they are gone, they are left Orphans, and helpless. If therefore he had instanced in the Mourning of a Child, Self-love might at least have been supposed the principal Motive; but when he says as a Mother for her Child, he can mean nothing more, than that out of Love they do it. It is one thing to come and Mourn for Sin before God; and bemoan our selves to him, and another to Mourn for him, and for Sin, as done against him. A flatterer may do the one, but an ingenious friend only the latter, *Ezek. 6. 9.* *They that escape of you shall remember me among the Nations whither they shall be carryed Captives, because I am broken with their Whorish Heart; which hath departed from me, and with their Eyes, which go a Whoring after their Idols; And they shall loath themselves for the Evils which they have committed in all their Abominations.* This also is spoken of the true and kindly Sorrow of heart wherewith the Godly come unto God.

Now 1. As afore you heard, they mourned for him: So here, says God, *they shall remember me.* And upon the thought of him, whom they have so sinned against, shall loath themselves. Now that which must cause self to hate

hate it self, must be pure good will to God above a man's self. To remember God, is to think of him, with the deepest Affection of Love, as the words of Christ in the Institution of the Sacrament import, do this in remembrance of me. Chap. 4.

2. What is it concerning God in sin, that makes them loath themselves? Even this, That it hath broken God's Heart. The Godly look upon sin as God doth; see that to be the evil in sin, which God doth; Yea, they look upon it also with God's Heart; And what affects God in it, affects them. 'Tis said (Num. 11. 10.) God was angry, and Moses was displeas'd also. Yea they mourn for it, because it affects God's Heart, as true Friends, that have but one heart and one Soul: *Thy Friend* (Deut. 13. 6.) *that is as thine own Soul*: So God and the Saints have as it were one Heart, which consists in pure good Will. And therefore; God that knows the temper of true Hearts to him, propounds this as the object of their Sorrow, that the thought that his Heart was broken, was the chief thing that breaks theirs. And this motive no Principle in man, but love, can apprehend and take in. A Sincere Soul considers this as the Eminent Evil in his sinning; that God's Heart is broken with the unkindness of it, as an Husband for the departure of a Wife whorishly from him (to which that place alludes) and so mourn for it.

3. The last words (in Ezek. 6. 9.) do import some such thing; for they run thus: *That they should Loath themselves for the Evils Committed in their Abominations*. Not for their Abominations simply, in the grossness of them; for Wicked Men mourn for their Abominations when outwardly gross: But this Expression imports there were certain special Evils in their Abominations (the greatest of the Evils therein) which they spied out to mourn for, as their unkindness to God, falseness in them to God, &c.

3. *Thirdly*, The sincerity of this Mourning will appear in the issue and event, in the Cases forementioned. For,

1. If God forbear to speak Peace and Pardon to him, and rather seems to be an Enemy, and to fight against him, (Isa. 63. 10.) in that Case he joyns with God in Self-Revenge. Thus, (2 Cor. 7. 11.) *Godly sorrow* (among other things) *worketh Revenge*, on ones self (as they had done on a Church-member, of which 'tis principally spoken) so as he hates and loaths himself, and turns Enemy against himself, (Ezek. 36. 31.) *Judgeth himself worthy to be destroyed*. So the old Translation renders it. He finds it in his Heart now that at the latter day, his Heart would of it self step out the first, before ever it were accused, and say, *Here am I, that have deserved thy utmost destruction*. And if he thought he should be Destroyed, he finds some little Relief in this, that God is avenged on one of his Enemies.

2. If he hath assurance that God will Pardon him, then the more Assurance or Hopes, (that rise to any greatness) he hath of Pardon, the more he Mourneth. Assurance broacheth Godly Sorrow, sets it a Working, and giveth vent to it. Ezek. 16. 61. *Thou shalt remember thy evil Ways, and thy Doings, which were not good*. And remembering them, (v. 63.) *shalt be Confounded and never open thy Mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done*. Then cometh in the greatest Confusion; Shame and Grief overcoming the Heart most, when God is pacified. God overcomes when he Pardons, as well as when he Judgeth: And hath a greater Victory over the Soul whom he Pardons, then over the Damn'd in Hell. And there is in such a Soul as true a Confusion of Face, though of another kind, that so no Flesh may Glory in his presence; but the more hope an unsincere Soul, who seeks out of Self-Love, and Mourns only out of self-Love, hath, the less he mourns: Like a Traytor, that when he hath got what he would have, and is in hope to obtain his Pardon, his eyes are dry:

4. *Fourthly*,

4. *Fourthly*, There must be good Will in acts of Obedience also, and in choosing the things that please God. You know what Christ says, *John 15. 14. If you be my Friends, do what I Command you.* Now if there be good Will in the Heart, it will appear: A Man may Discover it one time or other by the Dispositions of his Heart, either, 1. Sometimes before the Obedience performed. 2. In the Performance. 3. After the Performance, or the doing any thing for God.

I. *First*, Before the performance by two things.

1. Inasmuch as the chiefest aim of his Heart in it will be to shew forth and exprefs his good Will to God. As he does it as a Friend by way of requital to a Friend, whose utmost end is to shew his Love to the Party: So the chiefest things he desires is, that God would but accept it for such; and take it in good part, and take notice of his Love in it; which Love of his is more then the thing, though he grieves it should be so little. And therefore a Godly Mans Obedience is termed *Thankfulness*. When *Mary* came and bestowed that Cost upon *Christ*, and Washed his Feet with Tears, Her utmost end was but to shew Her Love; Which therefore Christ took notice of, and speaks of, and accepts of, above all else: *She Loved much, because much is forgiven her,* says Christ. As if he had said, All this is but to testifie Her Love, and Godly Sorrow, which I take notice of, and will therefore have recorded to the end of the World. Therefore it is called, *Heb. 6. 10. The Labour of Love.* And hence often-times (perhaps not always) the greatest and strongest Motives that can be used before, to perswade and prevail with the Heart to Obedience, is taken from *Loves Topicks, from God's Love*, as appeareth by Christs dealing with *Peter*, whom when he would effectually perswade to feed his Church, he telleth him not of Livings and Preferments by it, nor of the Woe if he Preached not, but he useth a Motive of another kind, stronger then all these; *Peter, Lovest thou me? I am perswaded it broke Peter's Heart to hear Christ thus questioning with him, and to think that he had given him occasion, by his Denial to make a Question of it. He modestly Replies, Lord (saith he) thou knowest, that tho I have dealt Unthankfully, and falsely with thee, that yet I Love thee, and am willing to do any thing for thee:* Whereas another performs his Duty, but at best, as a Servant doth a business for a Master, and so he may do it even because he is Commanded, but yet his utmost aim is not as a Friend to shew his Love; But what says Christ, *If ye do whatever I Command you, that is, out of love, then henceforth I shall call you Friends, not Servants.* *John 15. 15.* Or else the Man doth his Duty as a Bribe to a Judge, to buy off his Punishment, *Mich. 6. 6. Where withal shall I appear before the Lord? What shall I give him?* His manner of speaking bewrayes, he did it to Bribe the Lord, to get his Pardon: An Enemy being in an Enemies lurch; may do as much for his Enemy, and for one he regardeth not.

2. *Secondly*, The good Will that is in the Heart will appear before the performance of any Divine Service in a readiness to do it. As if a Man truly loves a Friend, his Love to him is a Preparation in his Heart; and makes it ready to do any thing before he asketh it. And therefore (*1 Pet. 5. 2.*) They are said to do what they do (if they do it as they ought) *out of a ready mind.* And though they cannot do always what they would, as *Paul* complaineth; *Rom. 7.* yet (says he) at the *18th verse, To will is present with me.* And therefore it comes off Willingly, Frankly, and Freely, *1 Cor. 29. 14.* Whereas another, though he goes about it yet it is out of Constraint, as *Peter* speaks, *1 Pet. 5. 2.* And that is not only when Worldly and by-ends move a Man, but when Conscience also pricks a Man on to it by legal Motives only: And when the Heart is put upon it, it is sorry, and wincheth, it is sorry that it is propounded So as when it is propounded and urged by Motives drawn from God; That of all Love between him and us, we would do such a Duty; as ever we would do

do him a kindness, or shew our Love to him: As ever we have received Mercy from him, or look for Communion with him as a Friend; we should obey him in this or that particular, yet the Heart stirs not for all these, comes not off, until self-Respects strike in; God in this Case thinks himself Denied.

Chap. 3

3. Good Will appeareth in the doing of the service to God, 1 *John*. 5. 3. This is the effect of Love to God, that his Commandments are not grievous; and a Man goes about his Work, as about a Friends business; as *Jacob* went about *Laban's* business; when Love to *Rachel* set him on work, it was not grievous to him; he thought not the time long, because he Loved Her. So any thing we do for God, Love sweetneth to us, 1 *Chron.* 29. *David* offered, and he offered willingly, and rejoiced with great Joy in the doing of it, *v.* 14. *And who am I* (says he) *that I should do it?* He thought it a Mercy God would use him, and accept it.

4. It will appear after the performance by two Dispositions. *First*, Thou wilt think every thing too little that thou dost; as when a Friend sends Presents to one who is a Friend indeed, still he thinks that they are not good enough, and wisheth they were better for his sake. There are two Companies of Men, who seem to have done much for *Christ*, who shall appear before him at the latter Day: The one thought they had done so much, that they speak of it themselves, *Have we not prophesied &c.* But the other that had done much more, and out of Love to him, were silent; and not only so, but when *Christ* took notice of their Love, they were Modest; Wondred at it, were ashamed, as it were; That such poor Services should be spoken of, as not worth the owning. And the reason is, because he that hath Good Will in his Heart to God, still his Heart exceeds his Actions. He doth them out of the Abundance of his Heart, as *Christ* speaks. As the Woman that gave her Mite, emptied her Purse, but not her Heart, being (as 'tis likely) sorry she had no more to give. And such an one also doing it out of love, and that as answering, and requiting an infinite Love, measuring what is done by both, finds it infinitely too little, not big enough to express his own Love, but much less to answer Gods: And so he is sorry and ashamed it is no better: Whereas, one that doth not do things out of Good Will, thinks every thing enough, that he thinks will but save him. His Heart is less then his Actions, and though by reason of Convictions of what he ought to do, he cannot think it too much, knowing it to be his Duty; yet when he doth it, and afterward, his Heart thinks it much, and grudgeth it.

5. *Lastly*, In Case of Tryal, when in Temptation poor Souls think all they have done is in vain, this Good Will, will appear, in that they repent not of what they have done, 2 *Cor.* 7. 9, 10. It is therefore called *Repentance never to be Repented of*: There can no Case befall them, wherein they do Repent, or are sorry for what they have done; but still wish it had been much better for Gods sake. If he hath had any Glory by it, and if they should be Damned, and not Rewarded, they are contented to give him so much in. Whereas the other, as Suitors when they are out of Hope, send for all their Tokens again, though they pretended much Love; so they did in the Prophet, *It is in vain* (say they) *to serve God, and wherefore have we fasted, and thou seest it not?*

C H A P. V.

The Application, or Uses of the Foregoing Doctrine.

I SHALL now shut up this Discourse with what is the Apostles chief Scope in the Text, 2 Cor. 5. 18, 19, 20. *Viz.* An Use of Exhortation, to *befeech Men to be reconciled to God*; because Reconciliation imports an having been formerly Enemies; and in that case, it is (as I shewed) necessary for Men to apprehend themselves in a state of Enmity with God, ere they will ever seek out unto God for Peace and Reconciliation, or listen to the true terms of it.

I. I shall therefore in the *First* place earnestly beseech all Men to Consider *whether yet such a work of Reconciliation be wrought in them, yea, or no.* And this is a Question the best and greatest Man living, may without offence be intreated to ask his own Heart; and it concerns every Man that will have Reconciliation with God, to do it. To this end I beseech you to Consider that we were once Enemies, that is, in a state of Enmity, and it is not Christs having dyed that altereth that State. You see that the Text supposeth *Gods having been in Christ Reconciling the World,* when yet the World remaineth unreconciled to God; for upon that supposition he foundeth this Exhortation. Tis true, *Christ dyed for us, when we were Enemies,* and therein *his Love* was shewn, *Rom. 3. 8. God Commendeth his Love to us, that while we were yet sinners,* (and Enemies, as it follows) *Christ died for us:* Yet withal it is as true, that we remain notwithstanding in that state, until a work of Reconciliation to God is wrought in us, through Christs death, *Col. 1. 22. And you that were sometimes Enemies, yet now hath he Reconciled.* Nothing is more sure then that we were all once such: And it were well if we had good Reasons to be as sure that now we are not. And the Apostle every where stands upon the important *Now,* of every Man's Condition; as putting every Man upon the examining his present Condition.

2. And Secondly consider, that this Enmity is seated in your Minds and Natures. You are *Enemies in your minds.* *Rom. 5. 8.* Whence therefore it must be acknowledged that there must needs be some great Alteration wrought in your Minds, if God and you be Friends: And thence Consider that therefore it is not Education, or Outward Priviledges, or Deportment in the Church, that either doth alter, or argues your Condition altered. As take a Wolf, a Cubb, that is newly fallen from the Dam, which is as we know in its nature an Enemy to a Lamb, tho' you put it into a Lambs Skin, and bring it up with the Sheep in the same Fold, and feed it with the same Food, yet still it will remain a Wolf, and an Enemy to a Lamb: Such is our woful Case, being born in our Natures Enemies to God, though immediately when we fell from the Womb, we had a Christians Ear-mark given us, were trained up in a Christian Profession, and have been ever since fed with the same word, &c. yet we are Enemies still, if there be no more alteration in us. It was the Case of *Simon Magus,* *Acts 8. 23. I perceive thou art still in the Gall of bitterness.* And v. 21
Thou

Thou hast neither Lot nor Part in this matter, Though he had been Baptized &c. And tho' an Innocent and harmless Carriage in the World be added to this, yet this will not argue your Estates to be altered, for a Wolf may be so tamed, that it shall not do much hurt: For every Beast hath and may be tamed, as *James* saith *Jam. 3. 7. Every Kind of Beasts and of Birds, and of Serpents, and Things in the Sea, is tamed, and hath been tamed of Mankind.* And if Mankind can tame Beasts, their Inward Natural Disposition remaining, but restrained; God can do the like, and much more, to the Hearts and Spirits of men, without changing of them. Thou mayst be a tame Wolf, be Chained up from ranging and devouring, and yet still remain an Enemy: For remember that this enmity is seated in thy Mind and Nature. That your Hearts are not filled with so much Gall, as to carry you on to evil works, doth not argue you *Friends* and reconciled; if withal they be not seasoned with so much *good will* to God, as to make you *Zealous of good works.* *Tit. 2. 14. Meer Neuters* (if you could be such) are *no Friends.* God accounts them *Enemies,* *Matt. 21. 30. He that is not with me, is against me,* says Christ, our Supream Judge.

3. Neither, Thirdly, is it a forward Profession of what is outwardly good, added to your Inward Carriage, which will argue you to be *Friends*; for Flatterers may abound in outward Kindnesses, as well as *Friends,* *Isa. 58. 2.* You see a Company there to mention Kindnesses to God, whom God regards not: For 'tis with God herein, as with great Men, who have many Flatterers, but few *Friends,* as *Solomon* expresseth it, *Prov. 19. 6. Many intreat the Favour of the Prince &c. because of Gifts, and will be Friends* (that is seem to be) *to him that giveth Gifts.* And thus also God having great gifts in his hand to give away, *Heaven &c.* and the Keys of *Death* and *Hell* at his Girdle; he hath many who do seek and earnestly entreat his Favour, out of such respects and ends; and apprehensions strongly set on upon their Hearts, who yet do but flatter him. Therefore trust to none of these, but love to have such a work of true Reconciliation wrought in you, as hath been spoken of. Which, if there be, The before mention'd dispositions of pure good will, will be sooner or later bubbling up in your hearts. In brief therefore, take the help and benefit of all those particulars to examine your Estates by, and try whether such a work hath been wrought in you.

1. Consider, whether thou, having first apprehended thy Enmity against God, thou wert therewithal brought to know God anew, and his Son; and knowing him, didst fall in love with him, (and All that ever yet have known him, have loved him) not with such a Love only, as we bare to some *Hero,* that doth great and noble things; Or to our dead Founders, whom we speak well of, and Commend their Doings, although we never knew them but by Tradition. (and such at best is the Common Love to God and Christ, which men bear to them) But so to know and love him, as to be enamoured with him, As one in Love useth to be with the Person he sets his Affections on. Doth thy Heart burn after him, when thou seest a Glimpse of him but passing by thee; or to use the Phrase in *Job, Art acquainted with him?* *Job 22, 21.* Hath he imparted any Secrets to thee as to his *Friends* he doth, *John 15. 15?* Hath he shewed and manifested himself to thee, (*John 14. 20.*) if not in assurance of his Love to thee, yet in the Goodness that is in himself? Tho' thou hast seen him but as through the Lattice, (as the Church did *Cant. 5.*) yet canst thou never be at quiet till thou seest him again? Hath thy Heart been divorced from all other Lovers upon acquaintance with him? Hast thou chosen him, and dost thou seek him for ever? And for what hast thou chosen him, and why dost thou seek him? Good-Will looks especially at the Person, not the Fortunes (as you call them) *I seek not Yours, but You,* is the Language of a Friend. *Alexander* had Two *Friends,* the One he called *φιλοβασιλευς, A Lover of the King;* the Other *φιλαλέξανδρος, A Lover of Alexander;* as being a Lover of his Person and Dispositions. So many profess to love Christ, yet do it only as he is a *Saviour,* And their Judge, and King of Heaven and Hell. They love him not as *Christ,* not for that which God chiefly loves him for, namely, because he is his *Natural Son,* his Image,

the Express Image of his Person. Nor do they love him as Christ, that is, as anointed with the Spirit, and all the Graces thereof, full of Grace and Truth above measure. For which yet the Virgins are said to love him. Cant. 1. 3. *Because of the savour of thy Oynments, they love thee:* And that, as Virgins, with a pure and chaste Affection to himself, with a Savour of his Graces, Sweetness, and Perfumes thereof. Is it the Holiness, the Amiability, the Love, the Goodness, that is in him, which draws thy Heart unto him? What says Paul, Phil. 3. 7, 8, 9. *But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss, for the excellency of the Knowledge of Christ Jesus my Lord: For whom I have suffered the loss of all things, and do count them but Dung, that I may win Christ, and be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.* Observe it, he had suffered the loss of all for the Excellency of the Knowledge of Christ Jesus his Lord: and Counted them dross in Comparifon of the Knowledge of him. And his great desire was, that he might win Christ and be found in him, his person first: And then to be found in him, not having his own Righteousness.

Again, Of all the things, which he hath to bestow, or that is in him, what is the thing thou especially seekest for, and shalt never rest satisfied or contented without it? Is it his love, his Favour, to have his Heart towards thee, his delight set upon thee, to enjoy his Presence, his Face, to live with him for ever? And desirest thou to be happy thy self, that he may greatly delight in thy Beauty; and that thereby thou mightest be suited to him, and so mightest come to delight in him; and this in such a manner as nothing else will satisfy thee, neither pardon, nor Christ's death, with addition of all the World, if it could be separated from the Favour of God, would not Content thee?

Again, Dost thou Choose the things that please him? And what pleaseth him most, dost thou choose most? As a man useth to do his Friend, whom he affects to please: As because thou hearest *Faith pleaseth him* (Heb. 11.) because a broken heart pleaseth him (Psal. 51.) glorifying him more then thousands of Rams (Psal. 50.) because private prayer pleaseth him (as himself declared, *Let me hear thy Voice, it is pleasant,* Cant. 2. 14.) Because Thanksgiving pleaseth him more than thousands of Rams (Psal. 69. 31.) Do all these things therefore, delight thy Soul? Because the Sabbath is his delight, and honourable to him, that is, for his honour; is it therefore *thy delight*, and dost thou call it *Honourable*? Isa. 58. 13, 14. Because the Saints please him, and are his delight; are they therefore thine? Psal. 16. 2. In a word, take all Ordinances, dost thou use them as Back-doors to let Christ thy private friend in, to the end to speak with him, and to enjoy Communion with him? Doth thy heart upon that Account value the word thou readest or hearest, as a private Letter sent from a dearest Friend? Dost thou think of going to the Sacrament, as of going to a Friend's house to supper Rev. 3. 20.? In like manner dost thou regard Private Prayer, as an opportunity of speaking privately and alone with a Friend in Secret?

And again, in thy *doing what pleaseth him*, what is it setteth thee in thy constant Course awork? Is it his Love that setteth thee a work, and *Constrains thee*, 2 Cor. 5. 14. Or if not the sense of that, yet is it a desire to please him? And when thou dost it for him, dost go about it, as about a Friends business, not coldly, but so as to do it to purpose with all thy Might, serving him with all thy strength? Grudgest thou if thy Lusts or corrupt Affections do get any of thy Spirits, so that they are not spent for him, and upon him? Thinkest thou all this to be no trouble to thee? Art glad when thou canst do him a kindness, that is, any thing, which he may be pleased to accept? Thinkest thou that day best spent, wherein thou canst do him most Service? Yea, most of all thankest him, that thou hast *a Heart to do it*? As David did, 1 Chron. 29. 14. And when thou hast done all, thou yet still fall'st down as an *Unprofitable Servant*, and unuseful Friend. Thinkest thou that 'tis all too little, and confessest still, *this and that is not good enough*, so as thou couldest find in thy Heart to do over all again? Wait never yet (and that out of Love, not

not Conviction only) satisfied with the best Prayer that ever thou madest? Art ashamed of the performance in any kind? Yet because it is thy best he hath enabled thee to do, thou desirest him to take it in good part; but not at, or in thine own Name, because of thine Unworthiness, but for his Sons, thy Christ's sake. Dost thou not find that thou hatest also, where he hateth? Whether it be Sinners, or Persons as cloathed with Sins. Dost thou hate those that hate God? P^{sa}. 139. 21, 22. *Do not I hate them, O Lord, that hate thee? And am I not Grieved with those that rise up against thee? I hate them with perfect hatred. I count them mine Enemies.* And as for sins, canst thou say (as David) *I hate every false way?* And that (as he says there) out of prizing *all Gods precepts in all things to be right*, P^{sa}. 119. 127, 128. And when it falls out that thou dost sin against him that is so good, canst thou yet in truth say, *I do what I hate*, Rom. 7. And then what is it in sin thou hatest most? Is it because thou feelest thy Heart turned (as it were) within thee? Saying, as 2 Sam. 16. 16. *Is this thy kindness to thy Friend?* Shall I do my God, my Friend this wrong? Shall, or should I so evilly or unthankfully requite God? Or dost thou hate sin, because it breaks Communion betwixt God and thee? And when thou hast thus sinned; art thou never quiet, till thou hast returned, and God and thou art Friends again? And returnest thou again to him, not as healed by Conscience, into his presence; and so stayest not till an Arrest come forth for thee, or be served upon thee. And until thou art fetch'd in by Terrors, or Afflictions only (though sometimes these are needful) but returnest thou out of a Longing and Lingring after him; as one without whom thou canst no longer live, no not in this World, where thou hast so many things to comfort thee? From whom to be estranged, is it bitter as Death to thee? So that during all that space of distance from him, when thou but hearest or thinkest of him, thy Heart glows within thee, burns after him, and in the End thou resolvedly comest to say; *I can no longer bear this Life, I must return to him again whom my Soul Loves, for then it was better with me than now*, Hof. 2. 7. I never enjoyed good hour, since I wickedly and foolishly forsook him. And then when thou comest again into his Presence, what is it broacheth thy Heart, and makes it gush? Is it thy Unkindness to him, doth that Dissolve and Melt thy Heart, confound and overcome thee, stop thy Mouth, so as at first thou canst do nothing but sit in silence with thy Mouth in the dust, laying that most to Heart which God lays most to Heart. *If it had been an Enemy he could have born it*: But that thou his Friend, *καὶ σὺ τὸν ἑχθρὸν*, dost it, is intolerable. Thou who wast once a perfect and utter Enemy unto him as ever was, and yet seeing the Misery and Danger of that Condition; and having heard of his Loving Kindness, Grace and Mercy, wast sweetly drawn in, won, and allured, by himself too, to seek his Favour and Friendship more then Life: And he as Graciously also Condescended to entertain a Treaty with thee about it; gave thee many Hopes and Evidences of his Favour, which thou hast prized more than Life; and thou wast even then when this unhappy Lust betrayed thee, and carried thee Captive, upon the very point of obtaining the assurance of his Love from him. Or suppose (I speak to one who hath obtained assurance from him) That thou wentest as *Saul*, seeking after *Asses*, a World of Vanities, and yet even then hast found thy self in the Ambushment of an Infinite and Everlasting Love, surrounding thee without the possibility of Escape from it. That thou who hast received all this, shouldst use God thus, what base ingratitude is it? Well and yet further, when thou hast come in to him again, and again, (for this is not the first or second time that thou hast served him so) and when thou didst expect nothing but Frowns, if not Rejection by him; *Lo*, he hath fallen upon thy Neck, ere thou hadst half spoke out thy requests unto him with trembling Heart and Lips; and lo, he fell upon thy Neck and kissed thee, and Wept Love, Eternal Love, and the Blood of his dearest Love into thy Bosom, faster than thou couldst pour Tears into his. And instantly he bid fetch the best Robe in all his Ward-Robe, that never yet was put on upon Angels

Backs,

Backs, Woven by his Son, and appointed by himself, and told thee he had reserved it by him for thee, from Everlasting, and that all were Friends again, and 'twould be so for Ever. And he left only this kind Sting behind, that he told thee, that thou wouldst yet sin again as thou hadst done before, and so thou hast. And hath not, doth not this yet more melt thee, and cause the Tide of Godly Sorrow, to swell yet higher as it did in *Peter*? A good Look of Christ made him, *go out, and Weep bitterly*. And when God hath used thee thus kindly, only bid thee take heed of returning to Folly any more. Didst thou, after that, fear his Goodness more then ever thou didst his Anger? Weepst, if others do see thee, or thou seest others sin? Do, or have *Rivers of Tears fallen down thine Eyes, because Men keep not his Law? as David speaks, Psal. 119*. But how remote are such Dispositions as these from the Hearts of the most of Men, even of those, who yet profess themselves as great and good Friends to God, as any? And if for want of such or like dispositions to these, so many will be found Enemies (for Christ hath said it, *he that is not with me is against me*) where shall you that are opposers of God and Goodness, and mockers of Holiness; you that are secret Maintainers and Flatterers of Bosom-Sins, of Uncleaness and Worldliness in your own Hearts, strangers from God and the Life of God; not subject to the Law of God; and to the multitude of Duties he requireth; Not calling upon God (as the *Psalmist* speaks) where will you appear? I have ransackt your Hearts; let me now prosecute my begun Exhortation afresh. I beseech therefore all those, that shall have the least beam of Light darted into their Hearts by these Considerations, to Consider with themselves what to do.

For Consider; how nearly it concerns you to be reconciled to God. For know that *He is angry with you every day (Psal. 7. 11.)* though he says nothing. And if thou turn not, *He will whet his Sword, and prepare Instruments of Death*. Unhear'd of Tortures are a preparing; Therefore it behoves us to enquire in what terms we stand with God. That King in the Parable (*Luke 14. 31.*) hearing that a Foreign Prince provoked, was making war against him, sat down and considered whether he were able to encounter him. And I beseech you so to do. Whoever went on against him and prospered? *Do we provoke the Lord to Jealousie, are we stronger than he? 1 Cor. 10. 22. If I speak of strength (saith Job) there is no dealing with him, submitting to him, for he is strong Job 9. 19. What is weakness in God, is stronger than the strength of men, 1 Cor. 1. 25.* What is weaker then a man's Breath, which can scarce blow away a Straw; and yet by the breath, of his Countenance we are Consumed, *Job 4. 9.* It was but a word, but a breath that made the World; and we are but as the dust of the Ballance (*Isa. 40. 15.*) soon blown away. *He is wise and also strong (so Job saith)* And therefore consider withal, that there is no way of escaping, but by sending out for Conditions of Peace: So in the Parable (*Luke 14. v. 32.*) That was the Issue of that Kings Consultations; That when he found that his Enemy had prepared against him, and would be too hard for him, He sends out his Conditions of Peace. And withal, let me tell you this for your Comfort, have any of you a mind to make Peace with him? Then be assured he will be at Peace with you. The Text *2 Cor. 5. 18.* brings the news of it; *God was in Christ (hath made it his business) reconciling the World.* And contrary to the Use and Custom, sends Embassages to us to be reconciled unto him: And lo his Earnestness; *All things are of God who hath reconciled us to himself.* If ever God was earnest or serious in all or any thing, he is in this, *Isa. 27. 4, 5. Fury is not in me: Who would set the Briars and Thorns against me in Battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make Peace with me, and he shall make Peace with me.* Tho' he be strong, yet as it is there, *Let a man take hold of his strength.* Take hold of that Arm, which if lifted up in fury, all the whole Creation cannot stay, or Rule it. *And he shall make Peace with me,* (says God.) Yea all the Power which is in him shall be turned for you, and shewn in pardoning you. Only let the Bryars and Thorns, (*Heb. 6*) Sinners that go on in their Sins, and set them-

themselves in battle-array against him; let them look to themselves, for *I will go through them* (says God) and *burn them together*. v. 4.

Cap. 4.

And therefore, take *Amos* his Counsel, *Amos* 4. 12. That seeing he will surely do thus unto thee unless thou turn, prepare to meet thy God, as that King did in the Parable: And as *Abigail* did, when She heard that *David* was coming on in Fury. Throw away your Weapons; *Cast away your Transgressions*; why will you die? Do as *Shimei* to *David*, seeing he will overcome; Go forth to meet him, and put your selves into his hands; 2 Sam. 19. 20. *Thy Servant knows* (saith he) *that I have sinned*; So *I am come to meet the Lord my King*. This overcame *David*, though Egg'd on by Servants for to kill him. *David* was overcome by it, being an Ingenuous man, much more it will prevail with God, a God of all mercy. The truth is, he desires but to be acknowledged to be God, both in Damning and Saving: To overcome and to be justified, when he is judged; which he is, when he is submitted unto. Do I not know that I am King this day? (saith *David*) Giving a reason why he pardoned him, v. 20. Thus also, when *Benhadad* was in *Ahab's* Power (1 Kings 20.) his Servants advised him, to send Messengers unto him, with Ropes about their Necks, and to put on Sackcloth; thereby to acknowledge, he might hang them up if he pleased; for they, and their King were in his Power, if so it pleased him to deal with them: Only they knew the *Kings of Israel, were merciful Kings*; and so they came, and put themselves into his hands, and humbly sought him, running by his Chariot side, waiting if any word of hope and encouragement might fall from him. And thus they obtain not of a *David*, but of an *Ahab*; an hard hearted *Ahab*: And if this King of Israel (the worst of them) were thus merciful; what is the God of *Israel*? *The God and Father of mercies!*

Go home therefore, and fall down upon thy Knees; and with a Heart broken and dissolved to Water, acknowledge thy Treasons, Rebellions, and Injuries against him, who never did thee Hurt; Yea, who hath never ceased to do thee good; Yea, who hath striven with an unwearied patience, to soften and overcome this strong and stout Rebellion. Lay open all thy sins, and spread all thy bold and bloody Transgressions, as a Scrol before him; set over each their Accents and Aggravations. Point every Confession with tears, and sighs: Rip up thy Heart and Life: Say it is Thou who hast polluted the Earth; Sinned against Heaven and Him that sits therein; And art altogether unworthy of the name, much more of the priviledge of a *Son*: That thou hast forfeited thy Creation, and deservest not to be called a Creature. Acknowledge thy crime with self loathing and self Condemnation, as with a Rope put about, and ready fitted to thy neck by thine own hand, as *Benhadad's* Servants did. Say to God, that if he will destroy thee, he may: And if he doth, he shall need no other Judge to Condemn thee, but thy self: No other Indictment then this thy free Confession, made of thine own Accord. And to shew that he needeth not to send for thee, and hale thee to Execution, say, Thou freely presentest thy self to him. And referring thy self to him, say, as *David* did, 2 Sam. 15. 26. *If thou hast not Pleasure in me, do with me as seemeth good to thee*. Yet withal, bemoan thy self to him, as *Ephraim* is said to do, Jer. 29. Confess thou hast perverted that which is right, and it hath not profited thee at all: That thou hast wearied thy self in the ways of sin, and hast run away from him days without number, who is thy Fountain of life: And that it was never well with thee, since thou didst forsake him. Yea, that thou hast destroyed thy self, to do him Injury, in whom alone thy help is to be found. And falling down yet lower, tell him, That now thy life depends upon his breath: That he is that Law-giver who alone is able to save thee, or condemn thee. A word of his saves Thee, and it may condemn Thee. And above all, get thy heart to melt for thy unkindness to him: Say, that though thou hadst never been the better for the Goodness that is in him, or shouldest never hope to be, yet to wrong him, Who is a God, that is so great, and yet withal so good, that hath Infinite Glory joynd with Holiness, Riches of Grace, Mercy with so much

Book III

much power; that is so able to destroy, and so willing to forgive; is that most grieves thee. That thou shouldest kick against him in whom thou livest, and movest, and hast thy being: At whose Expence and Charges it hath been, thou hast hitherto been maintained: And yet to no other end, but to sin against him: say to him, That 'tis this thought which wounds thy Soul, Acknowledge that thou hast already spent him Millions of Riches of Patience, and Long-suffering, and all to no other fruit or purpose but to offend him: And of *all which*, thou canst give him no other Account, but Millions of sins and Injuries returned against him. And besides this vast Expence of the Common stock of Mercy, common to others with thee, thou hast neglected and despised the offer of as much Mercy as were sufficient to save all the Devils (if they were capable of it) And if he yet pardon thee, thou must cost him yet much more, than thou hast already spent him; the Mercies of Eternity, the Soul-blood of his Son, which Blood and Mercy is what thou art now a suing for. And after all this, thou must be beholden to that free Grace, thou hast all this while been sinning against and despising; or thou art undone: And none but everlasting, unchangeable, and sure Mercies will serve thy turn. Thy Transgressions and Rebellions and Corruptions are of that extent, that less Mercy will not reach or hold out to pardon thee, but fall short of what thou owest; which Mercies if yet thou obtainest not, it is not for want of good Will in God, but from hardness of heart in thee to Him, yea to thy Self. And let this Consideration further make thy heart to gush and bleed, and strike thee down into the deepest Confusion, never to look up again, but with Shame and Sorrow; but yet tell him, that if thou couldest yet find in thy heart truly to turn to him, he can find enough and-enough (to an overflowing) in his heart to be at Peace with thee.

Thus goe and take words unto thy self, as He himself directs thee, in Hof. 14. 2. He will be sought to, and he loves to be entreated. It is Melody in his Ears to hear a poor Soul bemoan it self unto him. Soft Words pacifie Wrath, (*Pro 15. 1.*) much more stirrs Bowels of Mercy. His heart cannot hold out against such VOLLIES of Tears and Cries from a Heart that is broken. Turn all thou hast heard or read about Reconciliation on his part, into Motives and Arguments to move him to shew mercy unto thee. Tell him it is true, it is in his power to shew his Justice on thee if he will, and that thou art freely come to present thy Naked Breast to him as a Butt that deserves to be shot at, and he might spend his Arrows on thy hateful Soul, or sneath his Sword in it, only desire him to remember, before he doth it, that it is the same Sword which he once thrust into his Son's Bowels, when it pleased him to put him to Grief, and *make his Soul an Offering for sin*. And when thou hast said it, shut thine eyes and trust him. And oh! wash, bathe and plunge thy Soul in that Fountain which he then opened. Beseech him to Consider, that He himself found out a way to pacifie himself for sin; such a way as thou and all the Angels should have trembled to have thought of, and couldest not have believed, but that himself hath done it and revealed it: Yea, and that he himself, unbespoken to by thee, or any of us of Mankind, sought to his Son to be Mediator, when thou hadst no being. And say to him, Lord, wilt thou not now accept it, when He hath performed it at thine own request, and when it is sought for at thy hands? Further tell him, that as the motion came first from himself to his Son, so from himself first to thee: That thou shouldest never have had the Face or Heart, or Will, to have sought him thus; but that he first set thee a work, spake to thy hard heart, won, and allured thy Soul to trust, by what thou hearest of his love, which hath so taken thy heart, that now thou canst never part with it. He doth beseech thee by us to be reconciled to him; and though he doth it by us, yet he would have come himself, but that he is to appear in Heaven to intercede. Urge him, that there are but a few in the World, that do seek to be reconciled to him, and if he should turn any away that do, he would have fewer. *Who would fear him if there were not mercy in him, and plenteous Redemption?* And thou mayst wax yet bolder, according to what you heard out of *Job 33.* and other Scriptures. Thou hast heard by his Messengers, those who have been sent to thee by himself, of an Infinite and all-sufficient Righteousness in his Son, laid up in him also by his

Chap. 3.

his own procurement, and be trusted with him for the bestowing of it upon those that should come to him for it: Whereupon he hath said v. 26. *I will render to man his Righteousness.* Put this in suit, for it is but as in trust committed to him; and plead that he received it to that very end to, give it forth to them that sue for it. And he hath therefore said that when any one *Soul draws nigh unto the Grave* (as thine doth now) and *a Messenger from him shews to him, and gives him this Righteousness* (Job 32. 23.) and that thereupon if he pray unto him, *he will be favourable, and he shall see his Face with joy: And that he will say, Deliver him, I have found a Ransom, for he will render to man his Righteousness, v. 26.* Go sue for it therefore as thine; pray, and plead thou thus, and he cannot deny thee.

But if it be objected against thee, that 'tis true these things are in him, but thou art a Sinner, an Enemy: Say thou then that if this Objection stand good, his Son must be in Heaven alone, and none of Mankind must be there with him, *No Man must stand in his sight.* Say, Thou hast heard, that to take away Sins was the main Design of the Covenant of Grace; and had it not been that he meant to save Sinners; he needed not have pitcht on the Course of saving men by his Son; for he might have Created New Friends cheaper: But that he knew the saving an Enemy would shew more love. If the greatness of thy sins be urged upon thy Conscience, say, All Fulness dwells in his Son; A fulness, and all fulness of merit above what thy sins can reach to. If, that these sins have been Continued in by thee, these many years: Urge that this Fulness dwells in his Son, and hath done so, longer than sin hath done in thee. But if he say, Yea, but those I do save, believed, and repented: Ask him, Who gave them that Repentance, and that Faith? Didst not thou, O Lord? *By Grace ye are saved, through Faith,* Eph. 2. 8. And that Faith is not of our selves neither; *It is the Gift of God;* Which beseech him therefore to work in thee.

Come thus with a true heart to him; for thou must draw near to him, as with Confidence of being accepted, so with a true heart; for both are joyned together, *Heb. 10. 22.* Wherefore I take the meaning to be (in opposition to a false disloyal and trayterous heart) to signify such a heart as for the future resolves to be true to him, even as one Friend would or ought to be to another; or as thou wouldest be to thy self: A heart truly loving him, resolving to keep thy self chaste and true to him alone. Even as the Spouse that had played the Whore with many Lovers in former times, and now returns woing and suing to her Husband, not only for to pardon her, but to love her, and to receive her again with a Conjugal Love, and to let her enjoy Communion and Fellowship with him, as a Wife doth with a Husband, from whom she had been so long time estranged. Do thou seriously and truly resolve to let go all Whorish and Carnal Friendship, with other Lovers, as the World, and all things therein, which had enticed thy heart away from God. Come also with a true heart, resolving to be Loyal and Faithful to him, as a Subject to a Lawful Prince; submitting to all his Laws for ever, hating and standing out against every sin as an utter Enemy: Being for him and for his Glory: having respect to him in all your Actions (as you would have such a regard to one you love more dearly than your selves, whom it grieves you to displease, and in Comparison of holding whose Friendship, you count not your Life precious or dear unto you) fully submitting to his Commanding and Condemning Will: Standing out in nothing, Resolving to give up thy self in the deepest Services of doing or suffering whatsoever he shall set thee about: Resolving to be nothing for thy self, but to be all to him, and true to him as thou wouldest be to thy self. All this, I take it, is meant by a true heart: And this it is, to be reconciled. Now sue thus, and continue suing, and all the Saints in Heaven must yet be Condemned, if ever thou art; for they came thither no other way than thus. But without this, though not for this (for God accepts freely) an Husband would never accept his Adulterous Wife (though she flubbered never so much) except he saw she resolved to live now true and chaste to him: No more will God receive, except he sees in thee such holy Resolutions. And though man may be deceived, yet God searcheth the hearts, and cannot be deceived.

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Only

Only in the last place, as the Conclusion of all; see thou dost this presently, and not defer it a whit; and this the nature of Reconciliation requires of thee. For that Reconciliation which shall be accepted, must proceed out of good will to God, as hath been spoken. So as when a man returns, he mourns that he hath stood out, and been an Enemy so long: And that he came in no sooner. And therefore if thou sayst now, after all this urging, that thou wilt reconcile thy self hereafter, it argues thou intendest not to do it in truth of heart, so as God should accept thee. For if thou afterwards comest out of necessity, thou suest (as *Esau* did) with Tears, yet thou shalt not be accepted, as he was not. If a bare submission would serve thy turn, though unfeigned, thou mightest defer, and make thy Peace afterwards: But it being to be Reconciliation, it requires absolutely the present time. No time so fit as now, deferring argues Enmity. An Enemy will submit to an Enemy, when he is cast into a strait as *Shimei* did; but a Friend will return of himself.

And besides, secondly Let this thought move you, Shall God and Christ have busied themselves about your Reconciliation from Everlasting; and spent an Eternity of Thoughts upon it, and will you defer to think of it till the hour of Death, or Sicknes? Hath God made this his first work, and Master-piece? And do you make Repentance to be your refuse work, to be done at your cast-away leisure? Hath it took up the delights of the great God, hath he been so forward in it; and must you be haled and forced to it? And if that will not move you; Consider the danger of Delays. *Agree with thine Adversary* (says Christ) *while thou art in the way.* God now in this Life, offers to deal with thee upon terms of Friendship, but if once thou comest before the Judge (as Christ says) and so before God, as a Judge, will he regard any Ransom? Will he then come to any Composition? No, he will not rest Content (as *Solomon* saith) though thou givest him many Gifts. Or if thou shouldst then obtain thy Peace, yet it would be upon harder Conditions than now, ten thousand times. Learn Wisdom of him in the Parable (*Luke* 14. 31.) who when he saw he was not able to encounter with his Enemy, he sent to him for Conditions of Peace, *whilst he was yet afar off* (the Text says) for he knew that if he deferred till the Enemy came nigher, with his Armies of thy sins and his wrath, and sat down before the Walls, he would *hardly be* brought to remove his Siege; and if so, yet upon harder Conditions, if at all. Now his coming against thee may be nigher than thou art aware. *This night*, (it may be) *the Judge stands at the door*, says *James*. Yet suppose Judgement be deferred, and the Judge to be afar off, yet it is the safest way, to send out speedily, and to sue for Conditions of Peace. For when God's wrath hath begirt thee round about at the day of Death or Sicknes, it will be more difficult by far, if at all thou dost obtain it.

God may shoot at thee suddenly, and at one shoot, at one blow, kill thee as he did the Sons of *Ely*, and cut thee off, ere thou hast time even to do that which thou thinkest will serve the turn, which yet will not. For it is not bare Submission, but Reconciliation; not necessitated, but free, and voluntary, proceeding out of good will, that must be the Condition of thy Peace. Observe *Shimei's* Policy, and follow his Example; who when he heard that *David* was settled in his Kingdom, and so knew he had Power to crush him, he being Conscious of his Rebellion, came in voluntarily, and was the first of the Rebels that submitted, and so got his Peace. So do thou, do it now, and be glad and thankful if God will yet, after this long time of Rebellion, accept thee again.

OF
 THE WORK
 OF THE
HOLY GHOST
 (THE
 Third Person of the TRINITY)
 IN OUR
SALVATION.

BOOK IV.

Of the Work which the Holy Spirit Effecteth in us, as it is Express'd under the Notion of our being Begotten unto God, and of a New Birth; from which the necessity of Regeneration is farther demonstrated. Of the nature of the thing Begotten in us, as it is set forth under the Notion of Spirit. *John 3. 6.*

C H A P. I.

The Necessity of the New Birth demonstrated, and the Nature of it describ'd, from the Notion of our Being begotten unto God, 1 Pet. 1. 3, 4, 5.

1 P E T. I. 3, 4, 5.

V. 3. *Blessed be the God, and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead,*

V. 4. *To an Inheritance Incorruptible, and Undeiled, and that fadeth not away, reserved in Heaven for you.*

V. 5. *Who are kept by the Power of God, through Faith unto Salvation, ready to be revealed in the last time.*

THE Believers whom Peter Wrote to, were stranger-Jews, cast out and dispersed from their own Land and Inheritances (as v. 1. insinuates) and he being the Apostle of the Circumcision, and so the Jews being committed to him, as his proper Flock (as Paul was the Apostle of the Gentiles, or Uncircumcision, *Gal. 2. 7.*) To comfort them against this their dispersion, he puts them in mind of another

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Book IV

and greater Inheritance, which also by a Birth higher and diviner than that of theirs from *Abraham*, who gave them right to the other Inheritance in *Canaan*, was estated on them. *Who* (i. e. God, saith he) *hath begotten us to an Inheritance*, &c. The Carnal Jew boasted of his birth from *Abraham*, as that whereby also they challenged God to be *their Father*, John 8. from the 33. to the 45. And when they had occasion to bless God for any Eminent Mercy, their Form of Blessing was, *Blessed be the Lord God, the God of Israel, &c.* Psal. 72. 18. But *Peter*, under the New Testament, instructs them, that instead of glorying they had *Abraham to their Father*, they should rejoyce and glory in this, that they were begotten again of God, and of the *Incorruptible Seed*, the Spirit of God, v. 23. And so *John Baptist* the Son of that *Zachary* in the early Times of the Gospel taught them, *John* 1. 12, 13. Compared with *Luke* 3. 8. and by that Birth they became a *Choice Generation* indeed, as our *Peter* speaks in his Second Chapter.

Again, Instead of entituling God by the name of *God of Israel*, *Peter* in the New Testament teacheth them to entitle and *bless him* now as the *God and Father of Jesus Christ*, and to view him upon that account, as become a God and Father unto them. And Lastly, instead of boasting of their *Canaan*, their so Antient Inheritance, from which these Saints of that Nation were now cast out, and the whole Nation was to follow them soon after his Death; He instructs them to solace themselves with a Lively Hope of an Inheritance far better seated and conditioned: *An Inheritance Incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you*: Which their New Birth had given them right unto. And this is the more special Aspect and Coherence of those words.

I have no further design upon this Text in the opening of it, then what it offers to us concerning Regeneration; which done, I shall leave it, and pass to another that speaks of other things about it. This Text will put us upon the Consideration of Two things concerning it:

1. Why it is termed or called a Begetting, as elsewhere a being born again, and what that Metaphor eminently imports, and instructs in it about it.
2. The Necessity of it, as without which God shews us no Mercy; we can have no hopes or title to this Inheritance.

1. Why is it called Birth, or being Begotten? I shall not prosecute the Metaphor, but chiefly insist on it to shew the Nature of the thing Begotten.

1. It is called a being born again, to shew that it conveys an Image, or Likeness of the Begetter. Men are said to *make* many things, which are not like themselves; as Artificers do: But they are not said to *beget* any thing which bears not in specie their own Likeness. The first *Adam* had an Image to convey to his Seed: Therefore *Gen.* 5. 3. it is said *Adam* begat *Seth* after his own Image and Likeness: So *Christ*, the Second *Adam*, hath also an Image to convey unto them that are his (*1 Cor.* 15. 49.) therefore the way of conveying it is called a Birth, and he a Father, *Coloss.* 3. 10. *The New man is renewed after the Image of him that created him*, namely at first; it being for substance the same, which (as it follows) is to be like God and *Christ* in those Gracious Dispositions which he shews to be in himself in his Dealings towards us: So v. 12, 13. *Put on therefore, as the Elect of God, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-Suffering: Forbearing one another, and Forgiving one another, if any man have a Quarrel against any; even as Christ forgave you, so also do ye.* As if he had said: As the Elect of God, and chosen of God to be his Children, be like unto him; and *Christ*, *So also be you*: Or (as our *Peter* expelleth, it *1 Pet.* 1. 15. 16.) *Be Holy as he is Holy.* Now God's Holiness lieth in Two things: 1. In the things he willeth and Commandeth us. 2. In making his own Glory his own End: Therefore the Image of God in us, must lye in these Two things:

1. A Conformity, or Frame of Spirit, suited unto the things he Commandeth or willeth; as the Piece is to the Pattern. *1 Thes.* 4. 2, 3. *For ye know what Commandments*

mandments we gave you, by the Lord Jesus. For this is the will of God, even your Sanctification. That is, your Sanctification lies in a Conformity to his Will, and that Will of his as expressed in his Commands.

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2. In having God's Glory set up in our hearts as our own utmost End, and as the Square, and Measure of all our Affections, and Actions, &c. (as self-love was before, in us) and the one to be made as Co-natural to us, as self-love once was. This is Holiness, and it can be no other or further thing, even as in God himself it is not: It being that in him, which forms, orders, disposeth, guides, directs, acts all for himself, and swallows up all into himself. Now in the Creature, Holiness the likeness of what is in Himself, and so it is a disposition to be for God, even as God is for Himself, Therefore what ever is good or excellent in the Creature, of what kind soever of Gifts of Righteousness, it falling short of the Glory of God, it becomes sin. So saith the Apostle (*Rom. 3. 23.*) setting forth in a summary conclusion the sinfulness of man's nature as fallen from God, to which he had spoken v. 10, 11. *As it is written, There is none Righteous, no not one. There is none that understandeth, there is none that seeketh after God; that is, there is none that aimeth at or setteth up God as his chiefest End, or seeks after him as his chiefest Good; and so they fall short of the Glory of God, and his Image, in which at first they were created. To be born again and to become a Christian, is to make God's Interest my own for ever. It is the fundamental Law of Regeneration, and the first enacted in the Heart, and is general to all Believers, that are truly such: So Paul says, Rom. 14. 7, 8. For none of us liveth unto himself, and no man dieth unto himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lords. None of us, that is, of us, that are true Christians, though other men are guided by other Principles. Yea, and observe his Inference, it is therefore that we are the Lord's, because we are in both Life and Death for the Lord. Thus it is the Image of God that is Begotten, and although the New Creature may have many other Workings and Stirrings of heart divers ways, in humblings for sin, sight of a man's Natural Condition, which are as the Films in which the New Creature is enwrapped, yet this is the Birth, the substance of what is Begotten; and all the other tend unto it. It is the Image of God's Holiness Limb, for Limb.*

II. This work of Grace, and the Image of God wrought in us, is termed a Begetting, to shew that it is made a Nature in us, as that Image stamp't on us by Birth is said to be, and as all Dispositions which we have by Birth, are said to be Natural. To have a thing by Birth and by Nature, is all one in Phrase of speech; so to be blind by Nature, signifies that which is so by Birth. Hence this work, which in the Scriptures cited hath been termed the Image of God, is by our Peter termed *the Divine Nature*, (*2 Pet. 1. 4.*) *Nature*, for its manner of Inherency, as Natural Dispositions use to be inherent in us; *Divine*, for its tendency and Quality, as that which bears a likeness to God's Nature, and which carries the Soul up to him as Nature doth us, unto what is suitable thereto. And that by Divine Nature, which some would raise up to a higher Sublimation of Participation of the Essence of God, there is meant such Divine, Holy Dispositions wrought in us, is clear by it's Opposite there mentioned by Peter, in those words, *Having escaped the Corruption that is in the rest of the World through Lust.* Corruption through lust, is that which is destroyed: And as you usually say, that *Corruptio unius est generatio alterius*; so here, the Corruption of this Corruption, is the Production of the New Creature. Now the Corruption that is in all Mankind through Lust, is the Corrupt Dispositions and Inclinations to evil, which are natural unto us; this is Corrupt Nature, as we use to say. The *Divine Nature* is the contrary hereto, which because freely given, is indeed called Grace, but yet becomes a New Nature to a man begotten, and according as the Spirit acts it, it puts forth it self in Dispositions in manner like to those which are natural, as will appear by bringing James's words to Peter, Chap. 2. 5, 6. *The spirit that is in, us lusteth to envy; but God giveth more Grace.* That is, whereas the Natural Spirit that is in us, puts forth it self in lustings; and Dispositions to envy, and it doth it naturally: God gives Grace

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or Holiness, to lust after Meekness, Humility: And the one after a man is regenerated is as natural, as the other afore. And accordingly, as the flesh or Corrupt Nature is said to have its Lustings to evil things, so the Spirit of Regeneration is said to have its answerable Lustings to things holy, *Gal. 5. 17.* so as a man may come to understand, and withal take an Estimate, whether he have the Spirit of Regeneration, or no. Every man knows by Experience what it is to have Lustings to Evil, Dispositions to Envy, Ambition, Uncleanness, Pride, and finds they are his Nature. Hast thou found the like Dispositions of Love, Ingenuity to God, to seek his Glory, to love the Communion of Saints, &c? *I need not write to you, ye are taught of God to love one another,* says Paul, *1 Thes. 4. 9.* The Opposition shews he speaks of it, as such an Impression as by nature God puts into the Creatures, and so they are said, to be taught of him; such is this Divine new Nature. Therefore, measure that Good that is in thee, by the Evil; I say, not for the Degree (thou mayst find Corruption working more strongly) but for the kind, the one works as naturally, as to the Innateness of workings, as the other.

Use 1. We read much in Scripture of men greatly enlightened, receiving the Word with joy, made Partakers of the Holy Ghost, that yet fall away: Yet among all the Great and Glorious things said of them, you have it no where said, that they are Begotten again, or born again, as likewise no where that they are justified: And the reason is evident, 1. Because Justification is the Act of God towards His, pardoning and accepting of them to Life. And therefore if God doth it at all, he doth it truly and really, or not at all; it can have no Counterfeit: So in like manner, to be Begotten again, notes a state of Sonship, a being truly made a Child; for if God Begets, he begets genuinely, it proves always a true Child of his begetting; and whoever is born of God, hath his Image, his Nature, or as the Apostle speaks, True Holiness, *Eph. 4. 24. And that you put on the New man, which after God is Created in Righteousness and true Holiness.* They are said to be sanctified, *Heb. 10.* (for that may have a Counterfeit) namely, a setting apart to outward Service by Gifts and Enlightenings: But to shew it is not True Sanctification, or after God in True Holiness, they are never said to be born of God. They as Servants live in the Family, are put into Offices and Services, and to that end do receive Gifts and Graces to lay out as Talents *Mat. 25.* which not improved they lose: But being not made Children, therefore it is they abide not always in the House, as Christ speaks, *John 8. 35. And the Servant abideth not in the House for ever, but the Son abideth ever.* They are hired Servants, not Begotten Children: They have Gifts from him, as a Lord; but not his Image, as from a Father; and so are never said to be begotten. Now, take then the poorest Soul, whose heart hath Child-like Dispositions running in his heart to God, good Nature, Ingenuities; for Grace is but good nature to God, and works toward God, as good nature doth to them we love. Take a Soul whose heart is taught of God, to apply it self unto God in all his Dealings, so as still his heart works *Good naturally* and like a Child towards him; if he frowns or smiles, loves or chides, whips or gives Favours. He fears his Goodness more than his wrath, finds the Glory of God in some degree naturalized in his Soul, as the Supreme Law, as set once next in him before. And though perhaps his Faith cannot call God Father, or challenge him as such, yet his heart utters it, his love cries it: He finds love to God and his People working as kindly in a measure, as he hath found self-love working to and for himself; his Affections of Fear, Joy, Desires, hatred, rising and falling according as the Glory of God is interested. The least of these are better and surer Evidences, than many of those Glorious Incomes you hear spoken of, that come and visit men's Souls at times, as flashes of Lightning do a house, transiently and away: Whereas tis a new nature; a holy frame of heart, that is constant; a Seed of God abiding; that makes man said to be born again. This is regeneration, and without this all other will come to nothing. After the Apostle had spoken such Glorious things of men that fall away, *Heb. 6.* A man then reading *v. 9.* that there are better things than these

these, that accompany Salvation, would expect some Seraphical manifestations, exceeding all these, to be those better things. But the Apostle instances in Love to the Name and Glory of God, and his Truth and Children, as one of those things that exceeds all these; which is a Child-like Disposition of one begotten and born of God.

Chap. 5

2. The Second thing to be Considered, is the Necessity hereof to Salvation, which is demonstrated out of the Text thus. All do, and will acknowledge that without God's being merciful to a man, there can be no Salvation: But God's mercy (suppose it as abundant as it is, as you are able to conceive of it) can nor never will save any man without Regeneration; for it is clear in the Text, that herein it is that God shews the Abundancy of his mercy, even to beget again those he means to save, as without which he could not save. This is clear also from Tit. 3. 5. *According to his mercy hath he saved us, so then we are saved by mercy only, as the moving Cause; but yet how doth Mercy save whom it will have mercy upon? It is, By the renewing of the Holy Ghost.* Yea, in the 4th v. herein is made the great appearance or manifestation of the Love and Kindness of God born to any Soul, that he renews it. *After that the Kindness and Love of God appeared, not by Works of Righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost.* So then, if God means to manifest Love and Mercy in the Salvation of any, he doth it in and by this, or which is all one, if he loves any, it appears in this. Herein is the Love of God manifested, as *John* upon another occasion speaks. Now for the Demonstration of this, take such Reasons as are congenial to the Text.

1. Without Regeneration God bears not the Actual relation of, nor becomes a Father to us. God owns no Children but such as are like him, and begotten of him after his Image. If you call on him as your Father (says *Peter* in the same Chapter, v. 17) then as Obedient Children you must be holy, as he is holy (v. 14, 15, 16.) not fashioning your selves according to your former Lusts; that is, you must be new cast, new fashioned, and so become holy, as he who called you is holy. All are ready to challenge God to be their Father; as the Jews (*John* 8. 40.) did with a bold and Impudent fore-head Challenge God to be their Father, when yet they were full of Envy and Malice towards Christ and his Disciples. No, says Christ, *Ye are of your Father the Devil* (and his Image you bear) *and his Lusts you will do, v. 44.* In the 3d of *Jeremy*, God, (as Christ doth in *John*) upbraideth the Impenitent Jews for the like Impudence; *Wilt thou not from this time (he speaks what had been their wont from time to time :) come and cry to me, My Father? When, as it follows v. 5. thou hast done evil things as thou couldst. And thinkest to call me thy Father, or that I as a Father will ever own such. But seeing God will become a Father even to such Sinners, how comes it to pass that in the 19. v. God is brought in as consulting with himself how to save these Rebels, and how to come to own them for his Children? And he brings it in by way of objection: But I said, (God makes a stand at it) How shall I put thee among the Children? Come to enroll thee into the Catalogue whom I will own as such. And 'tis an objection God himself can never well answer without turning and regenerating them, and causing them not to depart from him. So it follows, Thou shalt call me My Father, and shalt not turn away from me.* There is the answer, and the only answer can be given to it. So then, God is no Father nor owns any among his Children without it.

2. Without this work wrought in us, Christ becomes not our Lord and Husband. When *Adam* was to be married, God lookt over all the Beasts of the Field, and finding never a fit Match for him among them, he made one like him of his own Ribb, and in the same Image with him. Now if thou hast the same Image wherein thou wast born, thou art a more unfit match for Christ, than Beasts for *Adam*: Would any of you be content to have no other Wife but a Beast, a Cow or a Sow,

Book IV. Sow, or a Devil-Succubus? God would not have Christ unequally yoked; *Now what Fellowship can Light have with Darkness, Christ with Belial?* 2 Cor. 6. 14. He speaks it to us in the name and person of Christ, that we should not be unequally yoked; and therefore he would not have Christ much more. God would have his Son have a wife that should please him, and have a Beauty suitable to his Mind; Christ loves Beauty as well as you, as you may see *Psalms*. 45. 11. Where Christ is set forth as one who hateth Iniquity and loveth Righteousness, v. 7, 8, and therefore God gives his Daughter the Church Commandment to forsake the sins she was born and brought up in. *Hearken, O Daughter, and Consider; incline thine ear; that is, to my Son's Commandments; and forget thy Father's House, so shall the King (Christ) greatly desire thy Beauty.*

3. Without this, we can have no title to, no hope of enjoyment, or possession of that Inheritance, 1 Pet. v. 5. We can have,

1. No Title. Heaven is an Inheritance, and as Inheritances go by Birth, so doth it also. *Who hath begotten us again* (saith the Text :) *to an Inheritance incorruptible.* If no Son, no Heir: And if no New Birth, no Son. Kingdoms upon Earth have two ways of Succession; First, by Choice or Election: Secondly: by Birth; and this latter for a Monarchy is held the best way of Succession. Now God (who takes into his Dispensations all the Rules that men go by) hath ordained to settle and establish Heaven to all that shall be saved by both these titles: 1. by Election, but that is secret to himself. *The Lord only knows who are his.* Therefore 2. To declare it to Men themselves, and to others, he hath ordained a Heavenly Birth openly and actually to entitle them unto it. *Whom he hath predestinated them also hath he called.* Rom. 8. As God gave the Earth and all things in it unto Adam, and all that should be born of him; so hath he given Heaven and all the Promises unto Christ, and unto all that should be born of him also. And as such as was the earthly man, such are the Earthly men; so such as was the Heavenly man Christ, such are all his to become, even Heavenly as he is.

2. Without being converted there is no hope of this Inheritance, Thou mayst have a dead hope, a false hope, that will deceive thee, but not a lively hope. Is any man so fond as to hope for a Crown, that was not born to it? How then can we hope for Heaven, if we have not the New Birth, God's Image, to shew for it.

3. We cannot otherwise possess it. If a reasonable Soul so created by God, would come into this World and possess the good things in it, it must necessarily be put in o a Body, and cloathed with flesh, which is to be had from Adam, by a fleshly Generation: (it could else never come to see the Light of this Sun, it could else never see this World, nor possess any thing in it) so nor can Mens Souls ever come to set a foot into the other World the Kingdom of Heaven, if they be not cloathed with God's Image, and so born of Christ. In 2 Cor 5. 3. there is a Parenthesis which bears this sense; *If so be that being cloathed, we be not found naked.* He is a speaking of the Souls being cloathed with an House from Heaven when separate from the Body, and discoursing thereof he casts in this as a Caution for all Christians, that they looke to it their Souls be cloathed upon with the New Man; which is the Begotten of Christ; for if they be found devoid thereof, and naked, they cannot expect the enjoyment or possession of the house that is above. This is Calvin's Interpretation, and it is a true one. And hereof Christ himself useth this Expression, *That unless a man be born again, he cannot* (so much as) *see the Kingdom of God, nor peep into it; and much less can he enter into it, or set a foot in it.*

3. I may add Thirdly, though he could enter, yet he could not enjoy it. Heaven would not be Heaven to him. Heaven is an Inheritance of Light, says the Apostle, Coloss. 1. 12. and therefore we that are naturally Sin and Darkness, must

must be made meet for it. *Who hath made us meet to be Partakers of the Inheritance of the Saints in Light, having Delivered us from the Power of Darknes, v. 13.* Heaven is an *Inheritance Incorruptible, 1 Pet. 1. 4.* Now if flesh and Blood (that is, frail mortal flesh) cannot Inherit the Kingdom of God, nor Corruption Incorruption (as *1 Cor. 15. 50.* the Apostle speaks) then much more not flesh; that is, that sinful Defilement which we were born in. If the Body must be changed ere it can be Glorified, then much more the Soul: For this Glory in Heaven is an Inheritance undefiled, and no unclean thing can enter in, *Rev. 21. 27.* Without Holiness no man can see God; that is, so see him as to be happy in him. Blessed are the Pure in heart, for they shall see God; and so be blessed in the sight of him.

Let us see, and make this necessity of the New Birth. We are fallen into times in which the thing and Doctrine of it is forgotten and laid aside: In which there are multitudes of Professors, but Few Converts: Many that seem to walk in the way to Life, that never came in at the Strait Gate. There is a Zeal amongst us to advance this or that Reformation in Religion: And it hath been all the Cry: But my Brethren, where is Regeneration call'd for or regarded? We have seen the greatest outward Alterations that ever were in any Age, Kingdoms turned and Converted into Commonwealths, the Power of Heaven and Earth shaken: But men, although they turn this way and that, from this or that way, from this opinion to that, yet their Hearts generally turn upon the same Hinges they were hung on, when they came into the World. In this University of *Oxford* we have had puttings out and puttings in, but where is putting off the Old Nature and putting on the New? Where do we hear (as we had wont) of Souls carrying home the Holy Ghost from Sermons, of their being changed and altered, and made new, and of Students running home weeping to their Studies, crying out *What shall I do to be saved?* This was heretofore a wonted Cry. Conversion is the only standing Miracle in the Church, but I may truly say these Miracles are well nigh ceased; we hear of few of them.

With whatever Advances in Religion, and Incomes from God, or Purity of Reformation, we may flatter our selves; I am sure that Regeneration and Conversion is it that must make Christians in this Age, as in all the Ages afore us. As take the Whole Generation of Mankind, though Mankind in one Age hath grown up in stature, and in duration of years of Life (as afore the flood:) more then in Another: and may be more Civilized in manners, more raised in Parts and Abilities in one above another: Yet the Propagation of the race of men on Earth, is one and the same in all; by being born, begotten, formed in the Womb, in all Substantials of Being: If they be men they must be born. So in the Church, of whatever progress in Truths or Holiness one Age may excell in above another; yet if Regeneration, the thing it self, and the Doctrine of it, goes not on, the Church is not encreased, nor is there a multiplication of Inhabitants of the other World.

C H A P. II.

That by Spirit, John 3. 5. is not meant the Indwelling of the Spirit. Nor that in the New Birth, the Holy Ghost produceth in us the same Nature which himself hath.

JOHN III. V.

That which is born of the Spirit, is Spirit.

YOU have here the Thing begotten in us by the Spirit of God at the New Birth, set forth in the whole and the general Nature of it, expressing what is most sublime in it. 'Tis Spirit, which denotes the Supreme kind of Being. I say in the whole Nature of it, that which is born of the Spirit, is Spirit. 'Tis all and the whole of it Spiritual; and this gives us a general Nature common to all the parts of the New Birth. All, and every Grace, tho' Diversified by the special Objects they are exercis'd about; yet agree in this common and general Nature, that they are *Spirit*, or Spiritual Graces. Sorrow for sin, and Humiliation, is such a fight and sense of sin as is Spiritual. And thus justifying Faith is a Spiritual Faith in all the Acts of it.

I. Let us enquire what is meant by Spirit here, by considering what it is not.

1. It is not the Communication of the Holy Spirit himself, which is here meant, For tho' indeed he himself is given to us as the Author of our Regeneration, and tho' himself dwelleth in us immediately, and not by his Graces only (as I have before proved) yet the giving of, and the Indwelling of the Holy Ghost in us, is in no wise to be term'd our being born of the Spirit, nor is it any where in Scripture so styled. Our being born of the Spirit, notes out an Effect, or Work of the Spirit in us, as that which is born of Another is: And as the conception of the Humane Nature of Christ is said to be of the Holy Ghost, *Mat. 1. 18, 19.*

2. It is not the begetting of a Nature, or being the same that the Spirit himself is of. It is not a Communication of the God-head to us, making us *God of God*, (as some have Blasphemed) nor *Spirit of Spirit*; In which sense Christ's God-head is termed *Spirit*, (*Heb. 9. 14.*) and very *God of very God*. But this Spiritual Nature in us is not a Spark of the Divine Nature, struck or shot forth into our Souls: But it is for the Kind of it a Creature, which is for ever distinct from the Deity, as the Apostle severs them (*Rom. 9. 5.*) when he speaks of God as Blessed for evermore. And indeed the God-head in the Indivisible Whole of it is eternal (*Rom. 1. 20.*) but this Spirit, or Spiritual Nature (of which we are now speaking) is born in time, for it is produced after a man's having been first born Flesh. And besides, it is not only styled a *Creature*, but the *New Creature*, and therefore if it were the Divine Nature, or God, there would be as many New Gods, as there are men regenerate.

2. We are now to consider what *This Spirit*, which is born of the Spirit, is. One way, and a sure one, is to conceive of it by the opposite to it, and which is set by it on purpose to explain it. *That which is born of the Flesh is Flesh*, saith Christ.

Now what is *Flesh* in Scripture sense, as it is opposed unto the New Creature? It is plainly not the substance of a man's nature, or any other substance a man is transformed into, but the Corruption, the natural sinfulness and defilement of man's Nature. And therefore the *Spirit*, or that which is born of the Spirit, is in its kind and proportion to be understood in like manner. I shall not name many places, but only one which is apposite, in Gal, 5. 17. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other, so as you cannot do the things you would.* That by *Flesh* here, he means not the Essence or Substance of man's Nature, much less, as Created by God, is evident; because in v. 19, 20, 21. he says, *The works of the Flesh are manifest, Adultery, Fornication, Uncleaness, Wantonness, Idolatry, Witchcraft, Hatred; and such like; whereof I tell you (says he) that they which do such things shall not inherit the Kingdom of God.* What is meant therefore, is man's corrupt degenerate Nature, *the old man* which is said to be *corrupt through deceitful Lusts*, Eph. 4. 22. And as all men are born *Flesh*, they are *in the Flesh* (Rom. 7. 8.) until born again.

Now together with this, he represents the contrary Principle of Spirit in a regenerate man; whereof the one lusting after the Spirit, the other after the contrary; even before the consent of Man's Will, they distract the Will of a Man so as he *cannot do what he would.* Now then hereby two Inherent Principles in a regenerate man's Nature must necessarily be denoted.

1. For as the *Flesh* (which all acknowledge to be man's Nature by Birth) *lusts against the Spirit*: So the *Spirit* is in like manner said to *lust against the Flesh*; And this naturally, for it is before a consent of the Will one way or other, as well as after such consent: Now to lust (one way or other) is the proper and immediate Product of the inward Inclinations of a man's Heart and Nature: And from these Principles, as inherent in our Nature, each of these Lustings draw the Will several, yea, contrary ways. They work a *Contrariety* of Will in us also: *You cannot do what you would.* And therefore *Spirit* must be understood to be a Principle in man's Nature, as well as *Flesh* or Corruption is.

Neither must it be said that the Holy Ghost is that *Spirit* that lusts in us, in the like manner as the *Flesh* doth lust against the Spirit. He may be said to work in us indeed this lusting against the *Flesh*, as he is said to make intercession for us in stirring up Groans in us, &c. Rom. 8. 27. yet so, as we are said to groan and pray: So here to lust against the *Flesh*, is our Act and not the Holy Ghost's: And therefore is from a Principle opposite to *Flesh* in our Souls, and inherent in us, as *Flesh* is, and so made a contrary Nature in us unto that *Flesh*.

2. These two are said to be contrary and therefore are as two contrary Qualities in man's Nature. For Qualities only, not Substances, are contrary. And if then *Flesh* be such that lusts after Evil, then *Spirit* is also such that lusteth after good. These are as Heat and Cold, Sickness and Health, in the same Subject, stirring and acting one against the other.

3. They are to this purpose compared unto two *Roots* or Seminal Principles seated in the Soul, producing contrary Effects and Fruits: For he says, v. 22. *But the fruit of the Spirit* (mark that allusion) is *Love, Peace, Joy, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*; when as he says on the contrary, *The works of the Flesh, the Fruits of the Flesh*, are *Envyings, Murthers, Wrath, Strife, &c.* And this place alone is sufficient to confute those that would have the Holy Ghost's Indwelling only, without his working, an Inherent Root

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or Principle of Grace by which all Acts of Holiness should become properly ours subjectively, as well as his sufficiently, as he alone acteth that Grace in us to bring forth every good work.

Objt. Those of the forementioned high-flown Perswasions will interpose here, That *Flesh* in Scripture is put for the whole of man's Nature, Substance, and Excellencies of any Kind; yea and the whole Creation is denominated *Flesh*, and so even man's pure Nature as it was at first created in *Adam*, and all the Glories of it, are termed *Flesh*. He was a *Fleshly*, *Earthly* man. And therefore not only *Corrupt Nature*, but all those *Holy Qualities* created in *Adam* at first, or that is of the like created Nature or Rank, though never so excellent above them, are here to be understood by *Spirit*: For else that which you call *Spirit* (say they) is still indeed but *Flesh*, as the whole Creation, whether *New* or *Old*, is to be Accounted.

I thus answer the Objection.

Answ. 1. Be it so, That *Flesh* imports in some Scriptures all created Excellencies in their utmost Perfection; yet in this Text, and multitudes of Others throughout the *New Testament*, it is taken not in that general Notion, but strictly for the Degeneration of man's Nature by the Fall, conveyed by Generation *Fleshly*; out of which, if Mans Nature be not restored by a *New Birth Spiritual*, He is eternally lost. Well then in this place, and the other places now cited, *Flesh* is strictly taken for that Corruption of man's Nature; and *Spirit* likewise oppositely for the Principle restored, in it, contrary thereunto: For it is that *Flesh* that is destroyed by this *Spirit*, as it is contrary.

2. It is true that the best and highest Excellencies of *Adam's* Nature were but *Flesh*, taken as compared with the Nature of God himself. I can give you Scriptures that even the humane Nature of Christ, which was the Glory, the Head, the Sum of the whole Creation, *Old* and *New*, is but *Flesh* with all its Prerogatives; yea, and profits nothing, as in opposition to the Godhead in him. What else is the meaning of *John 6. 63. The Flesh profiteth nothing, it is the Spirit that quickeneth*. And further, that in respect of glorying in God's presence, all the Grace in a renewed Man, termed *Spirit* here, is but *Flesh* in that respect, and comes within the Compass of that saying, *1 Cor. 1. 29. That no Flesh shou'd glory in his presence*. For when he adds, *For of him are ye in Christ Jesus, who is made Wisdom, Righteousness, Sanctification, Redemption*, He there instancing not only in all the glorious Graces that are wrought in us, as *Wisdom* and *Sanctification*, but also all the Benefits bestowed upon us, as *Justification*, and the Glory of Heaven it self, expressed by *Redemption*; he doth thereby plainly call all these *Flesh*, as in themselves considered, and as they are Excellencies for us to glory in, the Glory of which God hath in that respect rob'd them of and deflowred, for as much as God hath made Christ all these to us, which otherwise in themselves would be but *Flesh* in us, as the *Old Creation* at first was. And God doth this, that so we might in all these glory in the *Lord* only, and not so much in them thus given us.

Our Souls, by Christ's Restauration of them, do remain created Substances still, He doth not Transubstantiate them into the Being of the Divine Nature: And when it is said He brings *Things that are*, unto nought, or nothing, his meaning is not that God destroys them in respect of their Being or Existence, they must have that still. For if by *Flesh* were meant all that is created by God, differing from himself, then the Substance of the Soul, yea, the whole of the man, would be destroy'd by Grace; so there would be no Subject left capable of having this *Spirit* begotten in it, no nor would Salvation be the Salvation of our Souls. If they say, there is some new thing created in the room thereof, which they would call *Spirit*; yet still concerning that new Thing I ask, 1. Either it is a Creature made by God, and distinct from him, and then I urge upon them, it is *Flesh*, even as well as the former Soul: For in comparison

parison unto God, so it is; and still within the same Sphere and Rank of Beings that are created. Or 2. It is God, and the Godhead. If that be their meaning, let them but say so, but then I will not argue it, but *rend my Garments*. And the truth is, they can mean no other thing, if they will speak otherwise of these things than we do.

3. The third answer to the Objection made, is This. I grant that this New Spirit begotten of the Spirit, is of a more Divine Temper, Genius and Aspirement than the Image of God in *Adam* was; which though holy, yet but in a natural way; in knowing God in and by the Creatures and by the Covenant of Works, and so only according unto what is naturally due unto a Creature reasonable, as he first falls out of the hands of his Maker. And I should not only grant that this New Divine Nature born of the Spirit, is Supernatural, in comparison to Corrupt Nature and the Dispositious thereof, but also in comparison of pure Nature. Inasmuch as *Adam* was but an Earthly Natural man comparatively to that which is born of the Spirit, which is the Image of the Heavenly, and is ordained in the end to see God in himself, and will be raised up thereto; and at present hath such a way of knowing and enjoying God, and such Objects Spiritual suited to it, as *Adam's* state was not capable of. Now therefore although all the Old and New Creation are Flesh to God, as was said, yet the New being of our highest Aspirement, may be termed Spirit in comparison of its fellow-creatures; and so this new Creature in Regeneration wrought, may perhaps be styled, in comparison of *Adam's* Image.

The Use of all in brief is this, That men should take heed of being seduced and drawn into Opinions under the pretence and allurement of still more Spiritualness, and Spiritualizing still All that the Scripture says, or can be said of true Spiritualness, till they lose all Spiritualness. It may be truly said that many that seemed to begin soberly in the Spirit, whilst they have affected to go still a note higher then the Gospel allots unto the Creature, as the Portion of it, intruding into things they have not seen, they have in the end come round, and ended in the Flesh, even where they were before they did begin. You must not think to Spiritualize the Soul of man beyond what can consist with its being a Creature, and beyond what, in a lower rank of union with God, than Christ hath, it can bear. The nature of Things must not be destroyed, God must alone be God, and that Eternal Spirit. The Soul must be the Soul, enjoying God as such, remaining distinct from him; then attribute what Spiritualness you can lower then what Christ and the Eternal Spirit is said to have, as being God, and the Son of God. And also withal stay but a while to have that addition of Grace, and Glory which our Doctrine gives and proclaims to Spirits made perfect in Heaven, where God is all in all; and yet still he and the Creature are distinct, tho' the glorified Creature enjoys a fulness and immediateness of Knowledge in him, as in himself face to face, and in a love raised up and proportioned thereto. These distances being kept, let men urge what Spiritualness they can, and our Doctrine will rise as high as they can do; yea, (which is the glory of our Doctrine) they cannot speak beyond it, but are forced to cant their own wild Notes in our Expressions. If men will go higher, it falls out here as with Chymists going about to seek further Spirits out of Spirits already extracted, out of Wine or Metals sublimated as much as the things will bear. In seeking to sublimate them yet further, in the end they all vanish, and all ends in smok.

So then, That which is Spirit here, is metaphrased elsewhere by *Paul*, 1 *Cor.* 2. 15. and is all one as to say That which is born of the Spirit is Spirit, and that the Soul of a man born again, is Spiritualized *ὁ πνευματικός*, that is, a Spiritual man; and thereby fitted to receive and take in (as the word v. 14. is) *τὰ πνευματικά*, Spiritual things, *πνευματικῶς*, Spiritually, or as Spiritual.

C H A P. III.

That by Spirit, John 3. 5. is meant all those gracious Dispositions in the Soul, which do suit it unto things Spiritual, as Spiritual.

INOW come to the explanation of the thing it self in the general Nature of it, what is meant by Spirit.

I give this distinction of it. Spirit is all those Gracious and Heavenly Dispositions and Habiliments wrought in the whole Soul, especially the Spirit of the Mind, which do elevate and raise it, fit and suit it unto things Spiritual, as Spiritual. I shall give you an Account of this definition as it is extracted and drawn out of the import of the very word Spirit: And then come to the examination of it in several particulars.

1. In the General, Common Nature of it, I term it a New Disposition or Temper of Spirit. The Acceptation and Use of the Word in the general in Scripture, warrants the word Spirit being put to import a Disposition or Temper of a man's Heart, whether it be applyed to what is good or bad therein. *The Spirit that dwells in us* (saith James) *lusteth to Envy*, James 4. 5. He termeth the very Inclination and Disposition to Envy that is Natural in us, the Spirit that is in us: Although again in respect of its Corruption it be Flesh and Fleshly. So Luk. 9. 55. Christ rebuking James and John for their zealous wishing that Fire might devour those of that City that did not receive Christ, speaks thus, *You know not what Spirit you are of*; that is, what a fiery Disposition is in your Hearts, which you have declared by this wish. Thus too an Inclination to Whoredom is termed a Spirit of Whoredom, Hosea. 4. 12. A Jealous Disposition, a Spirit of Jealousie, Numb. 5. 14. On the contrary, Dispositions unto what is good, are in like manner termed Spirit, *the Spirit of Meekness*, Gal. 6. 2. *The Spirit of Love and Fear*, 2 Tim. 1. 7. As also any Habiliment that elevates and enables the Understanding to discern the difference of things Spirituall (as acquired Habits by reason of use are said to do, Heb. 5. 14.) is denominated Spirit, Isa. 11. 2, 3. *The Spirit of Wisdom and of the Fear of the Lord, shall rest upon him, and make him quick of Understanding in the Fear of the Lord*. So as if you would run over all Graces particularly, they are Heavenly and Divine Principles put into the Soul, and each faculty of it, carrying it forth to such and such Spiritual actings towards such or such Spiritual Objects, Zach. 12. 10. *A Spirit of Prayer, of Supplication, and of Grace*, that is, to seek after Grace and the Favour of God, and the same may be said of all other graces whatever.

2. I add, *Gracious Dispositions*, to distinguish this work of the Spirit from Gifts; which though common to Reprobates; yet we find them called Spiritual Gifts, 1 Corinthians 14. 2. Which in the 12th and 13th Chapters, he distinguisheth from Graces, *True love to God and the Saints, &c.* Thus also when the Apostle James (James 4. 9, 10.) had said *The Spirit that is in us, lusteth after envy*, he adds these Words, *but God gives more Grace*, i. e. A contrary Spirit of Grace to overcome it. It is there termed in the opposition Grace; tis therefore a gracious disposition. The Abilities of Mind are termed Gifts, *χαρισματα*, because freely Given; and Spiritual, because they impower the mind to take in the Notion of Spiritual Truths, so far as to do good to others, but not to a Man's own Soul savingly, which Grace doth. True knowledge hath *vim plasticam* in it, a *Formative Vertue*.
Nei-

Neither do these gifts raise up the mind to things Spiritual, as Spiritual, which is the great difference to be attended in this matter.

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3. I call it Heavenly, that is, which is wholly Divine, and carries the Soul up to, and fits it for things Heavenly. *Adam*, (1 Cor. 15. 47, 48.) is in his best Estate termed on earthly Man. 'Tis evident by the saying, which the Apostle cites out of *Genesis*, that he speaks of him and his Graces when first Created. But God hath fitted and prepared for this Spiritual Man, (of whom we speak) things Heavenly; farr above the reach of *Adam's* Estate. I observe, 1 *Eph.* 3. That the Apostle when he speaks (*Eph.* 1. 3.) of the whole lump of Blessings with which in Christ we are Blessed, termeth all and the whole of them *Spiritual Blessings in Heavenly things* ((say I) *and not Places only*; and such *Adam's* were not. And the Reason is, because, these are all Blessings in Christ, who alone is that Heavenly Man, the Lord from Heaven. 1 Cor. 15. 47, 48. But *Adam* but an Earthly Man, and so Christ alone is the Founder of Spiritual Blessings in Heavenly things; and therefore this Spirit coming from him, the quickning Spirit (as Christ is there termed in opposition to *Adam's* being but a living Soul, v. 45.) is wholly Heaven-born, is an optique Glasse, set to the Eye to see into things Heavenly, which *Adam's* sight fell short of. Spirit here, is the Foundation and Beginning of all those Glorious Enjoyments of God in the other World, and shall be raised up thereto. And in this Life the Spiritual Man hath, an Aspirement thereunto, and could never be satisfied without it. And in this Life, where this Spiritual and Heavenly Temper compleats no degrees, as *Adam's* Primitive Holiness of Nature was, it would raise a Man up to Infinitely higher proportions of Communion with God and active Holiness then *Adam's* state was capable of: But alas! our Life here is hid with Christ in God, through our Imperfection; and the like. And indeed this very word *Spirit*, *That which is born of the Spirit, is Spirit*, speaks a Sublimated Work, the most Refined and most Raised Work that Mans Heart in this Life is capable of: For the Extract, the Quintessence of things (leaving the gross parts behind them as severed) you still call *Spirits*. I need not give you Chymical Instances. Also in the Creation, those things which are of the highest Rank, Strength and Excellency, and nearest God himself in their Natures, are termed *Spirits*: Who maketh his *Angels Spirits*, *Heb.* 1. 7. And the Substance of his own pure Nature, is set out by this, *God is a Spirit*, *John* 4. 24. Yea, take an Estimate from Hell, the height, the Quintessence of all Wickedness, is, as you know, found in the Devils, and how is it expressed? It is nam'd *Spiritual Wickedness*, *Eph.* 6. 12. And they are elsewhere termed *Wicked Spirits*, *Mat.* 12. 45. Because the Substance of their Nature or being is Spirit, and they are filled with Wickedness. But here the Wickedness they are filled with is further termed Spiritual; that is, it is a Wickedness of the highest kind, which exerciseth it self in opposing and contradicting things Heavenly, as it follows there about things Heavenly, which are the things *this Spirit* (in the Text, *John* 3.) is raised unto, and contends for, and aspires after; and therefore as their Wickedness is termed Spiritual; so the Nature of this is termed Spirit or Spiritual, as pursuing after those very things, Heavenly, which their Wickedness sets it self against.

4. These Heavenly dispositions have for their seat, the Spirit of a Man. This is the immediate Subject in which it resides, in which it was chiefly and first implanted, and from thence diffused to the whole Man, and so is justly denominatd Spirit from its Subject, the very *Spirit*, Quintessence, and Center of the Soul, *Eph.* 4. 22. 23. *Be renewed in the Spirit of your Minds*; by infusing into it Spiritual Principles of Heavenly Light and Dispositions. The new Man is there said to be put on. And to the same purpose speaks the Apostle, 1 *Thess.* 5. 23. *The God of Peace sanctifie you throughout, or wholly, your whole Spirit, Soul, and Body.* Body is the exterior part, and Soul is the inward part of Senses, Affections, &c. but Spirit is the top, the highest Region

Book IV

Region of the Mind which is capable of an higher intuition of things Spiritual, and this is sanctified first and chiefly, and therefore first named, and the Sanctification hereof is termed Spirit. The seat of the powerful workings of sin, and of the first Sugestion usually thereunto, is the lower Faculties, which Intice and Allure, and propound the Pleasures of themselves to the Will and Affections; which being corrupt, and knowing no better, yield, and approve them suitable to the outward Man; and therefore it is termed the Law of the Members. But the Workings of Grace are perfectly contrary. The seat of Grace, and its chief Dominion, is the Spirit of the Mind, termed therefore *the Inner Man, the Hidden Man, the Law of the Mind*: Which giving forth Laws and Impressions to the Outward, rules and commands it. And because the strength that must sway the man lies there, therefore it meets with more Difficulties than the Dominion of Sin doth, for it hath all the Affections to subdue, by Spiritual Light, and fresh comings in from Heaven.

C H A P. IV.

What it is to have the Heart Elevated, and Suited to all things Spiritual, as Spiritual.

BUT the last and main thing in this Definition to be most attended unto is, *What it is to have the Heart elevated, and suited unto all things Spiritual, as Spiritual.*

There are Three things to be enquired into, for the Explanation hereof.

1. What those things are which are *Spiritual*.
2. What it is to have the Heart *Suited to these Spiritual things*.
3. An Account why this should be added, *To Spiritual things as Spiritual*

1. what are things Spiritual? It needs not long be insisted on, the Particulars are become known to us all, if we have Hearts unto them; they are the things of God, which the Spirit reveals, *The deep things of God*, 1 Cor. 2. 10, 14. and Rom. 8. 7. They are things of the Spirit, Rom. 8. 7. They are another World, or System of things, opposed to things of the Flesh; which Flesh, or corrupt Nature, is suited unto, which are manifestly Fruits of the Flesh, (Gal. 5. 19.) downright sins, or things of this World abus'd by our Lusts, 1 John 2. 16.

1. *First*, and Primarily, God himself and Christ are the chiefest Spiritual Things and Blessings; They are the first Original of all things Spiritual, and so are the most Spiritual, and have all and only true Spiritualness in them. *God is a Spirit*, it is his pure Nature so to be, and therefore he is to be worshipt in Spirit by us: Even as it is said God is Holy, therefore be ye Holy; so God is Spirit, therefore be ye Spiritual: And therefore all things else are Spiritual as they refer unto him. As God only is good (as Christ says) so God only is Spirit; and as the Sun only is Light, so God only is the Father of all Light that is truly Heavenly; God is the measure, the Standard of all things Spiritual. And thus also Christ, who is styled *The Lord* is also said to be

be *that Spirit*, (1 Cor. 4. 17.) who puts all the Spiritualness that is in the Gospel, into our Minds. Chap. 3.

2. There are things that are Spiritual derivately from God and Christ, which are the things of God, and which are not otherwise, no nor further Spiritual, than as they relate unto God and Christ, and partake of them, and redound to their Glory, who is the measure of them. And of this distinction we shall have great use in the Sequel; for in all the Benefits bestowed in our Salvation, there is no further a Spiritualness to be found, than as God shines in them, and his Excellence and Glory are Illustrious. And *that*, and *that* alone, puts every other thing into the being and rank of things Spiritual.

1. All Blessings, Adoption, Forgiveness, Redemption, Fellowship with God, and Heaven it self, are termed Spiritual Blessings, Eph. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual Blessings in Heavenly Places in Christ*; and these Blessings consist not in Houses, Lands, &c. but in things Heavenly.

2. Thus all Graces of the Spirit are also Spiritual. Col. 1. 9. True saving Knowledge is styled, *ἡ γνώσις πνευματικὴ*, *Spiritual Understanding*.

3. All the immediate Duties of Gods Worship, when God is Worshipped in Spirit in them, are termed Spiritual. Prayer, Hearing, &c. all are termed Spiritual Sacrifices, 1 Pet. 2. 5. which become such, so far as God is Sanctified and closed withal in them and by them.

4. Every Duty of the Moral Law, as it is directed unto God, is a Service in Spirit, Rom. 7. 6. And the whole Moral Law, and every particle of it, in this right Tendency, is Spiritual, Rom. 7. 14. *The Law is Spiritual*.

2. What is it to have the Heart made suitable to these Spiritual things?

You all know by Analogy from Nature, what it is to have the Soul in the Power and Faculties of it suited unto the Object of it; as the Eye is suited and fitted to Colour, and the Ear unto Sounds. I shall give you some Philosophical Instances, which the Scripture makes, Eccles. 11. 7. *Truly the Light (saith Solomon) is sweet, and a pleasant thing it is to behold the Sun*. Here is an Heavenly outward Object, and the visive or seeing Faculty, declared, suited, or fitted, one to the other. The Apostle Paul also (1 Cor. 6. 13.) speaking of the Present Condition of the Bodies of Men, *The Belly (saies he) is for Meats, and Meats for the Belly*; that is, they are by God suited and fitted one for another in this present State. And consider the purpose of his mentioning this: 'Tis to Illustrate how in a proportionable manner, and in a Spiritual way, even the Bodies of Men after the Resurrection, when they shall be made Spiritual (1 Cor. 15.) shall then be suited unto Christ, so it follows, v. 14. *And God hath both raised up the Lord, and will also raise us up by his own power*: And it is said too, in v. 17. *He that is joyned to the Lord, is one Spirit*. Now then to make up the Analogy, as will suit spiritual Senses to Spiritual things, after the Resurrection, so he doth suit mens Souls and Spirits aforehand in this Life, unto the Spiritual things manifested in the Word, afore the Resurrection of Body and Soul into a greater Glory. And this the Scriptures also speak, as expressly to this point of Regeneration or Grace, as it doth to that other point of Nature, 1 Cor. 2. 9. *Eye hath not seen, nor Ear heard, nor hath it entred into the Heart of Man, the things which God hath prepared for them that love him*. The things prepared, &c. are manifestly here the things of the Gospel in this Life Revealed; and not only those in the World to come, as by the Context hath been long since observed. And the only use at present I make, lies in these Words. *Prepared for those that Love him*; that is, afore-hand suited and fitted by God unto the new Creature, or unto those into whose Hearts he puts his Love. And

It be not an allusion intended by the Apostle, yet it may well be Represented by the Correspondency that is between the story of the first Creation, and the new Creature, which the Apostle intends by those who Love God. The Apostle in those words, of his, *As it is Written, refers us to Isa. 64. 4. Since the beginning of the World, Men have not heard, neither perceived by the Ear, neither hath the Eye seen, &c.* Now consult the story of Mans first Creation, to which this is a manifest allusion, and it stood thus. God made and prepared a World consisting of, and filled with variety of Creatures; the making of which cost him six Daies work. There were Delicacies of Fruits for the Taste, an Entertainment for the Eye in all sorts of Colours, Light, Ornaments, and Tapestry which Heaven and Earth affordeth to this Day. There was a brave World, and richly furnished, as the Apostle speaks of it, *1 Tim. 6. The Angels stood by, and wondered all the while for whom all this should be prepared*; for they had not Senses to be affected with them. God after all, at the latter End of this his work brings in *Man*; and sets *Adam* down in the Centre of this World; and Lo he had at the first of his Creation an Eye to see and to be taken with all the Beauties God had scattered up and down throughout the whole. He had an Ear to Hear all the Musick which the Melodies of Birds Singing, or the Murmurings, and Warblings of Rivulets, could afford. He had a Taste and Belly suited to take pleasure in all these Varieties of Fruits, or whatever else God had provided as a Banquet for him; insomuch as there was not any one thing which God had made, but he had some Sense inward or outward, to take in a pleasure from it; or some facultie in his Mind, to close with, and make use of it. Whence it was apparent unto himself and the Angels, the Spectators, that God had first prepared and set out all these for the Man, and then created the Man, in like Manner prepared and fitted for all these things. He had an Ear and an Eye (as both the Prophets and Apostles words are) to receive and take in what was thus made for him. Thus the Apostle tells us it falls out in this new Creation; God hath been from Everlasting contriving, and ordaining, and in the fulness of time preparing all those Glorious Truths and things which the Apostles (to whom was committed the News and Tidings of this World to come, *Heb. 2. 5.*) by the Holy Ghost, have given us in their Writings a full Discovery of. And whenever God Regenerateth any Man and Constitutes him a New Creature; Lo the Man hath a new Eye to see, an Ear to hear, and all sorts of new Senses to take in all sorts of Spiritual things, as the Spirit shall be pleased to reveal them to him. He no sooner opens an Eye, but he finds himself to be come into a new World, and to be environed with new Objects. Thus they are prepared for him, and he for them; and hence it comes to pass that he hath an Eye to see, and an Ear to hear, and an Heart to understand, such things as never from the beginning of this World entred into the Heart of Man; no not of *Adam* in his first Creation. Now the Principle by which he is enabled to this, is called *Spirit*.

If you will have another Scripture that speaks this suitableness between this Spiritual Man and these *Spiritual things*, look into *Rom. 8. 5. Those that are after the Flesh, do mind the things of the Flesh; but they that are after the Spirit, the things of the Spirit.* You have here the suitableness between Spiritual things and a Spiritual Man, Illustrated by its contrary, namely the like of a carnal Heart towards carnal things; that so all Men, whether Carnal or Spiritual might be equal and just Judges, out of experience whether they had as yet *Flesh* only, or further, *Spirit*, begun in them. For all mankind have experience what it is to mind, to favour, and find an Heart suited to things fleshly and outward. We feel every Day how our Bowels work, and our Affections are enflamed after things fleshly, as Beauty, Pleasure, &c. Now saies he, Descend into your Hearts, and be righteous Judges; if yo be after the Spirit, if that supernatural frame of Heart be in you and predominant, you will in like manner be taken with the things of the Spirit: For both stand upon like just and equal reason; for as *Flesh* is suited unto things *Fleshly*; so *Spirit* is suited unto things *Spiritual*, even as 'tis here, *John 3. That which is born of the Flesh, is Flesh, so that which is born of the Spirit, is Spirit.*

C H A P. V.

That this suitableness of the Mind to Spiritual things, is the great distinguishing Character of one that is born of the Spirit John, 3. 5. from others who are not so.

I SHALL now give an account why I put in this restriction, *A suitableness of the Heart unto Spiritual things, as Spiritual.* The truth is, herein lyes the *Spirit*, or the formal Constitution, and Difference of that which is here termed *Spirit*. The meaning whereof is, that Spiritual things are to be considered barely, and meerly as they are in themselves, and their own Nature, abstracted from all other Considerations and Concomitants adherent to them, and abstracted from such Benefits as are accidental, external, and foreign to them. Spiritual things may indeed be view'd as wrapt up in Worldly Conveniencies, the avoidance of Punishment, or the obtaining something which a man apprehends good to him, which occurs by them or with them. But Spiritual things as Spiritual, are the things themselves, which are represented in their own real Nature, in their native hue and proper Colours to a Spiritual man.

In other things, the formal reason of any Objects is that which puts the difference between Sciences, and Arts, yea, and the Senses. Bodies natural are the Subjects of a multitude of Arts and Sciences, but take it as a natural Body, and simply so considered, it is the proper Subject of Philosophy and makes an essential difference between that and other Knowledge: So it is here, Spiritual things are the proper Objects of that true genuine Heaven-born Spirit, begotten by Regeneration.

2. The Apostle is my Warrant for putting in this distinction: For he setteth this fatal and eternal difference between a Natural Man and a Spiritual Man, *1 Cor. 2. 14, 15. 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 yet he himself is judged of no man.* To say, *Because they are Spiritually discerned*; and to give this as the reason why a Natural Man cannot therefore receive them, is all one as to say, that if they be rightly discerned, they must be discerned in their Spirituality, that is, as they are in themselves, Spiritual things, as Spiritual. Thus the Soul, whilst in the Body, cannot see or discern the Angels that dayly attend us, nor the Devils that hourly tempt us: Why? Because they are Spirits, and are Spiritually to be discerned, and so can be view'd only by Naked Spirits like themselves. They may be seen if they will thicken and condensate the Air or take a Shape, inclose themselves in a Body; but still as Spirits, and in their own Substance and Nature, they are discerned by none but those of their kind. And (as he here speaks of a Spiritual Man, v. 15.) They can see all we do, but themselves are not discerned by us; we see not their Motion nor their Actings. I know this Similitude, as none other, will hold in all; for our Souls stript of our flesh, would thus see Angels; but not so an Unregenerate Man; he would not discern Spiritual things, tho he were stript of flesh, if he was not also Spiritualized. And by this Natural man, is not barely understood a sensual man, sensual for Lusts and bodily Pleasures, but a man endowed with the greatest Gifts of Knowledge and Wisdom, such as were the Scribes and Pharisees, and the Disputers of this World, *1 Cor. 1. 7, 8, 20.* And for the discerning of these things Spiritually, a man must not simply have the Spirit

Book IV of God to reveal them objectively (v. 10, 11, 12.) but he must subjectively be made by that Spirit a Spiritual man, and have Spiritual Senses given him, else tho' the Spirit should reveal them, he could not receive them. *The Natural man receives not the things of the Spirit of God; for quicquid recipitur, recipitur ad modum Recipientis.* As a blind eye receives not the Light of the Sun: *Neither can he know them;* which words speak an impotency or an incapacity in the Subject; for there is a disproportion between the Objects, taken in their Spiritual Nature and the Subject. *For, says he, they are Spiritually discerned;* and therefore the man must be made *Spiritual*, or he cannot take them in: As a Beast must be made rational, ere he can understand or take in the things of a man: That look as now this Natural Body of ours (as 1 Cor. 15. the Apostle calls it) cannot discern an Angel or Spirit, as he is a Spirit; but when God shall make his Natural Body a Spiritual Body (which how he will do it, we know not) then we shall see Angels and Spirits, even as we are seen of them; but a Spiritual Body it must be made first; so 'tis a man must be Spiritual, before he can see Spiritual things.

3. A Third ground why I say that a Spiritual man must discern Spiritual things as Spiritual, is, Because otherwise he receives not the things at all, which the Apostle hints. This is a great truth, that if the Soul of a man does not arrive at, and close with, and embrace the things themselves, as they are in themselves and in their own nature, it knows them not, it receives them not at all; but only *Ideas*, and Notions, Shadows and Clouds, instead of them. God will be known as God, and glorified as God (*Rom. 1. 29.*) or he accounts it no Knowledge. Then we know and affect things as they are, when our Knowledge and Affections towards them are such as the Nature of the things requires. If the Knowledge of Christ in my Heart be not answerable, Similar to what is in the thing it self, I do not know it: As I am not said to know a man, if I know him but by hear-say, or have seen but his Picture. And therefore the Apostle distinguisheth as I do Eph. 4. 21. *If you have been taught as the Truth is in Jesus;* that is, to know Christ in himself, and the Truths about him, which are Beams of him, as they are in their true and naked hue. Thus also Affections to any Thing or Person is not true Love, or a genuine Affection, if it be not suited and carried out to the thing and the Person it self: You call it Harlotry Love else, Lust not *Love*. And therefore of necessity if our Knowledge of Spiritual things be true, and such as it ought to be, if our Affections unto them be genuine, our Hearts must be suited to the thing as Spiritual. Yea, otherwise the things whatever they are in themselves, do become to us but *things of the Flesh*, as the Law was to the Carnal Jew, and all Spiritual Priviledges are to an Unregenerate Professor.

4. This is the great difference or constitutive distinction of Men Regenerate from the Unregenerate, though never so much enlightned, elevated to the tasting of the powers of the World to come. Those that are truly renewed are made *Spirit*, or Spiritual in all things, so not the other: Altho raised up and elevated to be exercised about things Spiritual, yet not about the Spirituality of the things, and to be carried out to them as such. This will appear in the particulars of the Work of Grace all along. There is a carnality about Spiritual Objects, else the Apostle would never have termed the *Corinthians* Carnal, in comparison of other Christians, and not Spiritual, 1 Cor. 3. 1. Now that which was in a great measure remaining in them is predominantly in temporary Believers. It is in them as that which constitutes their Estate without any genuine principle of Spirit at all. It is no where said of any Temporary Believer, or Person that fell away, that he was born again, nor is it any where said of any such that they are Spiritual Men, or begotten of the Spirit.

The main Use I intend is of Examination of our Estates, whether we are savingly Regenerate or not? Consider what the Frame, the Posture, the Vergency, your Spirits are of unto things that are *Spiritual, as Spiritual*. I speak now only unto Men that are or have been some way or other affected with things Spiritual

ritual; for as for such as are not, but live wholly in things Earthly and Sensual, such need not a Jury to pass upon them to Condemn them. Towards our help in this Examination, let us take these two things. Chap. I

1. Take Instances of several particulars of Spiritual things, and searching out wherein the Spirituality of them lies, bring them and your Hearts together, to put you upon considering how your Hearts and they agree, and suit each other.

1. Learn to understand in your own Hearts what these two things mean, and what a vast difference is between them. 1. To have Heavenly natural dispositions and inclination suiting the Heart to things Spiritual, as Spiritual: And 2d, To have accidental and forced Elevations or stirrings of Heart towards things Spiritual, and those but upon Considerations that are but accidental to the things, or are but Appurtenances of them, Attendants and Hangbys to them, and are not of the nature of the things themselves.

You will ask me, What do you account but accidental Affections in Mens Hearts to things Spiritual; and what is it that is accidental in the things themselves?

1. That is but an accidental affection in the Heart it self, which is forced and strained in respect of what the whole stream of thy Heart otherwise doth naturally carry thee forth unto, whereas that which is born of the Flesh doth wholly and naturally mind and favour nothing but what is Earthly, Worldly, &c. *Rom. 8. 5.* and the whole propension and *pondus* thereof, would of it self for ever run that way; yet so as look as streams that naturally run but one way, yet are capable of a turn, and to be diverted a contrary way by Winds, or Stoppage, or the overflowings of Waters, &c. without having a new and natural Spring or Fountain to feed and carry it on, that contrary Current: So the natural Mind may sometime flow in another Current, than that in which its own Inclinations carry it. But now the Apostle *Peter* speaking of the Hearts of Men Regenerate, expresth it thus, *1 Pet. 5. 2.* That what they did was *not out of constraint, but willingly, and out of a ready Mind.* The great and Predominant Principle in us is Self-Love; it is the Spirit the Quintessence of Original Sin. Now this Spring or Fountain of all Lusts in us naturally cuts forth a Channel to it self only towards things Earthly: And the poysse of it (as it is the predominant Principle in Mans Nature, as by Nature it is) doth lie clean another way then to fall in at all with any of the things which are Spiritual, or to have any thing to do with them; but it secretly and closely enjoys it self, in cleaving and adhering unto things Earthly and sinful: Yet so, as if it be stormed with the noise and conviction of the things of the other World; as with what is the dreadful consequent of Sin, *viz.* Wrath and Destruction; and of what is the Deliverance out of it; even to leave sin, to seek after pardon, &c. The Enlightnings of these things coming powerfully in upon Self-Love in Men, that other natural Stream and Current to things Earthly may be stopped, yea, and (as is said of *Jordan*) turned backwards and the Affections run that way; and yet all this be but accidental and violent, in respect unto the natural tendency thereof, which remains still one and the same.

2. There are answerably also accidental or consequential respects or considerations that are but Appendixes to things which in themselves are the most Spiritual, which are foreign and extrinsecal to the things, and yet are revealed in the word together with those things with the apprehension of which, a natural Man that hath nothing in him but only self-love, may be stirred, moved, and affected. As take sin for one instance, there is the evil of sin as sin; that is, the Spiritual Evil in it as Spiritual, and as it is contrary to God; and there is the wrath of God, &c. which is the consequent of Sin, that is an accidental evil to it, as it is sin: As there is the Charcoal in its foulness, and there is the

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 the Fire in the Coal. Likewise there is Christs Righteousness as it is a Satisfaction to God for sin, and the Glorious way of saving Sinners by it, above all ways else, this is the Spiritualness of it; and there is the freedom from that wrath thereby; the one is the thing in it self, the other is the Consequent or accidental appendix of it. Now (you know) like will still find out its like, suit and consort with it. Hence my Exhortation is, That you would in searching your selves, narrowly observe what your Spirit doth match withal; that is, what it is in Spiritual things which your Hearts are taken with in them, whether with what is accidental chiefly, or chiefly with what is truly Spiritual. The Apostle hath an Expression (1 Cor. 2. 13.) which may allusively help me to convey my meaning, *comparing* (saith he) *Spiritual things with Spiritual*. He speaks there indeed of the delivery of Spiritual things to be Preached of by us; and it is as if he had said (comparing the words afore and these together) if you be to make Orations about things Civil, Politique, Scholastical, then use all your Flowers of Rhetorick and Art to set them out with, for Fleshly Worldly matters are best drest up in Cloathings and Ornaments that are suitable to them; but if you be to make Sermons, take and seek out such Words and Expressions as may be savory and Spiritual and so suited to the matter. In like manner (say I, in allusion to it as to the point in hand) if you be to examine your Hearts, compare Spiritual things with Spiritual, or else Accidental with Accidental: Lay things of a sort together; that is, observe what kind of Affections in thy Heart, are stirred, and to what sort or kind of things, and upon what Considerations. If therefore thy Case be such, that only transient and accidental Affections are in thy Heart (accidental I say to the natural whole Current of thy Heart) finding out and comforting with the like accidental considerations in things Spiritual; here is no genuine true Spiritual Regeneration, here are plainly but two Bastards married, two slips of each Family, accidental Affections, to accidentals in things Spiritual; and their Brood will be answerable, they will not inherit with the Sons of the free Woman; that is, *Spirit* here. But on the contrary, if there be a new Spring and Fountain set open in thy Heart, that works forth it self a natural Current and Channel contrary to that other, whose poyse was to each, which doth withal find out that in Spiritual things which are truly Spiritual, suits and complies with the things themselves as in themselves, and pours out its streams upon them and runs into them, here is a noble match between two Offsprings, of two Heaven-born Families, which will never be parted, but as a noble Plant will bring forth Fruit unto God, and unto everlasting Life.

Another Consideration I would premise, as both useful to prevent a mistake in Examination of our selves hereby, and which also ariseth from, and is the natural Corrolary of this part of my definition, *suiting the Heart to Spiritual things*. The premise is this, That the Spiritualness of our affecting of Spiritual Things, lies not in a total opposition or exclusion of what suiteth self-love in us, or aiming at our own Good; but if it be rightly stated, it takes it in the most naturally that can be. Some good Souls, when they hear of such Doctrines as these, That Spiritual Things are to be affected for themselves, and as Spiritual, have presently made this Interpretation of it, That if the Heart be truly Spiritual, then it must affect them in opposition to themselves altogether, and to their own good: And that therefore they must wholly renounce and cashier all thoughts of a mans self therein, thinking that if they at all intermix them, they do unspiritualize all the rest.

Or when they hear that there is an accidental goodness in Spiritual things which will take self-love in a Carnal Heart, they then presently judge that therefore true Spiritualness lies in this, in having no affection of self-love working or stirring at all to any thing in things Spiritual. These are both mistakes: And the very terms of this latter part of the Definition I have given, duely understood, clears and states this great Case, and is preventive of these mistakes. Mark it, *It suiteth the Heart unto the things*; now if the Heart be made suitable to the very things themselves, it is certain that a man must and doth at once affect

affect both the things for themselves, and for his own good also. For why? Let the things be the most Spiritual that ever were revealed; wherein doth a man's own good lie but in the enjoyment of what is comfortable to him, and which he most desires? And what is it that is most comfortable, and yeilds most content to any man, but the things that are suited to him, and he unto them? If therefore the being and end of Grace lie in this, to suit the mind to Spiritual things themselves, and for themselves; then it must needs most happily fall out and come to pass, that at once in affecting the things in themselves, the Believer pursues his own Good and Happiness.

The General truth of this Assertion, That mens Comforts, and so that which they account their chiefest good, do lie in the suitableness or frame of their minds as it stands unto the things, is so evident in Experience, as I need not insist on it. What is the reason that *trahit sua quemque Voluptas, One man is pleased with one thing, another with other things*? It lies in the several humors, and suitableness of dispositions to such or such things. You use to say, That which is one mans Heaven, is another man's Hell; what otherwise is the reason that carnal Men mind the things of the Flesh, or Earthly things, naturally, but because they are suited to them? Else they have a Light within them which tells them that they are not the best things. You see in Nature it is not every stone, though good and pretious, that will draw Iron after it, or unto which Iron will greedily run or clasp with, but with the Loadstone it will; and again, no other Metal but that, will close with a Loadstone. What's the reason? There is a suitableness. Now then take a carnal Heart, and change the Inward radical disposition of it, make and render it suitable to God, and Christ, and all other Spiritual things, as they are in themselves (and the power and efficacy of Saving Grace must lie in this, or differs not from Flesh) and instantly that Soul is taught, and hath an Instinct for its own good, and greedily and Naturally (according to the measure of Grace given) runs out unto, and after these Spiritual things as Spiritual, and placeth its Happiness and Good in them, as truly as ever it did in the other.

You will say, Wherein then is the difference between a carnal man's affecting these things and a Spiritual man's doing so? For it is out of self-love in both. I answer, out of the Principles already delivered.

1. That the Fundamental and Original difference lies not in this, as if that were a carnal Heart that with respect to its own good, or with love to it self, did affect Spiritual things; and on the contrary, he only were truly a Spiritual man that did not at all out of self-love affect them. No! God forbid; but that which puts the difference is, *what that goodness is*, which in Spiritual things the Heart of a man doth thus affect, and find his good to lie in? If it is only that which is the accident of all goodness, and but the consequent of the other, as Ease of Conscience, Freedom from Wrath, Judgment, &c. And the man not affected with the things as in themselves, there being no suitableness at all to the things if they could be nakedly represented to him, and in their Spiritual Hue; this Heart is a Carnal Heart; and thou that wearest it, art not a Spiritual, but a meer Outward and Accidental Christian: *For as a man affects, so he is.* The usual comparison I give to express the difference between these two, is this: Take two men, whereof the one is in perfect Health and Vigour, and as Hungry, as *Esau* was, when he came out of the Field; and take another who is Heart sick; set meat or drink before these two, the one falls to eat it (and that as it is meat) out of appetite, and suitableness to the thing in it self: For God hath Ordained *the Belly for meats, and meats for the Belly*: The others Stomach nauceates the thing simply in it self considered, and the native Scent overcomes him: But yet rather then he will dye, he will take down something, and yet by his good will he takes that only when it is so sauced, as the natural Scent is not discerned: So it is here. If God, and Christ, and his Righteousness, and the Graces of his Spirit, could be represented in their native naked Hue, a Natural man could not receive them, as the Apostle speaks; but take them as *dipr,*
and

Book IV and fauc'd with ease of Conscience, hopes of freedom from Wrath, &c. carnal men take them down: In a word, they make use of them as Physick, not as Meat. Here in this Case a man affects not the thing, hath no mind, or suitability to the thing it self, but to the consequent of it; and a meer accident belonging to it, which is freedom from Pains, &c.

2. Another difference is, Where only thus the accidental goodness of Spiritual Things affect a man, there is self only, or love to a man's self only, that is the root of such Affections; yea, and such a carnal self, as of its self would pour out its Affections to other things much rather, to which only it hath an inbred Suitableness. The whole Heart of it self would run that way, and no other, by its good will. But being over powered by the Power of the World to come, there is a stop put to such Affections, and the Current of them turned another way. But take a Spiritual man who is in his Inward man suited to things Spiritual, and *Spiritually Naturalized*, or *Naturally Spiritualized* to them; and though the accidental Considerations might have first mov'd him (for alas at first a man hath no other Principle but self-love to be wooed and courted) and in their rank lawfully continue still; yet he now, being come unto them, and himself Spiritualized, he closeth with the things themselves as in themselves, and as best and most excellent, *Phil. 1. 10.* He finds so much in the things themselves, that he wisheth no greater good, yea, *no other good*, than what ariseth from the things, and from Communion with them and enjoyment of them. He finds his *good* lies in them, which (as was said) ariseth out of a suitability. So that now the state of the Case is not whether thou affectest them out of self-love, or for thine own good, yea or no; but whether the things themselves have been made suitable to that Inward man, and so withal unto that self in thee. The root of all that which we call Hypocrisie, or counterfeit Grace, though wrought by the Spirit, doth lie in this defect, the man hath not an Heart to the Things, but chiefly to the Appurtenances of them, and so is said in Scripture to have an Heart, and an Heart, and to be a double-minded man; because he pursues not the things for themselves, but for what accompanies them; when all the while, as to the things themselves, he hath an Heart against them, if they were represented in their true Spiritualness. And this is the true meaning of that Phrase: For otherwise it were far more proper to say of a regenerate man, that he hath had an Heart, and an heart in him, for he hath really two Principles, Flesh, and Spirit, two men, two Springs and Fountains in him; of Flesh, suited to things Fleshly; of Spirit, suited to things Spiritual: But yet because his Heart is truly suited unto these Spirituals, therefore he is said to affect them with his whole Heart, and not to *have an Heart, and an Heart*. But the other in their most over-flowing Affections that seem as a Land-flood to carry the whole stream that way, as in the Peoples Hearts when the Law was given, *We will* (say they) *obey the Voice of the Lord.* *Oh* (says God) *would there were such an Heart in them.*

As a Corollary from what hath been spoken, I shall a little further enlarge on this Question, Whether a regenerate man, as such, may and doth affect Spiritual things for his own good, and how far? Briefly,

1. Take self-love as it is a natural Principle, and annexed to Being or Entity it self, if Grace will have a Subject to reside in, it must have this for part of it, for it is the adjunct of Being. If you think to Spiritualize your Affections so far as nothing of love to your selves should remain, then you must destroy the Subject of those Affections. If you cut off this Nail entirely, you cut off the Finger too: Pair it you may, and must, as to the inordinacy of it; thus to the Captive Woman taken to Wife, was done by the Law, *Deut. 12. 11, 12.*

2. If Grace sanctifies us throughout, and every Faculty and Principle in us, (*1 Thes. 5. 23.*) then it sanctifies self-love in us: For of all things in us, it is most a part in our selves: And if there be a sanctified self-love, then part even of our Holiness must lie in loving our selves. But then withal, observe that this Sanctification of self-love is eminently seen in this, that the Heart being made
Spiritual,

and suitable to Spiritual things, it is enabled and made so truly happy, as to find its own greatest good in those things, and is carried forth towards them with the greatest contentment to it self. And so it comes to pass, that when a man's Soul is perfectly sanctified, he loves these Spiritual things with a stronger love to himself, than any carnal man can do, or ever did, carnal things. And hence these two make but one stream; I at once love my self, and Spiritual things themselves, and all comes to be reconciled by this, that the Heart is made suitable to them. Yea, upon this ground I will go yet higher; The more I judge God, Christ, and all other Spiritual things to be the best, and chiefest good for my Soul (and this when considered in the highest Spiritualness that can be supposed to be revealed by the Spirit, and discerned and apprehended by me) when they rise up in the most Spiritual Spirituality, the Holy Ghost himself can or doth represent them, then for my Soul to be most able to say, *These are the best for me*, and to have Spiritual Affections rise up as these other apprehensions of the Spirituality of the things do rise, this argues still that my Heart hath the greater degree of Grace. And the reason of it is clear from this Principle, That Grace suits the Soul to Spiritual things; and therefore those actings of my Heart argue it still to be the more Spiritual, as being so suited that still I find my highest good to lie in the highest and utmost Spiritualness of them: Even as the more a Man's Stomach affecteth and relisheth meat, the strongest meats, yea, and the more sweetness it finds therein, the better Stomach it is. *David's* Heart hath in a great degree decided this in few words, *Psal. 73. 28. It is good for me to draw near to God.* He found Communion with him, out of suitableness, to be his greatest Good.

C H A P. VI.

How we may discern, value, and love Spiritual things, purely as Spiritual, and yet view them as Blessings to us: And regard, and affect our own Interest, and Benefit in them.

IF any do yet understand me so, as to have this Objection still in their thoughts (putting it by way of supposition) That if any man should love Spiritual things as Spiritual, chiefly for his own Good, would not this be Hypocrisie, and he be a carnal man?

I answer, Yes: And even this will also follow from that Principle I have insisted upon. For if a man's Heart be carried out suitably to the things, that is to God, and Christ, &c. as they are in themselves, then he cannot but prize, adore, value, and love them above himself. For if his Heart be not suited to the things, as they are proportionably in their own worth, his Knowledge and love of them is not such as the things require, and so are not suited to them. And (as I said) it is a false and a Counterfeit Knowledge of, and Affection to them, as was afore observed. So that, it is a Contradiction to say a man's Heart is suited to the things, and to say, That he affects them as such, chiefly for himself. For if he knows God as God, or Christ, as the truth is in Jesus; Then (as *John* says in another Case) he finds these to be infinitely greater than himself, and himself to be but as a Mote flying in the Beams of the Sun. And if he did not accordingly prize and affect them and their Glory, His Affections would not be suitable to these things. (Therefore self falls down, and gives up it self most to exalt the things above it self, when it finds them most suitable to it) Yet still notwithstanding, this on the other side falls on with the highest consistency, That a man never loves

loves himself more, yea and never finds he doth it more, then when he finds he loves them above himself, and not for himself chiefly.

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If you ask me how far these two may stand together? I answer, they are consistent in a due Subordination of Self unto God, and the things of God. All men must acknowledge this, That true Grace is the Image of God's Holiness, *Col. 3. 10.* And it so long continues to be his Image, as it keeps a due and answerable proportion unto that Holiness that is in himself, the great and only Architype, and Master Pattern of all true Holiness. Therefore it is consistent with so loving God, and our selves, in such a subordination as God loveth himself and us. Now if we consider God; he as God loves himself above all, and works all things for his own Glory; and therein lies his Holiness, in choosing his Elect unto Salvation; for he did it for his own Glory, *Eph. 1. 5. 6. Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will: To the praise and glory of his Grace, wherein he hath made us accepted in the Beloved.* And yet every where the Scripture also doth ascribe God's Electing us and Redeeming us to his Infinite love born unto our Persons (*God so loved the World &c.*) And that not comparatively only as to others (*Esau have I hated*) but simply, as he bore an Affection to our Persons, *Deut. 10. 15. Only the Lord thy God had a delight in thy Fathers to love them.* You see then, that in God's Heart our Salvation, and his own Glory, love to himself above all, and infinitely above any respect to us, had a great place, and yet a true real and special love and affection born unto us, did sweetly meet together, and run in one Channel subordinately to the other. And this hath been to many a great help, and inducement to their believing God's real intention and heartiness to save Sinners and themselves, that it is a design which falls in with the utmost manifestation of his own glory: Yea, and God in effecting it, or bringing it about, hath contrived all the means of Salvation so as to represent at once to us an intermixture of transcendent love to us, and a prerogative respect of his own Glory. Look one way, and you think he loved us, as if he regarded nothing else: Look on the other side, and the glory of his Grace doth so appear, that we seem to be forgotten, and God's glory, alone shines in it. Are these two then so reconciled in God's heart, love to us, and himself? Come we now then to the heart of a man saved and regenerated Spiritually, and certainly they may consist also there. And the *saving Faith* of both these respects, and Affections had by God to his own Glory, to us, and our Salvation, may also work both ways in our Hearts. And indeed God in commanding us to love him above all things, yea our selves, hath withal given leave to us to love our selves in so doing, in an answerableness to his own loving us, whilst yet he aimed so eminently at his own Glory, as if nothing concerning us had moved him. For Grace in us is the Image of what is in himself: And all this (say I still) may justly be enforced by this Assertion, that Grace in the Heart is a Principle that elevates, and suits the Soul unto the Spiritualness of things Spiritual. Now the Glory of God above our Salvation, being the most Spiritual of Spiritual things (it is Spiritual *in summo gradu*) then if the Heart be suited to the thing, it must in the end exalt and set this up, as it is in this its Spiritualness, and so set it in this its high Throne above it self; it were not Grace else, nor suited to this Object. And because it is a Principle that suits the Heart thereto; therefore it withal must have the greatest delight when it finds it can do so; therefore the greater Happiness consists therein, and therefore the Believer enjoys his own good most, in being so affected. Grace is the strongest Creature and Principle that ever God did, or shall make. It comes upon the Heart when it is an utter stranger unto God, and when it is full of self-love, and is as contrary to God, as any one thing can be to another, and yet it comes and begets an instinct in that Soul to make its own highest Good to lie in the Good and Happiness of that God aimed at and delighted in, above its own. I will end this. This Love to God ariseth not out of self-love (tho' it is so in a carnal man) but it may more properly be said to be joynd with it, self-love to take it into it self.

3. When we say that *Spirit* here, in *John 3. 5.* is a suiting the Heart to Spiritual things themselves, the meaning is not, That the closing with God himself, and with the Person of Christ abstractly considered, is all and the whole of true Spiritualness, or which are the only Objects of a Spiritual Heart: But there are many Benefits by Christ, and that come within the Souls cleaving to God, which are Spiritual also, and so are truly and Spiritually the Objects of the Affections of a regenerate man, as Spiritual. This I add, to prevent a mistake also.

Many when they hear of such a Doctrine as this, that Spiritual things are to be affected as Spiritual: Take it in thus, That therefore all Affections to any thing but to God, and to the Person of Christ, simply for themselves, and not at all for any Benefit or Blessing with them, are Affections of an Heart that is Carnal.

'Tis true indeed, that those before mentioned Dispositions are in a Spiritual Heart, raised up unto an intense degree (for these only are Spirituals *in summo gradu*, as we use to speak of other things, as of Heat in Fire, &c.) yet withal, the Benefits that flow from adhesion to the Persons of God and Christ, are in their degree Spiritual also. Thus you have it expressly pronounced, *Eph. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual Blessings in Heavenly places in Christ.* Here you have mentioned the Persons of God the Author, and of Christ the Conveyor, distinguished from the Blessings, and yet the Blessings themselves are termed Spiritual, as well as God and Christ elsewhere are. And *Adoption*, (v. 5.) and *Redemption through his Blood*, and *Forgiveness of Sins through the Riches of his Grace* (v. 7.) are ranged among the Number of them. So that even in these Blessings themselves there is a Spiritualness to be found, and Spiritual Considerations about them, for which a regenerate Heart Spiritually affects them, and seeks them. The eye that loves to behold the Sun's Light, and to behold the Beams of the Sun, doth certainly love the Sun it self the Fountain: For those Beams are High and Heavenly, as well as the Sun it self is an Heavenly Body. And thus it is with respect to all Spiritual Blessings. Justifying Faith, which is as Spiritual a Grace as any, hath not immediately the Person of Christ in its eye, abstracted from its Righteousness or Forgiveness, but as arrayed with them. There is therefore a Spiritualness in Christ's Righteousness to be found, for which we must value it, and to close with it is as truly Spiritualness, as to close immediately with the Person of Christ. *Paul* desires (*Phil. 3.*) *to be found in Christ, not having his own Righteousness*, &c. So is it in all Graces, they are Spiritual things: Only I add this, That all these are Spiritual but derivatively, and as they relate to God, and Christ, and unto their Glory. If you cut them off from that Relation, and value not their worth, as in that Relation, they lose their Spiritualness: As the Sun Beams have a glory in them; why? Because they are Beams of the Sun, as rooted in it, flowing from it; which if you could cut off, they would lose. Now carnal Hearts in valuing and affecting these Benefits, cut them off from God, and Christ. A dark cloud of self interposes, and they do not most value them on the account of their relation to the Persons of God and Christ.

This also is farther to be considered, that many Believers, especially when young in Grace, may not have those Principles and gracious Dispositions, so far stirred, and acted (although the things are in them) as to be able eminently to discern that high suitableness to God and Christ in its true Spirituality with difference from what is from carnal self. That is, they may not presently find that love to the things themselves, for themselves, budding, and shooting up, so as to overtop that other remaining Principle of regard unto their own selves.

1. It is therefore to be considered, that Believers at first having carnal self stirred towards Spiritual things (even as Temporary Believers have) as well as Spiritual self, they are in respect of this mixture termed Carnal, rather than Spiritual, because that Principle is, if not predominant in acting, yet so vigorously, and perhaps more sensibly, acting in them, than the Spiritual part, purely

Book VI purely as such is found to be. When *Paul* wrote to that Church at *Corinth*, he writ to Saints, yet professeth he writ not to them as to Spiritual, but as to carnal (1 *Cor.* 3. 1.) that is, as to Babes in Christ, whose workings are to sense more carnal than Spiritual, tho' they afterward do grow up to be more Spiritual. Thus in the first Birth, a Child first lives the life of a Plant, then of a Beast or sensitive Creature; and last of all springs up Reason, and yet the reasonable Soul was the root of all these, and so was the Principle of them there from the first: So it is in the New Birth often. Therefore let none be discouraged though the present actings of their Spirit have been low, and not risen up eminently above carnal self (as to their sense) for true Grace or Spirit may be in them carried out with the mixture of the other, and that genuinely (as to the thing it self) unto what is Spiritual.

2. In the main and whole ordinary Course of a Christian, these two streams run together in one Channel, and have no occasion of parting; but they find that loving their own selves, and their affecting Spiritual things for themselves, do concur: in so much as whether they affect themselves most, out of love to themselves, or most affect the things themselves, they cannot discern: As when all the Bells strike at once, it is hard to discern distinctly the sound of the loudest above the rest. So as although a man's Heart truly affects the things most, yet so much of self, carnal self, is mingled with it, that which is most eminent is not perceived. Only this they find, that their Affections are still carried on one way or other to things that are spiritual; and in this Case, the Constancy of the stream (though at some passage of a man's Life more shallow than at another) is that which doth best evidence the Holy Ghost to be the Spring of all, and that a Fountain of spiritualness is sprung up in that Heart, which feeds it thus to Eternal Life. The truest Issue therefore, which in examining our selves we are to bring our Souls unto, is ultimately to search, taking the help of those Cautions given along with us, and not to rest satisfied till we have found some Dispositions in our Souls naturally matching with, and suited unto, what is spiritually good in things that are Spiritual. And although in the mean while till this is some way discerned, the Soul may support its self with the thoughts, that those Affections that have been drawn forth to things spiritual revealed in the Word, perhaps in present sense, only out of self-love, may yet in the Issue prove to have true strains of spiritualness running along with them. But yet still thou canst not have an undoubted, or infallible evidence of thy Regeneration, till thou findest thy Heart carried forth to, and clofing with what is truly spiritual in those Blessings.

C H A P. VIII.

*That the Blessings which we have by Christ are purely Spiritual,
Proved by an enumeration of them; How a Spiritual Heart
considers and affects them in their pure Spirituality.*

I COME now to reduce this Inquisition unto Particular Instances, that is, to view over some things Spiritual, and to single forth in them what is truly Spiritual, severed from what is accidental, and so to bring them, and your Hearts together, and to see how they will and do match and agree.

I will begin first with such things as may seem less Spiritual because suited unto what is in our selves, such are the Benefits that come by Christ. Now in each of these there is something that is purely and truly Spiritual, towards which

which for the Heart to be suitably carried forth argues Spiritualness in the Heart. Now to clear our Understandings in this, Take this for a true, and certain general Rule, That all the Spiritualness that is in every such Spiritual Benefit consists in its relation and reference unto God himself, who is that great Spirit, and the Fountain and Measure of whatever is Spiritual. Neither Grace, nor any Spiritual Benefit, is further Spiritual then as it is a Tenant of his, and holds of him, and both issues and flows from him, and returns again unto him, as redounding to his Glory. So as it is the Shine, the Lustre, the Reflexion of his Glory on these Blessings, some way or other, which alone makes them Spiritual, as they are Streamings down of God upon us, and are Rebounds and Reverberations of Glory back again to him: Which is more eminent in those Blessings, then their being Benefits unto us. And without this aspect unto, and conjunction with God, they, if simply considered as Benefits, would lose their *Spiritualness*. So as although because they are truly Benefits, and for our good, and do make us happy, therefore Self-Love is admitted to partake of, yea, and to embrace them for its own good (for they were also ordained thereto) yet unless that self-love be taken with what is of God, and tends unto God in them, so as really to find its own good to lie therein, it would not be Spiritual Love.

And the truth of this Notion (That you may not think it a meer Imagination) discovers it self in things that are humane, and in the professions of men, concerning things that are found amongst men.

1. A great ^{King} ~~thing~~ in bestowing his Benefits puts the worth of them upon what is from himself, and redounds to himself. That story of *Alexander* illustrates it. You know the great King *Alexander* when he thought fit to give a Gift, he professes to give as a King, and so gave a City as a reward for a mean Service; justifying it thus, *I give as a King* (as the Scripture Phrase also is, *2 Sam. 24. 23.*) as *becomes a King* to give, and not as *becomes the man to receive*: So as in that Gift or Benefit there shined more of Honour and Glory to *Alexander*, than there did of Good and Benefit to the Person on whom it was bestowed. The same strain was in *Abasuerus*, *Thus shall it be done to the Man whom the King delighteth to honour*. Thus it is in the Spiritual Benefits we have from God: God hath set them out unto us infinitely more by what is in them of benefit to us, and would have us accordingly entertain and embrace them; And when the Heart is answerably thus affected, then it is Spiritual.

2. The Heart of an ingenuous man, though carnal, may understand how it is in this respect with a regenerate man's heart, so as to be convinced of it by what they feel, at least often pretend unto, in humane Affections. If a Person be far your Superiour, or a Friend very dear, and you are either Suitors to him for a Gift, or Place, by reason of which you shall be near to him: Or if you be to return Thanks and Obligations, or if you have a Token given in remembrance of a near Friend, your Hearts prompt you, or your Wits, at least, counterfeit such strains as these, *Non tam dono (Lector) quam abs te dato, I rejoyce not so much in the Gift, as because it is by so noble a Hand, and so noble a Mind*. And what you must profess to regard is, that he who gave it would cast an eye upon you, or that you might come thereby to have a nearer approximation to him. For instance, will you take one of *Paul's* Realities? (I must not term them Complements) in *Phil. 4. 14, 17*. He Celebrates and magnifies their Gift (v. 14, 15, 16.) more then any, from any Church; and concludes (v. 17.) *This I speak not, that I desire a Gift, but that Fruit may redound to your account*. He considered the Benefit as it was to himself apart, and also as in its tendency it redounded unto the Givers again whom he valued. Thus also you value a Medal, or a piece of Gold, or the Picture of a Friend not by its worth or weight, but as it relates to him, a thousand times above the value of it in its self. Now bring but the Analogy of such things as these on to God, and his Benefits or Graces bestowed on you, and Judge righteous Judgment; and ask your Hearts this Question, For what it is you do affect them,
and

Book IV

and what is in them takes your Hearts?

Run over those particular Benefits, celebrated (*Ephes. 1.*) All which the Apostle pronounceth to be *Spiritual Blessings* (v. 3.) And particularly observe wherein the lustre of their Spirituality lies.

1. What greater Benefit, or Honour can be to us, then to be the Sons of God? v. 5. Is it a Small matter to be a Son in Law to a King? Oh what honour is it to be a Son to God! There you see is the Benefit; well, but see what are the Beams of Spirituality that irradiate this, and shine every way through it?

1. That the Original of it was the good pleasure of his Will.

2. That this is bestowed by Jesus Christ.

3. That it is bestowed to the praise of the glory of his Grace. Take this Benefit as it is thus Spiritualized, and there is no Heart that can truly prize and affect it as thus considered and circumstantiated, but it must be a Spiritual Heart.

1. That Heart is Spiritual, which values it in respect of its Original, viz. *The good pleasure of his Will*. This took Christs heart in Gods saving of his People (which Christ is personally interested in, as much as we) more than the Salvation itself of them, *Mat. 11. 25* *Father, I thank thee, even so Father, it seemed good in thy sight*. Christ sets his Seal, his own concurrency of Will with Gods, as that which above all pleas'd him also in it, namely, *that so it seemed good in his sight*. What is it the Beloved Disciple in like manner calls up Believers to behold and value their Son-ship by? Even this Original of it, the love of God, *1 John 3. 1*. *Behold what manner of love the Father hath bestowed upon us, that we should be call'd the Sons of God*. Herein lies the Spirituality of their value for the love of God in respect of its Fountain in God's Heart, his love therein is valued more than the thing.

2. That Heart is Spiritual which values the Privilege of Son-ship on the Account of its being bestowed by *Jesus Christ*, and that it is possessed by virtue of a relation to *Him*. This also holds forth Spirituality above what our Son-ship is otherwise in its self. *Adam* was a Son of God's by Creation, *Luke 3. 38*. But to be a Son of God by Christ, this is an higher thing, and puts the Spirituality upon it, which an holy Heart values. For it is to be a Son in Law by marriage unto, and union with, the Natural Son of God. So then the Spirituality of our Son-ship lies in that relation it hath unto Christ. Now bring a Spiritual Heart unto it, and though it cannot but infinitely rejoyce, that it is become a Son of God; yet that this should be such a Son-ship as is founded upon relation to *Jesus Christ* as an Husband, this makes his joy greater. To which of all the Angels hath he said, *My Son is thy Husband, and thou art his Spouse, and so thereby becomest my Son? To as many as received him, He gave Power to be the Sons of God, John 1. 13*. This infinitely adds more unto it in a Spiritual Hearts esteem.

3. A spiritual Heart rejoyceth that this should tend *to the praise of the glory of his Grace*: That God should take Sons, who at best were such but by Creation, and then by the Fall were made Sons of Wrath, Children of Hell, Sons of *Satan*, and make some Persons Sons, and Sons by Christ. And this rebound that it hath unto the praise of the Glory of his Grace, is the Spirituality of this Benefit, the Apostle being Judge. How hath or doth thy Soul close with it?

2. Then take the Second Benefit instanced in (v. 6.) which is, *To be graciously accepted*; And still it holds of God and of Jesus Christ. Therein lyes the Spirituality of it. First, There was mention of the free Grace of God in it just afore, and then follows, Wherein he hath graciously accepted us. This *David* valued above all, when he said *Thy Favour is better than Life*; yea, even above the Life he had by it, or through it, whether Spiritual, or Temporal. Gods Grace and Love ought to be more valued than the Benefit that occurs thereby.

3. A Spir-

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3. A Spiritual Heart considers, That this acceptation *is in the Beloved.* If God would profess to love one man immediately, as he is considered in himself alone (as some say he doth still the Angells, or to be sure, as he did *Adam* at first) and to love another Man in Christ, who is the *primum Amabile*, his first and naturally Beloved, his only begotten Son: Oh how would the Heart of a third man standing by, that is Spiritual, say, *Oh Lord*, love me in the Beloved with that love thou lovest thy Son! *John* 17. 23. What love is it that *Paul* values and triumphs in? When (*Rom.* 8. 37, 39.) he had first said, In all these things we are more than Conquerors, through him that loved us; What love was it, he had in his eye, that he thus valued, and which caused him to triumph? He tells us (*v.* 39.) that it was *The love of God which is in Jesus Christ our Lord.* Take this away, and all other love is but a common love, a Providential love. But herein lyeth the Gospel Spiritualness of God's love, that the favour of God is transmitted through Christ, who first hath contracted all the Beams of God's love into himself, and so diffuseth them unto us. This takes, and enflames the Heart more than if in Common, and immediately, the divine Love was cast down upon us: As in a burning glass you see the Beams of the Sun to be more contracted, and strengthened.

4. A Spiritual Heart considers the other Benefit (*v.* 7.) *Redemption and Forgiveness of sins.* This all men will readily, and greedily listen after: Well, but a spiritual Heart takes it in those rays of Spiritualness *Paul* hath set it in. 1. In whom we have it, namely, Christ. 2. Through his Blood. 3. According to the Riches of his Grace. Justification and Pardon of sin through Christ's Righteousness is the Glory of our Religion: And take it in all that doth surround it, it is as spiritual a point as any other. And indeed it is too spiritual not for Papists only, but for many in these times to cleave to. There are those among us who begin to be weary of it; though formerly, out of reverence to the Reformation of Religion, even carnal Hearts entertain'd it: But take it in its true spiritualness, and then to be sure only spiritualized Souls will value it.

1. A Spiritual Heart regards Justification by Christ's Righteousness as it relates unto God's Glory, that is, the glory of his Grace. If ever God contrived any thing for his Glory, he did this. Inherent Grace in us justified us once, but though it was the love of God the Creator, and the due of innocent Nature, yet God had no great liking to it; for as (*Rom.* 4. 2, 4.) man had thereby whereof to glory; and the greatest Reward was, by that way, reckoned of Debt and not of Grace: So man falling, God was willing to take that Escheat and Forfeiture, and for ever to dispoil inherent Grace (though he meant to bestow such Grace still, out of Grace, anew) of its first ancient Priviledge, and hath pronounced his Sentence against it, That whatever it might avail and serve for, in man's primitive innocent state, to be sure it should never justify him that hath it more. The glory of his own Grace entred upon this, and hath sequestred it as his own Prerogative for ever, To the glory of his Grace. And he valued this one thing so much, as he hath given it away, and entituled his own Son to it, on purpose to magnifie his Blood; that this might be his eminent title, *Jehovah, the Lord our Righteousness*: And he hath put him into the possession of this Honour, as won by his Sword and his Bow; as *Jacob* said of a Plat of ground he gave to *Joseph*.

Now to bring this home to our Hearts by Application: The News of Forgiveness, Justification, Redemption, all men run away with: But I beseech you consider wherein the Spiritualness of this Benefit lyes; and whether ever your Hearts have been taken at all with it: Indeed they should be most taken with it. USE.

1. We ought to adore this way of our Salvation, as it brings in so great a Glory to God's Grace, and to Jesus Christ: So as we re weto choose, we would have this way. This was the disposition of the Heart of *Abraham* our Father

as appears in *Rom. 4.* Compare but the Beginning and the conclusion of the Apostles discourse about our Father *Abraham*: Whereas (*v. 2.*) it is said, *that if Abraham had been justified by Works, he had had whereof to glory* (which was contrary to God's design) and whereas he made *Abraham's* Faith the Subject of his discourse in the residue of that Chapter, at last he concludes (*v. 20.*) that *He staggered not at the Promise through Unbelief, but was strong in Faith, And gave Glory to God, and Therefore (v. 23.) it was imputed to him for Righteousness.* This his giving Glory to God (though withal he commends the strength of his Faith he did it with) hath a respect to *v. 2.* Where, in opposition to *Abraham's* glorying (if he had been justified by Works) he had had whereof to glory, but not afore God: So then by comparing each, the meaning is, that *Abraham* fell down afore God upon the revelation of this way of Justification, which he perceived much to tend to glorifie God and his Grace, that willingly upon that account he gave up all his own Works (a greater Sacrifice than that which he intended, namely, the Sacrifice of his Son, which is celebrated as a noble Work proceeding from Faith, *James 2.*) and laid them upon the Altar of God's Glory. And he was glad that his Heart had light upon such a way as did so highly glorifie God by the Spirit, being the more strengthened (as it is said) to seek Salvation by this way, because it gave all to God, and nothing to man. Hath this in Justification taken thy Heart, which took our Father *Abraham's*? Perhaps thou wouldest serve thy self on God, and take the Benefit of this his pardon, but hath it ever been done with giving the Glory to him, and to his Grace?

Thus also when thou comest to have recourse to Christ's Blood, and Righteousness for Justification, (which is the Second thing *Paul* puts in to Spiritualize this Benefit unto us) is it the glorious Relation to, and the Influence that Christ and his Blood hath upon Justification, that causeth thee to value it, looking upon it not only as a thing thou must have, or thou art lost and damned, but oh! dost thou desire to be cloathed with it, to be found in it? For what doth a Spiritual Heart value it, What! is it only that because their own Righteousness is as filthy rags, therefore they throw it away? No: But that if it had the Righteousness of *Adam*, yea, that which all the Angels had at first, yea all the Inherent Grace and Glory which both Angels and Saints have now in Heaven, it would gladly take the Occasion to throw it away, and make a Trophy and Spoil of it to glorifie this Righteousness of Christ. It was the Apostle *Paul's* desire to be found in Christ, not having his own Righteousness. He speaks like a man afraid of being taken tardy in that place of residence, and runs away from it as far as ever he could. *Unto me* (says Christ *Isa. 45. 23.* for it is spoken in his Name, as appears by the Apostle's citation *Rom. 14. 11. Phil. 2. 10.*) *shall every Knee bow.* And what special Glory is it, that the Saints shall give to him? The *24. v.* tells us, *Surely one shall say* (as the greatest thing they could say, and they say it with greatest asseveration, as if they were to utter but one thing, they would say this) *In the Lord (Christ) have I Righteousness,* Ah how feelingly is it spoken! And they give it to him as a matter of Glory, for so it follows, *v. 24. In the Lord shall all the Seed of Israel be justified, and shall Glory.* And truly the Conjunction of these two in that place, *In the Lord I have Righteousness for Justification* (as it is interpreted *v. 25.*) and *in the Lord have I strength for Sanctification,* makes me consider *Augustine's* interpretation of that Passage in *Psal. 71. 16.* which an hundred times he celebrates to this very sense (though our reformed Interpreters reject it) *I will go in the strength of the Lord God, I will make mention of thy Righteousness, even of thine only.*

This relation that forgiveness of sins hath unto Christ's Blood, as the Price, how doth it raise the price of it unto an Holy Heart? How do the Apostles speak of it and thereby teach Believers how to esteem it, and the Benefit by it, as it is by his Blood, and that as having a relation to his Person, that gives the value to it? *We are redeemed,* (says *Peter*) *not by Gold or Silver, &c. but by the precious Blood of Christ,* *1 Pet. 1. 18, 19.* Oh value your Redemption by this great Price of it. And to this, *Paul* also directs us when he speaks (*Acts 20. 28.*)

of the Church, which God hath purchased with his own Blood. Mark it, the Blood is valued as it hath relation to the Person whose own it is. And again John speaks to the same Purpose, Rev. i. 5, 6. *From Jesus Christ who hath loved us, and washed us from our sins in his own Blood. To him be Glory and Dominion for ever and ever.* How was the thought of Forgiveness of sins (as it is a meer Benefit to us) swallowed up into an adoring, and giving glory to him, who shed his Blood for that Benefit? When the Apostles speak but of Faith as in this its relation to Christ's Person, Oh! How do they singularly term that Grace above all others precious in that respect, and call upon all Generations to call it Blessed, because it is that Grace, which thus adores, glorifies, and magnifies the Blood, and the Righteousness of God, and of our Saviour Jesus Christ. 2 Pet. i. 1. *To all that have received like precious Faith $\epsilon\upsilon$ δικαιοσυνην, on the Righteousness of God and our Saviour Jesus Christ.* Faith may have a thousand other Vertues and Properties in it, but the Glory it gives to Christ and his Righteousness in point of Justification, is that which makes it precious Faith indeed. This stone set in it serving to make the Lustre of this Righteousness to shine forth, is that which makes the Ring so rich and precious. I shall name one general conclusive place more, in 1 Cor. i. 29, 30, 31. *That no Flesh should glory in his Presence; but of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption; that according as it is written, Let him that glorieth glory in the Lord.* The thing I quote this now for, is, That it is not Justification or Redemption alone, and singly taken, nor Christs being made Righteousness and Justification to us, and our Sanctification, being accepted in him, which the Heart should alone glory in, but the Heart should rejoyce in the Honour which Christ hath by all his, or it is not truly Spiritual.

C H A P. VIII.

That a Spiritual Heart desires Heaven, as it is a Spiritual Happiness: Desires, and prizes Inherent Graces as Spiritual Ornaments of the Soul, and a Divine Likeness, in which God is pleased: Takes pleasure in holy Duties on the account of his having Converse and Communion with God in them.

YOU have hitherto seen how all the Benefits reckoned Eph. i. are Spiritualized.

Now take Heaven it self, which he there also mentions, v. 11. *In whom we have obtained an Inheritance, &c.* If any Benefit seems to be desired and affected by the Generality of Men, it is Heaven;

because it is conceived to be the ultimate Happiness that will fill up the natural desire of the Soul to the full: Yet if men did take in true and genuine notions of it, what that Happiness is, and wherein it lyes in the Spirituality of it, and we could suppose their Hearts remained still carnal, nothing would be more unsuited to them. If (as Christ says to the Sons of Zebedee) you knew what you asked, or knew what 'tis to be there, none but an Heart truly, yea sublimately Spiritual, can find in its Heart to desire it. The Apostle Paul (Eph. i. 17, 18.) prays for these *Ephesians* that they might have a Spiritual Knowledge of the God of our Lord Jesus Christ, in these words

Book V. *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 enlightned: That ye may know what is the hope of his calling, and what the Riches of the glory of his Inheritance in the Saints.* Elsewhere it is called an Inheritance of the Saints (Col. 1. 12.) as the Possessors of it: here (in Eph. 1. 18.) he speaks, otherwise of it, as an Inheritance *αὐτοῦ* of him. It is translated, *his Inheritance in the Saints.* The signification of it is, that it is what the Saints have, by inheriting himself. I would but ask who, or what in Heaven is the Inheritance of the Man Jesus? It is said (Rom. 8. 17.) that we are *Heirs of God, joynt Heirs with Christ.* Now what is Christ's Inheritance? It is God himself, Psal. 16. 5. *Thou art the lott of mine Inheritance.* 'Tis Christ's Speech. 'Tis not an happiness only from God as the Author, but it is in God himself, who is there to be enjoyed. In Heaven God is set afore us to pick all Happiness out of: And so all that Happiness must arise from suitableness of Heart to him: And therefore the Saints are said (Col. 1. 18.) *to be made meet to be Partakers of it.* And here in this Place of Eph. 1. 11. it is added, *In the Saints,* for none else can take Comfort or Joy in God, Rom. 5. 11. Come now, canst thou say, and say it Heartily, out of a taste how good the Lord is, *Whom have I in Heaven but thee?* Canst thou out of a taste (I say) declare there is nothing on Earth which thou hast enjoyed, in Comparison of him? So as thy Soul saith with it self, If God be in Heaven, and if all hold good which the Word says of him, and I have him there, though I should have nothing but him, I find I should be happy enough: Canst thou say this? It is a sign thy Heart is Spiritual.

5. Take Grace inherent in us, what is it draws out thy Heart to desire it, but the Spiritualness of it?

1. 'Tis certain that Grace hath the greatest Dowry that any Creature whether in Heaven or Earth hath. *Godliness is profitable to all things,* (1 Tim. 4. 8.) *having the Promise of this Life, and a better belonging to it:* But these simply are but Additionals unto it: And it may be thy Heart is only willing to match with so rich an Heiress.

2. Vertue hath an Ornament in it, as it adorns the Soul, and is the Perfection of it: And so the Philosophers, *Plato, Hercules,* and others, judged it: But wherein doth the Excellency, the Spiritualness of Grace lye? 1. That it is the Image of God and Christ, and so is allied to him, of Kin to him, as being divine Nature. 2. That it fits thee for, and carryeth forth thy Heart unto Communion and Fellowship with God, and is a Principle that enableth thee to Sanctifie him in thy Heart. 3. That it makes thee in these respects Beautiful, Amiable, yea Glorious in God's Eyes, and Esteem, whose Favour thou valuest above Life. It makes thee such, that Christ greatly delights in thy Beauty, Psal. 45. Doth God there move the Church to get much of Grace (Eph. 5. 26, 27.) That he might Sanctifie and cleanse, it and present it glorious to himself, that is, for his own delight, and rejoycing in her as his Spouse? And doth Godliness thus alone consider'd, or (as the Apostles own Phrase is 1 Tim. 6. 6.) in its own self-sufficiency, *μετ' αὐταρκείᾳ*, take thy Heart to seek it as great gain? Here is Spiritualness.

6. Take Duties of Obedience, as Prayer, Reading the Word, partaking of the Holy Ordinances of God; there is a spiritual part in all these; which is, to meet with God in them, to Sanctifie him in the Heart, whilst we are conversant in them. The Law of these Duties is to have to do with God; and if with God, then to glorifie him as God in our Hearts and Affections, that is the Spirit of them. And therefore (1 Tim. 4. 8.) Godliness is opposed unto Bodily Exercise, that is the outward performance only, for Godliness is the Spirit of Obedience; which is,

1. When God is Sanctified as the end of thy Duties.

2. When

2. When he is regarded as the object matter of them, and as one with whom we converse in them, then they are Spiritual Duties; when God is Sanctified in the Heart; and then God is Sanctified, when either, the motives for Duties, are fetcht from Considerations of God, and he is made the matter of them, and the converse we have with him is from some suitableness of Heart unto him. But that which causeth carnal Hearts (or any Heart so far as carnal) to neglect them, or to be weary of them, or wish they were over, and done, is, that the Law of them is to have to do with God all that while, who to a carnal Heart is burdensome Company: And so carnal men perform these Duties to him, as Complementers do visits to Persons, whose company they regard not. *Will the Hypocrite pray always* (says Job) And why will he not? *Because he will not delight himself in the Almighty,* Job 27. 10. that is, the Law of the Duty, and he, cannot consort with God but overly, and so his Prayers grow overly, and in the end he gives over. To pray, or read, to ease thy Conscience, and to keep all quiet there, what is it? That is not the essential part of the Duty. Paul considered the Law and Duties of it in its Spiritual Nature, Rom. 7. 14. The Law is Spiritual and good, and (v. 22.) He tells us that he delighted in the Law of God (in the Inner man) and in every Duty of it. Now delight is out of suitableness; and why? Because his Inner man, that delighted it self in God, was assimilated to God. (Rom. 8. 7.) The carnal Mind is said to be Enmity against God first, and therefore not subject to the Law; and so the reason men delight not in these Duties of the Law, whose tendency is to carry the Soul up to God, is because they delight not in God. But the state of the Case is quite contrary in a Godly man. Psal. 103. 10. *Teach me to do* (says David) *thy Will, for thou art my God, thy Spirit is good, lead me into the Land of Uprightness.* None but a Spiritual Heart could Experimentally and Feelingly have moved God, with this, as being first moved thereby it self. He had found the Spirit of God coming upon him in Duties, teaching and leading, acting and quickening him, v. 88. and was so good to him, that he loved these Inward Influences and Effluxes of his heart to God therein; and they were so good to him, so suited, that he prays for more, and could not be content without it. Oh! (says David) thy Spirit is good! Oh therefore give me him, act me by him in all that I do.

7. To mention no more; take God, and Christ, and the Holy Spirit, which are (as I said) *Prima Spiritualia, the First, and chiefest Spirituals*, what suitableness hast thou had unto these, abstractly considered in themselves, cutting off what accidental Goodness is annexed to them, as represented in the word? Doth thy Soul say at times, yea at any time, *The Lord is my Portion?* Lam. 3. Doth thy naked Soul say it of the naked Lord, and say it heartily from the Soul? Lovest thou him by all thou hast heard of him, or knowest of him by his Attributes, Laws, Decrees, and Dispensations? Thus also for Christ, Dost thou love him for himself, and not only as a Redeemer? Though to love him as such, he doth allow thee; for therein he hath shewn and manifested Infinite love unto thee: But yet there is *Aliquid in Christo formotius Salvatore; there is that in Christ that is far more amiable than his being a Saviour.* Dost thou love him as thy Head and Husband, more than as thy Saviour? So a Wife unto a Physitian, if she loves him, will really do all for him, although she be never so diseased and needs his help (both these relations of Head and Saviour in Christ, are distinctly insisted on Eph. 5.) or dost thou love him for what God most loveth him, (and that is, that he is his only begotten, and therefore Beloved Son; and because he pleased his Father in all things) as well as because out of love he did work thy Righteousness? *God therefore lov'd and exalted him, because he was obedient to Death* (Phil. 3.) *Because he loved Righteousness and hated Iniquity.* (Psal. 45.) *therefore God exalted him, and anointed him with the Oyl of Gladness.* There are and have been Souls that have found their Hearts drawn forth in love to Christ chiefly, because in doing (though for themselves) he expressed so much Obedience to his Father, and thereby shewed he loved them (John 14.

Book IV 31.) having that in his eye more than their Salvation. And dost thou reckon withal this as thy chiefest good, and desire of thy Soul, to be and live for ever with him? Oh to be with Christ is best of all, says *Paul*. Dost thou value the Indwelling of the Spirit? Canst thou say to God, *Thy Spirit is good*, who helps me to all that sweet Communion with thy self, and takes of Christ, and gives it to my Soul: Oh take not thy Spirit from me, for thy Spirit is good &c.

Objection. You will say, these are but Notions, and such as are invented to express in the abstract Spiritualness by.

Answer. I answer, They are such Notions as will distinguish one day all your Souls into Heaven, or into Hell; and they are such real Notions, as holy and happy Souls feel them and live upon them. *Paul*, you see, writing to them that were Spiritual, Spiritualizeth all these things in this manner as I have now done, and thus setteth out these things, as taking it for granted they (as so represented) would take with Spiritual Hearts, as suited to them. And therefore he provoketh these *Ephesians* to bless God for them as Spiritual Benefits, *Spiritual* in these respects, as he had set them forth; so he writ, so he preach'd, and so were their Hearts suited to them. I conclude (as the Apostle doth *1 Cor. 14. 37.*) *If any man think himself to be Spiritual, let him acknowledge these things to be Spiritual*; and then see how they (as such considered) and his Heart, do agree.

USE.

You learn hence what is the true measure of judging of our Spiritual growth: It is to grow up in what is true Spiritualness, which is a raising up all in the Soul unto things Spiritual in their Spiritualness. It is not a growth in respect of Bulk either of Duties or Knowledge of, or Affections unto things Spiritual, but still they must be discerned and lov'd in their Spiritualness: And by this character is growth in Grace, with difference from younger Christians, still expressed, *Gal. 6. 1.* *If any be overtaken in a fault, you that are Spiritual, restore such an one*: That is, you that profess to have more Grace, and are more deeply acquainted with Temptations, as is in the next words insinuated. Thus also the Apostle speaks, *1 Cor. 3. 1.* *I could not write unto you, as unto Spiritual, but as unto Carnal, even Babes in Christ*. Spiritual men he opposeth to Babes, and therefore understandeth by those Spiritual Persons, grown Christians, that are raised up to discern of things that differ, and to approve the things that are Excellent.

OF
 THE WORK
 OF THE
HOLY GHOST
 (THE
 Third Person of the TRINITY,
 IN OUR
SALVATION.

BOOK V.

Of the Work of the Holy Ghost in us, as it is represented to us under the Notion of a new Creature. That besides the Holy Spirit's Indwelling in us, and his Motions, and Actings of our Spirits, there are permanent, or abiding Principles wrought in our Souls, which dispose them for holy Actions, and give spiritual Abilities for the performance of them. That this new Creature is a Change of the Heart. That it is a Conformity to the Image of our Lord Jesus Christ.

CHAP. I.

That exciting and moving Grace is not all that the Spirit doth for us, to enable us to the performance of Holy Actions: But he works Grace inherent, which is an abiding Principle in us. The Opinions of the Popish Doctors, of the Arminians, and of some Enthusiasticks, considered.

JOHN 3. 6.

That which is born of the Spirit, is Spirit.

I HAVE proved from this Text of Scripture that the thing wrought in us by the Spirit, is Spirit, and makes us spiritual: I now resume the same Text to demonstrate from it this Assertion, or Doctrine:

Doct. That over and above exciting, and moving, and aiding Grace unto Acts, there are Imwrought, and infused in the Soul at Regeneration, inherent and abiding Principles of Spiritual Life; by which the Soul is inwardly fitted, capacitated, inclined, and quicken'd unto the Operations of a spiritual Life. I

Book V.

I shall first consider, and refute some Opinions that are contrary to this Assertion. Tho' the Papists very much speak of Habitual Grace as a Principle by which the Soul acts: Yet they assert that the first and only Grace that actually turns the Soul is no more then exciting and adjuvant Grace: And that so to Conversion it is sufficient that we be aided and assisted by divine Grace, without receiving a new Principle of Life from it. But yet they say when a man hath turned to God out of free Will, excited by an internal motion of Grace at first, then God infuseth an Habit of Grace as a Root, or a radical Principle of good Works. But then observe the Reason, and to what end they thus state it, and affirm, how that then, and not before the Souls first turning to God, the habits of Grace are infused by God.

1. Because in plain terms according to their Doctrine of Sanctification, or inherent Grace, or the infusion of a new Principle of Life, is Justification, or that for which God adopts, and accepts a man to eternal Life, as that which renders a man amiable and acceptable to God, and constitutes him Righteous.

And 2. They assert that a man being at present made *Righteous*, or justified thereby, then those Habits infused further becoming the Roots and Principles of *good works*, these good works come accepted in order to the meriting eternal Life, and are habitual Graces, given as the Foundation of Merit: But so as still the first Acts of turning to God are carryed on by exciting Grace; and therefore they say the Understanding and Will are but as of a man in the dark that can see imperfectly, or of a man fettered or sick, that can stirr of helped. And they therefore call all these Acts of turning to God by the Names of Attrition and Contrition, and the like, as pre-dispositions if the Soul to the infusion of this Form or Principle of Grace: Even as fire or Flame is introduced into the Wood, when it hath been heated and hath smoaked. This is the Papist's Doctrine. See *Bellarmin, de gratiâ, lib. 6. cap. 15. per totum.* And so Bishop *Davenant* in his Determinations, Quest. 9, and in *Perkins* his *Reformed Catholick*, do state their Opinion, and refute it.

How
Alvarez
states it
out of the
Writings
of many
Modern
Papists,
you may
read in
his Book
De Aux-
iliis. Lib.
7. Disp.
66. N: 2
1. whom
yet he op-
poses, as
we do see
also
Suarez.
Lib. 8.
de Gratia
Cap. 5, 6,
7, 8, 11,
12, 13,
14, &c.

And though I know many of them say, that to every supernatural Act of exciting Grace, an habit at least, or an inherent disposition infused is required; yet I retort this as a contradiction in their Doctrine, which is that Justification after a man is so turned to God in the infusion of Habits, which therefore they must necessarily thereby deny to be afore Conversion, or else why is not the man justified thereby, or else acceptable afore. Bishop *Davenant* also, in that before cited Determination of his retorts it further thus upon them: *Some Papists* (says he, citing *Suarez*) *overcome by force of Argument, do yeild, That unto the bringing forth of Spiritual Acts, there is always infused by God a quality which supplies that which an Habit serves for. Yet to salve that other Principle they withal say, That it differeth from an habit only in this, that it is not permanent, but passeth away together with the act, when that ceaseth. To what end* (saith he) *are these evasions? Why do they not acknowledge these kind of Infusions into the Powers of mens Souls, to be the vivification of them, and that to continue as permanent, and to be encreased.*

Others, who are not Papists, putting our Justification upon Faith in Christ alone, and not upon habitual Grace at all: Yet withal falling in with the Popish Doctrine of free Will and exciting Grace, as sufficient to the first Conversion, they professedly and utterly deny any infusion of Habits or Principles abiding in the Soul, necessary to Conversion; but that it consists altogether in acts stirred up by Supernatural motions, by which the Will is strengthened to accept or refuse: And so all of our Conversion, according to this *Arminian* Opinion, lieth in such acts of our parts excited by extrinsecal *Motions* and Enlight'nings on God's part. Hereby it comes to pass (as they would have it) that the whole of Conversion is parted between the Will, nakedly considered, and the adjuvant Grace of God assisting or elevating the Will by way of motion and perswasion, without any working or infusion of a new Heart and Spirit,

Spirit unto us, for they being not necessitated to embrace such Habits for Justification as the Papists do, and yet falling in with the freedom of Man's Will, and supernatural exciting Grace only, as the Papists do, they reject all such Infusion of Habits, and wholly deny any part of Regeneration to lie therein; and say it is *Figmentum Scholasticum*, an Invention of the Schoolmen. Only indeed this they own, That the Soul being thus once turned to God by exciting Grace, by its multiplying such acts through that grace *acquires* an *Habit* or facility to act graciously, as by the often repeating of other acts men use to do, in Arts or *Faculties acquired*, (as in playing on the Lute, &c.) which indeed supposeth (as their Principles do) an imperfect inchoate Power already in man's Will to act graciously which through assisting Grace stirred up by crebrous and frequent acts, grows up into an Habit or facility of working. But the Doctrine of Regeneration which we profess, is differing from both. We detest that Doctrine of Infusion of Habits for Justification, or as a Foundation of works, to make them meritorious. But we say they are simply required for man's acting holily, and for the *pleasing* of God by *good works*, which good works declare and assert withal that in our Regeneration from the first acts to the last, and so throughout our lives, there are infused supernatural Principles of Life and Grace, which remain and are inherent in us: And so the works thereof, nay the workings of Grace in us, are not meerly from motions and excitations of the Holy Spirit in us; Which is the full Scope of the Apostle Eph. 2. 10. *We are saved* (that is justified and made Heirs of Life) *through Faith; not of works, for we are his Workmanship created unto good works; which God hath before ordained that we should walk in them.* Here are good works as the fruit, and here is a workmanship created in us as the Principle whence works proceed, *We are his workmanship created to good works*, and there are no good works without it: But yet instead of good works being ordained to justifie us, He is the adequate and full end and *Ordination of Gods Workmanship in us unto good works*, which is only, *that we should walk in them.*

There is another Opinion of some high-flown People, who reject and despise all Habits, and Effects of Grace, esteeming such a Participation of the divine Nature (and of which the Apostle speaks 2 *Pet.* 1. 4.) to be meerly by Accidents and Qualities, which they Contemn. This Notion is too Low for them, and therefore they boldly Assert that they are Partakers of the Divine Nature by being Transubstantiated into God, and that tho' they be no more then Creatures in appearance, yet the Being of God is in reality the Substance of their Being. And tho' this Opinion is veil'd under the notion onely of higher Union with God; yet it is Demonstrable out of their Writings, that they rejecting all that our Divines say of our Blessed State in Heaven it self, and of Gods being all in all, as to the Communications of himself to us there; and rejecting also the Hypostatical Union of the Humane Nature to the Person of the Son of God, they cannot feign any higher Union above those, than that which consists in this, that the Saints shall become God. And their believing themselves to be God, tho' in appearance Creatures, is the Fundamental in which all their Religion centers, and indeed they need no more. So then as God said upon occasion of the fall of Man, *Man is become as one of us.* So say they of Man restor'd, that he becomes *God.* And therefore they professedly cry out against two things especially in our Divinity, because they lie in the way of this high imaginary preferment of the New Creature, to which they profess to advance it. One Truth decryed by them is the Personaly union of our Nature with the Divine in Jesus Christ: Which tho' it be the highest advancement any Creature is capable of, yet falling lower than this, which they aspire unto, they despise it, as not high enough for them: All the Saints being (as they say) rais'd up to the Form of God, and transform'd into God.

Among many other grounds of this bold Assertion, there is one more plausible, which is this, That by our Opinion we make all our Communion with God to be but Accidental, by vertue of Accidents, or Qualities in the Soul, and not real, or substantial.

But I answer, It is true, that as the Soul it self and its Faculties of Understanding and Will, are but Creatures: So Graces are but Qualities in it, and

standing

that Knowledge, and Love which remain in Heaven are no more than Qualities:

 Book V. But yet if they will allow the substantial Soul of man to be a meer Creature,

 and to remain a Creature for ever, distinct from that divine Essence and Being,

 then it cannot otherwise be Partaker of the God-head than by such Com-

 munion with him as our Person with another Person, who never become one

 in Nature and Essence, but continue two several Beings. The Communica-

 tions therefore of God to us, and our Communion with him, are transacted no

 otherwise, than by our knowing God, Loving him, and enjoying him for

 ever. A created Understanding and Will in a Creature not united to one

 of the Persons Hypostatically, can come no otherwise to be capable of Com-

 munion, and Intercourse with God. And yet to say that this is but *an ac-*

cidental Enjoyment of God, or the divine Nature, is utterly false: For as we

 acknowledge and profess that it is God himself, and all the Blessedness of

 him *Objectively*, that is both *known* and *lov'd* of us: So we profess to enjoy

 as our Happiness the Divine Nature as it is in it self: For such will our en-

 joyment of him be in Heaven, where these inherent Principles of Communion

 with him, *viz.* the Knowledge of God, and the Love of God, will continue,

 and be perfected. And withal we affirm, That the Soul is swallowed up into

 the Enjoyment of God, as its *all in all*. But as for essential Participation;

viz. so to enjoy him, as to be made one Being with him, that can never

 be. The manner of the enjoyment is by means of Accidents indeed, but

 the thing enjoy'd is the Divine Nature made known to us, and beloved of

 us, as most blessed in himself. But withal we say that if the Soul had not

 these Faculties of Understanding, and Will, which are but Accidents, tho'

 Essential Properties of it: And likewise if it had not those infused Qualities

 of Grace not Holiness superadded, it could not have this Participation

 of God. Look as the Eye when it beholds the Sun, hath an immediate Com-

 munion with the Sun; yet if it had not a visive Faculty, a *Power of seeing*,

 and were but a meer Ball of Flesh (such Flesh as other parts of the Body

 are) the eye could not be a receptive of the Sun. So it is here; the Under-

 standing could not see or know him as God, nor the Will glorifie him or love

 him as God, if it were not inspired, and endowed with those new Principles

 for which we are contending: Much less would it be capable of taking in

 the Glory of God (as in Heaven it doth) to be its self glorified thereby. And

 look as when the eye beholds the Sun, it reflects not on its self, it thinks not

 of, nor regards to boast of this that it hath such a Power of seeing in Af-

 fect, but 'tis wholly taken up with the Glory of the Sun it self, which is all in

 all in such a View. So is it in Heaven, when God is *all in all* to the blessed

 Souls there. Only if there were not a new Eye given the Soul to see with,

 and an Heart to love him; or a Divine Nature like unto God's, it could ne-

 ver have to do with him, nor were it capable of it, nor meet for it.

 Take Lead, yea Gold it self; and the Loadstone will not draw it, nor

 will it follow the Loadstone nor cleave unto it; but let the divine Power turn

 that Gold into Iron which hath Qualities like to, and assimilated to the Load-

 stone, and then you shall see the new made Iron in motion, as the Loadstone

 moves to it, yea if the Loadstone doth touch a peice of Metal, it infuseth a

 magnetick Vertue to draw Needles unto it, and yet that vertue is but a new

 Quality, or Accident. So it is herewith Souls; it is not the best or largest

 or most refined Soul for the Substance of it, with all its essential Faculties,

 nor the largest or greatest Understanding Faculty in any such Soul, that is

 fitted for this Communion with God: But take the dullest Soul, and meanest

 among all the Number of Souls, and let God infuse his Likeness unto it, that

 is, give it a divine qualified Understanding to know him, and a disposed

 Heart to love him, and instantly it runs after him, and doth it naturally and

 suitably.

C H A P. II.

That the Holy Ghost, when he makes us New Creatures, works in us fixed and abiding Principles of a Spiritual Life, proved ; 1. Because it is a New Birth, which supposeth a Principle of Life given. 2. Because this New Creature is called Spirit. 3. Because it is called so, in Opposition to Flesh. 4. Because the Apostle speaks of our being Born of God, and so having received a Seed of Divine Life, which cannot Sin. 5. Because he speaks of Eternal Life, abiding in us. 6. Because, 2 Pet. 1. 3. We are said to be Partakers of a Divine Nature, and this is something which is continually growing in us. 7. The same is proved from the Parable of the Sower, and his Seed, Mark 4. 17. And of the Ten Virgins, Mat. 25.

I H A V E in the foregoing Chapter given an Account of those Opinions which allow no other Work of the Holy Spirit, than to move and excite us to Holy Actions ; and which deny his Influence to produce in us Living and Abiding Principles, from which when Regenerated, we have some Inherent Abilities, (tho' in dependance still on his renew'd enlivening us, both to *Will, and to Do*, Phil. 2. 13.) to perform them.

I shall now prove the Doctrine which I propounded in the beginning of that Chapter, which is this.

Doctr. That the Holy Ghost doth not only move and stir us up to all good Actions which we do, but that in the Work of Conversion, he produceth in us Living, and Lasting Principles of a constant Holy Life.

First, I shall first Explain this Doctrine.

Second. I shall prove it by several Arguments.

I. For the Explication of the Doctrine. All Men may Understand the difference between an *Inherent Power* in the Soul, or *Principle* wherewith to Act ; and the *Act*, or *Operation* it self, be it *Inward* or *Outward*, proceeding from it, as the effect thereof. In the Body, we see an *Hearing Ear*, (to which that Speech of Christ's concerning Spiritual hearing, alludes, *He that hath an Ear to Hear, let him Hear*) which is made by God ; and endowed with a ready Disposition, and ability to hear sounds : And this Power is inherent in the Ear, and is ordained for *Hearing*, as the Act. The same we may understand of the Eye ; there is a visive Power residing in it, and enabling it

Book V. it actually to see Colours when laid afore it : Which are the Objects ordained and fitted by God unto it. The Necessity of which permanent Power in either, we see by experience; and is mainly understood by the Example of those whom Christ Cured (that were Born Blind and Deaf) if we consider the different Condition of the Persons, afore and after the Cure : As also that there was an Almighty Power put forth, first, to give an Inherent power to their Ears and Eyes, to hear and see, ere their Soul could put forth the Acts of Hearing, or Seeing. And of both these, the Blind young Man Cured, was so sensible; that he Proclaims it to Christs Praise, *John 9. 25. One thing I know, that whereas I was Blind, now I see: And he knew too, that it was Extraordinay, and a work of Omnipotency: v. 32. Since the World began, was it not heard, that any Man opened the Eyes of one that was Born Blind.*

And however there were a Capacity, and remote radical power in his Soul; yet it could never have produced an Act of seeing any thing in this World, which it was in the midst of, without a new bodily Eye; or a new endowment of it with a new power of seeing.

Now there is in the Case of a Man Unregenerate, and Regenerate, a further distinction to be made. 1. Of a Natural Faculty in the Souls of Each. 2. Of a Principle in the said Faculty, in order to Act. 3. Of the Acts both are ordained for.

Take the Soul of a Man Unregenerate, it hath naturally and essentially an Understanding Faculty in it (he were not of Mankind else) and that Understanding hath a Capableness, and a remote Faculty to have Spiritual Objects taken in by it; and so to Act towards them. For when it shall once come to know them in a spiritual manner, it must be said that it is the understanding Faculty, which is Essential to the Man that doth Understand them. Indeed before a Spiritual Light induc'd into it, it still remains as one Born Blind, as to those Spiritual Objects; *And it cannot receive them, for they are Spiritually discerned, (1 Cor. 2.)* but must be super-endowed with a new Ability, and Principle infused into it by a New Birth; or it cannot Spiritually Eye, nor at all Understand them, as they are in themselves, and although through Adjutories of Light, &c. Men may see them in the Painted Glass, and Literal Notion of them; yet not as they are in themselves, in their true Spiritual Nature: No, no more then our Bodily Eyes can see Angels, that are of that other invisible World, an higher world then Ours, unless they do assume Visible Shapes, or we see them Painted with Earthly Colours. Answerably Christ says, *John 3. 3. Jesus Answered and said unto him, Verily, verily, I say unto thee, Except a Man be Born again, he cannot see the Kingdom of God.* They cannot see them: And thus also God pronounceth of the Jews in the Wilderness, after Forty Years experience of Gods Wonders, and giving the Law; *Deut. 29. 34. Yet the Lord hath not given you an Heart to perceive, and Eyes to see, and Ears to hear, unto this Day.* Eyes they had, and Understandings they had, as Men; but not as Spiritual Men; and so had not the true sight of Spiritual things to affect their Hearts towards them, in their Spiritual Nature; without which God regards not any other Apprehension of them.

Now tho' this new Spiritual visive Power, with which the Understanding is endowed, be for the kind of its being but a Quality; and a Super-additional Accident introduced into the Understanding, and not a Faculty, as the Understanding is, Essentially inherent in the Soul; yet as it is planted in the Soul in order to receive, and take in things Spiritual, (which are of an higher, order of Beings unto our Natural Understandings, and are Infinitely Transcending things Natural, and Worldly, which are the Objects of our Natural Understandings; and by which, or like Terms, the Apostle distinguisheth those two differing both Objects, and Powers of a Regenerate, and Unregenerate Man.) so this new Divine and Heaven-born Power, Elevating and Empowering the Soul to discern them, hath justly the name of being entitled a new Understanding, *1 John 5. 20. And we know that the Son of God is come*

come, and hath given us an Understanding that we may know him that is true, that is, truly to Understand him that is true.

Thus the Bodily Eye of Man after the Resurrection, Elevated to see Angels, (which now are invisible unto it) may be enstyled a *new Eye*, yea, and a *Spiritual Eye*; even as the whole Body then shall be a *Spiritual Body*; (as it is called, 1 Cor. 15.) And yet that change will be but the Superinduction of new Spiritual Qualities suiting the Eye, and whole Body unto such Spiritual Objects as Angels, &c. are: The substance both of those Eyes, and of those Bodies remaining the same that now. And yet those new Spiritual Habilities then are said to constitute their Bodies Spiritual, and Transform and raise them into Bodies of an higher Rank and Order, like to Angels, as Christ says, and he speaks it of what manner of Persons in respect of our Bodies, we shall then be. In like manner the whole of a Man new Born, so endowed with this Divine Quality of Spirit; (though it be but a Quality) is styled a *New Man*, a *Spiritual Man*. It gives a new Name to the whole Man, And doth as truly Constitute him such, in that Sphere of Spirituality; and deserves to be so styled being the Principle of this *New Spiritual Life*; as much as the Soul with its natural Faculties, simply considered, hath the name of, and Constitutes the Man to whose Body it is joyned, in the rank of a Living Soul: For though Grace be but an Accident, yet 'tis such as is worth all Mens Souls in the Substance of them, devoid of it.

And Further; If the Soul were not by the Infusion of this new Spiritual Quality Elevated, and admitted into that Order of *Spiritual Agents*, having Spiritual Life, it would want that Essential property (in Common to all sorts of living Agents in their kinds) to act from within it self: But must be acted meerly by a Principle Extrinsecal to its self.

And Further; The Necessity of such a new Spiritual Hability to be infused into our Souls, to Constitute them Spiritual, and Agents of that kind, is, that both *Act and Principle* may be of one and the same Kind and Nature; a Spiritual Acting, Proceeding Suitably from a Spiritual Principle; which had first Constituted the Man in whom it is, a Spiritual Man; as good Fruit is from a Tree, first *made Good*, as Christ says; without which it cannot bring forth good fruit.

And as the Bodily Eye at the Resurrection, cannot exert the least Spiritual Act to those Spiritual Objects specified; nor those Bodies put forth any one Exercise that is proper unto Spiritual Bodies, until at the Resurrection the Body be Constituted a Spiritual Body; so is it here.

And *Lastly*; This endowed Spiritual Principle in the Soul, is abiding; and permanently inherent in the Soul, when those Spiritual actings cease; as the exercise of our present Senses do in Sleep; or when they are disturbed, and hindered.

2. Having thus explain'd the Doctrine, I come now to prove it by these following Arguments.

1. In the words of my Text (John 3. 6.) the work of the Spirit in us is expressed to be a Being, or thing born, which implyes Principles of Life given it, in order to Acting, and Operations; or Works of Life. All other Births, do this; They give a natural Being: And so this gives a Spiritual one, and both according to their Kind. In Scripture it is *not the Acts of Faith or Love* that are said to be *born of God*, or a man *to be born of God thro' those Actings*; but on the contrary they are made *Signs* of a man's being born of God. As *Effects* are of their proper Cause. As a Child's crying, which is an Act of Life, is *in Law made* a Sign of a Child's being *born alive*: So Faith is made a Sign of a man's being born again, 1 John 5. 1. *Whoever believeth that Jesus is the Son of God, is born of God*. And this our Regeneration doth contain in it many more Graces besides Faith: And this Expression, *To be born of God*, signified in the Language of

Book V

the Primitive Church a Fundamental common General Character, denoting a Christian truly and savingly wrought upon by God. Of which New Birth, this one act of believing Christ to be the Son of God, was an Evidence. *Deus posuit in Corde Fundamentum Fidei*; says Prosper: *God puts in a Foundation of Faith into the Heart*, and then draws forth the *Acts of Faith*. So John 1. 12. 13. *They who believed in his Name, which were born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of the Will of God.* They were born first: The like is spoken of the Act of Love, 1 John 4. 7. *every one that loveth, is born of God, and knoweth God.* The Act of Loving God, is alledged as the Effect, and the note of a man's *being born of God.* That which is added, *and knoweth God,* shews that act of loving God, dependeth likewise on an act of Knowledge and of Acquaintance with God perswading it, but both of them depend on our being Born again. The Act of the Understanding in knowing God, depends upon being *born of God* as the Foundation of it, as well as the act of *Loving.* *Unless a man be born again, He cannot see the Kingdom of God* (says Christ, John 3. 5.) nor know any thing belonging to it. The Scripture speaking suitably to this Allusion, compares these *new Powers and Abilities*, unto natural *Faculties, and Powers*, themselves in the Soul; which are the Principles of Acting; such as is the Faculty and Instrument of *Seeing*, where *Seeing* denotes the Act. And the Scripture speaks of giving *Eyes to see; Ears to hear; and an Heart to understand;* Deut. 29. 4. *Yet the Lord hath not given you an Heart to perceive, and Eyes to see, and Ears to hear, unto this Day:* Now that which is properly said to be given by ones Birth, is the natural Faculty and Ability of any thing to act so and so, according to its Kind. So then, like as the natural Birth, brings a man forth with all the Powers of *Sight, Hearing &c.* So doth the new Birth the like. The Child *exerciseth* not these in the Womb at the first, yet hath them all in the Principle. 'Tis Basil's comparison, *As the Power of seeing in a sound Eye; As Art in him who hath acquir'd it; Such is the Grace of the Spirit in him who receives it; always indeed present, but not perpetually operating.*

De Spiritu
Sancto,
Cap. 26.

2. A Second Argument to prove the Doctrine, is, That this work of the Holy Ghost is termed Spirit, here in John 3. 6. and a spiritual man, 1 Cor. 2. 14, 15. and that in order to *discerning* Spiritual things. This Argument will be farther strengthened, if the Analogy be considered between this new Birth of the Soul and the *Resurrection of the Body* (which is called the *Regeneration:*) of the Resurrection of the Body, it is said (1 Cor. 15. 44, 45, &c.) *That the Body is sown a natural Body, but it is raised a spiritual Body.* I would ask what is that new Spiritualizing of the Body, but an endowing it with such new Qualities and Abilities as shall fit the Body unto a spiritual Condition and Actings: It shall be endowed with such new Qualities, namely, as *Incorruption, Glory, Agility &c.* and perhaps with new *Senses*, which we cannot now guess at, which are differing from, yet answering unto these *natural Qualities* and Powers our Bodies now, as *natural Bodies* have; unto which the character of these spiritual Bodies is opposed; the Change then is not barely of new Acts, but of new Powers and Endowments, enabling us to Act. Therefore Verse 50. he speaks of our present Bodies as those that are incapable of the Objects and Acts we shall have then; *Flesh and Blood cannot inherit the Kingdom of God.* They want Powers to bear and sustain the Objects of spiritual Glory, and they want Qualifications to take them in. And therefore 'tis said of those that *do not then die*, that they *shall be changed*, Verse 52. and these *vile Bodies shall be changed and fashioned like to Christ's glorious Body*, Phil. 3. 21. which is spoken in respect of new inherent Powers and Endowments, which are Qualities, and are stiled the *Image of the Heavenly man* 1 Cor 15. 42. *As is the Earthly, such are the Earthy*, viz. *Adam and his Sons in their Bodies*; for so endowed are ours from him. *And as is the Heavenly* namely, Christ as risen, and in Heaven such shall our Bodies be. All import *likeness in Qualifications, &c.* Now then look as the Body is at and by the *Resurrection* made Spiritual in those Respects; in like sense it is that the Soul is made spiritual by *Regeneration*, which is termed a *Resurrection* to the Soul as the other

ther is the Regeneration of the Body; as commonly in Scripture they are enterchanged. The Resurrection is termed a *Regeneration*, Mat. 19. 28. Col. 1. 18. where Christ is call'd the *First-born from the Dead*. And *this day* (says God, Acts 13. 36.) *have I begotten thee*. And so Regeneration is termed a *Resurrection*, Eph. 2. 5, 6. *Even when we were dead in sins hath quickened us together with Christ (by Grace ye are saved) and hath raised us up together*. And Christ is as powerful, yea and a greater Benefactor to our Souls now, than he will be then to our Bodies: He will therefore be a *quickenng Spirit* to both. And therefore in making our Souls spiritual, he doth as much for them, and works the like things, *viz.* new Powers in the Soul to see the *Kingdom of God* (as the Phrase is in this third of *John*) as well as he will work new Qualifications in the glorified Body, that it may *inherit the Kingdom of God*. To give our Bodies *such Eyes* as shall see *Angels*; who are Spirits, and are not otherwise the Objects of our Senses, is but in Analogy what is done to our Souls in giving them Eyes to see and an Understanding to know God and Jesus Christ, as they are in themselves.

3. A Third Argument from what is in the Text for this, is the *Opposition* (in *John* 3. 6.) *between Flesh and Spirit*. *Flesh* is evidently evil Dispositions, and Inclinations unto Evil, which *dwell* in a man, and which is a *Root* hath *Fruits*: And pursuing that Similitude, the Apostle enumerating the *Works of the Flesh*, which are manifest, termeth them the *Fruits of the Flesh*, Gal. 5. and in opposition thereto, *Spirit* (in the 17. v.) is used in like sense. And when *Paul* (*Rom.* 7.) speaks of *that Sin that dwells in Him*; he expresth it to be a *Sin that*, by occasion of the Law, *wrought all Concupiscence*; v. 7. mark that word *wrought*, It was a Sin which was distinct from the works of sin, and therefore it was an active Disposition, and Inclination, distinct from those *Acts*, as the cause of them: Which sin is also called an *indwelling sin* in the man: And so notes out, what is permanent. And in this Sense doth this Apostle up and down in *Rom.* 7. speak of it, terming it *Flesh* (as v. 5.) and *Himself*, in respect of this Sin, *Carnal* (v. 14.) and in *my Flesh* (says he) *dwells no good thing*. And in that very Speech of *His* there, which He speaks by way of Explanation, or Limitation;) *In me*, that is, (says he) *in my Flesh, dwells no good thing*; He implies that he had *another Self*, or *me*, wherein *All good did dwell*; (even as in himself, as He was *Flesh, no good thing did dwell*) and wherein the contrary good did dwell; that is, an *Inclination* to what was truly good, and *spiritual*. And therefore it follows, *To will is present with me*: To will what? *Any thing that is good*; which yet he was not able to perform; as it follows: *But how to perform that which is good, I find not*: as if he had said, Yea, but yet I have so much of Good too, continually dwelling in me, opposite to this *Flesh*, as is ready to put forth, and doth put forth, though but an imperfect *Act* or *Will* (for the Principle is but imperfect and *Lessa Principia habent, Lessas Operationes*) unto what is good, when it is presented to it: Now what is an inward *Readiness*, and *Preparedness to Good*, and that *Spiritual good*, as the Law is, but an *habitual Principle, indwelling*? And therefore, as of that wicked man it is said, He was *ready to all evil*; Acts 13. 10. So of a Godly man it is in like manner said, He is ready to every good work: Tit. 2. 1. meet, and prepared, as a Vessel is for his Masters use, both by its *habitual fashion* and make, as we say, which are inward Dispositions that fit it, by the cleanness of it from defilement, as 1 *Tim.* 2. 21.

4. A fourth Argument is drawn from what the Apostle *John* says, 1 *John* 3. 9. *Whosoever is born of God, doth not commit sin; for his Seed remaineth in him: And he cannot sin, because he is born of God*. He speaks of our being born of God, and that there is a suitable Nature, a Seed of divine Life in us which cannot sin, or be touch'd with Evil, for it cannot act contrary to its own Nature, and Being: As Fire being preserv'd cannot act contrary to its Nature. It may indeed be put out by subtraction of Fuel, yet if it be kept up, and and remain Fire, it cannot either moisten, or cool. This in Analogy is the force of the Apostle's reasoning that every Believer, by his new Birth receives such a Seed of spiritual Life, such an Heavenly Nature, which cannot

cannot sin; for to do so, would be to act contrary to its self. It is the Soul it self which is endowed with this Seed of Life, and is the Subject, and intrinsic Principle of Action. The Holy Spirit, tho' he is in us, and dwelleth in us, yet is not this Seed of God here mention'd by the Apostle, for he is extrinsecal to the Soul her self, as to the Actions which she doth. Now it is the property of all things that have Life, to have in their several Kinds of Life; a Principle by which they bring forth Actions of that Life. And thus free, and Intelligent Agents in their Kind have a Principle of Life and Action, besides that first, and supream Mover of all, in whom we live, and move, and have our Being: Who tho' he be in us, and Acts us, yet he is but extrinsecal to the Act. For we our selves being endowed with Principles of Action, are moved by him, And therefore the Actions which we perform, as Praying, &c. are not attributed to the Holy Ghost as the Subject of them, but only as the Efficient. We must not say that they are the Holy Ghost's Prayers subjectively, but only efficiently. He makes them in us, and for us, and helps our Infirmities in Praying (*Rom. 8.*) but that which constitutes us in the Rank of spiritual Actors in the Duty, and the Subjects of it, is a Principle of a spiritual Life inherent, and seated in the Mind, and Will, and quickening us thereunto. And this is the Seed convey'd in the new Birth, and communicated from God who hath Life in himself. And that a man, thus born again, becomes thereby an Agent from a new vital Principle within him, is evident from a Parallel Scripture in the same Epistle of *John*, *1 John 5. 18.* *We know that whosoever is born of God sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.* He speaks it indeed of the unpardonable Sin unto Death. But when he adds, *He that is born of God, keepeth himself,* he means that the regenerate man is an Agent in the Business, and acts from what is within Himself: And his saying that he is born of God, implies, that he hath receiv'd, and doth retain the Seed of God within him.

That the Holy Ghost is not the Seed meant in these two Places, *1 John 2. 9.* and *1 John 5. 18.* is evident, as by what hath been said, so by this farther reason: Because it wou'd be improper to say that therefore the man born of God cannot sin, because the Spirit of God in him cannot sin. This were utterly improper, but to say (as aforesaid) that the man who is born of God, and hath his Seed, cannot sin, is a Speech, which is consonant to the Voice of Nature. It implies the Voice of an inward Disposition, which causeth a man to say, he cannot do thus, or thus, contrary to his Nature, so remaining: It is Nature speaks, but the Holy Ghost himself becomes not the new Nature in, or unto any Soul.

And that other Speech, *He who is born of God keepeth himself,* doth most properly shew, that though the Holy Ghost in us be the great Conservator, and Keeper, and Actor of us; yet by means of our being born of God, and receiving a Seed of God within us, our Understandings and Wills do act, tho' actuated by him. So that the holy Actions, tho' the Spirit excites, and stirs us up to them, are our own, and we are the intrinsic Agent of them, and constituted to be so by vertue of a divine Seed convey'd to us in our spiritual Birth. And the Metaphor of Seed remaining is (As *Thomas Aquinas* out of *Augustine* explains it) an Allusion to what God doth to his other Creatures bearing Seed according to their Kind. He hath communicated to every such Creature a seminal Principle ordained to encrease and grow up to such, and such Effects of bringing forth Fruits, as we see in Trees, &c. And so in the Second Creation, God, in like manner, puts in a seminal Vertue, which as the Seed of Mustard, the least of Seeds (as Christ says) is yet to grow up to a Tree the greatest of all other: And therefore look what Proportion, and Ordination that natural Seed, with its Vertue sown in the Ground, hath unto natural Fruits, and Effects, the Like hath this Seed of God sown in the Soul of the Heart unto supernatural Acts. Seed is the Communication of a Principle of Life from things that live, ordained to grow up, and act according to its Kind: And in a simular manner this here is the Seed of all that Holiness

ness which after follows in our Lives, and which springs from it, yea, and it is the Seed of Glory it self.

Nor is this Seed meerly the Word of God heard, or read by us, and remaining in our Minds, and Memory; as what we have heard, our Minds are said to retain. 'Tis true if the word heard become *ἐμφύτῳ* an ingrafted word in the Heart, changing that Stock into its own Nature, then indeed it is all one with this Seed of the new Birth: As the Apostle speaks, James 1. 18. *Of his own Will begat he us with the word of Truth, that we should be a kind of first-fruits of his Creatures.* Wherefore says he v. 21. *Wherefore lay apart all Filthynefs, and Superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your Souls.* This ingrafting of the word, is in Substance the same with Regeneration its self, being a Similitude to illustrate it. But tho' the Word be sown, the meer sowing, it is not Regeneration, if it doth not take Root in a good and honest Heart (*Mat. 13. 18. &c.*) and therefore the meer receiving the good Seed of the Word, as the Stony and Thorny Ground did, regenerateth no man. For if it be so, that the Letter of the word falls either carelessly into mens Ears, so that the Understanding is not so much as possess'd with a notion of divine truth: It is no more then Seed laid up in the hard troden high-way-Ground: Or if it falls into the Understanding, yet so as not to affect the Heart, the Devil soon takes it away, as the Fowls pick up loose Seed, which hath not taken root in the Ground: Or if it works so as to stir the Affections, yet still if it wants depth of Earth to take Root, it is not the inherent abiding Principle of Regeneration, which we treat of, and indeed such a bare receiving of the Seed regenerateth no man.

That therefore which is meant by the engrafted word, is the Law of God written in the Heart (as God hath promis'd in his new Covenant to do it) utterly differing from the Work of the Law in the letter of it, which the Heathens had, *Rom. 2.* For it is such a writing of the Law as God had written in Christ's Heart, *Psal. 40. 8. I delight to do thy Will, O my God: Yea, thy Law is within my Heart.* It is this engrafted Word, the word or Law written by the Holy Ghost (*2 Cor. 3. 12.*) and therefore is distinct from that Holy Spirit himself) that is the abiding Principle wrought in us by Regeneration. And as Christ had this Law written in his Heart (*Psal. 40. 8.*) So we hereby are conformed unto Christ's Image, *Rom. 6.* For what is that, but an inwrought strong Disposition in the Soul, conforming, and inclining it to what the Word and Will of God directs unto? Grace is the Word of God concocted, and digested into the Heart, and made of one Nature with it. In which Sense, and for which cause, the Word is said to abide for ever in the Souls of men converted, *1 Pet. 1. 2, 3.* And that Phrase of writing the Law in the Hearts, imports no less than such an abiding Principle. Words spoken are Transient, and vanish into Air, but *Litera Scripta manet*: what is written, abides, and is extant to be seen and read.

5. I draw a fifth Argument to prove that the Holy Ghost in regenerating us, works an inherent permanent Principle of a spiritual Life, from what the Apostle *John* farther says of eternal Life abiding in us. It is not only that eternal Life abides upon us, (as it is said *John 3. 36.* that the Wrath of God abides upon him, who believes not) but it is said to abide in us. Eternal Life must have a Beginning, as well as Accomplishment. And we all say that the Life of Grace is the Beginning of a Life that is eternal, and will be perfected in Glory, and abides in the mean time in him that hath obtain'd a Right unto the Life of Glory to come: It is not only said that a man *hath Eternal Life*, in that sense as a man is said to have an Estate, an *Inheritance* he hath right unto, but a Regenerate man's Condition is expressed by this, that he *hath Eternal Life abiding in him*; as an unregenerate man's Condition is express'd by the contrary, *1 John 3. 15. He that loves not his Brother hath not Eternal Life abiding in him*, that is, in short, he hath not Grace. 'Twas a Phrase in those times to express a man's spiritual State by

Book V. by that Character, that He was One that had *Eternal Life abiding in him*, which Phrase I urge. Now, says the Apostle, I hope you will all grant that a Murderer whose Heart and Spirit is full of Blood to the Saints, as *Cain's* was to *Abel* (in whom the Apostle had Instanced) such a man cannot have *Eternal Life abiding in him*, as not being consistent with such an Heart and inward Disposition which his Soul is fill'd withal. He argues from the same Topick and Principle that he had done v. 9. that inherent Grace, that is, *eternal Life* that abides in the Soul, cannot consist with such a Frame of Heart as to hate the *Saints as such*, and to seek their Death and Ruine. The act of Murder, and that of a Saint, (as it may seem *Uriah* was) may with a right to *eternal Life* consist in *David*, but an Heart at enmity with the Saints (which is *John's* Scope) cannot, for it is a contradiction to that Principle of *eternal Life* which is begun in him and abides in him. You heard afore that Grace is call'd a *Seed* because it is the Seed and beginning of *Eternal Life*; and this Place confirms it, these both in like manner being said to be abiding in a Christian, and the Apostle alike arguing from both.

6. Further to prove my Assertion, that by Regeneration an inherent and abiding Principle of Life is wrought, I argue from 2 Pet. 1. 3. *According as his divine Power hath given unto us all Things that pertain unto Life and Godliness, through the Knowledge of him that hath called us to Glory and Vertue.* He speaks not of those external Priviledges and Benefits of Justification and Adoption, &c. which are given us; which is evident by two Arguments, 1. Because they are such things as are wrought in us by Power. The giving Justification and Adoption is ascribed to his *Grace*, &c. towards us; and so Works done upon us, and *out of us*, and yet bestowed on us, are usually said to be *to the Glory of his Grace* (Eph. 1.) But what are done in us are the proper Objects of Power.

2. Again Secondly, It is added that God, or Christ, in giving us these, is considered as he that hath call'd us to Glory and Vertue. Now you know the true Maxime is, that God's calling any Person unto any Employment or Dignity, is joined with the giving him Abilities, and an Heart suited with Principles answerable. So then his meaning is, That God having by Regeneration and Faith called us unto a Possession of Glory hereafter, and the Prelibation of it here, and in order thereunto *the Exercise of Vertue and Holiness* in this Life, he hath answerably by the working of his Almighty Power in us, given us a Spirit fitted thereto, that is, ready furnish'd with *all things* that are the Beginnings of, and Preparation to *that Life* (which you heard termed *Eternal Life abiding*) as also to all the *Duties of Godliness*, which we are to walk in here. He hath fitted us in some measure for that Calling. And you see that he speaks in the time past, that his *Power hath* (in time past and already) *given us* all and the whole of them, as to the several Vertues, Seeds, and Principles of them.

7. Add to this Seventhly, as another Argument, What is that *divine Nature* which is spoken of there in the fourth verse? Not the *Divine Being of God*, for that cannot be made Common between God and us, or divided. It is therefore *Inherent Grace* which is opposed to *Lusts* in the Words following, *Having escaped the Corruption that is in the World thro' Lust.* Nature is an abiding, permanent Principle, carrying on the things which it is to act accordingly. We are not Partakers of God's Nature essentially, therefore not as a Nature, otherwise then by having his Likeness or Image in divine Qualities stamp'd on us, and so becoming like to him, to be holy as he is Holy, which makes us fit to have Fellowship with him, and so to take in his Glory, and to be made happy by it, which unless we agree in an holy Nature, and Holy Dispositions with him, we cannot do. And this new Nature denotes a *stable and permanent Being* in the Soul, As also a Principle of working or it were not truly a Nature. *Dionysius* has rightly express'd it, *Nothing*

can come to work or act till it hath received a Nature and a Being as the Principle thereof: So nor to act divinely or supernaturally till it hath a Being of such a Supernatural Nature given to it, and this is still the same with the Seed of God, and Eternal Life abiding in us. We have by the new Birth a supernatural Being, as by the first a natural.

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8. It is a Seed, a Nature, a Life, &c. for it is said to grow up in us, or else what is meant by growing in Grace and renewing the inner man, and the like? How can this be meant but that as a Seed, which is an imperfect communication of Life, grows up to a Stalk, and Blade and Ear, so this of Grace in us? 'Tis such as all other growths are, and subsists therefore by the encreasing of those permanent Qualities and Vertues. A living man is not said to grow as such, or as a living man, otherwise then as he adds one act of Life to another. A man is said to grow rich by adding to an heap, but a living man grows in strength and Bulk answerably to the Principle of Life at first received.

Learn what is meant by those distinguishing Characters in the Parable of the four Grounds, and in that of the wise and foolish Virgins. The stony Ground's defect was this, *they had no Root in themselves* Mark 4. 17. Which speaks the very Language of *inherent Grace*, which is that which is properly in a man's self inbred and implanted. And *Job* calls it the *root of the Matter*, *Job* 19. 28. The *foolish Virgins* wanted *Oyl in their Vessels*, when that they had *Oyl in their Lamps*. The *wise* on the contrary had *Oyl in their Vessels* when yet *their Lamps were out*, as in *Mat.* 25. you read. Let any give a more rational interpretation than this, That the Oyl in the Lamps is such assistances by Motions and Enablings, as serve to hold forth an *outward Profession*, and to perform the same Duties, and to give the same light to others which the foolish Virgins had, but they had not Grace in the Heart, Oyl in the Vessel, as a Stock or Treasury abiding in them, when that in the Lamp might be out. But the wise Virgins had that abiding in them when themselves were asleep, and their Lamps clean out. It uses to be made an Argument in this Case or Point, That if there were not abiding Principles of Grace, that then when a Believer is asleep he ceaseth to be an holy man, or a Believer. If Life lay only in the Actings and stirrings of Life, then when *they* cease, there would be no intercession of Life, and so Eternal Life, as such, should not abide in a man, as you have heard. And the Argument is strong as to the Point: But it is more strengthened by this Scripture (*Mat.* 25.) speaking the same, or the like to it. There are Christians not only asleep as they are *men* but even as *Christians* also, and their Lamps go out; their profession and actings in a great measure ceasing, and yet they have Oyl in their Vessels, Grace in their Hearts, ready to be drawn up into the Lamp and to become matter of a new shining forth in good works.

It is also urged, that if it were not for such inherent Principles abiding, an holy man could not be denominated holy, but when he acts holily: As a man's Countenance is not denominated *Ruddy* for *blushings* or *flushings*, but from the constant Constitution and Complexion. And here you see a confirmation of the foregoing Argument also, for they are denominated *wise Virgins*, when yet their actings ceasing, they were as fools and not wise: Even as *Solomon* says of himself, that in the midst of his decay, his *Wisdom* that is, *his Grace* remained with him *Ecclesiastes* 2. 9.

Yea, *This Oyl in their Vessels*, or Hearts, did they carry with them into Glory with the Bridegroom, and were made Vessels of Glory as you read there: Yea and it is said that our Souls are *thereby*, made *meet* for Glory, *Col.* 12. 3: and *prepared for Glory* *Rom.* 9. 23. Even as well as *thereby they are prepared for every good work*, as Vessels meet for our Masters use, *2 Tim.* 2. 21. And when we dye, not only *our Works doe follow us* (*Rev.* 14.) as a man's Treasure, which he hath wrought and gotten, but also the *Soul it self is wrought by God* here for this very purpose, to be made capable of a further degree of Glory, as it brings Grace with it into the other World, *2 Cor.* 5. 5. Now he that hath wrought us for the self-same thing is God. Not only have we

Book V actively wrought but we our selves are here passively wrought by God, having our Fruit the Increase of inherent Holiness (Rom. 6.) and the end everlasting Life. And therefore (2 Cor. 5. 3.) he had said we shall be clothed with Glory if we be not found naked, that is, depriv'd of the Image of God, but clothed upon with it, as the Apostle elsewhere also speaks.

C H A P. III.

That the Holy Ghost in Regenerating us, works in us an abiding Principle of a Spiritual Life, Demonstrated by other Arguments deduc'd from the Nature of the Work wrought in us.

I HAVE thus far prov'd, by direct Scriptures, that by Regeneration we receive an inward Principle of Life. I shall now use other Demonstrations of it.

1. If in Regeneration there be a mortification of that Flesh in part, which (as we heard) is an inherent Corruption, then there is an habitual Principle of Grace that cometh in the room of that inherent Corruption that was destroyed. That in Regeneration there is a mortification of an inherent Corruption is evident, because the Subject of mortification is that Flesh that dwells in us: For if there be such a Body of sin in us, it must be destroyed, Rom. 6. 6. And therefore the Subject hereof is call'd the old man, the Body of sin, the earthly Members, throughout the Scriptures. And also it appears by this, That if mortification were but a deadening the Soul to a present act of sinning, then it were no more but restraining Grace. Well then, if this mortification be a destruction of an inherent Corruption, then there is also an habitual Principle of Grace comes in the room of it. This is evident;

1. Because Vivification, or quickening, is of as large an extent as mortification can be supposed, for they are commensurable. The Spirit of life that comes into us is proportioned, and is as large and ample as the death of sin, and God's work in quickening is no less then what is seen in mortifying.

2. And Secondly if it were otherwise, this also would follow, that so much of the Soul in which sin was afore, and in which, sin is now mortified, should remain (as the Apostle speaks) *naked and unclothed upon* with Grace, and have neither Grace, nor Corruption in it. And so whereas still a part of the Soul remains corrupt habitually, this other part would remain un sanctified habitually. The State and Condition of the Soul would have this disadvantage in it, that unto evil it hath a Bias, a Poise, or (as the Apostle expresseth it) a weight continually to pull it down, but it would have no inherent Quality of Grace to carry it God-ward, in that other part in which Corruption is destroyed, but remain naked and neutral, and volatile, to be tost with the very Wind. And yet (according to those mens Opinions that held the contrary to ours) this man must be said to be regenerate forsooth, in as true a Sense as the part remaining corrupt in him is said to be corrupt. Which indeed is in effect all one as to affirm, That a man is as truly alive, that hath not a Soul remaining in him, as he is dead whose Soul is not only gone out of him, but expelled.

3. Yea Thirdly, this would necessarily follow, that so much of the Soul as had a corrupt habit expell'd and not a new contrary habit introduced, would be just in that Condition which the Papists feign to have been due to man in Innocency, even in *pure naturals* without supernatural Grace, which they say was added but as a Bridle unto Nature, or Sin. I speak this to those that know this Opinion which our Divines detest, *viz.* That the restoring of us, is but to such a Condition, and that this is all our Gospel Regeneration: And yet this will follow upon the Assertion that natural Corruption only is mortified, and not habitual Grace restored.

4. Add to all these a fourth Argument, If Grace wrought in us be the perfect curing and healing of Corruption, then if Flesh be a corrupt Principle inherent, so must Grace likewise be an inherent Principle. There is an habitual Aversion from God and a Conversion to the Creature, a frame of Heart set and inclined that way: And it is not exciting Grace will proportionately cure an habitual Distemper, for as in the bodily, so in Soul-Diseases Contraries are cured but by Contraries. If therefore Christ comes with full healing in his Wings and sanctifies throughout he doth cure habitual Corruption with habitual Impressions on the Mind and Will.

2. A Second Demonstration is taken from the parallell of the new Creature to the Image of God which at and with man's first Creation was given to him, and which he hath now left. It is evident it consisted not in bare acts of Holiness, for he is said to be created in it: It was therefore as well produced by Creation, as the Soul of man, and concreated therewith: And he is said to be created in it before he put forth any act of Knowledge, or Righteousness; and yet he lost it by sinning. What can that be, but something that is distinguish'd from the Soul and the Faculties of it, for it was lost: And distinct also from all acts of the Soul or actings upon him, for an Image notes a thing permanent and inherent? I say what could this be, but habitual Inclinations and Dispositions unto whatsoever was holy and good, inasmuch as all Holiness radically dwelt in him. The Apostle informs us, That the Image of God at first was in *Righteousness* and *true Holiness*. *Eph. 4. 23.* and *Col. 4. 10.* Now the same Holiness and Righteousness is required of us, when we are called to turn to God. God calls for his old debt, yea and it is as expressly said That this New Image is created after God, in Answerableness unto God's creating that Image at first. And surely to confirm this, I may add 1. that if original Righteousness be still required in us, then habitual Holiness, else the want of it would be no sin. Again Secondly Christ in being a quickening Spirit doth as much for us in respect of God's Image as *Adam* should have done if he had not fallen. *Adam* would have conveyed it, to his Children long before they could have put forth any act: Therefore sure in quickening us Christ must convey at least the same, if not higher: Else God doth not so much for us in restoring his Image, as he did at our first Creation: Yea *Adam* had in conveying it, if he had stood, done more then Christ doth for us. Yea and therefore when the Creation of this Image is spoken of it is not only in one place said to be *ἐπιγνωσις* for Knowledge, that is, to enable to know; and therefore notes a new created Power, but it is expressly termed a Workmanship created to good Works *Eph. 2. 10.* It is a whole Frame of new Powers to enable a man to act that, for which good works are ordained.

Yea further, if the New Creature be truly the Image of God's Holiness, then there is a permanent Holiness of Nature, or divine Nature as it is call'd: For God is first holy in his Nature and in himself, and then is Holy and Righteous in all his ways and works *ad extra*. He is good, and so doth good *Psal. 119. 68.* and the thing is undeniable as to his transient actings, for if God had never made or done any good to the Creatures, or given his Law, or sent his Son, yet he had been as good in his Nature and was so from everlasting. Yea some Attributes which yet were in him, as Power, Mercy &c. had never put forth acts &c. had there not been Creatures.

3. A Third Demonstration of it is drawn from what is said of some Infants, when it is expressly said of such, That they are sanctified in the Womb. So it is said of *John* the Baptist *Luke 1. 15.* *That he was filled with the Holy Ghost* as sanctifying of him even from the Womb. He puts that in emphatically, And to be fill'd with the Spirit hath a respect to that great measure of the fruits of the Spirit wrought in him then; they were not actings holily, therefore habitual Holiness. And because there was that in him which was born a Spirit of the Spirit, in relation thereunto it is said of him (*v. 80.*) *That he grew and was strengthened in Spirit*, that is, in that Inner man begotten at first which now grew

grew up and was actually strengthened and enlarged. And there is this further Confirmation of this, that there is in Infants a capacity of this habitual Holiness. For *First* in the state of Innocency, they should have had that Image of God (spoken of afore.) conveyed by Birth, which *Adam* had by Creation, for he was to beget in his likeness.

2. They have, now man is fallen, the Image of inherent Corruption conveyed: And they should not have been capable of sin inherent upon *Adam's* fall, if by the Law of Nature they had not been capable of having inherent Holiness conveyed by Birth. For sin and the evil is conveyed but upon the equity of that Law, that the contrary good should have been conveyed, if *Adam* had stood. And it is with all as certain, That so far as they are capable of sin, whilst Infants they are so far capable of the contrary Holiness; and therefore of habitual Holiness, as well as of habitual sin, the venom of which we all feel in our Bowels from the Womb.

CHAP. IV.

That it is necessary, and congruous to the Nature of things, that such inward permanent Principles should be wrought in us by the Holy Ghost, to enable us to live Holily.

I SHALL now give the Reasons for this, both from the Congruity and Necessity of the thing.

1. It was meet and congruous, if not necessary, That God should proceed by the same Law in the work of his new Creation, that he doth in his first Creation. Now take the Law that is common unto the whole Creation of God, and it will be found true upon a particular Survey, That all acts or workings of any kind, in any Creature, have an inbred Principle suiting and enabling the Creature that acts or works thereunto. God moves all his Creatures to their ends by inbred Principles put into them. God in the whole Creation (*qui disponit omnia suaviter*) not only or barely assists or concurs with his Creatures, by a moving of them unto all their Actions, but furnisheth them with Powers and Vertues inbred, that are the Principles of such motions, by which they are enclined to such and such things, that so their actions may be connatural to them. If a Stone moves downward, it hath a Natural Poise: If the Soul understand it is not barely by Light shot into it, but there is an understanding Power, Faculty, or Ability inbred, which Beasts want; of whom it is said they have no understanding. If the Soul joyned to the Body sees, it is by an eye endowed with a visive Faculty; and so it is in hearing too. Again, in other Creatures, You see an inherent instinct put into them, guiding and swaying them to such or such a particular action; as you see in Bees in framing their Combs, and in Birds building their Nests, and bearing love to their Young: By which also (as the Prophet says) the *Stork* knows its appointed time. It is something inbred, and interwoven with their Nature: Even in Arts and Sciences acquired, there are imperfect Abilities in Nature perfected by use, yet still so, as there are Principles, though imperfect, which are the Foundations of them. He that invented Painting first, or that hath attained the Art of it, had Images in the Fancy, disposing him to begin to draw the Pictures. And this also is the reason that some are excellent in one Trade, more than in another; In like manner, If a natural man performs any Action morally good, he hath an inbred Principle of light of Conscience, impressions of moral Vertues, and the Law written in his Heart, that moves and instigates him thereunto; and it is an abiding Principle in him, Rom. 2. 14, 15. *Men do by Nature the Things of the Law, which shews the Effect*

or Substance of the Law written in their Hearts. Now it might be shewn, that the new Habiliments of the new Creation are assimilated unto all these, the Holy Ghost having regulated and reduced the new Creature, to this common Law.

1. It is like to the natural Powers of Seeing and Understanding.

2. It is like to an instinct put into irrational Creatures who are taught of God to love their Young. *As concerning Brotherly love I shall not need to write unto you, (says the Apostle 1 Thes. 4. 9.) for you your selves are taught of God to love one another.* It is opposed to external teachings, and referred to the rank of instincts, or endowments: As when God teacheth a Brother to love his Brother, the Mother to love the Child; or as God is said to teach the Plowman Discretion and Skill, *Isa. 28. 26.* In like manner, all that come to Christ are said to be taught of God (*John 6. 44, 45.*) by an Impression on their Spirits; such as the Beasts had that came to the Ark. He parallels it also with the Law written in the heart by nature, yea makes it infinitely the greater work, when he says, *I will write my Law in their Hearts and put it into their inward parts: Jer. 31. 33, 34.*

But although these are of themselves, Arguments, yet they are remoter Confirmations unto that which I intend to make forth, *viz.* That the reason of the Congruity or Necessity is the same in the New Creature, as in the Old. Yea that there is a greater necessity in this, than in the other, and that the Soul should be no less enabled and furnished to Spiritual Things, than all other Creatures are unto their actings, which generally, and universally, is by having an internal Principle enabling them so to act.

1. There is as much reason and necessity it should be thus in the New Creation, as in the Old.

1. Because this rule holds both in the Second Creation and in the first, That every thing that acts, should act according to its kind; and they are differing in bred Principles that put the difference of kind between one Creature and another: Every Creature hath a proper, special Nature that doth constitute its kind, and then the Fruits and Effects are answerable thereto. You have this Law (*Gen. 1. 21. and 24.*) concerning Fishes, and Beasts, and Plants; Trees bring forth differing Fruits because of differing kinds given them, and that depends upon in bred Principles which are existent in them, even in Winter, when they do not bring forth. Our Saviour Christ bringeth this very Law of the first Creation into the Second, and urgeth it upon the Pharisees, *Mat. 7. 17, 18. Every good Tree bringeth forth good fruit, but a corrupt Tree bringeth forth evil fruit. A good Tree cannot bring forth evil fruit, neither can a corrupt Tree bring forth good Fruit.* And then in *Mathew 12. 23.* Christ says; *Either make the Tree good, and his Fruit good, or else make the Tree corrupt and his Fruit corrupt; for the Tree is known by his Fruit.* Wherein (although Christ urgeth not Regeneration, but Conviction) *make the Tree, &c.* that is, *acknowledge your selves to be bad, when your Fruits are bad,* and so on the contrary: Yet the ground of his Conviction lies invincibly in this Truth, That ere a man can bring forth a good work, he must be made inwardly, and radically good, For Acts follow Nature. Also in another place he says, *Can you gather Grapes of Thorns, or Figs of Thistles? Can you that are evil speak good things?*

2. It is so, Because to have in bred Principles of actings maketh the Creature to act con-naturally and sweetly. Thus though a Mother (as a Woman) hath love in her, yet to act the more naturally in the loving her Child, a special instinct is requisite. The Sun rejoiceth to run his race: And so all Creatures rejoyce to keep Gods Ordinances to this day (*Psal. 119.*) because God hath put in bred Principles in them so to do. Now of all actings of his Creatures God would have it so, that this of Souls in gracious actings should be most con-natural, and done with the greatest alacrity, and *That his People should be a willing People (Psal. 110.)* and be acted by a free Spirit, (*Psal. 51.*) not by constraint, but of a willing Mind. God would have the New Creature so to move it self in its actings as to be the in-

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ward formal principle of that work, that it might in that respect be termed its own: And therefore as all other Creatures have to their Actings inbred principles to inable them unto their Actings, so it was most meet that the Soul of Man and especially the Will should have a Bias clapt on it, a poyse, an Inclination, or (as the Apostles Phrase is) a *Readiness* whereof God accepts more then of the Deed, 2 Cor. 8. 10. 11, 12.

2. There is a far greater necessity for the Soul to have new Principles, and Abilities given to act Holily, and Spiritually, than at the first Creation to act Naturally. And the Reason is far more strong, because the Acts are Spiritual and Supernatural, and so are the Objects. God and Christ as they are Revealed in the Gospel are Supernatural unto the Natural Powers, and Faculties of the Soul, and there is no proportion between them. There is not only such a Disproportion as the Batts Eye hath unto the Sun, but as a Blind Mans Eye is to the Sun. In Mans Corrupt Estate, yea, and at Mans best Estate in Innocency, tho' God as Revealed in the Creature, and in outward Effects was the Natural Object of Mans Understanding, that is which was Naturally ordained for it by the due of Creation, yet God, *as in himself to be Revealed*, had that Disproportion unto that Estate, that a Spirit, or an Angel, not appearing in some outward Effect hath to the Eye of a Seeing Man. The most quick sighted in that Case must have a new Eye, a Spiritual Eye made, or the same Eye endowed with New Spiritual Power. And therefore the Scripture speaks of this as giving a new visive Power, as *Eyes to See*, and *Eares to Hear*, and (1 John 5. 20.) it is said, *He hath given an Understanding to know him that is true*, speaking both of God and Christ. It is not meerly to relieve the weakness of natural Sight, as when one is to see an Object far distant by the help of an *optique*, Or as when *Stephen* was enabled to see and behold Christs Body in Heaven, which of it self is visible, as the Sun is tho' disproportioned in Excellency: But 'tis spiritual Sight given wholly to enable the eye to see it, the Spiritual Objects, and to take them in. And therefore the Phrase which the Scripture every where useth, is, that else Men cannot see them, nor know them, nor receive them, as hath been said. And therefore there is a necessity of infusion of such spiritual Abilities, for there are no Principles in man for him to begin with, by which they should be acquired.

But here a further question hath been made; Whether the necessity of such Inherent Principles as these is such, that God by his absolute Power might not raise up, and draw forth out of the Soul supernatural spiritual Acts without infusing such new Principles as Powers into the Soul first: Whether Gods motions and excitations, and actings upon the Understanding and Will might not elevate them unto such acts. as *Stephen's* eye without a new power of seeing was elevated and Raised up to see Christs Body in Heaven.

I answer this that it is not for the understanding of us poor Creatures to forge Shackles or set limits to the absolute power of God, or to say he can work this, and not that. Yet I think this may in the first place safely be said, that as to the privative part there must at least be a destruction of that habit of Sin, in respect of the strength and the Impression which it had in the Soul afore. For if the Soul be naturally, full, and all over possess'd with nothing but Flesh (according to what is in John 3. 6.) *That which is born of the Flesh is Flesh*: Then whilst it doth so remain it can never be brought to act the contrary, no not in the least spiritual act, for there is something within that hinders. Whilst the Mind inwardly remains fleshly it cannot be *subject to the Law of God* Rom. 8. 7. That word speaks the common Language of Nature; That whilst such a Form remains, and fully possesseth the Mind, it cannot be brought to act the contrary. God indeed can change Fire into Water in an instant, and so that which was Fire shall moisten, but whilst it remains Fire and is continued to be such, we may say that it cannot do so. Indeed it may be kept from acting as Fire, as the Fire of *Nebuchadnezar's* Furnace was, but it cannot be brought to do the contrary. And thus the Scripture pronounceth of the Fleshly Mind remaining

remaining such, that it cannot be Subject to God, and that those *who are in the Flesh cannot please God*, Rom. 8. 7, 8. Yea, even of a Regenerate Man so far as Flesh is in him, so far as he is still possess'd with Flesh, the Apostle saies he cannot Will, or do Good, Gal. 5. 17. It is not only that he wants an Ability, but he hath an Habitual contrariety, an Enmity, as one contrary Form hath to another and that contrariety therefore must necessarily be destroyed and expelled, that the Soul being so far freed from it may be capable to act Holily. So then at least we may say, That *that part* of Regeneration we call Mortification, or (as it is express'd in *Ezekiel*) the taking away the Heart of Stone, is an Habitual permanent work absolutely necessary.

If it be said (as it is by some) that if *Adams* Soul being wholly fill'd with Holiness fell into an Act of Sin without a Principle of Sinning first in it; therefore a Soul possess'd with nothing but Flesh and Enmity to God may be elevated to a supernatural Act.

I. Reply, *First*, That when *Adam's* Soul fell into that Act of Sinning, the Holiness that was in him, was that very Moment Expeld and so then the Parallel here must be, That at the same Instant the Soul is raised to Holiness, the Contrary Corruption must be so far expel'd also: And as in the Act of Sin, *Adams* Soul slip the Coller of its Habitual Grace and so ran away from God: So must the Heart as it is Acted Holy slip from so much of its inbred Corruption at the same Instant. But if you will suppose that Corruption doth remain in its full Strength and Possession, it is such an uncircumcision as keeps the Soul in an impotency to any such Act.

But 2. The fuller Answer is this, That there is not the same Reason of Raising up Man to Act Holly, as there is of his falling into Sin: For the Possibility of his falling into Sin lies in his Deficiency, and Mutability as he was a Creature, and in his aptness to fall, which his Will was Subject to meerly as it is a Creature made out of nothing, and so it's Habit of Grace doth Perish by that Deficiency; when it falls out. *Solum Liberum Arbitrium Sufficiebat ad malum*, was *Augustines* constant Cry, *The Deficient Will of Man need no innate Principle to Sin, its Frailty was Sufficient, or rather Insufficient to it.* But it is not so in the Power to do Good, as it is in the Transgression, as in another like Case the *Apostle* speaks. To Sin the Soul need not be first made Sinful to constitute it formally an Intrinsic Agent in it, for this may arise from a Defect, but if Man will become a Supernatural Worker, and as an Intrinsic Agent formally produce a Good Work, he must have such a Divine Form, or Nature first infused in him, or it will not be Natural in him, and Genuine; nor is he capable to do it.

2. As to the Positive part: *Viz.* The Necessity of the Infusion of a New Principle: There are many that deny that any more then a help and a Supernatural Assistance is absolute needful: Because the Almighty power of God can and doth (say they) supply the Room of such an inward Principle, and so raise up and actuate the Understanding or Will without it. For (say they) in the Soul God finds a Faculty of Understanding capable of that Spiritual Knowledg of him: And the Habit, or the New Principle you call for (say they) serves but to enable, or Elevate that Understanding to take into it God in a Spiritual manner. Now that which your suppos'd Habit contributes hereto, why may not (say they) the Power of God supply by a meer Acting of that Understanding, and raising it up to such Acts by an Almighty Motion of his joyning with it, and overpowering the Soul to it. There is this Difference (say they) between the necessity of an Understanding Faculty, and of this New Spiritual Principle: That if we suppose that first wanting, then all must say, the power of God doth not supply the Room of it. God doth not Understand for us, but Man understands only with his own Understanding, nor without an Understanding can he Understand; as a Beast remaining a Beast cannot. But now for that other case of an Habit, that being (say they) but an help

Book V. help to the Understanding may be supplied: For what help a Second cause affordeth, that the power of God alone can, if he please, supply without it.

But 1. If the Scripture it self, and the Spirit that wrote it, and also works all Grace in the Heart, and knows best the proportions of things, do speak of this new inward Principle of habitual Grace, in the same Language that it doth of this Power of the natural Understanding it self, or as it doth of the visive Faculty whereby we see, terming it an eye to see, an ear to hear, an Heart to understand, terming it also an understanding given, that we may know: Then even that also is to be judged to be to the Soul, in understanding supernatural things, of the same nature and necessity, that an understanding it self is to know natural things. Yea if it be a Principle of life unto the Soul of one that is dead, as a new Life to a dead eye, as in Scripture it is termed, (*Eph. 2. 5.* compared) and if it is expressly termed eternal Life it self inherent in a man (*1. John 3. 15.*) which doth constitute him formally a living man, in respect of that kind of Life which is Spiritual and supernatural: If this be so, then upon the same necessity, that an understanding faculty is required to a natural act, this new Understanding, Power, or Spirit (as my text calls it) this new Heart and new Spirit to understand things supernatural withal, is as absolutely required. All grant this, that though God can give to this stone an Understanding; yet he cannot be suppos'd to make a Stone to understand without an understanding Faculty. Now in order unto an act of understanding Spiritual things, this new Principle infused is so styled, and is really in its Proportion such: So as without it the Soul is said to have no Understanding, but to be blind, yea dead, as to these things that are spiritual. God can, and did take a Body of red Earth and breathed into it the breath of life and caused it to live; but it was not possible to have made and constituted it a living Soul, as the Scripture terms *Adam* without having a living Soul put into it, and united to it, for a thing cannot be caused to live without a Spirit of life: Now so 'tis here, as those Scriptures clearly shew. We must not call these new Principles, Powers, or Faculties in the Soul, in the same respect, or sense, that the Understanding is in and to the Soul: For the Understanding is one and the same understanding Faculty, and so is the subject of that spiritual act, after Regeneration, that it was afore; and it is the same Understanding that understood other things afore, or that doth now understand other things besides spiritual things after Regeneration: But by Analogy it is affirmed to be a new Power and a new Understanding, in this respect, because the Soul which hath but one and the same Faculty of understanding must be enlivened with this Grace as another life to it, ere it can spiritually understand. That Grace puts a new ability into the Understanding, as necessary as the Understanding it self is to understand withal, as all the Scriptures shew.

If indeed such Principles as acquired Habits do serve to give only facility or easiness in working, or serve but as Spectacles to an eye that can see already, only to help it to see better and more clearly, or to see *what* else at such a distance it could not see; then the work might be supplied only with God's external Actings. But these Principles of Grace do give *Potentiam simpliciter*, as some Schoolmen speak, Power simply and absolutely. Yea, and say I, it is not only analogous to a new Power; but it is to the Soul more than a new Power, and of a sublimer Nature, and greater worth than all mens Understandings devoid of it. It is *Spirit*, (says the Text) which is more than a Power: It is a *divine Nature*, which is more than a natural Power. It is indeed as the Soul is to a dead eye, when it comes to enliven and inform it, which is more than to give an eye simply or barely organized, and fitted to see: Or at least it is, if not as the Soul, yet as the life it self, by which, as diffused from the Soul, the Eye is made a living eye, and so immediately capable of that vital or living act of seeing; and by reason of which it is a seeing eye, a living eye, when yet it ceaseth to behold any thing, as when closed, and in sleep. It is the Seed of God, which (as the Seed of any other thing) hath the vertue of that which it cometh

cometh from, in such a manner as the Soul it self hath not, though it cometh from God.

That which hath much conduced to misguide the Schoolmen in this great point, hath been

1. Their Addictedness to the natural Power of mans Will and Understanding, that in supernatural Acts it should share with the Grace of God. They have therefore easily been led to judge that these natural Principles strongly assisted and only extrinsically acted by God as an Efficient and Mover with them, might produce such acts: And that such divine Habits as Grace are only required to make them more natural to the Powers of the Soul.

2. The Schoolmens mistake in this point ariseth from their Opinion, that the natural Understanding and Will in the Soul are the Root or Principle of whatever Life or Act either spiritual or natural, the Soul produceth as a living Agent. So that it is the natural Understanding, and other Faculties in the Soul which (as they speak) are the sole *Principium vitale*, that is, *the living Principle*, or Seat and Subject of all Life. The Soul and the active Faculties and Powers thereof, are those that live and have that life in them, and so live this supernatural Life. And this is proper to that which lives, that it intrinsically moves it self: For so you know all living Things do, and not from an extrinsecal Force or Power acting them, as Stones are mov'd.

And therefore (say they) the Soul and its Powers having an inward Principle of self-Motion, there is nothing more required than that God should move, and act them. But if they consulted the Scriptures they would find, That that, which is termed the vital or *Life-Principle* of this kind of *Life Spiritual and Eternal* in the Soul, is not the natural Powers of the Soul: But that all the *Life-Principle* the Soul hath in Understanding or Willing, is naturally deadness unto this Life: And that the Grace infused is called *Eternal Life*, &c. 'Tis true indeed the Subject or Root upon which this new Principle or Power of Spiritual Life is engrafted, is the Soul; and thereby it is diffused to the Faculties of it, and so the natural Soul is in that respect absolutely necessary as the Subject of this new Spiritual Life (of which a Beast, remaining a Beast, is not capable) and so the natural Soul and its Faculties are as the Root and Foundation, or as the Stock that the other new Principle of Life is engrafted upon. But still that which is the formal next compleat Principle, or Power of active Life Spiritual, as such, is that Grace which God engrafs upon that Stock, yea, and the whole of the Souls Principle of Spiritual Life doth lie and consist therein: Though still if this Grace were not in such a Subject *viz.* a reasonable Soul, that Spiritual Principle of Life; would not be a Life at all. Thus far indeed the natural Powers do contribute unto it. So then in producing those supernatural Acts of knowing or loving God, there are three Principles to be considered.

1. *Principium quod*, *The Principle which*; that is, which is the Seat and Subject of all; and that is the Soul, and its natural Faculties as they have a natural Life in them.

2. There is *Principium quo*, *The Principle of Life by which*, the Soul acts, and from which, as it acts Spiritually, it hath a Spiritual Life; and that, say *We*, is Grace infused, which is termed *Eternal Life* in a Man.

3. There is God who is the Fountain and efficient Cause; and Worker both of that Principle of Life in the Soul, and then of all the acts from it by his Motions, Influences, and Helps, and Elevations, and Raisings up of that Life to act according to its kind; which Actings, notwithstanding this infused Life in us, do depend upon Gods power to work them in us (*Phil. 2. 13.*) as much as the infusion of Life it self doth.

Aquinas distinguisheth the necessity of a Principle of Grace, and that of ordinary habit thus: Of the first, *ut intellectus fiat potens*: Of the other, *ut Intellectus fiat potentior*. 1. par. quest. 12. Artic. 5.

Suarez, when he comes to the decision of this, treads upon Ice; and is loth to deny these Principles of Grace to be *potentie*, because they give new Power to the Soul; and yet he must have the natural Power of the Soul it self to be a Sharer with them in their motion, supernaturally, and therefore concludes it thus. *Quod si quis de nomine magis, quam de re contendens dicat hos habitus quatenus dant Potestatem agendi vocandos esse potentias; respondebimus saltem non esse potentias integras seu completas; imo nec esse inchoationem ut sic dicam, & raticalem potestatem: At dare quasi complementum potestatis*. Lib. 6. de grad. C. 5. Num. 12.

Book V This being thus explained, herein lies to me the necessity of such an inward Principle of Spiritual Life to be infused (besides what Life of understanding or willing the Soul hath of its self, as also besides God's assisting Motions and Strengthenings) that if any Soul be ever brought to put forth any Act of Spiritual supernatural Life, that Soul must be constituted, or made first a supernatural living Agent, or Worker: It must be put into that order or rank of Agents or Workers, and thereby so be fitted to move from, and within it self, as a supernatural living Agent or worker, that so all such acts of Life as proceed from it may come to be denominated, or call'd its own, as acts of a Creature that now lives such a supernatural kind of Life, and so that every Holy Action may be termed the Act of its own Life, when it so works. And the reason is clear from the Analogy or like proportion of any other living Agent in any Kind: For if any Act of any Creature be accounted a living Act, or a Life-Act, that Creature must first be a living Creature endued with that kind of Life which the Act it self is of, which it doth put forth, if it be an Act of Natural or Sensitive Life (as to see, hear, &c) as in a Beast, necessarily the Beast must be a living beast, or Creature; living, I say, within it self that kind of Life, it putteth forth in that Act, or that Action cannot be a living Action. Now then by the same reason and proportion (for such as the Act is, such is and must be the Principle that works it, which holds in this and other kinds of Life whatever) If the Soul come ever to produce a *supernatural-life-Act* (as I may call it) it is absolutely necessary it be constituted, and put into the rank of a *supernatural-Life-Agent*, to have a Principle of *supernatural-Life*, wholly a new Communicated unto it, over and above its being in the order or rank of Nature's Catalogue, a life-Agent. And tho' Men talk that the Soul, with its Faculties, is a living Principle: Yet still it is not a living Principle supernaturally, otherwise then Life. *Eternal Life*; and the Soul, with all its Faculties remaining purely natural, is Dead, in respect to that Life.

Another thing that deceived many of the Schoolmen is, That they take the Similitude of acquired Habits and make them the measure by which to judge of these infused Habits, and so imagine that the natural Faculties are the immediate Subjects of the infused Principles of Grace: And not the Soul it self: Even as those natural Faculties are of such acquired Habits; and so they thought these infused Habits of Grace should be no otherwise required in order unto working, then those other acquired. Now it is certain and granted, that God's power extraordinary, can in an Instant, supply the Defect of such kind of Habits only by assisting Acts, without infusing any new Principle. Thus whereas Man's Tongue is apt to learn, and acquire by pains and use; any Tongue or Language in use, Yet God in the primitive times did, without infusing the settled, permanent Habit of speaking such or such a Tongue, assist a Man's Mind for that present, whilst the Spirit acted him, to speak or interpret any Language, as if he had learnt it by use. Thus some spake with Tongues who did not understand the Tongue, and some interpreted a Tongue, that were not able to speak it: As might seem by some passages in 1 Cor. 14. Now indeed if those supernatural Principles we speak of, were at the highest supposition, but the infusion of such Abilities as these, that might be otherwise acquired in time, by the natural Powers of the Soul by use, then indeed the opposite Assertion might pass, that God could (by his assisting power alone) supply without such a Principle, what the infusion of the Principle served for: Because the natural Soul as such, did hold a proportion to such Acts, if it were acted and assisted by God; for as it is a natural Soul, it might acquire them of it self. But it is not so in the Principles of Grace, for they belong wholly to another Rank, and Order, and Kind of Life, as hath been said. They are not such superficial, washy Tinctures, or additional Impressions on the Soul, such as are those other Habits which are seated but finger deep (as when a man's Fingers, Fancy, and Memory have acquired a Skill to play on musical Instruments, musical Tunes, which have no deeper Subject then the Finger, Fancy, and Memory) but this Heavenly Tincture goes deeper. It is not as

an ordinary Accident, seated immediately in an Accident, that is, the immediate subject of Graces are not the Faculties of the Understanding and Will, as they are powers and Accidents themselves in the Soul: But this Heaven born Image and Likeness of God (which is more worth then all men's Souls) is immediately by God diffused into the Soul it self; and the Soul is as immediately the Subject of it, as of those powers themselves. It is not in the Soul only as Paint or white in a Wall, in the outward Superficies of it; but as Light in the Body of the Sun, and as the Glory that is in the spiritual Bodies of Men at the Resurrection. *The God of Peace Sanctifie you throughout* (says the Apostle) *in Body, Soul and Spirit*, yea it seizeth on the Spirit of the Mind it self (Eph. 4.) that is, if there be any thing pure, the Soul is throughout immediately steep't and dyed in it; it hath it by Infusion (as the School word is) or it is shed abroad in the Heart, as the Scripture saith. It is in the Soul as a new Soul or Life to it, and it then diffuseth it self to those powers that are therein: And in the Understanding it becomes a spiritual Understanding, and the light of Life: In the Will it becomes Love, an Infusion of Love to that God above it self, whose Image it is. And so it is indeed a thing (which I have all this while pleaded it to be) that deserves as much to be styled a new Power, and Life in the Soul, as those natural Faculties themselves are said to be. Neither is it beholding to them for its Interest and Station in the Soul, but can vye with them for immediateness of Inherency: Yea, it enspirith and teacheth them, and actuates them with new Powers of an endless Life, which they had not afore. And so by this means, this new Principle of Grace, becomes an Ear to hear, an Eye to see, an Understanding to know Spiritual Things, as Spiritual, in as real a manner as these other natural powers of Understanding and Will are in their kind of Life able to perceive Natural Things.

CHAP. IV.

That the New Creature wrought in us by the Spirit of God, is a Change of Heart.

EZEKIEL XXXVI. 26, 27.

A new Heart also will I give you, and a new Spirit will I put within you; and I will take away the Stony Heart out of your Flesh, and I will give you an Heart of Flesh. v. 27. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgements, and do them.

THE Glory of God's Grace, in the Application of Salvation unto us, in this Life; and the Commitment of it to the Holy Ghost; you find put together in this one Scripture: Here is

1. A creating, and infusing new Abilities, and vivifick Principles of Spiritual Life; whereby the Soul is quickened, and enabled to act as a *Supernatural Agent*, or *Worker*, of all sorts of Spiritual Works and Operations; which is here in *Ezekiel* said to be the *giving a new Heart*, and a *new Spirit*; together with *taking away the Heart of Stone*; which is as truly a work of Omnipotency, as to turn a *Stone into Flesh*, into *living Flesh*; or to transform *Stones into Bread*, (upon doing which the Devil himself would have believed Christ to be the Son of God) Or of *Stones to raise up Children to Abraham*; whereby *John* the Baptist celebrateth God's omnipotent Power.

2. Here is set forth the Holy Ghost's effectual drawing forth, and efficaciously working every such Spiritual Act; causing us to walk in his ways, both by his giving us *To will*, and *to do*, of his good Pleasure, Phil. 2. 13.

Book V 3. Here is the giving this Person of the Holy Ghost, unto our Persons; to dwell in us forever, as the Author of both these, which is expressed in those words, *I will put my Spirit within you*; which comes in between the former two. It is he who gives us the new Heart at first, and having predispos'd, and prepar'd us thereby, causeth us to walk, and do, that is, draws forth that new Heart into Act.

The words of my Text *Ezek. 36. 26, 27.* are Promises of the Covenant of Grace, concerning all that is wrought in us by God, from first to last, unto Salvation; summ'd up to Two Heads. 1. The giving a new Heart, &c. 2. The Intent of that Gift, viz. To enable us to do, and to walk; which is a continuation of doing. The first is the *Principle* of doing, placed first in order, and accordingly given first, as the Foundation of subsequent Doing, and Walking, ever after. There is also the Spirit of God, over and besides that new Spirit promised, given to them, to cause them to act, and do; when once the new Heart, and Spirit is given. And although the Holy Spirit of God is promised, to cause them to do, as without whom the new Heart alone would not produce those new Actions; yet so as withal the Spirit Himself doth not cause us to do, without a new Heart first given; and unless the old Heart, the Heart of stone, (the Principle of the former contrary walking, and doing,) be removed, and taken away; as being that contrary Principle that *Letteth*, and would Let for ever; if it continued in its old full Being, and Strength. The Holy Ghost is the extrinsecal Cause of the Operation, therefore said to be put; but the new Heart is the Intrinsecal Cause of our Doing; though as acted by the Holy Ghost.

And these Things are consonant to Reason, and Scriptures.

1. The Heart doth in the Language of Nature, speak the primary Intrinsecal Cause of Motion, and Action; being the first seat and forge of all the vital Spirits, by which we act, and move: And so in the Soul there is That answers to it; which is the Spring, and Actions are the Streams that issue from thence. *Above all Keeping-keep thy Heart; for out of it are the Issues of Life;* that is, the Course, and Actings of a Man's Life, which are as Issues from the Heart, as a Fountain; the walking and doing here, are not the *New Heart it self*, for that (as was noted) is a new Gift, and Benefit distinct therefrom. Nor is the Spirits acting our natural Faculties, and Principles already in our Hearts; the whole or sole work on God's part in us. Nor consists it only in actings (which the promise of the 27. verse is wholly spent upon) but that verse afore, (the 26) is taken up as much with the promise of giving a *New Heart*, and removing the *Old*, and is a promise of as much Grace as this Latter, in verse 27.

2. 'Tis true that the natural Faculties of the Mind, and Will, and Affections; are in Scriptures termed the *Heart*; or connotated at least when the Heart is spoken of: And therefore they must be taken in, and supposed here; for they are the Subject, and Intrinsecal Principle of all the Actings of a Man, in doing what ever is done; be it good or evil. And this is common to all Men, whether Regenerate, or Unregenerate; in their doing Good, or Evil; to do it with their Hearts. And therefore *Solomon* admonisheth, *Prov. 4. 24. Keep thy Heart, for out of it are the Issues of Life*, which reason in general concerns all Men, that such as the Heart is, such is the Course of Life. He compares the Heart to the Fountain, and the Actions to the Streams, that issue out from it. A *good man*, says *Christ*, *Mat. 12. 35. Out of the good Treasure of the Heart, bringeth forth good things; and an evil Man, out of the evil Treasure, bringeth forth evil Things.* So as an Heart to do, is ascribed to either of them.

3. I shall confirm this by other Scriptures. You have a *Workmanship*, said to be created unto good Works: *Eph. 2. 10. For we are his Workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Here is an whole Frame, or *ποιήμα* created, and wrought in us; in order unto our *Working*, or *Acting*; God having ordained the one for the other; viz.

viz. those works for us to walk in, (as it follows) And this Workmanship, to bring forth those Works. You read in like manner of the Image of God, created ^{εἰς εὐαγγελίον} into Knowledge; for it is wrought to that end: And it is more expressly said, 1 John 5. 10. He hath given us an Understanding, that we may know him that is true.

Another Scripture is, that passage, in 1 John 3. 9. *Whosoever is Born of God, doth not commit Sin; for his Seed remaineth in him: And he cannot Sin, because he is Born of God.* The words I lay hold on for my purpose, are what *that Seed of God that Remains* in a Man Born of God, should be. I might annex this Argument to be drawn from the Interpretation of these passages, unto the first Argument I drew before from *John 3. 6.* That it is a *Birth*, a thing *Born*; And this which I shall now urge, you may well put to that, for it Seconds it; and they do mutually confirm each other.

The Scope is, to set out the difference between an *Unregenerate Man*, and a *Regenerate*; (under the Dominion of Grace) in *point of sinning*: Yea, and it may be extended to the differing Case of *Adam*, in his first sinning. He mentions indeed only the Case of a *Regenerate Man*, but asserts concerning Him; 1. That a Man Born of God *commits not sin*; that is, persists not in any constant track or course of sinning; for *committing sin* here, is meant in the same Sense, as that in the words afore, *He that doth Righteousnes is Righteous*, is meant: Which Position is further amplified that *He cannot Sin*. 2. The Reason of which is resolved into this, *Because he is Born of God*: He hath by, and from that his Birth, a Seed of and from God remaining in him; that is, He hath a new Principle of Holiness, a Divine Nature, and Indoles; which God that begat him, and formed anew for himself, maintains in his Heart, out of his Gracious Favour towards that Grace, so as to continue the station, and residence of the substance and matter of it in the Heart; whilst yet its Activity may be, or is weakned, and abated by the prevailing of the contrary Corruption (that is in the Soul) through the *Wills* indulging to it: And yet so far as that Seed and Principle, in the solid Substance of it, thus remains; this corrupt Will, nor all a Man's own Lust that tempts him, cannot employ, or draw this Seed to close with that sin; but it stands off, and is averse; and co-operates not (*It is not I, but sin that dwelleth in me*) yea, more or less it lusteth against it. But it is not thus with an unregenerate Man's Will, nor was it thus with *Adam* in his first sinning. But all his Principles, and concreated Habits of Holiness inherent, were by one single Act of sinning, through the meer Mutability, and vertibility of his Will, (suppose his sin had been the least Sin) utterly driven out of his Heart, and destroyed at once. The Reason whereof lay in this, The Terms of his State then, being the Covenant of Works, the Curse of that Law in threatning, *In that Day thou sinnest thou dyest the Death*; took hold of his Soul, and began to have its full Process, and Execution against all that Spiritual Life that was in him: And rased out the whole of what was holy in Him, which was the best of his Lives; to whose keeping the whole Stock of his Grace was committed, and entrusted; and he was no more able (when he sinn'd) to keep the least Mite thereof, to remain still in him, then a Man that is stab'd to the Heart, is able to keep his Soul in his Body. But a stronger Law is now *under Grace* in force over Men that are born of God; who are *not under the Law, but under Grace*; which Law is, That the *Strength* of this inherent Grace, *is the Gospel of Grace*; which preserves this Seed in the Heart, in the midst of sinning; so as that Grace in the Soul is not wholly expelled upon every sin the Will consents to; As it is acknowledged by All. And who can set, or put the Limits of the difference; That in some sins to which the Will yet consents, sin should not totally expel that Seed, for that present; And in other sinnings, perpetrated by the Will's Allowance and Consent, Grace should be destroyed for that present? Now the preservation of this Seed, is because it remains upon that Gospel-Account specified, in such a man, and that is; the ^{τοῦ κειμένου} the thing that Letts, or hinders, that he cannot sin, with fulness of Consent: And whilst this Seed upon this account remains, so much of it as remains, and hath possession and residence in the Heart, cannot be made use of,

Book V

or be drawn to be a party with its Contrary; or to Act the same thing which its Contrary doth Act. Nor will we grant that the Activity of that principle though preserved in being, may be retuned so, as to put forth no acting; for the Apostle affirms (*Gal. 5. 17.*) that it is never so, but in some degree it makes resistance; though so weak as it is not discernable by his Heart in whom it is, as there is some motion of the Pulse, though not felt; whilst there is Life. This that holds invincibly true, that whilst this Seed of Life remains in the Will at all; (and that it *remains*, is the Apostles word, and assertion;) It, to be sure, cannot sin, no more than Sin whilst it remains in the Heart, can act holily: Sin and Corruption so far as it remains, cannot become an Actor of true Holiness; you may much safer affirm that Fire, as Fire, may cool, and moisten. 'Tis true, God may, and once we read of, did retund the Activity of Fire; whilst it remained Fire; so as not to burn; or so much as singe, as was seen in *Nebuchadnezzar's* fiery Furnace; but that Fire, remaining Fire, should cool, and moisten; this were utterly contrary to its Nature. And the truth of this Maxime, the Apostle confirmeth; and applies it to this very Case of sin, and Holiness in us; bottoming it upon this very Reason; *viz.* that a Thing contrary in its Nature, whilst it remains contrary, cannot be brought to co-operate in the same Act, with that which is contrary to it self. *Gal. 5. 17. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would.* And the same is the bottom ground of that other Assertion of his; in *Rom. 8. 7, 8. The carnal Mind is Enmity against God, for it is not subject to the Law of God, neither indeed can be: So then, They that are in the Flesh, cannot please God.* And let no man say, it is in the power of the Will to cause it so to do; the Apostle says the contrary; *so as ye cannot do what you would;* neither in sinning with your whole Will, nor in doing good, with your whole Hearts, and whole Souls: And although Corruption that is in us, may so far prevail over the Will, against the active power of Grace in the Will; as often exert for the outward Act to commit a sin, yet still so far as a Principle of Grace exists; and God causeth it to continue and abide; and whilst God upholds it so to do in the Soul, and Will; that part of the Soul and Will cannot be prevailed with by the corrupt part to joyn with it in sinning; for they are *Contrary*. Our Apostle *John* in this his first Epistle, expressly says that it doth remain. And how should that be, if God did not maintain it by his Grace; for that Sin is stronger than created Holiness: take it in its own Efficacy; and as in it self, we have found by *Adam's* sinning; And it is in Effect said, in that verse, that it is God that causeth it to remain, *Even because it is born of God:* And is therefore so beloved of God, that he says, *Destroy it not, there is a Blessing in it.*

And what is the thing that doth remain but a Seed; And as all must grant, distinct from Fruit? Now every Fruit must have a Root to grow upon: And therefore gracious Actings proceed from a Seed let in by a Birth, and that Birth is from our being born of God, whose Seed it is called. Which fully makes good the Assertion, that in Regeneration not meerly our Actions are altered, but there is a Change of Heart.

Use 1. We see then that one fundamental difference between them that fall away, and others that persevere in Grace; is, That in the first there is not a Change of Heart, nor a new Principle, a Seed from God that remains: Many glorious Things are spoken of temporary Believers; but it is no where said in all the Scripture, (that I can find) that they are *born again*. This assigned difference is congruous to the works that are wrought on them. In the one there is a stirring, an elevating what is in Nature; As of vertuous dispositions, and self-love; by such Motives as suit self, laid down in the Gospel; which Motions, when they cease, those Actings in their Hearts, which Men take for Grace, do cease also. It was the Case of the stony Ground, who received the Word with Joy, but *immediately* (as the word is *Mark 4. 17.*) they fall off from it, whereas in the other it becomes new; new acts towards new Objects; so new Principles: *2 Cor. 5. Old things pass away, and all things become new.* And though Operations may Cease, or be weakned, and overborn with the contrary

contrary Corruption; so far, as to prevail unto the outward acts of sin; yet there is a constant abiding Principle which Lusts unto the contrary. And this difference is found by experience in the one sort, and the other; And you find also this difference in Scripture; in that Parable of the Sower, of the Stony Ground: Mat. 13. 21. Mark 4. 17. 'Tis said *they have no Root in themselves*; which Phrase expresseth the proper Language of inherent Grace; habitually seated in the Heart. There might be, and was a springing up, from an external Principle moving them; As the Holy Ghost stirr'd them by the Word; but they had no Root in themselves. And thus Job expresseth the difference between himself, and the Hypocrites; in the Number of which, his Friends went about to perswade him that he was; Job 19. 28. *The Root of the Matter* (says he) *is in me*; that is, Truth and Sincerity of Heart towards God; whence my profession hath risen: And the Apostle (Gal. 5.) alludes to the same comparison, where he calls Adultery, Fornication, and so forth, *Works of the Flesh*; *But the Fruits* (says he) *of the Spirit*, (the New Creature in us) to which Flesh is opposed; As also in that Text (John 3.) *are Love, Joy, &c.* And in this Sense they are opposed in the 17 verse of that Chapter, *The Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other*; By Spirit he means not the Holy Ghost in us; for it must not be said that the Holy Ghost lusteth against the Flesh; But it is that Spirit which he begetts, and then Acteth; which is contrary to the Corruption in us; As two contrary Qualities use to be. And that Metaphor of *Fruits of the Spirit, and Works of the Flesh*; doth congruously argue this Spirit to be a Root, whence these Fruits arise:

3. The like Difference I observed from the Parable in Mat. 25. between the wise Virgins, and the foolish: The Foolish had Oyl in their Lamps, for a Profession; They had present Assistance for what they did, by Motions, and the like; They had Heat, and Warmth from rubbing, and stirrage; but they had not Oyl in the Vessel, which remain'd; as Principles of Grace do, when Men are asleep; as these were; They had not Warmth, and Heat from a Principle of Life.

Use 2. Let us therefore examine our selves. Acts and Motions will not save us, without a spiritual new Frame of Heart, which is acted, and wrought upon; whereas when these other Motions are off, Mens Hearts remain as bad as ever: Heb. 12. 28. The Apostle useth this Argument, that *seeing by the state of Grace in which we are, we have a Kingdom that cannot be shaken*, perpetual and abiding; *we should have Grace correspondent, and answerable*: Let us therefore have a fixed, and abiding Principle thereof within us; *that we may serve God acceptably*, seek unto God to work this in you, as well as the Act, and Deed: *Turn me O Lord!* (saith the Convert Ephraim, Jer. 31. 18.) *and I shall be turned.*

Use 3. When a Lust stirrs, and ariseth in thee; either from Satan's Temptations, or from thine own Heart; and the Mass of Corruption that is in Thee; seek thou unto God to give Thee the contrary Grace; and to act that Grace in Thee, that it may lust against that Corruption, and overcome it; James 4. 6. *The Spirit that is in us lusteth after Envy, but he gives more Grace, wherefore He saith, He giveth Grace to the Humble*: And for this especially the Apostle frames his Prayer for the Thessalonians 1 Thes. 5. 23. *And the very God of Peace, sanctifie you throughout; And I pray God your whole Spirit, and Soul, and Body; be preserved blameless, unto the Coming of our Lord Jesus Christ*. And bless God if thou dost find such an abiding Principle so wrought in thee, a Seed of God, that Thou canst not sin, or do what thou wouldest; in the Sense before explained Bless God for it, for this is a great Work: As in Adam at first there was the Image of God, as a Principle concreated with Him; which was the Foundation of All.

Use 4. And then again, Rest not in having sleeping Habits: The Wise were saved, having Oyl in their Vessel; but being asleep; they were frightned out

Book V out of that Deep, or they had not been saved neither: *Matth. 25.* And therefore endeavour to exercise every Grace upon every occasion it is ordained to Act in, and that is the end of it; Let Patience have her perfect work. Patience as the Grace given Habitually, let it have its perfect work that it is ordained for. And so do as to every Grace else; that every Grace may be able to say at your Death, I have done the work, thou gavest me to do.

The Apostle (*2. Pet. 1.*) Having exhorted to add Grace to Grace, as to Faith, Vertue, &c. both by increasing the Principle, and Acting accordingly; he Concludes (*v. 8.*) *If these things be in you, and abound (the Root of them in bringing forth Fruit) they make you that you shall not be Barren, nor Unfruitful in the Knowledge of Jesus Christ:* As thou mayst have every Sin in thee; though yet thou hast not Acted it, so thou hast every Grace in thee, in the Root, which thou hast not yet experience of: And therefore (as *Paul* saith) as in other Graces, so see you abound in this Grace also, for Grace is ordained to Act. It is the Image of God; and as God is pure Act, so Grace, in Imitation of Him, should be.

C H A P. V.

That the New Creature in us is a Conformity to the Image of Christ.

2 C O R. III. 18.

But we all with open Face, beholding as in a Glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory, by the Spirit of the Lord.

THAT you may know the Scope and Coherence of these Words, our Apostle does in this Chapter throughout set forth the Excellency of the Gospel of *Jesus Christ*, whereof he was made a Minister: Tho, as he himself saies at the beginning, he needed not to have done it unto them, because they had sufficient experience of the Power and Glorious efficacy of it, even in their own Hearts, God having used his Ministry as a Pen to draw forth even his own Image, and the Image of his Son, in their Hearts, by the Power of the Spirit, accompanying it. I need (saies he, *verse 3.*) no Letters of Recommendation, for you are made manifest to be the Epistle of Christ, Ministered, or Written by us, not with Ink, but the Spirit of the Living God; not in Tables of Stone, but in Fleehly Tables of the Heart. And from thence he falls upon a set and large Commendation of this Ministry, to the end of the Chapter; and for that purpose makes a Comparison between the Law and the Gospel, the Ministry of *Moses*, and of *Jesus Christ*. The Sum of which is this: The Law indeed (saies he) had Glory in it, For it revealed the Glorious Will of God, setting before Mens Eyes that Image wherein they were Created: For the Law was the Copy of it. Which Glory was shadowed out by the shining of *Moses's* Face when he came off the Mount. But yet alas it was but the Ministry of Death, (as it is call'd at that *7. verse*) to the Hearers and Beholders of it: For though they beheld it, yet it changed not their

their Hearts into the Image of it: Nay it dazled their Eyes so, that *Moses* was fain to put a veil over his Face, in Token that his Ministry did not change Mens Hearts, or open their Eyes, but a veil lay over all Mens Hearts, in the rending of it; but now the Ministry of the Gospel doth exceed every way in Glory. *v. 9.* Chap. 4

1. It is as the Glafs, or Mirrour, which represents unto us a far more excellent Glory, even the Glory of the Lord *Jesus Christ*, He being (*Gal. 3. 1.*) Pictur'd, Described, and set forth therein to Mens Eyes in all his Glorious Properties of Life and Death, *being Crucified before Mens Eyes.* So that the Gospel sets forth the Image of Christ, who is the Image of his Father, *Heb. 1. 3.* and the Brightness of his Glory, *Heb. 1. 3.* So that in the Face of *Jesus Christ* revealed in the Glafs, doth shine the Glorious Image of God the Father, and that more clearly then it did in the Law, or in Man at his first Creation, *2 Cor. 4. 6.*

2. There is not only a brighter Discovery of the Glory of Christ in the Gospel, but Believers have a clearer View of it, in the Dispensation of the Gospel, then they had, who liv'd under that of the Law. *We behold with open Faces* (says the Apostle) *the Glory of the Lord,* not Veil'd, and Obscur'd, but in the clearest Light.

3. We do not barely behold it, and view it, but it changeth us into the same Image. The Law was a dead Letter, and tho' it shewed us the Will of God, yet it changed us not into the Image of it; but the Gospel reveals the Glorious Image of *Jesus Christ* to true Believers, and Changeth them into the same Image; (yet so as by degrees) from one degree of Glory to another; this Glorious Image being perfected by little and little, till we come to the full stature of Christ.

4. Then Lastly, is shewn the ground and true reason why the Gospel thus changeth those that look into it by Faith, because (*v. 6, 7, 8.*) The Gospel is the Ministration of the Spirit; but the Law is a Dead Letter. The Spirit accompanieth the Ministration of the Gospel, and we are changed into Christs Image, by the Spirit of the Lord.

In all true Believers, that have their Eyes opened to see Jesus Christ in the Gospel by true Faith, there is a most blessed change wrought in them into the same Image of Jesus Christ; as he is revealed in that Gospel. Obfer.

1. I say all Believers; for *we all* (says the Apostle) *that do behold Christ* by Faith, are thus changed. He doth not speak only of Ministers and Apostles, but all true Christians; for the comparison stands between true Believers and the People or Children of *Israel*, who could not behold the Glory of *Moses* Ministry. But they are Believers that in *that Gospel with open Face behold the Glory of the Lord.* Compare the 13, 14, and 15 verses with this 28 *v.*

2. They are changed thus in this Life; for it is by beholding Christ in the Mirrour: But after this Life is Ended, the Glafs shall be taken away; and we shall see him as he is.

3. They are changed into that Image of Christ which is Revealed in the Gospel; for being changed by beholding him therein, therefore so far as they Behold of Christ in the Gospel, so far are they changed. The Doctrine having so good ground in the Text, so as you cannot look on the Text, but it presents it self to your Consideration, I will omit other Scriptures that be alledged for it, and give you some Reasons of it, and and so come to the Uses. I shall give only one place in this Chapter, 2 Cor. 3. 3. The Apostle Affirms of the *Corinthians*, to whom he Wrote, that they were made Manifest to be the Epistle of Christ, which was Written in their Hearts: What doth he mean there by the *Epistle of Christ*, but Copies Written out by the Spirit, even Word for Word, line for line, so that in their Hearts and Lives might be read the Grace of Jesus Christ in some measure, and the likeness of his Death and Resurrection; they were his Epistle, but Christ's Image was the matter of it.

1. The *First REASON* of the Doctrine is drawn from that special and ultimate End that God hath Predestinated us to: I do not say the end he chose us for, but that which he did Predestinate us to: For that is the difference between Election and Predestination, the One is for an End, his own Glory; the Other is to an End, that is, what he means to do with his Children and Chosen Ones. Now if you look into *Rom. 8. 29, 30.* You shall find the Apostle says there, *That those whom he fore-knew, he also, or withal, did Predestinate; that is, Appoint to this Especial End & What? To be Conformed to the Image of his Son,* the Apostle Adds withal the Reason, *That he might be the First-Born among many Brethren.* The Scope of the Apostle, why he brings the General Proposition there, is to arm Believers, against Afflictions; for it was Christ's Portion before us, and God hath Predestinated us to the same Image, and yet not only to Afflictions, for an Image implies a Conformity in every part, it is not otherwise an Image or Likeness, and so he brings in this General Proposition for their Comfort, that as they are like to Christ in suffering, so shall they be in all things; else He brings it in for their Comfort, that God had ordained them in all things to be like unto his Son, and to be conformed to the same Image, both of Grace, Sufferings, and at last of Glory, thereby to arm them against these Afflictions, that so they might be content to be like unto Christ in this, as well as in the rest; as knowing assuredly they should be like him in Glory, as well as in Suffering, conformed to the same Image: 'Tis a General Proposition brought to this particular purpose; and as an Image is not an Image of another, unless it be Conformable in every part, so we are not Conformed to Christ's Image, unless we be made like him in all things.

1. 'Tis the End to which we are Predestinated, containing the full Purpose and Intention of God, in his Decree, that we should in all things be made like to Christ, in this Life, like to him in Grace and Afflictions, in our Measure, and after in Glory.

2. There is the Reason and measure of this Conformity, *That he might be the First-born among many Brethren.*

1. Forasmuch as all are said to be his Brethren, it implies it. God had many Children to bring to Glory, and he would have them all alike as Brethren, all to resemble him and one another: And therefore Conformed them all to the Image of his Eldest Son. God set up Christ as the Master-piece; first Patern, and Draught of his Decree, Predestinating all his, *To be like unto him, that what Graces and Glory he had, they in their Measure should have also.* And as (*Heb. 2. 11.*) the reason why he took our Nature on him (being made like unto us by taking the Similitude of sinful Flesh) is given that he might call us Brethren, so also that we might be able to call him Brother; He conforms us in all things like unto himself, that he might be the first born

born of many Brethren : And this too in respect of the Sanctification of our Nature, that he who Sanctifieth, and they who are Sanctified, might be all of one ; yet still so as he might be the first Born among all those Brethren, were they never so many. In the Old Law, the Elder Brother had the Preheminency and therefore tho' we should be made like to him in Grace, and Glory, yet he would have the Dignity, the Priority, and the Preheminence in all those things wherein we were made like him, both in Grace, and Glory, and also in Sufferings. There are none equal to him, they are but like him. So that out of this place you see, that howsoever God Created us in his own Image at the first immediately ; yet his intent was to restore it by another way : He having a Son, that was the Image of himself, resolved that he should take our Nature upon him, that he might be therein made like to us, that so filling his Nature with all Grace and with all Glory, he might conform us again unto the Image of that his Son, that we might all be Brethren, all alike Conformed unto him. The same Apostle tells us, (*Col. 1. 19.*) *That it pleased the Father that in him should all fulness dwell ;* and God ordained him as the Store-House, and Treasury of all that Grace and Glory which he means to bestow on his Children. *Adam* lost all, and all is now in *Christ* the Second *Adam*, that ever the Elect Sons of Men shall have ; and *this Fulness dwells in him.* (*Col. 2. 9.*) that we might be made compleat in him. 'Tis principally there meant in regard of Sanctification, as appears by what follows there : Now how are we therein said to be compleat in him, but when we do partake of that his Fulness in a compleatness suiting with our Measure, and Conformity unto him, so as no part of likeness to him is wanting, as the word compleat implies. And therefore the Apostle (in the 11, 12, 13, and 14 verses) shews wherein it consists, *viz.* in being Circumcised, as he was, and in being Buried as he was, and in being raised up as he was. Therefore all Fulness is in him, and therefore also he is called the Sun of Righteousness, because as all Light is gathered up into the Body of the Sun, and dwells there in the fulness of it, and of it the Moon and other Stars do partake ; and the Sun shining on them makes them in their measure light as the Sun it self is, so is it here. God hath appointed *Jesus Christ* as the Person in whom should remain, in the Fulness of it, the Glorious Image of God, and all Believers upon whom he shines are Transformed into the same Image ; and the nearer they come to him, the more are they Transformed. This you see is the Decree of God concerning all his : To be Conformed to the Image of *Christ* ; and it contains fully all that can be said of what we were ordained to.

A *Second Reason* of the *Doctrine* is this, When God doth call any Man, then he begins to Execute that his Decree, and so to renew the Image of *Christ* in him. For *whom he hath Predestinated, them also he hath Called ;* and Calling is nothing but the Conforming us to his Image in this Life, in regard of Grace ; and therefore says *Paul*, (*Gal. 15. 16.*) *When it pleased God to call me, and to Reveal his Son in me.* That is, when he began to manifest this Image of *Christ* in my poor Soul. What then is the New Birth, but the forming and Fashioning the Image of *Christ* in us ? *I Travail in Birth again* (says *Paul*, *Gal. 4. 29.*) *until Christ be formed in you.* What is the meaning that *Christ* should be formed in them, but that the lively and real Image of *Christ* should be imprinted on their Hearts ? And in the word *Formed* there is a Metaphor taken from the shaping of a Child in the Womb, that look as the Natural Parents communicating matter of their own Bodies, it is framed and shaped by the Spirits into the lively likeness of themselves, Limb for Limb, answerable to themselves, so likewise is *Christ* appointed by God as a *Second Adam*, (as 'tis in *1 Cor. 15. 45, 46, 47, 48.*) and an Everlasting Father (*Isa. 9. 6.*) who Communicates to us the Seed of his word (*1 Pet. 1. 23.*) to be shed into our Hearts, and the Spirit of *Christ* Enlivening it, frames it, and fashions it in every Limb, like unto himself ; and as the *First Adam* begat a Child in his likeness (*Gen. 5.*) so doth this *Second Adam* in his likeness. And though indeed the full Conformity to him shall be in Heaven, yet so far as *Christ* is Revealed, so far are we made like him ; we see him but as he was upon Earth, revealed in the Gospel, and unto that Image are we Conformed here in the New Birth. As we see him in

Book V the Mirrour, we are made like to that Image in it; but when we see him as he is, we shall also be like him in Glory, 1 *John* 3. 1, 2. And therefore (*Isa.* 53. 10.) we are called his Seed, which do prolong his Daies upon the Earth, for though he be ascended up to Heaven, yet he begets Daily those that are like to him as he was on the Earth; so like him, as they are said to prolong his Days on Earth: As you use to say of a Child like his Parent, that so long as he lives, his Father will never dye, he is so like unto him: So the Resemblance of Christ in us doth prolong his Days on Earth; and therefore Christ is said to prolong his Days on Earth; Christ is said to be in us (*2 Cor.* 13. 5.) to live in us, (*Gal.* 2. 20.) And we are said to put on Christ, even in regard of Sanctification (*Rom.* 3. 14.) that is, we cloath our Hearts and Lives with his Image, fashioning our selves to him. Will you have all in a Word? *The Church, the Body, the Members of Christ, are called* (*1 Cor.* 12. 12.) *Christ*; if you read the whole verse, and consider it well, you will find it so; and that both in regard of Union to him, and Communion with him in his Image, and likeness, and therefore also have the same common Name with him, as Brethren and Members use to have. For the Name Christ signifies Anointed and he is indeed Anointed first as our Head with the Spirit and the Grace of it above measure, even above his fellows: But yet so that as from *Aarons* Head, that Oyl ran down and anointed his Cloathing and all his Body, so do the Grace and Vertue of all that Christ did, or suffered, descends to them that receive the anointing of him. 1 *Job.* 2. 27.

Use 1. The first Use may be a Use of Tryal or Examination, whether we yet belong to Christ or no. Let us examine whether we have his Image renewed in us. We are predestinated (as you have hear'd) to be conformed thereunto. And in our Calling also, God begins to renew this his Decree on us. If that therefore we would make our Calling and Election sure, (as the Apostle speaks *2 Pet.* 1. 10.) we should labour to try and examine whether Christ his Image be in us or no. Let me therefore Exhort you in the words of the Apostle, *2 Cor.* 13. 5. *To Try and Examine your Selves, whether Christs Image be in you. Know ye not your own Selves, how that Christ is in you, unless you be Reprobates.* That is, in the same state with them; for those that are Predestinate, are Predestinate to be Conformed to the Image of his Son, which if it be not in you, ye are as Reprobates. My Brethren, we profess our selves Christians, whence is it that we have our Name, but from our Conformity unto Christ, as you heard out of *1 Cor.* 12. 12? And therefore those that have not the Image of Christ in them begun in some measure, are but Bastard Christians: We plead we are Baptized, and by it made Members of Christ; and did not we read that those that are Baptized truly into Christ have put on Christ, his Graces, his Image, in Sanctification, as well as Justification, as you heard out of the 12th of the *Romans*, and the last Verse. We profess our selves also such as Christ hath Dyed for, and in the perswasion of this we labour to sooth up our selves daily. Well if he hath Dyed for us, he hath Dyed in us; if he hath Lived for us, he also Lives in us, by his Grace and by his Spirit. Thus *Paul*, when (*Gal.* 2. 20.) he says, *Jesus Christ gave himself for him*, put this before it, *I am Crucified with Christ, and Christ lives in me*; we all also profess our selves to be the Children of God, and call God Father, and Christ Brother; and have you not heard out of the 8th of the *Romans*, that God Predestinates his to be Conformed to the Image of his Son, that he may call them Brethren; and if you do not in some measure resemble your Elder Brother Christ, you are none of the Children of his Father. Have you not also heard that Christ begets them in his Image How will you be able to ask your Inheritance at his Hands unless you be his Son? and my Brethren, howsoever we may pass currant here for good Christians, And think our selves so, yet God at the latter Day, and Day of Death, when your Souls are brought to him, either to own, or to refuse; The very first things that he will enquire into, will be, as Christ did when he saw the Penny, Whose Image is it? And as he said, What is *Casars* to *Cesar*, and what is *Gods* to *God*,

so will God say; if it hath the Image of Christ on it, give it to Christ, for it belongs to him; if of the Devil, (for one of these you must have,) then give it to him, for it belongs to him. Nothing will pass current Coyn with God, but what hath the Image of Christ on it; none will be taken for his Sheep, but those that have his Mark, and then he will raise it up at the last Day, as he himself speaketh. All this, my Brethren, I press upon you to stir you up Seriously, to lay your Hearts to what shall be spoken, by way of Tryal: For to help you therein, my intent is to shew you the Particulars wherein the Image of Christ doth Consist, to which we are Conformed in this Life. And these take along with you. *First*, That tis not Perfection, but Truth therein, that God accepts. For the best are but imperfectly changed into this Image; for 'tis from Glory to Glory, that is, from one Degree to another; if therefore thou canst discern the Prints of his Image, and Supercription on thy Heart, tho they be but as rude and imperfect Stamps, and thy Evidence be but as the Prints in a blurr'd Sixpence, yet if thou beest sure thou findest them there, thou mayest have Comfort; God will not deny any such imperfect Coines.

Now this Image consisteth especially of Two Parts, *First*, In a Conformity to his Graces. *Secondly*, To his Example; I speak of that Image which in this Life we are changed to; there is also his Image of Glory, which in the Life to come we shall be Conformed to, and that of Suffering, which is here in this Life, neither of which are Pertinent to this Text. For only that Image of him as here on Earth is revealed to us in the Gospel, we see him not as Glorious in the Heavens, but his Grace, his Work, his Death, his Restoration and other parts of his Mediation, which are the Objects of Faith, unto these here must we be Conformed; for as the Apostle says (1 John 4. 13.) *Even as he is, so are we in this World.*

1. The Image of Christ in us is a Conformity to all his Graces: The like Graces in us must be renewed that were in him, (John 1. 16.) of his Fulness we have all received Grace for Grace; Christ was said to be full of Grace in the former Verses, and of his Fulness do all we (says the Apostle) that Believe in him, receive Grace, and that Grace for Grace; as you ought to say when you Copy out one thing out of another, that tis done Word for Word; *so do we of Christ* (says John) *receive Grace for Grace*, that is, look what Graces are in Christ are derived to us, Grace for Grace, and therefore (John 15. 5.) He is compared to the *Vine*, and we to the *Branches*, because he conveys the same kind of Sapp of Grace to us, that are in himself, so as we bear the like Fruit unto that he did, pleasing through him unto the Father. (Job. 17. 19.) *For their sakes Sanctifie I my self, that they (even all that thou hast given me) may be Sanctified through the Truth.* Christ Sanctified our Nature, that by it he might be made Sanctification to us; and the place here implies, that to that end he received the Graces of Sanctification, that he might Sanctifie us with the same kind, receiving it to that End, and therefore there is no Grace in Christ but is renewed in his Children; otherwise that Grace in Christ were in vain, for he received all as a Fountain to convey his Store to us. And why else is it that Believers are Exhorted *to be Holy for he is Holy*, (1 Pet. 1. 16.) who are said to be Righteous as he is Righteous, that is in the same kind not measure, (1 John 3. 7.) why are we called to shew forth the Vertues of Christ, (1 Pet. 2. 9.) if we had not received them? my Brethren, let us be exhorted to Examine our selves by this. It is not enough to have Gifts from Christ (as Reprobates had) *Judas* and others, an abundance of swimming knowledg, common enlightning, natural Wisdom, Learning, Abilities to express a mans self; All which I confess came from Christ. But yet are not part of that his Image; but are endowments flow from him to the Sons of Men. For he is thus the Light that Enlightneth every Man that comes into the World (John 1. 8.) And as the Sun, in the Heavens, so the Sun of Righteousness with his common Gifts shines both on good and bad. But his Image is his Graces, and those not civil Vertues only; for they are but common

Book V common Gifts; but Christ was not only a Civil Man; no, he call'd for more Righteousness than the *Pharisees* had. *Except your Righteousness*, says he, to his Disciples, *exceeds that of the Scribes and Pharisees, you cannot enter into the Kingdom of God*; and yet they were civil men, and lived soberly and justly, were no Adulterers. And yet who greater opposites to Christ than these were? Truly methinks the consideration of this Truth, should amaze all civil Justitaries in the World, and deliver them from resting in their glittering Sins; Mark, but of what strain Christ was, look into the State, marke and observe his Steps in the story of him; he made the duties of Holiness his chief Trade, he lived not only civilly but holily; 'twere Blasphemy to say the contrary; and if that men were begotten of him, in his Image, those Vertues they would shew forth most; Christ you heard is our Father, we his Seed, begotten by him, and he formed in us: Now as in a Father those Limbs that are greater, are proportionably so in the Child, or else it were a Monster, so all these Graces which were most in Christ, would be most in us, if we were his Children. When as a Man makes a great shew of all kind of civil Vertues, of Sobriety, Chastity, and the like; but none of Holiness, 'Tis a sign he is a Monster, and Christ begets no such: Let Men but consider that these Vertues are found in those that never heard of the name of Christ, as the Antient Heathen and the Turks at this day, who are not Christians, not so much as in Name; and therefore those that go no further deserve the name less than they. Wild Trees do bring forth Blossoms, that grow in Wilderneses as well as those in Gardens. But those that are Ingrafted with Christ, do bring forth Fruit also according unto its kind, and the Root they are Ingrafted on; but what are Moral Vertues only but Blossoms? And though indeed it is true, that even those were in Christ, and ought to be in Christians, yea and are; yet if you would make them signs of a good estate, you must discern them as growing from Union with Christ, and then they will be of another kind then meer Moral Vertues are; differing as much as sweet Marjorum from Wild, the one a Weed; the other an Herb; your Meekness will proceed, not from softness of Nature; but from a Heart humbled, Tamed, Sweetned with the apprehension of thy Injuries done to Christ which now thou findest forgiven, and from this ground thy Spirit is calmed and subdued. In the 11. of *Matthew*, *Learn of me* (says Christ, *Mat. 11.*) *for I am Lowly and Meek*; the Civilest, the Meekest Men by Nature must learn of Christ to be Meek and Humble: And so also that Love, Sweetness, and Ingenuoufness of Nature, would reach higher than it doth or can do in civil Men, it would extend it self to thy Enemies for so Christ loved thee when thou wert an Enemy: *If you Love them that Love you, the Gentiles do so*, says Christ, there is but one good turn for another. Good Nature and Love in a Gracious Heart will also burst out and be seen, especially to the Saints and those that excel in Vertue. Indeed when Christ met with that young Man that was but a civil man, 'tis said he looked on him and loved him; but when he spoke to his Sheep, to his poor Disciples, to *Mary Magdalen* and others, he opened himself to them, expressed bowels of his Love unto them, countenanced them, cherished them, comforted them! And when they told him of his Brother, and Sister, and Mother, he shewed that they that were Spiritually akin to him were dearer to him. Also our Mercy and Pity would shew it self to the Souls of Men especially; he was good to their Bodyes for he Healed many, fed five Thousand out of his Compassion; but, twas to pluck their Souls out of the jaws of Death, that was his chiefest aim; stronger it was in him than Hunger to Convert a Soul; for when as he came an Hungry to *Samaria*, and they went to buy Victuals, he met with the Woman of *Samaria* and forgot his Dinner; 'twas Meat to him to convert her self; and therefore wheresoever he came, he went up and down instructing of Men; prayed for his Enemies Salvation; even at the last gasp; Wept over *Jerusalem* when he went to be Crucified in it; and if we had any of his Compassion, our Bowels would Yearn within us, to see Men lye in the Fire, and would move us to labour to pluck them out; for alas that is Mens greatest Misery. And so our Humility would not be that proud Humility the World

World is so full of. When his kinsfolk came to him (in *John* 7. 3, 4, 5.) and spurr'd him on to go shew himself; *If thou doest these things, go shew thyself to the World.* Alas he suppressed it, shewed it no further than it might be for the Salvation of his chosen, and that they might believe in him, (*Job* 5. 34, 44.) Denied himself, Emptyed himself of the Glory that was due to him (as from the beginning of the World) regarded it not if his Father might be Glorified; and when it came to that dismal hour of Crucifying, and encountering with his wrath: *Not my Will, (says he) but thy Will be done.* How content was he to bear any condition of Hunger, Nakedness, the Taunts, Reproaches of his most base Enemies; and when he was Reviled, Reviled not again. How did he express his contempt of the World, in having an Eye to that Glory which was set before him, that though he had all the World offered him at once, yet he refused it all? What Zeal and Courage did he express in his Fathers Cause. Whipping the profane out of the Temple, withstanding the corruptions of those Times; opposing the *Pharisees*, calling them Hypocrites to their very Faces; what hatred and detestation did he express against their Sins?

Use 2. By this we may learn how much the Image of God in us is Advanced and Improved above what was in the Heart of *Adam*, in Innocency: As also above, that which the Image of God is, in respect of Conformity to the Law and Will of God; For tho' Holiness in all States, is one and the same, the same for Substance; for Holiness is to aim at Gods Glory, and that runs through all States, both in Innocency, and in the State of Grace, and in Heaven. Yet that Holiness which Christ works in us under the Gospel, and by which we know God and Jesus Christ, and God in him, hath far more Elevated Strains, of a more excellent Genius, and far higher, Nobler, and Heavenlier than what was in *Adam's* Heart, or his Heart ever knew; for instance, I'll go over but some Graces, which are all but Christ in us. *Adam* had Humility, he must needs have it, as he was a Creature; the Angels they have Humility in them, for they cover their Faces when they behold the Glory of God, they have Wings on purpose to do it. But the Humility that *Adam* had, whence did it spring? Why by seeing himself to be a Creature, made out of nothing, and that there was an infinite distance between God that was the Creator, and himself. But now take that Grace of Humility that is in the Heart of a Believer, and it is of another make, and Springs from another, and more Noble Rise; for was *Adam* so Humble as to be laid so low as to see himself a Creature, and God the Creator? Why Sin lays a Believer lower, far lower, and Humility in a Believer riseth thence. It riseth likewise from this, that he that was God himself was Humbled, and therefore shall Man be proud? Had *Adam* such motives to Humility? That Humility and Self-emptiness that is in a Believer, makes him not value his own Graces, they are all as nothing to him, and Jesus Christ is all in all to him. It lays him not only low, seeing himself nothing, as a Creature, but it makes him account himself worse than nothing, a Creature deserving Hell it self. *Adam* though he was Humbled as a Creature, and knew his distance, yet he could stand upon Terms, Terms of Creation, with God; he might challenge a Justification that was due to him, for so the Covenant of Works doth, which he was Created under. Look into (*Rom.* 4. 4.) and see what the Apostle saith there, *Now to him that worketh is the Reward not reckoned, of Grace, but of Debt;* And verse 2. *If Abraham were Justified by Works, he hath whereof to Glory;* but *Abraham* had not whereof to Glory before God, therefore he was not Justified by Works, that's the Apostle's Argument; he clearly in that place holds forth the difference between the *Covenant of Works*, and the *Covenant of Grace*; the one he saith is κατὰ τὸ ὀφείλημα it is according to Debt, or Due, but the other is κατὰ χάριν, according to Grace. Now is it not a strange Speech, that he that should have been Justified by Works; (as *Adam* should have been) had whereof to Glory, had something that was a Debt, which in some Respect he might have challenged, and have stood upon Terms with God

Book V God about it. Here now is the Humility of this *Adam*, that he knew himself to be a Creature, made out of nothing, and that God might Annihilate him when he would, tho being under the Covenant of works, while he did continue so, there was a Justification that was his due, that was his natural due, that God should account him, and pronounce him Righteous. I confess I have often wondered at the Expression of the Apostle in that *Rom. 4.* for we read in *Rom. 11. 34.* *Who hath first given to the Lord, and it shall be Recompenced unto him again?* Therefore that is not the Apostles meaning, as if *Adam* could have given any thing to God, and therefore he might challenge a Recompence from God, but the meaning is only this, that in the way of a dueness and of a natural Justness, such as is between the Creator and the Creature, whilst the Creature remaineth Holy, God should according to that Law justifie him according to his Works, and so he had whereof to Glory. It is not a Debt of Retribution (that is the Distinction) it is not *Debitum Restitutionis*, as if he could in a mercenary way procure any thing of God, yet it was *Debitum Conveniente*, it was meet that if he wrought, and remained Holy, God should Justifie him. So that *Adam's* Humility was joyned with what was a natural Due which he might have challenged if he had continued Holy. But what is our Humillty we have from Christ? Why instead of standing upon Terms, the Wages of Sin is Death: The Reward (saith he) is reckoned of Debt, and he receives it as Wages; but all the Wages we have now, it is but the Wages of Sin, and that is Death. and the Heart of a Believer acknowledgeth it, and doth not only submit himself to the Sovereignty of God, as he is a Creature, so *Adam* must do, but he laies his Neck upon the Block, tells God that Hell and Destruction are his due, puts his Mouth in the Dust, and Walketh humbly with God; and if God gives him Life, oh it is the free gift of God, *the Wages of Sin is death, but the Gift of God is Eternal Life.*

Secondly, Consider the Justification that *Adam* had, and that which we have by Christ. The Justification of *Adam* was Natural. It was plainly this, if he did continue Righteous, which Righteousness was preserved and conserved by working according to the Rule, and the Principles in his own Heart; he thus obeying God, and remaining Righteous, it was a natural Due to him a meet thing for God upon this to approve him and pronounce him Righteous, because he did act and continue as God had made him, and he walked according to the Law of a Creature toward his Creator. Now what was it for God to give him this approbation and so to justifie him? It was only this, that he pronounced him to be good in his kind, even as he pronounced all the other Creatures to be so, in their kind. *Gen. 1. ult.* God viewed all the Creatures that he had made, and said they were very good; he viewed *Adam* so too, for this was before *Adam* fell, and he pronounced him good as he did the rest only good in his kind, which was the goodness of Righteousness, Holiness and Integrity, which he yet stood in. So that indeed the justification of *Adam* according to the Covenant of Works, it was but an Approbation of him, that he continued Good, that he walked uprightly, &c. as he pronounceth of the Heavens that keep their Ordinances to this day, that they are Good; so he would have done of Man, if he had kept his Ordinances according to the Law of Creation. But alas all this Goodness, and Righteousness he had, would not have stood out against the least Sin; if he had but sinned, all this had been Forfeited, all gone, utterly lost. But now what manner of Righteousness is it that we have by Christ, Revealed in the Gospel? Why we are Justified freely by Grace, we are Justified by a Righteousness which is Sin-Proof, by a Righteousness which when it hath made a Purchase of the Forgiveness of all our Sins, gives us in Heaven too, by a Righteousness which Believers never can, never shall, out-spend, by a Righteousness that Pardons all a Mans Sins, Pays all his Debts, the very first Hour that he believes and lays hold upon it, and which continues to Everlasting, and would continue to Everlasting, to Justifie him, though he should remain in a mixt condition of Sinning against God, as we are in this Life by a Righteousness which breaks through God's Justice to Gods Throne of Grace, and makes the Soul do so with a World of Confidence. *Thirdly*, Let us compare the

the Love that was in *Adam's* Heart to God, and the Love which Christ works in us. *Adam* loved God, its true, because he was a good God to him, and his Creatour; but he so Loved him, as that *Adam* withal knew that if he did but Trip, did but Sin, God would instantly Hate him, more than ever he Loved him, and his Wrath would fall upon him, and he must Die the Death; So that indeed the Term of Love between God and Man, then, what was it? I Love you, while you Love me. God had out of Love made *Adam* Holy, and given him power to Love; but then so long as he continued to Love God thus, and to Love God at such a Hight, so long God continued to Love him; so that indeed it was but a Temporary Love, as I may Express it; that is, a Love which might fail, and did fail as such. It is a saying that *Seneca* hath, and it is a true one, *To Love one so, as a Man thinks with himself it may fall out so one Day that this Man may Hate me, This is the hane of Friendship* there cannot be a perfect Love where this is; Perfect Love doth cast out all such Fear. But yet this was the State and Condition of *Adam*: Its true, he knew that so long as he Loved God, and Obeyed him, God would Love him; but yet so as he knew withal, that if he Sinned (and he knew not how soon he might Sin, for he was but a Creature) God would then presently Hate him. This was Clearly and Truly the Friendship and Love that was between God and *Adam*. But now what is the Love, what kindleth the Love now that is in the Heart of a Believer of a more Noble Flame? It is a Love that is Free, a Love that is not fixt upon us while we Love God, or because we Love him, but was eternally before we had done either good or Evil as the Phrase is, (*Rom. 9.11.*) *Not for your Sakes, but for my own Names Sake, do I this,* saith God. *Ezek. 36. 32.* Indeed he hath chosen us in Christ, that we should be Holy in Love, but he hath not chosen us because we Loved Him, nor doth He continue His Choicc therefore. Is it a Love which may prove but Temporary? No, It is a Love from Everlasting to Everlasting; it is a Love that is pitcht upon our Persons; *I Love such a Person,* saith God, *be he Sinful, or Holy; and if Sinful, I will make him Holy.* The Love pitcht upon *Adam*, was in Relation to his Graces; and the Love that God bare to *Adam*, was but single to him as to his Creature; but the Love that is in Gods Heart now, is through Christ his Son, Professing to Love us with the same Love he Loveth him. That Love he bare *Adam*, was such as he bare to any Creature, be they what they be, so long as they remaind Holy, and kept in their First State; but the Love that a Believer takes in, it is a Peculiar Love, it is a Love with Difference; *I will shew Mercy, to whom I will shew Mercy,* that's all the Reason of it; *Jacob have I Loved, and Esau have I Hated,* and he gives no Reason of it. The Love that *Adam* had in his Condition was such, that Sin took away all Gods Love, and turned it into Hatred; but here is a Love now that though we be Sinful, we are not Children of Wrath, when we are Believers; a Love which much Water cannot Quench; a Love which when we were Sinners and Enemies, it was the more desirous to manifest it self, because it should have more opportunity by giving Christ to shew the more Love, by how much the more we were Sinners. Now all this Love doth the Heart of a Believer take in under the Gospel, and doth Christ Work in us, therefore raiseth up this Love to a Height, to a Nobleness, to a Generosity, to a Heavenliness, such as never *Adam's* Heart was capable of: *Perfect Love casteth out Fear*; he knows God so Loves him as he will never Hate him, nor never can do it; a Love which is not Mercenary, doth not serve for reward; a Love which (when the Gospel once hath kindled it) will cleave to God though a Man's Heart knows not whether God Love him or no; a Love which will not only make a Man Submit to the Will of God, but makes a Mans Soul willing, if it were the Will of God, to be lost for him, so it was with *Paul*. Fourthly, take *Self-Denial* in a Christian, which is a New Grace. *Not my Will but thy Will,* was Christ's Motto. Alas *Adam* was put to Live, he was to keep within his Bounds which God Created him in, and it was fit he should be kept in them. But we are put to deny our selves, yea, sometimes when it comes in Opposition to God, to deny Friends, Father, Mother, Life, yea, a Man's own Graces.

Book VI No such self-denial was *Adam* put to, which is the most great and glorious Grace of all the rest. Fifthly, Go take all Motives to Obedience, and they are far more noble in a Christian than ever was in *Adam*. As in (1 *John* 2. 7.) *Love* is called not only an old Commandment, but a new; And why a new one? Because when the Gospel cometh, it brings new Motives, and urgeth the Commandment of love to our Brethren and fellow Creatures upon such Grounds, as the Law and the Covenant of Works never did. We have higher Motives to the smallest Duty than ever *Adam* could have, or his Heart was capable of. Are we to be kind to our Fellow Creatures? Saith the Apostle, *Put on Kindness*; but how? How doth he move it? *As the Elect of God, holy and beloved*, (*Col.* 3. 12.) as those whom God hath chosen with an everlasting Love in Jesus Christ, *forbearing one another, and forgiving one another*. And so you have the like in (*Eph.* 4. ult) *Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you*. And so in (*Eph.* 5. 24.) The Obedience of Wives to their Husbands, and the love of Husbands to their Wives, is urged upon such a Ground as *Adam* should never have had such a Motive run thro' his Heart; *Let Wives* (saith he) *be subject to their Husbands in every thing, as the Church is subject unto Christ: And let Husbands love their Wives, even as Christ also loved the Church*. Such Motives as these, in these common Relations, doth the Gospel give us. These old Commandments *Adam* had, of duties to his Fellow Creatures, and of love to his Wife, and the like; but they were upon lower Motives, infinitely lower than what the Gospel holds forth, he had no such example as we have in Christ for every Duty, no such Motives as we have from him. Lastly, The assistance which we have from Christ is of an higher kind than that which *Adam* had. How did God assist *Adam* in all the works of the Law that he was to perform? What was the Promise of Assistance? No other than to assist him in his kind (God having created him holy) as he doth assist other Creatures in their kind. I say his assistance was but the concurrence of a common Providence, so as to other Creatures, only it was applied to *Adam* in his kind, as a Creature that was holy. But now the assistance that we have under the Gospel, for every work we do is of an higher Nature, for Jesus Christ is our Covenant, he hath undertaken to fulfil all in us and for us, all that God would have us to do, he hath undertaken to work it in us, so far forth as to save us, or to bring us to that degree of Glory he hath appointed us unto. He works in us both to will and to do according to his good pleasure; *I am able to do all things* (saith Paul) *through Christ that strengthneth me: So that it is not I* (saith he) *but the Grace of God that is in me, the Grace of God acting me, falling upon me, and over-powering my Spirit*. A Believer, he is in the Spirit, and so he walketh in the Spirit. But this was not the Law of assisting *Adam*, which was only the Law of common Providence.

2. The Second Thing which we are conformed to, is Christ's Example, and so the Author to the *Hebrews* calls him *the Captain of our Salvation*, (*Heb.* 2. 10.) because like a *valiant General* he hath set us a Pattern; and left us an Example to follow his Steps (*1 Pet.* 2. 21.) and therefore, the same Apostle *Peter* following the same Metaphor (*1 Pet.* 4. 1.) says, *Arm yourselves with the same Mind*. Nay, lay but aside the Works of his Divinity, as healing, fasting &c. and of his *Mediation*, and the like: And 'tis a sure Rule That whatsoever Christ did for a Christian, he doth in Him also, there being a Likeness and Proportion and an Assimilation in his Works of Grace in us and for us. He is Conceived, Formed, Born again in us; as you heard out of the *Galatians*; *We circumcised with him, with the Circumcision made without Hands; are dead, buried, raised up again with him*, as 'tis *Col.* 2. 11, 12, 13. So that the Conversion of a Sinner is but the acting over again of Christ's part. Now though I might go over many, yet I will insist, this time, only in these which are mentioned *Rom.* 6. 5, 6, 7, 8, 9. The Sum of which is in the 5th verse. *That we are planted with him into the Likeness of his Death and Resurrection*. For those two being the chiefest parts of his *Mediation*: The work of Sanctification in us, is assimilated and likened unto them. Mortification, or the killing of Sin, and Vivification

cation or quickning us unto newness of Life; are assimilated to his Death and Resurrection; and that not only because they are wrought by the Power of them (though that be true, as appears by *Phil. 3. 10.*) But also in regard of a likeness that there is between the one and the other; and so we are said to be planted with him into the similitude of his Resurrection. I desire you to consider (*Rom. 6. 3, 5, 6, 7. &c.*) because I will ground the rest on what is there. In the 6th verse, you may observe how the Apostle puts upon the Mass of Corruption and Sin that is in us, the name of a Body; calling it the *Body of Sin*, not only because that it is compact and made up of innumerable Lusts in us, as Members of it. (As 'tis *Col. 3. 3, 5.*) Which, like Members, are knit together; but chiefly, in respect of this, that he might shew us the Likeness between Christ's dying, and our dying to Sin; that as he had a Body was Crucified, so we have a Body of sin to be destroyed: Yea, and in the same manner Crucified as his was. Such is his Phrase in the 6 v. *That our Old man, or Body of sin, might be crucified with him* and destroyed. Yea, and the Apostle Peter in (*Epist. 4.*) useth the two parts of Christ's Crucifying to express this.

1. Christ was Condemned, and had Sentence of Death passed on him so are our sins Condemned, for we having resolved to leave and forsake them, to cherish them no longer, have past the Sentence of Death on them; and so a Christian hath Vowed the Death of his Sins, as of his known Enemies; and though a Man loved his Lusts never so well, though they have been his old Bosom Friends, he hath formerly had so much solace in, yet now when he hath discovered their Treason out, and apprehends how they are his Enemies, Enemies to God, to Christ, and that he must now either Kill, or be Killed, that they fight against his Soul (as Peter speaks) he seeks the Death of them by all means, accuseth, arraigneth them, by Confession, and pleading Guilty; his own Mouth Condemns them Daily, hales and drags them before the Judgment Seat of God; and because he cannot execute them, he cries, Lord, thou art able, to give this lust a stab, and its Deadly Wound which is ready ever, and anon to overcome and to kill me; and how glad is he when he hears the Sentence of Death pronounced against it, in the word; lays his Heart open to the Ministry of it, the Reproof of his Sin, and suffers the Sword of the Spirit to have its full blow at it: Oh my Brethren, Examine your own Hearts, who among you have gon thus far in the Mortification of his Lusts, who is at Enmity, and Daggers drawing at them Daily, who is he that stand in Terms with them, as with an Enemy, nay, rather, doth not cherish them as dearest Friends, keeping them under their Tongues as sweet bits; how many are there that never made Prayer against any one Sin, that storm at the Word when it Condemns them?

2. As Christ, after he was Condemned, was brought to the Cross, and there Executed, Crucified; so also the Spirit of God in true Christians, comes with the power of Christ, naileth his Lusts to the Cross of Christ, (*Gal. 6. 14.*) and so (*1 Peter 4. 1.*) we are said to suffer in the Flesh as Christ did, and the Apostle Paul (*Rom. 6. 6.*) useth the same word of Crucifying to express the one and the other, both of Christ's and ours; as Christ's Body in crucifying was in every Member and Part put to pain, which in no Death scarce but that, falls out; not a Vein, not a Sinew, but was stretched, so also is every Member of the Body of Sin Crucified, it reaching to every Lust, great and small, (*Gal. 5. 24.*) they all now stretch for it; and Oh my Brethren, who knows the pains in parting with Lusts, but they that have done it indeed, and in truth; and tho some have stronger Hearts then others, to endure more pain, yet every Lust being as the strings of a Mans Heart, as dear as his Life, therefore the parting with these, the crucifying of these, must needs be as the breaking of the Heart-strings, and making the Vital Sinews crack. Examine your selves, how many is there of you, that never parted in earnest with one Lust yet, much less with all.

Book V

And then 3dly; as Jesus Christ being thus crucified, gave up the Ghost; so also doth the Spirit of Christ, in likeness unto this, take away the Life and Power of Sin; at the first Stabb it hath a deadly Wound given it at the Heart, and therefore the Apostle (in *Rom. 6. 2, 3.*) Affirms that Believers are Dead to Sin, Baptized into the Death of Christ, it having a deadly blow given it, and how shall we that are Dead Live therein? He argues 'tis Absurd and Impossible, how can it be? Can a Man that is Dead, or Deadly Wounded Live, that is, perform the Actions of Life with Delight constantly, for that is to Live; why he cannot; no more can we (says the Apostle) Live in Sin, that is we cannot with Delight, and in the Life of Comfort, continue in the practice of any of our former Sins in a full carier, that is, continue with Delight in the Actions of it: For to Live in Sin in the 2d. Verse, is all one as to continue in Sin, in 4. verse. My Brethren, let us all examine our selves hereby; we came all into the World Sinners, and with Lusts all as lively as our selves; and every Man also, till that he hath the power of Christs Death, thus conveyed to him; lives the life of his lusts, as well as that of his natural Life; performs the actions whereby he satisfyes them with as much life and delight, as he can do those of his Natural Life: (*Col. 3. 7.*) Now therefore Examine your selves whether that you have felt a thro work ever wrought in you or no, by which this power and life of Sin was killed; and thy Sins had, and hath a deadly wound given them, which will go with them to their Graves, and which they could never since recover; try this in thy Master Lust; doth a Lust Live in thy heart still, Live and is as Brisk as ever, when it is put in, or stir'd up in thee, Even, as a Fish in its own proper Element; then thou art not Mortified. But dost thou find a Deadness and Stifness to those Sinful Delights wherein formerly the comfort of thy Life consisted, so as that they are all as dead Drink to the Stomach, or as a Stone put into a Dead Mans Mouth, and thou cannot find the relish that Savours, the Sweetness and Fulness of Contentment in them that formerly thou hast done, so that thou art Crucified to the World, and the World to thee; this proceedeth from Union with Christs Dying unto Sin, which is likned to his dying for Sin but especially try it in regard of thy Course, (for the Apostle says) if that we be Dead to Sin, how shall we Live therein? If a Man were Crucified or Dead with Christ, he could not Live in his old Courses, (*1 Pet. 4. 1.*) *He that hath Suffered in the Flesh*, that is, whose Sinful Corruption of Nature is killed by the power of Christs death, hath ceased from sin; that is, the course and practice of any known Sin, for that is the most capable Interpretation can be given of it. My Brethren, pray consider, either that is not the Word of God, or this is not the meaning of it, or else any one that lives in the Practice of any known bosom Sin is not a Christian; how can then those that live in the Lusts of the Gentiles, as they are termed there in *vers. 4, 5. in Wantonness, Chamberings, Drunkenness, Uncleanness*, and the like excess of riot, be Termed Christians? In (*1 John 3. 5, 6, 7, 8.*) speaking of our Conformity unto Christ, among the rest he makes this as one, *That as Christ had no Sin in him, so he that abides in him, continues not in Sin*; for so the Word must be Interpreted for says he (*verse 8.*) *Christ appeared to dissolve the Works of the Devil; that is in those that are his, to put an End to the Work or Devilish Trade of Sin in themselves* If therefore we be dead with Christ, how shall we continue in Sin? When a Thief is hanged, doth he not leave the practice of his Thievery? And so should we break off our course in sinning, if we our selves had ever been on the Cross with Christ, and Crucified with him. Well my Brethren, this know, that none shall have the benefit of his Death for the forgiveness of sin, that hath not a likeness to it in the death of it in himself. And least it should be thought that Sin is not thus truly kill'd with Christ, the Apostle goes farther in (*Rom. 6. 4.*) and says *that we are Buried also with Christ*. There is also a Conformity to his Burial; whereby is shewn that Sin is truly Dead; a living Man would not suffer himself to be Buried, and by the Conformity to his Burial, he means the progress of a Christian, in the farther, and daily

daily Mortifying of his Lusts, that as a Body being laid in the Grave, Rots away and Consumes, till at length it be Destroyed; so doth the Body of Sin, (as 'tis at *ver. 6.*) being Crucified it is Destroyed also, and that is not till the day of Death, and therein indeed it differs from Christs Body, which remained Unconsumed in the Grave, saw no Corruption, and remains now Glorified in Heaven. And therefore Examine whether Sin Moulders and decays in thee, or no.

BOOK VI.

OF
THE WORK
OF THE
HOLY GHOST,
(THE
Third Person of the TRINITY)
IN OUR
SALVATION.
BOOK VI.

That the Work of Grace wrought in us by the Spirit of God in Regeneration, is a Different and Higher Principle than Natural Conscience in its greatest Elevation of Light. The Deficiency of Natural Conscience shewed, and the mistakes of Men about it detected.

CHAP. I.

That all Men being under a Covenant of Works, or a Covenant of Grace; there are Two Principles of Actions, viz. Conscience alone in its natural Light in the One, and supernatural Grace with its Light in the Hearts of the Other, who are Regenerate. The Two Texts, Rom. 2. 14, 15, and Jer. 31. 31, 32, 33. Explained. That the Principle by which the Law of God Reigns over Men is Conscience. What Notions the Philosophers among the Heathens had of it.

R O M. II. 14, 15.

- V. 14. *For when the Gentiles which have not the Law, do by Nature the things contained in the Law, these having not the Law, are a Law unto themselves.*
V. 15. *Which shew the Work of the Law, Written in their Hearts, their Conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.*

J E R. XXXI. 31, 32, 33.

- V. 31. *Behold, the Days come saith the Lord, that I will make a New Covenant with the House of Israel, and with the House of Judah.*
V. *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, altho' I was an Husband unto them saith the Lord.)*
V. 33. *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 in their Inward parts, and write it in their Hearts, and I will be their God, and they shall be my People.*

HAVING opened the Nature of the true Work of Grace; I shall now for the fuller and Larger Illustration hereof, subjoyn the Discovery of its Counterfeit, which is *the Work of the Law, Written in the Heart by Nature.*

Book V Nature, or the powerful Effects which a Natural and Enlightned Conscience hath in the Hearts of Men remaining Unregenerate; Which Men in all Professions of Religion do ordinarily mistake in themselves, for true and inherent Holiness. The Use and Necessity of this Discourse is to shew more clearly the Nature of true Sanctification, by the Detection of its Counterfeit. For things come to be distinctly known as well by discovering the difference of what usually pretends to be, or is, Commonly and Generally taken, and goes for Current among Men, to be such or such a thing, when it is not, as by defining positively what the thing it self is, in the Genuine Nature of it. We Learn Truths with an Advantage (especially Spiritual Truths) when we compare them with the appearance of Errors, and sever them from, and extract them as Spirits out of that dross, and mixture of a deceiving Likeness that cleaveth to them. It will also serve to remove practical mistakes about Regeneration, which are of infinite moment, and yet generally incident unto Men.

Now as the Sum of our Religion is reduced by the Apostle, to these two, Faith, and a Good Conscience. (1 Tim. 1. 19.) Faith, which is *Principium Credendorum*, the Principle of things to be Believed; and Conscience, which is *Principium Agendorum*, the Principle of things to be done by us; for as the Object Matter of all Religion is reduced to *Credenda* and *Agenda*, so the Principles within us, are Answerably thus Generally expressed by these Two, Faith, and Conscience. Faith looks upward, to the Things of the Gospel, and takes in all supernatural Truths, with Application to a Mans Soul. Conscience looks both inward, to our own actings within; and outward, to the Law or Rule which is to guide us: And it also is the Spring to all the Wheels, and the Mover in all provocations to Duties, or Avocations from sins. Now as these Two are the two Principles (when True and Good) of all true Religion: So all the imperfect Works, and Counterfeits of the true, which are to be found in unregenerate mens Hearts and Lives, must be reduced unto these two also, both as to the Principles thereof in their Hearts, and to the effects of them all in their Lives. As there is a false common Faith which Men do generally mistake for true; (and therefore the Apostle distinguisheth, terming the true, *unfeign'd Faith*. (1 John 1. 5.) So there is a *pure Heart*, and a *good Conscience* in the same place also opened. It is a *Conscience* good, with such a *Goodness* as qualifies the Heart, and this by way of distinction, and difference from *Conscience*, which is but natural, and the low effects thereof in Men unregenerate, which they ordinarily do in little matters mistake for Sanctification. So then all counterfeit Religion, (I speak of such as is any way serious, and not grossly and meerly hypocritical) are either, 1. The Effects and Workings of Conscience, as it is a natural Principle, and tho' still remaining defiled in an Heart unregenerated, yet elevated and enlightned by the Word and Spirit. Or 2. The effects of supernatural Light in matters of Faith joynd therewith, and shining into an unrenewed Understanding, and affecting self-love, with what is suitable to it in the things that are revealed.

Again, all mens Conditions falling to be either under the Covenant of Works, or the Covenant of Grace, Hence all that are enlightned, and carried on with any powerful Effects in the profession of Religion, are either acted therein by Conscience, as the predominant Principle, which is the seat of the Dominion of the Law and Covenant of works; or by Faith, which is the in-let, or receptive of the Dominion of Grace.

That all men are under one of these Covenants is evident by the whole Current of the Apostles Writings, who still distinguisheth between Works and Grace as the only two (possibly to be supposed ways) Men take unto Salvation: *Not of Works* (says he) *but according to Grace*: *And you are not under the Law, but under Grace* Rom. 7. He makes this distinction as that which takes in, and divides the Whole of Mankind. And the reason is evident from (Rom. 7. 1, 4, 6.) For every man having been born under the Law, and Covenant of Works, the Law continues to have Dominion over him either in commanding, or inciting, yea often in acting and carrying him on unto what is commanded thereby, or else binding him over unto Condemnation. And

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Chapters

and no man is freed from this, until he is married to Christ, and so come to have a new Nature, together with the privilege of being a Subject of Grace. Chap. 5
 And therefore he continues under it, so long as he lives in that first Estate; for the Laws right over him was not forfeited by the Fall. Now suitably that every man might come to be subject to, and sensible of this several Dominion over him, according as his Condition is; There are two Principles planted within man, by God suited hereunto, and suscipient of each of these. The one is in every man by nature, (since every mans Condition is to be under the Law) and that is Conscience: The other is a supernatural Grace, and that is Faith. (Eph. 2. 8.) *By Grace you are saved, through Faith.* Now Jews and Heathens were under the Dominion (as explained) of both these, and also ignorant Christians. But if man that remains unregenerate, be enlightned by the Gospel, and the Knowledge of the Grace of God, although it may be a while doubtful unto himself or others; unto which Covenant or Dominion he belongs, or is the Subject of, yet in the Issue and Event his Spirit doth fall, and will act or be acted according as his Condition is, and he will lean either to the one or the other, as his Lord and Sovereign. If a man that is under the Covenant of Works takes in the present over-powering Light of the Doctrine of Grace, and the truth thereof, which hath good and blessed News for every man to listen to; yet in the Issue and Event he will fall into one of these two Cases or Conditions. He will either come to abuse the Grace of God to Wantonness thro' self-love; which remaining unsubdued to the Dominion of Grace, makes use of the knowledge of Grace under-hand, to back and strengthen that Corruption in him, in which the power of sin doth lye: And so Self-love in a way of presumption (which hath the appearance of the strength of Faith in that man) eats out the active power of Conscience in him, and so he comes to fall under the Dominion or Stroak of the Covenant of works more strongly than ever; and the Law comes to bind him over to a deeper Condemnation, when Conscience shall come again to be awakened, and even the Gospel it self, which he knew, will be turned into a sorer Avenger than the Law of itself would have been. And this is the Case of such as swallow down the Gospel whole, and so make shipwrack of Conscience through their presumption on the Principles, about the Doctrine or Application of it to themselves.

Or 2. The Case of one that is enlightned will be, that his Conscience being enlightned and awakened by the Law, continues to act and provoke him unto doing in Religion in a legal strain and way, and carries on Duties upon the Wheels of legal Motives, and so the Law becomes the predominant Principle to over-top and over-sway Evangelical Faith. And that it doth so, is but suitable to the state of the man; for as he is still under the Covenant of Works (self not being broken, nor Christ having slain the Law to him) so answerably the best and most active swaying Principle in him, is that which is the Seat and Throne of the Laws Dominion, namely Conscience; and so the best of that mans Religion is but the actings of a legal Conscience: And how he compounds with the Gospel, and subordinates his apprehensions of it, is too long here to insert.

So then (that I may set out that Subject I mean to treat of) It is not my purpose here to treat of temporary Faith, the Counterfeit of true saving Faith. But singly and simply, *an enlightned natural Conscience*, and the Effects thereof, as they are or may be mistaken for *true Sanctification*, and the Effects of it. And the eminent distinction and difference between these two, is by these two Texts Rom. 2. 14, 15. and Jer. 31. 31, 32, 33. compared, clearly held forth both for the *ori* and the *scri* thereof: The one speaking of *the Effect of the Law written in the Heart by Nature* (thus Rom. 2.) the other (Jer. 31.) of *the writing the Law in the inward parts*, as the eminent and proper fruit of the Covenant of Grace, and that in distinction from the other.

The first Text Rom. 2. gives instance in the *Gentiles* (whom all acknowledge under Wrath and Unregeneracy) and their having the effects of the Law writ-

Book VI

ten by Nature and above all other effects of the Law. He instanceth in *Conscience accusing, and excusing*: As that which of all other argues *the Law written there*; yea, and his Scope in bringing in this example of the *Gentiles*, is in the Coherence of it to convince the carnal *Jews* (whom he had taken to task to convince them in this Chapter, that they were unregenerate and in their natural Condition, as he had done in the former, who *rested in the Law*, and the effects thereof upon them for their Justification and Acceptation with God: Thereupon *making their boast of God*, v. 17. Having proved the *Gentiles* to be under Wrath, Chap. 1. he then comes upon the *Jew* therewith, and improves their example as a special Engine to unsettle and overthrow the *Jew* in his carnal Boast by giving him to consider,

1. That even the *Gentiles* whom they accounted unholy, tho' they had not the Law delivered by Revelation from God to them (for God dealt not so with any Nation &c.) yet had the effect or substance of the outward Precepts of the Law written in their Hearts.

2. Those Letters of the Law were so powerful and prevailing in many of them, that the Prints of them were published and stamped in fair Characters in their Lives; that is, they acted according to it, v. 14. *They do by nature the things contained in the Law*. And (v. 15.) *shew or give demonstration that the effect of the Law is written there*:

And 3. The eminent Principle or Seat of this effect of the Law, he makes to be their Consciences, v. 15. For he gives that as the eminent instance of the Law written in their Hearts, that it did *μεταεὖ ἀλλήλων* excuse and accuse, that is, by *Course and alteration between themselves* singly, or in their own Breast, (as the *Margent* also hath it) it did some while excuse and approve, pronounce a Sentence of Absolution and Justification both to their Actions and Persons, when they do well; as also when they do ill, it again at other times accuseth.

Now from this instance of the *Gentiles*, he would have the carnal *Jews* themselves reflect that they had indeed the advantage of having the Law, and Word of God outwardly revealed to them, over and above the bare light of Nature, and so more fully and clearly than the *Gentiles* had; and had also the *more excellent things* thereof, v. 18. *Thou approvest the things that are more excellent, being instructed out of the Law*. All which came to pass, because they had the same principle of Conscience (he had spoken of) which the *Gentiles* had; which Principle was apprehensive of the Righteousness of the Law, revealed to them of God, and so approved of it, and received it from God, and was apprehensive of its subjection thereunto, and thereupon had set them a work to act according to that Eternal Word. But yet in all this (says he) thou that art a *Jew* actest, at the best, but in the same Sphere, and upon the same Foundation in Nature, that is found in the *Heathens* by Nature: And tho' thy Conscience comes to know more excellent things by Revelation from the Word, and so to act outwardly more gloriously from thence, yet the inward Principle is one and the same in thy Heart that is in the others, namely, Natural Conscience enlightned, for *magis & minus non variant Speciem*. These are but further degrees within the same kind, and internally and ultimately it is but Nature in both that all is resolv'd into.

Yea and 5thly He urgeth them from the 21 Verse, Thou that art a *Jew* (says he) in thine Obedience and Conformity to that Law given thee, fallest more short, according to the compass of thy Principles and light of Conscience, than the *Gentiles* do, according to what they know by the light of meer Nature in their Sphere. Yea, and oftentimes some things (which their Consciences keep them from) thou sinnest against thy light therein. Now then his Conclusion is, Be thine own Judge, v. 26, 27. *Therefore if the uncircumcision keep the*

the Righteousness of the Law, (that is within his Compass of light, so far as he knows, as really and as conscientiously from a Principle within him, as thou canst be supposed to do thy Law, whilst but from the same Principle) shall not he by the Analogy and Proportion of that Rule by which thou dost judge of thy estate before God, be also justified? And shall not his Uncircumcision be counted Circumcision, and so in his measure and proportion be accepted of by God as well as thou? It is not that Paul affirms this as if an Heathen should be saved; but he useth and urgeth it as a Conviction to the Jews, according to the Principles they judged of themselves by, leaving it to them to judge of themselves by analogous Reason. And therefore his last Conclusion and Resolution is (v. 29) That it is none of these Principles mentioned that is true Holiness, but Regeneration or Circumcision of the Heart, as the Apostle elsewhere termeth Conversion (Col. 2. 11.) *In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the sins of the Flesh by the Circumcision of Christ.* And He is a Jew (says he) that is one inwardly: And Circumcision is that of the Heart in the Spirit, which is a Principle beyond both natural Conscience in the Heathen, or enlightned Conscience in the Jew, and all the works or effects thereof in either: And this, says Paul, you will find all true, (as the 16th verse hath it, which comes after that Parenthesis of v. 13, 14, 15.) *In that day when God shall judge the Secrets of men by Jesus Christ, who by discovering the Secrets of all Hearts, will make a full discovery of these things, and the practical differences between them, and thereupon difference in mens Estates.*

2. The other place, Jer. 31. is most adequate to this general Scope of mine; for the full direct and professed intent thereof, is to hold forth this very distinction and broad difference that is between the entertainment of the Law in the Heart of a carnal Jew, with the effects thence ensuing, and the writing the Law in the Heart by Grace. And you may observe that he contents not himself nakedly with setting forth the effects of the Covenant of Grace, that it is a writing the Law in the Heart, but setteth by it, for illustration thereof, the Consideration and Remembrance of the former Covenant by Moses in giving the Law, with the effects thereof, v. 32. Yea, he brings it in by expresse distinction from this other, *Not according (says he) to the Covenant I made with their Fathers in the day that I took them by the Hand to bring them out of the Land of Egypt.* Now the effects of that Covenant upon the most, or on the generality of the Jews (tho' secretly, the new Covenant, which was conveyed with it in the Types did then work in many of the Elect you have lively deciphered at the very first giving the Law (unto which very Transaction Jeremy most aptly refers, and sends us, to understand this difference) You have it Deut. 5. (where the Story of the giving the Law is rehearsed from v. 5.) at v. 24, 25, 26, 27. &c. you find how their Consciences made them sensible of the greatness and glory of God who gave the Law, v. 24, 25. *And they said, Behold the Lord our God hath shewed us his Glory, and his Greatness, and we have heard his Voice out of the midst of the Fire. We have seen this day that he doth talk with Man and he liveth.* Now therefore why should we die? For this great Fire will consume us; if we hear the voice of the LORD our GOD any more, then we shall die. And these Apprehensions of theirs did work up unto Resolutions to do whatever God should say. *I have heard (says God thereupon, v. 28.) the Voice of the words of this People, which they have spoken unto thee; they have well said all that they have spoken.* And yet at v. 29. you read how the main was wanting, *Oh 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 for ever.* Now the thing that was wanting, was the Law written in the Heart, (as Jeremy discovers it to be) as that which, with respect to the more general and more apparent and professed workings of it in men, was reserved for the days of the New Testament, as the fruit of the Covenant of Grace. Now this writing the LAW in the Heart, spoken of by Jeremy, the Apostle (Heb. 14. 16.) doth genuinely interpret of the work of saving Sanctification, as

it is distinct from that of Justification, and is peculiar to them that are justified.

So then upon all accounts these Texts do fully warrant, and give bottom to the proposed subject; Namely, the distinction of the Effects of the Law in natural Conscience, from the writing of the Law in the Heart by Regeneration. The main and more substantial Difference it holds forth to be this: That God, in giving the old Covenant, came upon and took man's natural old Heart without renewing it, and gave the Law thereunto, and tried how it would work upon it; but in this new Covenant He gives a new Heart, and a new Spirit, writing the Law in the very Inwards, and makes it the Ground-Work of all his other Workings.

Further ere I come unto these particular Heads which are to fill up the Bulk of this intended Discourse, I must premise one thing as introductory to what follows.

That which I premise, is this Assertion. *That Principle or Faculty in the Heart of Man, which is the Seat, Throne, or Scepter; by which the Law of God comes to rule over, and to have these effects in the Hearts of Men, is Conscience, by means of which it is said, that the Law hath dominion over a man as long as he lives; that is, whilst he lives in his natural Condition, Rom. 7. 1. compared with v. 4. This Faculty is the Zion or Tower of David in the Soul, from whence the Law goes forth to the outmost ends thereof. To this purpose, you may observe how the Apostle here, when he speaketh of the Law written in the Gentiles Hearts, maketh especial, yea, only mention of this, and of no other Faculty; because this Faculty of Conscience is that first and most immediate Seat or Subject of this writing of the Law by Nature; and is also the great Officer of State, entrusted with the executive power of that Law, to see it done and performed: Which accordingly both urgeth the Heart of man thereto; as well as after that Actions are done, it hath the Office of a Witness under the great Judge, to accuse, or excuse, and to serve his Writs upon a Man.*

You that are versed in the Writings of the wisest Philosophers for Morality, viz. Plato, and the Stoicks, Seneca, Epictetus, Hierocles, and Marcus Antonius &c. you find them still to cry up and magnifie in man, as his supream Guide and Judge. *ὁρθὸς λόγος Recta ratio, Right Reason, which they term a Branch of God, and σκῆπτρον τοῦ Θεοῦ the Scepter of God; yea, God in a man; and many such Elogies they give forth of it. Now by right Reason, they meant primarily that practical part of Reason in the Mind which guides a man in his Actions according to the eternal Law of God (as they speak) or the Mind of God; which they termed the principal and primary Law.* * So Tully expressly speaks in his

* Hanc video sapientissimam fuisse sententiam: Legem esse æternum quiddam quod universum Mundum regeret. Ita principalem legem illam & mentem dicebant. Omnia ratione aut cogentis aut vitantis Dei. Cic. de Legibus lib. 2.

† Lex vera atque princeps apta ad jubendum & ad verendum ratio est recta summi Jovis. Ibid

second Book de Legibus, in the name of all the wisest Philosophers. And Hierocles upon Pythagoras his Verses speaks answerably *ὁ λογισμὸς τοῦ Θεοῦ ἐν ἡμῶν ἐποδεξάμενος. It is Reason taking in the divine Laws of God: And so it is Διαιτὴς ἀγρυπνὸς ἐαυτῷ γίνεται. It becomes the most vigilant Judge to a mans self.* And although these Heathens sometimes used the word Conscience even as we Christians do, yet more sparingly; and when they did, it was usually intended by them of one part of its Office, viz. That after Actions are done by us, it doth accordingly torture, and disquiet or refresh, and rejoyce a man, as he doth good, or evil, Thus (a) Tully decipheres his sense of *Recta Ratio*, or right Reason, to be a true and certain Law within us which calls upon us to what is our Duty, and pricks us on to do well by commanding us, and restrains from evil by forbidding us with Terrors. Which (said he) the wisest of the Heathen took to be the mind of God himself, who by that Reason, in men did order men, by Commands, or Restraint, as by a supream or sovereign Law.

Hence therefore in their usual Language, to Obey God, and to Live according to Right Reason, were all one, which they also Termed, *Living according to Nature*, as they accounted Right Reason to be. And what is all this, but as the Learned

(a) Est quidem vera Lex recta ratio constans sempiterna quæ vocat ad officium jubendo a fraude detinet. lib. 3. apud Lactant: cap. 8.

Learned *Selden* makes the Interpretation of these and the like Speeches (citing of them) but that which in other Terms themselves, and we Christians do call *Conscience*. And *Chrysostrum* afore him; *When God formed Man at first*, (saith he) *he put into him a Natural Law, and what that Law of Nature is, Conscience hath Explained it unto us, and of it self hath made Manifest to us the Cognizance both of things Honest, and that are otherwise.* Conscience is that only Principle in a Man, under whose Cognizance comes all that hath the notion of what is Morally Good or Evil: And which with one and the same Eye vieweth a Rule, or Law forbidding Evil, or Commanding Good, and together therewith do we take a Glance of God, as the Supream Judge, giving that Law, and backing it with Threatnings, or Promises of Rewards; and this the Etimology of the Name denotes, *Conscientia, quasi cum alia sciens*, viz. with God, and from this Knowledg of God, which it carries about with it, together with its Being a Rule, or Law, it is, that that Obligation, Power, or Force of it doth arise; which binds a Man (though no Creature doth look on, to be a Witness of his Sin) and so he becomes a Law unto himself. And Conformably to this, as being the Truth, the Apostle speaks, *Be subject for Conscience sake*, (Rom. 13. 5.) which is elsewhere rendred to Obey God. And hence also *Paul* termeth the Leading of a Good and Regular Life, a *Living in all good Conscience before God*, (Acts 26. 1.) The having done which, *Paul* doth Attribute to himself, even whilst he was under his *Pharisaism*, and he terms it Living in good Conscience, because this Conscience was that Principle which took in the Law from God, and so did provoke him to Act outwardly according to it, which hath a Goodness in its kind, and therefore is termed Good. And it is said to be Living in a good Conscience, because no Man doth make Conscience of any thing at any time, but it is with an Eye to a Deity more or less, as he is Enlightned, be he a Jew, or Gentile, or a Professour of Christianity. And in all these it is Conscience, whether truly sanctified or not, which is that τὸ ἠγαθόν, which (as *Hierocles* word is, is the *suscipient of the Divine Laws*. It is that Province of Reason, which lies open unto Light from God to come in at, and to Urge and Enforce Obedience, and which is capable and Apprehensive of what God shall in that kind speak. It is the Judge of Good and Evil Moral, not only of Right and Wrong, between Man and Man, (as *Gallia* spake) but of things Honest and Wicked. It is *Communis Intelligentia, qua non solum jus & injuria dijudicantur, sed omnino omnia honesta & turpia*, (as *Cicero* speaks) And it Judgeth of them with Application to all particular Actions, to direct, provoke, restrain, or if the Action be done, to excuse, or accuse according to its Judgment, and that in the Name of a Deity, or of God. Infomuch as I may apply here what *Paul* says in another, though like Case, *What things soever the Law says, it saith to them that are under the Law*, Rom. 3. 9. I may add, *Whatever the Law saith without us, is a Conscience within us*, the Principle capable according to the light received from thence, to urge it upon the rest of the Faculties; so as these Phrases are equivalent, *to be under the Law, and to be under Conscience; to be concerning the Law blameless, and to Live in all good Conscience*. And the goodness of Conscience there spoken of by *Paul*, is but a Conformity of his outward Conversation to the Light of the Law, in his Conscience.

Chap. 4
And in his book de Legibus lib. 2. Ad recte faciendum impellens & ad hanc video sapientissimam fuisse sententiam, illam principem Mentem dicebant aut cogentis aut ventantis Dei.
λόγῳ δὲ ὁρθῶ περιθεδαί τῷ θεῷ ταντὸν ἐστὶν Hierocles in Pythag. Car.

Quibus verbis id quod ipsi Philosophi paganis aljis non raro, τὸν σουβερίῳ in vita peragenda ratione, Dea Conscientia dicitur optime designari?
Selden de Jure Naturali, &c. Lib. 1. Cap. 8.

ἐξ ἀρχῆς πλαττῶν ὁ θεὸς τὸν ἀνθρώπον νόμον αὐτῷ φύσικον καὶ τιποῦ ἐστὶ νόμος φυσικὸς τὸ συνέιδος ὑμῶν διηγεώσε καὶ ὡς τὸ δὲ δαχτον εποίησε τὴν γένεσιν

τῶν καλῶν καὶ τῶν ἰοιστῶν. οὐ παρὰ τὸν θεὸν νόμους λογισμοῦ. Hierocles in aurea carmina Pythagoræ.

And by the Way, let me add this, That those that say there is no use of the Moral Law to a Christian, may as well say that there is no more use of that Faculty of Conscience in the Soul of a Christian. Put out that Faculty out of Mans Heart, if you tear out that other, namely the Obliging part of the Law. Even as if God would annul Colours and Light, he must also take away, and close up the Sense of Sight.

That the Natural Light of Conscience in Unregenerate Men, hath a great Influence on their Actions.

NOW these Things being premised, there are Three Parts which fill up the Body of that Discourse which I intend.

I. That in Men whom the Scriptures pronounce Unregenerate, this Principle of Conscience hath had Great and Powerful Effects upon their Hearts.

II. That these Effects Men of all Professions, *Jews, Heathens, or Nominal Christians*, are apt to mistake in the Judgments which they pass, concerning their own State and Condition, when they think that an Observance of the Dictates of Conscience will make them Acceptable to God. Yea, and if they be Professors of Christianity (that are Unregenerate) and so here of Grace and Regeneration, they take this to be True Holiness, or Sanctification. I shall also herewith give the Reasons, and Grounds of this Mistake.

III. I shall make a Discovery of this great Counterfeit, and of its Deficiency, and of its falling short of Grace in the light of it, and in the Effects of it, together with a Detection, and Conviction of those Mistakes.

1. In Discourfing of the First Head, there are Two Things to be Treated of.

1. *I shall prove that in Men whom the Scripture pronounceth Unregenerate, there are such Powerful Effects of Conscience to be found.*

2. *I shall shew what those Effects particularly are.*

I. To prove that in Unregenerate Men, there are Powerful Effects of Conscience; I shall give Instance in Three sorts of Men, in whom God hath given Demonstration thereof, how far, and how high; this Principle of Conscience may, and hath been Elevated, and what Effects it may have, and yet fall short of the Glory of God, thereby more to Magnifie his Sanctifying Grace.

1. The First Instance is of *Heathens* under meer Nature, which the Writings of the *Heathens* are Records of, and which are indeed the truest Comments upon this Treatise of *Rom. 2.*

2. The Second Instance is of *Jews* under the Law, whereof the *Pharisees*, and the Carnal *Jews* under the *Old Testament*, are Evidences. All the *Scribes* and *Pharisees* (whatever some of them might be.) were not gross Hypocrites, but many were serious in what they did, and their Consciences being greatly enlightned in the Law, they Acted according unto Conscience. We have an Instance, both of that Young Man, who said he had kept the Commandments from his Youth, and also of the Scribe, *Mark 12. 32, 33, 34.* And the Scribe said unto him, *Well, Master, thou hast said the Truth; for there is one God, and there is none other but He; and to Love him with all thy Heart, and with all thy Understanding, and with all thy Soul, and with all thy Strength, and to Love his Neighbours as himself, is more than all whole Burnt-Offerings, and Sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God.* He had in his light pitch upon the first Commandment of duties to be directed immediately to God himself, and his Conscience rested

not in outward performances, Sacrifices and Burnt Offerings, but the light in it had dictated to him further, altho' it was not able to mold his Heart thereunto; For he says expressly, That to love God *with all the Heart, and with all the Understanding, and with all the Soul, and with all the Strength, and to love his Neighbour as himself, is more then all whole Burnt Offerings and Sacrifices.* And Christ that discerned his Heart, gives him this approbation of him; *Thou art not far from the Kingdom of God;* which for that meer Notion, if this Scribe had been in his Life a gross Hypocrite, Christ would never have given. But yet this man wanting that Love to God, whereof his Conscience had the Light (for Conscience never so much enlightned, will never work love to God) he fell short (as the Word else where is) for otherwise there is not any that thus truly love God, who is far from the Kingdom of God, *1 Cor. 2. 9. Paul also giveth this Record of many of the Jews his Countrymen, Rom. 10. 2. I bear them Record, they have a Zeal of God, that is, a Study and Care to please God in keeping of the Law (of the Works and Righteousness whereof he there speaks, and had spoken Chap. 9, the three last foregoing verses) which Zeal in their Affections, Conscience had provoked and stirred up. But the eminentest instance of all other in that kind is Paul himself, whom God did set up, before Conversion, as the highest pattern in the Jewish Religion; as after Conversion, in the Christian. Paul speaking of himself whilst a Pharisee still, tells us how zealous his Religion made him, as to the persecuting the opposite party, so to the observation of that righteousness of the Law, Gal. 1. 14. and Phil. 3. 6. Concerning Zeal, persecuting the Church; touching the Righteousness which is in the Law, blameless: That is, I was so truly zealous for the Law, that I persecuted what way was opposite to it. Now, what made him so? It was Conscience, Acts 26. 9. He verily thought that he ought to do so. Now that Principle in us which convinceth that we ought to do a thing, is Conscience. (Acts 23. 1.) That Apology which Paul, being set before the Council, was about to make, but was broke off by the high Priest, and the Tumult, runs thus, *Men and Brethren, I have lived in all good Conscience before God until this day.* Many of you are not ignorant, how most Interpreters do understand this speech as relating to, and taking in the whole of his Life, not of Christianity only, but even in Judaism also, for he doth not by any express word date it from his Conversion. He doth not say, since I turn'd Christian, or was converted to the Faith, but only says, *until this day*, which indefinitely includes the whole of his Life till then. And his manner was in telling the story of his Conversion, to begin with his exactness in observing the Law before his Conversion, (which he was about to relate but that he is interrupted here) which outward Obedience, because of its conformity to the Principle of it, is frequently termed a good Conscience, that is, a good or regular Life conformed to, and springing from Conscience. And that which Paul here intendeth in reference to that part of his Life under Pharisaism, is all one and the same with what elsewhere he saith, *Phil. 3. 6. Touching the Righteousness which is in the Law, blameless.**

But there were a third sort in whom Conscience enlightned may be supposed yet further improved in the effect of it, when yet it fell short of Grace. There were those who were supernaturally enlightned by the Gospel, of whom Paul (*Heb. 6.*) and Christs Parables speak. Such light the Understanding of man not renewed is capable of, and it lyes exposed for God to shoot into it, without infusing a new Habit, or spiritualizing that Faculty. It lyes exposed also unto influences, and effects of the promises of the Gospel working upon self-love in the Will and Affections, with tastings of the powers of the World to come. Now when the light of the Gospel is added to the light of the Law, and when a supernatural light of things revealed in the Gospel, is added to that of Conscience in the Law, Conscience cometh to have its Dominions enlarged, and is more strengthened and backed hereby. Now in such so wrought on by the Gospel, and also the Law, and in whose Hearts both these meet, the effects must needs be supposed more powerful and vigorous, because there is brought in a stronger light of God himself in the

the efficacy of knowing whom, more or less, the obligation and power of Conscience lyes. An instance that mentions the Conjunction of both these in expresse words, is hard perhaps to meet with all: Although where such supernatural enlightning in things of the Gospel falls out to be in such 'as have fallen away, it must necessarily be supposed that there is a more vigorous actuating and stirring that Light and Principle of Conscience that doth accompany the same; especially considering that the workings of the Law upon Conscience, is that which prepares mens Hearts (both that are saved, or otherwise fall away) for their listning after, and so receiving in, the supernatural Truths of the Gospel. Howsoever thus much is evident to the thing in hand, that these Jews of all other who were of the Sect of the Pharisees, that made Conscience of the Law, when they came to be enlightned by the Gospel, became the Raisers and Fomenters of that great opposition to the Gospel, which was the ruine of many Professors in those primitive Times. Of these Pharisees mention is made (Acts 15. 5.) *There rose up certain of the Sect of the Pharisee who believed (and some, as in Charity we are to think, savingly, who yet were the Defenders of that great Error,) saying, It was needful to Circumcise men that believed, and to teach them to keep the Law of Moses;* that is, the whole of it, which Circumcision did oblige unto. As these men had Faith, superadded, so I may say of them, as Paul of some Gentiles, they had a Conscience of that Idol, the Law, to that day; and their Conscience having been inured to that yoke, knew not how to discharge it self so soon of that subjection (I speak as to that sense mentioned) and so by that addition of Faith, Conscience was more provoked to be Zealous for the Law, and to observe it, that they might keep in with God. Now, what the estate of these particular persons there mentioned was, we know not, nor the Issue of them as to God, yet this we are sure of, that many of the Followers of that Doctrine which these there first did broach, and who had embraced the Faith upon a supernatural Light (for else none in those times would easily have professed it) did out of the same Principle of Conscience urge and profess obedience to that whole Law of Moses, and set out therein with the same Zeal in both (for the reality of it) that these Pharisees that were the first Authors of that Opinion did: It was the profession of making Conscience, and of their obligation to God's Command, which was the ground of that Zeal; and yet we are sure that many of them are branded to have been Apostates to the Faith in the end. And I observe, that when Paul twice speaks of this kind of Professors (as he vouchsafes to name them, Titus 1.6.) who thus urged the observation of the Law, as well as Faith in the Gospel; he still makes mention withal, of Faith and Conscience. For the latter was that, which these so much pretended; for the obligation of the Law (they contended for) did principally respect Conscience as the Seal of it, and as subject to it, and over which it had Dominion in Men. Thus Paul writes (1 Tim. 1.) concerning some at Ephesus who pressed the Law in the sense these Pharisees had done, as well as they pressed Faith, as appears by v. 7, 8. And because they did urge this upon pretence of Conscience, therefore in opposition to that Religion of theirs, which they made up both of Law and Gospel in an untoward mixture, Paul professeth the true Religion (or that part of it which relateth to the Commandments) to be this, v. 5, 6, 7. *Now the end of the Commandment is Charity, out of a pure Heart, and of a good Conscience, and of Faith unfeigned. From which some having swerved, have turned aside unto vain jangling, desiring to be Teachers of the Law, understanding neither what they say, nor whereof they affirm.* He by these Words intimates to us, that tho' these men did profess the same Faith in Christ; yet their zeal to the Law, for which they pretended Conscience, was the Cause of their swerving from both; They never having had the true genuine, or saving Principle of either. And therefore in his enumeration of the true and saving Principles of Faith, and a good Conscience, he upon occasion of them is forc'd to distinguish upon these Principles, as is evident by those Words, *The end of the Commandment is Charity out of a pure Heart, of a good Conscience,*

and Faith Unfeigned. And why is it, he should use this Distinction there, when he had occasion to speak of these Men, but to put the difference between Faith, and such a Conscience and Principle of Zeal in Religion, which is defiled? In Distinction unto which, he calls the Principle of True Holiness, a good Conscience, as he had characterized true and saving Faith with this of *herunfeigned Faith*; and a *pure Heart*, as the effect of both these; for a purified Heart is expressly made the effect of Faith, *Acts* 15. 9. So then there is a Conscience zealous of Religion, that is, joyned with a pure Heart; and there is a Conscience that is joyned with a defiled Heart, and that in men enlightned in Religion, which *Paul* in his Epistle to *Titus* thus expresseth (in words near a kin to those he useth in *Timothy* of the same sort of Professors.) *Unto the pure are all things pure, but unto them that are undefiled, and unbelieving* (that have a Faith which purifies not the Heart, but leaves it still in its natural defilements, and so as good as no Faith, and therefore he terms them Unbelievers still) Even in their Mind and Conscience, which yet are the supreamest and purest part in them, even these remain defiled: However enlightned and what ever Conscience of the Law they do pretend. Now therefore, if their Consciences remain defiled (saith he) no wonder if in the end of their Profession their lives prove also such, (verse the last) for as *Christ* says, *If the Light be Darkness, how great is that Darkness? But if the Eye be single, the whole Body is full of Light.* And in these two Discourses compared, *Paul* discovers and rips up the Inwards of true Profession and false. In the practice of Religion mention'd in the one, *viz.* that of *Titus*, he resolves Apostacy and falling away, unto its true Causes: And in this other to *Timothy*, speaking of the contrary, sincere Obedience, that holds out to the end, he resolves his Perseverance unto its true Causes also. In the one, he tells us that their Consciences, which having been enlightned had been the ground work of their Zeal for the Law, and of obedience to it, had yet continued, and remain'd defiled, notwithstanding all that light: In the other, he tells us that they have obtained such a *good Conscience* and *Faith unfeigned* as had *purified the Heart*. Neither is his Scope in his Epistle to *Titus*, only to shew what at present their Consciences were become thro' sinning, but to resolve things into their Causes (as in that of *Timothy* he had done) shewing that this defect had been in their Profession from the first of it, in that their Consciences and Minds had remained in their natural defilement: And thence all their best Actions, as well as their outward legal observations, had become defiled to them, and in the End had wrought out that Light and Goodness, that had any impression upon them.

2. I come, now to shew what Effects a Natural Conscience may, and doth produce in Men unregenerate. The Instances I give of these Effects shall be only such as have been found in *Heathens* and *Jews*, of whom it must needs be Acknowledged that they were not Renewed. And such Effects, even in Professours of Christianity, who are not savingly Regenerated, are still but of the same kind, only are more heightned by the Addition of Gospel Light, more clearly Revealing God; and also perhaps in such Persons these Effects are Extended Objectively unto more Duties, than came to the Cognizance of either *Jew*, or *Gentile*. The Reason why this Addition of Gospel and Supernatural Light, must needs increase the same Effects more Powerfully, is, because (as I said) Conscience hath in all Men Two things still in its Eye: 1. The Law, or Rule. 2. God as the Judge, giving that Law; and from its Eying more or less, God as the Judge, doth arise that Authority that is in the Dictates of Conscience. And hence as the Conscience doth more Clearly and Fully take in Light from God, and is thereby Convinced of Him, and his Greatness and that the Rules given are from him; proportionably must these Effects of Conscience become more Powerful, and Work more strongly upon the Heart, yet so, as still this Light, and these Effects, are but of the same Kind with those that are found in *Heathens* or *Jews*.

i. I shall give Instances of these Effects, in Respect of what is good.

Adro gra-
riosa est
Virtus ut-
Infitum
etiam ma-
lis fit pro-
bare me-
llora.
Senec. Ep.
1.

1. Conscience in a Natural and Unregenerate Man, may and doth often pass an Act, both of Assent and Approbation, to what is a Good and Holy Duty, and to what the Law saies, or to the Duties and Commands thereof, *that they are Good, and Just, and Right*; otherwise it could not accuse a Man for what is Evil, unless it secretly approved of what is Good. *Video Meliora proboq;* (saies *Medea* in *Ovid*.) *I see what is better, and approve of it*; though I Choose and Pursue the worse. *Seneca* also speaking of the worst of Men, saies that *Vertue hath that Aimableness in it, that it is Ingrafted in those that are most Wicked, to approve the things that are Good and Best.* They are *Heathens* that speak these things; and as for the *Jews*, *Paul* expressly saies, *Rom. 2. 18. Thou Approvest the things that are more Excellent*, which is a Phrase suitable to the other, *Probo meliora.* And this is one Respect, for which they are said to be under the Law, and the Law to have Power or Dominion over a Man (as *Rom. 7. 1, 2.* Even because Men have a Principle in them capable of its Love, and Naturally subjected thereunto; which maketh them Acknowledg, and own it for their Lord. Now it could no way bring Men under that Subjection and Bondage, but by this, that there is something in this Principle of Conscience unto which this Law Approves its Equity and Justness, or to use the Apostles Phrase, *2 Cor. 4. 2.) Commendeth it self to every Mans Conscience.* And thus the Law held forth in a Godly Mans Life, in the Concrete Approves it self to a Wicked Man: *Saul* could not but acknowledg of *David*, *Thou art more Righteous than I.* And in the Abstract it doth it much more. In the Story of the *Acts*, the Apostle Appeals to their Consciences (as *Socrates* before had done to his *Heathen Judges*) whether it were not better to Obey God than Men, for their Natural Consciences could not but so adjudge it.

2. Natural Conscience not only Assents to what the Law Commands as good, but it commends it to a Man as his Duty, and laies it as an Injunction upon him to do it. So saies *Paul*, *I verily thought with my self, that I ought to do many things, &c. Acts. 26. 9.* Therefore it is called *Conscientia* by some, because it laies an Obligation upon a Man, and so it is *quasi Concludens Scientia*, which Binds him to his Good Behaviour.

3. It provoketh, yea, prevails with Men to do what it shews them to be Good, and their particular Duty. It is not a Sleeping Idle Principle, but Active; for so saies the Apostle, of the *Heathens*, (*Rom. 2. 14.*) *They did by Nature the things of the Law*, as instigated thereto by Conscience. For he renders that as the ground of it, *that they were a Law unto themselves.* So *Herod* (as you know) *DID many Things*, which *John the Baptist* urged upon his Conscience out of the Word.

4. In these their Acting what is good, the Workings of Conscience are the main Engines which set them to Work, and not simply outward respects. Thus *Paul* resolves what he did in his Unregeneracy into this Principle, *I Verily thought I ought to do it*, (saies he) And so did what he did, (*Acts 26 9, 15.*) It also appears in this, That a Man will go against all outward Respects, meerly to satisfy his Conscience, as *Judas* did, when he Confessed, and Restored the Money for which he had Betray'd Christ. Wherein he did, an Act cross to the dearest Lusts in him, his Credit, and his Coveteousness. *Conscientie Satisfaciamus* (saies *Seneca*) *Nil in samam laboremus*: Let us satisfy Conscience, no matter for Credit.

5. Hence also Natural Conscience may in these Actions have a Real respect to God, to whom (as was said) Conscience looks, and from whom it fetcheth its binding Power; so as the Man takes his Command in, as a Consideration that moves him, *John 16. 2. He that Killeth you, shall think he doth*

doth God good Service; that is, he shall look upon it as a Service done to God, and have some respect to him in it. And tho' this is spoken of such Actions as materially in themselves, were not Service to God, but the contrary, yet the inward Motive it proceeded from was, that they Judged it a Service unto God: And therefore when it falls to be in it self a Duty, which Conscience presseth it much more, and urgeth it upon this Motive (*Rom. 10.* 1.) The Carnal Jew is said to have a Zeal of God, or for God. Thus also we Read of Carnal and Wicked Men, who out of Awe, and Fear, and Respect to Him, do forbear some Sins: *It is in my Power* (says Laban to Jacob, *Gen. 31. 29.*) *But the God of your Father spake to me saying, Take heed thou speak to Jacob neither Good nor Evil.* God Commanded Balaam, also that he should not Curse the Israelites, and Balaam kept to that Command, and durst not go outwardly cross to it, although inwardly he desired leave to have done it, that so he might be rewarded by Balack: Yea, he therefore durst not do it, because of the word of the Lord, *Num. 22. 18.* So Cyrus says to Ezra, (*1. 2.*) *That the God of Heaven had charged him to Build an House for him.*

6. When a Man hath done what Conscience, and God in his Conscience, have Commanded, he hath much Peace in it, for it excuseth him as the Text (*Rom. 2. 15.*) saies. Thus a Heathen also could say, *Recte fecisse merx est; It is Reward enough to do well.* Therefore Paul's Heart was kept Alive (*Rom. 7.*) in Joy and Peace, by doing what the Law Required. So also a Man will be Exceeding Glad when such a Sin is avoyded, or if a Sin take not full Effect, as Darius was glad when Daniel was Alive, (*Dan. 6. 23.*)

II. I shall give Instances of the Workings of Conscience, in Relation unto Evil, either Sins of Commission, or Omission of Duties:

1. Conscience in Natural Men causeth a Reluctancy and a Commotion of Affections against a Sin, before the Commission of it, and a Displacency in committing of it. Thus Darius, an Heathen, (*Dan. 6. 14.*) was so displeas'd with himself, when he was put upon putting to Death so just a Man, as his Conscience Hold him, that Daniel was. We may observe it in Herod, also (*Mark 6. 26.*) when John the Baptist's Head was required of him, you read what a Reluctancy he had, and Sorrow against it, he was exceeding Sorry, (*v. 26.*) And it was his Conscience that wrought that in him, for (*v. 20.*) it is said that *he observed John, because he was a Just and an Holy Man;* yet for his Oaths and Lusts sake, he Murther'd him; tho' to have parted with half his Kingdom would not have troubled him so much.

2. Conscience excites in Men an endeavour to avoy'd, and decline Evil. So Darius set his Heart to deliver Daniel, and he Laboured till Evening, (*Dan. 6. 14.*) So Pilat did all he could, a great while, to free his hands of the Guilt of Christs Death, by saving of him.

3. It worketh much Sorrow and Repentance after Sinning. So, of Darius, we Read (*6. 18.*) That he was Troubled all Night, could not eat his Meat, and his sleep departed from him. (*Rom. 2. 15.*) And thus the Apostle says of the Heathens, That their Consciences do accuse them. Thus Judas also (*Mat. 27. 4, 5.* says) *I have Sinned, in that I have Betrayed the Innocent Blood. And he cast down the pieces of Silver in the Temple, and Departed, and went and Hanged himself.* And (by the way) here are all the Parts and Ingredients that the Papists Require in Repentance: 1. Contrition, *He Repented himself.* 2. Confession, *I have Sinned in betraying Innocent Blood.* 3. Restitution and Satisfaction, *He cast down the Silver Pieces that had Betrayed him to that Sin.* 4. He purposes never to return to it, as Saul resolv'd not to Kill David (his Conscience was overcome with his Righteousness) and as Pharaoh resolv'd to let the People go.

These things might be enlarged, and other Instances given; but I have given Instances of such, as all must needs Acknowledge to have been Unregenerate Men.

CHAP. III.

That men are apt to regard the natural Light of Conscience, and the influences of it to be the Effects of true Grace. The Reasons of their Mistake.

I Come now to prove all sorts of men unregenerate, have been, and are apt to mistake this light of Conscience in them, and the powerful effects of it to be true Righteousness, which makes them acceptable to God. And if they be Professors of Christianity, they are ready to take it for Sanctification, and true Holiness.

There are three things under this Head, to be spoken unto.

I. That de facto, all sorts of Professions have mistaken it.

II. The reasons of it.

III. Some Grounds of the mistake.

I. All sorts have been apt to this.

1. Heathens have been so. It were infinite to Reckon up the Flesh-blown Conceits of the Heart of man in the instances of the Heathens (as they may be authentically drawn out of their own Writings) how they magnifie and cry up in themselves that which they call'd Right Reason forementioned, as their Diana; what divine Elogies they give it, and how they blessed themselves, when they lived conformably unto it, and the Decrees or Dogmata of it, as Epictetus calls them.*

*Una in ducitur humanis Virtutibus Regula. Ratio recta simplexque: Nihil est divino divinius, caelesti caelestius. Ratio autem nihil aliud est quam in Corpore humanum pars divini Spiritus mensura. Sen. Ep. 66.

1. For the Light thereof it self, they judged it Holy, Divine, Heavenly; yea, and nothing more Divine or Heavenly; not God himself; It being (as they say) a part of the Divine Spirit put and drencht into an Humane Body. Thus Seneca speaks, and he speaks it not of the Soul it self, but of Reason or Conscience; for he speaks of that, which he terms the rule and measure of Vertues. Yea, and because 'tis Right Reason or Conscience that lets in the Light of a Deity into the Soul (as the word it self imports) as a Judge; therefore they call'd it not only a good Angel, or Daimon in a man (as frequently they do) but Seneca terms it Sacer Spiritus, a Sacred or holy Spirit. Sacer intra nos Spiritus sedet Malorum Bonorumque nostrorum Observator & Custos: Hic prout a nobis tractatus est, ita nos ipse tractat. There is a sacred Spirit that sits within us, which is the Observer and Layer up and Keeper of all the good or evil things in us (that is, which we do or are found in us who so deals with us as we deal with him. This eminently refers unto Conscience, for that is that Principle which lets God in upon us as a Judge of our Actions in our own Hearts. And you see it is spoken of that in us which is the Observer of all Good and evil in us; yea, and the layer of it up, and Remembrance of it for a long time after: And which, as we follow the light and guidance of it, so it deals with us, accusing or excusing us, as here in the Text Conscience is said to do. All which are evidently properties of Conscience (as in this Text) unto which he (as from his own experience) attributed a Deity: As indeed himself in the very next words says, † he knew not what God to call it, but a God it was (Quis Deus incertum est, habitat Deus) for his Conscience still represented a Deity unto him.

† οὐκ ᾔσχετο θεὸν λέγειν ἃν ἔσθαι ἡ ψυχήν αὐτοῦ. Αἰν. lib. 5. de vitâ suâ. Cap. 6. κατὰ τὴν λόγον ἔθετο χεῖράν ὅτι θεῶν ἂν εἴη μικρότερος Εἰ. Επιστ. Yca,

Yca,

Yea, this Light and Principle in them, they also accounted a thing equal unto God, calling it not only a Branch of the divine Nature, Antonius lib. 5. de vita sua Cap. 6. Epictetus also thus speaks. As for thy Reason O man! thou art not less, or inferiour to the Gods. Which they spake, as concerning the Nature of it; so in respect of its ability to guide and bring us unto Happiness in this respect equal to the Reason or divine Light that is in God: Tho indeed in him it was infallible, and supream; by which he govern'd and manag'd himself, and his Affairs. Thus Seneca expressly makes no other difference between Right Reason within a man and God, *than between two Mariners that have like Skill to steer and govern their Vessels only the one, viz. Reason, hath a less Ship to guide, God a larger Ship of the same fashion and make: Yet so as that Right Reason in a man is as supream in his Com-pass, as God in his, both had the same rules they steered by, and in that sense and intention they attend the usual Speech, that in following Reason they followed God. And so indeed I may in this respect make a Parallel, that looks as the Papists having sett up the Pope as the supream universal Judge of Controversies, tho' in pretence as Christ's Vicar to encrease his power, yet in the Apostolical interpretation of it (2 Thes. 2.) They Set him even above and against Christ, and all that is call'd God, for that which they attribute to him doth really arise to so much: So these Heathens, and the wisest of them, did set up Right Reason in a man, though in pretence as Gods Vicegerent, yet really and in effect as equal unto God in a man, and as mans supream Guide or Judge only dictating the same rule or *λογισμα* as Epictetus calls them which God did. Yea, to make the Parallel yet more full, they made it an universal Rule and Concern, (as Euripides calls it) that had so full a power over all their actions, as to constitute them good, or evil. Thus they gave forth this Maxim (a) *ni tibi concessit ratio, digitum exere, peccas, unless Right Reason gives Commission, even to the putting forth of a Finger, it is a sinful Action.* They speak (you see) higher things hereof by far, than the Scripture doth of the New Creature, which yet it terms a participation of the Divine Nature.

Chap. 4

*Quam in-
tor duos
quibus par
Scientia re-
gendi Gu-
bernacu-
lum est:
meliorem
dixeris.
Cui majus
spectiosus-
que Navi-
gium.

vide Epic
† κἀνναυτῶν
καλλε.
Euripides
in Hecubor.

(a) Persius
Satyr. 5.

Secondly, And 2. For the fruit and effect of this Principle upon their Hearts, and in their Lives; they judge themselves therein, according to that measure and esteem which we have heard, they had of the Principles of self. A good Life they termed an harmonious suitable living to the height and dictates of this Light, as that wherein the happiness of a Man lay. Now all that the Apostles attribute to a true Saint; or an Holy Man (in this respect) they attribute also to themselves in terminis.

1. They term it the Image and likeness to God *μοι ὅσιν τῷ Θεῷ* so Plato; yea, and he putts it into the same division and in the same words the Apostles express the parts thereof. Plato's words are these, *A Likeness unto God consists in what is holy, and what is just or righteous, with Wisdom and Knowledge.* The Apostles words are these, *The Image of God which is in Knowledge created after God in Righteousness and true Holiness Eph. 4. 24.* compared with Col. 3. 10. Only for distinction the Holy Ghost adds true Holiness, for theirs was not so.

ὁμοίωσις
Θεῷ δικαιο-
σύνη καὶ ὁσι-
οσύνη
μετὰ
φρονήσεως
γενέσθαι.
Plato in
Philebo.

2. Doth the Scripture call such a man a good man, a blessed man? c These are the ordinary Titles which they also usurp; and that with distinction from others *ὁ ἀγαθὸς ὁ ὕδαμων*, The good, the blessed man and the like,

ὁ τὸν ἀγα-
θὸν ἀνδρα
τελείον εἶ-
ναι λόγουσιν.
Nec vultum
perfectum
qui non
omnes vir-
tutes ha-
bet, nec
Actionem
quae non
fiat secun-
dum om-
nes. Crispus

Yea 3. Doth James call a man grown up in Christianity a perfect man? And Paul use the same, I speak to those that are perfect? So do they. And as the Apostles said that all Graces go together: So they affirm of all Vertues, And that else a man is not perfect. Yea; they go higher than the Apostles did, for they assert that good men are impeccable, and cannot fall or transgress, and that a wicked man was one that had no Vertue in him, and they distinguish also of Proficients and of perfect men. Do the Apostles say that

ἀναμείλιτος τὸς ἁποστολῶν ἐπιτέρας εἶναι. Lactantius in Zenon

that a godly man hath Dominion and Fellowship with God, (*Truly our Fellowship is with the Father and the Son*) And *Abraham* was called the *Friend of God*. They will needs say the same of their blessed man, *Unto whose Estate* (says *Seneca*) *when thou hast attained, thou beginnest to be a Companion with God himself.* Another describes his wife man to be one who doth *In mortali Corpore agitare Societatem Jovis, in a mortal Body pursue Fellowship with God.* Yea, and herein they are bold to vye with God himself. *Cum Dijs* (says *Seneca*) *ex pari vivit.* He lives as blessed a Life as God; and differs from him (say they) but in duration, Passions and Mortality; but I will not trouble you farther with their Notions. I shall only add, unto all these, one Scripture instance of an Heathen, who tho' in these first times of the World we find more modest, yet standing upon his Integrity and Righteousness before God himself, he says (*Gen. 20. 4, 5.*) *Wilt thou also slay a righteous Nation? Said he not unto me, she was my Sister? And she, even her self said, He is my Brother, In the integrity of my Heart, and innocency of my Hands, have I done this.* This Man was an Heathen, as also his People whom he was King over. The speech of *Abraham*, (*v 11.*) declares it upon the general observation of their manners. *What didst thou see in us* (says *Abimelech*) I said, (saies *Abraham*) *Surely the fear of God is not in this place; that is, God is not Worshiped by or amongst this People, or there is no Religion amongst them.* Parallel to which is that Speech of *Dauids*, (*Psal. 36. 1.*) *The transgression of the Wicked, saies within my heart, There is no fear of God before his Eyes.* It is so apparent and speaks so loud; yet this *Abimelech*, in the case of *Sarah*, having dealt therein according to his knowledge, and the principles of his Conscience commonly received amongst them in that Nation; says that for Conscience sake he would not have taken her, if he had known her to have been *Abrahams* Wife: *In the Integrity* (says he) *of my heart, and Innocency of my hands, have I done this, v. 5.* And this, he speaks not to *Abraham*, (and so as what he could pretend to before men) but to God, of whom he had some knowledge, though an Heathen, and whom he doth acknowledge to be the Judge over Nations, and to judge righteous Judgement. In the words afore (*v. 4.*) he makes his appeal to God the only Judge of his Conscience, professing not only in Innocency of Hands, as to matter of outward Fact, but of integrity of Heart, as having been sincerely conformable therein to his Conscience. And he speaks herein the very Language of an holy man, Even of *David*, whom you hear (*Psal. 18. 24.*) thus pleading with God, *According to my Righteousness, according to the cleanness of my hands in his eye-sight.* Now, what he says of one action, that in all other, (if conformable to his Conscience) he would make the same plea.

2. That the *Jews* did so mistake the natural light of Conscience, and the powerful effects thereof, to be true Righteousness, The old and the new Testament are so abundant in known Instances, as I need not mention any. *They rested in the Law and made their boast of God*, saies the Apostle, (*Rom. 2.*) And the resting in the Law was by those that were the best of them, by reason of their Conformity unto it (*These have I kept from my Youth*, said that young man in *Mat. 19.*) for which, as they thought themselves righteous (as *Christ* speaks) so they judged it ordained unto Life and Justification, as *Paul* says, (*Rom. 7.*) And thus they went about to establish their own Righteousness, (*Rom. 10. 4.*) And what is all this, but to take the effects of Conscience for true Holiness, yea for Justification? So (as was said) this as the Principle was the fuscipient of the Law, and the cause of all that obedience in them.

3. Christians also are obnoxious to the same mistake: What *Pelagius* did boldly and plainly in his Doctrine utter, that in application do the most of Christian Professors secretly rest upon for their own Salvation; Even what goodness is found to be in Nature. We have all *Fibra Pelagiana* in us, *We are naturally all Pelagians*, and the great deceit of mens Hearts is, that what opinions they doctrinally

nally Condemn in their Speculative Judgments, those they practically approve in their Secret Transactions with God for their Salvation. We generally de-claim against *Pelagianism*, as extolling Nature for Grace, and yet as generally we take the Fruits and Effects of it in our Selves for Grace: And I may say, as the Apostle doth, *Blessed is the Man that bleisseth not himself, in what he Condemns.*

Now *Pelagius* in his Doctrine professed Conscience, and the Light thereof, to be Grace and Holiness. He hath a manifest saying to this purpose, *There is in our Minds a Certain natural Holiness, which residing in the Supream part and Tower of the Mind, doth give forth and exerciseth the Judgment of what is Good and Evil, which encourageth to and cherisheth Honest Acts in us, and Condemns what are Evil and Wicked.* Now what is this but that which we call Conscience? And to this purpose he would draw the very words (of *Rom. 2. 14, 15.*) to be intended of *Abel, Noah*, and all Just ones before the Flood, and before the Law was given, that by Nature they did what was acceptable to God. *Et Justas illas Imagines, (says he) quis nisi injustus prohibet, a Regno Dei?*

Est in animis nostris naturalis quædam Sanctitas, quæ velut in arce animi residens, exercet Mali Bonique Judicium, honestis actibus fovet & sinistra opera condemnat.

Secondly, The Reasons of this Aptness to mistake are these,

I. In *General*: It is Conscience it self that is the Judge; yea, in a Mans own Heart; The Highest and Most Supream, and there is no Higher Principle to control it; Yea, and no more of the Word prevails with a Man then this takes in, and the proper Office of it is to Judge what makes a Man acceptable to God, and what not. And next unto God (who is greater then our Hearts) all Appeals are made to this Court; and therefore no Man doth imagine, but that Conscience doth direct him Right; and that if the Dictates thereof were followed, and Obeyed, he should be a Just and an Upright Man. Conscience being the Supream Judge, hath this Opinion of its own Judgment, That if it were followed it would save a Man; and the rest of the Faculties have that good Opinion of it also, for else it would never be acknowledged as Supream. And there is no Man that doth, or will think himself so far off from Grace, as not to think he hath right Opinions about it. If therefore Conscience finds it's Judgment, hath any Sway, or stroke in a Man to over power the Heart, or the Actions, it presently applauds, both this its own Power for Grace, and also thinks well of the Man, so far as he is Conformable to it's Dictates: And Applauds him with a *Well done Good and Faithful Servant*: And this, because it doth think well of it self; even as we are apt to think the better of our Selves, when we see our selves Respected, and entertain good Opinions of those that do Respect us.

2. *Secondly*, The main Reason is, because all Men are under the Covenant of Works, or the Covenant of Grace, (*Rom. 6. 14. Ye are not under the Law, but under Grace*; Compare it with (*Rom. 7. 1.*) and the one hath Ever set up it's Righteousness against the other; and now that Man is fall'n, yet Corrupt Nature is so Conceited of it self, that it attempts to Vye, and out-Vye that Righteousness, that is of the Spring of Grace in us. The Genius in that Covenant is to trust in it self for Righteousness. It's strange to see how contrary to the way of Salvation, by Christ, the way of Nature is. Christs way is to cause all Men to distrust themselves, and be nothing in themselves, that he that Glories, might Glory in the Lord: But the greatest maxim of Nature among those of the *Heathen*, that professed to Live most Righteously, was Expressly, *Sibi fidere, To trust in a Mans Self*, and to what in and by Nature he was able to do. And *Paul* hath insinuated the Reason of it also in those Words (*Rom. 10.*) *They went about to Establish their own Righteousness*; and they did so, because it was their own.

Thirdly,

Thirdly, The Particular Grounds of the Mistake are,

1. Men find Conscience to be an inward Principle, as Grace is, Inherent, Seated and Rooted in themselves, as they hear Grace is; and therefore if it hath any Power in a Man, they easily take it for Grace: Men would think otherwise indeed, if that which carried them on against Evil, and unto Good, were only and meerly outward, as *Socrates* his *Genius*, &c. Or if outward Weights and Enforcements of Worldly Respects hung on, only moved the Wheels; if only vain Glory, or fear of Superiours, or Conformity to others, acted them: But Men find something here within them, over and besides all these, which is Real and Serious for Good, and against Evil, and that such a spring should move, and have any stroke in them, as a part of themselves, this they easily think to be Grace. Now such a Principle is Conscience, and the Light of it in Men, for the Effect of the Law, is Written in the Heart, as the Text says, and they are a Law to themselves. It is not other Respects only that moved them, but a Law in themselves, and to themselves. Yea, and oftentimes, when a stream of outward Respects would carry them against what is Good, and unto what is Evil, yet this inward Principle, Conscience, moves them contrary, to swim against that Stream: As in *Socrates*, and *Brutus*, and *Fabritius*, whom no Threats, or Intreats could divert; Of whom it was said, That sooner might the Sun be turned out of it's Course, than *Fabritius* be swayed by respects. And we have an Instance too in *Balaam*, whom an House full of *Gold and Silver* (though himself was Covetous) could not persuade, God having an hold upon his Conscience within.

2. Again 2dly, That which helps forward this Good Opinion, is, That Men find it a Constant and Incorrupt Principle, and (as the *School Men* say) that it keeps it self a *Virgin*. It dwells in them, as Grace is said to be a *Seed that remains*: And it is incorrupt in this Respect, that it will not let Sin pass Uncontrolled, nor be Charmed to hold it's Tongue; but will talk and speak against it, whilst it hath a Tongue; which tho' it be *Imprisoned*, will Preach in Prison. It keeping it self thus incorrupt, Men are apt to think it is Grace in them.

3. The Fruits and Effects are so like to those of True Grace, that no Wonder if Men mistake them. The Phrase used to express both are so nigh, a kin, as a Man must Criticize to observe the difference. *Grace is the Law Written in the Heart*, the Light of Conscience is the *Effect of the Law Written there*: The same outward Duties which Grace directs to, Conscience enlightned doth urge unto, and speaks against the same Sins. And at once to give you a clear Demonstration both that the Effects are much alike, and thence Men are apt to mistake: How comes it to pass, that the 7th Chapter of the *Romans*, from the 14th Verse, to the End, should be so variously Interpreted, by Men of great Understandings, that one and the same Draught and Representation, which *Paul* there makes of that Great Fight, between Grace and Corruption, The Law of the Members, and the Law of the Mind, should be drawn by *Arminius* and others, as a Representation of the Effects, and Conflicts of Natural Conscience enlightned, and that he should carry on every Phrase and Particle therein, in all the Particulars, with so much seeming Appearance? This Argues the Effects to be alike. Yea, which is yet stranger, *Augustine* himself, who knew the Difference of the Effects of Grace, and Natural Conscience; yea, and in his Confessions, Relates the Experiments of that Difference in himself, to have been the First Evidence of Regeneration, or of that New Work of Grace upon him, in Comparing the then frame of his Heart, when New Converted, with his former, in his Unregenerate Condition: After this Work he Interpreted that Chapter of the *Effects of the Natural Conscience*, tho' after he Retracts it. We also hear

Carnal People that apparently have no Grace, yet alledge out of that *Chapter*, Excuses for their grossest Sinnings, *That they do what they would not; and it is not I, but Sin.* That thus, one and the same Picture should seem two Several Pictures of Two Several Men, Argues there is a near *Resemblance*. That the Complexion and Lineaments of Natural Conscience should seem to one to be pourtrayed in this *Chapter*, and yet the Resemblance of Grace appears in it, to another, that hath Experience of what is Grace, Argues a great likeness, as indeed there is. But I will Discourse of this more Particularly.

1. The Grounds why *Heathens* were deceiv'd in their high esteem of Conscience, were these. They thought Reason, and Conscience in them, to be the same, that is in God himself. *Orta est Simul cum mente divina; & Princeps Lex, est Ratio recta Summi Jovis,* says Tully. And Hierocles also says, *that it is the same thing to Obey Right Reason, and God; such a Mind Enlightned differs not from the Mind of God, but being intent on that Divinity, and Brightness, by which it is Enlightned, it comes to do those things which it doth,* and the *Heathens* knowing no higher Illumination, and therefore thinking that it was thus Adequate and Correspondent unto the Light that is in God, whom whilst they glimeringly knew, they Judged altogether such an one as themselves, and Glorified him not as God in their Knowledge of him: They therefore knowing no higher, Judged nothing could be higher. And so look what pleased *Reason* in them, they judged it must fully please God also, of whom it was the *Participation*. And altho' they could not but Acknowledge God as the Supream Judge (for Conscience still urged them with his Authority) yet they did in their Doctrines, do what they could to perswade themselves and others, that this *Right Reason*, or *Law* in their Consciences, was the *Supream visible Judge*, to which a Man himself only was to give an Account, and receive his Happiness, or Woe, from it, according as he lived after it's Dictates.

Lib. 3. de
Repub. lib.
6. Cap. 8.
see Cris-
pus apud
Laertius.
Hierocles
Coment.
in Carmin.
Pythagor.

2. The *Jews* receiving the Law immediately from God himself, as a perfect Copy of his Mind, saw *not the end of it*, 2 Cor. 3. and Considered not that the end and intent of Gods giving it, was to discover to them now fallen, their Weakness, and Contrariety to it, to drive them to Christ; but they thought that God prescribed the Law to them as the way to Life, by which they might Live in doing of it as they were able: And so their Consciences taking it from God, set them a doing it in the Letter of it, and this they judged must save them, because the Primitive intent of the Law to Man at first, was ordained to Life; this *Paul* speaks as his Thoughts, in the name of the rest *Rom. 7. 9.* But that which deceived them was, that Man was not as at first, tho' the Law in it self, was what it was at first.

3. We Christians that know the Gospel, yet remaining Unregenerate, do still verge in our Spirits to the way of the Covenants of Works, for tis Nature in us, and so we set up Conscience, and close with the Dictates of it for Religion rather than the way of Faith, and Rules of Believing. And further hearing, Religion expressed to us by such Phrases as these, of a Mans being a *Conscionable Man*, and the *Integrity* of a Mans Actions being expressed, *by doing things for Conscience sake* (*Rom. 15. 5.*) and having all Religion also to be reduced to those Two, and so expressed to us, *viz. Faith* and a *good Conscience* (*1 Tim. 1. 19.* *Faith* being the Principle of all things to be Believed; *Conscience* of things that are *to be done.* *Fides principium Credendorum & Conscientia Agendorum*) therefore *Faith* to be a *Common Assent* to what they are *Trained up in*, and is delivered in the word; so look what Effects *Conscience* hath upon their Hearts, either for Good, or against Evil, they think must needs be what the *New Testament* means by the *New Creature*: Not Dreaming that there is a *Defiled Conscience*, which sets Men a work till *Faith* and *Regeneration* comes with Power, and Purifies the Heart.

CHAP. IV.

A Discovery of the Defects wherein Natural Conscience falls short of True Grace.

THE third and main Head is to make discovery of this deficiency, as also of the grounds of those mistakes fore-specified.

1. I shall make inquisition or search into the Principle of Conscience it self, and into the Light with which the Consciences of natural men are endowed: And I shall enquire also into the Nature, Seat, Condition, and Goodness of that Light, and this in many Assertions introductory unto what shall follow. For to be sure the goodness of the effects of Conscience cannot rise higher than that of the Cause.

2. I shall consider the grounds of those several mistakes forementioned, by which men unregenerate are induced to think the light of natural Conscience to be Holiness.

3. I shall particularly examine all those effects of natural Conscience which have been enumerated, and the deficiency of them from that holiness which is in a man regenerate.

1. As to the enquiry concerning the principle of Conscience it self: Suppose that you had some Person that were counterfeit, that pretended to some great Inheritance, under examination, you would strictly enquire into his Birth, Original, place of abode, and residence, and the like: Let us take the same Course here.

1. For its Original, I acknowledge that the light thereof is from God upon a new account, but this will make nothing for the Justification of the grand mistake, that therefore it is Holiness. There are those who would have those sparks of moral Light in Conscience, as also of moral Vertues and inclinations in the Will and Affections found in corrupt Nature to be Relicks of the former Image of God: So that by the Stumps of Stubble remaining on the Ground you might know what Corn once grew upon that Soil, viz. the Heart of man, now laid waste and desolate. And indeed if the Case was thus, this Controversy were at an end, for then these remaining sparks of Conscience must be of the same kind with that primitive Holiness, as being the Stumps thereof, and so every man by Nature would be in part regenerate, which is the highest perfection here. But that which I would assert, is, That take these Seeds of light, &c. abstracted from the natural Faculties, and they are new Plants rather in the Heart of man, tho' of another kind (as Herbs that are wild in Wilderesses are from those in Gardens) which God thro' Christs general Mediation for all Mankind, hath planted there *de novo*, out of pity to the totally ruined Condition of man's Nature; out of which by the Curse, all Stems were utterly rooted out and stubbed up: The Nature of man being left in the rigour and utmost extent of the Curse, nothing but Flesh, or as an *abrasa Tabula*, devoid of all good, (*Rom* 7. 18.) infomuch as it would not have had the shadow or appearance of what is good: As Christs Curse upon the Temple was, That not so much as a Stone should be left upon a Stone. Infomuch as in the execution of that Curse, after that the *Romans* in *Titus's* time had razed and thrown down the upper parts and Walls thereof, even unto the ground, God in *Julian's* time gave the Earth a Vomit by an Earthquake, and it cast up the very Foundations, that not a Stone was left upon a Stone. So it befel man's Nature upon

upon the Fall, in respect of all moral good. And so tho' these sparks of light and *κοινὰς ἐνοίας* common Notions of God and Goodness are indeed the imperfect Shadow of that former Image created in true Holiness (as by distinction from these *Paul* termeth that original primitive purity) yet they are no way the Relicks or Remainers of it, but indeed are new Donatives over and above that Birth-right of nothing but Sin, and natural Faculties, the necessary Subject thereof, which *Adam*, and the Curse for his sin, left unto us.

For 1. Christ himself hath designed and set out the Pittance of that Birth-right Portion to be this, *That which is born of the Flesh is Flesh.* (*John 3.*) That is, there is not that thing which is born or derived to us by that Birth, and the dues of it, but flesh; and of that flesh *Paul* sayes again and again, *That 'tis enmity to God,* (*Rom. 8.*) And *that no good thing dwells in it,* (*Rom. 7.*)

Neither 2. Had the curse for *Adams* Sin any Eye to pity, or Commission to spare some good, whilst it stretcht out its Sword to cut off all. It alike struck at root as well as branch, and its devouring Jawes left no broken fragments. The Threatning was, *That that day thou sinnest thou diest.* Whatever good then is found, is from the mitigation of this Curse on another account; *viz.* of Riches of Mercy, though but common Mercy, such as the fourth verse of this (*Rom. 2.*) speaks of.

And truly, 3. The great inequality of the distribution of these moral lights or goodness which is found either in Conscience or any other Faculty doth evidence this. *Socrates* had more thereof than *Epicurus*; whereas the Curse of it self would work in all a like deprivation of moral light: And this to me is unanswerable, that so far as any one man's Conscience doth by Nature prove more dim in light than others, even to the lowest degree of glimmerings, such as is found in the meekest natural Fool that ever was yet in the World, unto that degree at least, (as it must be acknowledged) would the Curse of it self work in all men to leave them to the same proportion. For even that small proportion (in comparison of what others have) is from the same Curse; which of it self in Justice was to overflow to all, and as a sweeping rain would carry all away. And truly whilst we give the name of *meer Naturals* unto them, who have the lowest degree of light, and are but a nice distinction between an elevated Brute, and a rational Creature, we do thereby tacitly acknowledge that this least Pittance is the whole Dowry which *meer Nature*, as accursed and corrupt, would have left to any man: So as utter Darkness, Blindness in things, is Nature's Legacy. *Man is born* (says *Elihu* in *Job*) *as a wild Ass-Colt* *Job. 11. 12.* And thus, tho' Conscience be a natural Faculty, and there is the Altar, yet the Fire and the light of it, and what is morally good, even to every spark thereof, is not raked up in the Ashes of our Nature, as remainders of that holy light which was there before; but as sparks struck into Conscience as the Tinder fully capable and recipient of them. In (*Rom. 2.*) you have one phrase makes for this, and another that makes against it, let us examine the force of either; *Paul* says it is the effect of the Law written in their hearts. Writing is *opus Artificis*, and notes out Characters imprinted by an exterior hand. Our Consciences are the Paper, that is all we bring, which the very renewal, or revival by the Law Typified. God at first form'd both by one immediate hand, in the State of Innocency; but after man had broken these Tables, man findes the Stone, but God the Letters, and Writing still. But Then how is it said (*v. 14.*) That by Nature they do the things of the Law? this on the other hand, seems to make against it: But the Answer is easie, Nature is opposed to God's outward Revelation of the Law, as the Context shews. The *Gentiles* that have not the Law, that is, the outward knowledge of it by Revelation, have yet a light derived with their Births and Nature (for the Sparks of this must be acknowledged to be therewith derived) according to the purport of that expression *He enlightneth every man that is born into the World,* and so it accompa-

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panies our Birth : And more or less is made a Dowry common to the Nature of man, and made innate in man, yet it is still written there by an external hand. And all those other Scriptures convince me of this, in that when speaking of this Truth (whereof Conscience is the Seat) concerning God and Righteousness, which (*Rom. i. 18.*) he says was withheld in Unrighteousness by the Gentiles; and which (*v. 18.*) he calls *that which may be known of God which was manifest in them*; He is wary in a special manner to speak something of the sense or original of it, and how they being naturally (as we all are) so corrupt, came by it. For God (says he) *hath shewed it to them*; He by his secret instruction teaching them to spell those Characters of his eternal Power and Godhead written in the Creation (*v. 20.*) which without his teaching, and shewing them, as one doth a Child, they would never have understood. This they owed to God, and therefore this reflecting power in man *that searcheth the inward Chambers of the Belly* (*Prov. 20. 27.*) is called *the Candle of the Lord*: He speaks evidently of Conscience, which is that light and Faculty, which pierceth by reflections upon all Faculties, witnessing, accusing, excusing, discerning just or unjust, that is never so secretly done in any Room of the Soul. And why is it called *the Candle of the Lord*? But because we are all in the dark, and should have so remain'd, if God had not brought in and set up *de novo* that Candle within us, or at least lighted it and snuff'd it. And as a Candle is extrinsecal to the Room, at least the Light, is extrinsecal, in respect of its original, to the Candle; so here it is in this Case. And this assertion, that there is Light from God himself as the Enlightner (especially in things moral, and which concern himself) even in man fallen, is no new Opinion, even among both *Jews, Heathenish* or Christian Writers: And by them it is judged to be that to the Conscience or Mind (which is the natural Faculty it self,) which an external Sun or Candle is to the eye of the Body. There have been large Collections out of all these, and references to them for the demonstration of it, made unto your hands: Now this Light, though extrinsecally from God, comes to be defiled, and to have a Tincture from the defilement of the Mind, as the Light of the Sun shining on, or thro' a Glass dyed green or red, useth to receive a Tincture suitable, for *Quicquid recipitur ad modum recipientis*. To which that of the Apostle accords, *To Unbelievers all things are impure, because their Minds and Consciences are defiled*, *Tit. 1. 15.*

See the Schoolmen on that Question, in their *Traçis de Gratia*. Also *Seldinus de Jure naturali, Lib. 1, Cap. 9.*

I added, in the Beginning of this Assertion, That the Light was vouchsafed thus to all, more or less, thro' the mediation of Christ: By which I understand such a Mediation as he hath made for the upholding the whole Creation, which the Curse would else have pull'd about *Adam's* Ears. And truly that Scripture seems to look that ways, *John 1. 9. He is that light which enlightneth every man that comes into the World*. The Analysis of that Chapter might give light to this, if I could insist on it. The Apostle shews 1. What before the Fall Christ was to all Creatures (*v. 3.*) 2. What he was to man in Innocency. (*v. 24.*) 3. What is he to man fallen and become Darkness (*v. 5.*) *And the light shineth in Darkness, and the Darkness comprehendeth it not*. Which in this 9th verse he again enlargeth on. He is in himself that true Light, from whom all men born into the World have that Light, which accompanies their Nature. He shews what Christ was to the Jews in revealing the Law, and Gospel (*v. 11.*) And 5. what he is to Believers whom he regenerates (*v. 12, 13.*) And it is evident, that part of *John's* Scope is withal to distinguish this common light vouchsafed to every man in the World (*v. 5. 9, 10.*) from that of Faith and Regeneration, of which he speaks (*v. 12, 13.*) That common Light turneth not the natural darkness or Corruption of the Heart into Holiness; *the Darkness comprehends it not*. It changeth not the Heart into the same Image: Even as the light of Stars is such a light as serves to discover themselves, but they alter not the Air into light, as the Sun doth. And he speaks of that light specially shining into mens dark and corrupt Hearts as gives the knowledge of good or evil, and of God, because it is such a light as the darkness of man's Nature would avoid,

and

and is some way contrary unto it, for it avoids it, receives it not, so as to have its full Effect on their Hearts, it discovering that Darknes that is found in the Chambers of the Belly. Now Natural Knowledge, in other things, Man's Darknes is not opposite unto. The drift then of what we have hitherto said hereof, is, That this Light of Conscience is not the remainder of the former Image, and so no part, or spark of the former Holiness, but a Light *de novo*, brought in by God and Christ, as in Common, a Mediator for all Mankind.

There is, or may be supposed, a Difference in the kinds, or sorts of Light, and so there is a Difference of this from what is Holy and Spiritual, altho' all be deriv'd from God as the Father of Light, as *James* in the Plural calls them, when he insinuates a Distinction of Gifts Perfect and Imperfect, yet it follows not that it should be Holy, no more then other Notions in the Knowledg of things meerly Natural, and *Philosophical* Truths are. It falls out in the Lights of the Mind, whereof God is the Father, as it doth in Bodily visible Lights, which *Paul* speaks of upon occasion of the Resurrection, and in setting forth the difference of the Qualities now, and after the Resurrection, *1 Cor. 15. 39. All Flesh is not the same Flesh, but there is one kind of Flesh, of Men, another of Beasts, another of Fishes, another of Birds.* And *v. 14. There is one Glory of the Sun, another of the Moon, and another of the Stars.* Now by their Glory, he means their differing Light that is in them, and from them: So say I of these Lights vouchsafed by God, altho' they be from God, yet they differ both in their kind, and efficacy, and also according to the Tincture of the Subjects they are shed into. The light of the Natural Conscience is one kind of Light, which is as that of the *Stars*; the Light given the Jew from the Law, and the Light of Men that fall away (spoken of *Heb. 6.*) are as that of the *Moon*; and the Light vouchsafed the Saints in Regeneration, is as the *Sun*. Our Saviour *Christ* therefore in *John* gives this Note of Distinction of it from all Lights else, (tho' all be from God) in calling it *the Light of Life. Joh. 8. 12. He that followeth me (saith he) shall not walk in Darknes, but shall have the Light of Life, viz. That which Converts, Saves, and only giveth Life.* Which *Elihu* in *Job* speaking of (*Job 33. 30.*) names it a being Enlightned with the Light of the Living, which brings back a Mans Soul from the Pit. Which Distinction the Apostle *John*, that Wrote the Gospel, confirms (*1 Joh. 2. 4, 5, 11.*) when he says, (*v. 4.*) *He that saies I know him, and keeps not his Commandments, is a Liar, and the Truth is not in him,* and (*v. 9.*) *is in Darknes even until now;* that is, in his dark Condition, devoy'd of Light, and (*v. 11*) *walks in Darknes*: Now Consider that the Apostle (*Rom. 1. 18.*) calls that Natural Light the *Heathens* had, the Truth, and (*v. 19.*) says it was *manifest* in them. And these Professors of Christianity which *John* speaks of, were certainly enlightned with that Light (*Heb. 6.*) which drew them in their Profession to say that they knew God, without which in those times Men had no encouragment, but all discouragements to profess him. How then doth he say that the Truth is not in them, and that in saying they knew God, they Lyed? This could not have been, unless there had been a Knowledge which is comparatively the only true Genuine Knowledge and Light of God indeed, and in Comparison of which, the other are but as Darknes. As the Light of the Sun is such a light, and so different from all other, that it alone bears the Title of the true Light, which only makes Day, and in Comparison of which, all other is but Darknes and Night, tho' one Night may be more Light then another, as we see when the Moon shines in its brightness: And some Star-Light-Nights are clearer then other, yet still a Man that knows the Difference may say, These all are not the true Light, not the Light which makes Day; for they overcome not the Darknes, when they Shine, as the least Beam of the Sun doth. Now Regenerate Men are call'd Day, as set in the Day light: And the State of Unregeneracy is termed Night and Darknes. Now as suppose a Man that had been kept in close Darknes all his Days, and from seeing any light, yet had heard some talk in General

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of the Light of the Day, and the shining of Light that makes Day; and bring this Man into a Room. where a great and stately Lamp or Taper burns. Oh this is the Light I have heard so much of, would he presently say; and lo this is Day, and Oh how pleasant a thing would he Affirm it, to behold this Light in Comparison of that Darknes he had been Condemned too: So if we could suppose any one of the Sons of Men brought up in those *meræ tenebrae*, meer Darknes which were only Natures Legacy, and on the Suddain God should set up in the Lanthorn of his Braines the Light of the greatest Magnitude, that *Plato*, or *Socrates* ever had, how would this Man bless himself, (as much as we heard they did) Magnifie this as the only Light, and the same which God himself hath, as they also did. Well, yet for Illustrations sake, let us make a further supposition, and that is, that this Man were told, Oh but there is a further and higher Light yet, that gives Light to all the World, there is the *Sun*, which is placed in the Heavens, and not on a Candlestick to give Light only to one House, or one Room. And then let this Man be carried forth into the open *Skye*, and let any one shew him a full *Moon*, walking in her greatest Brightness (as *Job* speaks) Oh how would he kiss his Hand to it, and passionately cry out, Oh this is Light, this is Day indeed, and what a Miserable Creature was I (would that poor Man say within himself) that have hitherto Lived in such Darknes, and wanted this blessed Light of the World? Well, let this Man awhile enjoy his Fancy, and keep him still in the open Air awake, and anon when the Day is Approaching, let him discover the Twinkling *Stars* to close up their Lights and Vanish, and the Brightness to wash off by degrees from his so adored *Moon*, which he verily took for the *Sun*, and her Face to grow pale and wan; and a far differing stronger Light to steal in by degrees, and he looks about him, and discerns not from what cause it springs, nor can at first imagine, till at last casting his Eye to that Quarter of *Heaven* which is brightest, he discerns the Body of the *Sun*, beginning to peep up above the *Horizon*: Do but think with your selves upon the sight hereof what this Man would say? This is Day indeed, this is Light indeed, the only true Light I have heard spoken of; and differs (though the other had the Name and Reality of *Light*) as much from the former as any sorts of Creatures that are the Counterfeits of others that are genuine, can be supposed to do. This Man would acknowledge what *John* affixeth to Natural Men, enlightned not savingly, that he had been but in Darknes, and walkt in the Night all this while, until now; and that his Boasts and Brags that he knew Day, and had Commerce with the *Sun* were mistakes, and that the Truth of Life had neither been in him, nor in *them*, which hitherto he had seen.

Let your own Judgments, and Consciences make the Application. For like Mistakes there are about the Light of Life, and of Eternal Salvation. Neither is the difference of these several Lights, but only in and by the Effects, demonstrable to any Man, but him that hath seen the true Light of the *Sun* shining on him. Other Men will walk and abide in Night and Darknes, and yet will say they have the true Light, and their Error can never be discovered to them but by the arising of the true *Light*. Only the Saints can say (as *John* in their Names there) with Difference from all others, *We know we know him* (v.3.) and the *Darknes* is past, and the true *Light* now shineth, (v.2.) and there can be no other.

The present Drift of this Discourse hath been to shew, that a difference is and may be supposed between the light that God vouchsafes regenerate and unregenerate men in kind, as well as in degree. For if there be one glory of a Torch or Taper which is a light on Earth, another of the Stars and Moon, which is a light in and from Heaven, and yet another of the Sun, which alone deserves the name of being a true Light, which difference, God the Father of all Lights hath set amongst them: Why should we not think that the same God can diversifie and vary the Lights that he causeth to fall, and shine into mens Hearts, and make them of a several kind? Common Light in Heathens, is but as a Candle on Earth;

Earth; Light in Jews and Christians, but as the Light of the Moon; and the heavenly, yet not dispelling Night. Altho' all these be Light, and represent in many things the very same Objects (tho' somewhat more imperfectly) as all these forementioned Lights do, Yet still the Light of Regeneration describes only the name of the true Light, the Light of Life, and the other in Comparison are Darkness, according to that of *Solomon* (Prov. 9. 10.) *The Knowledge of the Holy is Understanding, and that only.*

The third Consideration is touching the Seat of the Power and Dominion of the natural Light of Conscience.

1. The Light of Conscience hath a power over the rest of the Faculties.
2. The seat of that power and dominion over the rest of the Faculties is not the whole Heart, but Conscience, which is but one Faculty. That a power and dominion it hath over a man's Heart, the forementioned effects do shew: And *Paul's* discourse manifests it in his Epistle to the *Romans*, the 6th and 7th Chapters. In the 6th Chapter the Apostle treating of that Sanctification which is in a man truly regenerate, in the 14th verse, expresseth his State thus, *Ye are not under the Law, but under Grace.* Wherein his state is both negatively and affirmatively set forth.

1. Negatively, it is *being not under the Law*, which is on purpose inserted in opposition to the contrary state of men unregenerate, who are *under the Law*; and the Law hath a dominion over such.

2. Affirmatively, it is set forth in those words, so as Grace comes to have a *Dominion* over a Man's Spirit when Sanctified, and under these two Conditions are all men cast.

Then in the 7th Chapter from the first verse, he sets out this Dominion that the Law hath over an unregenerate man in more express terms, *the Law hath dominion over a man as long as he lives.* Where these words, *as long as he lives* respect not simply the term of a man's life in this World, but limitedly the time of his continuance in that estate wherein he was at first born into the World. For life there relates to the death, mentioned v. 4, and 6. *Ye are become dead to the Law* (speaking of their regenerate Condition) *that being dead wherein ye were held.* Christ's Body which was crucified for us, in vertue of it works a dying to a mans former estate by humiliation and mortification, whereof also he speaks, Gal. 2. 19. *I through the Law, am dead to the Law, that I might live unto God.* He speaks particularly with respect to the Law, as an husband that had power over a man before, as it is evident from v. 1, 2. *You know, Brethren, how the Law hath dominion over a man as long as he lives. For the Woman which hath an husband is bound by the Law to her husband so long as he liveth, But if the husband be dead, she is loosed from the law of her husband.* And suitably in following this Allegory, he expresseth the change of their Condition in those that are wrought upon, v. 4. *Wherefore, Brethren, ye are become dead to the Law by the Body of Christ, that ye should be married to another, even to him who is raised from the dead.* So then, it is clear from this, that as Christ and Grace have a dominion over a Man after regeneration; the Law hath dominion over every man before Conversion. And to set forth this the more, the Apostle compares the unregenerate Heart of man unto the *Wife*, and the *Law* unto the *Husband*, who according to the Law of Nature hath dominion over the *Wife*, whilst both live. And that the Law was once the natural husband of mans Heart, (and God by it) you may observe out of (*Jer. 31. 32.*) God there speaking of the old Covenant, and expressing the tenor of that Covenant of works which was the same with that of mans Creation, says, *I was an husband to them.* And now that man is fallen, God still urgeth his Right, and (the Obligation which is upon a man whilst under the meer Covenant of his Creation) and the terms of his Condition
by

Book 6. by his Fall, are no way altered. Now further, it is the Law whether written by nature, or given by Revelation, which calls for this subjection to God, which it doth tho' men be departed, and gone a whoring from him. And urgeth all sorts of duties Conjugal upon the Heart, and the Heart cannot deny but that it is her duty to be subject, for she is conscious of her primitive allegiance, which in that state of nature she can never shake off; but is an Adulteress in every act of Disobedience or Rebellion.

2. The Seat or proper Throne of this Dominion which the Law hath, and from whence the exercise of it comes, is the Conscience of a man. The Case stands thus, The Husband and Wife are not wholly parted, altho' they live at odds, but the Husband challengeth to live under the same Roof with her; and so although the Heart would, and hath for her part cast off God; yet God keeps possession in one corner of the House, by the light of his Law, that he causeth to shine into Conscience, which (as I have shewn) is the *suscipient of God's Law*. Sin in the Heart hath shut God out of all the rest; and keeps it to its self, and hath crouded him up into that narrow Corner, and grudgeth him that too; and if it could possibly, would throw him out of all: But God will so far keep and maintain his Right and Possession as that the Heart may know and acknowledge his antient Right over it, and its subjection to his Law. Yea, and by means and vertue of its residence there, doth the Law continually provoke the heart to her dutie, and over rules her in many things, and tells her of her Adulteries and Departments from God, &c. But all that the Law speaks, is contrary to the full bent, and inclination of her Heart. *Her desire is not to her Husband*, for the Apostle (*v. 5.*) tells us that this Husband begets nothing but motions of Sins on her, thro' her perverseness. I may otherwise express it under the Similitude and Metaphor of a Kingdom, which the Apostle also useth (*Rom. 5. 21. and chap. 6. 14.*) All Mankind had clean shook off the sweet and natural subjection of the Heart to God and his Law, and Sin and self were become absolute and supream, and had got the power, and had entred upon Gods Rights and Dominions;: And tho' in title Sin be but a Tyrant, yet in power and jurisdiction it is (now man is fallen) owned by the whole man as its natural Lord and Prince, giving forth *Laws* (*Rom. 7. 23.*) which Laws being mens own *Lusts*, are willingly and chearfully obeyed (*Rom. 6. 12.*) But shall Sin think to carry it thus from God, to enjoy a settled Dominion quietly, so that God shall have no remedy, no Law to take place? The truth is; God had before-hand made and placed over the Soul of man one Tower (for so Conscience is termed by the Ancients, *Arx Anima*) which is by the natural situation of it so unfortifiable by the utmost power of man, and lyes so open and exposed immediately unto God, and Beams of Light from him, that let man revolt and become never so sinful and rebellious; yet he cannot keep God, nor his Forces out of it. Man can never stop that passage, but God can bring in what Forces and what number he pleaseth, and all the power in man can never hinder it. The Devil himself cannot keep God out thence, *for they believe and tremble*. This is the practick part of the Understanding, *viz.* Conscience: Yea the truth is, that but for this Principle, which is natural to Men and Devils, and can never be demolished by the Wickedness of either; God could never come to punish for sin either of them in their Spirits. Yea the Devil would wholly have escaped; for he is not capable of bodily punishment in outward things. It is Conscience, which is a tender part, and which is such in man, as God hath made in wild Beasts to tame them by, as a Snout in a Bear, and the Mouth in an Horse. It is Conscience that is only, or at least primarily sensible of God's Wrath, and Hell-Fire could not take hold on the Soul but at this Corner. And so God created it for all Events, and for all states, *viz.* to stop mens Mouths when he indulgeth; to execute vengeance upon them, when he punisheth in Hell; and on Earth to rule and cut short mens Spirits, and restrain them from Wickedness. There being

being this difference between the state of Wicked Men, and Devils, that he doth not Rule the Devils by Conscience. It is not their Conscience that keeps them from any Evil, for they certainly make Conscience of nothing. He Punisheth them indeed by Conscience, and at that Channel lets in all the streams of the Lake of Fire and Brimstone into these Vessels of Wrath: Conscience, the Moderate Effects of which Men Magnifie so much, hath its fullest Dominion in Hell, and is in it's height of Power there.

But to return to the Similitude: God having thus afore-hand taken order to erect in Mans Soul this Out-work, this Castle upon an impregnable Rock, which can powerfully Command the Rebellious Town, and Malignant Inhabitants that dwell below it; plants his great Ordinance there, (namely the awful Knowledge of himself, of the works of the Law, and of his Wrath) Hangs out his Flags of Summons, sends out Proclamations with Sound of Trumpet, from this Mount *Sinai*, (as in giving the Law he did) often Thunders down with Fears, and Horrors, and Dreadful Punishments, in, and with which the Law of God is Revealed from Heaven against all Ungodliness, and Unrighteousness of Men, that withhold the Truth in Unrighteousness (as of the very *Gentiles* the Apostle Prefaceth, *Rom. 1. 18.*) yet all this while the City, and the Towns about, and adjacent parts of the Heart of Man, are perfect Malignants, stand out in Rebellion, having set up a Contrary King and Kingdom, which they obey in the Lusts thereof, and will Obey only. From this fort God now and then sends out Parties that bring them to some Contribution, that prevail to make them take many Conditions, and bring them to much outward Conformity, even to the Laws of God, yet so are still the Seat, the place of Residence to all these Foreign Forces (as these are to the Heart) is but this one Faculty, from whence God commands the rest, tho' they are not brought into a Natural Subjection. Whereas Regenerating Grace where it comes, immediately plants it self in the whole Man, takes up every Faculty, one as well as another for God, and brings every thought into Subjection, *2 Cor. 10. 5.* It wins the Heart of every Faculty that had Rebelled, unto it self, and unto God, sets up a new Kingdom in the midst of the Soul, alters all the State and Form of Government, insomuch as the Laws of that Kingdom are made natural, where Grace Reigns, (*Rom. 5. 21.*) And the Laws of God are become the Law of a Believers Mind (*Rom. 7. 23.*) and and if he were to choose, he would be Governed by no other. But the Condition of an Unregenerate Man is very different, for as in a State or Kingdom, a Foreign Power may have much Quarter, and many Compliances, when yet the Laws of that Kingdom are still in Force: So in an Unregenerate Man, though the Law of God may, in the Light of it, be said to be in his Mind, and prevail much there, yet it is not become the Law of his Mind, which hath still a Contrary Law, and Government that stands in Force. The Reason whereof is clear, for the Power of it being but the Power of the Law, therefore it can never Sanctifie; and tho' it may come to have much power, Stroak, and Command amongst the Subjects of this Kingdom of Sin, yet it can never pull down the Power of Sin, or put Sin from its Dominion. It is an Apostolical Maxim resolutely delivered *Rom. 6. 14. Sin shall not have Dominion over you, for ye are not under the Law:* Therefore whilst a Man is in such an Estate, as he is still under the Law, Sin will retain it's Dominion. Indeed the Law by Conscience may much interrupt, and impede Sin in its proceedings, and over-rule a Man unto much Good, yet it must be something stronger than the Law, to alter the whole form of Government, and Frame of the Heart, and subdue it to God, and restore to him his Kingdom again, Christ alone can do this. The Law as it can never Justifie, so nor Sanctifie; altho' indeed what is Written in the Heart in our Sanctification, is the matter of the Law, as also in Christ the performance of the same Law is the matter of our Justification; yet it is not by the Power of the Law that we are Sanctified or Justified. *If there had been a Law given which could have given Life, verily Righteousness had been by the Law,* (*Gal. 2. 21.*) But the Apostle hath

formed us, (Rom. 8. 3.) *That the Law was weak through the Flesh, and could not free a Man from the Law of Sin and Death, but the Spirit and Power, that is in Jesus Christ must do this, (Rom. 8. 2, 3.) For the Law of the Spirit of Life, in Christ Jesus hath made us 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.*

The *Fourth* Consideration, or Assertion, is touching the *Exercise* of this Power, which the light of Conscience hath in a Man; Concerning which, I Assert.

1. That the Strength and Force that is in all the Workings of it, whether in Motives to Duty, or Restraint from Sin, doe, lie in the Law, and the Weapons of it's Warfare, whereby it works it's chiefest Effects, are all fetched out of that Magazine. The Great Artillery thereof are charged both with Powder and Bullets of the Law: As 'tis said, *The strength of Sin is the Law, (1 Cor. 15. 56.) viz. in Respect of holding us under the Guilt of it, so the strength of Natural Conscience is but that of the Law, as to the Motive part thereof.* And the Reason is clear from the Apostles forementioned Maxim, *Ye are not under the Law, but Grace; therefore Sin shall not have Dominion. (Rom. 6. 14.)* Hence therefore in whomsoever Sin hath Dominion, there the Law is the most prevalent Principle; and so whatever hath the Presence of goodness in them must have its rise chiefly from thence. Every thing is in working as it is in being. Now the Condition of the Person is to be under the Law, and he belongs to that Dominion, and therefore the swaying Principle of his Actings must be from the Power thereof. Inasmuch as if an Unregenerate Man be Enlightned, and Duties of the Gospel be urged upon him, as to *Mourn for Sin, to Believe in Christ, &c.* yet the Motives that prevail with that Man are but such as are of the same kind with those of the Law. As Faith turns the Commands of the Law into Gospel, in a Regenerate Mans Heart; so Conscience, in an Unregenerate Man, turns the Gospel into Law. As Faith Writes the Law in the Heart, and urgeth the Duties of it upon Evangelical Grounds and Motives, *as the Love of Christ, Conformity to him, Union with him, and the Free Grace of God:* So in a Man Unregenerate, Gospel Duties are turn'd into Legal, through the sway and influence of Conscience, and that Dominion which the Covenant of Works hath over him. And if to such a Man you use such Motives as are drawn from Christ's Love, God's Free Grace, &c. they are but as Wooden Cannons set upon the Walls for shew: But those that do Execution, make dints and impressions on the Heart, are at best in such Cases but the Threatnings of the Law. Conscience, at best, is but a *Legal Preacher*: I call it so, because tho' the Law laies down the Doctrines, and shews what is Mans Duty, yet Conscience is that which makes the Application, and as occasion serves, makes Uses of Direction, and Exhortation to Good, or of Comfort, if a Man doth well, or of Reproof, if he doth Evil. And let the Doctrine be what it will, yet the Motives, with which it backs its Uses are still Legal, and so 'tis but a Legal Preacher. And therefore (Gal. 5. 18.) *To be led by the Spirit, and to be under the Law, or Conscience, (its Minister) are two differing things, and two distinct Principles of Mens Actions, Regenerate, or Unregenerate.*

2. My Second Assertion concerneth the Kind or Condition of this Power, and the Exercise of it, which is plainly this. It is a Tyrannical and Forced Government, which Natural Conscience Exerciseth over the Heart: Whereas on the Contrary, the Government of the Grace of Regeneration in the Soul, is (so far as a Man's Heart is Regenerated) sweet and intrinsecal, congenial, and connatural to the Heart, it being endowed with Dispositions suitable; and changed into the Image of that Light; and so the subjection of the rest of the Faculties, is such as of Subjects to their Natural Prince; but on the other case, it is a Subjection as to a Foraigner, or Invader, And this Difference

as to that part of it, (*Conscience*) viz. *its Government* is clear from what hath been said: For if one Faculty only rules over the rest, when their Bent remains contrary to its Laws, this Government must needs be extrinsecal, as also, if it be but a legal Government in the main and fundamental Constitution of it. I shewed (out of *Rom.* 7. 1, 2, 3.) that the Law in the Conscience is compared to the *Husband*, and the Heart of man to the *Wife*. Indeed for his title over the Heart, it is a natural jurisdiction, for it was once by Nature: But take the Condition of the Heart of such a man, now corrupt with Sin, it is a cruel Government. They are Man and Wife indeed, but so contrary, that there is a vexatious Life between this Couple. He offers to do his duty, and makes motions to this, and unto that, but she is averse, and the motions to the contrary often become the stronger thereby, (*Rom.* 7. 6.) *The motions of sin which were by the Law*, that is, begotten on the Heart as Children by an Husband, did work in our Members to bring forth fruit unto death. Conscience in unregenerate men finds all in the Heart arm'd against it, but Grace hath created an Interest in the Heart throughout, and made a party for it self, so as it fights not alone. Conscience in the end, as a severe Governour, comes to be imprisoned (*Rom.* 1. 18.) in *Unrighteousness*: For Men are all weary of its Yoke, and rise up against it, and are glad when it is stopt, or fear'd.

C H A P. V.

What Goodness, and of what kind, is to be acknowledged to be in this Light from God, vouchsafed to Natural Conscience, tho' it doth fall short of true Grace.

THAT Light which is in a natural Conscience being from God, who is the Father of all Lights, it must needs have a goodness in it. For as all that ever God made at first was good (*Gen.* 1. 31. *God saw all that he had made was good*) So all that ever God shall make, must be Good (*1 Tim.* 4. 4.) *Every Creature of God is good.* The very letters of the Law written on Tables of stone were good in this sense, much more the same, tho' but literally written, on men's Consciences. Let me say it, All the actings and stirrings of Conscience of Men in Hell, as they are from God and the Spirit of Bondage, they are good with this kind of goodness.

2. It hath that further goodness which the outward letter of the Law, considered as distinct from the spiritual part thereof, may be said to have.

Four things are to be explained.

- I. That there is a literal part of the Law, and a spiritual part.
 - II. That it is the spiritual part that constitutes the Law holy.
 - III. That the Light of the Law in an unregenerate man's Conscience is but literal, not spiritual, and so is but the Shadow and Picture of true knowledge of the Law, as it is spiritual.
 - IV. It will be necessary to explain what goodness is in the literal part severed from the Spirit, above what is common to all other Creatures.
- The three first I shall intermingledly handle together, because they are in a great part the subject of that 7th Chapter of the *Romans*, where he treats

of the Light and Dominion of the Law in and over a man unregenerate, and the difference of it from that which is in a regenerate man.

1. You may observe *Paul* putting this difference between the Law as dwelling in his Heart or Conscience, when an unregenerate Jew and Pharisee; and in himself when renewed, and become a regenerate Christian, (Rom. 7. 6.) *But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the Letter.* He sets forth the difference of the two states, and termeth the one, *servings in the oldness of the Letter*, but that of Regeneracy is in the *newness of the Spirit*. The oldness of the Letter, is not simply the Law of *Moses* in it self, as delivered to them of old (as some interpret it out of *Mat. 5. 23.*) But it is that Knowledge and Light of the Law, and a frame of Heart accompanying it in the old man, or in a man's unregenerate estate, which is called *the state of old things* (2 Cor. 5. 17.) *which passeth away.* And *the newness of the Spirit* is the light of the same Law, for the substance of it, and that frame of Heart accompanying it, as it is in the new man which is created in good works.

2. You may observe, the Spirit, or spiritual part of the Law, hath a more transcendent Goodness than the bare Letter of it; if you will suppose the one severed from the other, as in an unregenerate mans Light they are actually severed. This will appear from (Rom. 7. 12.) *The Law is holy, and the Commandment holy, just and good.* Here you have a goodness of Holiness; The Law is holy and good, that is, good with that kind of Goodness. Now, what is it in the Law that renders it good with this goodness of Holiness? It is the Spiritualness, the Spirit of it. Therefore (v. 14.) by way of Application, this other Epithite is added, *The Law is spiritual, but I am carnal, sold under sin,* Thus, in his regenerate estate he discerned and discovered the difference of things. He in these words comparing that spiritual Light (which he now when a Christian had) with his own old frame of Heart, and the remainder thereof in him in part. And all the excellency, or the best goodness thereof, he now brings to the spiritual knowledge, and Light of the Law, which as a Christian he now had obtained; which therefore by way of Emphasis and difference, he thus utters, *We know the Law*; that is, by the Light which is spiritual. We now have found that former estate and frame of Heart to be, and to have been but Flesh. And then he says in (v. 18.) *I know* (still he speaks in the stile of that his new spiritual Light he now had attained of the Law) *that in my Flesh dwells no good thing*; whatever I have judged aforetime of what was in my Flesh, in the state of Unregeneracy. And whereas it might be said unto *Paul*, Yea, but was not, and is not now the natural Light of the Law in your Conscience, and the impressions you have had from the Law then, were they not good things, and are not the remainders of them such still? Oh but (says *Paul*) *They all fell short of the goodness of Holiness* that ought to be in them, viz. of that goodness which the Spirit of the Law requires, *The Law is Holy, Spiritual, and Good.* But no such good thing was to be found in my Flesh. And the reason of this is, because that even the letter of the Law it self, as given by God (if you would suppose it severed from that wherein the Spirit of the Law, or wherein the holiness of it consists, and is as the Soul thereof) commandeth many outward Duties, as to pray, fast; yet if the spiritual part were taken out, and concealed, which is to perform them in a spiritual manner with holy affections of love to God, joy in God, and with holy Aims, and Ends for God and his Glory, so as to sanctifie him in the Heart: In this case, even these very Commandments alone, as so considered, could not be said to be good, with a goodness of Holiness: Nay, so considered, they are but the Carcass of the Law. And as the Body without the Soul is dead, so would these Commandments or Duties, performed thus only according to the Letter, be but the

the Dead, Letter of the Law, for the Spirit that should inspire them with that which is their proper Life, would be still wanting. So that as we may say of the Body when Dead, that it is good indeed with the Goodness that is common to other Creatures, but not with that Goodness which is proper to a Man, much less, that is proper to an Holy Man, (the proper and primary Subject of which is the Soul of a Man, which is now gone, and departed) so is it here. And in Analogie to this Notion, the Works or Actions of Men, when they are Conformed but to that outward part of the Law, and the Duties thereof, are termed in Scripture, but the *Carkass of Duties*, (1 Tim. 4.8.) *Bodily Exercise profiteth nothing*, (so here he Compareth the outward performance) but the inward part, the Spiritual part, in the words afore, he termeth *Godliness*, in Opposition or Distinction from the other *Godliness*, and as that which is the Soul, the Life, and Form of Holy Duties, and constitutes them such. Yea, and in the like Allusion he termeth such performances *Dead Works*, which Men use to perform from that old Legal Conscience; and for the taking away the Guilt of which, and withal to inspire their Consciences, with a New Principle to serve the Living God, a Man needs the Blood of Christ, (Heb. 9. 14.) *The Blood of Christ shall purge your Conscience from Dead Works to serve the Living God.*

You see what Account the outward part of the Law hath (severed from the Spirit of it) in this supposition made. Now it is certain *de facto*, that *that Light* which is in the Consciences of Men in their Natural Condition, tho' never so much raised, doth fall short of, or is severed from the Spirit, or Spiritual Genuine Tincture, or Shrine of the Law (by the Rule of this Proposition) and so is not indeed the true proper real Light of the Law: And so can no more be called the Law written in the Heart, then as I said, Bodily Exercise, or a Carcass, can properly be termed a Man, or a Picture the Man himself, of whom it is the Picture. This is Evident from what *Paul* acknowledgeth of himself, whilst he was a Legal *Illuminate*, or a *Pharisee* in that same Chapter (Rom. 7.) Is it not strange you should hear *Paul* say of himself that whilst he was a *Pharisee* he was without the Law? But so he expressly speaks (Rom. 7.9.) *I was alive without the Law once.* He speaks of his former Estate under the Light of the oldness of the Letter, of which he had spoken, (v.6.) What! Is *Paul* without the Law? Why his Skill and Knowledge therein, was his greatest Excellency, and if he were versed in any thing, he was in the Law. Yea, but saies *Paul*, it was not the Law, 'twas but the Carcass of it, which lay Buried in my Understanding; *And when the Commandment came* (saies he) *the Commandment*, that is, *that* which is only and properly the *Commandment*, and which is the Spirit of it, *when it came, Sin reviv'd and I Died.* It is a like Phrase of Speech, as when 'tis said of a Dead Carcass raised from the Dead (1 King. 17. 22.) *That the Soul of the Child came in, or that the Spirit of Life entered in,* (Rev. 11. 11.) so here a New Spiritual Light of the Law came in, and conform'd that former Light his Conscience had in the oldness of the Letter, and this he calls the *Commandment*, and then he saw the difference to be such as here upon he saies now, and not afore, *the Commandment came*, and now, and not before, (saies he) *I know the Law is Spiritual, but I am Carnal, and there dwells no good in my Flesh*, as in the following Verses he cries out.

3. The Light of the Law in an Unregenerate Man's Conscience is but literal, the shadow, the Carcass of the true Knowledge of the Law. This I toucht on in the Former Assertions; but further, my Text here speaks Correspondently to this. He doth not say here of the *Gentiles*, that the Law is Written in their Hearts, but only the $\tau\acute{o} \epsilon\rho\gamma\omega\nu \tau\acute{o} \nu\omicron\upsilon\mu\alpha$, the work, or rather the effect of the Law; but it is not affirmed that the Law is Written there, it is but the Carcass of the Law, and Conscience; whilst according to that Light it urgeth the Duty to be done, and yet by Motives short of the Spiritual End it bringeth forth but a Dead Work, a Dead Child, something only of the Law, as the Text hath it. As it self, and the best Light thereof, is but Dead a Letter,

ter of the Law, so the Work or Birth thereof exceeds not the Life or Kind of the Principle or Work it came forth of, which the Apostle, if not under this Similitude, yet in the thing it self, holds forth in that forementioned (Heb. 9. 14.) *He shall Purge your Consciences from Dead Works, to serve the Living God.* Where 1. He conjoins these Two, Conscience, and Dead Works; Conscience is the Cause or Principle, Works are the Effect; for Conscience is the cause of all Actions or Works that pretend to any goodness in us. 2. He speaks of what our Consciences are by Nature, and in our Natural Condition, and of it self, and so it would ever be the Producer of Dead Works, which the Living God would not accept, as not suited, or proportioned to him, as he is the Living God. 3. Our Consciences therefore need the Blood of Christ to Purge them, as well from that Defilment that is in them, (which causeth them still Naturally to Miscarry, and to bring forth none but Dead Works) as well as to purge away the guilt of Sins, whereof it is the proper, and only Receptacle. 4. That the Blood of Christ is thus applied, that Conscience being Purged and Renewed may be enabled for Time to come to bring forth Living Works, or Fruit to the Living God, as formerly; for so far as it remains Unregenerate, it brings forth none but Dead Works: Conscience, whether good or bad, being in all states one Eminent Principle of either.

Now to draw up what has been said, and so to join what is yet to follow, to what hath gone before: As the outward Precepts of the Law it self, if in Supposition severed from the Spirit of the Law, are not properly the Law, but only the Carcass and shadow of it, and so have not the proper Genuine goodness of the Law in them: So Answerably the Light of Natural Conscience in Natural Men, which directs only unto this Carcass of Bodily Exercise, and wants that which is the Life and Spirit of the Law, is but the Shadow thereof: And therefore such are the Works thence issuing, they are all but *Dead Works*, and Works of the Flesh, performed in the *oldness of the Letter*.

Now to draw forth this Thread of *Analogie* yet further as the Scripture gives us the Clue and Line, you may find (Rom. 2. 20.) That this Light of Conscience and Knowledge in the Law, which the highest in the Form of that *Padagogic*, or School of the *Jews* attains to (that were Unregenerate) was but *μορφοσις τῆς γνώσεως*, a form of Knowledge, and of the Truth in the Law. I termed it even now the Picture or shadow of the Law, and this Expression here Answers for it, it being spoken as in opposition to the Truth and real spiritual Knowledge of the Law, as the very Letter of the Words imports *μορφοσιν τῆς ἀληθείας ἐν τῷ νόμῳ*, the form or appearance of that which is the Truth, Reality, or Spirit of the Law. There are Three things to be Considered. 1. The Truth of the Law. 2. The knowledge of that Truth. 3. That the Light a *Carnal Jew* had, was but the Form, or *μορφοσιν* of the Knowledge of the Truth, which is in that Law. Some have understood this Word, *Form of the Knowledge*, to signifie no more, than that the System, or Method of Knowledge which the learned *Jews* had in the Law drawn into a Form, such as Scholars have in other Arts and Sciences. And that which seemed to afford strength to this Notion as the sole support of it, is, that (2 Tim. 1. 13.) The Sum or Substance of that Doctrine *Paul* had delivered to *Timothy*, as a Teacher of others, is call'd a *Form of wholesome words*. And *Paul* here speaks of those that were Teachers of the *Jews*, that Boasted in that Knowledge. But let it be considered,

1. That the Word here is not the same with that used there. It is *μορφοσιν* here; it is *ὑποτύπωσις* there, which latter is an Artificial Draught, or Sampler, either serving for Doctrine or Practice, whereby to Teach others, or a Man's self to work by. It is not Drawn from Painters Pictures only, but from Patterns or Examples, and things lively Acted. And so Interpreters make it to be the Subject of Vehement Exhortation in *Paul* to *Timothy* to be both a real *Pattern in Life*, as well as a Teacher in Doctrine, according as he had presented an Example or Platform of both unto him.

But 2. Moreover, then (*Rom. 2.*) the word is *μῆρασις*, the *Vizor*, the *Mask*, the *Appearance*, the *outward Form*, of what is the truth, reality or substance; and so holds affinity with that Phrase *2 Tim. 3. 5.*) *Having a Form of Godliness*, ('tis the same word) *denying the power thereof*, and so it is opposed to the reality, power, or substance of Godliness, whereof this is the shadow, the Appearance.

3. Now parallel these two places, and you will find that as the words, so the scope is the same. His scope here is to unmask the best of the unregenerate Jews, in respect of what they most prided themselves in, *viz.* the Knowledge and Light their Consciences had of the Law: And he accordingly fetts himself to speak by way of diminution or derogation, that the best of their Knowledge, tho' such as had the system of the whole Law in it, was but the shadow, the outward Form, in respect of what was true Knowledge, and the real truth of the Law, the spiritualness and holiness that was in it: Even as in *Timothy* he terms the outward profession of Godliness in the lives of Hypocrites, or the impressions of it on their Wills, but a form of Godliness severed from, and in opposition to the powers thereof. *Truth* and *Form* are opposed in the one, *Power* and *Form* in the other. Now if the Light and Knowledge in the Understandings and Consciences of the best of the Jews, was but in this sense a Form of Knowledge, and the meer outward Picture or Shadow of the Truth in the Law, and so utterly differing from the Spirituality of that Law; then the dim Light in the *Gentiles* (whom in the *13th* and *14th* verses he spake of) is so much more. And then this is the result of all, That the Light both of the one and other, and so of all men unregenerate, doth fall short of that real Goodness or Holiness that is in the Law, because it is but the shadow of the truth of it.

I proceed now to the fourth Proposition or Query, namely, What further Goodness this Light of the Law and Word hath in natural men, more than is common to other Creatures.

1. It would seem to have more, because it is the Picture of the Law, which in every part thereof hath a transcendent Goodness above what is in other Creatures.

2. So as give the Goodness it hath what title or term you please, essentially short of Holiness, and that Goodness that is in the Law, as it is spiritual and good, there will be found a moral goodness in it, which according to the rate or exchange of Philosophy is above that, which is meerly natural, or the common goodness of other Creatures. Such we grant it to be; but add withal, That still men do but afford thereby an evidence, to condemn themselves the more deeply for having abused it, and for having been unholy under it.

3. It is no dissonancy to Truth, to say that there is, if not a middle kind of Goodness, yet an Excellency above that which is natural or common to all Creatures, and this other of Holiness. As for example, there is an Image of God in man, in the substance and natural Faculties of the Soul, that it is a Spirit, and hath his Understanding, Will, and Sovereignty over the Creatures. There is a *Likeness to God*, which is not found in other Creatures; which (as may be inferr'd from *Gen. 9. 6.*) continues in a man now fallen, and for which God there puts that valuation upon the life of a man above that of a Beast, or any other Creature, and in comparison of which, the goodness that is in man's Nature substantially (tho' now fallen) hath the peculiar honour to be called the *Image of God*; whereas other Creatures are but *Vestigia, the Foot-Prints*, and no way the *Image*. There is a transcendent Goodness, which yet still is short and void of the Image of God, which consists

fits in true Holiness which man hath utterly lost, tho' he was at first created in it, *Col. 3. 3.* compared with *Eph. 4. 24.* Now so it is with these impresses of the Law on Conscience.

Yea 4. I shall acknowledge further, That these Beams of Light are a more excellent Image of God than that natural or substantial Image spoken of, and that because they are the Shadows, and Impresses of his Law and divine Will, and so are more worth than all the Substance or Faculties of man's Soul considered apart from them: Yet still I may say comparatively of them, as *Paul* speaks of the old literal Covenant. (*Heb. 10. 1.*) *They are but the shadow, and not the very Image of the reality of the things of the Law.*

And the light of that Similitude which was struck out of Scripture, will help to clear this farther goodness that is in it, above that which is natural; and yet relieve no man in his thoughts that it is Holiness, or any degree of it. You have heard that it is the Form, or outward Picture of the truth of the Law. Now as in a Picture there may be considered a double truth and goodness, the one natural, in the Colours laid, which are the materials of it, especially when they are true and good Colours of their kind; the other truth in the Picture is artificial, as it is a true Picture of that which it represents, which is by so much the more esteemed true, and good, by how much it is more like unto him, for whom it is the Picture: So this form of Knowledge, and of the truth in the Law, hath a natural Goodness in it, which is in all Creatures; It hath also a further Goodness; it resembles the Law, and shadows forth the things thereof, which yet is short, far short of that Truth and Goodness of Holiness, or of the Spirit that is in the Law it self; or of that pure Light thereof which is in the Conscience of a Man Regenerate. And it ordinarily falls out, That as Pictures represent but the outwards, so this shadow of the Law in natural Conscience, represents only the outwards of the Law, the things to be done, the Letter of the Law, (as the Apostle *Rom. 2. 27.* speaks) but there is a Life, a Spirit, a Soul in the Law written in the Heart of a regenerate man, which this reacheth not, till God shall breathe it in, as he did a Soul into *Adam's* Body, which was formed first. The holy Word and Law consists of Letter and Spirit (as was said) which Letter severed from the Spirit is not holy with that Holiness which is proper to the Law, for *Quicquid dicitur de toto, non dicitur de qualibet parte, What is said of the whole Law, take the spiritual part and literal part together, is not said of that one part the Letter only.* Or suppose (as you will object) that in some Men Light of Conscience imitates to represent the inwards, and so instruct, and direct to the right end: Yet still as the inwards of a Man have in Anatomy their Pictures cut and drawn, as well as the outwards of a Man; so there is a literal Knowledge even of the real spiritual Knowledge, which is seen in the Effects, that it sanctifies not the Heart, nor the Conscience in which it is. Some mens Knowledge is more to the life (the Holy Ghost hath a curious Pencil) and yet but *μὲρῶς τῆς γνώσεως*, the form of Knowledge still, and wanting the Light of Life, as *Christ* calls it, *John 8. 12.* These goodneses I for my part shall ever acknowledge to be in the Light of Conscience, and moral Vertues, and I have the more amply insisted on it, that Protestant Doctrine may not be accounted so absurd, as to affirm that all in men unregenerate is esteemed by them so wholly sinful, as even the Light of Conscience, moral Vertues and spiritual Gifts are in themselves sinfully corrupt, but only in the subject they do become such, and in respect of the Hearts management of them.

CHAP. VI.

What is necessary to make Conscience a Good and Holy Conscience, which the Scripture describes to be only in Persons Regenerate.

THE Inquiry next will be what goodness it is in the Light of Conscience, that riseth up to the goodness of Holiness; or which is all one, When it is that a Man's Conscience in the Ballance and proper Language of the Scripture is termed, *a good Conscience.* To make way for the Resolution of this, and clear my way for it, I must premise Two things.

1. That a Regenerate Man is said to have a good Conscience in Two Respects. 1. In respect of this Justification of his Person, and sprinkling the Blood of Christ on his Conscience to clear him from the Guilt of his Sins: And a Man is said oppositely to have an Evil Conscience (thus, *Heb. 10. 22.* The sprinkling from an Evil Conscience is Termed) when his Sins are not Pardoned, but himself remains in an Unjustified Estate with the Guilt of all his Sins abiding *on him*, and *in his Conscience*, the Register of all. Look as a Bill is call'd a foul Bill when it contains many heavy Articles of sad Crimes, and Accusations; so is Conscience named too. It is also call'd a Good or Evil Conscience, as the state of the Man is good or bad: For it is the Representer of that State unto him, even as the Urine is said to be good, when it shews an Healthy and good state and habit of the Body, or to be a *bad Water*, when it Represents a bad *Kylosis*, or Distemper: For Conscience is the Sink of all Sins, as the Urine is the Drein of all humours. Now this kind of Goodness, or Evilness of Conscience belongs not unto this Subject, this is but a Relative Goodness, or Badness of it.

But *2dly.* The Goodness we seek after is that of Holiness, or in Respect of Sanctification. It is this Inherent Goodness of it, I seek to define.

I premise Two things.

1. You know that God himself alone is the Fountain of Goodness, and the Measure and Standard of it.

2. In Discourfing of the Inherent Goodness of the Conscience, I am not to shew at large wherein the Holiness of all Light that is in a Believers Heart doth consist, but I shall Punctually to my Subject, confine my self to this Consideration, in what the Holiness of the Light of the Law in a Regenerate Man's Conscience, and as 'tis properly seated in that Faculty, doth Consist.

You know God himself alone is the Fountain of Goodness, and the Measure and Standard of it, (*1 Kings 14. 13.*) It is spoken of a Child of *Jeroboam* to exprefs the Truth of that Grace that was in him, *that in him only was found some good thing towards the Lord God of Israel.* That alone is goodness which respecteth, and is pointed unto, Him who is only Good, (*Mat. 19. 17.*) And so the Goodness in each Faculty consists in what sets up God in it according to it's kind. Now then by the help of this General Rule, let us proceed to the Discovery of this Goodness in Conscience.

1. That Light in Conscience which sets up the Knowledge of God, *as God,* is the Light of Life, This is certain, and it's common to the Light in the Con-

Book 5 science of all Men, good or bad, that it hath a Knowledge of, and an Eying God, and of a Divinity, for from thence ariseth the Power, the Obliging, or Terrifying Power that Conscience hath in any Man. The Gentiles so far as they had any Conscience, so far did a Glimmering of God rise up in their Hearts. There is an holding the Truth in Unrighteousness which is spoken of (Rom. 1. 18.) whereby is signified their Sinning against Light; and the next verse tells us that the Truth so Sinned against, was the *τὸ γνωστὸν τῶ θεοῦ*, something of God known, or manifest in them: And yet it is said of all these Gentiles, that they were without God in the World. (Eph. 2.) Even as of Paul you heard it said, that he was without the Law. Wherein then did this Light of theirs fall short? The Apostle hath let fall that Reduplication (I even now mentioned, (Rom. 1. 21.) on purpose to discover their deficiency, when they Glorified him not as God. Their knowledg reacht not unto that, but (as he says Rom. 3. 23.) fell short of the Glory of God. He speaks it on purpose to give a Distinction in the very Case in hand. That Knowledge they had in their Consciences, did not set God up, as God in their Knowledge, and so Glorified him not therein. It gave not that real Knowledge of him that was worthy of him, Answerable or Genuine to him, and to what he is in himself, and so Glorified him not.

Two things I urge with much Vehemency.

1. That all Unregenerate Men's Practical Light that works on them, falls short of the Knowledg of God, as God. Carry it through the whole lump of them, their Light, their Vertues; their Graces, Zeal of, and for God, still fall short in this, that, tho' some of these may be Terminated upon God, as an object of them, yet they rise not to Glorifie him as God. You may Love, and Respect God, as you do your Dead Benefactors; but if it be not as God, that is, suitable to, worthy of, and as so great a God is to be Loved with all (I speak for the kind of it) it's not that which he Regards; and thus it is also in the Knowledge of God: Yea the cause of the Defect why they fall short in Sanctifying God in their Wills, and Affections, is because they fall short, Proportionably in their Knowledge of Him, which therefore directs them not to that Spiritualness of Love, Joy, Fear of God, that is suitable to his Nature, for all these are Conformed to the Apprehensions we have of Him. The Fundamental Defect, lies here, all Men have low Thoughts of God, not only for the Degree (so no Creature can know Him as He is) but for the Kind, and this causeth the other Defects in Mens Obedience. There were Zealous Men for Sacrifices, and the Worship of the Law, (whom you Read of among the Jews, Psal. 50. God spends that whole Psalm upon them) that Professed they knew him sufficiently, and yet served him but Formally, and Outwardly, and Untowardly. God Discovers the bottom Defect, v. 21. *Thou thoughtest I was altogether such an One as thy self,* and so thou didst imagine that thou mightst put him off with outward Obedience and Respects. Men that Live under the Light and Revelation of the Word, yet have but Childish thoughts of God. All the Word can say, Represents Him not as in Himself Genuinely (es they take the Light thereof in) and so Men come to think they can easily Please, and Serve him. The Apostle John throughout his Epistle, Resolves all the Defects of loose Profession and Backsliders into this, *They know him not.* He is Peremptory in it, and Paul in like Manner, useth the same Reduplication, about Knowing Christ, which he had used about knowing God, (Rom. 1.) *Knowing and Glorifying God as God* (Eph. 4. 20, 21.) *If so be you have Learned the Truth as it is in Jesus:* Not the Truth Literally only, but of Christ, as Christ is in himself, which all Unregenerate Mens Thoughts fall short of. Now then bring it to the Point in hand, if Natural Conscience, whether by Natural Light, or from Revelation still falls short of knowing God as God, then all the Obedience, and all the Effects of it, though very Powerful and Great (because back'd, urged with, and in the Name and Authority of a Deity, threatning Wrath) yet rising not up to this Knowledg of God as God, or of God,

God, (Heb. 9. 14.) as the *Living God*, and as the Truth is in God, make not a God of him in the Heart, like himself in the Heavens, but must needs all fall short of Holiness, the Spirit of which is to exalt God as God. You may observe it of the Jews, that their Consciences were greatly awakned by Reiterated Sermons of *Joshua's* which were very pungent (*Josh. 23, & 24 Chapters,*) And all the People, the Multitude Answered (*Chap. 24. 16.*) *God forbid we should be such Wretches as not to serve the Lord, or to forsake him. (v. 18.) We will serve the Lord for he is our God* (say they) but says *Joshua* to the Unregenerate Rabble of them, (*v. 24.*) *You speak you know not what.* You know not what a God you have to do withal, and therefore you utter this, and speak thus slightly of serving him. *Ye cannot serve the Lord for he is an Holy God* (says he) He is Holy, and his Service must be answerably Holy as he is, and his Holiness is to exalt himself as God, but you (poor Souls) take him not in as God. Men think of him, though as of a Supreme Power above them, yet of one like themselves, their Prince, or Lord, and so think they may please him, and serve him, as they do such an one. You are mistaken, (says *Joshua*) *He is an Holy God.* Men run away with their Natural Notion of him, or with what is improved by the Letter of the Word, and so their Conscience runs away with an underObedience below what is suitable to his Nature and due to him as God, and Conscience works in the strength of that Light, it hath of God Himself, and no further. So as if it falls short, all falls short.

2. The Second thing I urge is, that when God means savingly to Convert a Man, he doth not only, or primarily, actuate, and awaken, and Snuff the Candle of the Lord, which he hath set up in the Heart, nor doth he only add more Oyl to make that Light burn brighter. All the Notions of God that can be had out of the Letter of the Word, added as Oyl to that old Light, will never cause him to know God, as God, and in himself, though these may Wonderfully enlarge it in its kind. All the Candles or Tapers in the World, will not help you to see the Sun, but where God means to save, he shines in with anew Light of Faith superiour to that which Conscience had before. God himself riseth a new upon the Heart with the Light of himself, and as the Sun riseth with its own Light, and is seen only by its own Beams; so in Gods Light you see Light. And therefore Faith is still joyned (in *Paul's* Epistle to *Timothy*) with a good Conscience; for it is the Light which Faith brings in, that Enlightneth Conscience with a New knowledg of God, which is Holy and Spiritual, as that which immediately cometh from, and so leadeth up to himself. It is New and Genuine Light and Knowledg, not from God only, but of God by Faith. I speak not now of Faith, as Justifying only, which is only Terminated on Christ, and Gods free Grace, as Justifying; but I mean Spiritual Faith, which *Paul* (*Heb. 11.*) treats of. Conscience then receiving by the means of Faith, this true Knowledge of God, as God, (for Conscience is not the First Suscipient of this Light, but Faith; as *Paul* in *Heb. 11.* Instructs us) and participating thus thereof, this Light as soon as it comes into Conscience, instantly puts and brings that Spirit we speak of with it, and adds it to that Literal Knowledge which Conscience had of the *Law* in the outwards of it, and is as a Soul Breathed anew into a Body or Dead Carcass. It Instructs the Heart what kind of inward Worship, what Spiritual Affections and Motions suitable to this God, must fill and inspire every outward Duty, and it is content with no other but such in the Service of God, for he knows now that none else will please that God whom he now clearly Understands. It instructs the Heart, (without more ado) what Love to, what Zeal for God, what Mourning, what Sorrow for Sin, what Joy in, and Fear to such a God is due, If he be exalted as God in the Heart, and Holy Affections be stirred up by Holy Ends and Motives, Living Affections for a Living God; Spiritual Affections, for God that is a Spirit, and will in Spirit be Worshipped. He sees now it is not all the Sacrifices in the World (as he in the 50 *Psalme* thought) will please him.

Book VI But he cries out (as the holy Convert *David* Psal. 51.) *If Sacrifice would please thee, I would offer it, but thou requirest truth in the inward parts:* Thou requirest a clean, upright, and renewed Heart, for thou art a God of Truth and Holiness, and wilt be served in truth. And this is the true meaning of that passage also, (which you have *Hos. 6. 6.* and which our Saviour so pointed to, for the legal *Pharisees* to learn) *That God delights in the Knowledge of God more than Sacrifices.* Why are these thus opposed, but because those Persons who have not the true Knowledge of God (which they wanted) think to put God off with Sacrifices, and legal performances; And what satisfies, their Consciences they think must needs satisfy God. But if once this genuine Knowledge of God as God enters into their Souls, it will call for the Inwards of the Soul to be offered up as a Burnt-Offering, and is not satisfied without it. *This transforming of their Minds will teach them to know that good and acceptable Will of God, and to offer up themselves an holy, living, spiritual Sacrifice unto God,* as the Apostle speaks, (*Rom. 12. 1, 2.*)

And that such a new Knowledge of God himself is the Foundation of writing the Law in the inward parts, (of which *Jer. 31. 3, 33.* speaks) and of which Knowledge the Light of Conscience falling short, is not able to do, is evident by that very Scripture, *v. 34. They shall all know me from the least unto the greatest.* And so you have both Texts of *Paul* and *Jeremy* brought into a Comparison. Look as the defect in natural Conscience in *Jew* and *Gentile* (spoken of *Rom. 2.*) is by *Paul* attributed to their not knowing, and not glorifying *God as God* (*Rom. 1.*) tho' they did many things of the Law, and were a Law to themselves: So on the contrary, the Ground-Work, and Foundation, the first thing taught, the first Lesson written, when the Law comes to be written in the Heart, is to know God; *They shall all know me, from the least to the greatest.* And this being first written in Capital Letters in the Soul, then the whole Law, not in the outward duties only, but that which is the Spirit, and the Soul of all, is written there.

As when the Sun riseth, a man looks on the World, and all things in it in a new hue, and sees all those things every where round about him, and on the face of the Earth, which he saw not till now: So is it in this case, what is it humbleth a Man for Sin, and convicteth him of it, but this new Light of God shining upon, and actuating the knowledge of the Law? It now sees Sin as a Spiritual evil in it self, contrary to this God; yea, he now sees that Contrariety which hath been in all, and every motion of the Heart unto God as holy, and falls down and cries out, I was before without the Law. So also he is hereby, convinced of Judgment, that true Holiness God as God requires in the spiritualness of it, and he sees the Beauty that is in Grace. Yea, by knowing God anew and aright, he looks with a spiritual eye upon whatever relateth unto God any way.

So then it is not the natural Light of Conscience, nor that improved by the Word, which converts any man to God (altho' this is the best spring of most men's practick part of Religion) but it is Faith bringing in a new Light into Conscience, and so Conscience lighting its Taper at that Sun which humbleth for sin in another manner, and drives men to Christ, sanctifieth, changeth, and writes the Law in the Heart. And this you will find to be the state of difference between *Augustine* and the *Pelagians*, *Semi-Pelagians*, which the whole stream, and Current of his Writings against them hold forth. They would have had the Light of natural Conscience, and the Seeds of Vertues in men (as in Philosophers &c.) being improved and manured by the revelation of the Word to be that Grace which the Scripture speaks of. He proclaims all their Vertues, and their use of natural Light (as in them) to be Sins, because deficient of Holiness, and requires not only the revelation of the Objects of Faith, which else natural Light could not find out, but a new Light to see them withal.

2. The second thing upon which I state the Holiness of the light of Conscience, which is proper to that Faculty, and which is the office of it, is, that in directing the Heart unto what is its dutie, or in urging the matter of

of Obedience, it insists on God's Interest and Glory as the principal Motive, and doth both frame and press such Motives as are drawn from thence. I take it for granted that true Holiness, in any, or in all Faculties, lyes in setting up God as our chiefest End. All the Faculties in their Motions, like the Stars in their Courses, Fight for this Interest; yet each according unto its kind, in a way proper to it, which must be set out, and the measure of it taken from, what is by Natures Appointment proper to each Faculty; for Grace is engrafted on, and works according to the Nature, and kind of each Faculty. As in a Man's Body every part hath it's proper Office (as the Apostle 1 Cor. 12. speaks) so it is in the Faculties of the Soul.

1. Holiness engrafted on the Understanding, works it towards God, and for God, according to what is its peculiar proper Office, as to know God *as God*, and to admire him *as God*, &c.

2. Holiness in the Will and Affections, influenceth them to love God and cleave to him.

Then 3. Answerably the Conscience must Act for him according unto it's kind; and that which is proper to it, is to be the Mover to Obedience chiefly for God and his Glory: When the whole Soul therefore by Regeneration once hath received and admitted God as it's supream End, Lord, and Natural King, then the Office of Conscience as his Attorney General, or Lord Chancellor, is to frame such Pleas, and Motives on his Behalf, as shall sway the Heart, and Vigorously to press them. That this is the proper Office of Conscience, both Reason and Scripture shew.

I. Reason shews it, for Conscience is one part of Practical Reason; now the Office assigned unto Practical Reason (which guides us in our Actions in General of any kind) is to incite the Heart to Action by Motives drawn from what is a Mans End. As the Speculative Understanding Reasons from Truths, to Prove or Clear one Truth from another, so the Practical Understanding Guides us in our Actions, and fetcheth Arguments to move us: Yet as this is but the Office of Practick Reason in the General, so Conscience being the top Branch of Practick Reason hath this more eminent Office assigned to it, *viz.* To urge such Motives upon us in our Actions, as are drawn from Moral Goodness, or Ends. Conscience being the proper Judge of all Moral Good or Evil, and so the seat of Moral Ends, this is likewise the Kind or Office of Conscience in General. If then it be Enquired what should be the Holiness proper to it according to this kind, the Resolution is easie by the former Principles.

1. The Former Law of Holiness comes upon it, Namely, to set up God as a Man's End in it's Kind, and according to it's Kind.

2. The next Work is to draw Motives for all our Actings, from Gods Interest as our chiefest End, and to press them on the Heart naturally and fully; for no Mans Reason Deliberates about what concerns his chiefest End.

II. The Scripture Evidenceth the same, (*Rom. 13. 5.*) when the Apostle exhorts Christians to Obey, he useth this Phrase, *for Conscience sake*. He speaks there of a Regenerate Mans Conscience, and of what should move a True Christian. It is *for Conscience sake* (says he) which is a like and Parallel Phrase, as when the Scriptures says we are Justified by Faith, which is all one as to say, by Christs Righteousness, which is the Object of that Faith; or which Faith alone considers as that whereby a Man is Justified, and so Faith is *Metonymically* put for its Object: So here, because to Obey God as our chiefest End, is that which Conscience in moving Obedience ought to have in it's Eye, therefore to do a thing for Conscience sake, and for God as a Mans chief End, is all one; which when Conscience hath performed, and swayed the Heart unto it, 'tis termed, *The Answer of a good Conscience towards God*, (so
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far as that Speech Relates unto Sanctification (in 1 Pet. 3. 21.) it being God to whom Conscience is to give its account, in which, when it hath been Faithful to him as God, it is a good Conscience, and can give an Answer, a True and Just one, as having discharged it's Trust on its behalf. In like manner to be a Servant of Righteousness, and a Servant to God, is in the Apostles Language all one (Rom. 8. 18, 22. compared) for take God out of a Mans End, and it is not Righteousness. Thus here to Obey God, and to Obey Conscience, and to Obey for Conscience sake, and for Gods sake, as our utmost End, are *equivalent*. Now in a Man that Remains Unregenerate, this Essential property of Holiness (as it is to be in the Conscience) hath not as yet taken place in his Conscience, nor hath it become the Natural supream Law thereof. And the Reason is clear.

For 1. Until God himself hath been by a Work of Regeneration on the whole Heart, set up in the Heart as a Mans Supream End, and generally owned and Proclaimed such in the Heart, Conscience (whose Office is to Argue from what really is a Man's End) cannot Heartily and Naturally draw Motives from it; for it would Argue then from what is not, and so not have a Foundation for it's Reasonings, such as to perswade the Heart, and as should have power and force in them to prevail. And further it is so, because that until Regeneration comes, and makes this great alteration of a Man's End, it is certain that Self-Love remaineth a Man's Supream End, and the Swaying Principle in all. Self is the Soul, the Spirit of Unregeneracy, that runs through, inspires, and Leavens all the Faculties. If therefore Self be predominant in other Faculties, then also in this. If Self-Love sways in the Will, then Self Respects, and Motives must also be in the Conscience; and every thing moves according to that which is in it self, to its own Center.

Now it is certain that Conscience in Men Unregenerate remains Unsanctified, for these Two Reasons.

1. That else a Man Unregenerate might be said in respect of that one Faculty to be a Man Regenerate, when as there is not any one thing Born of the Flesh, but is Flesh.

And 2. Because else in a Regenerate Man that one Faculty needed no Renewing; seeing, according to this Supposition, it had the same Light as truly good for the kind of it, afore Regeneration, as after; when as (1 Thes. 5. v. 23.) the Apostle prays, *The very God of Peace Sanctifie you wholly, your whole Man, Spirit, Soul and Body, &c.* so as all are Sanctified anew, and therefore Conscience also. And the same Apostle says, (Eph. 4. 23.) *Be renewed in the Spirit,* in the very Spirit, the purest part of the Mind.

There is one Query, or Objection, the Answer to which will further clear the meaning of this Assertion. The Query is this, Doth not Natural Conscience in natural Men, urge obedience for God, yea, and urge respect to God as Motives thereto?

Ans. 1. If Conscience had not some Eye to God, or at least to Moral good, it were not Conscience. Conscience, as such, keeps to this as it's own Sphear; or Circle. To move for Worldly outward Ends or Respects, pertains not unto Conscience, as such, but is from Lusts to such outward things; or at best, (2 Cor. 1. 12.) it is *Worldly Fleshly Wisdom*, as the Apostle calls it.

Ans. 2. There are many Respects which Natural Conscience hath unto God, as an Object of its Thoughts, whilst it presseth Obedience on us, and under the Consideration of which it urgeth it; yet still if this one Respect (I insist on) be wanting and left out, or not made the main of all other, then those other Motives which Conscience useth, do not rise so high as to constitute the Conscience

science holy. For tho' the subject, which in this Case it is conversant about, be God, yet still it remains defective in what is proper to it; and truly constitutive of holiness, as it ought to be in Conscience. For example, when Conscience doth consider and present God to us as a supream Law-giver and Judge, who is able to save or to condemn, as (*James 4. 12.*) when yet the Heart hath not entertain'd this God as its natural Lord and Liege-King: In this case, tho' obedience be urged indeed, for God, and unto God, yet not for God, as the chiefest Motive. So that, as speaking of the Knowledge of God, I said, men might have large and great literal Knowledge of God; yet if they knew not *God as God* in himself, they wanted an holy Knowledge of him: So say I in this case, Though Conscience may eye God in many respects, under which he is revealed unto us, as a Judge, or a Sovereign, yet if not under this, as he is set up as our chiefest end, the Conscience is not holy in respect thereof.

3. For the clearing of this I add, That natural Conscience being leavened with self-love, doth naturally and heartily urge only such Motives on the Heart as do concern self, and in such a way as self-interest is rather spoken for, than God's. The meaning is, that when such motives only are urged, and professed, as are but fitted and suited to self, altho' those Considerations be taken from God, yet in this Case not God's Interest, but our own is pleaded for. There are many Considerations may be drawn from God as presented to us in Scripture, which alone considered are fitted but to move self-love in us, which is naturally our chiefest End: As for example, The Consideration had of God as a Law-giver, a Commander, a Judge, able to save and to condemn, doth more properly speak for self, than for God; for they urge but what is in God, in relation unto self. And altho' God, and his Name be *materially* used and *objectively*, yet *finally*, and so formally and really, self-love is more regarded and spoken to in them, than God's Interest.

Obj. But you will yet say to me, May not, and doth not Natural Conscience hold forth to Men Unregenerate, that God ought to be a Mans utmost End, and that it is the Duty of the Heart to be moved with Arguments drawn from thence?

The *Answer* in General is, That if the meaning be, that such Thoughts, and Considerations do materially come to Mind, that is, that natural Conscience hath such flying thoughts under its Consideration at times, it cannot be denied, for it cannot indeed avoid them. For if God himself be the enlightner of Conscience, as hath been declared, then surely he will, to the end of leaving all men without excuse, cause at times such thoughts to pass thro' men's Hearts, as flashes of Lightning us'd to do thro' natural Darkness: And natural Conscience is not only capable thereof, but cannot resist their being the matter of its thoughts. But now in the acting and management of these and such other Considerations darted in by God, is the goodness or holiness of Conscience it self seen and discovered. The Apostle hath this saying (*2 Cor. 1. 21.*) speaking of the Heathen, *That by the wisdom of God, the World knew not God.* Which implies two things, 1. That there were suggested to their thoughts, by God's Spirit, many divine Considerations, leading on to, and tending to discover God unto them, which is therefore termed the Wisdom of God, that is, which he suggested to their thoughts, as object matter for their Thoughts to work on. But 2. Their Spirits which took in these notions of God, did make use thereof according to the predominant Principles within it self, and not according to the tendency of the things themselves suggested by God unto them: And so they thro' their own Wisdom or corrupt Principles knew not God, no, not by those Notions that God suggested unto them. Here you see the Wisdom suggested by God, is received and made use of according to the Qualification of the Receivers. Now what the Apostle speaks there of natural Wisdom of the Knowledge of God, I apply unto natural Conscience

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ence in the thing in hand. 'Tis true, Natural Conscience doth take in such Suggests as these, That God ought to be a Man's utmost end, and that it is the duty of the Heart to set him up as such: But still these are made use of but according to the temper and disposition of Conscience it self, (which is the Receiver of these) which is poysoned with self: So that altho' these Suggests, as to the matter of them, be good, yet the Conscience it self, that is the suscipient of them may be, and is, in the management thereof, deficient of Holiness, yea and the motives or motions themselves which Conscience maketh from hence, are (as they come from it) deficient of that Holiness is proper thereto. So then if the Conscience be holy, it must not only take in the matter of such Considerations, and suggest them to the Heart, but it must urge and enforce them with that vigour and strength which is answerable unto the Vertue, Spirit, and Power that is in them, and worthy of the Motives themselves.

This deficiency of Natural Conscience herein, is discovered by these particulars.

2. Inasmuch as Conscience being prepossessed with Self-love's interest as its chiefest end, it thereby becomes weak, and faint in the pressing and urging of God's Interest as a man's chiefest end, for these two are inconsistent. It gives not the due Accent, putts not the Weight, the Emphasis thereon, it cryes *Shiboleth* in the pronouncing, and so dishonours spoyles, enervates and withers them in the propounding. Conscience being weak, thro' the Flesh, miscarries with them whilst it conceives them, and hath not strength to bring forth. Some Motives perhaps drawn from God it may, and doth with a powerful Hand shoot up to the Arrow head, so as they pierce the Soul through and through; but these Motives drawn from God as a Man's utmost end, (which in their own Nature, and Ordination are, and should be the great Artillery) Natural Conscience doth faintly and weakly pursue, lets them fall at the Canons Mouth, dischargeth them without Powder; so as they make no impression, or dint on the Heart at all; yea, they never reach it.

2. If it urgeth such Considerations, yet not constantly in the Course of a Man's Life. Alas, they come in but now and then, and but as God is pleased to convince the Soul of its defects, but this Principle is not made natural, and inlaid therein. And if such Considerations do come in, they come unseasonably, *post factum*, after miscarriages, and at times of God's reckonings and accountings with us (as the Prophet *Daniel* urged upon *Belshazar* a prophane Idolatrous Heathen, That *that God in whose hands was his Breath and ways, him he had not glorified.* (*Dan. 5. 24.*) so to continue and condemn us. Whereas the right cure and season of such considerations (if the Conscience were made holy) is before we act, or *inter agendum*, in the time of acting: Otherwise they only come as witnesses against us in obedience. And the reason of this is, because they are not natural to such a Conscience, but come in forcedly.

3. By urging Motives of so high Concernment so faintly, instead of giving demonstration of any true Holiness to be therein, it discovers the greater sinfulness, falseness, and Hypocrisie towards God. For insomuch as it taketh in, and suggesteth the matter of such Considerations, it pretends to be for God, and to discharge its trust committed to it: When yet, like a false-hearted Pleader at the Bar, who is bribed by the adverse party (for such is self-love in a man unto God) it pretends to this and that, but urgeth nothing home, and his Tongue falters whilst he seems to plead for him, whose Cause he hath undertaken. Now this is really, and in truth the greatest dishonour that can be put upon God, As in the like Case, any sovereign Prince would esteem it, if his Agent or Minister that appears for his Interest, should either urge any lower Interests or Properties than those of a King (as such which he stands upon) or urge his proper Interest, as of a King, coldly and faintly.

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Docet negare, dum urget timide. His Name and the greatest Glory due to it is taken in Vain, whilst it is mentioned to no higher, or more Efficacious purpose. Chap. 6.

And Lastly, Such *Motives* so used deserve not the Name of *Motives*. They fall from that Denomination, and they are Receptions, or Motions rather made in Conscience, then Motives made by Conscience. As imperfect Wishings and Wouldings in the Will, we Term *Velleities*, so proportionably are these in the Conscience. Now no Power or Faculty a Man can be said to Act for God as it's utmost End, unless it Acts with a strength some way Suitably. It is an Observable Phrase (*Collos. 3. 23.*) *Whatsoever you do, do it Heartily, or with all your Might, as to the Lord.* The Import of which is this, That whatsoever is truly done to God, and for God, He being so Great a GOD, and the Nature of His Service, (as they say of a King) being such, as it falls short, and is Deficient of what deserves the Name of Service, in Respect to Him, or by way of Motive for Him, if it be not Perform'd with Vigour and Strength Answerable; it is therefore not done to the Lord, unless it be Heartily. And this is true of all the Motions Conscience makes for God, they are not for Him, nor Worthy of Him, nor indeed Motives as for God, unless Prosecuted Predominantly for him, above all other Ends.

So then Two Deficiencies, or fallings short of Holiness, have been discovered to be in Natural Conscience.

1. That it falls short in an Effectual direction to, or instruction in, the right manner of Obedience to the Law. It either not knows, or practices not, what are the Inwards of Duties, because it was never Elevated to the Knowledge of God as God in himself, and so is Ignorant how to call for a Worship or Obedience suitable unto him, which consists in Spirit and in Truth.

2. It also falls short in that which is the Eminent Part and Office of it, namely, *Faithfulness to God*, to try Vigorously on the Heart such Motives as are drawn from God's Interest set up therein as our utmost End. And these Defects lye in the very Light of Conscience, and in Conscience it self, besides what Deficiency is discovered in the Effects themselves, which are Answerable to these Defects in the cause it self.

3. I shall make this additional Remark, to compleat this Head, That this Deficiency in the Light it self, from Conscience to true Holiness, appears and manifests it self in the Effect, namely, that the Light that is in Natural Conscience maketh not the Heart good, it Sanctifieth not, and therefore it self is not good with that Goodness which is proper to that Faculty. As that is a good Tree which maketh the Fruit good, so that is a good Conscience which maketh the Heart good. This is a certain Truth, that the difference between saving Light or Knowledge, and common Light raised up unto a great Blaze, are difficultly distinguished in themselves abstractly considered, compared with themselves, altho' the difference in it self is great, *consequently*, as by the Fruits they are distinguished manifestly in the Issue and Event. Inasmuch as the difficulty in distinguishing them thus in themselves, hath occasioned a great Divine to say, *Non distinguntur nisi Consequenter ad actum Voluntatis.* *Amesie Medulla, Lib. 1. Cap. 3. Thes. 4.* That they are not distinguished unless Consequently to the Act of the Will. Which indeed holds true, in Respect of discerning that Difference, but not in the real Distinction of the Lights themselves; for the difference must needs be in the Light it self as the cause, or else one Faculty in an Unregenerate Man, need not Sanctification and Regeneration. Now that that only is a good Conscience which maketh the Heart good, appears both by Scripture and Reason.

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1. By *Scripture*. Paul therefore said he had a *good Conscience*, because he desired to Live Honestly in all things. Heb. 13. 18. For else had he had never so much Light which had still directed him, and instigated him to good, yet had not wrought in him a desire to live accordingly, he could not have termed his Conscience Good. And therefore also the having a *Good Conscience* is put for an *Holy Conversation*, (by the Apostle Peter, 1 Pet. 3. 16.) as the Cause for the Effect, for so it follows, *That speaking of you as Evil doers, they may be ashamed that accuse falsely your good Conversation in Christ*. Therefore a good Conscience makes the Man good.

2. In *Reason* it is Evident. For when any thing hath lost that Special Vertue which once it had to effect that which it was ordained for, we say of it that it is not good, which that Familiar Saying of Christ Confirms in the general, *Salt is good, but if it hath lost it's Savour* (or Vertue of it's Seasoning and Diffusive vertue to season other things) *it is good for nothing*. Compare Luke 14. 34. with Mat. 5. 13. Yea, if it might be supposed good for some other inferiour purpose then what that Native Vertue once eminently served for, yet we use to say of a thing in such a Case, that it is not good, that is, not answering it's kind. Take any *Drugg*, which hath a Cordial Vertue, if that Vertue be gone, you use to say it is naught, tho' some Weaker or Lower Effects, it may still retain. Take Wine when it is Soured, or the Spirits of it are gone, you say it is naught, that is, as it is Wine, it still may make good Vinegar, or may serve some other use. A Purging Drugg, when the Purgative strength of it is gone, it is not good, tho' it may have so much left, as to stir the Humours a little, yet if not enough to carry them away, it is not good, because it wants that Vertue it was ordained for, altho' still a Skilful Apothecary knows how to make some use of it. Thus Conscience, tho' it retain some weaker Acts it had in Man in Innocency, and which now are common to a Man Regenerate and Unregenerate; yet the Special Vertue, and Energie of those Acts it then had, and which now in a Regenerate Man it hath in Sanctifying and Purifying, being Lost and Gone, the special proper Goodness of it is gone and lost also. It may Serve to stir the Humours, both the Guilt and Power of Corruption, and it may serve to drive Corruption in, but it's Purging Vertue is gone. And tho' God doth make use of those weak Properties that remain, so as to discover sin, or to witness against the Sinner, yet the Native Use is extinct, and so it is not a good Conscience.

C H A P. VII.

How a Natural Conscience, in it's highest Operations, is Deficient in that which is necessary to make it really Holy.

NOW to give a Demonstration of the Deficiency of Conscience, in its Operations on the Heart in all particulars, might be too large; I shall do it but in some few, which shall be fitted to Two Cases or Conditions of Men Unregenerate, under one of which all such Men's Conditions will fall, and in either of which it will appear that Natural Conscience Sanctifies not the Heart throughout, as Regenerating Grace doth.

The First Case is, That in men Unregenerate there are to be found, besides Light of Conscience, Vertues, and Impressions on their Wills and Affections,

clining them to good, which the Heathens call'd *Semina Virtutum*, Seeds of Vertues, inclining them unto what the light of Conscience doth direct them unto; and in this case will it not be said that it maketh the Heart good, or that a goodness of Heart doth accompany it. Chap 7.

But I. None had an Universal Goodness, no not in that sphere of Moral Good, but were deficient in some Vertues whereunto the Light of their Conscience did direct them. God did never make Light of Conscience and Moral Impressions to Vertue adequate or even in any man; that is, not of like extent; but left it so, as in those who naturally, or otherwise, have had most of moral inclinations in them, yet their Conscience have had strong Convictions to such Duties and Actions unto which their Wills and Affections have had no inclinations stamp't on them to correspond therewith, but the contrary inclinations have been left to their full strength. And this God doth, to give a ground of discovery unto all men of their natural Condition, by letting them see the strength of corrupt Inclinations, and their emptiness of good, by some such particulars. This is exemplified both in *Heathens*, *Jews* and *Christians*. The *Heathens* had dispersed among the Bulk and multitude of them, all Seeds of Vertues, but so as all were not in each, and every man; but one had Justice, another Abstinence from Pleasures, a Third Continency. God withal, left each of them in their Dispositions naked and void, in respect of some Vertues or other. Thus *Socrates* was given to the love of Boys, and such vile Affections is the very instance *Paul* gives of the wisest of their Philosophers (*Rom.* 1.) That so that fatal doom might with condition be pronounced of all and each, which the Apostle there recordeth, *They withheld the truth in unrighteousness*. Their corrupt Hearts were too head-strong for their Consciences to rule, in some particular or other.

I confess, I have sometimes wondred at those high passages I before rehearsed, both concerning their crying up *Right Reason*, and also of their professing to live thereto; as being a seeming Vindication of them from that which the Apostle (*Rom.* 1.) chargeth them withal, *viz. imprisoning the Truth in unrighteousness in some things*. But in the end I perceived the Juggle (for it was truly such) for whilst all cried up this *Right Reason* in the general, as their Rule, and professed to live by it, yet come to the particulars, Therein each Sect or Person would judge this or that to be according to *Right Reason* (or *Nature*, as they termed it) as they listed, and as agreed with their Lusts. *Diogenes* accounted self-pollution, or (as the Apostle terms it) *defiling their Bodies* *ἐξ αὐτοῖς* committed alone by themselves, to be lawful, and according to Nature; which the Apostle (*Rom.* 1. 24.) instanceth in, as one of their Philosophical Practices. *Plato* (the divinest of them) held communion of Wives: The like might be said of others. *Though all men understand what is meant by Iron, what by Silver, as soon as they hear each named, yet (says Plato) when we use the name of just or good; one is carried to one thing as just and good, which another dislikes, and we differ therein amongst our selves.* Thus he confesseth. And hence, under this general proclaiming the right Rule, and magnifying *Right Reason* (as all did) so many Sects arose amongst them, differing in their Judgement of what was just, or unjust, morally good or evil, lawful or unlawful, so as every one did surrender the judgement of his Reason to his Lusts; Yea, and made many abominable Vices, things in their Nature indifferent, *Leges Naturæ opiniones suas faciunt: Each made his own Opinion, and what they had a mind to, the Law of Nature and Right Reason.* De Repub. lib. 5. And then indeed they might well boast (as they did) they lived according to *Right Reason*; for wherein their Vertues fell short, or their Lusts over-ruled them, they would flatly argue for that to be lawful, or natural, or indifferent, and so blessed themselves in their own deceivings. And if I mistake not, the Apostle had this very thing in his eye, when he says, *They became vain in their reasonings, and their foolish Heart was darkned (Rom. 1. 21.) and professing themselves wise (so each Sect pretend) they became Fools, the vainest that ever were, corrupting themselves in what they knew naturally, and* Tertullian. Διαλόγισ. μοις.
 making

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making use of corrupt reason in them to defend what Natural Reason condemn-
ned. And so I may make a parallel between the mystery of iniquity among
the Heathen, and that in the Popish Religion. The *Pope* cries up the
Scriptures in General, and professeth to give us Religion from thence; but
then he taking on him to be the Supream Judge, can, and doth give us out
from thence what Religion he pleaseth, and frameth Opinions to his own
Lusts and Ambition; and so did the *Philosopher* whilst they cried up Reason.

2. Both the Light of their Consciences, and also their highest Vertues,
when they did most exactly fall on them, did carry them but to the Letter,
but not to the Spiritual part of any Vertue. At the best they are said to do
but the things contained in the Law, (*τὰ τὰ νόμων* in the Text) even wherein
they were a Law unto themselves. Observe it, they are not said to keep the
Law, neither to have the Law Written in their Hearts; whereas of a Believer
both these are at once Affirmed, *John* 14. 21. *He that hath my Commandments
and keepeth them, is he that Loves me.* First, He is said to have the Law tru-
ly and genuinely stampt upon his Soul: And 2dly, Out of that Principle is
said to keep it; whereas these have but the Duties, the outward works of
it Written there, and accordingly do but the things of the Law. Or again,
They may be said to have the Effect of it, as Brute Beasts are said to have the
Work or Effect of Reason, as Bees in making their Hives, &c. The Works
which they do are *Opera Intelligentia*, as if Reason had done them, but
they do them not from a Principle of Reason. And this difference did *Au-
gustine* long ago urge and insist on, in his Answers to *Pelagius* and *Julianus*,
and the *Massilienses*, who urged this Text, that the Light of Conscience and
Vertues, and good Works, thence flowing, were such as had a true and real
Goodness in them: But he distinguisht how that in the Law Commanding,
and in every Action to be done according to the Law, there were, *Opus*, or
(as from the *Stoicks* he termed it) *Officium quod faciendum est*, the Duty that is
to be done; *Et Finis, vel propter quod faciendum*, the end for which it is to be
done. Which end he still asserts against them, to be not merely the good of
any Creature, tho' a Publick good to the whole World, but the chief End of
a good Action is Gods Glory, who himself is the chiefest Good, and the
chiefest End. The *Officia*, the Duties, are not the Law, but only *τὰ τὰ νόμων*, the
things of the Law, *Officia Legis*, as *Beza* Interprets it: But Love to God is
the end of the Law, and the performance of it, (*1 Tim.* 1. 5.) and so it is
the Soul and Spirit of it; and when it is not Written as the Supream Law,
and Sovereign Dictate in the Conscience, it may be said the Law is wanting
there.

Lib. 4. con-
tra Julian.
Cap. 13.

In *Heathens* Nature spoke out, and their highest pitch was to Love Vertue
for Vertues sake, Judging and Valuing it to be the greatest Ornament of their
Rational Souls. They therefore decryed all outward Respects as Unworthy,
and too mean to be Motives unto Vertuous Actions; but yet still all their
Admiration was raised no further but to Vertue it self, and Vertuous Actions
for themselves, as the Supream Excellency. They never raised Vertue to a
Tendency or Subordination to God, and to Glorifie God, as God by it; here-
in they fell short, and therefore short in Holiness. For I may safely Affirm,
That if a Christian himself could thus Love true Grace, and prize it as a
Supream Excellency, and love Goodness, only as it is an Habit in the Soul,
which makes us good, this would not be Holiness. For in so doing, a Man
would value it only as a particular good unto his own Soul, which is but a
small piece of the Creation of God: And the Mind in so doing would but
Glory and Center still in it self, (as well as in valuing Riches or Honours)
and not in the Lord, for there is the same Reason in either.

The 2d Case is this, That to the *Jews* and us Christians, there is by the Revelation
of the Law, and Will of God, many Duties of Gods Worship (as Prayers, Medita-
tion, holy Conference, and reading the Word) whereunto there are small, if any,
Moral inclinations stampt upon mens Wills, to assist them in them, or facilitate
these

these unto them: And therefore Conscience calling upon the Heart for such duties as these, is forced to raise the Tax or Levie of them, by calling in foreign Assistance and Aid. And for a supply of natural strength and inclination unto Duties of this kind, it is reduced to such Motives of the Law as are fitted to stir self-love in the Affections; as fear of Hell &c. And this is also the Case of temporary Believers under the Gospel. Now in this Case, it doth yet more evidently appear, that the Light of Natural Conscience doth not sanctifie the Heart throughout, as Grace in a regenerate man in some measure doth.

1. Natural Conscience puts a necessity upon the performance of a Duty; faith, and urgeth that it ought, and must be done; but it puts no inward freedom and willingness into the Will to the performance of it, as Grace doth. For Grace makes a man willing, as Conscience makes the Duty necessary. It puts an inclination, a *Spirit of Liberty and Freedom*; a *free Spirit*, an *ingenuous Spirit* (as David calls it, *Psal. 51. 12.*) And therefore Paul opposeth (*Gal. 5. 18.*) *the working of the Spirit of the Law*, or of Conscience by the Law, in these words, *If you be led by the Spirit, ye are not under the Law*; and *eo contra*. Now, to be led by the Spirit, is to have the Will ready to follow God in every thing, to have the Will easily carried on to a Duty, for leading implies readiness of following, *Isaiah 11. 6. A Child shall lead them*; that is, a little thing may persuade them.

If it be objected, That Conscience carried on the Will to do Duties, for else they would not be done.

I answer, There is a willingness which is intrinsecal, and direct, and *per se*, when a man hath a mind and will to a thing for it self, and there is a *made willingness*, which is *per accidens*, which is a comparative willingness. There is no man so averse to any thing, but may be thus made willing, that is comparatively, and *per Accidens* willing. The most covetous man in the World, that loves Money never so much, may be made willing to part with it, and glad to do so, if it concerns his life to do it; or if a great necessity of Bonds, or going to Prison, be laid on him; which is indeed a *Constraint*, and so Peter terms it (*1 Pet. 5. 2.*) and opposeth it to *willingly*. But a godly man hath a ready mind to whatever is good in the Principle of his heart, and often good Duties come off at the first motion; *To will is present with me*: (*Rom. 7. 18.*) Or if Flesh lie uppermost, and so there is an aversness in the entrance, yet when God and his Heart have closed in the duty, and grown familiar, he finds his whole Heart to be in it.

Now, the reason of an unregenerate mans unwillingness unto such holy Duties, lies in this, That they are appointed, and the tendency of them is, to bring God and their Hearts together, which indeed is to bring two Enemies together, for such are their Hearts and God. And the reason of a regenerate man's willingness is, that in the duty two Friends meet together, God who hath from Everlasting own'd that Soul, and the Soul, that hath chosen God to be his God.

2. Natural Conscience gives Light and Enforcements from legal Motives to the Duty, but it gives no new inward strength. And the reason is clear, for Natural Conscience carries a man on but upon the strength of the Covenant of Works: Now, *the Law is weak* (says the Apostle, *Rom. 8.*) as to any such effect. Urgency of Conscience is but as if a man should come to one that is lame, and his Joints frozen and Stiff, with a Light in one hand, and a Cudgel in the other, and waken him, and jogg him, and tell him, Here is light for you to walk by, and there are blows if you will not: Or it is as if one should ride a tyred Horse; there is a Bridle to direct, and a Spur to put him on, but the Rider giveth no strength for the Horse to travel with. Natural Conscience in its Government is tyrannical; and, like the Task-Masters of *Egypt*, requires Bricks to be made, and beats men, if not, but gives them no Straw: But Grace adds another Principle to Conscience, and that is Faith and the new Creature. Faith fetcheth life, and quickening, and strength from

from Christ, both habitual strength, which is called *strength in the inward man*, and co-operating strength. *I am able* (says the Apostle) *to do all things thro' Christ that strengthneth me.* The Spirit of Adoption not only puts us on to pray, but *helpeth our infirmities* (*Rom. 8. 26.*) which is spoken in opposition to the Spirit of Bondage. The Holy Ghost comes and fills the Soul with Arguments and Motions and Inclinations to pray, insomuch as the Soul is like a full Breast till it be drawn, or a pregnant Womb, till it be delivered of what is formed in it: And the Soul rests not till it hath gone alone, and poured forth it self to God. Conscience indeed wakens the old man so, as he makes him bestir himself and his lazy stiff Joints, and so to mend his pace in duties, but still it gives no strength: So as it is extrinsecal enforcement and instigation only, and not inward strength, which Conscience doth afford.

3. Natural Conscience cannot sweeten the Law to a man, and cause him *to delight in it*, and the duties of it, as a regenerate man is said to do (*Rom. 7.*) for if it gives not suitable Strength and Will, it cannot give Delight, for Delight follows these, Whilst forced extrinsecal Motives carry us on; and there is a grievance in the Motion; for Fear is an affection which hath grief in it, (*1 Job. 4. 18.*) and thus, tho' they (*Mal. 1. 13.*) brought but the lame and lean Sacrifices, yet they grudge at it, and said *what weariness is in it?* They were weary of doing any thing for God, but love sweetens all to a man: *This is the Love of God, that his Commandments are not grievous* (*1 John 5. 3.*) Now it is a certain Rule, that as Natural Conscience works by fear, so Faith works by Love, and Love sweetens the Law to a man. Conscience may bring a sick man meat, but it must be the inward Constitution of a sound Mind that tastes the sweetness of meat.

Lastly, As thus its weakness is seen in Holy Duties, so in regard of Sin also it is not able to Condemn Sin in the Flesh. Of the Law it is spoken (*Rom. 8. 4.*) that it discovers Sin, but kills it not, it hath Power to kill the Man for Sin, and to Condemn him (*2 Cor. 3. 6.*) but not to kill Sin in the Man as the Phrase is, (*Rom. 8. 4.*) as the Law came into the World, that Sin might be imputed, that is known, and discovered, but not Destroyed: So light of Conscience hath no farther Power. Like Flashes of Lightning, it on the suddain discovers, but expells not the darkness, yea, often leaves the Soul the more in the Dark; yea, which is more, it enrageth some Lusts the more, and that whilst it restrains the outward Acts. So Paul who had a strong work of the Law, (thro' Conscience) upon him, saies (*Rom. 7.*) That the Law wrought all Concupiscence in him. As a Horse that is Reined, grows the more Fierce; as the Winds that go to blow out the Fire, spreads it more; as the Water in Lime, makes it burn within the more; so the Light of Conscience makes Lust inwardly the hotter, and more Violent; therefore those are more eager in Sinning, that have most Knowledge. 'Tis true indeed Violent Terrors of Conscience upon a Man, when the Guilt of Sin in it's turn comes to take the Dominion, and to Reign (which is but an after part of the Dominion of the Law over a Man) will restrain Men from Sinning, but yet the ordinary Light of it, tho' it restrains the Acts, yet increaseth the Lust; and so doth more hurt one way, than good another.

U S E. Let us then mind the main and primary Scope and Extent of Consciences Commission, and God's primary end in putting the Light of it into Men, which is the same with that of the Law; as the power of it, and the Effect of it is the same. Now the Law was sent that Mans Sinfulness might be discovered, and he convinced of it, to see his weakness, and the power of Sin, and his utter averness to good, and proneness to Evil; that so Men despairing of being saved by the Effects of it, or their Conformity to it, might seek help in Christ, and work anew from him, *Gal. 3. 15, 16, 17, 18.* And if this use be not made of it, then God hath ordained it for another

ther use, to convince and Condemn Men by it, at the Latter Day, and leave them without excuse; which use the Apostle speaks of, (*Rom. 1.*) And God will make use of the Light of Natural Conscience even to Condemn the strictest *Heathen*.

What a great Mistake is it then, utterly to pervert this Use and Extent both of God and it, and to deem this Light of the Law, and of Conscience, and the work of it, to be Grace it self? Oh! That ever Men should thus abuse the very Witness God hath appointed to convince them, they are not in a State of Grace, and mistaking the intent of his Speech and Verdict in them, should judge it to be Grace, and because it checks them for Evil, and puts them on to good, think by Conforming a little to it, to be saved! Thus the *Jews* Understood the Law, and the Effects of that in them; and because they had the Law which God gave them, to see themselves out of his Favour, they thought therefore they were in it (*Rom. 2.*) rested in the Law, and thought if they Conformed to it, because it call'd for Obedience, they should be saved, (*Rom. 10.*) Whereas if Men would listen to it, it would shew them their Inability to conform to it, and so begin to humble them, and to take them off from resting in their Obedience. There is enough in the Light of it to do this, for God means to Judge them by it at the last Day.

C H A P. VIII.

The Grounds of the Mistake upon which Men proceed in Judging the Actings of Natural Conscience to be the Workings of a Principle of True Grace, Considered and Detected.

I Now come to examine those grounds of Mistake, with Unregenerate Men go upon in the Judging this Principle of Conscience, and the workings thereof to Grace and true Goodness.

1. The First Ground of Mistake is, because Men find it to be an inward Principle, as Grace is, inherent and sealed in their inward parts. (*Jer. 31. 32.*) And the Motions thereof unto good, are not outward, or External, but from within, nor are they outward Respects by which it moves.

Ans. 1. Tho' it be a Principle within a Man, as in Relation to it's Residence yet as to the working of it upon the rest of the Faculties, it Acts as if it were an extrinsical, and violent Principle. It may be remembered to this purpose, how I have before prov'd, that the Motives it useth, at best, to carry the rest of the Heart on to Obedience, are legal, and the Government of it Vigorous, whereas that of Grace is sweet, and natural, having the Hearts of it's Subjects, so far as a Man is Renewed. There are Three sorts of moving Principles to be found distinct in Mens Spirits. 1st. Meer outward Respects from things Worldly, and Outward; such as are the Motives which arise from our Lusts, as carried forth to outward Objects. 2^{dly}. There are the inward impulses by which Natural Conscience works. And 3^{dly}. There are the kindly, sweet, and Natural; Gracious Motions of Grace and Holiness in a Regenerate Heart. To exemplifie these Three by Similitudes: Take a Clock or a Watch, and Observe the Principles of each of their Motions. A Clock is moved by Weights that hang without it, and such are outward Worldly Respects that pertain not to Conscience, as vain Glory, Love of Praise, Filthy Lucre, &c. But a Watch hath a Motion from what is within it self, a Spring that

Book 6 that sets all the Wheels on work, and yet the motion of the watch is truly, and indeed but an extrinsecal motion in comparison with what is natural. And such is that of Natural Conscience in respect of those Duties unto God which it enjoyns; both the one as well as the other are external, in respect of a violence, or a forcedness of their motion, for the Wheels which move have not a natural poise to move of themselves. But take a Bird that flies, there is truly and properly an internal Principle of Life and motion in the Wings, and all the Limbs thereof, which moves the whole, and every Member, and such a Principle is Grace, in comparison of Natural Conscience.

Ans. 3. Tho' it be thus a Principle within thee, yet it makes not up another self within thee, as Grace doth. Tho' thy Conscience is against a Sin, before or after, it is committed, yet thou canst not say, I am against the sin, which is thy beloved sin; No thy self art for it, but Conscience in thee is only against it. Hence, thou canst not say with *Paul* (*Rom. 7.*) *It is not I but sin,* for thy Conscience only stood out against it, when thy Heart was wholly for it. But this a regenerate man can, and doth say, And this was it which moved *Austin* to fall off from that interpretation of (*Rom. 7.*) That the passages thereof should be meant of an unregenerate man (of whom once he understood them) because he found that tho' the Light of his Conscience, was against the sin, yet made not up another whole inward man, which a man might term himself. Yea, you may observe, that when Conscience speaks against a sin, it speaks to the rest of the whole man, as to a distinct person from it self, tho' it be seated in the man; for it speaks thus, *Thus thou oughtest not to do;* or *this thou hast done.* The Language of Conscience is as the language of another person whose part it takes, even of God to a man, as *Menander* said *ἐν τῷ ἀπείριστον ἢ οὐκ ἔστι θεός.* *Conscience is as God to all, and every mortal man:* And therefore it acts the part of an Advocate against a man's self. But the Grace of Sanctification hath won all the Faculties in their Courses to go the same way with it self. And therefore a regenerate man can say to Conscience, that besides, and over and above thy Checks (oh Conscience) I have an whole new man, an inner man within me, that had no hand in this sin, but is for God, and his Law, as well as thou, and serves him in the inner man, even whilst the Law of the Members doth prevail to the outward action.

Ans. 3. In respect of many actings of Conscience in thee, thou art a Patient, not active, or an Agent: But on the contrary, when it checks, restrains, and condemns for Sin, or invites unto duties, thy whole Heart is against it. 'Tis true these are truly acts of a Faculty, within thee, for the Apostle (*Rom. 2. 15.*) calls them their thoughts (when he speaks of their Consciences accusing them) yet they are (if unregenerate) Sufferers, and Endurers, and Patients under them, because it is God (as I have shewed is the Author and Actuator of them, puts a word into Consciences mouth, as once into *Balaam's*, so as it cannot but speak, nor can it say the contrary, when yet (as *Balaam*) the whole man is against that word, and follows after the ways of unrighteousness, and would not have the Vision so to speak. It is full sore against his Will, and bent, and grain of his Spirit. In the Text (*Rom. 2.*) it is said *συμμετροῦσθαι,* its Witnesses being joined with anothers, namely, Gods. Thus checks, and terrors of Conscience are acts upon a man, rather than of a man, and so men are Endurers under them. And therefore men hate them, and would be rid of them if they could, or knew how. They secretly say of it as *Ahab* to *Micajah,* *Go mine Enemy, thou never prophesiest good to me.* The other Faculties do look upon it as the *Sodomites* did upon *Lot,* and cryed out, *shall this stranger judge us?* They would thrust it forth of their Jurisdiction, if they could, as none of their company. Men use Mirth and Jollatry to allay the checks of it, and give themselves a Medicine to kill this Worm. Speculative light Men like, for it is pleasant, but Light that is busie with them, and active in them, they like not to retain in their Knowledge (*Rom. 1. 28.*) Whereas a godly

godly man writes up such Knowledge in his Heart, as one doth Memorandums in his Table-Book, (Prov. 3. 3.) *Write them* (says he) *in the Tables of thy heart,* Chap. 8. having said before, *My Son, forget not thou my Law.* He is as glad of new Light that discovers to him a sin, or Corruption he saw not before, or a Duty he knew not, as a man is of finding great spoyle. 'Tis David's comparison (Psal. 119. 162.) Whereas, another man looks upon every such discovery of sin, or duty, as men do now upon a new Tax or Levy, and hate the Light of Conscience, as a Task-Master, as the Jews did a Publican.

A second ground of mistake is, that Conscience is a good and upright Principle contrary unto Sin, and for what is good, and cannot be charmed to hold its Peace.

Answ. 1. The Goodness that is in the Light of Conscience riseth not up to the goodness of Holiness, as hath been shewed. It is but the Letter, not the Spirit of the Law. Now, consider that the shadow, as of Truth, so of Goodness, sanctifies not.

2. As for its Contrariety, and opposition unto sin, condemning, restraining, and coming in against it, I answer, There is a two-fold Contrariety, the one real, and physical, as Fire is contrary to Water, which are destructive each of other, and are armed with power to expell the one the other: And thus in a regenerate man Flesh and Spirit are contrary, Gal. 5. 17. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh: And these are contrary the one to the other; so that ye cannot do the things that ye would.* They therefore cannot exist in a predominancy each in the same Heart; but if the Spirit that is in man *lusteth after Envy, God gives Grace to subdue it;* so as to be under the dominion of Sin and Grace, cannot stand together, (Rom. 6. 12, 14.) Such a contrariety to sin as this, is not in the Light of an unregenerate man. But there is another sort of Contrariety, viz. *testimonial,* (for unto a *Witness* the Text compares it) which in appearance Conscience bears to a Sinner. But indeed it is contrary only as a Witness is to a bad Man, and a bad Cause; contrary only in this, because he comes in and gives Testimony against him, and that not out of a Contrariety or Antipathy to the man, but as *Witness* of the Truth. Paul hath told us such a Testimony is remote from Enmity, Gal. 4. 16. *Am I therefore your Enemy because I tell you the Truth?* Or the contrariety is as that of a Lawyer, that pleads a Cause against a man, he is said to be contrary only, because he speaks against the man. And indeed in these Testimonies Conscience is rather contrary to the man that sins, than to the sin it self; for it expells it not. It hath not a destructive vertue in it; but a beloved sin, notwithstanding Light of Conscience testifying against it, doth in a predominancy continue still in the Heart. Or if you will, it is but a *representative,* or *demonstrative* Contrariety, not a Natural. Light hath a natural Contrariety to Darknes, and expells it; whereas the Light of a Glow-Worm only discovers it self in the Dark, but enlightneth not the Air round about it. And therefore, tho' thou hadst never so much Light that directed to good, checked thee for evil upon all occasions, and continued to do so all thy days; if this wrought not a desire to live well in all things, but thou goest against it, and imprisonest the Light of it, this will aggravate thy sin. And however thou takest this for a good Conscience (as if Conscience had a peculiar abstract goodness in it) yet when the naughty man that lived against Conscience, goes to Hell, what will become of this good Conscience? It will even go to Hell with thee, and be thy Executioner: Yea, and even Conscience it self will be most punished there, for that is the part on which the Wrath of God lights: It is the Tonnel thro' which God fills the Vessel with Wrath, and that, both because it gave Light only, but no Power; as also because the man whose Conscience it is, was wicked, and his Heart naught. And therefore tho' Conscience was against the sin thou committedst, yet Conscience it self will be reckoned as guilty, and to be

Book VI be an Evil Conscience, because it wanted power to hinder thee, which Power it once had.

3. A Third Ground that helps forward the mistake is, that they find it a Constant Principle, which will not be charmed, nor hold it's Tongue: And as Grace is said to be a *Seed that remains*, so is this.

Ans. 1. Consider, That for that very cause it is not Grace, but Nature: Grace is in us not from the first, but only after that it is received, but this Light of Conscience, and these Workings of it have been always in thee for the time past.

Ans. 2. Tho' the faculty itself always remains, yet thou shalt find, if God turn thee not to him, Sin winning ground of it, and weakning the exercise of it, till it hath put thy Conscience past feeling. Whilst Men are Young their Consciences are tender, but as they grow Old they are hardned, and this is part of their growing in Wickedness: So (Eph. 4. 19.) tis said, *after they are past feeling*, which implies that they had a Sense once. Tis the like Phrase to that you use of a Man Dying, you say, *He is past Sense, past Speaking*. The Allusion there is to Palsey-benumbed Members, which are come to such a pass, that they feel no Pain. Conscience having spoken often, when it sees it cannot prevail, ceaseth to speak; yea (1 Tim. 4. 2.) Paul speaks as if some Mens Consciences were in the end *Cutt* (so the Phrase by Beza is interpreted) *seared off with an hot Iron*, as a Putrified Member, that is grown Dead and Senseless useth to be; not that the faculty is cut off, but it is meant in regard of the Acts of it, which are Cut off, and Men walk as if they had no Consciences. The Reason is, because (as I said) the Exercise of it depending upon Gods Working on it, and in it more or less; therefore when he hath striven long with Men in and thro' the checks of their Consciences, in the end ceaseth striving, and then Conscience ceaseth to check any longer. And therefore God is said to give them up to a Reprobate Mind, that is void of Judgment, even in judging those things Sins which are to the Light of Nature most abhorrent, and as the Phrase in such case is, *inconvenient*, (which the Apostle there useth, Rom. 1. 28.) Whereas Davids smote him for Numbring the People when he was Old (for that was towards the end of his Reign) as well as when he was Young and did so for his cutting off Sauls Lap. And Paul when Old, and the time of Departure at hand (as he says in the Second Epistle to Timothy) yet then he continued to serve God with a *pure Conscience*, as in the 1 Chap. of that Epistle, v. 3. himself speaks.

Or if this Light in Natural Conscience be not in the exercise of it almost extinct, yet it will be quiet, and suffer it self to be close Prisoner, not striving to get out, as (Rom. 1. 17.) the Phrase is: But any Truth in a good Conscience will make the Prison too hot for it. The Evil Conscience will keep Commissions and Writs lying by it, and not so much as open them, much less put them into suit, like those Lights in those Roman Urns that give Light within, but never break forth, because they were made of such matter as had Light only, and not Heat; and such is the Light of a Natural Conscience till God joins his Wrath with it. But on the Contrary, in a Godly Man Light against any Sin, or for the doing any Duty, like Fire Imprisoned and Smothered, burns inwardly, and ceaseth not till the Flame break forth, Jer. 20. 9. When Jeremy through Fear and Discouragement was resolved to Preach no more, but to live a quiet Life with the World, when he knew it was his Duty to do otherwise: *In the End* (says he) *it was Fire in my Bones, and I could not stay or forbear*. Men use a Natural Conscience as a Dark Lanthorn, they shut up as much of it as they please, and if it Burn, let it shine inward, it shall not outward. Grace will not be so used or dealt with, but like the Apostle (who spake it as led by this Principle) in the end, it says, *I cannot but speak the things I know*, Acts. 4. 20.

4. A Fourth main Ground of Mistake is, that Religion is expressed unto us, by making Conscience of what we do; and uprightnes is understood to consist in this, that we follow our Consciences. A Conscionable Man, and a Religious Man are equivalently put each for the other. Yea, did not *Abimeelick* plead it, (*Gen. 20. 5.*) and did not God acknowledge this to be Integrity, *v. 6.* He having in that matter of *Sarah* gone according to the Principles he was enlightned with? Had he known her to have been another Mans Wife, he would not have taken her, for he made Conscience of committing Adultery; and this God takes for Integrity, inasmuch as he went not against his Conscience.

Answ. 1. I Answer, That all do, and must acknowledge, that when a Man doth so act according to an Erroneous Conscience (as to the matter of Fact, taking that to be a Duty or Lawful which is an Heynous Sin, and which is incompatible with the State of Grace for the present) tho' in this he principally Acts out of, and according to his Conscience, yet therein he hath not that Integrity which is required to Salvation. For Example, *Paul* thought verily he ought to Persecute the Church, and what he did therein, he did out of Conscience, yet he was far enough off from Sincerity or Integrity, for the Matter of Fact could not stand with Godliness. Now as Conscience may thus in the matter it directs be Damnably Erroneous, unto the prejudice and certain Hazard (as to the present) of Mans Salvation, so it may be, and is much rather, and more usually, defiled, and deficient, and false unto God in respect of the manner of performance, and in respect of the End it moves for; and even when yet it guides aright unto what is the right matter of the Duty, yea, and is Obeyed therein by the Heart. Holiness and Integrity do always Essentially lye in urging to the right manner, and propounding right Ends in Duties, but it doth not always consist Essentially in the Matter, or outward Duty to be performed. An Action for matter mistaken, may yet in respect of the Ends of it be accepted, as in *David's* offering to build a Temple, but not *e contra*. So that in these Cases what thou doest is out of Conscience, but far off from Integrity. The Bow may be a strong Bow, and the Arrow may be good, but if the Eye that shoot it be asquint, and aims not at the right Mark, the Shot: miscarries so it is here.

2. What is truly and properly Integrity, but a Conformity of a Mans Heart and Actions unto the Rule? Even as Truth is said to be an agreeableness unto that which is it's Rule; as truth in a Mans Speeches is an agreeableness to what is in the things that a Man speaks of; and truth in the things themselves is a Conformity to those Ideas or Images of them which are in the mind of God, the Fountain of Truth. Now every Man's Conscience being every Man's immediate Rule and Square; hence, when a Man's Actions are Conformed unto the Light that is therein, there may be said to be (as to that respect, and within that sphere) an Integrity in the Action which a Man doth according to his Light. But there is an higher rule above Conscience (*there is an higher than they*, as *Solomon* speaks, and one greater than our Consciences, as *Jobn* says) even the Word of God, which consists of Spirit as well as the Letter, and so is a two-edged Sword, dividing between the Marrow and the Bones, which is a Judge and a discerner of the thoughts and intents of the Heart, *Heb. 4. 12.* And to this Spiritual Light Conscience it self must be Conformed, set and turned, and by this Light the goodness of Conscience is alone to be measured, and yet natural Conscience utterly swerves from this Light, even when it directs to the Letter and outward Action. Hence therefore those Actions so performed according to this Light, and Dictate of Conscience, want that Integrity which is the Truth and Soul of them, because they are not Conformed to, nor agreeing with the Supream Rule. 'Tis a Conscientious work, but not a Work wrought in God; because though 'tis a Conscience, yet not a Conscience of God (as *Peter* speaks) in the Man which doth it. For Example, take a Church-Dyal, that is joyned to a Clock, al-

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though the Dial follows the Clock never so truly, and so it's part there is a Conformity to it's next Rule, yet if the Clock be not set to the Sun, that is the supream Moderator and Keeper of time, it cannot be said to be a true Dial, nor a true Clock: For both the Clock and it also are appointed to tell the true Hour of the Day, wherein if they fail, they swerve from their Ordination they were (as such) made for. So when the Dial of thy outward Actions agrees with the Clock of thy Conscience, and thy hand turns as the Clock moves it, yet if Conscience it self be not set right, and made conformable to God's Interest and Ends, who is the supream Rule of goodness and integrity, both are false to him, and err in what he is most concerned. In a word, as Truth is *Conformitas rei cum archetypo summo*, so Integrity of heart is Conformity of Conscience, and of all in the Heart to the highest Rule: And yet when a Man speaks as he thinks, and what he says is an untruth, though indeed it is not a Lye, for there is some integrity in his speech; yet there is not an absolute Integrity in relation to the thing that is spoken; for it is falshood, and that which he ought not to speak: So it is here in this case.

3. As for that Allegation concerning *Abimelech*, that his following his Light of Conscience was acknowledged Integrity by God himself, the Answer is,

1. That that Speech of God being in answer unto *Abimelech's* plea made, it is to be understood as spoken in the same sense that *Abimelech* himself meant it. God talkt now with an Heathen, and speaks not in the Language of his Sanctuary, nor in the dialects of that Court he means to keep at the day of Judgment, but by way of Concession acknowledgeth such an Integrity to have been therein, as *Abimelech* stood upon, *viz.* a moral Integrity; which is, when the Action that is outward, agree to the inward Light that is in a man, and so is an Integrity in it's Kind, but not an Evangelical Integrity, such as should be accepted to the Salvation of a mans Person. If you bring me a brass Shilling, and plead that it is good Brass, good Metal, I should readily acknowledge it such: But if you press me to take it for a Shilling, or demand if it be good Coin? I deny it. Thus, in *Ezekiel* also God speaks in their Language when he says, *If a righteous man fall from his Righteousness*, &c. And such also was that Speech of *Paul*, when speaking of his unregenerate Estate he says of himself, *That as touching the Righteousness which is in the Law, he was blameless*, (*Phil. 3. 6, 7.*) which must be understood of that kind of Righteousness whereof he was there treating, which was that Righteousness which was currant among his Fellow *Pharisees*. So (*says he v. 5.*) *I was according to the Law a Pharisee.* Yea, (*v. 6*) he reckons together with it, *Persecuting the Church*, and all this the *Pharisees* judged an excellency. And he speaks in all this but their Language: And he doth the very same, being call'd before a Court of *Pharisees*, (*Acts 23. 1.*) where being accused and brought before them as guilty of high Crimes, he makes his Apology, and Justifies his whole Cause in these words, *I have lived in all good Conscience before God to this day.* He speaks this in their Dialect according to what they accused him, according to their Principles accounted a good Conscience. And besides that, it had been to no purpose to have alledged his Integrity as a regenerate Christian unto them that were no way apprehensive of it; the 6th verse shews also that his purpose was to get off from these his Enemies by pleading their Principles, and so in their sense he might well say (as he doth) *I have lived in all good Conscience to this day.* For what they counted living in a good Conscience (and was the truth in him) that he had done all his Life. He had followed his Conscience in all things according to their strictest Principles. But if you had brought him before God's Court, and bidden him speak for himself, you should have found him in another tone, as (in the same *Phil. 3. 9.*) You hear him uttering of himself, *how for ten thousand Worlds he would not be found in that Righteousness. That I may be found in Christ* (*says he*) *not having mine own Righteousness, which*

is of the Law. Now then as Paul speaking before Pharisees to justify himself as in mans Court, speaks in their dialect; so God speaking to an Heathen (*Abimelech*) answers him in his; when he acknowledgeth in that action Integrity to have been in him. Chap. 9.

Or else (2.) It may be termed comparative Integrity as to that particular, in comparison to other Actions and Carriages of his against Conscience, and Acts of other men who sin against their Consciences: As a Judge that is free from Bribes and partiality, and injustice, is said to be a man of Integrity; that is, he is comparatively such as a Judge, tho' not in other respects, as a man personally. He may do Justice out of Vain-Glory or Importunity, as that unjust Judge did in the Gospell, and this is comparative Integrity, because he is free from those common Corruptions in judging, that others are subject to. And so compare the Carriage of *Abimelech's* Heart in this, with the ways of other Heathens, and it was Integrity; or with other of his Actions, and it was Integrity, but it was not absolutely so.

C H A P. IX.

That the Natural Conscience may approve of the Law, and commend the duties enjoyn'd, yet it is deficient in those Acts. A Discovery of those Defects.

TH E next Head belonging to this Discovery, is a Consideration of the Defects of Natural Conscience in all those effects fore-mentioned, which are reduced unto two Generals.

I. A respect of what good the Law requires.

II. A Restraint of Sin or Evil.

I. As to a respect of what is good.

The two first Effects are,

I. That the Conscience approves of the Law and Duties thereof as good.

II. That it commends them as such to the Heart, and binds the Soul over to the performance of them.

The Query then is, whether these two be not the same with what are the proper effects of Grace (as to these two particulars) and what difference that is specifical may be assigned thereto. For (*Rom. 7. 16.*) This is recorded by Paul in the Name of men regenerate, and as the voice proper to them, it is the Voice of Jacob to consent to the Law that it is good. And so in (*Rom. 12. 2.*) to prove what is the good Will of God, is a proper effect of the Renewing of the Mind. *And be not Conformed to this World, but be ye Transformed by the Renewing of your Mind, that ye may prove, what is that Good, that Acceptable, and Perfect Will of God.*

To which I answer,

I. It is true, there is a great seeming affinity and likeness between the approbation and the Instigation of Natural Conscience and Renewed Conscience.

For

For the same word, the very same would not have been used to express the one and the other by the Apostle (*Rom. 2. 18.*) and (*Phil. 1. 10.*) Of an unregenerate Jew he says in the one place, *Thou knowest his Will, and approvest the Things that are excellent*; that is, the Things of the Law as excellent and good. And in the other (*Phil. 1. 19.*) Praying for Knowledge to be given to the *Philippians* (and if there were any Knowledge better than this, surely he would wish them it,) *I pray, &c. That ye may approve the things that are Excellent.* The words are the very same; and *δοκιμαζων* the word there, is the same that is used (*Rom. 12. 2.*) when the Knowledge of a renewed Mind is spoken of. And it is taken from a Gold-Smith, that both tryes and allows of Silver as good and currant: And Silver so tryed is call'd *δοκιμος*. So as indeed there must needs be a Likeness.

2. The difference or deficiency of Natural Conscience will be discovered by two Things. An Enquiry

1. Into the several Grounds of the Assent of regenerate and unregenerate Mens Consciences.

2. The differing Manner of their Assent. And the Question in both is, what is that proper goodness or excellency for which the one or the other doth approve of the Law as good.

First, For Unregenerate there are two grounds, and perhaps many other which may help forward this Assent.

1. Some for the Wisdom and Concordancy unto Reason which appears in that Law, and the Commands thereof. As Reason is man's Excellency, so what agrees with Reason, it approves as most excellent. The *Heathens* (as you heard) magnified the dictates of Conscience under the notion of *Right Reason*, as the general Title they gave thereto, and so was the Ground of their assent and approbation. Now, the duties of the Law agree with the common Principles of right Reason in men, and the deductions out of those common Principles, and also the Rules of it have the greatest harmony and agreement in them one with the other that may be. And so far as Reason doth apprehend this, so far doth natural Knowledge and Conscience acknowledge a goodness and an excellency therein. And to shew this was the ground of the assent to it, we have an express Scripture speaking of the *Gentiles* and their approbation of *Moses Law*, as it was given to the *Jews*. And (*Deut. 4. 6.*) *This is your Wisdom in the sight of all Nations, which shall bear all these Statutes and shall say, This is a wise and an understanding People.* It is you see the Wisdom, the Harmony to Reason they are taken with, and unto which the Law did supereminently approve it self. This was *Gallio's Principle*, (*Acts 18 14.*) *And when Paul was now about to open his Mouth, Gallio said unto the Jews, If it were a matter of Wrong, or Wicked Lewdness, O ye Jews, Reason would that I should bear with you.* He saw reason why Wrong and Wickedness should be punished, but for God's Worship he saw none. If it were a matter of Wrong and Wickedness, *Reason* would (says he) or as in the Original *κατὰ λόγον*, according to Reason I would bear with you; that is, listen to you. But God's Worship and *Paul's Doctrine* he saw no reason for, and so it was out of his Element; besides or above the Rule he judged of things by, and he thought it a just Excuse. You see, he made Reason his professed Rule; and as far as that gave him Light for his particular light, so far he judged of things of this Nature; and if others go further, yet still by the same Rule. Thus Men in the Church, seeing no reason for the spiritual part of Religion and strictness in God's ways, therefore account the ways of God Foolishness. (*1 Cor. 2. 14.*) The reason is, because they see not the reason of them, for what we see no reason for, we use to account Folly.

A Second Ground which works on others to assent to the Law, that it is good, is, That they see how the whole and the particular Laws thereof do tend to the good of Men, and many of them Laws to a general and common good. God hath moulded and fitted the Commandments to the Condition of the reasonable Creatures and their good according to their Condition in this World, as well as for his own Glory, and to sanctifie himself, (*Deut. 10. 13.*) *Which I command thee for thy good*; That Consideration is put in as the Motive to Obedience, as being found in the Law. Men see that the tendency of the duties of the First Table, are for the good of mens Souls. Their Consciences acknowledge there is a God, and if so, then he must be worshipped or they cannot be quiet or happy. They have immortal Souls, that must live in another World, and therefore it is meet to apply themselves to this God according as he hath given command how he will be worshipped. Then for the Commands of the Second Table, All may readily see how they manifestly tend unto the general good of men. As the 5th Commandment, If there were not superiority and Obedience, as to Parents, Magistrates, &c. the World would prey one upon another, and all fall into Confusion. We should teach our Children to despise us when we come to be old and stand in need of their help. *Thou shalt not murder*; it is a Guard to the Lives of all. *Thou shalt not steal*; a Fence and Hedge to the Goods of all men. *Nor commit Adultery*. This proved that their own Children and not Strangers, should inherit mens Estates. Such Considerations as these, are found in most of the Commandments; and accordingly these, or whatever else like these may cause them thus to approve them.

I come to the Grounds whereupon a regenerate man doth further assent unto their goodness, upon which to be sure an unregenerate man doth not.

1. Not only because it accords with Reason, but also because it is an Expression of God's most blessed Will, which is the supream Rule of Goodness. And this especially commends it to a regenerate man also; Yea, and this commends it to him enough as good in some particulars wherein yet he sees no reason for it at present. *David* admires indeed the Equity, the Wisdom in the Law, for which he terms them the *wonderful things* of the Law. But that which commends it most to him was, that it was the Law of his mouth, as his expression is (*Psal. 119*) his Will, his Command who was the righteous and the holy God (*Psal. 119. 138, 139.*) *Righteous thou art O Lord, and upright are thy Judgments, and thy Testimonies that thou hast commanded are Righteous and very Faithful*. He assents to their goodness because God commands them. (*Rom. 12. 1, 2.*) Tho' the Service he is to perform to God, be reasonable Service (as some understand the word) yet the goodness that a renewed Mind approves in it, is, that it is *the good and acceptable Will of God*. And that is the goodness which the *ἡ ἀρετή*, or the approbation of a renewed Mind there spoken of, pitcheth upon more eminently: That it is that which God commands, and that which God is pleased to accept when performed; this is it endears it to him, and for which he accounts it good. And therefore tho' he should see no reason, yet that it is God's Will, is enough to commend it to his Conscience. So it was to *Abraham* when God had him sacrifice his Son. So to *Ely*, *It is the LORD* (says he, *1 Sam. 3.*) *let him do what seemeth to him good*. What God thought good, he should think so too. Which holds as to endure God's suffering will, (which was the Case there) so to do his commanding Will. There is the same reason for both. You may see this in *Christ* (*Psal. 40. Heb. 10. compared*) *Thy Law is in mine Heart*; (*Psal. 40. 8.*) *And I come to do thy Will*. This principally commended the Command of laying down his Life, that it was his Fathers Will. *Thy Will be done*; and *As my Father hath given Commandment, so do I*, *John 14. 31.*

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2. The most proper Goodness for which a regenerate man assents to the Law is, That in the spiritual part of it, it is the Image of God's Holiness, and tends to set up God in the Hearts and Lives of men. We know *the Law is holy and good*, (Rom. 7.) which (v. 14.) he speaks in respect of the Spirituality of it. (Psal. 119. 140.) *Thy Law is pure* (says David) *therefore thy Servant loves it. Purity is the holiness of it*; as it is the Image of God's Purity. *Blessed are the pure in Heart*, that is, *the holy in Heart*. And all Holiness lies in setting God up. And the more of this he spies stampt upon any Command, the more he assents to that Commandment as good. To which purpose 'tis observable (Neb. 9. 13, 14.) That having said that *God gave them good Laws and Statutes*, and so calling them good because God gave them, he instanceth in the following verse only in that of the Sabbath. Oh that Commandment, it was a *good Commandment indeed*: And why? But because it was to be *kept Holy to God*, God is to be Sanctified upon that day, and to that end it was appointed, and an whole day set apart to that end, this took his Heart.

The 2^d thing I mentioned to manifest this difference, was the differing Manner of this Assent of the one and the other. In an Unregenerate Man it is rather an Assent of Reverence than of free Approbation.

There is a Majesty of the Lords which shines in the Uprightness of his Law, and in the Lives of his Saints, as they are Conformed thereto. *Isa. 26. 10.* The Life of this Transcendental Goodness of Holiness shining in the Law, lights upon the Conscience, as the splendor of the Sun doth upon a sore Eye, and finding it hath a Commanding brightness in it, it cannot but yield to be Glorious. For if it should deny this, it's own winking at it and being dazeled with it, would confute it self. And this the Apostle holds forth, (2 Cor. 3. 7.) alledging concerning the Law, that such was the Glory that shined in *Moses* his Countenance who was the Deliverer of it, that the People could not steadfastly behold it. It was so as they could not but acknowledge that there was a Glory in it, which typified forth what their Hearts did towards the Law it self. But as I said before, this is rather a Commanded extorted reverential Assent the Conscience gives to this it's goodness, than free and out of liking and ingenious estimation of it. So as Men's Consciences rather say as those in *Acts 4. 16.* *We cannot deny it*, than that *we do freely like it*. Look what kind of Approbation their Hearts give to the Holiness and Righteousness that shines in an Upright Man, the same and no other it doth or can give to the Law it self; for the Reason of both is the same, Holiness in a Godly Man being but the same Law Written in his Life, that is given in his Word. Now then observe what kind of Approbation it is a Wicked Man gives unto the Holiness of an Upright Man, and the ground of it. *Herod* he was Convinced of *John's* Holiness and Justness, it was an assent of Fear and Reverence; *He knew*, says the Text, *he was a Just and an Holy Man*, (Mark. 6. 20.) But withal it is said, *Herod feared John knowing he was a Just Man, and an Holy. and observed him*. And thus it is that Men assent to the Law as Holy: That part of it which Reveals the Image and the Glory of God in it, it commands an Assent and a Subjection to it, rather than they freely give it, an Assent of Reverence not of Love. So then it is rather Assent in a Wicked Man, than Consent, which implies a willing yielding up the Mind to it, and of all in a Man. That Word used *Rom. 7. 16.* *συνήμι τῷ νόμῳ*, *I consent to the Law*, is emphatical. It *Englised* is this, *I say together with the Law, that it is good*: Implying that it is Free and Ingenious, and that all in a Man together say and joyn with the Conscience, that it is a good Law, there was a joint Vote or Suffrage of all the Faculties. Here is Consent, not Assent only. 'Tis one thing to *Receive the Truth*, another thing to *Receive it in the Love of it*. Those in the *Thessalonians* received the Truth, but not in the Love of it, they *Assented* to it, but they *Consented not to it*. And therefore if you observe it in that place before quoted, 1 *Phil. 10.* though the same Phrase is used, that is used *Rom. 2.* of an *Unregenerated Man*; that the one is said to *approve things Excellent*, as well as the other, yet there is this added by way of difference, *that your Love may abound in Knowledge, that ye may approve*

the things that are Excellent. It is an Approbation out of Knowledge, rooted in or joined with Love.

And that Wicked Mens Assent is but such as hath been described, appears by this, that they wish there was no such Law, no such Duties to bind them. As Balaam, though he assented to that word God gave him, and could speak no other, yet wished for, and desired some other Message, yea the contrary: So doth the Conscience and Heart of an Unregenerate Man. And therefore (Jer. 5. 5.) their Knowledge of the Law is compared to Bonds; as also (Psal. 2.) to Cords. For as they endeavour to imprison their Light in Unrighteousness, so they account themselves as Prisoners Fettered with the Cords of it, which they would break or shake off. Whereas a Regenerate Man looks on them as Bracelets. (So Prov. 6. 21, 22. Bind them about thine Heart, and Tye them about thy Neck) Which a Man puts Voluntarily upon him, and looks at as Ornaments. For though they Reverence the Law, yet they may wish it were not. Reverence is often severed from Love. When an Austere Holy Tutor keeps a Rakehell in awe, he may Reverence his Tutor much, as a Man that is good, and wisheth his good, and yet wish he were from him, and out of his Tuition.

The Second Effect mentioned, was, That Conscience commends the Law to the Heart as good, and lays an Injunction upon it, for the performance of it.

There are Two things in Natural Conscience makes it put two steps towards this; but there is a Third in which it fails, and makes an halt.

1. Conscience Assents to the goodness of the Duties of the Law in the General, that they are good to be done in such respects forementioned.

And 2. It further also particularly tells the Heart, that it ought now at this time to do them; yet it cannot bring the Heart to assent, that the performance of these Duties are particularly good to him, that is, that his good lyes in the performance of them.

Or thus: There is, 1. An Assent of Reason, that in General it is good. 2. An Assent of his Subjection to it, that he ought to do it out of a Sense of the Majesty and Superiority it hath over him. But 3. Not an Assent of Suitableness, or Sympathy, or mutual delight, that it is best for him; which Assent is in a Godly Man's Judgment to be found. For as he is said to Consent to the Law that it is good, so to delight in the Law as good. And the word *συμφορα*, implies a joint Delight, a Concurrence of all in him in that delight. Even as that other word *συμψηφισις* imported a joynt suffrage, or consent, and both as between things suitable, both argued the Commands as suited his whole Man: Psal. 119. 78. sets forth and illustrates his sense and meaning herein by this opposite Comparison, *Their Heart is as fat as Grease, but I delight in thy Law.* The Comparison carries this with it, that the same Natural delight which in outward things they found suiting with, and nourishing their Carnal Hearts to a fatness, and contentment, the same I find in thy Law, as suiting all within my Soul; and v. 72. *The Law of thy Mouth is better to me than Thousands of Gold and Silver.* Not better in it self only, but better to me, says he. And this ariseth out of a suitability and sweetness of Taste, which v. 66. holds forth, *Teach me good Judgment and Knowledge.* That which is Translated good Judgment, signifies good Taste, It being the same word that is used, Psal. 34. 9. *Taste and see how good the Lord is,* So David Prayed there for two sorts of Knowledge of the things of the Law. 1. *Scientiam Visus*, which he calls Knowledge, whereby Men see the Commandments to be good in the General; and not this only, but also, 2dly, *Scientiam Gustus*, Knowledge of Taste, that is, that he might have a Rectified Pallate to taste the goodness that is in the Commandments and the keeping of them. And this will lead us to another Note of Difference besides the former given upon that place, 1 Phil. 10. (where

Book VI (where when the same words are used of a *Regenerate Man's* approving, that are used of an *Unregenerate Man's*, Rom. 2. 18. as was shew'd: And therefore we had need to take hold of what differences the place will give) and it is the same we are now upon; he Prays they may abound in all Knowledg and in all sense, *πάση αἰσθήσει*, a Knowledg that had Sense and Taste join'd with it, that so they might, namely upon such a Knowledg, *approve the things that are Excellent*. And so this Prayer of Pauls accords fully with that of David, *Give me good Judgment, or sense of Taste and Knowledge*; which two words Paul useth, and our Translators have rendred as the former, *Knowledge and Judgment*. And accordingly v. 68th of that Psalm, we find the greatest good that David desired, was *to know and keep these Statutes*; his words are these, *Lord, thou art good, and dost good*. And what is the mind and meaning of these so deep Concernments? But this, *Lord, as thou hast Infinite Goodness in thee, and as ever thou intendest to dome good, yea, and if ever thou wilt do any good for me, do this*. What? *Teach me thy Statutes*. If God from Heaven should have bidden him to ask one Request that was most Eminent in his Heart and Desires, it should have been this, *Teach me thy Statutes*. This is a Preface to a Petition which his Heart must be in, in a peculiar and extraordinary manner affected with, that he should urge it upon the highest Consideration that can be alledged. For he calls upon, and urgeth all the goodness that is in God's Nature: *Thou art good*, and also all those vast purposes of his doing us good, which is above all *we are able to ask or think*.

Natural Conscience is able to Judge in the General, that the Law is better, than sin, and that to Obey it is better. Therefore *Peter* appeals even to those Wicked Pharisees, *Acts 5. 39. Whether is it better to Obey God or Man, judge ye*. And *Socrates* had done the like even to the Consciences of the *Heathen Athenians* in the same words well nigh, so that take it in the Abstract proposal of it, and no Man can deny it. But out of suitableness, &c. to Judge that it was better for them in particular; as *David* said, *the Law of thy Mouth is better to me*; This particular Assent out of Experience, is joined with the Taste which unregenerate Men want. It is an Assent I say out of Experience of their goodness. For as they find a suitableness to them in themselves, and a Taste of their goodness; so they find they do them good. So *Mic. 2. 7. Do not my words do good to them that are good?*

And whereas it will be *Objected*, Doth not Conscience tell Men it would be better for them if they would Obey, and that it will go worse with them, if they do not, and so presents the Duty as particularly best for them?

Therefore I add this *Third Conclusion* concerning their Assent: That it is one thing to present a thing as good for me by Consequent, another thing as good to me simply considered in it self such; as for *Example*, A *Physician* presents a *Potion* to a *Patient*, and bids him Drink it, tells him that it is good for him, that is by Consequent *good for him*, because it will restore him and deliver him from Death. But all the *Physicians* in the World can never perswade him, that it is simply good, and of it self good for him; for his own Smell, Pallate and Stomach tell him to his Teeth the contrary, and are ready to rise up against it: And thus even when Conscience tells a Man such and such Duties of the Law are good for him, it can nor doth say no more in effect but that they are *good by consequent*, that the Omission of them will be Death to him. But not all the *Angels* in Heaven, nor *Ministers* on Earth, can never work an Assent in him, that in themselves they are good for him, *per se, simply good*. No, for his Corrupt Heart and Judgment tells him the contrary, and he finds no Relish in them, in his Knowledge of Sense (spoken of) even his Heart pronounceth the contrary. Thus indeed, and in this sense a Righteous Man may look upon the greatest Afflictions he ever had, as good for him, that is, *by consequent*, *It is good for me (I was Afflicted) but not of themselves, no Man rejoiceth in them*. There is no Affliction, but

but for the present in it self is grievous, yet by Consequent he looks on it as good, that is, that will work for good: But at no hand as upon things which a man would have to choose, as wherein his happiness lyes. But lo! that you may discern upon what terms a Godly man judgeth them good. Afflictions (which are in themselves so grievous) David esteemed good, and profitable and comfortable unto him. For this reason, that God used them as means to teach him his Statutes. Thus, (Psal. 119. 71.) *It was good for me that I was afflicted, that I might learn thy Statutes.* That must needs be good simply and in it self to a mans esteem, which will sweeten and make Afflictions, and the bitterest of Afflictions, good in his Esteem: Yet such are Gods Statutes to an holy Heart. So that to conclude, this *Natural Conscience* in such a man may tell him, that this or that Duty is to be done, and that he had best do it, or that it is best it be done; but never that the very doing of it is best for him. Of the bitter Potion, they may say it is best to be drunk by them: But that it should be judg'd and found best by a man in the present drinking of it, as Food is, so it is not nor can be. And yet the Commandments were such to David; *In keeping thy Commandments there is great reward* (Psal. 19.) This for the two first effects.

C H A P. X.

The Natural Conscience may prevail with men to do the Duties requir'd, yet not for Conscience sake, in the Sense which the Scripture gives.

Natural Conscience prevails with men to do that good which it enjoins; and that not only out of outward *Respects* or worldly Motives, but upon Principles and workings of Conscience: But the main *Question* or Thing to be searched out in this, is, What it is in Scripture sense truly and acceptably *to do a Thing for Conscience sake.* For discovery of which I must have recourse *First*, in the General unto what I have before premised, as an undoubted and undeniable Conclusion (by which all our Actions will be Judged at the latter Day) That in the Ballance and Estimate of the Scripture, Nothing is acceptably done for Conscience sake, but what is principally done *for God, as our utmost End,* and for Conscience principally as *respecting God* as such. Which laid as a Foundation (and it is the great Foundation of the practick part of our Religion,) *All under pretences* of doing things for Conscience, with which men sooth up themselves, will presently vanish and come to nothing. When the Apostle speaks of the Actings of that Affection of Sorrow for sin (1 Cor. 7. 11.) *I rejoyce not* (says he) *in that ye sorrowed, but in that ye sorrowed* *κατὰ Θεόν,* that is, *for and according to God;* and as looking at God and his Interest, as the *moving Cause thereto.* The Rule there given concerning the acceptableness of that affection of Sorrow for sin for its Object, holds true and good of Conscience and every Faculty, and the workings of it. So that if you sorrow for sin, committed against God, yet if not *κατὰ Θεόν,* respecting him chiefly therein, it is not (in Scripture sense) accounted *Godly Sorrow.* And so, if you do never so much out of never so violent and efficacious Impulses of Conscience, yet if Conscience doth not therein move in the vertue of respect to God chiefly, it is not to be accounted a good Conscience. And this latter is founded upon the same equitable reason whereupon the former is founded. For there is the same measure of Holiness in one Faculty that is to be found in another. If Sorrow for sin stirs upon *under respects* and not for God, it is not true Sorrow, altho' Sorrow for sin. So if Conscience in thee stirs up any

under-respects, (which it is capable of) and not chiefly for God, it is not Conscience for God, though Conscionable Respects may move thee.

So then, here lyes the Spirit of the Answer to these Allegations of the effects of Natural Conscience, which pierce thro' and annull them all: That in Scripture sense, and in the sense of true Religion, to do a thing for Conscience sake, is opposed to all such respects as Conscience it self is capable of, if it fall short of this.

I alledged one Scripture to this purpose, unto which I shall join another, and Compare both together, (Rom. 13. 15.) *Wherefore ye must needs be subject, not only for Wrath but also for Conscience sake.* He had used in the words afore this Motive for obedience to Magistrates, that *He is the Minister of God, a Revenger to execute Wrath* (namely, God's Wrath on thee for sin) *if thou do evil*; and then inferrs, *Wherefore ye must needs be subject, not only for Wrath but also for Conscience sake*: Namely; to be subject to the Magistrate for Wraths sake as your end: Yea, for the Conscience to look up unto God as he that pours out his Wrath by him (as God speaks 2 Chron. 12. 7: *My Wrath shall not be poured out by the hand of Shishack.*) Yea and by the same Reason to look upon him as God that will pour forth wrath himself immediately upon thee; thus to eye God is not for Conscience sake. This is but to eye his Wrath, and thy self, although God be objectively eyed in it. Therefore that Respect which is left for Conscience to eye in God, is *God himself*, as severed from that or the like respects. In opposition to that other of Wrath this is put, to obey for *Conscience sake*. If you would be further satisfied herein, take and join with it, 1 Pet. 2. 19. *This is thank-worthy if for Conscience towards God ye suffer grief.* He speaks to Servants under froward Masters, exhorting them to obey them (v. 18.) as in the former place he spake to Subjects to obey their Magistrates, and in both singleth forth God as the chief Motive, and that unto Conscience. And what in the one he termeth Obedience for Conscience sake, in the other he termeth Conscience of God, *δὴ τὸν θεὸν θεῶν*. Now it being evident, that God subjectively hath not a Conscience proper to him, his meaning therefore must be, that our Consciences should be the Consciences of God, that is, of God *tanquam objectum finale*, as respecting him as our end whom our Consciences should principally eye and look unto; which (v. 20.) following, expounds: *This is acceptable with God* (says he) as presenting to us this Motive, this will take Gods Heart, and be pleasing to him. So look, as Sorrow, because it is moved chiefly by what concerns him, is called Sorrow *πένθος ἐπὶ θεῷ*, Sorrow for God; Or Fear when it is chiefly terminated on God, *sanctifying and exalting God in our Hearts* (as 1 Pet. 2. 15.) is styled *the Fear of God*, as in like sense *Sincerity of Heart* is termed *Sincerity of God*: So in the Greek (2 Cor. 1. 12.) In like manner Conscience, when it respects God chiefly, and fetcheth its Motives from him, it is termed *Conscience of God*, as observing or respecting none else, or nothing else above him. It is Gods Conscience in that respect more than thine own. Yea, and if Conscience had not had other respects to have been moved by, this Distinction, *Conscience of God*, needed not to have been made: As not that about Sorrow, which for the same cause the Apostle maketh (2 Cor 7. 11.) *Sorrow for God*.

Now this Conclusion being thus firmly laid, those pretensions from the effects of Natural Conscience, (whether that it prevaileth to carry the Heart on unto action, or that not outward respects move, but Principles and Workings of Conscience do,) instantly fall to the ground upon the putting this one thing to the Question, *But is it Conscience of God that moves thee?* This in General.

2. But more particularly what do men take, for what is done for Conscience sake, and so judge it to be Integrity.

1. Men ignorantly imagine that Sincerity and Integrity of Heart lyes in opposition to outward respects and *Worldly Considerations*. So that if a mans

Heart

Heart be not chiefly moved by such kind of Motives, as if the *Wind of Vain-Glory*, doth not set this Mill a going, nor the golden Key of covetous desires turn not about the Wards, but if they be motions from Conscience within: Then they think that their Hearts must needs be sincere and right. But they do not consider,

1. That the Spring of Conscience within will move, not only without, but sometimes against all such Respects: So in *Judas*, and so in *Balaam*, who crossed their dearest worldly Lusts, and yet the chief Motive it useth shall not be taken from God himself.

2. Men will not see, nor are able to discern that *great Beam* that is in the eye of Conscience it self; Not only because it is their own eye, but also because Conscience it self is the supream Judge. They will not be brought to imagine that self-love (that's the Beam I mean) should be the predominant principle in Conscience, as well as in other Faculties, but they think all that Conscience acts must needs be sincere: Not considering what that means, *that there is a Defiled Conscience.* (*Titus* 1. 16.) And that Conscience in its urging Motives to obedience shews it self as full of Self as any other Faculty. As Christ says in another Case, first make thy Conscience good, and then the Effects will be good: Otherwise let it be Conscience which prevails and acts thee; it will nothing avail thee as to Salvation.

Again, 3dly. Men judge those only to be *outward respects* which are taken from *Things of this World*, not dreaming that things of an higher Order and Nature (of which Conscience alone is apprehensive) do become *by-respects* when Conscience of God is not the chief.

Again, Men consider not that all Motives moving us, or prevailing with us unto that which the inward Bent and Stream and Current of the Heart is against, are in a true sense *extrinsecal and outward Motives* as well as *Worldly*, if they compare them with the movings and actings of a regenerate and renewed Conscience which works naturally, and with the joint Concurrence of the rest of the Faculties, as hath been said. That is properly an outward Motive which is against the Hair, against the Nature of a thing, and *pondus* of its Inclination, as when water is forced some way it would not run. Now if thy Conscience moves thee (though it be thy Conscience) to such duties as the frame of thine Heart is wholly contrary and averse unto, as to pray, to read the Word, to keep the *Sabbath*, unto which thou hast no *inward Genius* nor Inclination spiritual (these Laws not being written in thine Heart) in these thy Conscience is a violent and a forcible Worker, as truly as when outward and worldly respects do move. You all esteem *the Fear of man to be an outward Motive and respect*, and yet *Fear* is an Affection seated in our Nature and within us, and so moves from within: And yet being pitcht upon an Object which overcomes us unto what else we would not do, we use to say an outward respect moves that man. The reason is the same of the Motions of Consciences, which is but such another Principle within thee as *Fear* is. If Conscience apprehending the Wrath of God as an Avenger, chiefly moves thee, thy Heart is as much wrung and wrested (when thine Inclination is contrary to the thing commanded) as when the *Fear of man* doth move thee.

Again, Men consider not, that God himself and his Law doth then only become an *intrinsecal Mover* of thee in thy Conscience, when thy whole Soul hath first begun to own, entertain and receive him as thy chiefest end, and so thou hast taken in his Interest as natural to thee as thine own, when God is become *Intimior intimo nostro*, then, and not till then it is that Conscience moves thee as an internal Principle, and not before: But if God and thy Soul remain still at a distance, as Strangers, and thou hast not yet closed with him, all the Motives that are fetcht from him are forreign and out-

outward unto thee, as much as if drawn from any Worldly thing whatsoever.

2. A *Second Mistake* concerning what is done for Conscience is, That Men Judge that what is done by means, or by the Influence of Conscience any way, that it is *done for Conscience sake*, whereas many things are done,

1. Upon the stirrings of Conscience.

2. Upon Respects which pertain some way unto Conscience only, which yet fall short of Conscience of God. And therefore although Conscience be the principal mover and swayer of such effects, yet still in Scripture sense it is not said to be done *for Conscience sake*. When the workings or stirrings and troubles of Conscience set Men a work, and carry them on to Actions, they then put such Actions upon this account; *That they are done for Conscience sake*: and this falls out in two Cases.

1. The *First Ordinary*, when at the importunity, and continual doggings, and yawlings of their Consciences they do what they do to satisfy their Conscience, which is the *Heathens Phrase*, *Conscienti satisfacimus*. Conscience in many Men continually lies at them to perform or do such or such a Duty, and they do it. Conscience is as the disease of the *Wolf*, if it be not fed daily with such and such Duties performed, it will *feed upon a Man's own Heart and Breast*. But this is not doing a thing *for Conscience sake*, but indeed for quietness sake, and *for Peace sake*. As a Man yields to, and doth many things to please a Shrew, that is, as a continual dropping in of Rain; a Man in that Case is not said to do it *for her sake*: but *for a quiet Life*. (Now many Men have shrewish Consciences) as *Dalilah* prevailed with *Sampson*, she wearied him of his Life, (*Judg. 16. 16.*) And as that *Judg* (*Luke 19.*) yielded not for the *Womans sake*, but for her importunity, because she wearied him. Some Men love to be at ease, to have *nothing lie upon their Thoughts*, to Sleep quietly, and to keep a perpetual Calm, and serenity of Mind: And out of the same Principle that they contrive to avoid other Crosses; out of the *same Principle and no other*, they avoid being dogg'd by their Consciences; take a great deal of pains to still the Child. In this though they act upon Conscience, and obey Conscience, yet still they do it *not for God* in their Consciences. A *Master* sends a *Constable* to fetch home a *Run-away Servant*, and the *Constable* hales and pulls him along, he Obeys properly neither the *Constable* nor his *Master*, but least of all his *Master*: So 'tis here.

2. There are also over and above this ordinary working of the Importunity of Conscience from Day to Day, which prevails to action, some extraordinary Terrors of Conscience, which do seize upon Men as *Arrests* in the name of God, both calling upon us for *Arrears*, and *Non-payment of Duties*, as also restraining from Evils we have formerly run into, and which like a Mighty stream carry on our Hearts in the Current and Channel of Obedience: which was *Judas's Case*, when the *Wrath of God* was upon his Conscience, he *Repented, Confessed, Restored*, and would have done any thing. Now if he had Liv'd, could he have Pleaded, or at the latter Day should that Plea be Accepted, *I did all this for Conscience sake*? No, and yet all this was done upon the Impulses and Violent provocations of Conscience. As for Terrors from God: Conscience is the only Principle that is apprehensive of them, and all other faculties by means thereof: *God is the Father of Spirits, and chastiseth Men's Spirits*, and Conscience is that tender place which lies exposed to, and which is most sensible of his Lash, and to be acted by this smart in doing, is but to be led by sense, as *Bruits* are, and not by Conscience, though Conscience be that sensible part, the torture of which extorts it. Now this then is a Manifest and Gross mistake, that because Conscience is the Subject of such feelings and smarts, that therefore what men do hereupon, they do *for Conscience sake*; That

that they abstain from such a Sin for Conscience, when as the true *English* and proper Sense you must resolve it into, is the *same with this*, A *Rogue* dares not forswear himself for his *Ears sake*, nor a *Thief* steal for his *Neck sake*; so nor these Men for *their Conscience sake*, Conscience being the part subjected to this Punishment, anxiety and Disquietment, as those Members mentioned in those other Cases use to be.

To *Conclude*, In these Cases, and of these Men, it may be said, *That Conscience makes them do what they do, rather than that they make Conscience of what is done*, or of the doing of it: or they may be said to do these things for *Conscience*, in a *Philosophical* Sense, because Actings and Stirrings in Conscience are the efficient cause of them, But still not in a *Theological Scripture Sense*, according to which (as hath been inculcated) a Man is then only said to do a thing for *Conscience sake*, when *Motives* of God chiefly carry us on thereto.

The other Head of mistakes mentioned, was when such Respects move us, as pertain only, or properly unto Conscience, and when men act upon such respects, they still think the Action is done for *Conscience sake*. This is distinct from the former. For the former speak of Violent Impulses of Conscience efficiently, this speaks of Conscionable Considerations, or Respects Objectively. Now there are many Conscionable Respects which belong only to Conscience below God, which act Men: Which yet when they find, they perswade themselves they do it for *pure Conscience sake*.

As 1. There is a Rational Principle of *Equity* and *Morality*. A Man is alone, Conscience prompts him, what thou wouldst not have another do to thee, do not to another. This is *Currant Reason*. And the Reason of this Principle prevails with the Man, and no outward Respect. In this Case 'tis certain, that a meer Conscionable Respect prevailed: But how remote is this from *Conscience of God*. This is Conscience indeed of a Just and Good Principle, but not of God. Men do much to stick to their own Principles. Men will not be false to their own Rules, nor Conscious to themselves, that they are so. The Text here says of these *Gentiles*, that they were a *Law unto themselves*; and the truth is, that they made their own Principles their God, and men are obedient to them as unto God, and satisfie themselves herewith.

2. Conscience of the superiority of the Law, and the subjection the Heart hath to it, moves men much, and is a conscientious respect beyond all outward respects. The reason of the Law might and would move one if the Case were between Equals, if we and the Law were supposed such. *Job* says (*Chap. 31. 13.*) That he would hear his Servants Cause when they spoke reason: But the Law hath a natural Authority, Majesty, Superiority over the Conscience. It is the Husband, the Heart, the Wife which (as *Rom. 7. 1, 2.*) hath *dominion over a man*. The meer Sight of their Masters, with the noise of their Whipps, put to flight a whole Army of *Russian Slaves*, and brought them to obedience. So upon the very hearing of a Duty or a Threatning, Conscience acknowledgeth it ought to be subject. But still this is but Conscience of the Duty, or of the external part of the Law, not *Conscience of God*.

3. There is Conscience of the excellency that is in vertuous actions to adorn a man, this is also a Conscientious respect, which Natural Conscience may apprehend. *Plato* said, That if vertue were seen with bodily eyes, it would ravish all men with the sight of it, and the love of it. He saw something in it made him say so. Conscience may see and approve an excellency in many vertues, and judge and affect it as their excellency. So did *Socrates*.
So

Book 6

Malle fam-
mam bo-
ni viri per-
dere quam
Conscien-
tiam.

So Paul (Phil. 3. 7.) accounted the righteousness of the Law his Excellency: He says he accounted it Gain to him. And therefore as the Ermine, counting her white skin her excellency, when she is hunted will die rather than go thro' a Puddle to defile it: So will many men die rather than blemish or stain their Innocency, as it is their excellency. And so is that of the Heathen to be understood, *Oderunt peccare boni virtutis amore*. And this men will not do, though in secret, they will not be conscious of a base act, they will not have occasion to think vilely of themselves. As a man that is of a curious neat Spirit, and affects it as an excellency, he will not do an uncomely act, no not in secret; it is against his Spirit to do it: So nor will men defile that excellency their Conscience apprehends such. And it must be acknowledged, that many of the Heathen saw that in Vertue which made them love it for it's own excellency, and as it put an Ornament on their Souls. They professed to do things *virtutis amore*, for the love of Vertue, they renounced vain-glory and such outward respects in many of their actions. This indeed was a conscientious respect in them, yet still it is not *Conscience of God*. For if vertue be considered as an Ornament (as Conscience may apprehend it, which sets a man up in his own esteem and others) that adorns the Mind, as Learning doth, men may affect it, and love it and seek it, but still so as it falls into the same sphere and account that glorying in any other particular doth, be it either Honour or Learning. Yea, and if it could be supposed, that a man prized true Grace thus, chiefly as it is an Ornament to a mans Soul, but yet abstracted from God, and not directed in order to him, this would be as great a sin, as those other Lusts in men are, who value either Honours or such other particular good things: For the reason were the same. And yet this was apparently the *Heathens* highest excellency, who thus left God out even in their highest Attainments. But Peter speaking of a vertue (and in it self but a moral vertue) *Meekness* (1 Pet. 3, 4.) says that as it is directed to God, being taken up, and exercised out of Conscience of God, and as it is acceptable to him (as the same Peter speaks in his second Chapter) *So it is an Ornament of great price with God*. And then God himself is respected in it: For nothing takes with God, but what relates unto himself.

To Conclude, in all these there is Conscience of an Idol (as Paul speaks) be it vertue for it self, be it *Grace*, but not *Conscience of God*. These are all Conscionable respects, Druggs only found in Consciences Natural Garden: But still the main ingredient, that should set all awork, is wanting.

C H A P.

C H A P. IX.

Another Deficiency in Natural Conscience is, That it may eye the Command, and yet not Obey for the sake of the Command, nor regard God as the utmost End in their Obedience.



N O T H E R Effect mentioned, was, that Natural Conscience in it's Instigations to Obedience, had a real respect unto God, and unto the Command of God. *Laban* (*Gen. 31. 29.*) forbore to hurt *Jacob*, having a Respect to Gods Charge given over Night: So likewise did *Balaam*, (*Numb. 22. 18.*)

Of this I have spoken much before, what it is to have a Conscience of God, and to do things from such a Conscience. Yet here some things practical may be added for the discovery of this, both as to the difference in the thing it self, and also as to the deceits Men run into, in thinking they act for God, and for his Command. The Foundation of which Deceit lies in this, that Corrupt Nature in us thinks much at every thing we do for God, and also having slight Apprehensions and Regards of God we are apt to put him off with any kind of Respects had to him, and we thereby so easily come to deceive our selves in a Conceit, that we act and do for him, when 'tis nothing less.

1. For that Respect which Men may have to the Command:

1. Men may have an Eye to the Command, when yet they Obey not for the sake of the Command: And so (as one says) *Deo obtemperant non obsequuntur*. If Men take the Command into their Thoughts, if they look at the Command as the material cause of their Obedience, and the exemplary cause they are to square their Actions to, they think they perform that regard to the Command that is due to it; when yet they regard it not so, as to do the thing because it is Commanded. They look to it as their Chart to direct, but not as the Spring that should move and steer them in and unto their Obedience. A Slave may diligently repeat over and over in his thoughts, and be carefull to remember exactly the Command of his Master, as well as a Son the Command of his Father; but yet still in the Slave it is not kindly Obedience, such as is performed chiefly with respect to his Command, as in a Son it is; Whereas *David* describing a Godly Man and his Obedience (*Psal. 119. 1, 2, 3.*) at the 4th verse shews the ground he looks at in his Obedience; *Thou hast Commanded me to keep thy Precepts diligently*. Others do it out of Conscience so Commanding, but not out of Conscience of the Command; which usually appears in this, that Conscience lets us alone in some Commands, when it is Vehement in urging others.

2. In looking at God in their Obedience, Men are willing to deceive themselves many ways.

1. They may have a real regard unto God as the Object of the Service they perform, and with this they do but delude themselves, if it be not also superscribed and directed to him. Now in all Duties of Worship performed by us, God is the Person to whom intentionally a Man directeth it; as in Pray-

Book VI

praying, the Person spoken unto is God; in Hearing, the Person that speaks to us is God, and we give him the hearing, as making account that a God speaks to us. Now, this may be, and yet still our selves may be the final Cause or end for whose sake, and upon whose interest the Duty is performed. I may speak to a man, as the person to whom my speech is directed; when yet it is my own business for which it is intended; and so I speak but for my self. And thus a man may perform a Service even to an Enemy, (as *Laban* and *Balaam* did) and intend and mind them as the Object of their Service, but not as the End. Conscience herein carries a man towards God, but this is not Conscience of God. They pray toward him rather than to him. When it is said (*Zach. 5. 7.*) *They fast, but not to me*; it cannot be so understood as if God was not the Object of the Duty, or the person it was directed and addressed unto (for they could not take on them to fast but that they dealt with him, and made their supplications to him) but the defect or default that is found is, that they made him not the End of those duties. *They fast* (says God) *but not to me*: And yet men are content to run away with this, as that regard which is due to God, in being in some regard a real respect.

2. They may further look to God as the Author and Efficient of the Command, and the Rewarder of the performance of it, and the Punisher of the Breach of it, when still they respect him not in their obedience as the final Cause. They look to him as from whom the Command comes, but they obey it not for his sake, and so Conscience moves from God, but not effectually for God. *They return* (says God) *but not to the most high*, (*Hos. 7. 16.*) An unregenerate mans Conscience looks to God the Commander, as well as a regenerate mans, but then it is either as a Slave hath an eye to his Master, which is termed *Eye-service*, as not being done heartily for him, (*Col. 3. 22, 23.* compared) or as an Hireling on his Master; or as a condemned man upon his Judge: But a godly man looks at God as one whose interest he hath made his own, and is therefore glad that God will command him. A godly man loves the Command the better because it comes from God, and loves God the better because he is pleased to command and use him. And when it is thus, then a mans Works are said to be wrought in God. (*John 3. 21.*) The want of which is oppositely that which makes other mens Works evil. (*v. 20.*) *For every one that doth evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd. But he that doth truth, cometh to the Light, that his deeds may be made manifest that they are wrought in God.* Where you see, to do the Truth, or to act sincerely, is all one as to work our works in God, that is, chiefly upon his Interest. It is termed (*2 Cor. 1. 12.*) Sincerity of God, as having respect to him, as if none else were concerned: And no other eying God in his Commands (as appears by that place) will satisfy a regenerate Conscience.

3. Men may have a real respect to the Glory of God, when yet not to that Glory which is due to his Name (which the Psalmist calls for) and so not glorifie him as God. Haters and Persecutors of the People and Children of God, and so Haters of God, yet relieve themselves with this pretence (as having some respect thereto in their Consciences) not only that *They think they do God good Service*, (*John 16. 2.*) but farther (*Isa. 66. 5.*) *say Let God be glorified. Hear the Word of the Lord, ye that tremble at his Word; Your Brethren that hated you, that cast you out for my Names sake, said, Let the Lord be glorified: But he shall appear to your joy, and they shall be ashamed.*

But 1. They do but say it (as there) and that faintly, and when their great Zeal is in the prosecution of their lusts of Malice, they colour it over with taking that respect into their Thoughts, and so relieve themselves with the pretence of it.

2. And *Secondly*, If the thought thereof rise up to a zeal of God (as in *Paul* and the *Jews* (Rom. 10. 3.) it did, and may do in others) in what is truly the Service of God, yet it still comes in but secondarily, not as the predominant end, and motive, but as an end taken in by the by. They act as a man that at once can pleasure himself and another, and who will be glad it falls out so well, that what is done for himself chiefly, is also a kindness to another. And thus, a man may be glad when he can pleasure an Enemy, when withal he serves himself, and will make the best of such a kindness, as if he did it for him.

3. And again, men may aim at doing Service to God as far as they use to aim at serving men, as their King, as their Countrey: As Souldiers and Subjects use to say, that they do service to their King and Country, as it is a common Cause, magnified and cryed up to do so: And in this Service they use to spend their bloods. And after the same manner was *Paul* zealous for God, and the Religion of the *Jews*, as a man would be for his King, or the Cause of Religion as it is a Cause in common. But thus only to aim at serving God, is too low for him; It is not enough to aim at God thus far in thy Service, as much as thou wouldest aim at men: But if thou glorifiest not God as God (Rom. 12. 1.) that is, as such a great God ought to be glorified, and transcendently set up above all Creatures, even above thy self; thou dost not glorifie God as thou oughtest. Many aim at glorifying God as far as they would serve a man, a Superiour, but they must glorifie him as God, that is, above all else; even themselves and all their own Interests: Not only by going against their Interests for him, but when both fall in, yet to be moved by his above their own.

4thly and *Lastly*. There is no deceit more general, than is this. *viz.* That if in the motion to any Duty, the Considerations of God and his Command were the first Propounders or Motioners thereof in a man's Conscience, then the man thinks them to be the chiefest swaying Motives. If these get but the start, and have but the priority of time, if they put forth the first hand out of the Womb; men then put the Birth-right, the Dominion or prerogative upon them; and this they do, tho' Worldly or other self-ends do carry the work on, and are the most effectual Agents to bring it to the Birth. You will find that when a man is to do any action that is good, upon the motion twenty by-ends will come in about him, like so many Beggars about a great man, if he offers to stir abroad. Now, the main repute of bringing forth the action, will not be cast on that which was the first Propounder, but on that which was the main and strongest stickler in it, and promoted it, and brought it forth to execution. Now, Conscience is apt in most such actions, if not to be the first in them, yet to shuffle in such Considerations, as wherein God should be respected, and then to cry, this is done for God. *Jehu* was indeed first moved and set a work by a Prophet, and by God and his Conscience, to destroy Idolatry and *Ahab's* House, but it was respect to his Kingdom which maintained the action, and which fell in and carried him thro' in it: And yet because Conscience had some hand in it, he in his own deceitful thoughts ascribes all to it, entitleth Zeal for God to be the only Author of it: *See my Zeal* (says he) *for the Lord of Hosts*. Conscience often doth but cast in the Bill, and make the motion, and rules the Suit; and Worldly by-ends follow it, bears the Charges, and are the great promoters in it; yet then it must needs be made an act of Conscience, and the Verdict is given in its name alone as the Foreman of that Jury.

C H A P. XII.

The Deficiency of Natural Conscience in another of its Effects, viz. In speaking Peace to Men upon their doing well.

T

H E last Effect of Natural Conscience in respect of what is good, is, *That it gives forth Peace upon doing well*, as God's Commissioner. And of this Tranquility of Mind, which accompanies doing Vertuously, great things are spoken by *Heathens*, and (as would seem) out of their own experience.

And truly in Answer unto this, I would in the first place readily grant, that God, even God himself, in and by an Unregenerate Man's Conscience, doth for particular Actions, speak an Approbation and Encouragement when they do well. That outward Blessings and outward Peace in this Life were dispensed under the *Old Testament*, (and are now) even to Carnal *Jews* and *Gentiles*, upon their outward doings that were Righteous, few, if any Man denies; when yet their Persons were, and are for the same Actions liable to Eternal Wrath. Now that some inward Peace from God should be vouchsafed their spirits upon such Actings, by which he should so far appear to approve and own Actions that are materially good, with a different respect from what are Evil; this holds but a due Proportion with that other dispensation of God. *The Judgment of God is according to Truth*, (says the Apostle, *Rom. 2. 2.*) that is, God will ever acknowledge a thing to be what in truth it is, and so will own what is good so far as it is good: Yea, even at the latter day, then when he pronounceth some Actions to have been deficient, and in respect of the Manner of performance deserving Wrath and Condemnation, yet then as a Righteous Judge, he will acknowledge what was any way good therein with any other sort of goodness. For every Man shall be judged with all the abatements his Condition did or would afford, even when he Perisheth, *Rom. 2. 12.* *For as many as have sinned without Law, shall also Perish without Law; and as many as have sinned in the Law, shall be judged by the Law.* And Conscience as well in excusing (which is, when a Man hath done a good Action) as in accusing for what is evil, is said *συμωσι- τωσιν* to witness with, *Rom. 2. 15.* Witness with whom? Even with God in either, God in the one Witnessing with the Conscience, as well as in the other. And as the Directing light of Conscience is from God (as hath been said) so also the Excusing light may *ad tantum*, that is, in some measure, be also ascribed unto him. I would but further propound *Jehu's* Case and Instance to any Sober Man, for the Confirmation both of this Truth, and the Reasons for it which I even now alledged, *2 Kings 10. 30.* It is expressly said, that God said unto *Jehu*, *Because that thou hast done well in Executing that which was right in my Eyes, and hast done unto the House of Ahab, according to all that was in mine Heart.* God, whether by himself, or by a Prophet, or otherwise, I need not dispute, testified to him the Approbation of this Fact as good. Now hereupon I urge, that what God spake to his outward Ears, the same thing this same God might, yea, and did speak to his Conscience, which is the inward Ear, apprehensive of what God doth speak. Yea, and further, God did speak this to shew his Approbation of it, to the end that his Conscience should know so much, and view it with Comfort: And then God also makes an outward Promise hereupon, *Thy Children of the Fourth Generation shall sit upon the Throne of Israel.* This also his Conscience with a Joy and Contentment might take in from God, as a Reward of his well doing; which makes good the Proposition of that Reason

son afore alledged. I might say the like in the Case of Gods acknowledging *Abimelechs* Integrity to himself, in that sense he apologiseth for himself, (*Gen. Chap. 12. 20. 5, 6.*)

Yet 2. I say, (that this Concession may not be mistaken) That though God thus far doth witness with Conscience in Approbation of what is good in the Fact, yet Natural Conscience usually doth (as it is apt thro' the defilement of it) carry on it's own Testimony further than God ever intended.

1. Conscience proceeds too far in assuming and taking upon it this Occasion to pronounce Peace to the State of the Person, which is as false a Conclusion upon the premises in it self, as pernicious to the Man. *Cains* Conscience when it was once struck and blasted from God, with the Guilt of Killing his Brother, ran out in a despairing Conclusion, *My Sin is greater than that it may be forgiven*, *Gen. 4. 13.* This Sense the Original bears, and is so varied in the Margent. Here Conscience carried it on further than that which God had spoken to his Conscience; for his Sin was not such, but it might have been forgiven; so now on the contrary, when God gives forth and speaks such an imperfect Approbation of the fact for the outward performance of it, Conscience runs away with it, and speaks Peace to the State of the Man, and from outward carriages pronounceth Justification, and Eternal Peace. Thus *Paul* once thought himself alive, from his doing the Law; and so they cry *Peace, Peace*, when *there is no Peace*, as the Scripture speaks. And so here that distinction Interpreters give upon that of *Abimelechs* Integrity, holds true: There is, *Integritas facti, & integritas personæ: An Approbation of the particular Fact, when there is not so of the Person*, and his State. I might give many Instances of this kind, how when God speaks but so far to a thing, Mens Hearts in the Application and Conclusion fall into the greatest delusions. This is true in Men Godly, as well as Unregenerate. No Man shall draw near to God, but God will so far draw near to him. A Temporary Believer that is not in the state of Grace, if he doth come and pray to God fervently, God will put a Joy into his Heart to encourage him to come again. No Man shall set a step towards God, but God will set a step towards him. But then Men mistake, to the perdition of their own Souls, that what is really intended but an encouragment, they draw and conclude to be an acceptation of their Persons to Eternal Life, and account Joy from God to be joy in God.

A *Second* Error which Natural Conscience runs into, is even concerning matters of Fact, inasmuch as God approving the Fact in and with Conscience, but so as it is morally good, Conscience is apt to pronounce the same Sentence, *super totum, upon the whole of it*, the carriage of the Heart in it, and all, and often blesteth and applauds it self in it. This is evident in *Jehu*, whose Conscience shewed it self unfaithful to God and him thus, that he overlook't the carriage of his Heart in it, and the carnal ends he drave therein; and yet pronounced Peace to himself upon the whole, both for Matter and Manner: *Come see my Zeal* (says he) *for the Lord of Hosts*: Whenas the same God pronounceth of the very same Fact, in respect of his Carnal Ends that were predominant in it, and acted him, that it was Murther, *Hos. 1. 4.* So that I may apply what befell that good Lord *Protector* in the Reign of *Edward the VI.* (who was acquitted of Treason, and yet Condemned for Felony) unto what befalls an Unregenerate Man in this respect: That namely, whilst for the outward fact God in this Life gives him such an answerable Approbation as hath been spoken of, yet at the same time he binds over his Person to Eternal Wrath for Treason against himself, in not having made him his chiefest End therein, nor aimed at his Glory, which is the highest Treason against the Sovereign God.

This hath been spoken by way of Concession herein, and to clear it from mistakes: I come now to a more set Examination of the difference Natural Conscience gives, from that which a Regenerate Man hath. In the Examination whereof, I shall Consider Three things.

1. The

Book IV

1. The differing Well-Springs and Fountains or Originals, whence Peace is fetcht.

2. The ways of Peace (as the Scripture phrase is) which Natural Conscience takes to fetch and bring in peace, differing from what the Spirit of God in a true Believer carries on, and directs the Heart unto.

3. I shall cast in some differences concerning the peace it self.

1. For the Source or Originals of true peace and false, I shall fully couch my intendments in it under this following Metaphor and Allegory.

You may remember how in this discourse we have carried in our eye those two dividing Covenants of Grace and of Works, under one of which all men are at present. Unregenerate men are under the Covenant of Works, Regenerate under that of Grace. And I have also shewn how each of these have a Lordship or Dominion over those that are under them, (*Rom. 6. 14. Rom. 7. 1.*) And so they have the power of Life and Death, Peace or Wrath, according as men demean themselves towards them. It was a Royalty which the Covenant of Works once had, to give Life and Peace, and to pronounce the Sentence hereof which stood good in Law. *The Commandment* (or Covenant of Works) *was ordained* (originally) *unto Life* (says Paul, *Rom. 7. 10.*) and *the man that doth them shall live in them,* (*Gal. 3. 12.*) and that is all one as to have Peace, Absolution, and Justification from them. And therefore in Scripture a Covenant of Peace (*Is. 54. 10.*) a Covenant of Life and Peace, (*Mal. 2. 5.*) are equivalent.

2. All Royalty and Dominions have (as you know) Courts belonging to them, unto which the subjects of their Homage come. Now these two Dominions have all their Courts and Judgment for Justification, &c. By the same reason, *speaking Peace, is verbum forensecum,* a forensecal act, properly belonging to Court proceedings, or holding Analogy with Sentence in a Court, and this our Divines, out of Scripture, against the Papists, have largely shewn.

3. Each of these Courts (which are first kept in the Mannor or Mansion-House of every mans own Soul, shall be more publicly held at the day of Judgment) have their two Offices, which (because we are speaking of Peace) I may term *Justices of their Peace*; or (if you will) two *Stewards of these Courts*, that are authorized to manage things in their Names. Natural Conscience is by Nature and legal Inheritance the *Steward of the Covenant of Works*, but Faith is by Grace appointed to transact the Affairs of the Covenant of Grace, (*Eph. 2. 8.*) *By Grace ye are saved, through Faith.*

4. Every man in either state that is a Seeker of Peace, (which I add, because some are so ignorant that they mind not any such thing; so the Apostle speaks of the *Gentiles, Rom. 9. 30. The Gentiles that sought not after Righteousness*) doth seek to have his Peace from that Court to which he belongs. Look what his state is, or what the Jurisdiction is which he is yet under, look what homage he belongs to, unto what he falls in his own Spirit, and unto that Court he secretly comes and hath recourse for a Sentence of Peace and Life. If a man belongs still but to the Covenant of Works, although now man being fallen, that Covenant be utterly unable to give Peace; yet this having been the ancient Custom of this Mannor in *Adams* time when the Covenant was in power and force unto such ends and purposes, and this being the Natural Law between the Creature and Creator: Thither therefore do poor deceived Souls come all of them still to take up their Copies for Life and Peace. And Natural Conscience being by Nature constituted the supream Judge in that Court, will hold its place, and being true to its Lord and Masters Royalty, and having never yet submitted to the supream Jurisdiction of Faith, and these poor Souls knowing no better; they come and deal

deal with Conscience for Life and Peace; and Conscience takes upon it to proceed according to the ancient Rules and Customs of that Court, and so sets men on work, a doing, exacts the performances of such and such Duties, then undertakes how it will thereupon issue out Peace and Comfort. Satisfie me (says Conscience) by doing what I direct, and instigate you to, (and nothing will satisfie it but doing what it commands, nothing else will bribe it, no other pay passeth currant with it) and thou shalt have inward peace from me. Yea and further, if men be slack and negligent in those dues, it tortures, disquiets, and issues out Writs of Threatnings, &c. And thus, as it undertakes to sanctifie by urging legal Motives, so also to justifie and pronounce Peace in a legal way, for indeed it was once ordained to both.

But now 5thly. On the contrary, this Covenant being made void, and so God having given unto Free-Grace the Dominion for Justification, and true peace, (*Rom. 5. 21.*) Grace is said to Reign to Eternal Life, and it hath taken the Kingdom to it self. It is therefore now become the onely true Fountain of Peace from God the Father, and from our Lord Jesus Christ. It is written on the Frontis-piece of every one of *Paul's* Epistles, that by the Inscription over the Porch you may know to whom the Dominion appertaineth, even unto Grace, from God and Christ, upon whom Peace and Life do hold.

6. This Grace in Gods Heart will be applied unto only by Faith in our Hearts, for it can trust no other Principle within us. And though it be the Lord of Peace, yet it doth not issue forth a Sentence of Peace authentickly, but upon mens Believing, and by Faith; as Lords do not give possession without their Stewards. *Rom. 5. 1. Therefore being justified by Faith, we have peace with God through Jesus Christ.*

Lastly, These two have divided the World from the Fall to this day, into two parties, the one seeking Righteousness or Peace, by the works of the Law, the other seeking it by Faith, *Rom. 10. 30, 31, 32. What shall we say then? That the Gentiles which followed not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith: But Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? Because they sought it, not by Faith; but as it were by the works of the Law; For they stumbled at that stumbling stone.*

This differing way of seeking Peace by Conscience, or by the Covenant of Works one way, and by Faith in another way, began in *Abel* and *Cain*, the two Prototypes of regenerate and unregenerate men. (*Jude 11.*) Their way is call'd the way of *Cain*. And the difference is evident by the 4th of *Genesis*, and *Heb. 11. 3.* both sacrificed and worshipt God; But (*Heb. 11. 3.*) *Abel offered it up by Faith*, that is, he lookt not at the performance, as that from whence he must have his peace and acceptation with God, but by Faith, by believing he lookt on his Free-Grace and Promise of the *Messiah* given. But *Cain* erred in his Heart, not knowing this way of Peace, but thought to go the Old way of Works, when yet he wanted power to perform them, in which way Natural Conscience led him. He brought his Sacrifice as a performance, and was so stout and stiff in his Principle, that he was in a rage that God should give a manifest Token he was not accepted. And God on the other side, perceiving him so angry, says to him, *Why art thou wrath and sullen, Cain, I will deal with thee according to thine own Principles.* And out of his own Law and Covenant of Works, by which he thought he had the better of God, God confutes him, *Gen. 4. 7. If thou dost well (or good) shalt thou not be accepted? This is plainly thy Covenant of Works, by doing good to be accepted; therefore, in the next words it is opposed to a'll sin, If thou dost not well, sin lyes at the door.* He speaks to him in his own Language, and yet beats his own Weapon to his Head, and bids his Conscience for the time view over, and examine his own performances and ways, and particularly the frame of
Heart

Heart wherewith he did offer this Sacrifice. *The Sacrifice of the Wicked is an Abomination to the Lord*, much more when he offers it with an Evil Mind, as *Cain* had done. And for time to come God bids him to look to it that he did well in all things (seeing he stood upon it) or he could not look for Acceptation. And thus God dealt with the *Jews*, when they were sturdy in the Opinion of their own Righteousness, *Ezek. 18. from v. 5. to v. 10th.* But if a Man be Just, and do that which is Lawful and Right, and hath not Eaten upon the Mountains, neither hath lift up his Eyes to the Idols of the house of Israel, neither hath defiled his Neighbours Wife, neither hath come near to a menstruous Woman, and hath not oppressed any, but hath restored to the Debtor his Pledge, hath spoiled none by Violence, hath given his Bread to the Hungry, and hath covered the Naked with a Garment: He that hath not given forth upon Usury, neither hath taken any increase, that hath withdrawn his Hand from iniquity, hath Executed true Judgment between Man and Man: Hath walked in my Statutes, and hath kept my Judgments to deal truly, he is just, he shall surely Live, saith the Lord God. Wherein he offers to deal with them according to that Covenant of Works they trusted in, and puts them to it, thereby to shew them their inability to perform it. Thus the Division began, and so it went on to *Paul's* time, (*Rom. 9. 31, 32.*) and as it was then, so it is now, and will be to the end of the World.

These are the two contrary Sources, and also ways of Peace in the General set out; and this Metaphor of a way the Apostle takes up and follows, (*Rom. 9. 30.*) terming it a *seeking* or *purfuance*, by a Metaphor from Mens running in a way or race.

2. Let us now trace and follow each of these sorts of Men in their several paths which they take, than which nothing more discovers the difference of them. And because *Rectum est Index sui, et obliqui*, I will first set out in few words the way of Peace by believing, or Faith, as it runs in opposition to this high way and Rode of all Mankind, which Conscience will needs mislead them in.

If God means to give true Peace to a poor Soul, by the Tenour of the Covenant of Grace, the way he takes is this.

1. He breaks the old peace which Conscience had spoken, and to that end comes in with a new Light. Upon this heavy dull ey'd Conscience (that hath but half an Eye by nature to discover to a Man his Sinfulness, and shews but the outside of it) and God by this new Light gives a Man a true and through sight into that Condition he hath continued in, and gives him a view of the sinfulness of all his Works and performances (yea of those from which Conscience hath been so bold as to speak Peace formerly unto him) by discovering to him the defect for Manner and Ends of them. Conscience plainly tells him, the true God thou hast not Glorified (as *Daneel* told *Belsazzar*, *Dan. 5.*) nor hadst him ever in thy thoughts to mind and pursue as thy dearest Interest. And so Conscience discovers how the inwards of his Soul are very rottenness, and that he never did a good Action (in respect of what should be the Soul that gives Life and Spirit that makes an Action truly good) no not one in his whole Life. A Man hath a New Light which runs through the inwards of all, as the Spirit that moved in the wheels. I saw (saith *Paul*) that all Concupiscence wrought in me, (*Rom. 7. 8.*) That the best and rightest Actings of the Law on my Heart by my Conscience, had only this issue to bring forth motions of Sins; and now the Law which I thought had been ordained for Life, I found to be unto Death. And my Brethren, because that Natural Conscience was the great misleader in this, therefore God's Spirit first assaults that, and storms Conscience the first of all those Towers and Faculties in Men's Souls, and makes the breach there. Yea God takes this Law, and the true light of it, and cutteth Conscience it's Throat first of all therewith; and so the whole Man dies, and all that false peace which Conscience had given him

him expires for ever in hitu, *Rom. 7. 9. When the Commandment came into my Soul,* (as the light of the Sun into a darkish Room) this new Light caused Sin to revive in his Conscience, namely, the proper state of the Guilt of it; *And I dyed* (saith he) and it was the Commandment flew him. (*v. 11.*) *And* (saith he *Gal. 2. 19.*) *I through the Law am dead to the Law.* Yea, and Conscience which was the great Deceiver of the whole Man, and undertook to be the *Dictatour*, and *Conservator pacis*, the Keeper of the Peace of this old Common-Wealth, is that part of the Soul, that is made the *Rendezvous* of all a Man's Sins, and of all Confusion and trouble for them. All a Mans Sins do quarter upon Conscience, and now it pays for all, bears the load, the guilt of all. As in a Man in a Feavour, tho' other parts are in a distemper, yet Head and Heart most; and so here, tho' all in a Man is in a disturbance, yet Conscience is as the Stomach, whether the humours are gathered which makes the Man sick to Death.

Now 2. To be sure this Man will never put trust in Conscience for giving forth Peace to him any more, in this former way; nor will the Heart ever come to it's Court to take it up, nor to have it upon those terms as it had wont to do. Upon this discovery, yea by it, this Court of Conscience, the Chancery, is pull'd down, and so ever dissolved, and that justly too, for it had run all a Man's Life-time into a *Præmunire*. And now all it's decrees of Life and Peace are Casheired and Cancelled for Ever by that one Sentence which the Soul now Submits to, uttered by God upon Man's having broken the Covenant of Works: *That by the works of the Law no Flesh shall be Justified,* *Rom. 3. 20.* The Law is kill'd in the Man. (*Rom. 7. 6.*) *That being Dead wherewith we were held,* and the Man is Dead to the Law, (*Gal. 2. 19.*) *I am Dead by the Law to the Law.* He speaks of the light and works of Humiliation, by which he was kill'd by the Law. *And I saw I had been so deceived by it,* (says he *Rom. 7. 11.*) that I shall never trust the proceeding of it, or have recourse to that Court for Life and Peace any more. It is Dead, and made void to me as to any such Relief, and my Soul is as Dead to it, and I have no Heart no Spirit to have to do with it, or it's Agent Conscience, upon the old terms, to get Peace by doing any more.

3. Now let us see what way the Soul is directed unto, as the true way for Peace. it is meerly and intirely Faith on Christ, *Rom. 3. 24, 25, 26. Being Justified freely by his Grace through the Redemption that is in Jesus Christ. Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins, that are past through the forbearance of God. To declare I say at this time his Righteousness, that he might be Just, and the Justifier of him which believeth in Jesus.* *Rom. 4. 5. But to him that worketh not, but believeth on him that Justifieth the Ungodly, his Faith is counted for Righteousness,* *Rom. 15. 13. Now the God of Hope fill you with all Joy, and Peace through Believing.* *Rom. 5. 1. Therefore being Justified by Faith, we have Peace with God, through our Lord Jesus Christ.*

Yea now that this Court of Faith, is in and by Graces preogative set up to give forth Peace, now even Conscience it self, that was the great Undertaker for Peace afore, the great Non-submitter to the Righteousness and Peace of Faith (it is the Phrase *Rom. 10. 3.*) is now glad to come and appear in this Court, and to make use of Faith, and brings with it all the Works, that were the Darlings of Conscience, which it once Judg'd good, but now sees to be but dead works; as also all the sins, whereof it is the drein, the sink (and therefore is call'd an Evil Conscience) all these it brings with it, and comes weary and heavy loaden to Christ, and cries out, *Oh Sprinkle me Lord with thy Blood, by Faith! Oh give me Joy and Peace through believing!* The Scriptures are exprefs, *Heb. 9. 14. The Blood of Christ purgeth your Conscience from Dead Works,* when nothing else can do it. The opposition there shews how it is done, *Heb. 10. 22. Let us draw near with full Assurance of Faith, having our*

Book VI *Hearts sprinkled from an Evil Conscience.* And this is that very same Conscience that once was counted so good, and spake so much Peace once. And now this Conscience that hath been made the seat of Humiliation, the Rendezvous of all Guilt, is now on the contrary made the seat of Justification, the Receptacle or Cistern of Christs Blood, which runs into it thro' the Pipe or Conveyance of Believing.

Quest. But will you say to me, Is there no use of a Regenerate Conscience in the matter of speaking peace after Believing?

Answ. 1. I Answer in General, when Conscience it's Court is down, and it self put out of Office of being the supream Judge, the room where the *Audit* of Gospel Peace is held, is the Ear of Faith, wherein and whereby God makes the Soul to hear of Peace and Gladness, even the Joyful Sound, yet still that Peace which Faith alone brings in and settles in the whole Soul, is that which quiets it, and establisheth it's Joy: And an Eternal prohibition is given in against all proceedings for Peace, according to the former custom of that Court, and Conscience it self hath thus submitted to Faiths court, as to this supream Jurisdiction thereof. Indeed Conscience comes to be taken in again as an Under-Officer under Faith as an Apparatur, as an Appendix or Subservient, and receives from Faith a New Commission, *Gal. 3. 15, 17.* There is a Phrase used of the Law, that it was *added to the promises of the Gospel, added,* that is, as a subservient to it: And as the Law, it's Master, so Conscience also is added to Faith to serve it in many Offices, and among other in this of Peace. It is not proper here to enlarge upon some Offices it serves in, *viz.* to represent what Sins are in the Heart, also to instruct and direct to what is to be done by us, and instigate thereunto, or restrain from Evil; it being as a Rule in an Artificers hand to guide us in working. These are Foreign to my Scope, the matter of speaking Peace, and the Influence a Regenerate Conscience hath thereunto, is that which lies afore me.

1. Faith must be the sole Judge to pronounce the Sentence of Peace, of Justification, and Conscience if it could bring this Verdict, *I know nothing by my self* (as Paul speaks of himself) yet it must be silent in this respect, and only say, *I am not thereby Justified,* and leave it intirely to Faith, to transact the whole of Justification another way.

Yet 2. Conscience may come in as a Witness in this Court of Faith, to confirm that Sentence.

1. It is a great Witness to the soveraign Vertue that is in Christs Blood, (as that Blind Man was to Christ himself, *Whereas I was Blind, sure I am, I now see, and this Man hath opened mine Eyes,* so) Conscience comes in and attests, *Whereas I was wounded, Bloodied and gasht with such deep and smarting Abominations, as no Medicines in Heaven or Earth could cure or assuage,* I found that Blood of my Redeemer, which Faith alone applied to me, to give me ease, yea, cure and heal those Wounds, and Wash and Purge out those stains which no Nitre nor Fullers Soap could do. The Waves rose high, the Winds blustered, and the still voice of that Blood speaking better things in me, than *Abels* did in *Cains* Conscience, calmed all. The Sea and the Winds Obeyed it, and were stilled at it. Blood is made one, yea and the first Witness (*1 John 5.*) which is no other than the Blood of Sprinkling, in it's efficacy upon the very sprinkling thereof to make Conscience as white as Snow, though before it was as Red as Scarlet, with bold and Bloody Transgressions. Conscience is that Faculty which gives the Testimony of that Blood, and correspondently (*Heb. 10. 22.*) *washing with Water,* which is the Second Witness in that of *John,* is mentioned and joined with the Sprinkling of an Evil Conscience, as here in *John* the witness of Blood and Water in like manner are.

2. Conscience seconds and backs the Sentence of Faith, by giving in Evidence of Graces and gracious dispositions in the Heart; and this in and by the Holy Ghost, witnessing with them that we truly believe, and are Persons Justified by Faith, 2 Cor. 1. 12. *For our Rejoycing is this, the Testimony of our Conscience, that in Simplicity and Godly Sincerity, not with Fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World, and more abundantly to you wards.* You see it was the Testimony of his Conscience, and it is but a Secondary Testimony, coming in to make good an higher Sentence, and so still subordinate unto Faith. And here I give these Cautions.

1. That Faith is left alone to treat for a Man's Peace, and Justification, and that it alone goes to Christ to pronounce that Sentence; only Conscience gives a Testimony unto Faith and the truth thereof.

2. That the matter of Regenerate Conscience's Testimony is not only fetched from outward facts or Performances (these are Natural Conscience Court-rolls it hath recourse to, to pronounce Peace from) but Regenerate Conscience looks chiefly to the inward Sincerity and carriage of the Heart to God in a Man's Conversation, as matter of Evidence. It regards inward and gracious dispositions in the Heart; and regards not all outward Performances further than as it hath discerned inward Sincerity aiming at Gods Glory to have been the Companion or rather ground of them. Conscience discerns and finds out gracious Dispositions in the Heart, and seeks after such chiefly, and then Faith finds out a promise to such dispositions, and the Holy Ghost bears witness with both.

3. A Regenerate Conscience witnesseth not by, or with, these our Graces, but as, and when actuated by the Holy Ghost; who to be sure will not use or improve that Testimony to the prejudice of Believing. This Eminent Disposition in *Paul's* Heart, in wishing to be accursed for his Country Men, he thus brings forth to light, *My Conscience bearing me Witness in the Holy Ghost, enlightening me in the Discovery, and strengthening Conscience to give that Evidence.* The truth is, Conscience so far as it is regenerated, and as thus commissioned anew by Faith, is not, nor should not be too forward to speak, lest it intrench upon what belongs to Faith; but only to answer, and give in Testimony in a subordination to Faith, whence it is call'd in to speak. It is termed rather *the Answer of a good Conscience,* (1 Pet. 3. 21.) than the proposition or claim of Conscience first made of it self: And it is the Answer of Conscience, as spoken first it self unto, and having heard Christs Blood speaking better things than the Blood of *Abel*, and as having heard Faith first talk of Christs Death and Resurrection for its Justification, (*Rom. 4.*) as the Foundation of its Answer, and Apology.

But now let us see how contrary and remote from this true way of Peace, that way is, which Natural Conscience doth mislead mens Spirits into, and how much and how many ways it endeavours to set a man out of the way. You may observe (*Rom. 3. 17.*) in the Catalogue or Indictment of the particulars, or general heads rather, of mens Corruptions, this inserted as one, *The way of Peace they have not known,* as not among themselves; so nor to find it with God. *Heb. 3. 10, 11. They do always err in their Heart, and have not known my ways. So I swear in my Wrath, they shall not enter into my Rest.* Their erring, and erring always, this standing universal Errata that is found in all Editions and Impressions of mens Hearts; is by reason of their being thus addicted to the Covenant of Works, as the sworn Creatures and Vassals of it.

The working of this Mystery of Iniquity, you may perceive through all States and Conditions which the Sons of men run through. For either

1. Men were never enlightned, nor Natural Conscience ever yet awakened; which was *Paul's* Case afore Conversion, (*I was alive without the Law*) or before the revival of sin in his Conscience: Or
2. They come to be awakened by the

Book 6 Law, and living also under the Gospel, and being enlightned therein, and instructed in the way of Salvation; and Natural Conscience plays a deceitful part in all.

The first sort, that were never struck, which were never troubled nor humbled under the sense of their lost Condition at all, are the most of Mankind. And either they are such,

1. As are regardless of Peace of Conscience or Righteousness, in order to Eternal Life: They know not what either of these mean. Either through want of a discovery of their sinfulness, or Ignorance of a Righteousness ordained to Life eternal. And such were the most of the Heathens, and such are the most of common Christians, that are ignorant and atheistical. It is said of the Universality of the *Gentiles*, Rom. 9. 30. *The Gentiles, followed not after Righteousness, as the Jews did*; that is, they lived without the sense of any such thing, and so had it not in pursuit at all. These are said to sleep, 1 Thes. 5. 6. *Let us not sleep as others, namely, of Mankind do, they being in the Night*, (v. 7.) that is, the darkness of Ignorance: And cry *Peace and Safety*, (v. 3.) of that Chapter, as being ignorant of any danger they are in, in respect of another World; but this at the best is but *Quietness* not *Peace*, A freedom from, being troubled. As if a man deep in debt is kept by them about him in ignorance of his Estate; hears of no Suits entred against him, no Serjeant to attack him, no Writ out for him: He is in a senseless Security, and not at Peace with his Adversaries. It is such a quiet as a man condemned to die next morning, hath in his Sleep over night. Tis called a *Spirit of Slumber*, II. 11. 8. when yet *Damnation slumbreth not*, as 2 Pet. 2. 3.

Now, it is Natural Conscience is in the cause for this. For whereas its office is (as the Prophets was, Ezek. 3.) *to discover to man his sinfulness*, And *to give warning of the Judgments of God*, as (Rom. 1.) Natural Conscience that is thus entrusted, seeks to hide, conceals all this, even from it self, They *wink with their eyes*, and are said *to close their eyes*, &c. *lest they should see*, as the Prophet, and Christ out of the Prophet speaks.

For if Conscience at any time opens an eye-lid half way, sees a little of a man's sin, a glimpse thereof, yet it will shut the same again presently, that it might not see what follows, and is the Consequent of it, what is the next behind it, *Judgment and Wrath*, which if it comes in so quick as it cannot shut out the sight thereof, as the *Gentiles* could not, Rom. 1. *last*: Yet it turns away the next thought, and cutts off the application thereof unto it self. Rom. 1. 28. and Chap. 2, 3. *And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the Judgment of God? Thus they shut their eyes lest they should see*, Mat. 13. Now this is wilful security of Conscience, this is not Peace. Now if mens Consciences will use such tricks as these, when a man doth ill, to keep off the consideration thereof, or of the Consequent of it, and to pocket up, and conceal the Writs of Judgment, and let them lye by and not open them. (So Hosea. 7. 2. *They consider not in their Hearts that I remember all their Wickedness*) And if when a man doth well (as he thinks) then to cry Peace, peace: That man shall be kept quiet all his days. But this is not so much as true, much less peace; but *Deceit and Fraud*. This is a making their Hearts glad with Lyes.

Or 2. Mens Case is, that they set themselves a-work to follow after a Righteousness in order to peace. As many of the *Jews* Rom. 9. 30, 31. are said to do: And some few *Heathens*, and many devout Christians among Papists and our selves use to do.

Now 1. For those few *Gentiles* that sought for any kind of Righteousness above the rest, they withal professed to trust in themselves. Upon these Three Principles. 1. To Obey right Reason. 2. And that they Obeyed God in obeying Right Reason. And 3. To trust in themselves, *Sibi fidere*. These were the professed

essed Catholick Maxims, or fundamental Principles practical in their Religion. And which is strange, the very same proper Character, in the same words is attributed to the *Jews*, (Luke 18. 9.) *That they trusted in themselves*, with this addition, *that they were Righteous*. So then the same Spirit and mystery of Iniquity wrought the very same thing both in *Jews* and some *Heathens*, and both from the same Cause. A Righteousness both sought, and peace therefrom, and that Righteousness was in and from themselves, on which they trusted, with despising others. And this was their *Sibi fidere*, their trusting in themselves. Which how contrary it is to the fundamental Principle, true Christianity teacheth every ones Heart that is truly a Christian, *Paul* hath informed us, in making this one essential characteristic property of a true Believer, Phil. 3. 3. *Who rejoyce in the Lord Jesus* (as trusted in, and compleat to save) *and put no confidence in the Flesh*. And by *Flesh* he eminently intends a man's own Righteousness, which is of the Law, opposite to that by Faith, as by v. 6, 9. is evident. And how difficult a Lesson it is for us to learn, and how yet with all the main, and as it were the top, and the ultimate of all other God would bring us to, the same Apostle *Paul* hath in his own example after many years proficiency in Christianity, taught us, 2 Cor. 1. 9. *We had the Sentence of Death in our selves, that we should not trust in our selves*, neither for Bodily Life nor Strength, nor Righteousness, nor Revelations, Gifts nor Grace, nor any thing we can call ours whatever.

But 2^{dly}. As for the multitude of such as profess themselves Christians, which know the Scriptures, though they dare not in their Doctrine make such a profession of principles, yet in their Hearts they practise it.

For the Papists and their Devotionists, who profess Christ, and to trust in Christ, yet in the point of Righteousness and Life, you know what their Doctrine is. And as they set up the Pope, as holding all his power from Christ, yet exercising it against Christ, with profession it is in Christs stead; So they set up their own Righteousness, Graces and Doings, though they profess to hold all of Christ, and that by his merit these were first given: So as Nature in them too speaks out as far as it dares.

And Thirdly, For the generality of such Protestants as look after a Righteousness for their Peace, whilst they in Doctrine profess to trust in Christ alone by Faith only; and do at solemn times do homage to it, because of the Doctrine generally professed; yet practically their Hearts run the way of all *Flesh* before them; and having never been struck with the sense of their natural Condition, and emptiness, their Peace lies in satisfying their Consciences with Duties, which in the first and chief place raiseth up and maintaineth in them an Opinion that they are truly Religious and Conscientious in their ways, and then they are bold to add thereto Faith in Christ; yea and the opinion they have obtained of themselves from their Consciences, by complying with it in doing, is the Foundation on their Hearts of that their Faith on Christ.

Now as for this Peace of all these sorts of men, thus raised and maintained, it is sufficient by way of difference to say, that it hath been a Peace hath grown up alone out of what is in themselves; and not made and founded anew after a sight of their lost condition and of their being Enemies; or which is equivolent to it, there is not an utter renouncing of their own Righteousness as dung, and as being afraid to be found thereon (as was *Pauls* Case, Phil. 3.) but a Peace it is that was never concluded upon a new Treaty with God, and upon new offers of free Grace. The old title remains, and they act for the maintaining of it. For they having taken it for granted that God and they have been at Peace Conscience which they have by Nature hath struck in to be the upholder, continuer and maintainer of this Peace and the conceit hereof by doing Righteously may have

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uprightly, *so keeping Peace* (I allude to that Speech used of Christ, and indeed only proper to him, *so making Peace*, Eph. 2. 15.) whereas true and sound Peace is a Peace anew created, as the word is, *Isa. 57. 29. I create the Fruit of the Lips*; Peace created as light out of darkness at first, *so 2 Cor. 4. 6.* or as Creatures out of nothing. It brings a Man's former Light and Peace into Darkness and Confusion, reducing the Soul to nothing in it self, and in all its performances, and then God causing Light to spring in by the Face of Jesus Christ; it grows not up out of a mans own Heart and Conscience as a natural Soyl, as your Ears of Corn on the House tops, but its Original comes from what is without the Man, in Gods Heart and in Christ. It is a seed and fruit that drops from the lips of others Preaching the Gospel of Peace, either in their Writings or Sermons: *I will create the Fruit of the Lips Peace*, which (Eph. 2. 17.) Paul interprets of the Preaching of the Gospel of Peace, as it is therefore termed. It is not such a Peace as a Man behind hand in the World holds with his Creditors, Paying a little here and a little there, in some things punctually keeping his word, and so endeavouring to satisfie and keep them off from Arrests, and so thinking he holds up his Credit still with them. But it is a Peace which an utter Bankrupt hath obtained after he is utterly broke, that hath the Statute sued forth against him; and all his Creditors come in and he hath nothing to pay; yea, further, is discovered to be a perfect Cheat, Coyning himself, and then paying all he seemed to have. And what is the Peace such an one can expect? But a total forgiveness of *Ten Thousand Talents* out of meer Compassion, as you have it in the *Parrable*, Mat. 18. 24, 27. And most of all, a forgiveness of that Treason and dishonour so which the man is guilty in thinking to, put God off with his false Coin, his self coyned Righteousness, that had not his Stamp and Image on it. Rom. 5. 1. 11. compared. But the Peace which a Man justified by Faith is said to have, is by his *receiving the Attonement*: A total discharge and acquittance thro' the alone satisfaction of Jesus Christ, pleaded, and had recourse unto, by whom we have now received the attonement. The Debt was sued out, the man ready to be cast in Prison: *Deliver him*, (saith God) *I have found a ransom*, and he receives it, as a matter that wholly is from without him, and which comes as a new Gift, even as Rom. 9. 30. *The Gentiles are said to have apprehended, received a Righteousness*; so the word there used imports, *κατελάβετε*, laid hold on Righteousness: Even the Righteousness of Faith, as an hand lays hold of a gift without it self, as (Rom. 5. 17.) this of Righteousness is termed. Whereas the other thought to have wrought it out by doing, as men by running win a Prize: as those other words *διώκων* and *ἐπιδραστὶ* import (v. 31.)

In the Conclusion of this part of my Discourse, I cast in these three differences of true peace, from that which Natural Conscience gives.

1. True Peace is a peace comes from without you: But the peace of all these men by Natural Conscience is from within. Let me say it to you, Brethren, and be not offended by my inverting Christs word, *The peace that is from within the man defiles*, deceives the man. It is *the peace* that is wholly *without*, that saves and comforts the man. Only it is received within us by Faith, or we could not be comforted by it. It is compared therefore unto a Guard; *The Peace of God*, *φρουρήσεται*, *shall guard your minds*, *προσέσται* is *Præsidium militare*, a Guard, it is the same word that is used (1 Pet. 1. 5.) when it is said we are *kept by the power of God unto Salvation*: *Kept as with a Garrison*. Now look, as the power of God is a thing without us, and a Garrison is a forreign external defence, brought in to defend a place, and keep peace in it, which else would be at divisions within it self: So is this true peace, the Peace of God. It is therefore termed not a Peace of Conscience, but of God, (Phil. 4.) And also Peace in the Holy Ghost, (Rom. 14. 17.) and that good hope (as the Apostle calls it by way of distinction from false and untrue) Rom. 15. 13. *It is from the God of hope, and through the power of the Holy Ghost. Now the God of all hope fill you with joy and peace in Believing, that ye may abound in hope thro' the power of the Holy Ghost.* If thou hast not joy, thou mayst have peace: If not peace, thou mayst

mayst have hope: Well, but all this joy, peace and hope come from without, from God, from the Holy Ghost; and therefore are taken in by the way of Faith, which is a receiving Faculty, *it is all through believing*. Yea, and they are brought in as Foreigners are, by a mighty power, which as it guards the Soul to Salvation, so it guards the Heart to peace. Or if you will, take that word of Christ, *My peace* (says he) by distinction. It is Christs peace which the Soul of a true Believer seeks, and which Christ in that Speech directs them to, in a double respect, and both of them exclusively spoken, as to the peace we ordinarily term peace of Conscience.

1. Because he is the sole Procurer and purchaser of, and matter of our peace. *He is our peace*, is the common cry of all Believers (*Eph. 2. 14.*) *through his alone merit* (*Rom. 5. 1. 11.*) and accordingly a Soul that seeks peace by Faith, eyes what is in Christ as the object matter of his peace with God, and is taken up with that in its pursuit after peace, (*John 16. 33.*) *These things have I spoken that in me you might have peace*. He had related in these late Sermons what he was about to do for them in dying, and also what he would do for them in Heaven. And let these things (says he) be matter of peace and comfort to your Souls; when I am gone. And therefore *through Jesus Christ* is every where added, where peace is spoken of, (*Rom. 5. 1. Phil. 4. 6.*)

2. It is *Christs Peace*, *my Peace*, and the *Peace of God*, because it is such, as God himself speaks and communicates when the Heart is quieted by it. And so in that respect also it is a peace without us. It is not a peace which Conscience speaketh (which is the speaker of the natural mans peace) but which Christ speaketh by Faith to Conscience, whom (*Heb. 12. 25.*) the Apostle termeth *ὁ κύριος λαλοῦντα ἀπὸ θυγατρῶν*. And so in that respect also it is *Christs peace*. The Scripture knows no such Phrase as *Peace of Conscience*. It is indeed *Peace of Conscience subjective*; Conscience being the principle it is spoken unto. But when it is spoken, it is so spoken as that it is the peace of God, and not peace with God only. Yea, and as a true Believer seeks for it, it is the peace of God only: He seeks not only to be at peace with God, but to have the peace of God, which God immediately from himself gives and communicates, this is that which a true Believer seeks. He goes to God and says, Lord, 'tis true I have walkt thus, and thus and have these and these Dispositions in me, but it is not the peace which these offer to give me, and in which my natural Spirit would rest in, that I wish for: But Lord, I desire thee to speak it. *I will hear what the Lord will speak* (says the Psalmist) *He will speak peace to his People*, (*Psal. 88.*) *Oh let me hear himself speak*.

A second difference is in that testimony which is allowed unto regenerate Conscience from within to give. It eyes principally what is the sincerity of Heart wherewith all hath been done in respecting God, and laying aside and renouncing carnal Ends. *2 Cor. 1, 2. This is our rejoycing, the testimony of our Conscience*. What was it which this grand Jury founded its Verdict upon, and witnessed as matter of rejoycing? Even this, *That in simplicity and sincerity of God: Not with fleshly Wisdom but by the grace of God we have had our Conversion in the World*. So then, his having sincerity, aimed at God (in so much as he call'd it sincerity of God) and his having been moved and guided, not by principles or ends which fleshly Wisdom suggested, but by Motives and Perswasions fetcht and drawn from the Grace and Love of God, sweetly and predominantly swaying his Heart, (for so the Opposition of [*By Grace*] there runs unto with [*Fleshly Wisdom*] both being put in opposition as *in eodem genere causarum*, as two differing Principles, yet of the same head or kind of causes that is inducing, moving causes both; that look as Fleshly Wisdom moves and steers a Carnal Heart, so did the *Grace of God* move *Paul's Heart*) these are the things which his Regenerate Conscience was now taught to eye, or else (as in order unto Salvation) he should not have had matter of Rejoycing, for any other thing

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thing within the Cognizance of Conscience, though he had done more, and laboured more than all the Apostles. On the contrary his Unregenerate Conscience had eyed only the Observation of the outwards of the Law, *serviſing in the Letter*; Rom. 7. 5, 6. and a blameleſſneſs in the Law, and that was the matter of his Rejoycing afore, *Phil. 3.* which confirmeth this difference. By another Scripture you may ſee what ſort of Actings his Conſcience by the Holy Ghoſt was intent upon, not matters of outward fact, as that he made ſo many Sermons, &c. but an high and Holy Elevated and Sublimated diſpoſition of Soul, even a continual heavineſs and ſorrow of Heart; yea even wiſhing to be acurſed from Chriſt, for his Brethren the *Jews*, Rom. 9. 1, 2, 3. Obſerve what a Preface he maketh to it, *I ſay the truth in Chriſt, I lie not, my Conſcience alſo bearing me witneſs in the Holy Ghoſt*; that is acted, and enlightned not by the common light, which Natural Conſcience is acted by, but a ſpecial and evident work of the *Holy Ghoſt*, and enlightned thereby to Witneſs this. His Conſcience you ſee, ſingleth forth ſuch a diſpoſition of Heart as was eminently Characteriſtical of ſaving Grace, and infallibly ſuch, and is not found in any Heart that ſhall Perish. *I ſpeak the truth in Chriſt*, that is, as one that is in Chriſt, and hath this Evidence for it. Thus alſo ſpeaks *Hezekiah*, *Iſa. 38. 3. Remember, Oh Lord, how I have walked before thee in Truth, and with a perfect Heart in thy ſight.* His Conſcience was it that gave this Teſtimony. Now it was not his outwaad walking he inſiſts on, but his walking afore God in Sincerity or Truth, and with a perfect Heart. And this his own Conſcience was inſtructed to account and eſteem to be that *true goodneſs which is good in Gods ſight.* And the Reason is, becauſe when a Man is Regenerate, his Conſcience is fill'd with the Genuine Knowledge of God, as God. And ſo he looks upon things with that light God doth, and ſo only values and reckons that to be good which God doth account good: And God always in Judging of the Action takes in what the Heart is, which was the ſpring of it. *1 Kings 8. 39. Thou doſt give to every Man according to his ways, whoſe Heart thou knoweſt.* And by this Rule doth Regenerate Conſcience his Vice-gerent alſo Judge. This is the ſecond difference.

3. Difference. The Peace which Natural Conſcience ſpeaks is at the height of it, but a dull flat dead Peace: Even as the Original of it are themſelves but *Dead Works*, Heb. 9. 14. It is with them as with thoſe that go with and carry dead Children in the Wombs of their Hearts, ſuch living throwes they know not, but (*1 Pet. 1. 3.*) It is called *Living hope*, we are begotten into, and ſuch an hope Faith affords at leaſt in the Object of it. And it often riſeth up to a Peace which paſſeth or exceedeth the Underſtanding, *Phil. 4. 6.* Whereas that which Natural Conſcience gives, is but ſuch as riſeth up from the Underſtanding or practical Reason; But that of Faith cometh from Heaven, and carries the Heart to Heaven: *Being juſtified by Faith we have Peace with God,* (Rom. 5. 1.) *and rejoice in Hope of Glory,* (v. 2.) *yea, Rejoice in God,* (v. 11.) And ſometimes this Peace riſeth up unto Joy unſpeakable, and full of Glory, *1 Peter 1. 5.* which though Chriſtians always attain not to, yet the object matter which their Faith is carryed forth unto, out of themſelves, hath all this in it. Yea, and the Faith it ſelf that is in the Soul, is ſtill working the Heart up unto it, to ſeek after this, not to be quiet without it, or reſt in any Peace beſides it; Even as every Natural Faculty ſeeks and purſues after ſome way or other the higheſt perfection of that which is the proper object of it. And on the contrary, altho' the Unregenerate Man may have a further Joy than that of Natural Conſcience, from a taſting of the Powers of the World to come, (*Heb. 6.*) yet that joy is not from Natural Conſcience, but an effect of Supernatural enlightning in matters of Faith, and that as it is a Counterfeit of Faith, though not attaining unto true Faith. And the differences of ſuch Joys from that other Joy believers attain unto, is not proper to this diſcourſe, which only treats here of the Peace, which Natural Conſcience as ſuch affords, with difference to that which Faith gives, or riſeth up unto.

This *Paul* knowing full well, being trained up to the experiment thereof, no means, no works, no Testimony of Conscience could avail of it self, unless God speak peace. When therefore he would pray for peace, he frames his Prayer thus: That God himself would give it, (*2 Thes. 5. 16.*) It is his manner, you know, at the beginning or end of his Epistles, to wish *Grace and Peace from God the Father, &c.* and he had so at the beginning of that Epistle; but at the latter end, being about to renew the same again in his Farewell, he as it were corrects his Speech, and frames his Prayer thus: *Now the Lord of peace himself give you peace always by all means:* Both as knowing his wishes and all means else ineffectual to attain or procure true Peace: As also signifying what kind of peace it was that true Hearts desire and seek after. The Lord of peace himself giveth peace, and tho' himself blesteth means whereby he doth it, and you are to use them: Yet so, as he, the God of peace, must himself give it. Take the holiest and best man in the World, whose Conscience is the largest treasury of good done by him, or wrought in him; and although Conscience be a reflecting Faculty in all men, yet his Conscience from all the good that is betruſted with it, and it is privy unto, cannot testify a word for that mans peace and comfort, unless the Holy Ghost speaks in and unto Conscience by the light of Faith with power. For though the Spirit that is in man is said naturally to know the things that are in a man, (*1 Cor. 2.*) yet they are but those things which we have as men. But such things as we have as good and holy men given us by the Holy Ghost, these the Holy Ghost must by a supernatural act enable Conscience to discern, or we do not, cannot discern them. And therefore in the same Chapter it is said, He hath given us his Spirit that we might know the things that are given us of God. And his Graces in us, are Gifts, and special Gifts of Gods Grace in us.

C H A P. XIII.

The highest Degree to which a Temporary Believer can possibly attain, describ'd by the Apostle Paul, (Heb. 6.) which yet falls short of that saving Work, wrought in a Sincere Believer, there spoken of by him.

H E B. VI. 4, 5, 6, 7, 8, 9, 10.

- V. 4. For it is impossible for those who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,
- V. 5. And have tasted the good Word of God, and the powers of the world to come;
- V. 6. If they shall fall away, to renew them again unto repentance: seeing they Crucifie to themselves the Son of God afresh, and put him to an open shame.
- V. 7. For the Earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
- V. 8. But that which beareth thorns and briers, is rejected, and is nigh unto cursing; whose end is to be burned.
- V. 9. But beloved, we are perswaded better things of you, and things that accompany Salvation, tho' we thus speak.
- V. 10. For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministred to the Saints and do minister.

TH E Apostle sets before these *Hebrews*, the most dreadful things about a Temporary's work and Condition, that is to be found in the whole Scriptures; and yet in the Occasion he took for it, he doth it with the greatest advantage for the comfort of the weakest sound Christian, and with the greatest tenderness that possibly so great a matter could be uttered in. The advantage he takes for it, appears in this, That whereas one of the greatest Objections that many sound Believers have against themselves that they are but Temporaries, ariseth from manifold defects, and (some of which are but accidental to a Christians state) the deadness of their Hearts, the lowness of their Graces, the want of Growth, Rebellion of Lusts, and the like; for there are a Thousand such might be instanced. They judg'd such like things, specially when of a long continuance, to argue them Hypocrites; which doubts of theirs, they were the more strengthened in, when withal they compared the soaring Heights, the high Enlightnings, the vehement and forward Affections, Tasts of things in the other World, which concerns Mens Salvations, that they

they had observed to have been in some that had utterly fallen away. Alas thought they, when I compare what deadness is in my Heart, what little or no proficiency my Soul hath made in things Heavenly for so long a time; and on the other hand, what wonderful Enlightnings, quickness of Affections such as have fallen away have shot up into, I cannot but Conclude that I much rather shall fall away too; for alas, I am far short of them in these things. The Apostle therefore intending to discourse this great point in this Epistle, takes this strange advantage for it, and such an one as shall prevent the discouragement of the lowest Saint. The course he takes is this.

Chap 1

1. He presents the worst and lowest case of a sound Christian that well can be supposed, and tells those *Hebrews* plainly, that it was many of their cases, *Chap. 5. v: 12, 13. For when for the time ye ought to have been Teachers, ye have need that one Teach you again which be the first Principles of the Oracles of God, and are become such as have need of Milk, and not of strong Meat: For every one that useth Milk is unskilful in the word of Righteousness, for he is a Babe.* He instanceth indeed only in point of defect in, and want of growth in Knowledge; but that must be proportionably supposed to have been accompanied with answerable flatness and deadness of Holy Affections, and colder Exercise of Graces. 'Tis certain, if they did not grow in Knowledge in so many Years, they had not grown in Grace; *Grow in Knowledge* (says the Apostle) *and in Grace.* And 'tis as certain, that if they had not grown in Grace, there must have been a decay in Grace, and the exercises of it, and thereupon a Worldly fleshly frame, and an over-growing of many Lusts would rise instead thereof. Whereby at least they grew nigh unto a Curse from God, and were even at the very pits brink to have bin given up by God to final hardness, &c. Yet Knowledge is that thing which even Hypocrites use to grow up into, more than in any other endowment. In gifts of Knowledge, and the exercise thereof, they are Eminent. These are an Excellency which corrupt Nature affects, and seeks after above all other; that therefore such as were true Christians should not have sought to grow up in this; what a strange thing and case was this? And the ground thereof must needs be, because they had not had a great Valuation of things Heavenly, which if they had had, they would have sought to grow accordingly in the Knowledge of them.

Now take their Case as to Knowledge, as the Apostle here sets it out, it was very deplorable. (*v. 12.*)

1. They seem to have lost of that Spiritual Capacity to take in Spiritual things which they once had, and to have fallen from much of that Spiritual favour and quickness of Understanding in the fear of the Lord which they once had: This that word [*You are become such, &c.*] seems to import.

2. They are Represented like Men old, or Men in a Consumption, whose Stomachs cannot digest strong Meats (as they had wont) and are therefore glad to live on Milk, and the weakest sort of Food. *You are become such* (says the Apostle) *as have need of Milk, and not of strong Meat:* Which the Opposition, *v. 14.* shews and explains; *but strong Meat belongeth to them that are of full Age, even those who by reason of use have their Senses exercised to discern both Good and Evil.*

3. That Word [*by reason of use*] implies that they had not exercised their Graces, whereby their Knowledge might have been put in use, and so enlarged thereby.

2. Having thus set them forth at the lowest, he describes the Highest and Quickest sort of workings, and operations and advancers in matters of Religion

ligion, made by some that yet fall away, v. 4, 5. For it is impossible for those who were once enlightned, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost; and have tasted the good Word of God, and the Powers of the World to come; if they shall fall away, to renew them again to Repentance.

3. And yet Thirdly he Concludes, *That he hoped better things, and things that accompanied Salvation, or that have Salvation in them. v. 9. But beloved we are perswaded better things of you, and things that accompany Salvation, though we thus speak;* *ἐξβουλεύειν ἡμᾶς καὶ σὺς ἡπίστευες*, according to that saying, *He that truly believes hath Eternal Life;* of these concerning whom he had afore spoken the worst things that could be spoken, he yet hopes, nay is perswaded that such *better things*, or saving Graces, yet remained in them, than all those Enlightnings specified had bin in those other, as having been but such as never had true Salvation in them, but had all the while been short of it, and not in the event only. And the Ground of his Perswasion was,

1. That they had wrought in them at first a sound and sincere *Love to God, his Name, and his Saints*, which they had by Deeds and Labour therein given many real Testimonies of.

2. And to this end he bids them call to Remembrance, &c. Chap. 10. 32, 33, 34, 35. *Call to Remembrance the former days in which after ye were illuminated ye endured a great Fight of Afflictions; partly whilst ye were made a gazing stock both by Reproaches and Afflictions, and partly whilst ye became Companions of them that were so used: For ye had Compassion of me in my Bonds, and took joyfully the spoiling of your Goods, knowing in your selves that ye have in Heaven a better and an enduring Substance: Cast not away therefore your Confidence, which hath great Recompence of Reward.* It went it seems very low with them at present, when to perswade himself and them of their Grace he is fain to have recourse unto things so far back.

3. He elsewhere minds them also, that though they had never yet been call'd to Martyrdom, *nor resisted unto Blood*, (Chap. 12. 4.) yet they had continued *to Fight against Sin*, and with much Contest and Hazard to keep themselves from the evils of the Times, all which are a Fighting against Sin to keep a good Conscience; as also they had maintained and kept up a Conflict against Sin in their own Hearts.

4. And those things they had continued (though in some low Measure) to do for a long time from the first works upon them; and even there and then, (v. 12.) whilst he blames them for their Non-proficiency, yet those Words, *That when for the time ye might have been Teachers, &c.* argues them to have bin a long time Converted; then again (Chap. 10. ver. 32.) He bids to *call to Remembrance the former Days, &c.* when first Converted, which had been long since past.

O B S E R V. *That in the Conflicts and Disquisition your Spirits may have whether your Selves be Temporary Believers or no*, consider that there are many things Accidental to the state of Grace, which you are not absolutely to Conclude of your Estates by.

1. Not by a great decay of what Affections, and perhaps some Principles of strictness you had at first, now much decayed and lessened. If these he wrote to had these as fresh in them when he wrote as at the first, he would not have remitted them to their experiments in former times, (*Call to remembrance* (says he) &c.) Nor would he have comforted them with this, *That God is not forgetful, &c.* of what had been so long past, if fresher and better Fruits and more lively Evidences had of latter Years been found in them.

2. Nor

2. Nor are you to judge of your selves by a comparison of appearance made of your selves with some you have known or read of in the Word to have gone so, and so far, whom you verily think as to your own view, whilst you compare your selves with them, that they have fallen short. Alas, if These, among these *Hebrews*, should have compared their low present Actings, Enlightnings, Workings of Heart, &c. with those other in the appearance of them (as *v. 4, & 5.* he hath set them out) where would these poor ungrown Christians have appeared? As 'tis an uncertain Rule to judge a man's good by comparing himself with others that are worse, so and so fetching his Comfort thence; so 'tis as uncertain an one to judge of my self and of my Christian Estate by comparing it with others, whom I have thought better than my self, to have gone farther, who yet have proved Apostates: For what do I know what was the frame of their Hearts towards God, and the Principles of their Profession? Thou dost not know the whole of the State and Condition of such Men what it was: Bring then thy Heart to God, and view all that hath been between him and thee, either of his Love drawn forth to thee, or thine to him. Consider whether thy Heart in some degree yet cleaves to God, and continues to pursue after him: So shalt thou have Comfort from the Lord, who is not forgetful of any of these things. Cast not thy Confidence away in such a Case; If you let that go, you let all go, hold fast the beginning of thy Confidence to the end: Thus the Apostle exhorts in this Epistle again and again, Chap. 10. 35. Chap. 3. 6. *But Christ as a Son over his own House, whose House are we, if we hold fast the Confidence and the rejoycing of the hope firm unto the end:* This is what, above all else, the Apostle exhorts unto, *v. 14.* Some of these poor Hebrew Christians that were Sound-hearted, who had not fallen off and departed from Christ as others had done, yet could not but have great doubts and disputes within themselves, whether they were not Temporary Believers, and that their latter end might be like unto theirs. For such a declining and ungrowing a Condition could not but have been accompanied with such Temptations in an Heart in any measure considerative or attentive to its own Salvation. Yet you see the Course the Apostle takes with them.

1. He puts them not upon the dispute of this, which was a Controversy and Suit they could never have brought to an end, and which nothing but Faith ends.

Nor 2. Doth he seek to work in them such a work of humbling, or apprehension of their being in their Natural Condition, as useth to be at first: Wherein Converts do cast away all that had been wrought hitherto, as unsound, as if that were a necessary Foundation in such unto a new saving work. He doth not direct them to make utterly a new Beginning, as to their own apprehensions: But the case stands thus; That whereas sound Believers use to have emptyings of themselves upon discovery of their Wants and Corruptions, which causeth them to apprehend, for the present, their Conditions to be unregenerate, after which the Holy Ghost comes and takes the advantage out of themselves unto renewed Acts of Faith: So these having the Convictions of their former unsoundness laid open to them by the Holy Ghost, are thereupon Gently led into true and saving Acts of Faith, Regenerating of them. And look as afore this work, these Temporarys had a work so like true Grace, as it was very hard to distinguish it from the true; so this very new saving work in them, is hardly distinguishable from that renewed work on true Believers upon and after such Tentations.

3. He exhorts them to remember what had been wrought in them, and how God had drawn and won their Hearts unto him; and accordingly that

Book V. 1 that they should hold fast the Beginning of their Confidence to the end, and they would find themselves partakers of Christ. It is unto the way of renewing their Faith he directs them; for Faith would only end it, and renew that often, says he, Chap. 4. v. 11. *Let us labour to enter into that Rest, lest any man fall after the same example of Unbelief.* The word is, let us study that point; and to enter into Rest is to believe, as the opposition, and likewise v. 3. shew, *For we which have believed do enter into Rest.*

If any one object to me, Would you have me recall my first Work, and Trust in that? Suppose it were indeed not a saving work (as in many that are after made Sound, it is not) would you have me renew my Confidence thereon?

Answer, No: That is not my meaning, nor Paul's: For if the work were never so good and sound, your Confidence must not be upon that, much less when it may be a false one; but this I say, Renew the same acts of Faith, and trust on the same God and Christ thou dealedst withal at first. Have recourse to them afresh, Reiterate again and again thy Faith on them immediately, as thou didst at first. In the Original it is, *the Subsistence of your Confidence*; hold God and Christ afore thee as subsistent by Faith to thee, in thy Treaties with them, and if God continues to carry on thy Heart thus to pursue after him, Christ cannot but save thee. For if thou continuest to cast thy self upon him, and still in all such disceptations about thy Estate plyest him, and puttest thy Salvation into his hands, Christ will not, cannot depart from thee whilst he continues thy Heart to trust him. He cannot but work savingly in the end on such a Soul, if he hath not done it already. Remember then whence you are fallen, and do your first Works, and repent, (Heb. 6. 11.) *And we desire that every one of you do shew the same diligence to the full assurance of Hope unto the end.* If you have slackned (as you have done) yet revive that diligence again, and you will find your first Confidence will come in again, if true, with advantage and encrease, even with full assurance of hope unto the end; or if there was not a true Faith at first, then a better will come in the room of it.

Only 4. He severely cautions and admonisheth them to take heed lest there be in any of them an evil Heart of Unbelief, in departing from the living God. *But exhort one another daily (says he) while it is called to day, lest any of you be hardned thro' the deceitfulness of sin,* Chap. 3. 12, 13. and v. 15. *While it is said to day if you will hear his voice harden not your Hearts,* &c. He exhorts them to take heed of indulging their Lusts, Heb. 12. 15, 16, 17. *Looking diligently lest any man fail of the Grace of God, lest any Root of bitterness springing up trouble you, and thereby many be defiled: Lest there be any Fornicator or profane person as Esau, who for one morsel of meat sold his Birth-right; for you know how that afterward when he would have inherited the Blessing, he was rejected: For he found no place of Repentance, though he sought it carefully, with Tears.* He exhorts them to take heed of leaving off Ordinances, Heb. 10. 25. *Not forsaking the assembling of our selves, as the manner of some is, but exhorting one another, and so much the more as you see the day approaching.* And many such most earnest exhortations he makes, not only in relation to their neglect of particular Duties, but in relation to their eternal Estates and Conditions.

OF
THE WORK
OF THE
HOLY GHOST,
(THE
Third Person of the TRINITY)
IN OUR
SALVATION.

BOOK VII.

Of the Difference of the Works on
Temporary Believers, and those truly
called, and that they differ in
their Nature and Kind.

CHAP. I.

*That the Apostle Peter, 2 Pet. I. 3, 4. 2 Pet. 2. 20, 21.
makes a clear Distinction between Temporary Professors, and
those truly called.*

2 P E T. I. 3, 4.

- V. 3. *According as his Divine Power hath given unto us all things that pertain unto
Life and Godliness, thro' the knowledg of him that hath called us to Glory and Vertue.*
V. 4. *Whereby are given unto us exceeding great and precious Promises; that by
these you might be partakers of the Divine Nature, having escaped the Corruption
that is in the World thro' Lust.*

2 P E T. II. 20, 21.

- V. 20. *For if after they have escaped the Pollutions of the World thro' the Know-
ledg of the Lord and Saviour Jesus Christ, they are again intangled therein, and
overcome, the latter End is worser with them than the Beginning.*
V. 21. *For it had been better for them not to have known the way of Righteousness, than
after they have known it, to turn from the Holy Commandment delivered unto them.*

I Have set these Two Passages of the same *Epistle* together, and by comparing
the one with the other, you may easily discern that Peter would seem to
speak somewhat like, yet clear differing things of two several sorts of
Professors, and two several Works in those Professors of Religion. In
the

the Second Chapter he speaks of such who professed Religion, and had once a work upon their Hearts which caused them at first so to do, and to break forth from the World (v. 18.) and that *ἔστω* (as the word is) that is, *really had escaped from them who live in Error*, or the common error of a Natural condition, common to you with other Men, but now were fallen away, and their latter end was worse with them than the beginning, (v. 20, 21, 22.) But in the First Chapter (v. 1.) he speaks of, and unto such who had obtained like *precious Faith with us*, viz. the Apostles of Christ: And of each of these he seems to speak like things (as on purpose) and yet how distant are they in the reality!

1. Of both the one and the other he says, that *they escaped the defilements of the World.* 2 Pet. 1. 3. Chap. 2. 20.

And 2. He tells us, that both of them were wrought upon and induced to this, by one and the same means, *through the Knowledge of the Lord and Saviour Jesus Christ*, (compare v. 3. of the Chapter 1. and v. 20. of Chapter 2.) inasmuch as both are enlightened with such a Knowledge of Christ, as hath a powerful Impression upon their Hearts, as (v. 18. of Chapter 2.) it is said of these (2 Pet. 2. 18.) that thus fall away, that they did *ἔστω*, really and indeed, and in earnest forsake those Sins.

Yet how differing is the State of these Persons? The sum of which Difference is reduced to this, that those (of whom he speaks in the First Chapter) that were savingly wrought upon, had such a Knowledge of Christ as had thoroughly altered, and changed the inward frame of their Hearts, their very Natures and Dispositions, turning and transforming them from Sin to a Divine Nature.

1. It had prevailed to sever, and part their Souls from the power of inward Lufts as well as outward gross defilements, *ἀποφυγόντες τῆς ἐν ἐπιθυμία φθορᾷ, that Corruption that consisteth in Lust or inward Concupiscence.* The prevailing Knowledge of Christ had destroy'd and rent the Indentures that had been between the Soul and these Corruptions; for the word *Escaping* speaks and hath reference to Freedom from the Tyranny of an hard Master (or as it is, v. 19. of Chapter 2.) of being *Servants of Corruption*. In these Sincere Believers the divine Power had cut the very Heart-strings, Ligaments and Tyes between their Souls and their Lufts, so far that their inward Man had really parted with, and was delivered from the strength and violence of Lufts. But of those other (Chapter 2.) it is barely said, they had escaped, *τὰ μασσαλά, the grosser Defilements of the World*, (v. 20.) that pollute Men outwardly; in respect of which it is, that they are said to have escaped from those that live in Error, (v. 18.) He mentions nothing to express that this work had reacht to the destroying of Lufts, or alteration of their sinful Natures; but their case was as that of run-away Servants. They had made an escape from their Masters, but the inward Bonds and Indentures were not cancelled, and so they were fetcht back again, v. 19. *While they promise themselves Liberty, they themselves are Servants of Corruption; for of whom a Man is overcome, of the same is he brought in Bondage;* which he affirms more plainly (v. 22.) comparing them to a Sow that was once washed, which imports an External cleansing only from the Mire they wallowed in, which cleaves to the outward parts; but to escape the Corruption that consists in Lufts; to have the sinful Nature, the inward radical Constitution changed, this they wanted. The Old Man, or Nature of Man as it comes into the World, is said, (Eph. 4. 22. like to what is here) *to be Corrupt in Lufts*; that is, the formal being, and essence of its Corruption (as it is Corrupt) is said to consist in Lufts, and therefore to have escaped through the Knowledge of Christ, the Corruption that is in Lust, is to put off the old Nature, to have the inward dispositional-tered, which there also the Apostle affirms is done by such a Knowledge of Christ, as hath a difference in it, from what is in ordinary professors, v. 21. If

If so be ye have heard him, and been taught by him as the truth is in Jesus. It imports a distinction from what is counterfeit, therefore (Gal. 5. 24.) those that are Christs, are said to have crucified the Lusts with the Affections. Chap. 1

2. Here is another Difference, viz. The Participation of a contrary Divine Nature. This Divine Nature clearly shews a Change of Nature, and so their having escaped the Corruption that is in the World thro' Lust, (2 Pet. 1. 4.) is the putting off the old Nature which is corrupt in Lusts: And on the other side, forasmuch that such a Change from a state of Natural Corruption is specified with this Divine Nature as its Opposite, it is evident that this Participation of the Divine Nature is to be understood of the contrary Divine Qualities and Principles, but now made Natural to the Soul, as Lusts once were. But it is not the Participation of the Essence of God substantially, as some both of old and of late have offered to affirm.

My Assertion is yet more clear, inasmuch as the Apostle also calleth the Communication of this New Nature, *The giving of all things belonging to Life and Godliness*; that is, all inward Principles, Seeds, Powers and Abilities of Godliness, and a Spiritual Life, and those as the Roots and Habits of all Actions made natural. Now look, as there is a different Mercy or Grace in God, out of which he bestows those Gifts he vouchsafes unto men, whom in the Issue he saveth not, different far from that mercy out of which he gives that Grace and Holiness which hath Salvation accompanying it: So the like difference is to be found in the exertings of the Degrees of his Power, out of which he worketh either. His Mercies that are over all his works, are styled *Common Mercies*, whereas to his Elect there are peculiar special Mercies, call'd *the sure Mercies of David*. Answerably the works on Temporarily flow but from his common providential Mercies, only farther heightned towards such than to others of Mankind (these being choicer Mercies in themselves than Riches, Honours, &c.) and are therefore styled *common Graces*, as being in their general valuation cast but into the same heap with other common mercies. But they are rather call'd *Common Graces*, because they bear the semblance and counterfeit of true and saving Graces.

It is therefore a Subject worth the Prosecution, to shew the disproportion of power which is seen in these two works, that the measure of the one may be mutually taken from each other: For the one by the Kind of it will be found to be such a work as needeth not the exceeding greatness of Gods Power to be put forth to work it; and the other, viz. *The Divine Nature*, is a work of that excellency, as requires the utmost of Gods Power to be stretched forth in the working of it, or it will not be effected.

C H A P. II.

The Usefulness of this Doctrine concerning Temporary Believers, to many holy Ends and Purposes.

TH E Apostle farther in this *Heb. 6.* sets forth the high and great Workings which are in the Hearts of Temporary Believers that fall away, and the dreadful Event and Issue of their so falling, (*v. 8.*) And as there were in those times, the highest Effusions of the Spirit and Graces wrought in many true Christians, in comparison of other times; So there were answerably the highest sort of Temporaries (which *v. 4, 5.* doth speak of) and indeed the most sublimated, that Corrupt Nature was capable of.

He adventures this Doctrine among them true Believers that were weak and doubtful: And notwithstanding there might be very many Souls entangled in Fears that they were of that Number; yet this Doctrine is good and profitable to men, as the Apostle speaks in another Case.

Observ. The Doctrine and Knowledge, that there is only a Temporary Work in many Professors, is useful to sincere Christians for many holy Ends. Peter declares it to those he wrote to, *2 Pet. 2. 20, 21, 22.* For if after they have escaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the Latter End is worse with them than the Beginning. For it had been better for them not to have known the way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them. But it is hapned unto them according to the true Proverb, the Dog is turned to his own Vomit again, and the Sow that was washed to her wallowing in the Mire. Jude also upon occasion of men that had once professed the Doctrine of Grace (*v. 4.*) turned it into wantonness, doth the like, at *v. 5.* I will put you in remembrance, though ye once knew this, how that the Lord having saved the People out of the Land of Egypt, afterward destroyed them that believed not. The meaning whereof is, he would have them consider, that the Israelites coming out of Egypt was a Type of our common Salvation (as he had called it *v. 3.*) yea, many of them came forth through a work of God upon them, for they believed, *Exodus 4. 31.* And the People believed, and when they heard that the Lord had visited the Children of Israel, and that he had looked upon their Affliction, then they bowed their Heads and worshipped. They had been in great Distress, and mans Nature is apt to believe and embrace News of deliverance in such a Case, which was a great ground of that Faith in many of them: but however, this together with the sense of their Bondage, moved them to come out of Egypt. You read of the like Faith upon the great visible deliverance at the Red Sea, *Exodus 14. 31.* And Israel saw that great work which the Lord did upon the Egyptians, and the People feared the Lord, and believed the Lord and his Servant Moses. But, says Jude, I would have you withal remember, that though their Faith served to bring them out of Egypt, yet it was but a Temporary Faith, such as lasted not, nor served to bear the Condition of a Wilderness; their Faith failed them as to perseverance, chearfully to go on into the good Land. They would, if they could, have returned back into Egypt; and you know the sins they fell into, and concerning them Jude adds, that God afterwards destroyed them that thus believed not. And this (saith he) though you know, yet I would have you remember, and lay it to Heart, as that which was Gods Aim and Intendment in this dispensation, in relation to those their times and the Professors of it. 'Tis of special use to you all; for this is the Case of multitudes of

of Professors, that come out of a gross sinful Condition; they see their former Estate to be a State of Bondage and Damnation (which is as a coming out of Egypt) but their own Lusts in their Progress in the Wilderness of this Life ruins them. And what befell the *Israelites* as Types, is for our Instruction. 1 Cor. 10, 11. Now, all these things hapned to them for Ensamples, and they are written for our Admonition, upon whom the ends of the World are come.

Chap. 1

And *Jude* tells them, that when he set himself to write of our common Salvation, (v. 3.) the Holy Ghost, who dictated this Epistle, presented this Caution and Discourse about such temporary Professors first unto him, to present unto them.

The like to this also doth *Paul* in his Epistle to the *Hebrews*, Chap. 3, & 4. and 1 Cor. 9. 24. to the end: Know ye not that they which run in a Race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things; now they do it to obtain a Corruptible Crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the Air: But I keep under my Body and bring it into subjection, lest that by any means when I have preached to others, I my self should be a Cast-away. He indeed in that Chapter presents this under another Scene, and Similitudes of the Olympick Games, in which many run, but one obtains: And so in Christianity, many beat the air, and run but uncertainly.

And how much our Saviour insisted on this Doctrine, you all know. How many Parables did he spend upon it? That Parable of Parables (as himself indigitates it to be) do you not understand to be, of all other, of the most concernment to you and others? I mean that of the Sower, and the several Grounds; and the Parable likewise of those that built their House on the Sand, when others built upon a Rock? Moreover, many Speeches there are scattered up and down to this Effect, That many are called, but few are chosen. Enter in at the strait Gate, for many will seek to enter in, and shall not be able. Luke 13: 24. The usefulness of this Doctrine is,

1. To awaken dull professors (as our Apostle terms those *Hebrews*, (Heb. 5: 11.) to consider their Estates: The wise Virgins sleep (Mat. 2. 54.) as well as the Foolish; and the noise of this Doctrine rowseth up such, sooner than any other.

2. This Doctrine is useful to quicken them to Holiness, and to endeavour to make sure work. Thus it wrought with *Paul* himself, and *Paul* makes use thereof to quicken Others. 1 Cor. 9. 26, 27. I therefore so run, not as uncertainly; so fight I, not as one that beateth the Air: But I keep under my Body, and bring it into subjection, lest that by any means when I have preached to others, I my self should be a Cast-away. He had this in his eye to the last, after he had done all, v. 23. And this I do for the Gospels sake, that I might be partaker thereof with you. The like use he makes of it unto all, in 2 Tim. 2. 19. &c. Let every one that nameth the Name of Christ depart from Iniquity: But in a great House there are not only Vessels of Gold and of Silver, but also of Wood and of Earth, and some to Honour and some to Dishonour: If a man therefore purge himself from these, he shall be a Vessel unto Honour, sanctified and meet for the Masters use, and prepared unto every good Work. It was upon the occasion of the examples of *Hymeneus* and *Philetus* having gone so far, but now shipwrackt both in Faith and Conscience, that he thus wrote:

3. This Doctrine exalts and magnifies unto us the Grace of God towards us, as that which hath put so vast a difference between man and man, in things that are so like to true Grace, and that make men come so near to the Kingdom of God; Who caused thee to differ (says the Apostle) from another? And that other perhaps had a mighty Work upon him, which caused him to profess more than ever thou hadst done. *Judas* had a work upon him as well as *Peter* or the rest of the Apostles, what put the difference? Gods Free Grace, Thine they were and thou gavest them me, and I have lost none but the Son of Perdition.

4. As this Doctrine is in these and many other respects useful to us, so God himself hath many Holy and Glorious Ends in ordering such a dispensation to be found amongst Professors.

1. It is for his greater Honour and Glory as he is Lord over his Church, which is his House, to have (as in great Houses there use to be) Vessels not only of Gold and Silver, but also of Wood and of Earth, and some to Honour, and some to Dishonour, 2 Tim. 2. 20.

2. These Dispensations of God, short of Regenerating Grace, do lay up matter for a great Honour unto the Man Christ Jesus, as he is to be the Judge of all the World, and to give the exact account of every Man's condition and ways, and Heart, and to Judge of them accordingly. One would think that such a work of the Spirit as hath so great a likeness, and that with a Reality joined with it in the Hearts and Spirits of Men, should make a great puzzle and blind at the latter day, how clearly to distinguish and discover to the Men themselves, and all the World, that such Professors as these were never truly Regenerate; but this will turn to the greater Glory to Christ, Heb. 4. 12. speaking of Christ *the Word* (as the close of his Speech, v. 13. shews, before the Eyes of him *with whom we have to do*) of him thus considered as the Word, he says, He the Word of God, is quick and powerful, sharper than any Two edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a discerner of the Thoughts and intents of the Heart: Neither is there any Creature that is not manifest in his sight, but all things are Naked and opened unto the Eyes of him with whom we have to do. He speaks this of him, as he is to be the Judge of all Men. All things are Naked and open to the Eyes of him, Πρὸς ὃν ὁ λόγος, to whom we must give the Account. And as in the next Verses he represents him as a great High-Priest in all his Compassions, and power to help in time of need: So in these 12 & 13. verses, he sets him out as a Judge, with Ability to detect all Men to themselves; and he speaks this in a way of Admonition, especially to such as were in danger to fall from a work of God upon them, and to become Apostates. This the verse before shews us. *Lest*, (saith he) any Man fall after the same Example of Unbelief, of whom the Israelites in the Wilderness were Types. And because the discovery of all Mens Estates and conditions depends upon an exact dividing or differencing, what is in the Soul, what is in the Spirit, and what are the joints all Mens Actions turn upon, and what is the Marrow and intimate meaning and mind of every Man's Soul in his Actions, and ways and thoughts; and since such a Discovery consists in laying open every Mens ends and intents in his Heart, and Thoughts, and Principles; hence therefore he compares the Power of this Judge unto such things as are most quick and powerful, as among Metals, Mercury or Quicksilver is, when it is put to other Metals by them that are Refiners. And tho' Metals are blended and mingled one with another, or with Dross never so much, yet this is so quick and so active, as it will make every Metal run a several way, and sever one from the other, and shew which is which. Thus the Light that Christ shall then bring with him, will do unto all Mens Hearts, and all the Thoughts and Intents and Principles which are the Foundations of Mens Actions, and which do difference them, and give them their several kinds. These will all be clearly discovered; and though the Creatures of our Hearts (for so he compares our Thoughts, and intents and purposes, and the like) are for their kind unknown to us, because so like sometimes to true goodness; yet the Apostle says, they are all manifest in Christs sight, and all lye Naked and open unto the Eye of Him; and he, when he comes to take the Account, will lay them all open unto us, that let a Man have had never so fine spun a work upon him, never so deep a Counterfeit of what is true Grace, the Light that he will bring, will make them all naked unto Men themselves, as truly as they are to him; and it is certain that this Manifestation and laying bare all Mens Hearts, could be performed by none but him, or his Spirit, when he comes powerfully upon Men to discover their Estates to them. But the greatest difficulty of all lying in the Similitude of these workings with those that

that are true and perfect, (and hence the greatest difficulty in Judging must needs lie here) therefore herein especially will Christ shew his Glory and skill, and will give every Man his Accounts perfectly, and set all right and straight unto the least Minute.

3. God dispenseth such lower workings, tho' short of Regenerating Grace, to make way for a fuller Conviction of all sorts of Wicked Men at the latter Day, and to Justify himself in his Condemnation of them. The great design God doth drive all along in this World upon the Sons of Men, is to clear himself at that Day, and to Confound them who shall be Condemned; at which Day he will have a great deal of Doe with the Hearts of Men, to Convince them, as *Enoch the Seventh from Adam in his Prophecy, saying, (Jude 14, 15.) Behold, the Lord cometh with Ten Thousand of his Saints, to Execute Judgment upon all, and to convince all that are Ungodly among them, of all their Ungodly Deeds, which they have Ungodly committed, and of all their hard Speeches which Ungodly Sinners have spoken against him.* The hardest Speeches that Men Living under the Gospel speak against him, are touching his Ways and Dispensations about Grace; and by this Proceeding, he prepares both to Confound the deepest Practical Opinions and Sayings in Mens Hearts, and also the Doctrinal Opinions that Men living under the Gospel do take up hereabout.

I. As for the Practical Opinions in Men's Hearts, the greatest thing that God hath to do withall in all Mens Hearts, is this Opinion, That they generally will not see nor believe that Corrupt Nature in themselves is so Corrupt and Disabled, to the attainment of that Grace which only and necessarily must save them; but on the contrary think, if they have anything that hath the Appearance of Good in them, that they can do and may do much to the Salvation of themselves; especially if they shall be assisted and Elevated by the Spirit of God above what Nature doth enable a Man to do. God hath on the one hand, as much to do with Men in this Point, as he hath on the other hand to do with Men in the breaking forth of their Lusts into grosser Sins. Men will not believe their own utter Inability, and their Dependance wholly upon Free Grace, and their total need of Regenerating Grace, and therefore by lesser Experiments of the failure of Lower and Inferiour Workings of his upon them, God goes about to convince them of this their corruption and utter disability, and of the absolute necessity of their total Dependance upon him, which yet they will not see; and therefore God justly leaves them here, and Works no further, and thereby lays a Foundation of Justifying his Condemnation of them in their several Proportions, and the rest of Mankind, by the Example of those that are wrought upon the highest. And so God provides for nothing more than the Conviction of Men at the Latter Day, concerning the falshood of their Opinion of themselves in this respect.

1. Mens Opinionativeness herein; did cause even *Heathens* to set up what Light or Vertues they found in themselves, as sufficient to bring them unto Happiness: we know the *Stoicks* did set up *Recta Ratio, Right Reason* for their Rule, and their Imagin'd Perfection was, *Vivere secundum Naturam: To Live according to what seemed good in Nature*, either in Light of Conscience, or Vertuous Dispositions, or Inclinations, when acted and put in ure: Yea so Impudent hath the Devil been, that he hath Revived this we see in our Days, in *Quakers*; yea, and caused them Blasphemously to call this *Christ within them*. Hereupon (says God) and he says it Justly, There shall be Instances of some of you in the Issue, to Confute all the rest, in whom this Light and these Dispositions shall be tryed to the utmost how far they will reach, (as in *Socrates*, and *Cato*, and *Aristides*, &c.) and yet in the Exercises of all these he leaves them, and gives them up unto that which shall Convince them of an Unregenerate Estate: as the Apostle doth Convince all those *Philosophers*, that whilst they profest themselves Wise they became Fools, and Glorified not God as God, nor were thankful; and some of them were adon'd unto Unnatural Lusts, as *Socrates* to the love of *Alcobrades*, &c. and

And however if God hath not left them unto some great sort of Wickedness or other, thereby to Convince them, yet the Discovery of the Deficiency of all the Light of their Consciences, and of all their Vertues and Vertuous Practices, and of the Ends, Intents, Thoughts, and Principles of their Hearts, which shall be laid open at the Latter Day, will abundantly Detect them, and leave this further Conviction upon them herewith, That God had made Tryal of them in their Sphere, how far Corrupt Nature could go, and yet how Infinitely it fell short of true Religion and Happiness.

2. The *Jews* had a further addition both of Knowledge and Impressions that accompanied it: They had the Knowledge of the Law, and God did not deal so with any Nation; and they had a Zeal of God according to this Knowledge, and they thought themselves sure to attain Salvation if they set up with this new Stock. I need not tell you (out of *Rom. 11. 6.*) how whilst they sought after Righteousness with all this new rais'd Stock, they did not attain unto the Law of Righteousness, *v. 31.* And *Paul's* Case you know, (*Rom. 7.*) that what was ordained, as he thought to Life, he found to be unto Death; and the Conclusion which the Apostle makes (in *Rom. 8.*) is this, *That the Law was weak through the Flesh, (v. 3.)* that is, all the assistance and energy which it could afford, through Mans Heart continuing still Corrupt and Flesh, remained ineffectual, like Physick in a Dead Man's Body; and the Righteousness which they went about to establish (as the Apostle says) they were not able to make it stand, though they attempted it again and again; no more than one is able to make a Dead Man stand, and to continue to do so, (*Rom. 10. 3.*) So that we see that this Addition also made unto the *Jew*, would not do; and yet Corrupt Nature finding some assistance and strength come in thereby, they thought themselves sufficiently enabled for the attainment of Salvation.

3. But then thirdly, When Christ and the light of the Gospel comes to be revealed to Men, accompanied with Divine Enlightnings and Tasts of the powers of the World to come, though still short of Regeneration, men will presently be apt to say in their Hearts, Who shall ascend to Heaven? that is to bring Christ down from above; Who shall descend into the deep? That is to bring Christ again from the Dead, and to bring him into my Heart: For still Men think, and therefore say thus in their Hearts, that by that new strength they may attain it, (I take this to be the meaning of the place) and God affords them all helps toward it, inward and outward, true Regenerating Grace and a new Principle of Faith only excepted: Still he prosecutes the same design, that Corrupt Nature may see that when it attains unto the Eleventh step of the Twelve, and that Men not far off; yet Corrupt Nature being Corrupt Nature still, though never so much assisted, falls short, and is weak, and utterly unable. And these things God works once and twice; in a Tendency to hide Pride from Man, (as *Elibu* speaks) that Man might be emptied of that Opinion of himself, and adore and give himself up to the Grace of him who hath said, *I will have Mercy on whom I will have Mercy*; and therefore it is not of him that wills, nor of him that runs, but of God that sheweth Mercy, *Rom. 9. 15, 16.* *Paul* we see there lays it upon that: God acts thus with Men also, that they might see the absolute Necessity of true Regeneration, and of a divine Nature; but this Men would not be brought to see, and therefore God justly leaves them to go on in their own way, and to enjoy their fond Opinion to their destruction; because they would needs against all these Experiments hold up this Principle and Self-Opinion, in defiance of Gods Grace; and would be saved upon such terms as would make Grace to be no Grace: for if this Opinion of Self-working the never so much assisted continues in the Heart, the Apostle tells us, Grace would be no more Grace. And seeing that the Glory of the Grace of God would hereby be soyled, if God should save Men upon such Workings as these, though never so strict or high; he therefore justly and with Indignation leaveth them unto these their own Counsels, and hereupon it is that God and they do break off, whilst they are in the midst of a Treaty with him for Salvation.

For they will never come off to receive God and his Grace upon his own terms, nor set up Gods Banners of his Free Grace to them, and of sincere Love to him, upon their Turrets above Self, and so by degrees the Lord withdraws his Treaties from them, and they by degrees become Revolters from him, and in the End return to some of their old Rebellions, upon which God says, *Which Covenant and Treaty they brake, and I regarded them not.*

Moreover, God by his discovering such as these never to have had true Grace under so high and eminent Workings and Actings, needs make but a short Work (as to point of Conviction) of all the rest; for all those who have lower Worksthan these, of what kind soever, are with ease discovered to have had no Grace, when these for a deficiency and want of a Wedding Garment, or Marriage Affection to God and Christ, are sent speechless to Hell: so then this design and Dispensation of God is every way prepared for Judging all Men at last day.

II. God hereby makes way to confound the corrupt doctrinal Opinions that men have of Grace. For this Iniquity in practice hath come to be established in all Ages by a Law: Inasmuch as agreeably to mens deportment, according to their fond thoughts of Corrupt Natures Abilities in point of Grace, they have framed Doctrines, and drawn Models of what they judge to be Grace. All *Pelagian*, *Semipelagian*, and Jesuitical Doctrines, and all *Arminian* Tenets about Converting Grace, have in their several proportions arisen from what men in their own Experience have taken to be true workings of Grace in their own Souls, or else from the Pride of carnal Wisdom, whereby men of Learning and Parts think to understand this, (as *Asaph* hath it, *Psal.* 73.) even as they think to comprehend any thing else that is within the compass of mans understanding. And hence they think themselves as sufficiently furnished to judge of matters of Grace, as of any other, yea and would be thought of all things else to have skill in matters spiritual. Whereas on the other hand there are, and have been such, who beside the doctrinal Light they have had from the Word in these Points, have also had a deep and thorough Experience of either sort of workings, both Temporary, and of those other of saving, regenerating Grace on themselves; and who by comparing what the Opinions of the *Arminians* are, and oppositely what are the Orthodox Doctrines, as they are stated in several Columns in Writings of either side, and then by comparing these with what hath been written on their Hearts in those two several Columns of workings (as I may so speak) have, and do clearly see and conclude that the *Arminian* Doctrine about Converting sufficient Grace hath been but a Copy or Model taken from the Experience of a Temporary work; yea, and but for the most part of the lowest sort, or of that of the stony ground; and tho' many Persons that hold the *Arminian* Doctrine in the point of Conversion may, and shall be saved (because they hold fundamental Truths otherwise, and God works beyond and besides what mens speculative Opinions are often times) yet it is no Thank to that Doctrine of theirs in that particular point of Conversion; for if only such a work be wrought in any of them that is no deeper nor higher than their Doctrine requires, they would not be saved.

And the Rule and Measure these go by in drawing such Draughts and Schemes, either of Conversion, or of sufficient Grace enabling to it; I say the rule and measure which misleads them, is, that they set up Free-will and a Grace attemper'd unto that kind of Liberty of mans Will which they have set up for themselves to be essential to it as it is Will, as they think, and by no means will permit such a Doctrine of Grace as shall detract from that kind of Liberty as they conceive: Which Liberty, say they, can no way be salved or stand with, or be preserved in that infusion of new Principles, or an infallible, effectual working and overcoming the Will, tho' done by all the Power that is in God, and by an omnipotent Sweetness that doth demulce it, as our Doctrine of Regeneration teacheth. So as they say and hold, That Free-will set free by the Light of the Gospel let into the Understanding, may, and doth yield unto God savingly, with less power of Grace than

Book 7 than our Doctrine requires. Their bottom Error lyes in this, that they think if they should pitch upon that Grace which we say is requisite, and absolutely necessary to Salvation, then they must derogate from their *Diana* of Free-will, and therefore they frame a Doctrine that may stand with it. And then having made these Draughts, they take Liberty to rage and rant against our Doctrine of Free-Grace, either as it is in the workings of it in our Hearts, or as we affirm it is in Gods Heart towards us, either in Electing or Regenerating Grace; and representing God with our Opinions herein, they take liberty to blaspheme Him, that if he be such a God, he is so and so, (not to repeat any.) And it is wonderful to see what hard Speeches they speak, as *Jude* says. And the bottom of the Quarrel is Free-will and Self, as it is in man corrupted, which is set up as the great Undertaker against God and his Grace in all these things. They pretend and plead most outrageously, that if God will but take the Shackles off with which mans Will is manacled, so as it be left to its own innate Freedom, and if God will but move, and elevate, and assist it, and work upon the Principles in it already, and strengthen them with an accessary and additional power of light and good motions, Free-will shall then understand to will and run. And men will never be disputed out of their opinion of its ability to do thus, because they will not consider and acknowledge the bottom of Corrupt Nature, that it lyes corrupt at the Bottom, in the inward Principles of it, in its Foundations; and that let it be never so much assisted, if it be not regenerated and born again, it is never able so much as to see, much less to enter, or to put one step into the Kingdom of God. They consider not, that without a regenerating passive Principle wrought, the Will it self and the Affections, and all in Man remain Corrupt as it was; and that the Understanding may be enlightned to divine Objects, and not be spiritualized, or endowed with a spiritual Capacity of knowing spiritual things in their spiritual Nature, and as they are in themselves; and such are the Enlightnings here (*Heb. 6.*) spoken of. They don't consider how far this boasting Will may be demulced, allured and toll'd on, and elevated to things of Salvation, without having a principle of true Love to God wrought in it; nor yet how far the Affections may be moved and stirr'd with the Cords of a man, that is, such as are suited to the Principles in man, nor what good things there are in the Promises, in Christ, in his Righteousness and Salvation, suited to work upon Self in a man; and thereupon what tafts and joys may Self be receptive of from all these: But all these workings will be found (as the Law of it is said) weak through the Flesh, through Corruption of Self remaining whole still at the Bottom. And until this be inwardly mortified and deposed in the dominion of it, and the Power of God come with that Almightyness of working that raised Christ from the dead, putting in new principles of Life and Godliness, and making us Partakers of the divine Nature; until then Free-will in all its Conversions, whether to divine Objects, or what else, is but as a Door that turns upon its own Hinges, moves but upon its own Axeltree, and within its own Sphere, let it be moved and turned which way it will; and in these workings it is but (as I use to compare it) like a Drop of Water upon a Board, which if you gently put your hot and dry Finger to, and then as softly lift it, it will a while cleave and rise up; but if but a little farther, it falls down again to its own Centure.

But oh! how severely doth God make way to confute and confound all these in their Opinions? wherein they deal most proudly, he goes beyond them, and is above them. Indeed, would there, or could there any other Course have been taken so effectually to stop their mouths, and so invincibly to convict them at the last day, as this?

1. He first in the World deals so with many of them, and with others of the Sons of men, as to answer them according to the Idol and Stumbling-Block of their Opinions, and to that end tryes to the utmost proportion in some or other, how far Corrupt Nature of it self, and left still to its innate Corruption, will rise and go, and yet remain but Corrupt Nature and Self at bottom still. He tryes how far all in man may be so wrought upon as hath
been

been said; and yet so allays, and moderates his Workings, as their Hearts still fall short of the Glory of God, or of his regenerating Grace flowing from Election, which these men so despise: And herein Free-will and Self, which they adore so much, continues (even as they desire) with the same Principles that by nature they have, and devoid of having an inward Principle, and Root of Grace, and this according to their Doctrine, is their desire also. So that indeed by these means, by making these experiments on Corrupt Nature, God doth but make way for the Triumph of his Grace over the proud Conceits of Self, which are in Mankind, and which are most Natural, and the most deeply rooted of any other.

Chap. 2

Then 2. When he, at the latter day, brings forth his true Saints, and his Workings upon them, and (as it is in the Prophet) says, *These are my Witnesses*, and then lays open (what he hid from those other, the wise and prudent) what real, true and uncounterfeit workings and experiments of his Grace there were in their Hearts, suitable unto the true Doctrines of eternal Love and invincible Grace: When he displays what a new Heart, and new Spirit he gave them, and how he wrote the Law in their Hearts, and taught them all anew to know him with a New and Spiritual Light, and put his Spirit in the midst of them, that should cause them to walk in his Commandments, and put his fear into their Hearts that they should not depart from him: And then shall produce what the Word says, together with what hath been in their Hearts and Souls, beyond what all the Doctrine of the Adversaries of his Grace taught: And when it shall be discover'd, that the workings which these Adversaries had according to their Doctrine, yet fail'd of the Grace of God (as the Apostle speaks) even for want of that farther power to be put forth by God, which they desired not of him to bestow upon them; what a fatal decision, tho' a final one, will this be, whereby God will put an end to their Controversie!

For then, 3. He will come upon them with their own Principles, Isa. 5. 3, 4. *And now judge I pray you betwixt me and my Vineyard: What could have been done more to my Vineyard that I have not done in it? Wherefore when I looked that it should bring forth Grapes, brought it forth wild Grapes?* This is your sufficient Grace, which your selves desired, and would have none other; Much good may your Free-will-Grace do you; You have had, many of you, enough of it, as God in that place of *Isaiab* speaks those words unto proud man, that under the Covenant of Works would be setting up his own Abilities, which God, according to their Principles, had assisted. This (as I take it) is the true Air of the interpretation of that place. He will in like manner plead against these at the latter day, and then must all men fall down and acknowledge, that it was the Grace of God alone could save, which before man would never understand, nor be brought unto. In these men (whose work is deciphered here *Heb. 6.*) God did vouchsafe as full a sufficient Grace according to their Principles, as they do describe or desire in their low model of Doctrines; for they will needs argue these men to have been actually converted, and to have walkt as true and sincere Christians, which yet how short it was of saving Grace, I have out of the 9th and 10th verses shewn. So then God will be found to have gone beyond their Doctrines and Demands: Yea and it will appear, that because God did not farther work that in them which we say saving Grace must do (and those *v. 9, 10.* shew) that therefore, and therein they were short of Grace.

CHAP. III.

That a Genuine Saving work of Grace is specifically distinct from that which is in a Temporary Believer, evidenced from a Consideration of the state of the Thorny Ground here in (Heb. 6.) set in Parallel with the Parable of the Sower in the Evangelists. Some Observations on the Whole.

IN prosecution of my Discourse about the Nature of, the work wrought in Temporary Believers, and to prove that the true work of Grace wrought in sincere Believers, is specifically distinct from it, I shall now Consider the State of the Thorny Ground, as represented in Heb. 6. 7, 8. *For the Earth which drinketh in the rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers, is rejected, and is nigh unto cursing; whose end is to be burned.*

1. I shall consider the Parallel these words do hold with the Thorny ground, in the Parable of the Sower, in respect of what each brings forth.

2. I shall consider the Allusion whereby the Event or Issue that in the end befallerh these Thorny-ground Professours that fall away, as set forth in those words,

1. *Nigh unto Cursing.*

2. *Whose End is to be Burned.*

3. I shall consider the Import of the Similitudes whereby, the MEANS by which they are wrought upon, are set out. 1. Rain. 2. The Dressing

4. Some Observations upon All.

1. As for the Parallel which this Text, (Heb. 6. 7, 8.) holds with the Thorny-ground in the Parable of the Sower, an Allusion here seems expressly to be intended.

1. In the substance and reality of the things, the works here spoken of by Paul, from which men fall away, are one and the same with those mention'd in the Parable. For he speaks here of the highest sort of workings upon men that fall away, as the descriptions of the workings themselves shew, viz. *Their being enlightned, and having tasted of the Heavenly Gift, and being made Partakers of the Holy Ghost, and having tasted the good Word of God, and the Powers of the World to come.* And as in the Primitive times there were in True Believers the highest Communications of Graces, and of the Holy Ghost: So there were then the highest Elevations and raisings up of Principles in men unregenerate, and influences of the Spirit upon them; and here he mentioneth the highest of what are spoken any where in any other place of Scripture.

Now then in like manner in the Parable, the order of Christs placing the Thorny Ground, and the works thereon, doth speak the highest work of them that fall away. For, as for the Stony Ground, that imports a lower degree of working upon it, than that of the Thorny: And there is no other work mentioned by our Saviour (whose scope was perfectly to set down all the several sorts of Hearers and Professors) beyond the Thorny, but only the good Ground, the good and honest Heart that brings forth Fruit with Patience to the end. And therefore this work on the Thorny Ground is, of Temporary works the highest, and so in reality is one and the same with this in Heb. 6.

But let us compare the Analogy of the words and Phrases, and so thereby of the things that are found in that Parable, and in these words of Paul.

2. As there in the Parable you find three Hearts of Hearers compared in General unto the Ground which Seed is sown in, to the end to bring forth Fruit : So here unto the Earth which drinks in the rain from Heaven, to the end to bring forth Herbs, doth answer. For those words, *The Earth that drinks in the rain* (v. 7.) are to be carried down unto v. 8. in common spoken both of good and bad, and are thus to be read in v. 8. *But that Earth which drinks in the rain and bears the Thorns, &c.* The comparison is in all unto the Earth in bearing and bringing forth: this in General.

2. But Secondly, and more particularly, The Parallel here and there, as concerning the good Ground, agrees perfectly in both, even in this, that the good Heart, or good Ground therein the Parable is said to bring forth Fruit to perfection, Mark 4. 8. *And other fell on good Ground, and did yield fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred.* 1. It yielded Fruit. 2. That sprang up. 3. And increased and brought forth; that is, continued to bring forth, some Thirty, &c. even till the Harvest, and so from first to last had some Fruit all along. But of the Thorny Ground it is oppositely spoken, 1. That it brought forth no Fruit, Mark 4. 7. 2. That it became Unfruitful, Mat. 13. 22. 3. That it brought no Fruit to perfection, Luke 8. 14. The meaning of all which comes to this, that it brought forth no true perfect fruit for the kind of Fruit, as also not Fruit to the end of their days, unto the Harvest, or unto maturity. Thus we have it in the Parable. And answerably we have here (Heb. 6. v. 7.) the difference between the two Earths or Soils. 1. That the Ground that is good, and blessed is said, 1. To bring forth Herbs meet for them by whom it is dressed. 2. And to receive a Blessing from God : The First imports that it brings forth true and wholsom Herbs, meet for his Use, for his Taste, his Gust, for his Diet, as the Margent varies it.

Yea and Criticks have observed this difference between the two Earths here in this place (which I make use of unto this Correspondency with the Parable) that concerning the good Earth here, and of its bringing forth its Herbs, the Phrase used is *τικτωσα*, it begets, and brings them forth as a mature Birth ripened to perfection; as when a Woman, goes forth her whole time. For in allusion unto a Womans bringing forth is a Womb ascribed unto this Earth, (as ordinarily it useth to be) and so a double metaphor is insinuated. But of the other Earth (v. 8. as prosecuting the same) it is said *επιγονωσα*, they cast out their production, as abortive Births, and so their best Fruits arrive not at perfection, but end in Abortiveness. And indeed if we would study an expression whereby to set out the difference of a Temporary and a Saving work, or an holy Calling, we could not do it more lively than to say, that the one is as a ripe and perfect Birth, the other but a *Mola*, an Abortive, and becomes such thro' and from the deficiency in the work it self from the first, as Womens Abortives usually are. However the Issue of this second parallel is this, That the Actings and Products of the Thorny Ground Professors were never true Fruit, for neither Christ nor the Apostle here do vouchsafe them that Name.

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Book 7 The Third Parallel is, that in the very letter the Apostle (v. 8.) doth describe these Temporaries by the same Similitude by which our Saviour sets out that Third and Highest sort of Professors, that *they both bring forth Thorns*. And this is the most Characteristical and most eminent deciphering whereby either of them did set them forth, and therefore besides the reality in what is the main, they in the very letter agree.

And for the farther Illustration of either, I shall pursue this Query, Whether in the Intendment both of the Apostle here, and of Christ in the Parable, be, that the Thorny Earth in both places did bring nothing but Thorns.

1. In the intention of the Apostle it is so to be understood; for not only he mentioneth no fruit at all, but Thorns only; but takes it in its comparative opposition unto the good Earths bringing forth good Herbs, as in difference from this, and therefore this other Earth brings forth no such Herbs at all, but only these Thorns instead thereof. And this sence is confirm'd by this, that seeing the best Earth or Hearts of the Holiest upon Earth, do bring forth Thorns as plentifully as it doth Herbs; therefore the point of difference in this Opposition must lie in this, that this Second Earth brings forth nothing but Thorns and Briars, and no Herbs at all, whereas that other did bring forth some Herbs, for if it also brought forth no Herbs, there would be no difference between them.

If it be said that he speaks of this bad Earth, how that in the end it brings forth Thorns, and so is cursed, but not so from the first.

The Reply is, 1. That if this Earth had brought forth Herbs at first, as well as Thorns, as the other Earth doth, then it would have received a Blessing from God upon such its bringing forth, so as to bring forth more, for that is also one difference put between the one and the other. 2. The Apostle (in the 9th & 10th verses) shews in the Persons, and instance of these *Hebrews*, that the difference between them was not confined unto what was the event on either side, but extended unto what from the very first of their being good Earth they had brought forth. This the Apostle doth here, and also *Chap. 10. 32.* In both he refers them to time past, yea, unto the first; *Chap. 10. 32. But call to remembrance the former Days, in which after ye were illuminated, ye endured a great fight of Afflictions.* And he doth it also here, v. 9, 10. *But Beloved, we are perswaded better things of you, and things that accompany Salvation, though we thus speak; for God is not Unrighteous to forget your work and labour of Love, which ye have shewed towards his Name, in that ye have ministred to the Saints, and do minister.* Therefore oppositely (in this 8th verse) speaking of the other Earth, his meaning must be, that for time past, yea, and from the first, these only had brought forth even Thorns and nothing else.

2. For the Parable I urge that in the *πρότασις*, or fore-part of it, there is this Expression, *Luke 8. 7. Some (of the Seeds namely) fell among Thorns, and the Thorns sprang up with it.* Where,

1. The Word *συμμεῖσα*, imports at least that from the very first together with the Word, there were Thorns sprung up. This cannot be denied, and therefore take it as it is styled, a *Thorny Ground* (in difference from the good ground) and it is to be understood to have been such as brought forth Thorns from the first, in such a manner as the good Ground did not, for otherwise even the good Ground doth bring forth some Thorns from the first; and it cannot be otherwise, but this of the Thorns must be understood with difference.

* *Græcis* 2. That word also may, and doth, sometimes import a Coalescency, or
quædam a growing up into an Oneness, or a becoming one (as *Grotius* hath observ-
dicuntur ed, * and quotes this very Phrase, *Luke 8. 7.* for that Signification) as well
quæ in unū as a springing up together from the first, or all a long; and so implys, that
coalescunt some of the Thorns did at least coalesce and become one with what these
ut plantæ Men had received of the Word, and as they received it; for it is the same word
quædam that is used of our Engrafture into, and our being one with Christ as our Root,
Luke 8. 7. *Rom. 6. 5. If we have been Planted together, &c.* The main Emphasis of which
&c. Grotius in *Rom. 6.* 5. *Speech*

Speech lies not in this only, that all the Saints are engrafted together, but chiefly in this, that Christ and all, and each Saint, are *planted together*, and are *σύνφυτοι*; for it refers to it as explaining his foregoing Speech, (v. 3.) Know ye not that as many of us as were Baptized into Jesus Christ, which (here in v. 5.) he explaineth by our being planted together with him, it having been into him, and therefore were Baptized into his Death; (which here in v. 5. is explained by a being planted together into the likeness of his Death, &c.) Baptism being the Sacrament signifying our engrafture into Christ (v. 3.) and our being planted together with Christ into the same Conformity, being the thing signified thereby, (v. 5.) Now in the like fence here the Thorns and the work of the word in the Heart are said to grow into one, to be *σύνφυτοι*; that is, the Word they received was admitted by way of engrafture upon some Thorns or other in the Heart, and thence all the actings of their spirits were but Fruits of Flesh, as the Root of them, though conversant about spiritual Objects; and if so, then all such actings of spirits unrenewed, are no other unto God than Thorns in reality, although in view and in speciousness Herbs and Fruits.

Chap. 3

And certainly the reason of the thing it self falls in fully for this; for to sow among Thorns, or Earth where Thorns are unplowed up, or in the midst of Thorns (as the Parable Luke 8. 7. hath it) is all one in Scripture *ἐν μέσῳ*. Phrase, as to sow Seed upon an Heart remaining still wholly Unregenerate, Jer. 4. 3. Break up your fallow Ground, and sow not among Thorns, which is interpreted to be (v. 4.) Circumcise your selves to the Lord, and take away the foreskin of your Hearts: so as to sow among Thorns, is to plant the Word received in an Heart that remains utterly *flesh* still; and as this is the mind of the Prophets Caution there, so it must be understood to be the mind of Christ here in the Parable, that there were no other Principles in the Heart to receive that Word into, - so as to affect the Heart, but what was *Flesh*, and so there was an engrafture of it upon, and a Coalescency with some Root of Thorns or other, and it cannot be otherwise if the Heart remains Thorny Ground.

But here may this Objection be made, That in the Interpretation of the Parable, these Thorns are said to enter in after the seed was received into the Ground, Mark 4. 19. And so the whole Sense of the Parable is to be restrained thereunto.

1. I Answer: That indeed there is one sort of Thorns that do as it were anew arise, and so are said to enter in after the seed was received into these Mens Hearts, and they are such as Christ (in that 19th verse) instances in, viz. either Worldly Lusts, or gross Sins, the tops whereof by the power of the Word, when it was received even into these Mens Hearts, were lopt off, so far as they grew above Ground; of which thing Calvin was well aware, whilest he Notes upon it, *That though indeed evil Lusts before the Word riseth up unto a stalk* (in these Mens Hearts) *did wholly possess the Heart, that yet they did not seem to be predominant at the first beginnings* (of such Mens being so wrought upon) *but to come or steal upon them by little and little, after the Word is grown up into some blade, and where it promiseth some Fruit.* Yet still (say I) this no way lets, but that there might be some other Thorns that should rise up with the word received even from the first, (which I will call in respect of their Objects *Spiritual Thorns*, seeing in their Root they are *Fleshly*, and indeed but the affections and actings of self, upon what is in the word suitable thereunto;) and my reason is, because these Two Speeches of Christ, (the one of which is in Luke, *They sprung up together with the word*, and the other is in Mark, which speaks of Lusts entering in afterward) must be reconciled; especially considering withal, that these Thorny Professors were Men Unregenerate, and by their Thorns so distinguished from the good Ground at the very first, the Reconciliation seems easie; for that Speech, *They sprung up together*, expresseth and takes in the whole from first to last as to this Sense; that some were still springing up, and not at last only, but from the first, insomuch as there were some or other all along. There were at first, those *Spiritual Thorns*,
and

Book 7. and afterward those other Worldly Thorns; so as what with the one, and with the other, there was still a growing up of Thorns all the while, which do both of them also tend to *choak the word* (as 'tis there said) received in the Heart. For selfish Affections unto Spiritual things are still behind hand with themselves, and do destroy themselves (as *Aristotle* says of vices) and through their intermingling with the Word received, do hinder and spoil the efficacy thereof, and turn all into Sin. And then again those other Thorns, namely Worldly Lusts supervening, do more conspicuously choak that word, by Sucking and drawing away all the Sap and Juice, and intention of the mind from those Spiritual Objects at first entertained. And these latter are said to *enter in*, as it were anew; because indeed the former growth of such Lusts was (so far as before this new work they appear'd above Ground) in a great measure as then cut down, what through Terrors of Conscience, sense of Sin, Tastings of the powers of the World to come, by which the intention of the mind was drawn out another way, yet still self remained in it's full Vigour the same, though diverted another way, and turned upon other objects. Hence therefore all those Worldly Lusts do in their Root remain still unstubbed up, for they are all seated in self, and if that be not mortified, then they all remain unmortified at the bottom, and will in the end rise up as much as ever; for Worldly Pleasures are the natural Objects suited to the Genius and disposition of Self-Love as it is now Corrupted, and are the natural Channel for corrupt self to run in: But on the other hand, it's diversion unto Spiritual Objects of the other World (whilst it self remains in it's Native Strength) is but forced, and with a violence offered upon it, and therefore will not continue; and for the same reason those other Worldly Lusts will sooner or later sprout and revive, as *Job* speaking of a Tree says, *Job. 14. 7, 8, 9. There is hope of a Tree if it be cut down that it will sprout again, and that the tender branch thereof will not cease, though the Root thereof wax old in the Earth, and the stock thereof dye in the ground, yet through the scent of Water it will bud and bring forth Boughs like a plant.* Thus here in the case before us, the General Root of Self is still as much alive as ever, and upon the fresh scent of former objects presenting themselves, who had been the old and natural Acquaintance of their Hearts, they obtain their wonted life and strength again, and overcome, as *Peter* says.

2. The Second thing proposed, is the Dreadful Issue that befalls the Thorny Ground Professors; and the Allusions it is set forth by.

1. In this Life, *Nigh unto Cursing.*

2. *Whose end is to be Burned*, in the World to come.

Our Saviour Christ in the Parable doth not mention this dreadful Issue, for his main Scope was to shew the causes of each Grounds unfruitfulness, but *Paul's* drift is mainly and farther to shew the end of such Men.

1. They are *Nigh unto Cursing*. This hath Relation and Allusion to the condition of the Earth afore the fall, and after the fall: I say the *Earth*; for the *Substratum* or principal Subject matter or thing the Comparison runs upon, is the Earth, to which Men and their Hearts are compared; so *v. 7. The Earth which brings forth, &c. v. 8. but that Earth, namely that brings forth Thorns, &c.* it is that Earth is nigh unto Cursing; so as to make out the Allusion we must find out some Earth that was Cursed, and what other Earth do we find to have been Cursed, but that Earth for *Adams* Sin: And so as *Adam* himself was a Type of Christ (*Rom. 5.*) and *Adams* World afore his fall a Type of the World to come (*Heb. 2.*) so upon *Adams* falling the Curse of his Earth was the Type of such Persons that should Apostatize from Christ: And so the Allusion holds thus, That as before the fall the Earth was so Fruitful, that with a small pains it would bring forth Fruit in Comparison of what it did after the Curse, as those words, *In the Sweat of thy Brow, &c.* do shew. But how it was after the Fall accursed, you read, *Gen. 3. 17. The Ground for thy sake is Cursed, Thorns also and Thistles shall it bring forth to thee.* Now to make up this Comparison about the thing in hand; Mans Heart before the fall was a Paradise to God, planted wholly a right seed, as the Prophet expresses it; and

and man himself was bless'd of God, and God rejoiced in him. (*Gen. 1. 31.*)
 But now man being fallen, is cursed, and brings forth nothing but Thorns and Briars: Well, but yet the Lord comes again to cultivate and till the Earth of some mens Hearts a second time, sows his seed, and comes with rain, and sends Dressers to manure it, but it still brings forth Thorns; then it is nigh unto a final Cursing (says he) as the Earth was then cursed. See *Isa. 5. v. 1, 2.* *Jude v. 12,* *Trees twice dead,* once in *Adam*, and then after their fall some little Life was put into them, but they brought forth Thorns: And *Peter* writing of the same sort of men (as you well know that *Jude* doth) his expresse Sentence of them is (*2 Peter 2. 14.*) *curst Children.*

2. *Whose End is to be burned.*

That the Thorns are to be burnt, is not immediately said of them, but that the Earth shall be burnt, and therefore by Consequent the Thorns that are found growing thereupon; yea and the Thorns being set on fire, do help towards that Fire that burneth the Earth together with themselves. Now the Earth notifies the man, the Person, and the Thorns his works and fruits brought forth; but it is the Man chiefly, for He is the Earth. This I take to be an allusion to the Land of *Sodom* and *Gomorrhah*, with the Inhabitants of All sorts on it. The Soil of *Sodom* and *Gomorrhah*, before its being burnt, was as you find *Gen. 13. 10.* *Behold all the Plain of Jordan, that it was well watered every where, before the Lord destroy'd Sodom and Gomorrhah, even as the Garden of the Lord:* It was like to Paradise it self (which we spoke of before) before God destroy'd it. Thus here, the rain comes often upon this Earth, and it is watered with better water than ever Paradise was, but the effect of all being that it brings forth Thorns, then follows that which is equivalent unto the Curse of *Sodom*: For God comes upon that Land with Fire from Heaven, and burned the very Ground, as well as all that were upon it. He did not only turn it into Barrenness, as when 'tis said a Fruitful Land shall be turned into a Defart (so the *Psalmist*;) but it was turned into a Lake, and that a sulphurous Lake of Fire and Brimstone, out of which such Vapours do arise as kill Birds that fly over it, and the Fruits that grow upon the Banks do, through the Heat and Fire that is in the Earth, turn to dust, which Fruits are call'd proverbially, *The Apples of Sodom*; The very Rocks are blasted, and the Ground smells of Fire to this day. Now to this Earth are the Hearts of Apostates here compared, in their fatal and final Punishment in the other World: And *Jude's* Comparison (when he speaks of these) is the same. *Even as Sodom and Gomorrhah (says he) and the Cities about them, in like manner giving themselves over to Fornication, and going after strange Flesh; are set forth for an example, suffering the Vengeance of eternal Fire:* He speaks of such very Apostates, and these that were Trees twice dead: And on the contrary, he thereupon comforts and encourages the Preserved in *Jesus Christ*, as *v. 1.* in a purposed opposition He styles them in reference to those Apostates. O Bless God for Election! That we were not left to be such Professors as these, bringing forth nothing but Thorns, whose end is to be burned, as if he had left us to our own Spirits, and had not changed our Hearts, we had been: *Rom. 9. 27.* *Except the Lord had left us a Seed (viz. of Election) we had been as Sodom, and like unto Gomorrhah;* It would have been the Issue of us all, we should have been burnt with our Thorns.

3. We have next the Rain falling on this Earth, and its being dress'd, spoken of. This is the third part of his Comparison, wherein he compares the Means of Grace whereby men are wrought upon, unto two things: 1. The Rain. 2. The Dressing of the Earth. The Rain I take to be inward means vouchsafed, viz. those Illapses, Enlightnings, good motions and comings of the Spirit of God upon mans Soul, falling immediately from Heaven, as the rain does. The Dressing is the outward means, as Preaching of the Word, and other Ordinances, differing from and besides the rain, as when it is said that *Paul plants, Apollos waters, &c.* (*1 Cor. 3. 6.*) there's the dressing; but the Rain is the inward means, of which I understand that of *James*, when he speaks of the Husband-mans waiting for the Harvest, (*Isa. 5. 7.*)
 says

Book 7 says he, *He hath long Patience for it, until he receiveth the early and latter rain.* These come before the Harvest, and are those inward influences and refreshments which do accompany the outward means. The Lord affords such Rain to poor Souls when they need it, some at one time, which is the Early Rain; and some again at another time, still as they need it; and All tends to ripen the Fruit, and keep the Soul in Heart, as the Rain doth the Earth. And then what man doth in the outward Ministry of the Ordinances, that is the Dressings or Culture here spoken of. Now I come to the Observations, which are of three Sorts.

1. Upon the Ground that is Cursed.
2. Upon the Ground that was fruitful.
3. Concerning the Means, Rain, &c. These two latter I shall put under one Head.

1. The first sort of Observations is upon the Ground that bore Thorns, and that was Cursed. 1. From that of the Earth bearing Thorns, although the good word had been sown into it; and although the Rain had come upon it, and it had drunk in that rain, yet the Heart remaining only carnal, and the roots of Thorns abiding (as hath been opened) it brought forth no other Product: Observe, That *All means, inward and outward, and influences from Heaven, do but nourish Self, and but cause Worldly Lusts and self-love to grow.* Take a poysoned Plant, plant it by another wholsom Herb in the same Ground, and let the Rain fall upon both; yet the Rain and the Ground nourishes the poyson in the one, and causes that to grow, as well as a good Plant in the other: So that we have no way but to turn to God, and to get the Thorns out, and new Principles in their room. Yea, in a regenerate man, so far forth as the roots of Thorns remain, so far forth all the actings of the Spirit will be the Actings of Flesh, and so but Thorns. The root is Thorn, and the fruit will be like the Root, as Christ says, *that the Fruit was like the Tree.* They are all Thorns to God; and carnal Affections to Spiritual Things, or Affections arising meerly from Self-Love to divine Objects, will make Fuel for Hell as well as Worldly Lusts; they are all Thorns in the eyes of God.

2. Observe, Concerning these Thorny Professors, that God proceedeth towards them in casting them off by degrees, and not presently upon the first Advantages against them; which is apparent out of the Text.

For 1. He continues the Rain, the inward good motions long to them: For that which is said v. 7. *The Earth that oft drinks in the rain,* is to be understood *ἀπὸ κοινῆς*, and to be carried to the 8th verse, and applyed to this Earth that brings forth Thorns, as well as to the good; for that is spoken in common, both to the one that brings forth Herbs, &c. and to that other that is rejected.

2. After such a bringing forth of Thorns for some long Space of time, he yet proceeds by degrees: As 1. Though within himself and in his own Purpose he rejects them sooner, that is, He purposeth, if they persist still to bring forth no other Fruit than Thorns, to have no more to do with them. Luke 13. 7. *Then said he unto the Dresser of his Vineyard, Behold these three Years I come seeking Fruit on this Figtree, and find none; cut it down, why cumbereth it the Ground?* He, after two years expectation, had his Heart taken off from them, and began to have no pleasure in them, as the Epistle to the Hebrews expresseth it; yet still continued a dressing of it, v. 8. *For he answering, said unto him, Lord, let it alone this Year also, till I shall dig about it and dung it:* and withal, God sends Rain upon it as aforetime. But 2. After some further expectation, it becomes *nigh unto Cursing.* Now what it is for God to curse finally, you may know by the contrary dispensation towards the good here in v. 7. *The Earth that brings forth Herbs, &c. receives a Blessing from God;* that is, so as to bring forth more Herbs, which the Parable calleth *an encrease*, and which Christ (*John 15. 1.*) thus expresseth, *Every Branch that bringeth forth Fruit in Me, he purgeth it*

to bring forth more Fruit. And that is the Blessing it receives here in this World, nor can there be a greater Blessing in this Life vouchsafed, and yet still to be nigh unto Cursing imports Gods Lothness and Backwardness finally to pronounce it; only in the mean while he withdraws his influences; till 3. At the last he curseth them indeed, as he did those (in 2 Pet. 2. 14. *Cursed Children*) and as he did the Figtree, Mat. 21. 19. *And when he saw a Figtree in the way, he came to it, and found nothing thereon but Leaves only, and said unto it, Let no Fruit grow on thee henceforward for ever, and presently the Figtree wither'd away.* Now, as Paul says, *Doth God take care of Oxen?* No, his aim was further, at Ministers in them: So here, Doth Christ curse Fig-trees? No, his aim is to shew how he curseth in the end fruitless Souls. He says of such a Soul, let never Fruit grow more on thee; and look as that Tree stood still in the same place, but yet none of its former Fruit grew thereon: So men may profess Religion after such a cursing of them, and continue in the Church and under Ordinances, but never a Prayer with affection grows any more thereon, no more Dews from Heaven, or inward Correspondencies with God.

Use. Let us take heed therefore, and eye the withdrawings of God, and mourn presently, lest we grow nigh unto cursing; Let us watch the rising up of Thorns, for they will bring a Curse of bringing forth worse and sharper Thorns: And let us humble our selves for them, and seek to root them out.

3. Observe Gods dealings with these men, that having had workings on them, do fall away. You see how dreadful they are. Every where you find this dreadfulness exprest: He built his House (says Christ) upon the Sand, and the fall of that House was great. All the Sermons he had heard, and all the profession he had made, and all he had done, fell upon him and broke him to Powder. Read *Jude*, you have black words given to such. The blackest words that ever fell from the Holy Ghosts Pen, are to be found in *Peter*, (2 Pet. 3.) and in this *Jude* concerning such men, for whom the Blackness of Darkhess (he says) is reserved; Read but that Epistle, Then says *Peter* (2 Pet. 2.) *If they be again entangled and overcome of Corruption, their latter end is worse than their beginning; for it had been better for them not to have known the way of Righteousness, &c.* Men cannot profess Religion at that rate they may profess other things.

The Consideration of these things, should awaken and quicken us to be observant how Thorns grow in our Hearts, viz. Worldly Lusts, Cares, Murmuring, Unthankfulness, inordinate Fancies of what in the World we would be. And we should be watchful to keep them from growing up in us; as also to observe narrowly any steps or beginnings of Gods withdrawings from us, for they tend to cursing, and we should never be quiet in such a Case.

2. The Second sort of Observations, is, concerning the good Earth, and the Means vouchsafed.

1. Observe, Even in good Hearts that have a Blessing from God, the Fruit, or at least the encrease of that Fruit, doth not appear oftentimes of a long while. This is plain out of the Text; for of the good Earth that brings forth Herbs, it is said, *The Earth which drinks in the rain that comes often upon it, brings forth Herbs meet, &c.* and so receives a Blessing from God to bring forth more. If therefore thou dost bring forth Herbs meet for God after the rain hath come oft upon thee, it is well; thou art still within the Compass of receiving a Blessing from God. Affliction works the quiet fruit of Righteousness, after we have been exercised thereby; but it is afterward, not presently.

2. Observe, Gods saving and through workings in the Spirits of men, are not always in violent ways, but in gentle, sweet, soaking Dispensations. The word *vers* here, signifies your mizling rain, *molliores & minores guttas* (saith *Hyperius*) as the Israelites (1 Cor. 10.) were sprinkled in the Cloud; 'twas such a rain as falls in a mist. Multitudes of Souls are not wrought upon by

Book VII stormy showers of rain falling with thick drops, no : There comes your gentle rain, the *Early* and the *Latter*, as the poor Soul hath need thereof, and bedews his Heart. He prays and goes to bed, and it may be in the morning finds some Dew upon his Heart. Now wilt thou comfort thy self, though thy work goes on but gently, yet it goes on surely. Thou hast not those high manifestations and sudden sensible comings in thou hearest others speak of, yet thou hast Gods presence in a subsistence to thy Heart, and thy Heart drinks it in and goes away strengthened and quickened. There is a still work that doth not make a noise, when some that are far greater works decay, and like a Land-flood dry up. Of the slye Husbandman that found the Treasure in the Field, it is said, *that he did hide it*, but for joy thereof went and sold all he had for it, *Mat. 13.44.*

I shall answer but an Objection or two which good and honest Souls may make about themselves, upon occasion of these observations, and the Doctrine that hath been delivered.

1. *Obj.* My Heart hath a World of Thorns in it, and more of Thorns than of what I can ever hope to be good Herbs.

Ans. So hath every regenerate man a World of Thorns in him: Ay, (says *Calvin*) thick set Coppes of them. Every ones Grace is sown and continues amongst a Wood of Thorns: Yea, but yet there is another Root of something that grows up in thy Heart, that is not Thorns; and there is a Conflict against the Thorns, an endeavour to stub them up, and they are Thorns in thy Side. Therefore there is another Principle in thee.

Nemo est qui non ingenti Spinarum copia et quasi densa Sylva refertus sit. *Calvin.*

Quarquam mediocris erit profectus, quisquis tamen non depererat a sin-cero Dei cultu bona terra et fertilis censetur: Etenim est centupli respectu tenuis est ejus fertilitas quae trigecupli reddit, tamen omnes si conjungit, quae agricolae laborem ac spem non frustratur; & communibonitatis Elogio inferiores quoque dignatur. *Calvin. in verba.*

2. *Obj.* Thou wilt again say; I do not grow by reason of these Thorns. But comfort thy self (says *Calvin*) for he that brought forth the Thirty-fold is by Christ reckoned with him that brought forth the Hundred-fold. Christ puts them all together, and dignifies them all alike with the common style of Good Ground; and where the expectation of the Husbandman (as he speaks) is not altogether frustrate, that Little they have is accepted.

3. *Obj.* But you will object, Alas my Affections were mightily flushed at first, and now they wither, and Worldly Lusts grow up in their stead.

Ans. Shall I yet say to thee? Doth God maintain a Conflict in thee against sin, an endeavour to stub up the Thorns? dost thou water those roots of Bitterness with bitter Tears and Sorrow, and with the Blood of Christ to kill them? Then still the root of the matter remains in thee.

Again, consider, when thou wert first converted to God, as thou hadst Grace in thee, so thou wert a Temporary Believer at first, in respect of thy unregenerate part. All was stirr'd at first; Corrupt Self-Love was stirred at first, as well as what was truly gracious; and when all was stirred, there must needs be a great flush of Affection. This was thy Case at first, and then the Stream was strong; as Take a little Rivulet which runs naturally and constantly, but as the Prophet says, runs softly, with a slow and gentle Current; let a Land-Flood come upon it, it will prove a River, a strong and violent Stream: But when that Land-Flood ceases, then the Brook is not so swell'd, tho' it goes on still, so much of it as was truly and naturally so, and had a Spring. So it is here. At first, half thy Heart, thy unregenerate Part was turned a Temporary Believer too; and Self-Love, the great *Simon Magus* in these was wrought upon, and became a Temporary Believer; but yet besides, and over and beyond that, there was a little Fountain opened in thy Heart, and this continues still to flow, when the Land-Flood ceases, and then look, what is true Grace indeed holds out the Conflict against it self in Worldly Lusts, and bears alone the stress of all, and then Worldly Lusts begin to contend purely with this little Grace in us, and that fights it out alone, and then is the truer Tryal of Grace, though less discernable to Sense than it was at first.

CHAP. IV.

That the Work of Grace in true Believers, differs in Kind from that which is in Temporaries, proved, because True Holiness of Heart cannot be produced by any Vertue of the Covenant of Works, since the Fall, but that it is peculiar to the Covenant of Grace to effect this.

GOD hath put that Genius and Disposition into the Grace of the New Covenant in us, as might answerably Glorifie the Grace of God in Christ towards Us, according to the tenour of that Covenant: And the Soul accordingly hath in it a Radical disposedness to give up the Soul to Christ, to be acted by him, and to be made sensible of it's own insufficiency to act it self, and so to glorifie Christ as its Root for Sanctification, as well as its Saviour for Justification; and accordingly sooner or later, both through the experience of its own inability to act it self, and of that continual infused strength which from without it feels freely derived as the Spirit pleaseth to dispense, and whereby it is carried on to motion, especially when by the Word, and the relation of that Truth out of it, it is called upon to do this, it actually doth most readily submit, and followeth the Truth revealed therein in a continual dependance upon Christ, to do all in him, and through him, as being that which glorifies Christ, and debaseth it self, and so it practiseth accordingly. But I do withal conceive, that this giving up the Soul to be acted only by Christ, doth arise rather from the Grace of Faith unto which of all Graces in Us, the predominancy and prime agency is committed under the New Covenant, (*Rom. 4. 16.*) whose Office it is to enervate and spoil all derived Grace in us of its strength, by discovering it's Weakness and Insufficiency, as also to carry them out of all to Christ, to abide in him as their only Element in which they move, and from whom also. And this Faith also doth from its Object Revealed to it, and Apprehended by it; namely, that the tenour of this Second Covenant (under which the Soul is now brought) is clean altered and changed in respect of Gods dispensing strength and motion, from what was in that first Covenant with *Adam*, with whom the Covenant was struck, being the Covenant of Nature; hence Gods concurrency with it was ordained suitable to the principles by nature bestowed, which were habitual Graces, that is, to concur with them according to their kind, as in a free agent, as with other natural Principles in their kind. And hence they had a strength to act from themselves, according to the freedom of Mans Will to use it. But now that Power is forfeited, through the breach of that Covenant which was, as now, the strength of Sin (as the Apostle speaks) so then of Grace. And therefore the strength of Grace to act under the Second Covenant, can never be in Grace it self, but in him who is the strength and foundation of that Covenant, Jesus Christ. Faith being thus taught of God (*the Truth as it is in Jesus*) this lesson of dependance for Motion as well as that for Justification, doth keep all those principles of Graces in Us, from attempting to put forth in their own strength, and carries them out of themselves to Christ, and teacheth them to lay down their own Abilities in subjection to his Spirit: Therefore this living in Christ, is attributed to *Faith*, *G. 2. 20.*

Book 7 *The Life I now lead, is by the Faith in the Son of God; which evacuates still all the power of Grace, any otherwise than as in Christ the Fountain, and preserves the Soul in a Sense of its weakness under his second Covenant, that so the power of Christ might rest upon it, 2 Cor. 12. 9. Faith being herein to all Graces that which Moralists say that Prudence is to all other Vertues, their Governour and Tutor; was made thus the great Officer in this Second Covenant, because it would give all to Grace, and Christ, (Rom. 4. 16.) Otherwise I do not conceive that in the Graces themselves there is any such peculiar inbred instinct, differing from what under the first Covenant; and therefore the Apostle Paul and all else have found it the hardest Lesson to have their Hearts brought to this dependance, and not to trust in themselves, and act from themselves; because Grace was not at first brought up to it, to be of it self thus poor and beggarly as this second Covenant hath made it.*

2. It is acknowledged that one Essential difference between a Temporary Work and a Saving, is, That the one acts all from it self, though it be received, and that Grace Evangelical acts or is in disposition to act from Christ as a *Head*, as well as to Christ as a *Lord*, and accordingly is taught to depend at length for Sanctification in working, as well as for Justification, upon Christ; which I take to be the main difference intended in that 15th Chapter of *John*, in the Parable of the *Vine*, and bringing forth *Fruit in Christ*, as the *Syriack* reads the words, through *Abiding in him*, in a continual Sense that they of themselves can do nothing without him: And this Fundamental Principle did Christ teach his Disciples then at his Departure. So that Christ is made to us Sanctification as well as Justification, by a new Covenant. Yet so as 1. It may be a long while ere such true Grace is taught distinctly and knowingly to it self thus to do; as may seem to have been the case of these his Disciples and of *Peter*, not long after this new Lesson of their Faith towards Christ; for this as in other things of more concernment, was little or not so distinctly as yet exercised; as they exercised *Faith on God*, but not so distinctly, on *Christ*, *John* 14. 1. therefore Christ calls for it. Thus also they had not prayed in his name, *Hitherto ye have asked nothing in my Name*, nor yet so distinctly knew how they were in him, and how he acted all in them, as appears by the 20th verse of the 14th Chapter of *John*, and yet in the mean time that Grace was acted by Christ secretly: And herein it falls out as Christ says to *Peter*, *John* 13. 7. in another case, *What I do now thou knowest not, but thou shalt know hereafter*. So it is with them, that Christ doth all in them they at present haply do not know, but when their Union with him is cleared up to them, and their Faith taught this Lesson more distinctly out of the Word, of their dependance upon Christ, they then more distinctly acknowledg all they formerly did was from him, and give him the Praise: And 2^{dly}, In the mean time such Souls do acknowledg all they have and do is not from themselves, but Christ only, if they do any good; which acknowledg (upon all occasion of their quickning) is to be taken *interpretativè*; for this doing all in Christ by Faith, is not always apprehended by many poor Souls that in a sence of their emptiness wait upon Christ for all, and do from their Souls desire to attribute all to Christ, and yet always discern not how the strength to do all flowes upon an act of Faith fetching that vertue from Christ, or from Union with him, because that their Union is yet doubted by them. They acknowledg both that Christ is and must needs be the Fountain of all, and accordingly have recourse to him by Acts of Recumbency in all, and vertue comes from him insensibly upon such acts put forth; but yet the Connexion between the Cause and the Effect they do not see, nor can hang them together, the power that works in us being as secret as that of the Heavens on our Bodies, and as strong as that of Physick, which yet is often not discerned; and therefore the Apostle prays for the *Ephesians*, Chapter 1. 19. *That their Eyes might be opened to see that power wrought in them*.

3. It is acknowledged, that all the Gifts and Graces in Temporaries, whereby they conform to the Law, &c. are all conveyed by the Knowledge of Christ, for thereby it is said they conform to the Holy Commandment,

mandment, 2 Pet. 2. but yet these are by no other tenour convey'd, than as that moral Light and natural Light which Christ sets up in the dark Hearts of all Men, (*John* 1. 9.) neither are they any more convey'd by a Covenant, or as the Foundation of a Covenant, than such light to Heathens is or was, although they be convey'd by the Knowledge of the Word, and of the Covenant of works, set on by the Spirit of Bondage, and also of the Covenant, which being indefinitely propounded to them, as well as to the Elect in the Ministry of it, Christ for the magnifying of saving Grace in and towards his own the more, and many other ends, makes tryal how far corrupt nature remaining such, may be induced by working upon the Principles therein, and also by infusing such Principles thereupon as may stand with nature remaining still corrupt, (though adorned and garnished) and how far it may be carried on and invited by this indefinite Revelation of the Gospel, to close with Christ and the Grace of the Gospel; and as Christs phrase is, how *nigh the Kingdom of God* it may be brought, and accordingly be Obedient, which yet it falls short of (as the Phrase is in the *Hebrews*;) God meets them in the indefinite promulgation of the Gospel as he did *Balaam*, and enlightens them, and allures them, and as he filled the *Gentiles Hearts with food and gladness*, and so left not himself without Witness, acts thereby to lead them to Repentance, *Rom.* 2. so he makes impressions of further joyes and a sweetness from himself (tho' not in himself as their chiefest good) upon the Hearts of Temporaries, to lead 'em to Repentance and Faith; so that though it be a work tending to Salvation in this sence specified, yet not saving, or which hath Salvation annexed to it at any time, (as *Heb.* 6. 9.) the Apostle distinguisheth them.

4. It is acknowledged, that such thus wrought upon, though by the Gospel, do for their Persons remain still under a Covenant of works, or under the Law, because they were created under it, and having been once thus Married to the Law, 'till they Dye to the Law to be Married to Christ, they according to the rule of Law are never freed from this Husband, but (as *Rom.* 7. 1, 2, 3, 4, &c.) the Law hath still power over them: And hence also those Graces and Gifts they use in a legal way, though they be exercised about Evangelical Objects, and do turn (as my Expression hath often been) the Gospel and the acts required therein into Law, (their Husband the Law converting all it's own way) yet they trust on their own Righteousness, and upon their own acts of Faith, Repentance, &c. (the counterfeits whereof are wrought in them) and even the Ordinances of the Ceremonial Law (which unto true Believers were then Evangelical through their Faith looking at Christ, and Justification through him, *Psal.* 51.) were yet all turned by the carnal Jews into pure legal performances, they going about in a legal way to expiate their Sins by Sacrifice, *Rom.* 9. 12. *They sought Righteousness as it were by the Law*, says the Apostle there; so these seek a Righteousness in their Evangelical acts (such I call them in respect of their Object) but as it were by the works of the Law. And as in point of Justification they thus err, so also in Acting of their Graces, they do all as it were by the Law, as *Adam* at first did, but by their own strength, and so bring not forth Fruit in me, as Christ complains (*John* 15.) and so are cut off, as there it is said.

5. I yield these Graces and Gifts given them to be a true real work, as Reality is opposed to Hypocrisie, taking Hypocrisie for acting a part, and so that word *ἔργον*, speaking of the work on them really, (*2 Pet.* 2. 18.) implies; yet still so as compared with true Sanctification it is but counterfeit, as of *Aurichalcum* we say, that it is false Gold though it be true Metal, and of a Brass Shilling it is counterfeit Coyn, though true Metal, and which otherwise may serve to many purposes, and so I ever accounted it an Expression not according to the word, to call them Hypocrites, but rather Temporaries.

6. Grant also I do, that through those Gifts and Habits they are enabled to perform Duties of the Law and Gospel; *Herod heard gladly, did many things*, and many others much more, yet as the Apostle says, (*Rom.* 2.) of the Gentiles, they do but τὰ τῆ νόμου, the things of the Law, but not in doing, do they obey the Law, nor is the action legal, or such as the Law requires, no not for

Chap. 4

Ezek. 33. 13.

πρόσκειται

Book 7. for the Kind of it; but as the Heathens did in civil things many things commanded by the Law in the Second Table, by Moral Habits of Vertues, which were yet when done *splendida peccata*; so these Temporaries perform the Religious Duties of the first Table, in many things (by the like Habits infused) but they serve God, but in the *oldness of the Letter*, as the Apostle says of the best of the *Jews*, *Rom. 7.* but still not *in the newness of the Spirit*, as his distinction there is, that is from *a received principle of Spirit* opposed to *Flesh*: so that indeed they conform not to the *Spiritual Law*, as the Apostle calls it, which only truly is the *Law*, as appears in that Chapter; *the Law is Holy, and Spiritual*, and when he thus served God, he yet says *He was without the Law*, v. 9. because without the *Spiritual Light* of it in his understanding, and therefore without all true genuine *spiritual dispositions*, suitable thereunto in his affections: and hence it appears to me (as many ways else) that the difference of their specious holiness from true Sanctification in the Elect, should not only lye in acting off self, or from another, though that be true, but in the materials themselves, that is, that the one reacheth not to a true *Spiritual Conformity*; to the *Holiness* of the *Law*, in any degree nor is such as was in *Adam* in innocency; whereas the other doth, neither is there true love to God, nor is God made the *supream end*; until which be done, there cannot be said to be true *Holiness* in the Heart or Action, till they be predominant; for *Holiness* is a setting up God as the *supream end*, or it is not *Holiness*; so until then *Self-love* is the predominant principle, and so they remain wholly *Flesh* still; though *Self* is diverted from *Worldly* to *Heavenly Objects*; and all their Actions from these *Graces* are deficient of *legal Righteousness*, such as should be in them; and without love to God as the predominant principle, there cannot be any true *legal Sanctification*; for *Love is the fulfilling of the Law, and the end of the Commandment is Love, out of a pure Heart*, 1 *Tim. 1. 5.* God requires a right Manner, and a right End, or else the Command is not said to be done at all: So *Deut. 6. ult.* *This is your Righteousness, if you observe all these Commandments as he hath Commanded them*; without which there is no more true *legal Righteousness*, or any thing of the Image of God, than of the true image of a Man in the Body without the Soul; and *Bodily Exercise* and *Godliness* are opposed by the Apostle.

7. I acknowledg this work to have also a *goodness* in it; so *Hos. 6. 4.* it is called: But yet which still falleth short of the *goodness* which is in the *Law*, of which the Apostle says *Rom. 7. 12.* *The Law is Holy, Spiritual and good*, for it is not the *Law Written in the Heart*, but τὸ ἔργον τῆ νόμου γραπτόν, *Rom. 2. 14.* (so in the *Gentiles*;) that is, something which produceth many effects of the *Law*: And in the *Jews* it is called v. 20. *μὲρωςις, a Form of Knowledge and of the Truth of the Law*, which he had in his mind, which as it signifies a *System* or *Body* of the *Law* (as we say) in his mind, so withal insinuates the *slightness* of it for the kind; it is but a *Form*, a *Picture*, in comparison of the real *Law* it self, and so 2 *Tim. 3. 5.* *μὲρωςις, a Form of Godliness*, is opposed to the power or reality of *Godliness*; and so I confess it hath a *goodness* in it. 1. *Natural*, as it is a *Creature* wrought by the *Spirit*. 2. *Moral*, so far as the *letter* of the *Law* may be called such; as in a *Picture* there is a double truth and *goodness*, the one *Natural* in the substance of the *Colours* laid on, the other *Relative* or *artificial* as it is a *Picture*, and as more or less it comes near the *Life*: But still so as it reacheth not that kind of *goodness* that is in the *Man* himself: So hath this *Work*, the more lively it is the more *goodness*, but still not that which is in the *Law*, which is *Holy, Spiritual and Good*, I call it a *literal Goodness*, because it is the image of the *Letter*, not *Spiritual*: As *Picture* represents the outwards, so this: and if it counterfeits the inwards (as in some of a finer *Thread*) yet still it is but the *Picture* there-

And that not any such a kind of true *Righteousness* was ever renewed in any that *Perish Eternally*, and that no *Man* that is but under a *Covenant of Works* attains it, nor that ever the first *Covenant* availed to work any such *Righteousness* in any one since the fall; much less in all the *Jews*: I prove by these *Reasons* among many other.

1. That is made the very Fundamental difference between that first Covenant, and that second of Grace, that in the latter God *Writes the Law in the Heart*, by *giving a new Heart and a new Spirit*, Jer. 31. 33. Heb. 8. 8, 9, 10, 11. that is, an Heart conformable to the Law; for the Law Written in the Heart, is imprinted dispositions suitable to the Law, which is called the Law of the Mind. That Scripture *Heb. 8.* being so express, and making this the difference of the two Covenants, that which is made the difference of the latter Covenant, cannot be made common to the first; compare with this *Heb. 10.* where it is said, Christ hath [*for ever perfected*] (therefore none of them Perish) *them that are Sanctified*, v. 14. And what Sanctification is it? In the 15th & 16th verses he explains it, by alledging the Words of that Second Covenant, which at once interpret what it is *to be perfected for ever*, and what *to be Sanctified*: *to be perfected for ever*, is to have your *Sins forgiven and remembered no more*; and *to be Sanctified*, is to have the *Law written in the Heart*, v. 16. what God hath thus put together for ever, let no Man sever. The same is the difference that is put between the two Covenants, 2 *Cor. 3.* throughout. The one Wrote it upon Mens Consciences, but as in Letters upon Stone, there they might read it; but the other in living Letters, in dispositions suitable in their whole Hearts; the Gospel changeth into the same Image, the Law not so; and this was by *Moses* himself put, when he came at the end of all to publish this second Covenant, which he doth in the 29th & 30th Chapters of *Deuteronomy* throughout. He tells them *verse 1. Chapter 29th*, that it was a Covenant *besides that made at Horeb*, which he did now Publish, that is the Second Covenant, and v. 12, 13. it was that Covenant he swore to *Abraham*, and that was the second Covenant, *Heb. 6. 16, 17, 18.* That Covenant made to *Abraham* with an Oath was to shew the immutability of his Counsel to the Heirs of Life, that is the Elect; and so *Luke 1. 72, 73.* we have it. Again, the Covenant there was the second Covenant, for *Rom. 10. 6.* *Paul* in Opposition and Distinction to the Law, quotes the words of that Covenant then promulged, in 30th Chapter, as proper to the Gospel; *The Righteousness of Faith speaks on this wise*, &c. Now *Chap. 30. 6.* among other promises peculiar to this Covenant, this is one, *to Circumcise the Heart*, and so to cut off the Foreskin of Flesh, and *to give them an Heart to love the Lord*; and this is delivered as that which should be fulfilled under the *New Testament*, upon the *Jews* at their last call, because then it eminently takes place; and in opposition to this, he speaks of those *Jews* who had the first Covenant, that God had not *given them a Heart to perceive to that Day*, by all he had wrought, so *Chap. 29. 4.*

2. My Second Reason is, That *to be under the Law* is to be under the predominancy of sin, and so their State is distinguished (*Rom. 6. 14.*) from that of Grace. *Sin shall not have dominion over you, for you are not under the Law but under Grace*: Now if those, under such a work, have still a predominancy of sin, they cannot have true legal Righteousness or Holiness, which, if not predominant, at least is not Holiness.

Again 3. In the seventh Chapter, which follows, the Apostle in his own person, now when evangelically sanctified, sets forth as his corrupt part remaining, by the *Law of the Members*, so the regenerate part in him by the *Law of the mind*, which is a conformity to the Law of God in the inward man, *approving it, delighting in it*, and though the imperfection of it still drives him to Christ to deliver him, to whom he flies, v. 25. yet so as he there doth abstractly, and apart consider his Grace in it self, as it is a created Habit in the Heart, and as it is a conformity to the moral Law (of which he there speaks) as it is Holy, Spiritual and Good, v. 12, 14.

4. The fourth Reason is, That in the highest instances of Temporaries, they are still reckoned men unregenerate, and Flesh, &c. and Grace evangelical as it is considered abstractly, a Qualification conformable to the Command, is mentioned as the difference from the work on them, and not only as it is acted by Christ in us, though that be true, *John 15. 1, 2, &c.* as I said before.

Book 7

First, In the 6th of *Hebrews*, how are those Enlightnings, Tastings, & distinguished from true Evangelical Graces, which are called v. 9. *Better things* (that is in themselves for the work and substance of them) *and things that have Salvation* (as the word is) annexed to them? We find *the Grace of Love* unto the Saints in truth, and a *Labour of Love* thence issuing, to be the thing instanced in, and are mentioned to be in them oppositely to their Enlightnings: Answerably, the *Thorny Ground*, the highest degree of Temporaries, unto which these enlightned are compared, (v. 7, 8.) How is it distinguished from the fourth Ground (*Luke 13. 15.*) but by the change in the Subject the Heart, *A Good and honest Heart* receiving the word, *Honest* as in not robbing Christ by taking any thing to it self, so also in conforming it self to all the Commands, as truly as laying hold on Promises. And so the other; the *Stony Ground*, their fault was, That still they remained unrenewed at all; for the *Stony Ground* wants a *Root in sefe*, in themselves, that is, as they wanted Christ, so also a *true Principle of Sanctification in themselves*: *But the root of the matter is in me*, says *Job*, pleading his own Righteousness.

As in like maner, concerning *the Foolish Virgins*, the difference put between them and the *Wise*, is, that the *Wise* had *Oyl in the Vessel*, habitual Grace, which those other wanted, though they were acted for present performances, as a dead Body is by Angels for a fit, having *Oyl in their Lamps* for present acts. And then the *Thorny Ground*, was an Heart, though humbled, yet never regenerated or Sanctified: For *Jer. 4. 45.* *The taking away the Foreskin of the Heart*, is opposed to *sowing among Thorns*; and our Saviour shuts up all that Parable with this, *From him that hath not, shall be taken what he hath*; and in *Luke 13.* it is explained *what he seems to have*; So as indeed it was not *true Sanctification*, but seeming such. So these in *2 Pet. 2. 20.* who really, *escape* from the World, embrace the *Holy Commandment*, thro' the knowledg of Christ, yet, 1. They are said but to escape *τὰ μιάσματα*, not *τὰς ἐσθλας*, that is the defilements outward, and in that respect they are called *Virgins*, *Mat. 25.* But they escape not inward corruptions at all of Lust, as by being *partakers of the Divine Nature*, the true Believers are said to do, (*Chap. 1. v. 4.*) In opposition to these, 2. They are therefore called *Swine*, for their Natures still remaining as afore, though *washed* outwardly; and *Dogs* vomiting out through present pain, yet with a Stomach to the Vom it; and therefore were never renewed into so much as true legal Sanctification inward; which if they were, such expressions of differences could not be given them; nay they are on purpose given them to express the contrary. And for that expression of *Goats* elsewhere, it seems not to note out any farther degree of Men not saved, than such as these were, but rather seems to be put for all wicked Men, placed at the left hand in opposition to the Sheep.

Object. It may be objected, that they are said to be *Sanctified* through Christs Blood, *Heb. 10.*

Mat. 27.

I answer, *1st*, In that sense as elsewhere they are said *to believe*, and *Judas* to *Repent*. All Graces have a counterfeit call'd by their name, as in Herbs and Stones, and as the Picture of the King is called the *King*.

2d. Shew me a place that they are justified (when yet a promise thereof is affirmed to belong to them) which being an act of God upon us; hath no counterfeit. Yea, or shew a place that they are said to be *Born again*; which if they are not, they are still *Flesh*, and so have no Holiness begun.

3. That is said to to be sanctified, which is set apart from Common Uses, as the *Priests* the *Sabbaths*, &c. So in men their Graces, though not sanctifying their Persons inwardly, yet they set them apart to God in many works done for him, and to his Church in their Gifts outwardly.

Which *4.* being the purchase of Christs Blood is said to be done by his Blood. *4. Eph.* *He gives Gifts to the Rebellious also*, and being wrought by at knowledge

knowledge of Christs Blood, as Peter speaks, and that as in the Covenant of Grace revealed, therefore they are said to be sanctified by the Blood of the Covenant. Chap. 4

Obj. That Instance of *Abimelech* (*Gen. 20.*) may be objected, he having followed his Conscience in the matter of *Sarah*, so as if he had known her to be *Abraham's* Wife, he would not have taken her, and this Act God acknowledgeth to be Integrity.

1. The Answer is, that it is acknowledged such in the sense as *Abimelech* meant it, who pleads there his Innocency in what he might seem to have been guilty of, speaks according to the Judgment of his Conscience, and such an Integrity God acknowledgeth; and the meaning is, *Abimelech* followed his Principles in it, and so it was good in its kind, but not in that Court God means to keep hereafter. So in that Speech of *Paul* (*Acts 23. 1.*) He speaking in a Court of *Pharisees*, where he was to justify himself and his Cause, he speaks according to their Principles, I have kept a good Conscience, (says he) and might well say so afore them, but not afore God: For in his Estate of Unregeneracy, whilst in the Flesh, he says the affection of sins which were by the Law, that is, stirred up by the Light of the Law in his Conscience, had a force in his Members to bring forth fruit unto Death, that is, outward Actions against Conscience and that light of the Law therein.

2. There is a twofold Integrity. 1. Absolute, which agrees with the first Rule of the Word. So this action of *Abimelech*, though he follow'd his Conscience, was not Integrity. But 2. It might be comparative Integrity, Namely, in that he followed his Conscience, which was his immediate Rule. Integrity we know is a conformity to its Rule, and so Conscience being a mans Rule when a mans Actions are squared to it, they are said to have a kind of integrity in them; but there being a rule above Conscience, to which both Conscience in the motives, matter, &c. ought to be conformed, from which Natural Conscience swerves, therefore an Act which is wrong in such a respect it is not Integrity. A man may honestly tell an untruth, because it agrees with what he thinks, yet it is an untruth, and *Veritas est conformitas cum suo Archetypo*, so is Integrity.

And as I have thus proved, That not true Spiritual Holiness, regularly to act according to the Law, was ever renewed in such Temporaries. So 2. That not any Promises of Life, Justification, Adoption Communion with Christ or Covenant, is made to any such works by God. And as in the former I granted some things, so in this: 1. That 'tis their Persons and Works are under a Covenant of Works (for all are either under the Law, or under Grace (*Rom. 6. 14.*) yet it is but by reason of their first Creation, when they were made under the Law, and had it written in their Hearts, unto which, in that respect, they are eternally subject till they die to that Law, and are married to Christ (*Rom. 7.*) And 2. I think that in judging men at the latter day, God will condescend to proceed with Corrupt Nature not in the rigour of that Law, but according to what was by Nature or otherwise revealed thereof unto them as appears (*Rom. 2. 12, 16.*) God winking at much of their Ignorance, as it is in the *Acts*; and the rather, because Jesus Christ he is their Judge then, who may (for he hath paid for it) relax of that righteous exaction of the Law in a way of abatement (That they without the Law, should be judged without the Written Law, by the Law written in their Hearts, by Natural Light, &c.) And so punish them with less punishment, who by reason of such Work, have had fewest sins; and as such a work is a restrainer of Corruption in them, so there will be a minoration of their punishment, unless they have returned again unto their Vomit, when their latter End is worse than their Beginning, as *Peter* speaks. And 3. I acknowledge that so far as any goodness is in it, 'tis respected and accepted by God himself, and so far as it serves to any end, as God hath ordained, as he did that Act of *Jehu* (*2 Kings 10. 30.*) God commends it, and says he had done well, and all that was in his Heart to do, and accepted it to a temporal Reward: But in any spiritual acceptation he rejected it, yea in one of the Prophets he calls it *The murder of Jehu*; having his own ends in it. No man can bring forth Fruit to God, which he accepteth, until he be married to Christ, and dead to the Law. *Rom. 7. 4.*

Book 7 And so in this Life whilst Christ governs he is pleased, I grant, to reward such legal performances (and as he crowns other his Graces, so those) with rewards within their own Sphere, as he did *Abab* for humbling himself, and in the Parable, gave the Penny to the Labourer, and accordingly also Forgiveness; Namely, in a way of forbearance, *To have patience with Sinners* (as in that Parable of the evil Servant, the Forgiveness is expressed but by no more) which forbearance is truly a Forgiveness, in that he loseth so much Glory so long unrecovered on them, and spendeth Riches of mercy which he will never reckon to them, farther than as they have abused them, yet this is but so much as he vouchsafed the Heathens, towards whom he exercised Riches of forbearance (*Rom. 2. 4, 5.*) But that he should work these common Graces in a way of any Covenant, or make any such Promises of Adoption, Justification and Forgiveness, the same for substance with these to the Elect, and these proportioned to that degree they shall act their Graces given; for this I see no Footstep at all in the Word or in any thing written to prove it. Neither can I see how without a contradiction *in Adjecto* any such Covenant though for Christs sake should, or could be made with Creatures fallen and sinful that had broken it already, how they could come to be capable of promises of Forgiveness, &c. for the Covenant of Works given to *Adam*, which we call *Fædus Naturæ*, and the Moral Law (the Copy of it) promulged by *Moses*, says expressly, *Cursed is he that continueth not in all things, Gal. 3.* and already all Mankind have not continued in all things, having sinned in *Adam*, and so are incapable of any Promises of Forgiveness, of Life Eternal, and Communion with Christ in any degree, upon condition, of imperfect doing of the Law, though never so holily; for if any such Promises be made, it must be supposed that this first Covenant of Nature (now in the renewing of it to corrupt Nature) was attempered and allay'd by Christ in the rigour of it, but how this is consistent with that Sentence yet in force, *Cursed is he that continues not in all things contained in the Book of the Law to do them*, I cannot conceive.

The argument in shew for it is The renewing that Covenant in *Horeb* with the *Jews*, *Exodus 20.* and elsewhere, which together with the Ceremonial Law joined with it, was sprinkled with Blood, with glorious Promises, that they should be to him *an holy Nation*, and of *Priests*, &c. and also Gods saying *Do this and live*: When also it is said that God sanctify'd that People to himself, and promised to be their God, and was present with them, &c.

For Answer, This Covenant which was *Fædus subserviens* to the Gospel, (as Learned *Cameron* calls it) had many scopes and Aspects, but none of them is that Scope which is here put upon it.

1. It was truly the promulgation of the Covenant of Nature made with *Adam* in *Paradise*, in the moral part the Ten Commandments, and did refer thereto, and so did call them to look but to that Estate they once were in, and now were fallen from; and because the Story of *Adam's* Righteousness was lost, what was written in his Heart was there renewed, only delivered Negatively, because man was turned against it; *Thou shalt not*, &c. which was written rather affirmatively, *This thou shalt do*, &c. in *Adam's* Heart; and God delivers it now Covenant-wise, because he presents himself as ready to perform his Covenant, *Do this and thou shalt live*; and calls on them to perform their part, they being born under the Covenant as Creatures; Hereby at once to convince man of his Impotency to fulfill it, and withal to shew what God would have done for man if he had kept it, and it was thus promulgated with Evangelical purposes to drive men to Christ; neither did the promulgation of it convey any Heart to them to do it in the least degree; for God, when they promised to fulfill it, said, *Oh that there were an Heart within them*, &c. *Deut. 5. 9.* And *Joshua*, at the same time when the Covenant was renewed, intimates to them that the purpose of that Covenant was not as if they could do any thing of it, but to shew them rather their inability to do it;

it, *Josb.* 24. 19. Thus *Josbua* when he renewed it, told them, *Ye cannot serve the Lord, for he is Holy and Jealous*, and will not forgive your sins; yet they, in confidence of their strength, would take it as a Covenant they were to perform, *v.* 21. And *Josbua* tells them, *v.* 22. that they were therein Witnesses against themselves: So as both God and *Josbua* would have them understand by it, and the promise of Life by it, their inability rather, which yet they were not brought to be sensible of: And so when *Moses* did so distinctly propound the second Covenant, *Deut.* 29, & 30. He tells them, that by the former Covenant God had not given them Ears to hear, nor Hearts to perceive, *v.* 4. *Chap.* 29. and to propound it thus Covenant-wise, was the most fit way to convince them of this their inability; that in the attempting the obedience of it they might see *the weakness of the Law through the Flesh*, that it could not do as afore it did in *Adam*, not in the least degree, (*Rom.* 8.4.) and answerably the Ceremonial Law annexed to it, concurred in this very scope; it was given that they, now fallen, might under their own hand as it were acknowledge themselves Debtors to this moral Law, both as Sinners fallen unto the Curse of it, and yet the obedience of it obliged, So *Gal.* 5.3. *He that is circumcised is a Debtor to the whole Law*; and so to the Curse of it, and *Col.* 2. 14. it is called *The hand writing of Ordinances against us*. God, at the same time he promulged the Ten Commandments, brought a Bond for men to seal, and therein to acknowledge themselves bound and Debtors to it.

And as this was one scope both these had, so 2. The Moral and Ceremonial put together (both which put together, I have long observed as given the *Jews* to be reckoned one Covenant, out of *Heb.* 9. 15. 18, 19. compared) became in the latter of them as to the outward performance, fit matter of an outward Covenant with these *Jews*, as they were a national Church; and so considered as such a *Covenant*, with *Promises* suitable, I do acknowledge it given *de novo* to the *Jews*, though fallen, as they were a Church (but this being proper to the *Jews* hath no influence or relation at all to Temporaries under the Gospel): And so in all those places quoted where the Law was given, did they stand as a Church to enter into Covenant with God, as in that *19th. Exod.* &c. and the Apostle calls the whole as thus considered, *a Carnal Commandment*, *Heb.* 7. 6. because besides their Spiritual use in typifying things Heavenly to Spiritual Believers then, they had an outward carnal use to the whole Nation, who became a Church, and therefore called *Holy*, as set apart from the Nations, to be separated to Gods Service and Worship prescribed in the Law ceremonial and moral, and so as also a *Nation of Priests* (wherein yet was typified out the Spiritual Assemblies of true Saints and Churches under the Gospel, and is so applied by *Peter*, *1 Pet.* 2. 5, 6.) and this Covenant was founded on a Redemption and Deliverance of that Nation out of *Egypt*, as that of the Gospel is upon our Redemption thro' Christ; and yet they being Sinners how should they have access to God that was holy? They therefore had *Moses* a *Typical Mediator*, *Gal.* 3. 19. The people stood afar off, and *Moses* only drew nigh, as by *Christ* we have access to the Father, *Eph.* 2. and so it had a *Blood* sprinkled upon the Book, *Heb.* 9. 19. *Exod.* 24. 8. and answerably outward *Justifications*, *Sine operibus*, *Heb.* 9. 1. as well as the Gospel, and a *remission*, *v.* 12. of that *Chap.* But how? Not at all purifying the *Conscience* from the guilt of sin *from dead works*, or from the power of sin, but of *the Flesh* and outward man, for that is the very difference that is put *v.* 13, 14. and therefore there was no promise of such a Forgiveness as should clear the *Conscience*, or reach it in the least to pacify or purify it, nor therefore of any true Ground for any such *legal Faith*, but a Forgiveness of repleival, not to be destroyed for their sin, if they offered Sacrifice (as it is expounded in the *Psalmist* exegetically, *Psal.* 78. 38.) and was so limited by God and *Moses* their Mediator also, *Num.* 14. 19, 20. *Pardon as until now*; that is, spare them at present; and God says, *I have pardoned*, that is, so far, but *threatneth to take vengeance* however afterwards when he should visit: for as their Church Fellowship was outward, so their Forgiveness, so their Promises of Blessedness were outward annexed thereunto, which God fulfilled: And they had also sins which were no sins morally, as *the touching the dead*, and so had a *Sanctification* and a *Justification* which were not really such, that

that is, not of the Heart and Conscience from the guilt and power of Sin. And Book 7 they had Promises Typical, Heb. 8. 5, 6. and in that respect those of the Gospel are called *Better*: And they had an answerable Communion with God in a Church Fellowship, and an outward presence of God amongst them in visible signs of a Cloud and Ark, and the Observances of the Ceremonial Law were the Expiations of the Transgression of the moral, in respect of the outward Transgression of it, so as the outward punishment (which else to the despisers of it without Mercy had befallen him, Heb. 10. 28.) was remitted and they absolved, and stood *Recti in Curia* again, as we say: And they had Promises of a Life, *that in doing they should Live*, even in *that good Land of Canaan the Type of Heaven*, Deut. 6. 2. 18. And this Covenant, Promises, &c. considered in these Two forementioned Scopes thereof, was truly, and *toto genere*, differing from that Second Covenant of the Gospel given, Deut. 29th, & 30th, Chapters, and was that old Covenant God found fault with.

Yet so *zly*, As the Holy and Great God had not made such an outward Covenant with that Nation as a Church, in such promises, such a Justification, Adoption, Sanctification outward and carnal, had not he therein had a farther scope in Types, hereby to note out another Covenant, Church Promises, Justification, Sanctification, true and real, whereof he made this the shadow; and this he did for Christs sake also, whom and whose Covenant these things Typified out, and so made this Covenant and Promises in the very terms of the thing signified, thereby to point out those Glorious Promises, that real Holiness, Justification, Adoption of the Gospel, (Heb. 9. 21, 22, 23. compared,) which true Believers among them had in their Eye, and had wrought in them, and they endeavoured after, so as to them it was Gospel also; yet in this, differing from that delivered (Chap. 29, & 30, Deut.) that there it is expressed clearly and directly in plain words, here it is enfolded in a Parable that had also another Scope besides it unto the Carnal *Jews*. And because this Covenant had these several and various Aspects (though some more, some less principal) hence though the carnal *Jews* should have literally performed the Typical Covenant in the letter, yet God finds fault with them, as wanting Spiritual Holiness, to which, by the Moral Law they were obliged as Creatures, and as a Church Redeemed, and which in the Ceremonial Law was Typified out, as that which was aimed at in those Types, and hence were those continual complaints, and finding faults by the Prophets (who understood the Spiritual intent of all) for their want herein.

Now then that Covenant, those Promises, that Sanctification thus understood, how far is it from any such scope as is put upon it by some Men to convey a true Sanctification, by a meer legal Covenant, unto others of the *Jews* beside the Elect. I acknowledg that as it was an outward Covenant, so it had an answerable Grace went with it to some of the *Jews* not Regenerate, to help them outwardly to keep the Law, as it had in *Paul*, who was blameless in it through Conscience enlightened by it (Phil. 3.) But withall I have sometimes thought that those Heavenly Enlightnings, Tastings of the powers of the World to come, &c. which are now in Temporaries under the Gospel, were never under that Covenant wrought in the Hearts of any Unregenerate amongst them; because sinning against Truth so acknowledged seems to be proper to the times of the Gospel, and Presumptuous, sinner then did but Sin against *Moses* Law, which is spoken oppositely to sinning against the Truth of the Gospel (Heb. 10. 26, 28. compared) and Temporaries now under the Gospel, are not to be Church-Members, if they could be known to be such, and the *Jews* were not in respect of any such work from the Law as then Members but Typically only. My Reason is, because that Churches are to consist of *Saints Elect*, therefore only under the Covenant of Grace (1 Pet. 5. 13.) and such as are so Sanctified as *that Christ will perfect the Work*, Phil. 5. 6, 7. That they are admitted *de facto*, is because the Rules given Saints in the Word whereby we are able to judge of others by, are but such as Temporaries may seem

seem to them to be true Saints, and so they are bound to receive them, yet not discerned such, for to them the Seals of the Second Covenant (which they are not under) cannot belong; but such are our Sacraments now, viz. the Seals of the Covenant of Grace, *This is the Blood of the New Testament*, says Christ, and only so.

So as I add this for a Conclusion, God hath made Tryal of Corrupt Nature how far it might be wrought upon, by several workings of his Spirit and Truth without attainment of true Holiness. And this is manifested in three several Degrees of the Revelation of his Truth, with workings of his Spirit proportioned thereunto.

1. He made and still makes Tryal how far the light of Nature would go without the Law, (though not derived by Nature but from Christ, *John 1. 9.*) which Light of Nature is Gods Truth, so called *Rom. 1. 18. & v. 19.* it is also called *Gods manifestation of himself to them*, and *Gods Wisdom*, *1 Cor. 1. 21.* and which had that effect in the Hearts of many of them, the Law hath in some things, *Rom. 2. 15.* *το νόμος ἔδωκεν*, *The effect of the Law* it is the recalled, and the Revelation of this Truth had a Spirit within them, as *Seneca* (the highest instance among them for Knowledg Moral that ever was) calls it, *est Spiritus in nobis qui ita nos tractat ut a Nobis tractatur*, who made Impressions of many moral Vertues on their Wills, and also in and to their Consciences, for their Consciences are said *συμωχόντων, to witness, with whom?* God in their Consciences, who witnesseth also, the same word that is used of the Spirits witnessing with our Spirits, (*Rom. 8. 16.*) revealed and then seconded that light with a Bondage of *accursing* if they Transgressed, and fed the fear of Death, *Heb. 2. 15.* and *excusing* if they obeyed, *Rom. 2. 15.* which was a Reward for so much Integrity as was found in their Actions; and the highest instance for practice I know, of how far corrupt Nature might be empowered this way, was *Socrates*, who suffered for that Truth of God manifested to him.

And 2. A further Revelation of Truth was made to the Carnal Jew, who had a form of Knowledg and of the Truth of the Law, *Rom. 2. 20.* (But as I take it without any perceivance of the truth of the Gospel and the Spiritual Redemption by Christ, by reason of that carnal Commandment, in the letter of which they rested, *1 Cor. 3. 13, 14.* through the veil on *Moses* face, and on their Hearts, so as the glimmering notion thereof was peculiar to the Elect during those times) and this had a further measure of the Spirit (for *Neb. 9.* as he gave them on *Mount Sinai*, good Commandments, *v. 13.* so also his good Spirit to instruct them, *v. 25.*) who became a Spirit of Bondage to them, *Rom. 8. 15.* and who (according as that Covenant was literal and outward, so far as *de novo* struck with them) did accompany the Revelation of it with habits of *Devotion*, and of a *Zeal of God* misguided, with warmth in (*Rom. 10. 2.*) and his Worship, to serve God according to the oldness of the letter, but not at all in the Spirit, which is to Worship only in truth: And the highest instance I know that God held forth of this work, was *Paul*, who was blameless, as concerning [that outward] Righteousness of the Law, *Phil. 3. 6.* and wherein he exceeded others of his Companions, yet without the true Holiness of the Law as it is Holy, for so he was without the Law, *Rom. 7.*

3. A farther discovery was made under the Gospel, wherein as there is a plain Revelation of Christ and the way of Salvation in him (which is eminently called the Truth) which is now common in the notion of it to carnal Men; so God makes a further Tryal, and Experiments the utmost how far corrupt Nature may yet be wrought upon by the Truths thereof, without his infusing or their attaining true Faith and Holiness; and answerably gives a further Spirit, *Heb. 6. 4.* called the Spirit of Grace, *Heb. 10. 29.* that is of the Gospel called Grace, *Tit. 2. 11.* whereby they are partakers of further Tastes than of outward Blessings, and the comforts of an excusing Conscience, even of the powers of the World to come, which was not subject to the Angels who gave the Law, *Heb. 2. 2.* and *5.* compared) and are partakers of an Heavenly gift; yea, they may receive a work on their Hearts some way answerable to all the Truths of the Gospel; for as *Junius* and

and others have observed, and by comparing those Six Principles mentioned v. 1, 2. of *Heb. 6.* (the sum of the rest) and those works on them mentioned v. 4, 5. they one answer to the other, and yet these attain not to true Holiness or any true Qualifications or Works truly such; not to true Love to the Saints, and works thence issuing for Christs sake, which is put by way of distinction as better (v. 9.) than all that work upon them: And the work there mentioned, I account the highest Instance can be given of any Temporaries. For which dealing of God with Men, I must refer the Wonderment to the deepness of the Riches both of the Wisdom and Knowledg of God: How unsearchable are his Ways, and his Judgments past finding out!

OF
THE WORK
OF THE
HOLY GHOST,
(THE
Third Person of the TRINITY)
IN OUR
SALVATION.
BOOK VIII.

That there are Three parts of our Regeneration: 1. Humiliation for Sin, and the Necessity thereof in order to Faith. 2. Faith in Christ for Justification. 3. Turning from Sin unto God, or Holiness of Heart and Life: Proved, from the work which our Lord Jesus Christ ascribes to the Holy Ghost, *John* 16. 7, 8, 9, 10, 11. from the instances of Conversion in the time when *Job* lived; and of the Conversion of the Apostle *Paul*. Of the Subserving of Humiliation unto Faith. Objections Answered. Of our turning from Sin unto God, or of Holiness in Heart, and Life.

C H A P. I.

That Conviction of Sin, Humiliation for it, Faith on Jesus Christ, Sanctification, or amendment of Heart and Life, are the parts of our Conversion to God, is demonstrated from the work which our Lord Jesus Christ ascribes to the Holy Spirit. John 16. 7, 8, 9, 10, 11.

JOHN 16. 7, 8, 9, 10, 11.

Nevertheless, I tell you the truth, it is expedient for you that I go away: For if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the World of Sin, and of Righteousness, and of Judgment.

*Of Sin, because they believe not on me;
Of Righteousness, because I go to my Father, and ye see me no more,
Of Judgment, because the Prince of this World is judged.*

THESSE Words contain a Summary of the Work of the Holy Ghost in Regeneration and Conversion (of which in the General so much hath been premised) throughout all the parts thereof. And the occasion

occasion of Christs so distinct an enumeration of his several works in all the parts thereof, was this; In these his last Sermons he had told them, he was shortly to go away from them, and they in his absence to *bear witness* of him, by preaching him over all the World, (as it is in the last verse of the former Chapter) and withall, that for that their message they should find but hard Entertainment of it and of themselves at most of the Worlds Hands; (and this at the beginning of this chapter:) And because they began to be sorrowful at this, and to repine to be employed in a Business of so much danger and trouble; therefore to comfort them, he tells them, it was *expedient* it should be so, both for theirs and his Churches good: *It is expedient* (says he) *for you*; that is, You my Apostles, even in you particular: For I going away *will send you my Spirit*, who shall be a *Comforter* unto you in all those troubles which you are to meet withal. Neither is it for you only that I shall send my Spirit to you, but for my Elects sakes, who are now to be called over all the *World* by your preaching, and not only for those impaled within the Church of the *Jews*, (to whom only I have hitherto sent you) For (my Spirit) *when he is come* (on you namely) *shall convince the World*, that is, savingly convert my Elect in all Nations. And this work of Conversion he sets out in all the parts of it. 1. By *Convincing* the World. is meant Conversion: For so the word is used both in the Old and New Testament.

1. In the Old. When the Prophet speaks of the Conversion of the *Gentiles*, and establishing Christs Kingdom among them by his Word and Spirit, you shall find the same word in the *Hebrew* that is used in the *Greek* here thus, *Isa. 2. 4.* & *Micah 4. 3.* it is said, that *the Word going forth from Jerusalem* (as it did then, when the Apostles went to preach) Christ should *judge among many people*; that is, set up his Kingdom among them, and rule them by the Scepter of his Word. And how was it that this should come to pass? He should *rebuke the Nations*. *Rebuke, Reprove, Convince*, are all one; (as Interpreters observe) and it implies the opposition that is in mens Hearts to receive that his Word, so as they need rebuking and convincing, before they will effectually yield unto it. And whereas other Conquerors obtain their Crowns by force of Arms, He acquires his only by the Conviction of his Word and Spirit.

2. It is thus also used in the New Testament, (*1 Cor. 14. 24, 25.*) where the Apostle, to shew the Benefit of preaching above speaking with Tongues, giveth this Instance; Put the Case, an Unbeliever and *Ignorant Person should come in*; by that means (says he) he might be *convinced of all*; that is, truly converted from his Heathenism, Ignorance and Unbelief, unto the Profession and Worship of the True God, (as it is in the following words:) In a word, *Heb. 11. 1, 2.* the Apostle useth the very same word that is here, to express Saving Faith by (which will appear, if you compare the Original Texts together) he there taking it in its common Nature, as it hath all Spiritual things, for its object. The word there used is *εὐαγγελίζω*, *Evidences* or *Conviction*: And so here, *ἐλέγξει*, *He shall convince*. The words therefore are all one as if Christ should have said, I send you into the World to preach, and I send you my Spirit: And though the World be drown'd in Ignorance and Unbelief, and set in opposition against your Doctrine, yet my Spirit which I will send, shall convince them, make them know, believe, and yeild unto it. And because the Apostles might further desire to know what Doctrine were best to preach to convert them by, as also in what manner and order the Spirit would convert men; that they might accordingly apply themselves in their preaching, our Saviour Christ therefore at once sets forth an universal Platform both of the Sum of their Ministry, and of the Spirits working in mens Hearts, the one answering the other as the stamp doth the Image that made it. That whereas there are three things necessary to be known and believed particularly, and savingly, of all that shall be saved; so in the true conviction of them, Conversion doth consist.

1. There is Mans Sinfulness and Misery in himself, out of Christ.

2. The Way and Means appointed by God to come out of this misery, *Christ's Righteousness*.

3. What

3. What a man ought to do by way of thankfulness to Christ for that his delivery (unto which three Heads our Divines have reduced their Catechisms and Systems of Theology) our Saviour doth at once inform them, how the Spirit in converting them should convince them of these Three; and that in their conviction of these three the work of Conversion is absolved; and withal instructs them what particulars to insist on in their preaching, as being those things which the Spirit would make most use of to convert. So that he at once delivers both the particulars of the work of the Spirit in Conversion, as also the summ of Christian Doctrine, and the Apostles preaching, and the order and method to be used in both.

Chap. 1

1. The Spirit will *convince of sin*; that is, of that miserable and sinful Estate which men live in by Nature, so long as they are out of Christ: And which, without belief in him, will prove matter of Condemnation to them; so that the Spirit will humble them, *Because they believe not on Christ.*

2. He will convince them of *Righteousness*, because *I go to my Father* (says Christ) that is, the Spirit shall by Faith reveal unto them the Righteousness of me, who am to ascend up to Heaven to be the only true means to be justified and saved by. He names his Ascension (which includes his Resurrection) because that declared his Righteousness to be the true Righteousness of God: Else (had he been an Impostor) God would never have suffered him to come to Heaven.

3. He will convince of Judgment, *Because the Prince of this World is judged*, The meaning of which Phrase, that which is in *John 12. 31.* evidently explains, Christ there speaking of the fruit and efficacy of his Death, as it were triumphing says, *Now is the judgment of this World; and the Prince of this World shall be cast out.* He there speaks of the Conversion of the Gentiles; *When I am lift up* (says he) *I will draw all men unto me, vers. 32.* Those whom Satan had ruled and subjected to his Kingdom, and who had lived according to his Laws, now were to be reformed: *Now is the Judgment of this World.* That is, there is now a great change and reformation to be made in the Hearts and Lives of men: For so the word *Judgment* signifies, namely, a Reformation made according to some Law or Statute. And so Satans Kingdom is to be destroyed, and He cast out, and Christ by his Laws to bear sway. And thus Satan is *judged*: So that to be convinced of *Judgment*, is to be convinced of that Sanctification and true change of Heart and Life which Believers ought to take up. And so in *Mat. 12. 18.* (out of *Isa. 42. 1.*) 'tis said of Christ, that he should *show forth Judgment to the Gentiles*, by his Ministers: That is, teach them true Holiness and Reformation of Heart and Life, and the right manner of serving and worshipping of God. And at the *20th verse* 'tis said he should *bring forth Judgment unto Victory*: that is, carry on the work of Grace and Sanctification (began in the Heart of any Convert) unto Victory and Triumph, by upholding it and causing it to prevail, by subverting Satans Laws, and holds in the Hearts of men, and erecting his own. And this is all one with *Convincing men of Judgment* (as here) making them believe, submit, stoop to, embrace and take up that strictness which he in his Word requites. And so in *Zeph. 2. 3.* the Saints are said to be such as had *wrought his Judgment*; that is, had endeavoured to reform their Hearts and Lives.

CHAP. II.

In which it is proved that to convince us of sin, and to humble us in the sense of it, is the work of the Holy Ghost in converting us to God.

IT is granted, that in the humiliation of a Sinner, the vision and knowledge of Christ and his glorious Righteousness strikes the greatest, the last and most compleat stroke. But whether the first and single sight of it, without any work of the Law before Christ revealed, as a ground-Colour to make this take upon the Heart, is sufficient, This is the Question between us; and those of the contrary Opinion, of which the great and main ground is, that because the Vision of Christ doth by reflexion and comparison discover a Mans Sinfulness; that therefore there seems to be no need of any use of the Law to do it. But if this were so, then by the like reason also, Because Christs Example is a compleat Rule fully directory to a Christian, therefore there needs no direction from the Law: And so you wholly abolish the use of the Law. But that there should be a foregoing discovery of Sin by the Law, before Faith and the Revelation of Christ: And that it is an Ordinance of God to this end, and a way of Gods so to work, and so to that end, that the Law should be preached, is clearly evinced.

1. By that Instance of the first Work of Conversion, and of the first Sermon that ever was made in the World, by GOD the Father, who first gave the promise of the Son unto our first Parents. Yea, although *Adam's* Natural Conscience was already made sensible of his Misery, so far as the light of that Conscience left in him could Work, *Gen. 3. 7, 8.* (for *Adam* confesseth to God his being afraid, and his Sense of his own Nakedness *verse 10.*) yet God ere he Preacheth the Gospel, and lets fall the promise of the Seed *verse 15.* spends the first part of his Sermon in a further convincing him of his Sin by that Law which he had given him, and which he had Transgressed, thereby to convey the Spirit of Bondage. to work a further Conviction than Natural Conscience had wrought, expressly putting him in mind of the Command which he had broken, *verse 11.* and though he doth not terrifie him with the Curse annexed, because his Natural Conscience was already made sensible of it, (for that was it which he feared:) Yet because this Humiliation preparatory is mainly to be for Sin as Sin, and as a Transgression of the Law, which Natural Conscience without a further Work of the Spirit, is not apprehensive of; therefore that which God intends his Conviction in, is the hainousness of his Sin, by setting before his eyes Himself as the Commander, [*which [I] commanded*] and the Law it self commanded and broken: Which discovery is the main and proper end of the Law in its work. If therefore a Man whose Natural Conscience was already awakened, needed yet a further distinct, and more Spiritual conviction of Sin by the Law, ere it was fit to Preach Christ unto him; then much more, if we were to Preach to *Turks* or *Pagans*, who are *past feeling* (as the Apostle says) should we first awaken them ere we speak to them of Christ. And God himself being the Preacher to *Adam*, and appearing to him, if the Vision of his Glory alone would have done it without a distinct discovery by the Law first wrought, then surely God, might have spared this legal discovery, rather than all the Preachers that succeed him.

2. When

2. When Christ himself, the promised Seed, came to Preach the Gospel, the first Sermon *Luke* records; Preached at his own Town, was upon that Text; *Isa. 62. 2. I am sent to Preach the Gospel unto the Captives, and in Prison.* (shut up under the Law, as *Paul* says) to heal the broken Hearted, &c. For to such only does the Gospel belong. And therefore he sent *John* before him, to prepare his way; even to make way for the entertainment of his Ministry, to break and bruise and shut up such as Christ might heal and enlarge; whose Ministry, though it had Gospel in it, (for *Acts 19. 4.* he bids the People Believe, &c.) yet so, as that came in but in the close and up-shut of his Ministry, as the thing which his Preaching made way for. But still the eminent Impression of his Ministry upon Mens Hearts was a sense of their Sins, which legal Humiliation still left. Though a Seed of Faith was in the bud, and by his Ministry begun; yet was it not blossomed, but to be raised up to Victory by him who breaketh not the bruised Reed; And Christs Ministry was to raise Assurance in them upon whom *John* had wrought; and therefore *John* is said to have come Mourning, and to have Preached Repentance, and his Baptism is called the Baptism of Repentance. And these Titles his Ministry had given it, to shew what were the eminent effects which it was ordained to work. And accordingly though it sowed a Seed of Faith by his pointing to the *Messiah*, yet it left his Hearers and Converts a greater impression of legal Terrours still remaining upon their Consciences, for Christs Ministry to take off from them by a more clear Preaching the Gospel. And in this respect *John* was said to prepare the way of the Lord; and that by casting down Mountains, filling Valleys, and removing discouragements, so to make Christs way level, and by causing Men to see the Vanity of all Flesh, *Isa. 40. 1. to the 6. v.* And in some of those Sermons recorded of his, you shall observe his method to answer this, and so discern the better what was the Scope of his Ministry: For he first falls upon them and threatens them, and convinceth them of their Estates, *Luke 3. 7.* he tells them of Gods Wrath, and takes away those false conceits which had kept them from being sensible of their Estates, as if they were *Abraham's* Seed, *verse 8.* And further to convince Men of their particular sins, he tells them each of their Especial bosom Lusts (which is the distinct and special way to Humble, observed also by Christ to the Woman of *Saxaria*, and by *Paul* to *Fælix* :) So *verse 11.* he tells the People of their want of Charity, the Publicans of their Oppression, *verse 13.* and the Soldiers of their Violence and Rapine, *verse 14.* and Preacheth Christ as it were but by occasion of Mens Wondering whether he were the Christ, and that too, after all these other passages in his Ministry premised, *verse 15, 16.*

3. God the Holy Ghost who is to work with, and second our Sermons, and to deal with Mens Hearts, hath a peculiar Office assigned him; which therefore must needs be necessary; as appears by that Title given him, *Rom. 8. 15. the Spirit of Bondage*, and as such he is received, ere he becomes a *Spirit of Adoption*. Which Spirit of Bondage hath not relation to the Bondage under the Law, for he speaks it to the *Romans* who were *Gentiles*, and not nurtured up under the Law; [*Ye*] have not received] nor to the Bondage of natural Conscience; for it is a Spirit received, and a Spirit that returns no more to work fear, which in them that are Converted Natural Conscience still doth, yea; even in many Believers: But the Holy Ghost is a Spirit of Bondage in Conversion only; and in that it is said [*to fear again*] it implies it was once received. The Office of which Spirit appears by the opposite Effect of the same Spirit as he is called the *Spirit of Adoption*, which is to Witness Adoption and Son-ship, as the other is to witness our Slavery and Bondage to Sin and Death.

4. As the Spirit hath an Office designed him for such a Work, so God hath appointed a Word in the Hand of this Spirit, to work and engender Bondage by, as the Phrase is *Gal. 4. 23, 24.* And that the Law was revealed to the World to this end, and that this is as proper an use of it as any other now since the Fall; I will take that which the Epistle to the *Romans* affords for the proof of it.

Book 8 I come to the more direct Proofs out of that Epistle, the very method the Apostle takes up to promulge and lay open the Gospel (which is the Subject of that Epistle) offers something to me clearly to evince this ; which by the hand will bring me to what I aim at.

The Epistle (you know) is an exact System or Form of wholsom Words, such as *Paul* would have *Timothy* keep by him. After Salutations from *verse 1*, to the *15*. he propounds the General Subject and Argument of his Epistle, the Gospel, *verse 15, 16*. and the main Argument of that Gospel, *verse 17*. Now after he had declared the Argument and drift of the whole, he enters upon this System and Method of handling and revealing it : And to clear the way for it, he convinceth the Gentiles that they are under Sin and Wrath, *Chap. 2. 1*. from *verse 18*, to the *9th verse* of *Chap. 2*. and then he convinceth the Jews that they also are under Sin ; and this he doth by taking away their false Props, *Chap. 2*. from *verse 9*, to the *9th verse* of *Chap. 3*. and then he enters into a proof, that all, both Jew and Gentile, and all Man-kind are wholly corrupted ; from *verse 10*. to the *19th*, where (*ver. 19*, and *20*.) he shews, that as the Gospel was appointed to reveal Christs Righteousness (*Chap. 1. 17*.) so the Law to give the Knowledge of Sin. (True, you will say) but unto whom ? *ver. 19*. answers us, *To them that are under the Law*. And therefore it is most properly given to discover to Men Unregenerate whilst under the Law, their Sins. [*It saith*] that is, it Preacheth to them ; and to what end ? To Humble them, *that every mouth may be stopped*, and so every one (in their own apprehensions) become Guilty before God. And by this Law, (says he) is the Knowledge of Sin. And to what end is this Knowledge of Sin, but to make way for the Conviction of that Righteousness which the Gospel holds forth, and unto which all this tended ? *verse 20*. and so on to *Chap. 5*. where at *verse 12*, he again proceeding to the discovery of the source of all that Sinfulness viz. Adams Sin, and of all that Righteousness, viz. Christs Righteousness, he at the *13th* verse shews, that the end why God gave the Law was, to discover Sin : *Sin indeed was in the World* before *Moses* ; but was not imputed till the Law came, that is, not charged on Mens Consciences. And *verse 20*. more expressly says, *The Law entered that the Offence might abound* : That is, in Mens Apprehensions. For though the Law stirred up Sin, (as he shews, *Chap. 7*.) yet that was but an occasional and accidental end (as it is in the *8th* verse of that *7th Chap.*) not the primary end of Gods revealing it : And it entered not, that Sin might be more, but that it might be imputed ; and so, that that Guilt which was already contracted might be charged upon Mens Consciences, and that the Guilt imputed might abound, or appear above measure Sinful : And this, to the end to set up and to illustrate Grace and Christs Righteousness, in their Hearts who should be partakers of that Grace : *Where Sin abounded, there Grace abounded much more*.

If you will yet make Question, whether that the first Knowledge of Sin is to come in by the Law, so to make way for the abounding of Grace ; consider what is said in the *7th Chapter*, wherein the Apostle (having proved that both Justification and Sanctification were from Christ alone, in the *3d, 4th, 5th & 6th Chapters*, and having before professed, *Chap. 3*. last, that he did not make void the Law, but established it) undertakes to shew the ends whereto the Law now serveth unto Men. (And this, to remove that great Objection, that the Law was made void by him.) Whereof one primary and direct end unto which it serves, is, to give in Conversion the first Knowledge of Sin. So *verse 7*. of that Chapter, *I had not known Sin but by the Law* ; and what Knowledge speaks he of, but that which humbled himself at his first Conversion ? For *verse 9*. he says, *He was once alive without the Law* ; that is, without the Knowledge of it ; as the Gentiles are said to be *without God in the World*. Now *Paul* being a Pharisee, was never without the Law, and some Knowledge of it ; he being Educated in the Law from a Child ; and therefore he must needs speak of that Knowledge which he began to have when he was first Converted, differencing it from his former Pharaesical Knowledge of it ; in that he was alive, notwithstanding that Knowledge of it. Now he calls that Knowledge

no Knowledge in comparison of this, for he says he was *without the Commandment*, when a Pharisee. And that he speaks of his knowledge in or after Conversion, is evident by this, that he knew not Original Sin, nor Lust until then. The Pharisees (as appears by Christs Sermon, *Matth. 5.*) thought it no Sin: But now *Paul* was humbled for it; he saw that in his state of Unregeneracy the Law had occasionally wrought all *Concupiscence*, verse 8. And that he speaks of his Knowledge not after Conversion, but in the work of Humiliation, appears by this, that *Sin revived, and he dyed*, who in his own apprehension was once alive, and thought himself a living Man and an Heir of Life, thinking to be Justified by the Law. And so the Law not only really put him into a State of Death, by occasioning Sin, *verse 11.* but stirred up in him apprehensions of his Bondage unto Death. *verse 13.* by discovering it unto him, he finding himself deceived in thinking to attain Life by the Law, whenas it wrought Death in him. In all which Sin every way appeared to him above measure Sinful. And this effect of the Law in his first Conversion he brings, to shew the proper use of the Law, confirming it by his own example (as he doth the other ends of the Law also,) which he shews in that whole Chapter, in three things, according to a Threefold condition wherein Men may be supposed to be:

First, Of an Unregenerate Man, having a common Knowledge of the Law, such as himself had whilst in the Flesh, *verse 5.* which Knowledge did then enrage his Lusts; which yet (to excuse the Law) he shews *verse 8.* to have been but occasional. And this condition he sets down from *verse 5.* to the *7th.*

The Second Condition he mentions, is, when Men come to have a Spiritual conviction of their Sin by the Law, to bring them out of that estate, by being humbled: To which end the Law serveth more directly to give them the Knowledge of Sin; not such as stirs up Lust, as afore, but such as humbles them, and lays them for Dead. And this also he shews by the effect it had in himself; *v. 7, 9, 10, & 13.* his purpose being to confirm all by his own example throughout the Chapter.

And Thirdly, after his Conversion he shews the use of the Law to a Man Regenerate, to discover Sin and his Captivity under it, by the Spiritualness of it, from *Verse 14th* to the *24th*, so to drive them to Christ for help; *Verse 24, 25.*

All which I take to be the true Analysis of the Chapter. For all which uses he brings his own Example, speaking in his own Person as a pattern herein. Now if his own particular instance before Conversion and after, be brought as a common example to shew the use of the Law in common, and after Conversion, then also in Conversion it must be taken as a common pattern also. Whose Conversion thus by the Law, had it not been extraordinary, it had not been a fit instance to vindicate and clear the Law, that it hath still it's use subservient to the Gospel, and particularly in This, To discover Mens sinfulness when first converted.

And I will add but this, That if the vision and conviction that Christ was the *Messiah* and Saviour of Sinners, be ordained to humble alone at first without the Law Then of all other *Paul* needed not to have had this Revelation by the Law added: For who ever had such a Conviction and vision of Christ upon the first moment of his Conversion, as *Paul* had from Heaven? If therefore he was notwithstanding by a Legal Humiliation Converted; how much more then, We? Yea, he plainly says, that *he had not known Sin, but by the Law.*

In which it is proved from the Instances of Conversion in the time of Job, long before Christ came, from the Instance of the Apostle Paul's Conversion, after Christs coming in the Flesh, that a Converted Soul must be convinc'd of sin, be humbled for it, and believe on Christ for Righteousness and Salvation.

SEVERAL Narrations of solemn Conversions are rarely found in the Old Testament among the Jews. We read not how, or by what means *Isaac*, or *Jacob*, or *Moses*, or *David*, were wrought upon, and turned unto God: But here, among the Records of those that were not of that Genealogy, or of the Jewish Line, and so not Members of that Church, and yet circumcised, and retaining the Profession of the True God, being *Esau's* Seed, we find in a Book of greatest Antiquity, a lively Description thereof; taken from the experimental observations of *Elihu*. He spreads them afore *Job*, (Chap. 33.) for his encouragement; and hopes of Mercy from God; notwithstanding his great sinfulness, which *Elihu* had charged him withal, in the Former chapters; or maugre those deep Afflictions God had visited him withal, in his Body, his Mind, and outward Condition: It hath rejoiced me to have met with so ancient Footsteps of the same Doctrine, of Ways, and Means, and Operations in Conversions so long ago, to have been for Substance much one and the same, as under the Gospel we have seen; and is frequently exemplified in these Last days.

The Means *Elihu* relates to have been, several dispensations of God; as by awakenings and Inspirations, in Dreams and Visions in the Night, which, then, when the Word was not put into writing, but conveyd either by Tradition, or immediate Revelation, was more ordinary in those times: And with this means he therefore begins: *Job* 32. 15, 16, 17. *In a Dream, in a Vision of the night, when deep sleep falleth upon men; in slumberings upon the Bed; then he openeth the Ears of men, and sealeth their instruction; that he may withdraw man from his purpose, and hide pride from man:* He instanceth likewise in Gods visiting men, with great and sore Sickness unto Deaths door; and when humbled thereby, and not knowing what to do to be saved; He sends a Messenger to open, and make known Gods mind to them; to show and instruct such an one in the right way of Salvation: This you may see in Verse 19 unto Verse 27. And a Seasonable word coming upon Apprehensions of Death, God often both then, as now, blesteth wonderfully; to work upon men savingly: And *Elihu* shuts up these Instances, (which are but a few of many, and instead of All the rest he might have produced) with this Conclusion, Verse 28. 29. *Lo, all these things, that is, both these and divers other ways and means (which he names not;) doth God work by: As also all these operations by those several means, doth God work.* E're I draw forth the Particulars, of these workings of God with this sick man; I premise two Generals.

I. That these Instances do set forth the workings of saving Conversion unto God; both *Initial* at first, or renewed Conversions after great sinings: Yet *Initial*, especially, and most directly, as the Circumstances instanced in, do carry it: Although in the intended or useful aims of *Elihu* in them to *Job*, (who was converted already;) they are directed as a pre-script for him to take the same course that new Converts are said here to do; to be restored to the Favour of God again, by the same ways which new Converts are at first admitted into it: And indeed, *Initial* Conversion, and renewed, come all to one in the substantial Operations of either: All these

these things, God works in all and every Convert, whether at first, or after in repeated Repentances, the Operations are the same in both: Like as in the original draught of a Picture, the first drawing gives all the substantial Lineaments, and the after-draughts go but over the same Rudiments, in additions more to the life, and that such an Original draught is intended principally, is evident from the series of *Elibu's Discourse*; in that from the Instances he draws this *Conclusion* as from the premises; viz. a gracious *Invitation made to all, or any man; and an encouragement* given them in like manner to come in, and turn to God; with promises of like Grace and mercy: And that he plainly infers this as a Corollary brought of, and deduced from the Example of this sick mans Conversion; and That the Grace that God had manifested in saving him, should be shewn to any other Convert, is apparent in those words, v. 27, 28. *He, (that is God) looketh upon men, and if any say, I have sinned; and perverted that which was right; and it profited me not; He will deliver his Soul from going into the Pit; and his Life shall see the Light:* This is a General proposition which concerns the Sons of men; so involves those that never as yet had been wrought upon; as well as those and that had been; *Elibu* declaring that God would in like manner upon Faith and Repentance be gracious to them: *To deliver his Soul from going into the Pit.* And the argument, or encouragement, from the Conversions of men regenerate afore, must needs have more force, and persuasive power in it, to prevail with others, that are still such: For it is not only the same case; but if the instance had only intended men actually wrought upon already; the encouragement, and hopes given, had been capable of this grand exception; That those that had been in Grace already, and had a Seed of God still abiding in them, would be easily received into Gods Favour, and Grace renewed in him: As a Charcole that hath been dried will easily take fire: Oh but an unregenerate Soul might say; I who have lived all my days in such a condition of sinning, and have provoked God with so long continued a Course of sins, without any, the least spark of Good in me; how shall I hope to have it begun, and my person to be renewed: But when he shall hear of so great, and so long hardened Sinners, who have been converted, and that God hath been gracious to them, as if they had never sinned against him; and not only so, but that they have been admitted into his presence; and *seen his Face with joy;* (and such sinners as have utterly been strangers to God, do need the highest inducements, and widest door of hope set open to them.) such an example as this, must needs be wonderfully inviting, and give abundant hope to them: For the condition of these is just the same with their own: Yea the sick man instanced in, seems by his manner of Speech, to be one who had hitherto been Ignorant of the way of Salvation, until then: That providentially some messenger, and he one of a thousand, doth shew and discover to him that *Uprightnes*, and way whereby men must be saved, as good News to him, which he knew not of till then: *If there be with him* an Interpreter, to shew to man his uprightnes. And any intelligent Soul, that knows what it is to be converted, will be ready to acknowledge by descrying, upon view of them, several of the most eminent Lines and Lineaments of such a work drawn in this dark ancient piece: As namely, in general, it is described to be an efficacious *Working*, signified by the phrase of *opening the Ear*; in the Old Testament: *Isa. 50. 5. The Lord God hath opened my Ear, and I was not Rebellious, neither turned away my Back.* In the New Testament it is an *opening the Heart*, as *Lydia's* to attend to the things delivered; as likewise by a *sealing of the instruction given: v. 16.* impressing them as effectually on the Soul, as the Seal doth on the wax the Image engraven on it: So as finally they resist not, but become obedient thereunto: *v. 16.* But particularly, 1. God worketh so, as to withdraw a man from his former *purpose* of going on in sin, and *hides pride from man*; by convincing him of his sins and sinful Estate, and thereby *breaking the Staff of pride of a mans Spirit*, in the sense of his sinful and woful condition, in the ignorance of which he had stoutly gone

on in the height and Pride of carnal Excellencies : But now is emptied of them all, and of that his conceited Righteousness, he was Opinionated of in his former estate, and brought Low, (as James word is) Humbled to the Dust in the sight of his Sin and Misery he lyes in, and thereby the Soul is wrought on, for it's Receiving, and Accepting by Faith, Christs Righteousness, and Ransom, or Redemption, which was to be given him out of the free Grace of God : *verse 24. Then he is Gracious, and saith, Deliver him from going down into the Pit, I have found a Ransom ;* (which Righteousness is the principal part of that blessed Message, which that Messenger or Interpreter from God, brings him then, when, 3. He closeth with, and betakes himself wholly unto that, for his alone Righteousness found, and provided by God for him ; he also 4. Is brought in, and represented to have prayed, and supplicated God, for the obtaining of these ; *Prayer being the first fruits of Faith ;* and 5. The consequent of that, is, Gods Gracious Acceptation ; and seeing Gods face with Joy, as the words of the 23, 24, & 26, verses, manifestly shew : *If there be a Messenger with him, an Interpreter, one of a Thousand, to shew unto Man his Uprightness ; then he is Gracious unto him, and saith, Deliver him from going down to the Pit ; I have found a Ransom, he shall pray unto God, and he will be favourable unto him, and he shall see his Face with Joy :* 6. He withal confessing, and forsaking his Sin, and pursuing after that Uprightness of Holiness, in Heart and Life, which is the other part of that Message the Interpreter makes known unto him. It involveth also the renewed Conversion of a Man that is declined, and hath grievously Sinned, and hainously Perverted that which is right, whom God recovers, and brings to himself again by some great Affliction, by which the Spirit works conviction of his Sin, and Reneweth Faith on the Messiahs Righteousness. Whereupon God restores him to his former Comforts out of his Graciousness, through the Redemption of the Messiah ; and from the instance of such an one brought so low, and by this means so raised again, *Elibu*, (who directs all this personally to *Job*, in his condition,) would give him ground of hopes of Grace, and Mercy from God, under this deplorable Affliction that he was in : And thus in this Parable here *Elibu*, *Callidè* (as *Sanctius* word is) presents himself, as a messenger from God, directing *Job* to the only true means, whereby God is pacified, *viz.* the Messiahs Ransom, and Righteousness ; and the right course he was to take, to recover the favour of God, and remove that evil that lay upon him ; namely, by having recourse to that Ransom of the Messiah, and free Grace of God, by Faith : both which he points unto, *v. 24.* joined with *Repentance*, in Confession of Sin, and turning from it, as *v. 27.*

See the Dutch Annotations.

Both or either of these serve to this Scope ; but eminently the first : *viz.* The Conversion of one Unregenerate, as being the greater Example of Mercy, and Grace, which might give the more abundant hopes to *Job* in this his case, who had long been savingly himself wrought upon, though as *Elibu* thought greatly fallen into Sin, the recovery of a Believer fallen but as the renewal of Friendship of one, who had long been in Friendship with another, whom he had unworthily provoked. But the other is as the first beginning of Friendship, of one that had continued an utter Enemy all his days till now.

2. The Second Premise, is this General Rule, for the understanding the Workings upon this sick Convert, his Heart, (which example I make my special centre, of the particulars that follow, drawing all the lines thereto) look, what in other parts of this discourse, he makes to be the inward workings upon him, he mentions afore to have been wrought upon, *v. 15, 16, 17.* the same must be taken in, and attributed unto, this sick Mans Conversion also ; and he to have had the same inward Operations in his Soul, also, which that other by Dreams had : And the reason is clear ; for although the outward means God used, was differing ; As a Dream or a Vision to the first, and a great sickness, &c. to this other ; yet Conversion from Sin, being said to be the effect that was wrought thereby ; this is common to either, as to any true Convert else in the World : And therefore when it is said, *verse 26. Then he openeth the*

the ears of Men, and sealeth their Instruction; it is to be conceived that this sick Man, when humbled by his sickness, and apprehensions of Death; and that a Messenger from God had further instructed, and informed him; That then God also opened this Mans Ear, and sealed up in his Heart effectually, those Instructions that Messenger had delivered to him; he did Hear and Obey; and therefore it is said v. 24. Then God is Gracious to him also. These were but differing ways, and Instruments, and occasions of working, but the effect the same in Both; so when in v. 17 he declares Gods end to be, that he may withdraw Man from his purpose, and hide Pride from Man; that is, to turn a Man from his sinful way and course of Life he was resolved to have persisted in: This must in like manner be supposed to have been the end, and effectual issue in this sick Mans Case: For this is common to all Converts, when likewise he further adds in the same verse, and hide Pride from Man; (that is to work Pride out of his Heart, to Bury it (as Calvins word is) extinguisheth it, which consists chiefly (as in New Testament Language) in the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God; and bringing into Captivity every thought to the Obedience of Christ: 2 Cor. 10. 5. 'Tis that Universal Pride in Mans Heart, that is opposite to Conversion or Subjection to Christ, and not only, or chiefly the pulling down the plumes of that particular Sin of Pride before and towards Men: But this is to break the staff of the Pride of Mans Heart by Nature, which bears Men up in self Confidence of ones own Righteousness, and Creature Confidence: To work Poverty of Spirit in a Man: Now the same is to be Understood the issue, and effect that is in this Sick Mans Heart, and here intended; they are the Essentials of Conversion he sets forth; only mentioneth one piece, or strain of Spirit wrought in the one instance; another in the other; even as in the New Testament, in relating Conversion instances, we find them in like manner scatteredly narrated some in one, other effects in another, which when gathered together, give us a description of the whole work compleatly.

This General Rule I desire may not be understood, as if I meant, that God did not use sundry means: As that one Threatning, brought home to one Mans Heart, another to another Mans, to humble them; as likewise several Promises; brought home to work Faith, &c. yet still there is the same Effects, or things wrought in the Hearts of all, and common to all: As to be humbled for Sin; to confess, and forsake it; to Repent and turn to God; to Believe on Christ, and Gods Free Grace, for they are the Essentials, the Inwards of the New Creature: As every Child born into the World, hath alike the same Inwards; and of such Substantials, and none other but such, doth Elibu make mention as works in the Soul, in the whole of this his Discourse.

I come to draw out the particular workings themselves, as they are represented, either in the Instances or any other part of his Discourse.

The Parts of Conversion our Saviour reduceth unto Three; as I have shewed in opening John 16. 8.

1. The Conviction of Sin, which we call Humiliation.
2. Of Christs Righteousness, with Faith thereon.
3. Of Judgment; or Reformation of Heart and Life.

Let us consider if the Substantials of these are not to be descried in, or fairly to be collected from out of the aforesaid instances; as namely of the Sick Man, and the circumstances whereby Elibu sets forth the Story of him, or from other parts of the Discourse.

1. They shew a Conviction of Sin, and of a sinful estate that they had formerly continued in; so the Visionist had his Ear opened, and this instruction set home; that the work (as some Translate it,) his purpose (as others,) is Sinfull, and Wicked, and to be forsaken, or else he will utterly perish; this v. 17, 18. declare; in v. 17. God instructs him, That he may withdraw Man from his purpose; or [his work;] which denotes his course and way, and him to have been a worker of Iniquity; a committer of Iniquity in Christs and the Apostles sense; translated therefore his purpose, namely of continuing in his Sin; he sees likewise the danger of going

Book 8 going to the Pit, and of perishing, v. 18. And by these, as persuasives set on upon his Heart, he is induced to leave, and *break off his sin*; (as Daniels phrase is;) as being the way to Hell, and Destruction: This was *an Instruction sealed* upon his mind: But more expressly in v. 27. *If any man say, I have sinned, and perverted that which was right*: And *perversion* there notes out *Great and grievous sinnings*: These the Convert is brought to see, and confesseth.

And when the *sick man* hath also his sin, and unrighteousness laid open to him; for these words of v. 27. *If any say I have sinned, &c.* (which is the first A B C of true Repentance;) Thereby is strongly implied, yea declared, that the same was in this sick mans Heart—for it is an Inference drawn from his example in particular; *teaching all men to do, even as this man had done*: To lay to Heart his sin: It had not been an opposite general Inference, unless we suppose it to have been in that mans Spirit, who is proposed as the particular example or pattern that it is drawn from.

And if any object and say, That this would then have been expressed in words, in relating the sick mans Case. The answer is, That it needed not: It was enough to be set down in the *Inference*, and needless to have been repeated over and over in both. And such manner of implicarions are frequent in the Scriptures, and especially to be observed in the Proverbs:

Yea, many Interpreters, eminently skill'd and vers'd in the *Hebrew*, do understand and read the words of that *27th verse*, as if they were the Speech of that sick penitents, when restored: And it is so varied in the Margin as to this sense. That *He*, the now penitent Convert, *looks upon men*, other men, as occasionally he meets with any; and proposeth to them his own example and says, *I had sinned, and perverted that which was right, and it profited me not*, but brought upon my self therewith, the danger of Death, and Guilt of *Hell* upon me: But *He*, Namely God, hath upon my Repentance, *delivered my Soul from going into the Pit*: And therefore do you all in like manner repent, as I have done: And 'tis certain that the *Hebrew* will bear either readings, though I prefer that which our Translators have given far before it. For this reason, that Phrase, *He looks upon men*, &c. is most properly used of God, who from Heaven looks eown upon Men, and observes whether they Repent. Neither was this sick Man only brought to be sensible of his sin, but being brought to Deaths door, is made apprehensive of *Hell* too, which is *The wages of sin: The second Death: v. 22. Yea his Soul draweth near unto the Grave, and his Life to the Destroyers*: Which words serve not simply to set out his Danger, as it was in the reality, or as it was in the thing it self; But also to shew that he had *Apprehensions* of it: And how often *Hell* is called that *Pit*, in the Proverbs, by *Solomon*, and in other Old Testament Scripture, I need not insist on: In the New, *That bottomless Pit*: Rev. 9. 11. *The Angel of the Bottomless Pit*, the Devil is called: Which is likewise as often termed *Destruction*, and is joined with *Hell*, to signifie it: Prov. 27. 20. And the word here translated *Pit*, in General signifies *Corruption*. And the dread of this for his sin, is the great distress which this sick mans Soul is brought to: And this was it which gave the advantage to this Interpreter *One of a Thousand*, (who took the opportunity) to strike whilst the Iron was hot: Even when his Soul *drew nigh to the Grave, and his Life to the Destroyers in his own Fears*: That is, to the *Devils*: Who (as Christ said of that rich Fool, *this night [They]* (the Angels of this Pit;) *shall take away thy Soul*;) carry it to *that Pit of Destruction*, whereof he hath *the Power*, Heb. 2. and he hath his Name from thence of *Adollion*, and *Abaddon*, in the foresaid Rev. 9. 11. That is, *Destroyer*: And at death stands ready by an unregenerate mans Bed-side, to take away his Soul: And as the *Grave*, and *Pit*, and *Destruction*, are used to express *Hell*, the thing it self; so in the Old Testamnet, a man that is fill'd with such apprehensions about this, is brought in as using the like Phrases to these, thereby to express his sentiments thereof: Thus *Heman* in trouble, and Terrors of Conscience for sin, and Gods Wrath, speaks of himself as of a *man in Hell*; when yet he was not sick in Body; in like Language to what *Elihu* speaks of this sick man here; Psal. 88. 3, 4. *My Soul is full of Troubles, and my Life draweth*

draweth nigh to the Grave: I am counted with them that go down into the Pit: And again v. 5. Free among the Dead, cut off from thy Hand; whom thou rememberest no more: And v. 6, 7. Thou [hast laid me in the lowest Pit] in Darkness, in the deeps: [thy wrath] lyeth hard upon me; and thou hast afflicted me with all thy waves Selah: This was not sickness Bodily, or danger of the Grave. For he speaks of himself as a man already laid in the lowest Pit; and that all the waves of Gods wrath had gone over him: And how often is it that the Approaches of Death to a mans view, and fore-thoughts of these things, awaken mens Hearts, and possess them with such apprehensions, Experience abundantly shews: Mens Consciences naturally being subject to the fear of Death, all their life long: (Heb. 2. 15.) much more at the sight of Deaths approachment to them; who have heard and known that Hell immediately doth follow: As in Rev. 6. 8.

But further, in this juncture of time, Here comes a Messenger, who is one of a thousand, (as it is spoken of him:) He will be sure faithfully to second this voice of Conscience, by a further laying open his sinful Estate to him, and the Spiritual danger he is in of the second Death, if he turn not: And when he is said to shew to man his Uprightness, even whilst it is a doing, a man withal is shewn what he ought to be, and what he ought to have been; and what Righteousness he must get, and obtain: This when done, will withal effectually discover unto a man, his own Uprightness, far more than Natural Conscience alone doth do: For this man speaks the Holy, and Spiritual Word, and mind of God; and sets a mans secret sins in the light of Gods Countenance, afore the mans Conscience, which Natural Conscience could not reach to: And the Spirit of God, joyning with both these, as he did in the Heart of the Jaylor; Acts 16. Convinceth him of sin: And thus humbleth, and prepareth him: Which by Gods ordination, is the first work in mens Conversion.

And truly that joyful word (Joyful Sound the Psalmist calls it) Deliver Him; v. 24. may very rationally be judged to relate to the many Fears his Soul was in, from the sight of his sins, and apprehensions of Damnation; upon his apprehensions of Death: And that God in and by that blessed word, Deliver Him, pronounced his Absolution from his Sins and Hell: Especially it being followed, and strengthened by those promises that follow; that God would favourably accept him, as the word is; And He should see Gods face with joy; in v. 26. both which in conjunction speak that kind of Gods manifesting of his face, which is by lifting up the light of his Countenance immediately upon the Soul; which gives more joy, as the Psalmist his Experience assures us, than Oyl and Wine, or all temporal mercies whatsoever: These Speeches are too big to express the mercies of this Life only: They are promises, though in this Life, yet not of this Life; but the Beginnings of that which is to come: And those Speeches of seeing Gods face, and accepting with favour, do referr unto it. And indeed many of those Interpreters, that would understand these Phrases of Deliverance only from Bodily Death, in a great sickness; yet withal acknowledge this sick man to have been delivered therefrom, upon his true Conversion unto God in the sight of his sins, his true Faith, and sincere Repentance, and Prayer unto God, for the continuance of his Life in this World: And this every Verse and circumstance in the Story do abundantly declare: And further, that the sight of his sins, and the sense of Deaths approach, being not sufficient of themselves to work Faith and Conversion in Him; that therefore God afforded the Spiritual assistance of a Messenger, &c. whose Errand must be supposed to be, to discover and press upon his Soul, such things as are most perswasive, and productive to draw on true Faith and Repentance in him: And those things, or motives, we know are such as belong to the other World, after Death and mainly of Hell that follows it: Rev. 6. 8. Which all that die in their sins, will immediately be carried into, when they turn not from them: This Messenger also by declaring, and laying open the rich mercies that are in God, gives him Hopes, not of recovery only out of sickness, but teacheth him to pray unto God, as v. 26. for Pardon and Forgiveness

ness of his Sins, deliverance from Hell, acceptation of his Person, and seeing Gods face: And had there not been this use of such a Soul-messenger, to Instruct, Guide and Direct him, in these great concerns of his Soul; a *Physitian*, or *worker of Miracles*, that could have raised the sick, had been more useful and proper to have been sent, than such an *Interpreter*, if restoring unto Natural Light only had been All the intent; Nor are the simple concerns of this Life, as deliverance from Bodily Death, and bestowing Temporal Blessings of this Life, without the mixture of the Motives from, and knowledg of the things of the other, sufficient to work Spiritual Conversion, Faith and Repentance in Men, which were wrought in this Man here: And which serve not only for such low things, as those of this World are, but for the great Grace things of the other World, Pardon of Sin, Acceptation of our Persons into and Favour: For Pardon of Sins is that special Mercy, that great Grace and Spiritual Blessing appertaining to the other World: *Eph. 1. 7. In whom we have Redemption through his Blood, the forgiveness of Sins, according to the riches of his Grace.* And therefore it is not Bodily Life only, or Bodily Death simply, that are ultimately here intended, in those words with which he concludes, *v. 39, 40. Lo all these things worketh God oftentimes with Man, to bring back his Soul from the Pit, to be enlightned with the light of the Living:* And altho' it often falls out, that together with Pardon of Sins, &c. God vouchsafes a present deliverance from Bodily Death, and from out of such or such a Sicknes, and that thro' Christs Ransom; yet they are but some small things added, as Christs word is, and cast into the bargain, which is therefore mentioned *v. 25. Then shall his Flesh come as the Flesh of a Child,* &c. yet this were but a small thing, and for a Moment: But that God should produce, and bring forth his hidden Treasures, and alledg that infinite price of Redemption laid down for Mens Souls, when it is so rarely spoken of in the Old Testament, upon occasion of delivering a Man only from Sicknes, &c. this holds no Decorum, or proportion: That had been a *light thing*, as Christ in the Prophet speaks, of the reward of his Redemption; but to be delivered from Sin, and Sins infinite in their Weight, and infinite in Number, to be delivered from Hell, and Eternal Death; to be discharged at once for Ever, so as never to see Death, nor set a foot in the Pit, not to enter into Condemnation; (and he that undertook for, and paid this price, and knew best the estimate of both, thus sets out this Deliverance and Redemption purchased to Believers, and promised from the time of their Regeneration, that *he that Believes in me shall never dye*, John 11.) This is something indeed, this is a Redemption some way Worthy of, that is, Suitable and Answerable to so great a Ransom, and Worthy of such a mention, so rare, and so unwonted.

And then by that other Phrase, *to be enlightned with the light of the Living*, is meant, that through those Gracious workings upon the Soul, God gives, and brings a Man into *the light of Life Eternal*, which is begun here, and with which a Man is enlightned at first Conversion, and thereby brought into a New World, and to see the Kingdom of God: *Arise from the Dead, and Christ shall give thee Light*: They do therefore very ill, that would limit these Phrases, and the issues of these workings, to be a temporal Deliverance, (and that only)

* Mercer on the 30th verse: Piscator on verse 24. *Redime eum, id est, a morte aeterna*: Calvin on v. 18. *He pulleth back from the Grave or Pit*, these words (says he) concerns not only Bodily Death, but by a Similitude: The Everlasting Damnation, is termed here a *Grave* or *Pit*: And in his 125th Sermon, interpreting that of verse 24. *Deliver him from the Pit*. The case here standeth not only upon Temporal Death, but upon Damnation: And thus divers others.

ly) and restoring a penitent Sinner to Natural Life. And therefore many Interpreters, that seem to verge that way, interpose and inject in their Expositions of these Phrases, *a morte utraque*, from both Deaths; or *a morte aeterna*, from Eternal Death: And cannot forbear to do it, though literally they expound them otherwise. Thus much for the Conviction of Sin, and of the Soul thus prepared and humbled, and chastened for his Sin (as in verse 19.) which word signifies also, *instructed*: for his chastising thus even to Death, helps forward the instructing Man in these things.

I come to the Second work : To effect which indeed, is the main errand of this Interpreter : To whom God had committed the word of Reconciliation of such a Soul to God, and here his part begins, and Gods effectual working therewith. Chap. 3

Verse 23. *If there be a Messenger with him, an Interpreter one of a Thousand, to shew unto Man his Uprightness.*

I will Analise the words into these parts, or Heads.

1. I will consider what kind of Person this Messenger is, with some Observations thereupon. 'Tis a fond, and utterly unwarranted Interpretation, that it should be some good Angel sent from Heaven, as *Mercer* mislead by his *Jewish Rabbies*, would put this upon ; to whom I refer the Reader : For that which follows will not agree therewith, as not to say of an Angel sent from Heaven, he is *one of a Thousand* ; for in comparison unto what other Angels is it, that this is spoken? To be sure not of Devils, the *Destroyers*. It were a dishonour to any of these Elect Angels, to have any comparison made with them, to set forth their Excellencies thereby ; and if with others, the Good, certainly any one of those glorious Creatures coming with a message from God, would have had the same Efficacy on this mans Heart, and would have been sufficient, if that had been the meaning : Nor do we find that God used in those times their Ministry to convert, and to work saving Faith in any, though with other messages they were intrusted : They gave the Law, but that is the ministration of Death : No, God hath betruſted the Ministry of Reconciliation unto us men, and not Angels : Much less not to be Mediators between God and Souls ; and to present their prayers to God, or to be employed to carry news of their Faith and Repentance, that thereupon God should then say to that Angel, *Deliver Him, I have found a Ransom*, as these Interpreters would have it. But men eminently *Holy*, or else Prophets, Teachers, and Instructors of others, employed by God for the Conversion and Salvation of Souls, are styled *Angels* : That is, Gods *messengers* : Thus in the Old Testament, *John* the Baptist, *Mal.* 3. 1. And indeed the whole Tribe of *Levi*, the Priesthood, To whom was betruſted by Covenant (*Mal.* 25.) *the Law of God, the Conversion of Souls*, v. 6. [*He*] or the whole Fraternity of them are styled the *Angel* (as here) or *the Messenger of the Lord*, v. 7. In the New, the Ministers, or Bishops of those seven Churches are so dignified. And Souls that are truly wrought upon by them, do reverence them *as an Angel of God* : As the Apostle, *Gal.* 4. 14. And these are called Angels, or Messengers, because sent by God to work Faith in men : As *Rom.* 10. 15. *How shall they preach, except they be sent : As it is written, How beautiful are the feet of them that preach the Gospel of Peace, and bring glad Tidings of good things.*

By an Interpreter is meant an Expounder of Gods Mind and Will, in this Covenant of Grace, touching mens Salvation, and of the Way to be taken by man for the obtaining it : To shew unto man his Uprightness, is the matter of the message here. And he is *one of a thousand* who is able to reveal the things of God touching mans Salvation, and give right Directions unto such disconsolate Souls, that are unfeigned, and taken quite off from all their false Supports and Confidences, and their ignorant carnal pleas that their Estates were good and blessed ; to settle such Souls upon a right, sound, and new Basis, and bottom of unhinged Faith, and thorough Repentance ; this is not every mans skill, that yet is learned in many other great mysteries ; but of one who is experimentally versed in *Soul-work* ; to whom God hath given the *Tongue of the Learned*, to speak a word in season, unto him that is weary, and hit his Case and Condition home, and speak to his Heart, and apply the word aright ; and whose Spirit Gods Presence accompanieth with the power and Spirit of the Gospel : Such an one is *One of a Thousand* : *He that converteth Souls is wise*, *Prov.* 10.

Obf 1.

Book 8

Obf. 1. *That Natural Knowledge, though improved and quickened to the height, is not sufficient to be effectual to work Regeneration in men.* The Inhabitants of those Countries where Job and Elishu lived, were the most raised in Natural Knowledge, participating of all what their bordering Neighbours of *Caldæa, Egypt, and Phœnicia* had: Witness the many golden Sands and Oar of such Knowledge, dispersed and inserted up and down in this Book: This raised these Indwellers in those Regions, to a greater height than *Greece*, which lighted their Candles with the Light of these: Likewise that natural knowledge these had, though impregnated, and actuated to the height, by the apparent approach of Death, when Conscience is awakened, when sin that lay at the door, as a Dog asleep, comes in and takes a man by the Throat; when the Iniquity of a mans heels dos compass him about, as the *Psalmist* speaks, and the other World is near to view, and but as the Land that is on the other side of a narrow River; yet all these were not found sufficient savingly to work in any of them: It may conduce to convince, as such apprehensions did the Jaylor: *Acts* 16. But the work stays there, yea turns into despair, if there be not a Messenger, an Interpreter of Gods mind from Heaven, and he one of a Thousand too, *to shew to man his Uprightness*, the right way of Salvation, which Natural Light is utterly ignorant of; so far as may effectually bring men into Gods Favour, the State of Grace: There must be a Revelation for this; a *shewing it to a man*, by a farther means than Nature: Job himself had in a large Harangue discoursed this, in chap. 28. throughout: In the midst of which he cries out, *v. 12. But where shall Wisdom be found? true Wisdom, The fear of the Lord,* as he expounds himself, *v. last:* (by which Eulogy that Religion which only is saving, was still signified under the Old Testament.) And *v. 20, 21. Whence then cometh Wisdom? And where is the place of understanding? Seeing it is hid from the Eyes of all the Living, and kept close from the Fowls of the Air: It is God alone that understandeth the way thereof: v. 23. that invented it of old, v. 27. Then did he see it, and declare it; He prepared it, yea and searched it out: (He searched it out, and prepared it for them that love Him:)* And no man knows it, so as to be saved by it, but that man to whom He reveals it: *God said unto man, &c. v. last.*

Obf. 2. *We see God used then the Ministry of man; that is, of men that are Interpreters of Gods mind, to open and declare his Will: Teachers of Righteousness:* As Noah is called a *Preacher of Righteousness*, afore the Flood: And the like we see hereafter continued, and to be the ordinary Converters of Souls; and the Word, the means of Conversion: *Psal. 19. 7. The Law of the Lord is perfect, converting the Soul; the Testimony of the Lord is sure, making wise the simple:* And the same Course he continueth to this day, to work saving Faith in men: *Rom. 10. 14, 15. How shall they then call on him, in whom they have not believed? and how shall they believe in Him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach, except they be sent?* Conversion was the same then, that now; and his ordination of Instruction from the Word by mans ministry, is the same. And the Apostle there concludes, *v. 17. So then, Faith cometh by hearing; and hearing by the Word of God:* That is, by the Appointment of God.

2. I come to the Matter of the Message it self, the discovery of which is used as the means of this mans Salvation and Conversion: It is *summ'd up in one word*, (as the Apostle speaks of the Law, *Gal. 5. 14.*) *to shew to man his Uprightness:* Which is no other than the word of Reconciliation under the new (*2 Cor. 5. 19.*) Revealing both on Gods part, How he comes to be reconciled to us; to wit, *God was in Christ reconciling the World to himself, by making Christ Sin for us;* And on our part, How we are reconciled to God, by laying hold on this by Faith, that thereby *we might be made the Righteousness of God in him:* And therewith turning unto God, out of love wrought by Faith, apprehending that Righteousness: These words, *to shew to man his Uprightness*, comprehending both these, were the message committed to this Interpreters Trust; even as the word of Reconciliation under the New, is unto ours, in these expressions, *The word of Truth, the Gospel of Salvation:*

vation: Eph. 1. 13. By which word, God out of his own will, doth beget all, that are begotten of Him; Jam. 1. 18. This one word, [*man his uprightnes,*] Chap. 3 comprehends both: And indeed those in the Old Testament were saved, by the same Grace of the Lord Jesus; (though darkly, and afar off revealed) as we under the New, (Acts 15. 11.) And the shewing this, for the substance of it, (which is the Old Testament phrase, here and elsewhere also) tho in a more obscure manner; and mans hearing, and closing with it, and obeying of this message, was that which saved them then; as well as the clearer Revelation of it (which is the New Testament Phrase,) doth us now.

The great enquiry then must be, what is to be understood by mans Uprightnes; the hearing of which shewn, and declared to him by this Interpreter, and this sick mans Soul closing with, and obeying of it, then saved him: What that is, the Papists carry it to a mans own merits; Our latter protestant Interpreters unto that duty on mans part, consisting in Faith and Repentance, and upright walking: But Calvin in his Sermons on Job, publish'd in French the year afore his Death, hath clearly and fully pitcht it on the Righteousnes of Justification; whereby God pardoning our sins, accepts us for Righteous for his Sons sake, and through his Ransom and Redemption: *This is the Righteousnes,* (says he) *which is spoken of in this place:* Thus, in Sermon 126, and again in Sermon 127; his reason is, because Elibu speaks it "Of a wretched Creature in trouble, that feels Gods Wrath and Vengeance; and there is no way to comfort him but this; that it is, not that men are Righteous in themselves, or that they are able to stand before God; But that this Righteousnes is that whereby God buryeth all their sins in the Blood of Jesus Christ: And the shewing man his Righteousnes, is his shewing good remedy for us to be discharged of the Bond of Death, wherein we were bound: Which Remedy is, to put our whole trust in the Death and Passion of our Lord Jesus: Thus He: I join to him John Cotton; (an Interpreter one of a thousand;) in those imperfect Notes of Exposition, on the 1 Epistle of John, upon those words chap. 2. 29. [*If ye know that He is Righteous*]" A ground (says he) of wonderful Consolation, to every poor Soul that is burthened with his own unrighteousnes: This comfort Elibu gives to a man in extremity of Body and Soul; Job. 23. 23. to declare where his Righteousnes is to be found: That is, it is not to be found in himself: God will say of such a Soul, Deliver him from going into the Pit; I have found a Ransom: I forbear to mention others, who speak near to this: But of late Mr. Caryl, in his compleat and accurate Comment on that Book on these words, doth ultimately come fully up to the Righteousnes of Justification chiefly; (as his word is,) though he takes in the whole of a mans Duty, in all other parts of Uprightnes in Himself.

And I like well enough, and exclude not any part of the Duty of Uprightnes on a mans part towards God: For unto Justification by Christs Righteousnes, Faith, or an act of closing with it, and reliance upon it, for a mans particular Justification, is necessary: Which is the duty of man: And yet requisite on mans part to his Justification. Though as such, Justification itself is not attributed unto it; otherwise then in respect unto Christ its object, and as apprehended by it: And as for Repentance, and mans turning to God, in his first Conversion, and his future obedience, that I acknowledge to be intended also; provided that this Righteousnes on Gods and Christs part, for justifying a Sinner, be first served, according to the merit thereof; and the sole Honour thereof in justifying, be kept inviolable in the prerogative thereof: And then I take both in; although these two be different Righteousnes; Because the Holy Ghost choosing out but one word to expresse the whole errand, and matter of this Interpreters exhortation, that came to instruct him in what was necessary to his Salvation: It was meet it should be such an one as was most comprehensive: And therefore we are to involve all that may any way be justly understood and signified thereby, and are consistent together: The word Righteousnes being used to expresse both Christs Righteousnes, viz. made ours by Faith only, and

and our *own Righteousness* inherent also, and both requisite to, and concurrent in Conversion, though in various ways, and to differing purposes, and Conversion being the Subject of *Elihu's* Discourse, it is apposite to take in both.

I begin first to shew, that *the Righteousness of Justification through Christ's Righteousness*, is here intended; and this may several ways appear out of the Text.

1. Uprightness, or Rectitude (which *Piscator* says, ought to be retained, and *Vatablus* so renders it) are all one with *Righteousness*, in Scripture Phrase, *Eccles. 7. last. God made Man Upright*, that is, *Righteous*, and so here, only there it is used to express the *Righteousness* of Man in his first Creation, whose *Righteousness* of Justification, and of Holiness, was but one single *Righteousness*, and the whole of it was in himself; but herein *Job* is ment, the *Righteousness* of Man fallen, with which he must appear afore Gods Tribunal; and which must be the *Righteousness* of Christ alone: And indeed that *Righteousness* in *verse 26.* that flows, and *Uprightness* here, are in *Elihu's* intention one and the same, appears by comparing both *Verse 23.* and *26.* what is *Man his Uprightness* in *verse 23.* is in *verse 26.* *Man his Uprightness*, the thing is the same, though the words are not the same, so then *Righteousness* it is.

2. This must be understood to be such a *Righteousness*, as this sick sinful dying Man, might with boldness appear afore God withal, at the Bar of his strict Justice and Judgment; it must also be a *Righteousness* which this Sick Man lays hold of, when now he is made sensible of his Sin, the Hainousness, the Multitudes of them, and of Hell the Desert of them, which he sees he can no way escape by himself, or any thing in himself, he looks to Dye, and expects no other, and then follows Judgment; and where shall such a *Righteousness* be found, to come afore God with? Not any *Righteousness* of a *Man's own*. *Phil. 3.* either *past*, (for in Unregeneracy a Man hath nothing but Unrighteousness,) or *present*, [that is, his present Repentance] or to come, that is his filial Obedience: No, *David* cuts off all Pleas, *Psal. 143. 2. Enter not into Judgment with thy Servant, for in thy sight shall no Man living be Justified*, no none of his best, and dearest *Servants* dare venture, or stand at that Bar, in their own Obedience, nor *Righteousness*, either at or after Conversion; and yet appear before God they must, and be Justified by some such *Righteousness*, or they will be Condemned, and where shall such a *Righteousness* be found, as *Job* says of *Wisdom*? No where but in Christ, to be prehended, and pleaded by Faith, looking out of a Mans self to Christ as a Saviour for *Righteousness*, and Justification thereby: These are express in *Isaiab*, speaking of Christ, *Chap. 41. A just God, and a Saviour, there is none beside me, verse 21. There is no Saviour but me, and therefore look unto me (alone) and be saved all ye ends of the Earth, for I am God, and there is none besides me, verse 22.* And this is our Christ, as appears by what follows, *verse 23. I have Sworn by my self, that unto me every Knee shall Bow, and every Tongue shall Swear*, which is punctually applied to Christ, and that twice in the *New Testament*, *Rom. 14. 10. We shall all stand before the Judgment Seat of Christ, (to be Justified namely (as was said) or Condemned) For it is Written, every Knee shall Bow to me, &c.* And again, *Phil. 2. 10, 11.* this as distinct from the Father is spoken of there, *That at the Name of Jesus every Knee should Bow, and that every Tongue should Confess, that Jesus Christ is Lord, to the Glory of God the Father;* and what both in this World and at the Judgment Seat, shall the *Righteous* confess, for their *Righteousness*, the Prophet goes on to tell you, *verse 24. surely shall one say, (all Men shall not say this, though all shall Bow, &c.) In the Lord I have Righteousness, and Strength, and to him shall Men come (for both these) verse 25.* Will you have it yet plainer? *In the Lord shall all the Seed of Israel be Justified, and shall Glory:* Now here is a Messenger *One of a Thousand*, from God, on purpose to shew a poor Wretch, wherein the *Righteousness* of fallen Man doth lie. And what other *Righteousness* can he alledge, and produce to make void that Caveat and Bar put in against him, (when ever he comes afore Gods Judgment Seat,) and all Men living, yea against the best *Servants* God ever had on Earth, which he finds written over the Door of that Court,

at the very Entrance: *Enter not into Judgment, Oh Lord.* Seconded with this as the unalterable Ground thereof: *Cursed is he that continues not in all things to do them*; now wherewith shall the Clamours that his Soul is filled withal be quieted, but by this Perfect and Alone Righteousness of Christs, *currant* (we see by *Isaiab*,) under the *Old Testament*, Gods Free Grace accepting it for this Man, *without works*; but now the *Righteousness of God, without the Law is Manifested*, (Rom. 3. 21.) *Being witnessed by the Law and the Prophets*, and one of these Prophets that Testifies to, is this *Elihu*, and that in this very Speech of his in *Job*; who Testifies it with the rest, *Even the Righteousness of God, which is by Faith of Jesus Christ, unto all, and upon all them that Believe, for there is no difference*; verse 22. that 'tis said [*but Now*] is manifest in verse 21. respects the times of the *New Testament*, when this is most broadly and openly, and clearly Revealed, but was darkly afore, and whispered in the times of the Law, and the Prophets: And as in the dark was yet catcht hold of by Souls that were saved; 'twas the currant Righteousness among the Godly then; one and the same Righteousness, and but one and the same both in the *Old* and the *New*: so as we may conclude, that this Messenger had not deserved the Character of *One of a Thousand*, or of some *Prophet*, (by which Interpreters frequently notifie him,) had he not mentioned, and spoken of this *Righteousness* above all, he had otherwise fallen short of his Undertaking, to relieve this forlorn Soul, if this had been left out.

As the Nature, Necessity and Reason of the matter, or thing it self, and these Circumstances touching the Person in the Text, even now specified, requireth this Interpretation; so Three *Words* there are, and Three *Sayings* spoken of in the Text, which duely Examind in the Reference, or Aspect, which those Speeches of them do cast one upon the other, will prove them to be one and the same thing; and that thing to be Christs Ransom, and our Righteousness of Justification thereby: And so as if one of the Three prove to be Christs *Righteousness* and *Redemption*, then the other Two also are to be understood to be the same, and all *one* thereupon. These Three *Words* or *Things* spoken of, are, 1. *Man his Uprightness*. 2. *Ransom*. 3. *Man his Righteousness*. The Three *Things* or *Sayings* spoken of them, are, 1. [*To shew*] *to Man his Uprightness*, in verse 23. which is done by the Messenger and Interpreter, and with that Sentence he begins the round to the other Two. 2. *Christs Ransom*, or *Price of Redemption found* by God, and the *Saying*, or *Sentence* concerning this, is Gods [*he (himself) says*] *I have found* a *Ransom*, verse 24. and owneth it to be a *Satisfactory Ransom for Righteousness*, for and *unto that Man*; and herein himself doth Second, and verifie that word spoken by his *Messenger*, who had *shewn* the Man that a *Righteousness* there was to be *found with God*, for Man fallen; and together therewith a *Righteousness* which might be obtained by this Man, if he would seek out for it; which *Righteousness* having been first laid open by the Messenger, God himself Seconds him in it, and explains to be a *Ransom of Redemption*, which himself hath *found*. 3. There is *to Man his Righteousness rendered*, verse 26. and the *Saying* or *Thing* spoken thereof, is *Elihu's*, uttered of God, *For he will [render] to Man his Righteousness*: But still uttered of this same God, who in those words afore had himself said, *I have found a Ransom*; and *Elihu* hereupon says, *For he renders*, or gives it forth to whom it belongs as his due upon his Conversion, and laying hold upon it, and renders it as his due, which cannot be with-held from him. So then in reality these Three are *One* and the same thing put into Three distinct words; *Uprightness*, *Ransom*, *Righteousness*; and these *Sentences* about them, do in their mutual Aspects and References one to another, agree in *one*, and utter this Harmonious sound joyntly, That Man's Righteousness for his Justification, is Christs Ransom, and Redemption, at least it is included, and aimed at in them all, though *Uprightness*, verse 23. and *Righteousness*, verse 26. may perhaps secondarily involve something on our parts besides it.

1. They are *One*: This is Proved by parts. 1. That *Uprightness*, [*shewn*] to that poor Man, verse 23. is one with *Righteousness* [*rendred*] verse 26. not only

Book 8 only because *Uprightness* is used to express *Righteousness*, (which was afore observed) but that Addition in both places of [*to Man his*] *Righteousness*, and [*shew* [*to Man his*] *Uprightness*,] thus set to both, doth apparently argue them to be *one thing* in *Elihu's* Intention, for that addition is appropriative to *Man*, and as distinguishing it from the *Righteousness* of Angels. 2. That middle word, a *Ransom*, is as plainly comprehended in that of *Uprightness*, shewn by the Messenger, *verse* 22. for these words, *I have found a Ransom*, are not only Gods own verifying, and acknowledgment that he had indeed *found*, as this Messenger had told him that God had favour to him, and shewn the Man that it was to be found *with God*, and to be had from him for his Deliverance and Salvation; but in this return and Answer of Gods upon it; God particularizeth more distinctly what *manner* of thing, *that Righteousness* whereby Man is saved and delivered, is; 'tis a Deliverance by way of *Ransom*, a *Redemption* of him from Sin, Hell and the Grave, procured by a price of *Redemption* laid down for him by another, whom he procured to lay it down for him; Christ is *made Sin*, that *we might be made the Righteousness of God in him*; and by calling it a *Ransom* he beats Man off from vain imagination of his *own Righteousness*, for that is no where called a *Ransom*; no, *the Redemption of the Soul is more precious than so*, as the *Psalmist* speaks; no, it was so far from that Dream, that such way by *Ransom* at the full Rate and *Quantum* of it, as should satisfie for Sin, could never have entred into a Sinners Heart or thought to perform, 'twas *past his finding out*, as the *Aspect* intimates: But [*I*] (says God) have *found* this *Ransom*, and therefore give me the Glory of that. God was the *Founder*, or Procurer, and Christ the *Finder*, as we use to speak of the Price as paid in another: And then this middle Word and Speech, *for I have found a Ransom*, hath such a Correspondency with the Third and last Word, and Sentence of the Three, that shews that *Ransom* placed in the middle of the other Two, to be included in *that Righteousness* specified at the close spoken by *Elihu* upon it; He shall *render*, &c. and refers clearly to Gods saying, *I have found*; and is but as if he had said, that *God had found* it for that Man as a Price pay'd for him by another Redeemer, which God will surely *render and give forth* to that Man; and that otherwise God should retain from Man, that which himself acknowledgeth is the *Mans*; now this *Ransom* is that which God acknowledgeth he had *found* for him, in *verse* 24. and *Elihu* in the 26 *verse*, calls *that* which God *renders to Man*, *The Mans Righteousness*, and therefore *Ransom* and *Righteousness* are one also.

The other Instance I shall give of a Converted Souls having a sight and sense of Sin, is the Conversion of the Apostle *Paul*.

There are many Accounts of it of several kinds, the History of it in the Book of the *Acts*, related Two or Three several times, the infinite Riches of Grace that were in it. *1 Tim.* 1. The work of Faith and Love wrought in him thereby toward Jesus Christ at his first turning, also in his being delivered from the power of the Law, and Married to Christ in *Rom.* 7. with a Narration of his Humiliation for Sin, which in him was a saving Work, in *Rom.* 7. *verse* 4, 5. he there involving his own Example, when he was in the Flesh, *verse* 5, 6. and from *verse* 7th of that Chapter and so on, he professedly applies it unto his own Conversion, and again the same, *Gal.* 2. 19, 20. *For I through the Law am dead to the Law, that I might live unto God. I am Crucified with Christ: Nevertheless I Live, yet not I, but Christ liveth in me, and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.*

The only Question that I know may be rais'd, is, Whether these words, *I am dead to the Law by the Law*, which are spoken of the work of Humiliation in him at Conversion, be to be understood of a saving sanctifying work begun to be wrought in him, yea or no; now that it was part of a work of that kind, is clear by the ninth *verse*, where that he speaks of that work which was the beginning of his Conversion out of Unregeneracy, is evident; for (says he)

I was alive without the Law once. Those words note the whole time of his Unregeneracy, which he had liv'd in until this turn, unto which those other words *v. 19. I am dead by the Law to the Law*, do refer, alive before once, but now dead; his death and his life must be measur'd to be of one and the same kind of Life and Death. Now the Life he had before was an Opinion of himself to have been alive by the works of the Law, and the Death he mentions must be from the contrary apprehension which did strike him dead in his Spirit. And *2dly*, during his former time, when he speaks of that *Once* he says, he was without the Commandment, *Rom. 7.9. I was alive without the Law once, but when the Commandment came, sin reviv'd and I died.* How was Paul without the Law in that former time of his, but in this respect, that that which was the Soul and Spirit of the Law he was wanting in, he had not the due apprehension and right Knowledge of it, so that he reckoned as not the Law, all that he apprehended about it in the time of his Pharisaism: He says, he had liv'd without Law all that time, who yet had been so zealous for the Law, as elsewhere you read: but he wanted the true Soul and Spirit of it, which makes it the Law; he tells us in the *7th verse*, *I had not known sin but by the Law, for I had not known Lust unless the Law had said, Thou shalt not Covet*; for the Knowledge of this inward Corruption, was that which killed him, and he calls it the Law. *I had not known sin* (says he) *but by the Law*, but by the light of this one Notion let into his Soul, he now saw, looking back upon his former Estate, this inbred sin inherent in his own Nature, had taken occasion by the Commandment, and had wrought in him all manner of Concupiscence; for without the Law sin was dead. And *2dly*, I call this sight of sin, as it had been, wrought in himself, the Spirit of the Law; for in the *14th verse*, he says, *We know that the Law is spiritual, but I am carnal, sold under sin*, even after he was converted. He speaks this of himself after his Conversion, and he speaks the same of the Law at the *10th verse*, of that Law, the Knowledge whereof he now had, and not before; *wherefore the Law is holy, and the Commandment holy*, which had discover'd Lust to be sin to be Sin, to him; and the knowledge of this Law was that which did convert him, that struck him dead, and put him out of his jolly Life he had led, which was from the thought and apprehensions that he should have been justify'd by the outward performance of the Law, in which he was deceived. *And so the Commandment which was ordained to Life*, (says he) *I found to be but unto Death*, and this was effected in him, when the Commandment came; that is, that which was in the true light of it, the Commandment it self, that never came before, *and so sin reviv'd*, like the Snake in the Fable, that was brought in benumm'd with cold, but laid by the fire, the heat reviv'd it: *And I died*, says he, *sin reviv'd, and stung me to Death*, and this sin, he afterwards tells us was that sin that dwelt in him, *v. 20. that sin that dwelleth in me*, which causeth me to do that which I would not, and is oppos'd by another self opposite thereto: In respect whereof he says, *it is no more I that do it*, which opposes the corrupt self in me, which he calls *sin that dwelleth in me. v. 20.*

From hence I gather, That a true and spiritual sight of Lust to be sin mingling it self with all a mans ways, is from a Spirit of Holiness begun to be wrought in the mind. For such a Light as this was Paul's, wrought in the entrance into his Conversion, and such must therefore be the light in any one that hath it, and true Conversion follows upon it, as it did in Paul: And I give this reason for it, That out of that Principle, by which we see the spiritual evil of sin, whereof this was the Light that gave the Knowledge of it, it is that any man sees the Spiritual good, in opposition to Lust, to be in him. For as the same visive Faculty in man, the same Eye whereby a man discerns one contrary, it also discerns the other, as the same eye that sees White, also discerns what is Black; or *e contra*: So the same Light that discerns Grace in the spiritual Nature of it, discerns Sin, and on the contrary in like manner. And this principle the Apostles Discourse in this Chapter clearly runs upon.

CHAP. IV.

The Use and subserviency of Conviction of Sin, and Humiliation for it, to induce the Soul to believe on Jesus Christ for Salvation.

I shall now give you an Account of Conviction of Sin and Humiliation, not in the General only, but of every particular mentioned: To let you see the reason, the use they serve to, *viz.* To advance God himself as mans chiefest good, and to set up Christ, and his Righteousness, and his own Free Grace, in justifying, sanctifying, and in all.

First, That the Soul should be wounded with sin as sin, and as in it self the greatest misery, to what a blessed End tends it!

1. By this work of Humiliation, the Heart is for ever weaned from the comfort that is in sin, or in any Creature, so as never to be quiet till it meets with God, the God of comforts. For if this apprehension, that Sin is the greatest Evil, season but a mans Spirit once, it sowers all pleasant things with him, they have lost their Taste for ever: And nothing can be so Good to him as sin is evil, but only God: For nothing is so good as sin is evil, but only he; and then a man will take God and his Favour for a comfort alone; all he can ever look for, or hope to find, it must be in him: his comfort in sin and all things else, is everlastingly spoyled and marr'd: so *Hos.* 2. 14. when God would allure and win his Churches Heart to him, what doth he? He brings her into the Wilderness, into a barrenness of all Comforts, and then speaks comfortably to her. A man convinc'd of sin and lost state, is like a man condemned to die, the pleasure which may be had in the green Pasture he goes through to execution, affects him not; so, nor can this man take content in any thing till he hath the favour of that God he hath offended, God only can speak comfort to such a Soul, and nothing else.

And *2dly,* Hereby it is made restless after Christ and his Righteousness, as the means of bringing him into Favour with God; if it were Wrath, or trouble of Conscience thereby, were all his Grief, Ease would content him; but it being Sin, nothing but Christ and his Righteousness will do it: As the Hart wounded, rests not till it comes to such an Herb as cures it; so nor he that is wounded, can take delight in any thing, till he spies Christ out, and Sighs and Pants incessantly after him.

2. For a man to see himself an Unbeliever and without Faith, without Christ; it is also exceeding necessary. *John* 16. v. 10.

1. Because it tends to bring in the guilt of all his sins upon him, to serve the inquest against him; for when the Conscience is charged with *Oaths, Adulterys, &c.* it pleads a presumptuous sinners pretensions of a Believer, I am in Christ, and I believe, and so sin cannot fasten on him, but he puts it off and flights it, and walks, outfacing it and all its Bills; but when he is convinced of unbelief, which is the Protector of all sin, then every Commandment may bring out its Bill and be heard, and serve a Writ upon him; convince him of this, and you convince him of all.

2. Because they may be convinced what is the main thing necessary, and the first thing they are to do, the next course they are to take; for if men should not be convinced of Unbelief as the great Sin of all the rest, they would not be pitcht upon Faith as the only and full Remedy of their Evil, hereby they see the necessity of Faith, the stead it must stand them in, and their aim will be to get it.

And *3dly.* Hereby, and for want of Faith, seeing themselves out of Christ, they will be pitcht upon what is the especial aim of Faith, Union with him, as the Foundation of all good they must receive from him. Many being humbled for

for want of Duties, pitch upon performing them, and so are eased; but when Unbelief is the main Sin, and want of Union with Christ the greatest misery, then union with him is the first aim of Faith, and the Soul is convinced that it must have his person, as *Paul*, Phil. 3. *that I may win Christ*; and then have Righteousness and all else: I must believe, and I must have Christ, or nothing is accepted, says the Soul; then

4. By seeing a mans self to have been an ungodly person, and to have done no good, and by seeing the Inwards of actions, and the carriage of the Heart in them, the Soul is convinced that this is true: That no good thing dwells in a man, and this moves the Soul to go to Christ both for Justification and Sanctification, and without it a man is in danger to err in both.

For 1. If he sees not that there is no good in him, he will certainly trust in himself, and not go wholly to Christ for Righteousness; if it hath any of its own, it will trust partly in Christ, and partly in it self: And like the Ship in the Acts, *be part aground, and part in the water, and so be broken apieces when the Waves of Temptation come*: Go to the first working of Faith, God will have a Man apprehend himself an ungodly person: Rom. 4. 5. *To him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is accounted for Righteousness*: And after Faith wrought, though a man sees some good wrought in him, yet it hinders not his attributing all to Christ in Justification: Yet in the first working of Faith, it's clean otherwise upon a different Reason: For that good which is wrought after Faith, is wrought by Faith that fetcht all from Christ: And so Sanctification, being but borrowed by Faith, hinders not Faith; The Daughter hinders not the Mother: But if a man should see any good before, it being not wrought by Faith, nor fetcht from Christ, the Heart would rest in it, and oppose the work of Faith and going out to Christ: It being from a mans self, a man would rest in it, and not seek abroad for Righteousness whilst he hath any at home: As any one sin preserves the power of sin in the Heart, though a man parts with all other; so any good or Righteousness ungiven up, preserves self-confidence, and hinders Justification, as the other doth Sanctification. There is no Remedy therefore, but that all our supposed Good be discovered to be Naught and rotten; that every Burrough be stopt e're these poor helpless Creatures will go to the Rock.

2. The want of such Conviction will hinder Sanctification; for it would not renew the man throughout, but piece new Grace to old, false Grace to true, and make the rent worse; for he would rest in some false good. *Christ will have all old things pass away, and all to become new*; every Stud pull'd down, and nothing in the New Building that was in the Old; yea it hinders Christ from working it. He will shew his Skil in drawing his Image upon a plain Board, and so wipes out all afore. Bring to a curious Painter, that would shew his Skil, a Board with a Picture fallly drawn, and he will not go about to mend it, he can make no work of it, but he will take his Pensil and dash all out, and shew his Art in a New one; and so doth Christ. Bring a Bell to a Founder that hath a Crack in it, and he will not go about to soader that up, and so let it go; but dash all in pieces, and melt and cast it anew; and so doth Christ with those who have the seeming cast of goodness, and that by letting us see the falseness of it: For that is his end in breaking and melting the Heart, to cause us to apprehend all is naught.

3. A mans sight and sense of his utter Sinfulness, both in his Life, Heart and Nature, the multitude of sins, and the strength of sin, is necessary.

1. Because, though God pardons, he will have us know what he pardons. As he, *Mat. 18. 23*. Though he meant to pardon his Servants, yet would take account of them, that Pardon might be the more sweet to them. When a mans Soul draweth near to the Grave, then for God to say, *Deliver him; I have found a Ransom*. *Job 33*. how welcome is it!

2. A sight of sin is needful, to constrain us to make use of Christs Righteousness, and every part of it, to search thoroughly into it, and every parcel of it, and to see the necessity of all the Holiness of his Nature, Life, &c. that nothing could be spared. Men that are confusedly convinced that they are Sinners,

their

their Faith is answerably as confused, they believe in Christ as a Saviour, and that is all; but their Faith improves not his Righteousness to the uttermost nor do they search into the riches of Christs active and passive Obedience, and the Holiness of his Nature, as necessary to obtain their acceptance with God.

3. It is necessary that we may not rest in a false Sanctification. Men that see but the Corruption of their outward Actions, content themselves with an outward Reformation. But men that see their Lusts, rest not till they be mortified; they bend their Force against them. A convinced Soul sees his Nature corrupted, and the Spring of all defiled, he will not rest till he hath a new Nature; as the power of Corruption he sees lies there, so the power of Godliness he will see lies in cleansing that Fountain. *Paul* seeing a Law of Death in his Members, rests not till the Law of life in Christ condemns it.

4. A Conviction of our sinfulness is needful, that we may see an utter helplessness and hopelessness in our selves for time to come: The Heart is ready to account it can do something for time to come, though it can do nothing rightly; yea, when it is stript of self Righteousness for time past, yet not self Ability for time to come; but now it thinks and casts with it self, I will go fast, and go Pray, and go Meditate on Christ and a Promise, and I will get him ere I have done: which Resolutions are good, when in sense of a Mans own emptiness they are stirred up and maintained by a dependance upon God, to work Faith; but the Heart naturally secretly projects this out of it's self, as they in *Jam* 4. 13. and not if God enable me, &c. They reckon without him; and in hopes of this the Heart rests, and thinks in the end to get Faith to come. Among other steps and degrees of our Misery this is made one, that a Man is not only *ungodly, but without strength*, *Rom.* 5. 6. A Man that hath no Money in his Purse, yet whilst he hath Hands to work, he makes no such reckoning of want; and so Men when they see they want all good for the time past, yet they hope to work it out; they have hands left, and with them they fall to work; but when a Man shall see hands cut off too, and nothing but stumps left, which are as unfit and unable to lay hold on Christ, as a Mans Arm without hands is upon a Rope to save him; and God must not only find him Christ, but his Grace must give him hands to lay hold on him also: That the apprehension of this, serves both to drive him out of himself, and to magnifie Gods free Grace in working Faith. For if any pretended power in himself were able to help him, he would never go out of himself to Christ, nor would he attribute all wholly unto Grace, which is that God intends to have exalted; *Eph.* 2. 13. *You are saved by Grace, through Faith*: Might some think we shall acknowledge Grace enough, if we acknowledge that Grace pardons all, and effects all, though Faith be of our own working: No, (says the Apostle,) *and that not of your selves*, not so much as Faith, it is the Gift of God: And so *Paul*, to magnifie Christ's Grace, He says Christ died not only for men, and ungodly persons, but also for persons *without strength*, *Rom.* 5. This you must apprehend and find, and then Grace will be Grace indeed, and nothing but Grace, and then when you despair of your selves, you will rejoyce wholly in Christ. What says *Paul*, *Phil.* 3? *We have no confidence in the Flesh*, but despair utterly of all in us, and rejoyce in Christ Jesus, acknowledging that he is all, and doth all. God cures one Contrary by another; Self-confidence cannot be cured but by Despair; God glorifies not, till the Body be dead and rotten in the Grave; and he sanctifies not till the Heart be dead to it self, and unable to stir, to move no more to Christ than the Earth can towards Heaven; if the Sun come nigh it, well and good, but it cannot move nigher to it: Or as *Luther* compares it, The barren Earth may gape for rain, but it cannot procure it, till Heaven pour it freely down into her lap: And so he calls this Righteousness of Faith, a passive Righteousness, Faith and a meer receiving Grace.

CHAP. V.

In which Answers are given to several Objections made against the Usefulness of Conviction and Humiliation, to bring the Soul to Believe on Christ.

MY next Work is to Answer the Objections and Cavils which Men make against Conviction of, or Humiliation for Sin; not only as Needless, but Dangerous; and that to trouble Mens Consciences for Sin, is to drive them to Despair.

1. They call it a Doctrine teaching men to despair; and that the issue of such troubling tender Consciences is Despair.

2. That Ministers or others who on Mens Death-Beds endeavour to discover to Men that have been Civil or Formal, their Estates, are Miserable Comforters, as *Job's* Friends were, who would persuade him all was naught.

3. That Mens aim in urging this Work, as first necessary, is by troubling Men's Consciences, to bring them to their bent, and to make them willing to be of their Mind and Faction, to entertain willingly their Dictates and Opinions, and so to Tyrannize over their Consciences.

4. If Men Cavil not at this Work, yet they denie it, cannot see any Reason why it should be so necessary to the power of Godliness: If I acknowledge my self ever to have been a Sinner, and to have failings in all I do, having always believed in Christ, is not this (says they) enough?

Unto the end both to Answer these Cavils, as also to Vindicate the Doctrine the more, I propose these following Assertions.

1. That to bring Men to such Apprehensions as these, is not to bring Men to Despair, but the Contrary. To make this good, we will go over all the particulars.

1. To make Men apprehensive that Sin is the greatest Evil, is not to drive them to Despair: *Paul* (*Rom. 7. 3.*) saw it to be above measure sinful, when first Converted, and you can never be enough Convinced of it, nor so much as you should; tho' the sight of it scares you, and fears you; and this you may see without Despair; yea, where that sight is, that Soul shall never Despair; for it directly leads the Soul to Christ, and causeth it to see a Beauty in Grace. If indeed we taught, it were necessary to have such Horror and Anguish of Soul, as *Spirita* had,—or if we endeavoured to make impression of such deep Terrors from the Wrath of God, as *Judas* and *Cain* had, then you might have reason to think that this Work tended to Despair, tho' many have had them, and have not Despaired: But we profess that as Ravishing Joy is not necessary and Essential to Faith, so nor deep vexing Gashes and Impressions of Wrath are necessary to Humiliation, tho' they often accompany it; as the one is but the overflow of Faith; so the other of Humiliation: But as to see Christ the greatest good, is Essential to Faith, so to see Sin the greatest Evil, is Essential to Humiliation, and this is the main. The Damned indeed, who are plunged in Wrath in Hell, they Despair thro' Extremity and Everlastingness of Torment: But they are far from what we urge as requisite to Humiliation, from seeing the Evil of Sin in it self: And as far are they that see Sin as Sin, to be the greatest Evil, from Despair; as the Damned, that feel nothing but Wrath, are from true Humiliation.

And

Book 8 And 2. If some drops of Wrath, and fears of Damnation be mingled with this Cup, yet it is far from Despair, for it is a work of the Spirit of God, who before he becomes a Spirit of Adoption to save, becomes a Spirit of Bondage to cause Men to fear, *Rom. 8. 15.*

3. To bring Men to apprehend all their Former Estate to have been hitherto throughout Sinful and Damnable, and out of Christ, is not to bring Men to Despair.

For, 1st, To apprehend that a Man's Person is simply Damned, this indeed causeth Despair; but to apprehend that my Person is in a Damnable condition, and such as if I remain in, I cannot be saved, is far from Despair; for *Paul* apprehended himself once a Child of Wrath, as well as others, *Eph. 2. 2.*

2. To apprehend their condition to be thus, is not to believe that there is no Mercy reserved for them, or that they are not capable of it; if so, then indeed it would make Men Despair, but as *Peter* says, *1 Pet. 2. 10. which in time past had not obtained Mercy*: So to apprehend that as long as I remain in this condition I do not obtain Mercy, is not to Despair, but to apprehend the truth: For as it follows there, *Those who once had not obtained Mercy, have now obtained Mercy*: And so we say he may obtain Mercy, whose condition is most Sinful.

Nor 3^d, To apprehend thy self out of Christ in the condition thou art in, is not to Despair: For then the *Ephesians*, when they saw their former condition to have been as *Eph. 2. 12.* it is said once it was, and who are Exhorted to remember that they were once without Christ, and without the Promises, should have Despaired: But there is yet hope left, for the greatest Sinners, that for time to come they may be in Christ, as those *Ephesians* after Conversion were. To apprehend that I am absolutely Excluded from the benefit of Christ's Death, that will cause Despair, but that Humiliation teacheth not. But to apprehend that it is not yet applied to me; that it is as yet to me as if Christ had not Died; and if I die in such a condition, I should die in my Sin; this is not to Despair.

4. Again, To apprehend my Estate to be helpless and hopeless, in regard of any Duties I have or can perform, or in respect of any power in me, or any Creature to help me, is not to despair. It is indeed to despair of thy self, and all the Creatures, and to have no confidence in the Flesh; and that is a good despair. But to despair, is to despair of God and his mercy for time to come; to say that he will never be merciful, never give me Faith and Christ. I may rightly make use of that in *2 Cor. 11. 8, 9, 10.* to illustrate this; which tho' spoken in regard of despairing of his Natural Life; yet for the same reason there used, will hold good of this despair of Eternal Life: We were so pressed, says he, that we despaired of Life, and had the Sentence of Death in our selves so far as by any means of our selves we could use, we saw no way but Death: But, says *Paul*, *it was that we should not trust in our selves, but in God that raiseth the Dead*: That is, though we despaired yet it was not of God's power to help us, but we despaired in our selves. And thus God deals with men, and dealt with *Paul* about Eternal Life, he passed a Sentence of Death on him, and *Paul* saw no help in himself to believe, or come out of his misery; *Rom. 7. 10. I was alive, but when the Commandment came, I died*; that is, received the Sentence of Death, and saw no way to escape it by anything he could do: This was, that he should not trust in himself; but this was not that he should despair of God's shewing mercy for time to come.

5. Again, Understand aright whence despair ariseth, not from the greatness or hainousness of a man's sins, or insufficiency of a man to help himself; but from stubbornness of Heart not to go out to Christ for sufficiency in him; that is the work of Despair: *Ye will not come to me that ye may be saved*, as Christ told the *Jews*.

6. Again, Poor Souls that are in this condition, God hath an especial care of, to keep them from despair, when they have renounced themselves and their former Condition. Tho' their Souls be a *Tohu* and *Bobu*, and as that first matter, *Gen. 1. 2.* without form, and so of themselves would sink into nothing, yet

God's

God's Spirit broods upon it and upholds it: They shall fail between those two Rocks, Blockishness and Despair; so as the convinced Sinner shall be terrified, and yet God will keep him secretly. God hath an especial Eye upon such a Soul: *Isa. 66. 2. To this Man will I look, to him that is poor and contrite, and trembleth at my Word;* and I will so look to him, as he shall not Despair. *Isa. 57. 16. I will not always contend, for the Spirit would fail before me,* and I will not suffer it: Tho' he melts it, yet he will not suffer it, when melted, to boil over into the Fire, and to be cast down and spilt into Hell-Fire irrecoverably: No, but tho' he be shut up and sees no help by any thing he can do to get out, *Gal. 3. 23.* yet he opens a Door of hope, *Hos. 2. 15.* When the Soul is in the Valley of *Achor*, of Starving; when Sins fly about a Mans Ears, yet God opens there a Door of Hope. And again,

4. To let Men go on without knowing their Condition, is the way to Despair at last: For when Men come to Die, and then have their Eyes opened, and their Consciences convinced, to see their Estate out of Christ wholly sinful, and themselves not able to lay hold on Christ, or Believe, and that now they have but a few Hours to get Oyl and Grace in, then they Despair indeed. *Isa. 51. 11.* The Prophet shews that trusting in false Righteousness, sparks of their own kindling, will bring them to Despair in the end, they shall lie down in Sorrow: Whereas, a timely discovery of this, prevents it; gives them time to use their endeavour, and to wait on Christ. To lie at God's Feet, and refer thy self to him, to Damn or Save, is not to Despair, but argues the greatest Ingenuity that may be, and argues some trust and hope in God begun, that a Man will refer himself to him, as *David* did, *2 Sam. 15. 26. Here I am, if he thus say, I have no Delight in thee, let him do what seemeth good in his Eyes.* And whom a Man would choose as an Umpire to cast his Life upon, and to be his Judge, he hath some Confidence in him; this is not Despair.

We come to the *Second* Cavil, *viz.* That the Issue of this work in many is Despair, and well nigh undoing themselves.

1. When the Jaylor was humbled for his Sins, he had well nigh kill'd himself; shall we condemn that work was then upon his Heart, that led him to Christ, and brought him to ask, *What shall I do to be saved?* No.

For 2. Such Stories and Conclusions are the Devils work, to discredit the Work of the Spirit; he enters upon God's Work to spoil it: As when the incestuous *Corinthian* was Excommunicated, *2 Cor. 2.* which was an Ordinance to humble him; Satan was ready to take the Advantage to have swallowed him up of Sorrow, *v. 7. And we are not Ignorant,* says the Apostle, *of his Devices, v. 11.* Shall we Condemn that Ordinance because Satan might abuse it? And so shall we decry this work, of humiliation because Satan adds fearful Conclusions to it? There is no work of the Spirit, but he adds false Conclusions to it if he can. If the Spirit Comforts, he endeavours to make the Soul Presumptuous: If he casts into Bondage only, the Devil labours to cast into Despair: But as we may not condemn Assurance, because sometimes it hath such an issue; so, nor Humiliation.

3. If any do Miscarry, they are but such as would ever have Perished whatever course in Preaching had been held.

The *Third* Cavil is, That when we labour to Humble Men, our aim is only to bring them to our Bent, and so impose on them what we please.

I Answer 1st, Then *Peter* might be charged with the same, when he endeavoured to humble the *Jews* for their Sin in Crucifying Christ; when he brought them to such a pass, that they being pricked in their Hearts, Cry out, *Men and Brethren, what shall we do to be Saved?* *Acts 2. 37.* But *Peter's* aim was orderly to bring them to sound Repentance, and to Believe in Christ; and that is all that we aim at also, and all the remedy we prescribe. *Mark 16. 15.* Christ bids them Preach, that *he that Believes not, shall be Damned*; one part of their Office was to Humble Men, and Discover their Estates out of Christ; and to what End? *Mat. 28. 19.* you shall find it was to make them Disciples, as the Word signifies; but of whom? Not of themselves, but of Christ; and to bring them to universal obedience, which with-

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out this work they will never come to: *Teaching them to do whatever I have commanded*, v. 20. And as Christ's promise is to be with us to the end of the World, so this must be our course to the end of the World.

And 2dly. If we did indeed, as the Friars of old, who Preached the Law, and stinging mens Consciences, took the advantage of it, to bring the People to Auricular Confession, and get their secret sins out, and so make them obnoxious to them, and then took money for Pardons and Absolutions; and set them about building this Convent and that Convent, for satisfaction: If we did it thus to make a gain of you, as *Paul* says, *2 Cor. 12. 17.* You might suspect us in it. But we speak before God in Christ, *we do all things for your edifying*, as *Paul* says, v. 19. It is to set up Christ in your Hearts, that we endeavour to humble you; that you may see your need of him; and that you may see your own Emptiness and his Fulness, to make him precious to you, and to drive your Souls to him, and to bring every thought into the Obedience of Christ; to make you sensible of sin, that you may make Conscience of it, and know what Christ hath done for you. And if the Duties that are required be not Duty, the sins discovered be not proved to be sins, your Humiliation will not bring you to make conscience of them: It is our Masters advantage, and your Edifying, is our Aim; we seek not yours, but you.

And 3dly, If we were minded to gain a party out of the World, and to gain your Ear, it were a better course to sooth you up in a good opinion of your Estates, to sew Pillows under your Elbows, and cry Peace, Peace, when there is no Peace, as the false Prophets did.* But to go about to persuade

* It is *Augustine's* Argument, libro de Pastoribus, Tom. 9. p. 1333. Absit ut dicamus vobis vivite ut vultis securi estote Deus neminem perdit: Tantummodo Fidem Christianam tenete; non perdit ille quod redemit. Hæc si dixerimus Congregabimus Turbas ampliores & si sint quidam qui nos sentiunt hoc dicentes non recte sapere paucos offendimus sed multitudinem conciliamus.

men that their Estates are bad, and to urge a necessity of apprehending it such, this is the way to exasperate men: This provoked the *Pharisees* against Christ; brought the World about *Paul's* Ears, as *Paul* says, *Gal. 1. Do we persuade men or God?* That is for God. This Doctrine crosseth the World, sets up God; and gains but few; for men will and do stand

out; and where one is throughly humbled, thousands presume, and will do so.

For indeed 4thly, It is a mighty work of the Spirit to convince. And so when the Apostles were sent out, the Spirit is promised, and he shall convince the World of sin, *John 16. 8.* We could never do it, and the Devil he would never trouble men, for he keeps all in peace, and as I said, enters upon the Spirit's work to spoil it: So of all projects and Courses, this were the vainest, if it were not God's way, and he did not go forth with us in it.

And whereas 5thly, men complain that such are miserable Comforters to convince, and humble men for Sin, like *Job's* Friends, and that it is cruelty in men to deal so with poor Souls.

1. Consider, That such a Comforter is the Holy Ghost himself. *John 16.* He is promised to come as a Comforter; and what should he do for to comfort? *He should convince the World of sin, because they believe not in me:* For this makes way for comfort. And so *Rom. 8. 15.* Ere he becomes the Spirit of Adoption, he becomes a Spirit of Bondage; for none else are fit for comfort but those that are broken, *Isa. 61. 1, 2, 3. The Spirit is upon me to preach glad Tidings to the meek, and comfort those that mourn, &c.*

And 2dly. It is cruelty indeed to break the bruised Reed, to smite him whom God hath smitten, as *David* says; to break him in peices whose Bones are broken: But if mens Joynts are set wrong, it is not cruelty to break them in peices, for else they cannot be set right.

CHAP. VI.

Of the last Part of our Conversion, which is our turning from our Evil Thoughts, and Ways unto God.

HOLINESS in the Heart, is the main and ultimate Birth brought forth in Regeneration: And to make us partakers of Gods Holiness, is the Summ and Scope of all towards us, both of this Election (*Eph. 1.*) and of all his dealings afterwards. *Heb. 12. 10.* And without which (*verse 14.*) no Man shall see God. Now the Essential Holiness that is in God, we cannot be partakers of, neither by Imputation, as *Ostander* Dreamed, much less by real Transubstantiation to be Goded with God, as some have arrogantly Asserted: We can be no otherwise Partakers of it than in the Image thereof (*Eph. 4. 25.*) which after God (as a Pattern or Prototype) is Created in Righteousness and true Holiness. You have the same *Col. 1. 10.* After the Image of him that Created him.

Now Man being fallen, and having lost this Image which was at the first immediately given, without any instrumental means then used by him to stamp it on the Soul, God was pleased, in restoring and renewing this Image in Mans Heart a second time, to set up mediate Instruments that should have his Image stampd upon them first; and by the means thereof to Communicate to us this Holiness first imparted to those. Now these Patterns or middle Instruments on which God hath first stampd his Holiness; are, 1. His Word or Law Evangelized. 2. The Man Christ Jesus: And both in this respect are termed ἡ ἀρχὴ the Word of God: The First, viz. Gods Word, bearing a Doctrinal Image of Gods Holiness, the other, viz. Christ, being a Living, Transcendant Image of it. Therefore you shall find in the Scriptures of the New Testament our Sanctification or Holiness set out to us, 1. By a Change, or Conformity in the Heart to the written Word, and whole Law of God, *Rom. 6. 17. Heb. 10. 16. Jam. 1. 21.* And 2dly, It is set forth by a Conforming, or changing the Heart into the Image of Christ, *2 Cor. 3. 18.* But we all with open Face beholding, as in a Glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory, as by the Spirit of the Lord.

Now we must know that a real Conformity to the Word and Law of God, is true saving Holiness and Sanctification, as a Conformity to Christ in his Death, Resurrection, and Ascension; and though all these are never separate each from the other, yet the first is more discerned by us at first than the latter. Many in Regeneration at first find a suitability in their Hearts to the Duties and Rules of the Word, whatever they know of it, when yet they are ignorant of, or at least attend not unto, that Holiness in them as it is the Image of Christ in his Death and Resurrection. And even that other is true Holiness, and whoever hath it shall be saved: For which my Ground is in *Heb. 10. 14, 15, 16.* For by one Offering he hath perfected for ever them that are Sanctified. Whereof the Holy Ghost also is a Witness to us: For after that he hath said before, This is the Covenant that I will make with them, after those daies, saith the Lord; I will put my Laws into their Hearts, and in their Minds will I Write them. Where we see the Sanctification of those Christ hath for ever perfected, and whose Sins are forgiven, are set out by their having the Law written in their Hearts, &c. And therefore Paul for the comfort and support of weak Believers doth in his own Person (*Rom. 7.*) set forth the Holiness

ness of a Believer, as it is the Law of God Written in the Heart, which (v. 23.) he termeth the *Law of the Mind*, by which *he consents to the Spiritual Law of God in the inner Man*. v. 22. which *Law* (v. 25.) *he serveth*, and would fain Obey, and have no other in his Mind, even then, when with *the Flesh he serves the Law of Sin*. So then this is true Sanctification, though not the *total Ratio*, or the whole Notion of a Christians Sanctification, who also is changed into a more Glorious Image of Christ, which at least is as the Varnish to this other, Conformity to the Word, as the ground-work of it. And accordingly it is made part of the Covenant of Grace in difference from the old Covenant, that the Law is written in the Heart, *Heb. 8. 9, 10. Not according to the Covenant that I made with their Fathers, in the Day that I took them by the hand, to lead them out of the Land Ægypt; because they continued not in my Covenant, and I regarded them not, saith the Lord. For 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 Mind, and write them in their Hearts, and I will be to them a God, and they shall be to me a People.* And David's instance in that Medal of a Gracious Heart, and the Copy of his own (*Psal. 119.* throughout) shews how it stood pointed to the *Law of God*. And answerably it is the general Description of the Saints in the Old Testament, who were taken into the Covenant of Grace, *Isa. 51. 7. The People in whose Heart is my Law; yea, of Christ, and by Christ, it is said, (Psal. 40.) Thy Law is in my Heart.*

For though this Holiness be legal, in respect of the *Materials* and Pattern of it, the *Law of God*, yet it is not legal in respect of the Subject or state of the Person that hath it begun, or in respect of the Tenure of the Covenant, or of the Virtue efficient that wrought it. For the Person that hath it, is the Subject of the Covenant of Grace, belongs to that Division, and Jurisdiction, and hath it wrought in him by vertue of Christs Death and Resurrection, tho' as yet he picks not out, in his own discerning, that this is the Image of Christ in him.

Now those Metaphors, or Similitudes which the Holy Ghost hath chosen forth to express that change of Heart, as it is an *inward Conformity to the Law and Word of God*, are especially *Three*; 1. *Casting the Heart as in a Mold* into the same Image of Spiritual Holiness, that is stampt on, and found in the Word. 2. *Engrafting the Word* on the Heart, and so changing the Stock (the Heart) into the same Nature. 3. *Writing the Law in the Heart*. All which we have implied in *Rom. 6. 17. But ye have obeyed from the Heart that form of Doctrine into which ye were delivered.*

The words in the Greek are *εις ον παρεδωθητε τυπον διδασκεις*, *That form of Doctrine into which ye were delivered*: And so out of the Greek the Margent varies 'em.

The Substance of his Comparison comes to this, that their Hearts having been first, in the inward inclinations and dispositions of it, framed and changed into what the Word requires, they then obeyed the same Word from the Heart naturally, willingly, and the Commandments were not grievous, because the Heart was framed and molded thereunto. The Heart must be made good, ere Men can obey from the Heart; and to this end he elegantly first compares the Doctrine of Law and Gospel delivered them, unto a Pattern or Sampler, which having in their Eye, they framed and squared their Actings and Doings unto it. And he Secondly compares the same Doctrine unto a Mold or Matrix, into which Metals being delivered, have the same figure or form left on them, which the Mold it self had, and this is spoken in respect of their Hearts. Therefore this word *τυπος* is a common word, and will serve both these purposes and aims, both which in common signifies the express Image, Effigies, Form, or first Draught of a thing unto which another is to be Framed or Fashioned; whether it be in a Mold into which Metals or Clay is Cast, and so have the same stamp or print upon them; as we see in Goldsmiths Work and other Trades (and this suits to the stamp in their Hearts wrought thereby) or whether it be after a Copy, Pattern, or Sampler, which one having in his view before him, frames and fashions his work unto it, as *Moses* framed all things according to the Pattern in the Mount. And this suits the Expression

pression of their obedience from the Heart; and this he clearly intends, for the words are, *eis ov παραδόντες*, into which ye were delivered, rather than, which was delivered you; as our Translation was pleased to render it. Other Arts and Sciences are said to be *nobis tradite*, delivered to us; but of this Doctrine 'tis said, that we are delivered unto it, to be framed and conformed to it. And this is that which I have afore me, that the work of Sanctification is a work framing and casting the Heart it self into the Word of God: (as Metals use to be in a Mold) So that the Heart is made of the same Stamp and Disposition with the Word. This Similitude being opened from the Scriptures, will afford some light unto us. There are four things for the opening of it.

Chap. 6

I. That the Word and Law of God evangelized, may truly be compared to such a Mold.

II. That our Hearts must be fashioned unto it ere they can be saved.

III. I shall shew the way how the Heart is molded to it.

IV. I shall explain the work it self, what it is to have the Heart truly molded to it.

I. The Word may truly be compared to such a Mold: A Mold (you know) is an Instrument that hath the representation or shape of something engraven in it, to the end to leave the same stamp and fashion upon the things that are cast in it. Now such an Instrument hath God appointed his Word to be: For

1. It hath the representation of his Holiness in it: For whereas Man had ras'd and defaced that Image or Likeness to God in Holiness and Righteousness, wherein he was at first created; and so that living Copy of the Law was lost (that written in Mens Hearts by Nature, being imperfect, and but some Footsteps of some outward parts of this outward Letter of the Law remaining) God therefore writ out the Copy of that Image in his most holy Word: That as *Adam's* Heart had then the perfect Image of God; so this Doctrine hath that absolute Form upon it now. And therefore *this Law is called Holy and Righteous*, which are the Attributes of God himself, and which are the parts of God's Image, whereof it consists, *Eph. 4.22. Adam* was the real Image, this the verbal; but both have the same Form, God being the Architype of both.

2. It hath not this Image on it, only for man to look on, and so to see the Picture of his Estate in Innocency, and bewail it as now lost (as *James* says of a negligent Hearer of the Word, that he beholds his Face therein as in a Glass, for the present, but forgets it) no, but God hath appointed it in the vertue of the Gospel to be, as the common standing Mold, instrumental thro' the Knowledge of it, to renew that his Image again in Man, and to cast all his Peoples Hearts into it. That whereas there are but two especial ways more eminent to work the Image of any thing in another solidly and substantially; the one by way of Engraving or Sculpture, by the hand of some Artificer, on some Stone, Metal, or other Material: The other by way of casting Metals or Plaister into a Mold, so as they are fashion'd unto the Figure of it, without losing any of their materials. Now God having once at first created his Image on man's Heart by way of engraving, as by his own Finger, and the Soul having now lost that Image, and being changed into another; namely, that of sin and wickedness, (the Image of Satan) God therefore does now rather take this second course, and new casts the Heart again, using the Artifice of his Spirit, and his Word is as the instrumental cause or mold, bearing that former Image, and fashioning the Heart thereunto.

II. Let us see why the Heart must needs be thus new cast in such a Mold; the Reasons of it are,

1. Because we are by nature cast into the Devils Image. For if we would draw the Devils Picture, we would draw Pride, and Malice, Revenge, Lying, and Murther, and all sinful Dispositions. Now *Adam's* Sin by its vertue does at our first Birth mold us into this Image; so says *David*, *Psal. 51.*

5. *I was shapen in Iniquity, formatus, as Immins* and others read it. All the

Limbs

Limbs of Sin are fashioned in our Hearts, and our Hearts to them, Gen. 6. 5. *The Fiction, or Fashion, or Frame of the Heart is evil*, as the word signifies. And we coming thus into the World with this shape on us, and thus cast, our Hearts are also daily more hardned in this sinful fashion by the examples, of men. Therefore we are said *to live to the lusts of men*, 1 Pet. 4. 2. That is, we apply our selves and our desires unto the common sin of others, suffering them to mold us also; which the Apostle thus expresseth, *Living according to the Course of the World*, Eph. 2. 1. And the same Apostle says, Rom. 12. 2. *Fashione not your selves to the World*, *μη συχημαλιζεθε*, *ne accommodetis vos ad hujus Seculi figuram*, to the figure or fashion of this World, so *Erasmus* paraphraseth it. Seeing therefore you are thus by Nature cast into a sinful frame, and are more and more in that Estate molded by the fashion and mold of others bad Examples: Upon that account the Apostle there requires a change, or metamorphosis *μεταμορφωθε*, that is, get the form and fashion of your Hearts altered; for so the word signifies, a transforming or changing of a thing from one form to another. Mens Hearts that are shaped like to Devils (*the Lusts of your Father* (says Christ) *you will do*) being cast anew in the Word, are made *Partakers of the Divine Nature*, 2 Pet. 1. 4. So that by it we come to be like to God, and have his Image again renewed in us, which that mold bears; without which Image of Holiness thus imprinted by the Word upon our Hearts, we can never come to receive Happiness from him.

2. Reason 2. Unless our Hearts be thus new molded, we remain Vessels of Dishonour, and not fit for our Masters Service. What is it that chiefly makes one Vessel differ from another, but the fashion of it? You have Vessels made of the same matter, whereof one, because it is cast in the mold and fashion of a baser Utensil, is therefore used about dishonourable Employments. But now another that is cast in another, Mold, though of the same Metal, is served up to the Table, and used in honourable Services. Nothing puts a difference between these two, except the fashion, that they are cast in a several Mold. This is part of the Scope of the Apostles comparison, 2 Tim. 2. 20, 21. *In a great House, there are some Vessels of honour, and some of dishonour. Now the Vessels of Honour are described to be such as are sanctified and prepared to every good work; and meet for the Masters use.* Fitness to be employed in God's Service, is that which makes any one to be a Vessel of Honour; and that fitness it hath, is from its being sanctified, which Sanctification is a new casting of it, and a giving the Heart new Dispositions, such as the Word requires. Until therefore the Word hath changed thy Heart, thou art a Vessel of dishonour: Thou mayst indeed be gilt over with Civility and formal Profession; but till thy fashion be altered, that is, the frame of thy inward Parts, thou remainest a Vessel of dishonour, and fit for nought but wrath: Rom. 9. 22. These reasons (you see) are suited to the Expression or Similitude used in the Text.

III. In the third place, I will shew you how this is done and wrought, so far as this Metaphor will, out of the Scripture, give us light.

1. God begins to work by Humiliation and Contrition, and breaks the Heart all in pieces by the Word. A Founder that hath a Statue or Image to make of some hard Metal that hath a contrary form on it (as suppose an Horse to be cast into a mans Shape) will first knock that Metal in pieces. And so had our Hearts need be dealt withal; they not only bearing the Image of the Devil, but that Image being seated in our inward parts, and not only in the Superficies or Outside, (as artificial forms are) yea, and being as Brass and Iron, hardned in that fashion, Isa. 48. 4. *I know thou'art obstinate, thy Neck is as an Iron Sinew, and thy Brow as Brass.* So that the Heart will not yield or apply it self to the fashion and mold of the Word. Ministers may preach to you long enough, and your Hearts still retain the same dispositions, because they are not broken with a sense of your sinful Estate; and the Curse due unto it; *For the Heart is Enmity against God, and cannot be subject to God*, Rom. 8. 7. It will not yield to the Mold, therefore it must first be broken.

broken. Hence in *Jer. 23. 29.* The Prophet compares the word to a Hammer that breaks the rocky Hearts of men in peices.

Yet 2. That is not enough, for it must be melted also; therefore it is not only a sense of your misery that will prepare you for this new molding, but a melting also. Hence, as the Word is like a Hammer to break your Hearts, so it is like Fire to dissolve your Hearts, and make them soft and pliable, and so fit to take any Impression, Thus *Jer. 23. 29.* and Thus *2 Chron. 34. 27.* *Josiah's Heart was melted, and became tender at the reading of the Law.* And this Similitude the Prophet alludes to, when shewing the inefficaciousness of the Word upon their rebellious Spirits, not praying unto Conversion; he says, *The Bellows are burnt, the Founder melteth* (or endeavours to melt their Hearts) *in vain. Reprobate Silver shall men call them. Jer. 6. 30.* And this melting of the Heart thus, contains two Things.

1. It imports the separating the corrupt Dispositions and Lusts of it (as the dross and scum useth to be in the melting of Metals) which before were blinded with it, *Their dross, till then, remaining within them,* as the Prophet speaks. But now he purgeth it from the midst of them, *by the Spirit of burning,* *Isa 4. 4.* or (as it is in *Mal. 3. 3.*) *They are purified as Gold is purified:* The very inward dispositions to sin being mourned for, complained of, hated, and cast out with loathing.

2. And as this melting fetcheth out the dross, so 2dly. It softneth the good Metal; it makes all the Faculties pliable, and apt to receive the impressions of the Word *with meekness,* as *James* speaks of receiving the Word. It maketh it a meek Heart, an Heart of such a Temper, as will be content to do any thing that God shall command. It can *suffer exhortation,* and *suffer reproof* *Heb. 13. 23.* It suffers the Word to frame it which way it will, and to that end urgeth it, presseth it, stamps it upon it self again and again in private, till an indelible impression be made; and till it finds the same dispositions wrought to obedience, which the Word requires.

3. This Transformation is done by the intervention of Knowledge or Faith. The Mind being enabled to conceive what is that good, perfect, and acceptable Will of God, and so approving of it as good for him; the whole man is thereby fashioned: So (*Rom. 12. 2.*) we are said *to be transformed by the renewing of our Minds, to prove what is that good, perfect, and acceptable Will of God.* And (*Col. 3. 10.*) *The Image of God is said to be renewed by Knowledge.* For we are not wrought on as a piece of dead Clay, but according to the nature of the Soul, which being an understanding Creature, the Heart is wrought upon by means of it. Faith believing, approving, applying the Word as good, the Will and Affections are presently fashioned to it, and so there is a Change wrought in the whole man.

IV. Now *Fourthly.* For the work it self, if it be askt what this Transformation of the Heart into the Word is: I answer, *It is a universal frame and temper of all the Faculties of the Soul; whereby each, in their proportion, are respectively made suitable to the word in their inward several dispositions, and prepared and fitted to do what ever the Word commands.*

1. It is a Change, though not of the substance or faculties of the Soul, yet of the temper, frame, and disposition of it. For a thing molded remains the same Metal it was before, only the frame and fashion of it is altered; and yet the alteration of that fashion works a great change in it, both in it's Name and Nature. And the Metal that once was a Dish being turn'd into a Pot, hath a new Name given it; and *in genere artificialium* the Spirit of it is altered: So when a man's Heart is changed by the Word, though the same Nature of man remain in him still, yet he receives a new name (*Rev. 3. 12.*) and is a new man; and so called, because the fashion of his Heart is altered; and in *genere Spiritualium,* he is another man: Differing from what he was before.

2. By this change all the Faculties are made suitable to the Word. Even as you see the Mold and the thing molded fit one another, as the Seal and the Wax do so too; so the Heart which before was Enmity to every Commandment, now is molded in and by the Word. It delights in the Law according to the inner Man, and finds an agreeableness between the Law and its own Disposition, there being answerable Dispositions wrought in all the Faculties of the Soul to what the Word requires. If God saies, *Fear me*: The Heart Answers, *I desire to fear thy Name*. (As 'tis said of them *Nehem. 1. 11*. If the Word saies, *Keep the Sabbath*, the Heart can say, *The Sabbath is my Delight*. *Isa. 58. 14*. If the Law saies, *Love the Brethren*, why the Heart finds an instinct begotten in it self to do it (as there is in Birds to love their young) thus Believers are said to *be taught of God to love one another*, *1 Thes. 4. 9*.

3. There is a change in all the Faculties according to their several Tendencies and Poyfes.

1. There is a Change in the Understanding or Judgment, and when it is thus changed, there will be an Ability *δοκιμαζειν*, to try what is the acceptable Will of God, to Judge and know how he ought acceptably to be served. Such a renewed mind is *quick in the Fear of the Lord*. (*Isa. 11. 2*.) to Try it as the Touchstone doth Gold, and also to consent to the Law, that it is good, and good for him (*Rom. 7*.) and to esteem every Commandment concerning all things as right (*Psal. 119. 128*.) and to set an high price on every Ordinance, and every Duty, as being matters of great moment. And so it is ready likewise to disallow and *hate every false way*; as you have it expressed in the aforesaid *Psalms*, and also in *Rom. 7*.

2. The Print of this Mold in the Conscience will be a quick vigorous Light, so as the Motives that are Spiritual, and for the Glory of God, shall naturally rise up in the Mind, and move the Heart, *1 Pet. 5. 2*. *Feed the Flock, not for Lucre, &c. but of a ready mind*.

3. The stamp of it in the Will, will be a Propensity to choose the things that please God, (as it is said of those Eunuchs, *Isa. 56. 4*.) those things that most of all please God, will be most of all pleasing to an Holy Soul too, and he will walk in them to choose. The Will being thus Transformed, the Mind needs not be wrought off by selfish ends unto holy Duties, but will be willing (as the Apostles Phrase is, *1 Pet. 5. 2*.) *in a ready mind to feed the Flock*. Taking care for them *naturally* (as *Paul* says *Phil. 2. 20*.) even as a Nurse for the Child. And this *Paul* makes to be more than Obedience it self, when the Heart is thus framed (*2 Cor. 8. 10*. *Not only to do, but to be willing*. Also part of this stamp and impresson lies in the Will's having a strong bent and byass upon it, forcibly carrying it in all the turnings of a Mans Life towards the Commandment, and Obedience unto it, and causing the Will to encline to, and follow the Command, and likewise to stick unto it: Even as the Iron doth move with, follow, and apply it self to the Load-stone. *I have Sworn, and I will perform it*, says *David*, *Psal. 119. 106*.

4. So answerably this stamp of Inward Holiness is set on the Affections when every Affection, according to the nature of it, is exercised in and about the Law, and the things thereof. Even *Sorrow* is *after a Godly sort*, for the breach thereof, and for Sin as committed against an Holy God. Also hatred is rais'd against the things therein forbidden, and a love to the things Commanded, and joy in the performance. See *Psal. 119*. through out, where all sorts of such Affections as these towards the Law of God are recorded. Thus when every faculty is seasoned with a new disposition towards Gods Precepts, and the obeying of them; when there is an Universal Conformity of all Faculties according to their several kinds and offices, and also their subordinations one to another, with a natural fitness and disposedness unto what the Law requires, then is the Heart molded in the Word.

4. There is a preparedness unto all Duties revealed in the Word: and a facile readiness to be employed in them: So that (as is said 2 Chron. 30. 19.) the whole Heart is prepared for every Duty. And this the Similitude implies; for it is the end of casting Metals into this, or that form, that they may be serviceable to such or such an use. Now when the Soul is cast into such a frame, that the Heart is as a *vessel meet and prepared for the Masters use* (as 'tis said 2 Tim. 2. 21.) then it may be said to be molded in the Word: Even when all the powers and faculties of the Soul are become Weapons of Righteousness (as the Apostles other Similitude in this Chapter is) as being made on purpose for Righteous Uses. And it is the fashion in a Weapon that gives it the fitness for such an use, as a Spade by reason of the fashion of it is fit to dig the Earth but not to cut with; a Bowl to drink in, and a Sword to fight with. Not but that a Godly Man's Heart may at some times be dulled, but still as in a Weapon there is an habitual fitness which it hath from the fashion of it, as in a Sword or Knife to cut; and 2dly, There is an actual fitness, namely an Edge, which though it be blunted, yet the habitual fitness is not taken away, so it is in a Godly Man's Heart, though the frame and fashion of it still remains the same. Thus there is an habitual preparedness to good Duties, yet the Edge and actual Vigour may be wanting, till it be whetted again, (Deut. 6. 7.) his Heart may be hackt, and battered, and so at the present made unfit, yet the fashion is still the same, and one good prayer, or Sermon whets it again, and brings it's Edge again. Now Wicked Men want both these fitnesses. Indeed in the Furnace they will bow to any fashion (as the Heart of Saul and of Pharaoh did) but when they are once out of it, they will return to their own frame again.

5. This inward stamp of Holiness is both an Universal, and proportionable impression upon the Heart, which the mold of the Word leaves upon it.

1. It is Universal. There is no small scratch, or rase in the Mold, but it will appear in the thing cast in it: Therefore Civil Men that have impressions of the second Table, and few or none of the first, were never truly molded in the Word.

2. It is proportionable. Look what Cuts and Engravings are deepest in the Mold, these will make the highest and fairest Embossments on the things cast in them, the very smallest and shallowest being visible too: So it is with one Converted by the Word, and who hath his Heart molded in it. The stamps of those Duties which God most of all requires of him in his particular and general Calling, will be most eminent upon his Heart. The great things of the Law will be the great desires of his Heart to fulfil, and not be taken up about Mint and Cummin only, Mat. 22. 27.

The Second Similitude. The Holy God is pleased to use to express the change of the Heart into the Word and Law of God, is this of *Engrafting the Word upon the Heart*, as a Graffe on a Stock, with ability to save and change it, James. 1. 21. *Wherefore lay apart all Filthiness, and Superfluity of Naughtiness, and receive with Meekness the engrafted Word which is able to save your Souls.* I must first fix the Interpretation, because this Translation is Controverted by some Interpreters, although not many.

1. Some say that the word *ἐμπεφυγός* imports that which is natural, and is so far from signifying the engrafted word, that it is opposed thereto, so *natural Branches are to be engrafted*, Rom. 11. And the Greek Scholiast kept so close to that meaning, that he plainly interprets the engrafted Word here to be the *natural light of Reason*. But this Interpretation is manifestly false. For 1. *This Word* is to be received, and therefore is not by Nature, nor any thing natural. And 2dly, It is said to be *able to save our Souls*, which the light of Nature is not.

Book 8 2. Others would have the word of God called *ἐμφυτος*, in this Sense, that it is *Native and Genuine*, which signification is opposed unto, what is *Artificial, Affected, Adulterate or Counterfeit*: As if you should call a true Vertue *ἐμφυτή ἀρετή*, that is, a *genuine true Vertue*, not acted or counterfeited. And so *ἐμφυτος λόγος* would signifie the pure naked Word in it's simplicity, unmixed, unadulterate with man's inventions; and so it would be all one (as they urge it) with what this same Apostle had call'd it, *the Word of Truth*. v. 18. *with the Word of Truth he begat you*. For God useth not falshood nor error to beget men to himself. And I confess, I was tempted to this interpretation, by paralleling it with 1 Pet. 2. 2. where he exhorts them to desire *the sincere milk of the Word*; *ἀδολον λόγον* without deceit, but as it comes from the Dug, not mixt with Medicines or Waters. The like to which also you have So 2 Cor. 2. 17. And that which further strengthens it is, That in the other Words and Phrases, in coherence with these in either places, both in Peter and James, there seems to be a parallel, and therefore in this also: Both James and Peter using the same words before in either. The one says, Laying aside all *naughtiness receive this Word*; the other says, *Laying aside all superfluity of naughtiness, desire the sincere milk of the Word*. And thus the meaning of James's exhortation should be as if he had said, *You that were begotten at first by the Word of Truth*, (that is, the sincere Word,) *take heed you receive that only which is the True, Pure, and genuine Word of Truth*; as that which is only able to save your Souls: For as it was that pure Word which begat you at first, so that alone must build you up to Life.

But that which I have to say concerning this Interpretation is,

1. That it is not called the *Word of Truth* (Jam. 1. v. 18.) in opposition to Error and Falshood, so much as by way of eminency, as it is thus call'd too, Eph. 1. 13. *The Word of Truth, the Gospel of your Salvation*. It is too low an Epithet to say it is stiled *the Word of Truth* in opposition to what is *erroneous, feigned, and false, or devised*, for that is but what is common with it to every Philosophical Truth: But it is so called for the eminency of Truth in it. With which also that Elogium of Paul concurreth, *This is a faithful Saying, worthy of all acceptation*.

2. When ever the word *ἐμφυτος* is used to signifie that which is *genuine* in their sense, yet then withal it is applied to, and made the Epithet of some inward *Quality, or Disposition of the mind of man* which is *inbred, and inherent* therein, as when it is applied to vertues and the like. And so according to this meaning of it, if we would suppose the Word of God were termed *ἐμφυτος*, as noting forth *Purity, Sincerity, or Truth* of it, yet still withal it would connote and import this other interpretation also; namely, *inherent or inbred, in our Hearts and Minds* or that which is ordeined to be *inwrought, or engrafted* in us.

I come therefore to the 3^d and most usual Interpretation, which our Translators have chosen, namely, that it signifies the *engrafted, or rather engraftable Word*: (for it is *nomen verbale, not Participium*) That is, it is that Word, whose end use, intent, and ordination by God, is to be engrafted, inbred, and ingenerated into the Souls of men, and is to be received to that end. And so it is a metaphorical allusion to Seed or a Plant that is sown, ingrafted or inoculated either in Ground, or into a Stock, and especially the Latter. That look, as the word *συνμυτός*, used Rom. 6. 5. which is a kin to this, and of the same Stock (as I may so speak) and which, as there used, signifies *planted together*; being there spoken of Christ and his Members, being planted together in one, as two Twigs growing, or set in one common Stock becoming and growing up into one Tree: So *ἐμφυτος* here spoken of the *Word of God*, signifies *planted, or plantable* within us, these two words differing but in this, that the word there is a Compound with *συν*, that is, *together with*, but this here is compounded with *εν* or *in*, and so the one signifies *grafted, or planted together one with another*. This other here signifies *planted in*: The first being spoken of Christ and us, and our being *planted together in one*; this Latter being spoken of the *Word of God as planted, or to be planted in our Hearts*.

Obj. But some urge that this Interpretation cannot stand, because the same word cannot signifie both what is *natural*, and what is *engrafted* too, for these two are opposed, Rom. 11. 17. 21. The natural Branches are opposed to those

those grafted in. Now it is evident (say they) that the word *ἐμφυτός* doth signify (at least sometimes) that which is Natural.

Answer 1. But First. I answer, The word in Rom. 11. used for *engrafted*, is not *ἐμφυτός*, but another word; and so prejudgeth not this Sanctification here.

Answer 2. The word *ἐμφυτός* in common imports whatsoever is *inbred* and seated in the *Inwards*, whether it be by *Nature*, or otherwise set in, so as that it becomes as Nature. And thus the Latin word *insitum* answers to it in the like large signification; or as we say in English, *implanted* in one, whereby we express, not only what hath been by Nature, but as well what otherwise is *inwrought*, though acquired by Education, Breeding, or habitual Custom. So then this word, though upon other occasions, it may be used for what is originally natural, and inbred by Nature; yet withal, it still allows us that other signification of what is inwrought by an ingrafture, or otherwise acquired. In the Book of Wisdom (Chap. 12. v. 10.) *μίσος ἐμφυτόν*, is put to signify an *inbred Hatred*, or Grudge, not that which was by Nature, which we call an Antipathy; but that which had been inbred by Injuries, and yet was so deeply rooted, that it is as if it were natural. And thus, *ἐμφύσιον* is all one with *ἐνδεδυότος*, that is, *seated in the Heart*: So that this word *ἐμφυτός* may well bear either Sense.

Even as *σύμπεφυτος* (which is of the same Kindred) imports both engrafted with another: And with all what is together in Nature with another *Simul Naturā*. See *Stephanus* in *σύνουθενω*.

This being cleared, it is evident that the Apostle James's comparison and allusion is to liken the Word to *Seed cast into the Earth*, or to a graft or more noble Plant set into a Stock, being ordained to take root, or to be inoculated and made co-natural with, and so to bear fruit in the Heart according to it's Kind; which Interpretation is most natural to this place.

For, 1. This Interpretation excludes not that other of being natural, taking it in respect of what the Word doth *consequenter*, and in the Event become to the Heart by it's ingrafture; for thereby it doth become natural and inbred in, and genuine to the Heart, and as a new Nature.

2. It agrees in this sense with the coherence and scope of the Apostle, and his foregoing Passages, For

1. Whereas he had declared (v. 18.) how they had been *begotten by the Word* as of Seed (which is formed into, and becomes the Substance of the new Creature) Now in this 21st verse, he exhorts them to *receive this Word* they had been thus begotten by, so as to grow up more and more, and to *bring forth Fruit*; which he expresseth by being *Doers of the Word*, in the following 22 verse. Only in carrying on of this Exhortation, he takes up this other Metaphor, as genuine to this Scope, as that other of begetting was to the former; namely, comparing the same Word of God, in that respect, unto *Seed sown* in a Soil, or to a Graft *ingrafted on a Stock*, which by becoming one nature with our Hearts, and by changing the stock thereof into it's own Nature, doth increase our Graces in us more and more, and causeth us to *bring forth fruit*, which he termeth *doing of the Word*. And this is withal a better parallel with that place of Peter forementioned, and his Scope, then the former Interpretation. For even just thus, Peter had spoken of the Word *first*, as the means of begetting us (Chap. 1. 23.) *Being born again, not of corruptible Seed, by the Word of God*. And then (Chap. 2. v. 2.) he exhorts them under a new metaphor, as *new-born Babes to desire that Word as Milk to grow thereby*: Even as we have the Like.

2. He had indeed begun, and laid a foundation for this very Allusion in v. 18. in stiling Believers, and men begotten again, the *first fruits of God's Creation*, as ordained so to be after Regeneration. He *begat us* (says he) *that we should be a kind of first fruits of his Creation* (Even as 1 Cor. 15. 23. Christ is termed the *first fruits of them that sleep*) alluding to Jer. 2. 3. *Israel is Holiness to the Lord, the first fruits of his Increase*. They are then begotten to that end, that in their future Course of Life themselves, and all their Actions might be consecrated to God as the first fruits of the Creation (Holiness in one man being more to God than all the Creation without it.) Now then in answer to, and prosecution of this allusion there begun, to the end, to exhort them to accomplish this, what could be more proper than to make use of this new

Book 8 Comparison of the Word of God unto a Graft ordained to be engrafted on their Hearts; and accordingly to exhort them to receive it as such into their Souls, unto the end that they might in the sequel of their Lives be consecrated wholly to God, in bringing forth fruits to be offered up unto God, as the first fruits were.

3. The very words here used, *Receive*, and *Receive with Meekness*, these words comply evidently with that sense of *engrafting*, rather than any other. The Phrase to *Receive*, is proper thereto; for we say the stock receives the Graft as let into it, and the words *with Meekness*, are added, for it is received into such a stock, Mans Heart, as hath the life of Sense in it: And also because that in order to this receiving the word by an engrafture, the Corruption of the Heart is to be parted with, yea, and cut off, as the old Top is, to make way for the new graft: He might well add *with Meekness*, for thus to cut off Lusts is painful and troublesome; Christ tells us it is to cut off Members, to cut off Hands, and pull out Eyes, and this Tree to be lopt is the Heart of a Man.

4. Other Scriptures do fall in, to confirm this Metaphor (here used) of the *Engrafture*, or *Sowing* the word of God in our Hearts, in order to the bringing forth of Fruit in us. 1 Cor. 3. 9. *You are Gods Husbandry. And we are Labourers together with God*: Which Work or Labour is in the verses aforegoing said to be *Planting and Watering*. v. 6, 7. again (*John 15. 16.*) Christ sending forth his Disciples to Preach the Word, and to Convert Souls, and to build them up to Life, expresth it thus, *I have chosen you, that you should go forth*, (namely to Preach) *and bring forth Fruit*, therein comparing their Preaching to sowing seed, or *engrafting* Plants which should bring forth Fruit: Again, Col. 1. 6. *The Word of Truth*, as thus planted by the Apostles, is said, *to bring forth Fruit in them, and in all the World*. Moreover in the same 15th Chapter of *John*, Christ is not only said to bear Fruit in us by *our abiding in him*, as the Vine, but also by *his Word abiding in us*. For as at the 1st & 4th verses, he had said, *The Branch bringeth not forth Fruit, unless it abide in the Vine*: So at the 7th verse he says, *If you abide in me, and my words abide in you*. So then where we, that is our Persons, are said to be engrafted into Christ, even there also it is said, that in order to bringing forth Fruit, his *Word* must be *engrafted into us* also as we are into him, he expressing the one as well as the other, by one and the same word of *abiding in*: And thus *James* his *εὐαγγέλιος*, spoken of the Word, and *Paul's* *εὐαγγέλιον*: Rom. 6. spoken of *Christ and us*, do well agree in one and the same kind of Allusion. Thus I have fixed the Interpretation.

To come now to the opening of the particulars contained and implied in the Metaphor.

1. God (whose Word this is) is tacitly compared unto a Tree, who hath all Excellencies, Perfections of Holiness, Justice, Wisdom, Truth, Righteousness, Goodness in him Essentially.

2. His Word is as the Seed, or as Twiggs growing out of the Tree, fit to be Sown, inoculated, or ingrafted in the Hearts of Men.

3. And look as Seed or Twiggs pluckt, or fallen from a Tree hath virtually all the Perfections of the Tree it comes from, and being planted, or inoculated spreads forth into the same likeness, and brings forth like Fruits; So this Word of Truth fallen from God, containeth in it all his Perfections communicable to us, *Holiness, Mercy, Goodness, &c.* The Law, or his Commandment, is Holy, Spiritual, Just and Good, (*Rom. 7. 12, 14.*) as God himself is, and the Gospel hath the mind of God and of Christ in it, 1 Cor. 2. 16.

Only 4. Look as Seed, or a Graft, brings forth no Fruit if it remain alone unset, but it must be engrafted into some stock, or sown in some Soil, if it brings forth Fruit: So this word of Truth remains as a dead Letter, unfruitful, unless it be received into Mens Hearts, and there takes root, and abides; even as Christ says the Branch cannot bring forth fruit of it self, unless it abide in the Vine (*John 15.*) so the Word brings not forth fruit unless engrafted into

us; yea, to that end it was ordained and delivered by God, and Preached by us. The Epithet here given it imports this end and ordination of it. It is called the *Engrastable Word*, and so termed as it is in it self, in respect of this end and ordination, ere that yet it is received into the Heart; for he thereupon founds his Exhortation to them to receive it as such; as being the Word that is ordained, intended for this, and whose end is to be engrafted, to be infititious as the perfection thereof ('tis a Noun, not a Participle) as when we say, *a Child bearing Woman*, that phrase imports not so much one actually with Child, as fit in respect of Age or Condition for it.

5. To be engrafted, is not barely to be outwardly let into the Ear, or Understanding, but to be let into the Heart to be there recreated, there to abide, and become one therewith, and (if you will) to be naturalized into the Heart. The Graft, if it take on the Stock, is let into the very Pith: So must the Word be, and then it is, that it becomes *λογος ἐμφυτος*. Then is the Word *Insouled*: (*ἐμψυτος* and *ἐγκαρδιος* are used for one) and so the Interpretation of natural comes fitly in; the Word and the Heart becoming one in Nature. The Word is not only received into the Conscience, to be a Guide or Rule of Life, but also into the Heart, as a Graft that doth naturally *coalesce* with the stock. Other Scriptures express this under other Metaphors, comparing the Word to *Milk* and *Meat*, which received into the Stomach are turned by the digestive Faculty into the Spirits, Blood, Bones, Flesh, &c. And this is the true import of that Phrase in *Heb. 4. 2.* *μη συγκεραιμένους τῇ πίστει* speaking of the Word, *that it profited not, because it was not digested by Faith*, and so turn'd into Blood and Nourishment.

6. And *Lastly*, It imports not barely it's being made natural to the Soul, as *Meat* is with the Body, when turned into Flesh and Blood; for the *Meat* turns not Mans Nature into its Nature, but the Mans Nature assimilates it unto it self: But this Metaphor further imports, that the Word turns the Soul of Man and the dispositions of it, into the nature of it self, as a *Noble Plant* doth a more *Wild Stock*, *Isa. 55. 11.* He speaks of his *Word*, and the *Power* thereof, *which shall prosper to the ends he sends it*, whereof one end is, *v. 13. that instead of the Thorn, shall come up the Fir Tree; instead of the Bryar, shall come up the Mirtle Tree*; that is, the nature of the Trees themselves shall be changed by it. Again, in *Meat Digested*, the nature of Man useth all the Blood and Spirits gotten by it according to its own will and temper, which still remains the same; but this *Word engrafted* into the Heart, Converts all the the Sapp and Strength in the stock to bring forth Fruit according to its own kind, for the vertue of it over rules all, and it brings forth according to the kind of it self. And therefore in that *Col. 1.* the Word is said to bring forth fruit in us, and not so much we our selves to do it. *Grace is the Word concocted, and the Fruit of Holiness is but the Word brought forth* into the Life.

Therefore be exhorted to get the Word thus received into your Hearts, or it will not save your Souls. *The engrafted Word* (says James) *is able to save your Souls*. It saves only, as 'tis *engrafted*, else the whole Word of God is not able to save you, but will Condemn you. Men that hear the Word, and are enlightned by it, either receive it as *the Earth doth the Rain, and brings forth Thorns and Briars*, (*Heb. 6.*) the very Rain making Lust more fruitful, or else they receive it as *engrafted* (as James speaks) and that is, when it changeth the Heart, and then it saves. Whereas, of the other it is said, *that they are near to Cursing, whose end is to be Burned*. Nor is it having the Graft tyed about with a Thred, or the Word to stand in the Memory, or outward Profession, but it must take Root, and become one with thy Heart.

The third Similitude whereby the Holy Ghost expresseth Sanctification to be a conformity to the Word or Law of God, is here in *Heb. 10. 14, 16.* *For by one Offering he hath perfected for ever them that are sanctified. v. 16. This is the Covenant that I will make with them after those days, saith the Lord; I will put my Laws into their Hearts, and in their Minds will I write them. 1. Says, I will put my Law into their Hearts. 2. And in their Minds will I write them.* And thereby he intendeth to express Sanctification as differing from *Justification*.

For so he distinguisheth them in the Prophets Intention: For having said (v. 14.) That by one Offering Christ had perfected for ever them that are sanctified; he alledgeth the Saying of the Prophet, as in one including sufficient proof of this assertion, and punctually alledgeth both for the Subject and Predicate thereof. The Subject is them that are Sanctified, to which he applies these words, *Those in whose Hearts he puts and writes his Laws*; that is, those whom he sanctifies: Such he hath perfected for ever, in respect of Justification by that one Offering; which he proves from these words of the Prophet, which follow v. 17. *And their Sins and Iniquities will I remember no more*, and therefore they are perfected for ever. So then writing the Law in the Heart, is true and genuine Sanctification. It is such, that to the Persons that have it, Justification belongeth. Now let us consider these two Phrases.

1. Putting the Laws into their Hearts.
2. Writing the Laws in their Minds, which still aim both at one meaning.

1. He is said to put the Law into their Hearts, which you may conceive by what he did to *Adam* at the first, into whose Heart he put his Law. Now what was that Law, as it was put into *Adam's* Heart, but all sorts of holy Instincts, Properties, and Inclinations unto whatever God did command; and an antipathy against whatever God did forbid; this was the Law of Nature in his Heart. The Laws of God in *Adam* were *Adam's* original Nature, and the constitution of his Soul and Spirit. Which we may all easily apprehend by what we conceive to be the Law of Nature in Beasts, and other Creatures, which God hath put into them to act according to their kind, as to Beasts to love their Young, to Birds to build their Nests at such a season, with skill to do it. When God created man at first, he gave him not an outward Law written in Letters, or delivered by words; but an inward Law put into his Heart, and concreated with him, and wrought in the frame of his Soul. And the whole substance of this Law of God, the mass of it, was not barely Dictates or Beams of Light in his Understanding, directing what to do; but also real, lively, and spiritual Dispositions, and Inclinations in his Will and Affections, carrying him on to what was so directed; as to pray, to love God, and fear him, to seek his Glory in a spiritual and holy manner. They were inward Abilities suitable to every Duty. And as an evidence of the Law, having been *Adam's* Nature, we have the shadow of it in the Hearts of all men, which evinceth it. For *they do by Nature τὰ τῆ φύσεως* (Rom. 2. 14.) the things of the Law: Tho' the inward part of the Law, the Holiness and Spiritualness of it be blotted out, which was then *Adam's* Nature. And the remainder of this, even in Corrupt Nature, and by Nature without outward Revelation of the Law, is an evidence that this Spiritual part (which is that of the Law which is lost) was once in man as his Nature: As we know what Corn the Earth once bore by the Stubble that is found upon the Field. So then, that Just, and Holy, and Spiritual Law, we now have extant in the Word, is but *Historia Adami*, The Story of *Adam's* Heart, viz. Of those Instincts and Properties which were once there: As *Plinies Natural History*, or *Aristotles Historia Animalium*, is the story of the several Instincts, Properties, and living Dispositions, and Postures of all sorts of living Creatures, painting out in a lifeless story, that which (when you come to see these several Creatures) you shall perceive naturally acted by them. And because the same Law is renewed again in the Soul, it is termed the Law of the Mind, which serves and observes the Law of God, as the Heliotrope doth the Sun, or the Needle the Loadstone, being pointed and touched by it. The Law of God is become the Law of the new Nature, and so the Law of Nature anew: And commands as a Law (Even as Sin is termed the Law of the members Rom. 7. 23.) ruling also as a Law useth to do.

2. The second Phrase is in Heb. 10. 16, *Writing the Law in the Heart*, which imports the very same thing. And one Contrary serving to explain another, We may fitly understand what it is to have God's Law written in the Heart, by what is meant by the writing its Contrary; namely, Sin and Corruption in the Heart (Jer. 17. 1.) There Sin is said to be Written in their

Hearts, as with the point of a Diamond; that is, deeply engraven. Now what manner of Letters these are wherewith Sin is written in our Hearts we have woful and daily experience of. They are letters suitable to the paper they are writ on. The Soul is a living active Creature, never resting; and these letters are answerably strong, vigorous, active, and lively Inclinations, and Provocations unto what is Evil and Wicked in all the varieties of it, which naturally arise. Such answerably are those holy Characters written on a living Soul; and this the Apostle expresseth, 2 Cor. 3. 3. *For as much as ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with Ink, but with the Spirit of the living God; not in Tables of stone, but in fleshy Tables of the Heart.* His scope is to clear that different writing of the Word of God by the power of Christ in Regenerate mens Hearts, from what it is on unregenerate mens Hearts, who also have the Law written in a Sort in them. He compares the latter to that writing the Law by God at first on a stone, or by Moses on a Book: So comparatively, it's written on unrenewed Hearts, where when written in their Understandings, Memories and Consciences, it appears and remains: Yet for the powerful efficacy of it, 'tis but as if it were written on Stone. There indeed he that hath it may read it written, for in the letter of it, it shews it self; but yet, it's but written on a Stone or in a Book. But now, says the Apostle, suppose you see the same Law, by the Power and Finger of God written on Flesh, on a Creature active and living; If you see this Law thus written by the same Power and Finger of God, which first put Laws into living Creatures to act so and so; What difference would there be evident between the former Writing and this? Such is the writing the Law in regenerate mens Hearts, (says the Apostle) *It is written, not with Ink, but with the Spirit of the Living God; not in Tables of Stone, but in the fleshy Tables of the Heart,* that is, (says he) you must understand these Letters and Characters of the Word written to be answerable to the Spirit, with which they are written: Now this is the Spirit of the Living God who is a pure and meer Act, and his Life is Holiness and Righteousness, and he acts accordingly, and these Letters therefore are such dispositions of Life (like unto Gods) as shall incline the Creature by a vital Principle to act holily. The Letters are Spirit and Life in the Soul, and not dead Characters as on stone, such as in unregenerate mens Minds the Law makes. They are also written there as on fleshy Tables; that is, suppose you should see the Living God would say, he would write on a living Heart, these Letters wrote, must bear a Likeness to the Subject or Paper written on, and so have living impressions suited to every Faculty and Power in the Soul; expressing the outward letter in living, and active Energies and Vertues, according to the capacity of each Faculty. Conceive it thus, If you should see the Statue of a man compleatly cut out in Stone (which is one part of the Apostles comparison, to which he compares unregenerate mens Hearts) having all outward members, yea and the inward Parts also cut by a dead Tool by the same Artificer: And you should hear God (who is the Father of Life, and is able to raise, out of Stones, Children to Abraham) say you behold this Man of Stone, this dead Nose, Eyes, &c. which bear the Resemblance of a Man: Come, you shall see what manner of Man I, that am the living God, will make of him, after my Image; what would you expect, but such a man as now you see your selves to be, having all the members answerable to those in that Man of Stone, and also not only the outward shape of a dead Eye carved in stone; but a living, quick, sparkling, sprightly Eye, that could discover this World and all things in it, out of a vital Principle? What would you expect to see, but an Heart likewise and Pulse beating, Veins full of blood, the Arterys of Spirits, a living fleshy Man, having all members like to that Man in Stone, but living and acting according to their several Offices and Properties enlivened with a restless Soul that enflames them? So it is here. Paul, when a Pharisee, had the Law carv'd forth in all the lineaments of it on his Conscience, and Understanding. He had a form of truth and knowledge in the Law; but when Paul became a Believer, he had all this form and the members of it turn'd into Spirit and Life in him, into properties and instincts answerable to that outward Form, as hath been expressed.

OF
 THE WORK
 OF THE
 HOLY GHOST,
 (THE
 Third Person of the TRINITY)
 IN OUR
 SALVATION.

BOOK IX.

Of the Eminency of Mercy and Grace discovered in this Work of Regeneration, comparatively with other Works wrought in us. Of the Greatness of the Power which God manifests in Regenerating us. Of the Influence which Christs Resurrection hath on our Regeneration.

CHAP. I.

The eminent Mercy of God, toward us in our Regeneration, evidenc'd, because it is the first apparent discovery to us of our Election. And because this work alone, makes an alteration in our State, doth it once for all, brings us into an eternal State of Happiness, and alone, makes a specifical Change in us.

I Have Discours'd of the Nature of the work wrought in us by God in Regenerating us, and of the several Parts of it; the next thing to be consider'd is the eminency of Mercy, which is shewn in this work. So eminent it is, that it hath singularly obtained the Title of Mercy, and obtaining Mercy.

I who before (says Paul, 1 Tim. 1. 13.) was a Blasphemer, and a Persecutor, and Injurious, but I obtained mercy: He speaks of his Conversion: And the Grace of our Lord was exceeding abundant, (namely in that first work, in working Faith and Love) as it follows, with Faith and Love which is in Christ Jesus: And thereupon he breaks forth into that high celebration of God for the mercy in it, v. 17. Now unto the King Eternal, Immortal, Invisible, the only wise God, be Honour and Glory for ever and ever.

There are three sorts of works whereby our Salvation is compleated and accomplished.

1. *Immanent* in God towards us, as his *Eternal Love* set and past upon us; out of which he chose us, and designed this and all Blessings to us.

2. *Transient*, in Christ done for us; in all he did or suffered representing of us, and in our stead.

3. *Applicatory*, wrought in us, and upon us, in the endowing us with all those Blessings by the Spirit: As *Calling, Justification, Sanctification, Glorification.*

My purpose is not to institute a Comparison of this work in us, with those two mentioned transacted towards us or for us, by God and Christ, but only with those other of the latter sort, wrought in us after Conversion. And so compared, *this first work*, and the Concomitants of it at first, have some things therein which may and should cause us to look upon it as a *most abounding mercy*; surpassing those other fore-mentioned that follow after it.

1. Because it is the first discovery, appearance and manifestation of the first Two, Election and Redemption; in the persons to whom they were intended, *Titus 3. 4.* when the Kindness and Love of God appeared: And *how*, and *when* did it appear? v. 5. *According to his mercy he saved us, by the washing of Regeneration, &c.* Gods Eternal Love, like a mighty River, had from everlasting ran, as it were, under Ground: And when Christ came, it took its course through his Heart, hiddenly ran through it; He bearing when on the Cross, the Names of them whom God had given him; but was yet still hidden here, as to us, and our knowledge of it: But the first breaking of it forth, and particular appearing of it in and to the persons, is when we are converted, and is as the first opening of a Fountain: Whereto the calling of the elect *Jews* in the last days, is compared, *Zach. 13.* And accordingly in the first of the *Galatians*, Paul expresseth his Conversion to be the first revealing Christ in Him, and of Gods Grace towards Him: *But when it pleased God, who called me by his Grace, to reveal his Son in me, Chap. 1. 15, 16.*

2. There is no other Spiritual mercy we can lay claim unto, as ours, before this, or without this; but upon it we are led unto all mercies; This *Peter* (1 Epistle chap. 2. v. 9, 10.) expresseth, both in the *Negative*, and *Affirmative* thereof: The *Negative*, in saying that afore their calling, (of which in the words afore he speaks) *they had not obtained mercy*: The *Affirmative*, *But now* (namely upon calling) *they had obtained mercy*. Whilst a man lives without *Regeneration*, He is also without *Promise*, *Eph. 2. 5.* *He hath now quickned you, who in times past were Strangers to the Covenant of Grace.* And what are Promises but the *Golden Veins* or *Rivulets* that *mercies* run into? As the *Dust* and *Sand* of the purest *Gold*, use in several rills to do. Which Promises, though they were bequeathed before by Gods Eternal Decrees, and purchased by Christs Death; yet the right to them, the *Seisin*, the possession of them, is given at Conversion: *2 Pet. 1. 3, 4.* After he had said, *That His Divine Power had given to them all things belonging to Life and Godliness*; (that is, furnish'd us with all requisite Abilities thereunto) *through the knowledge of him that called us to Glory and Vertue*, He adds, *Whereby are given to us* (delivery of *Seisen* thereby is made) *exceeding great and Precious Promises*; so as the younger Convert may upon *Regeneration* go over and run through all the Scriptures, and view and lay claim to what ever is promised of Spiritual Blessings therein. And oftentimes all the Promises are brought by the Spirit in unto this young Heir, upon his first Birth, for them to do Homage, at least to own him, and acknowledge him as their Heir.

3. Then it is that both the first and the greatest Sum of pardoning mercy is granted and expended on us in the forgiving both of more sins, and of them at once, than perhaps ever after at several times. All the sins a man had committed for twenty, thirty, or perhaps more Years, lay on heaps. And forgiveness had not been given forth, not so much as for one of them, all that time. And every Commandment brought in his Bill, which the Spirit reduced unto Heads, and made Catalogues of particulars under each Head. I was a Blasphemer, says Paul (and had Blasphemed times without number) a Persecutor, Injurious, and God forgave them all at once, as 'tis said Mat. 18. 24, 27. even ten thousand Talents at once. All the Debt and Arrears that had run on score so many years, were then acquitted. In the last chapter of James and the last verse, the Apostle exhorting to convert Souls to God, says, He that Converts a Soul, though but one Soul, hides a multitude of sins. For all his sins, till then, lay unforgiven. This you have Col. 3. 13. Where setting forth the mercy of their calling out of their unregenerate Condition, which he describes in these words, And you being dead in your sins, and the uncircumcision of your Flesh: And going on, You hath he quickned together with him. (There is their first Conversion) Then follows, Having forgiven you all Trespases; All, and at once together; namely, then when quickned. Which great Debts in that former estate had been so long contracting.

I need not here debate that Point, whether all the sins Christ died for, for are at that time forgiven, though that Forgiveness be renewed every day, when pardon for new sins is asked by us, and so is to be sought for everyday, as our Lord in his Prayer hath taught us. It is enough for the proof of my assertion, and acknowledged by all, that then it is, that such a multitude of sins past, so long continued in, come first to be actually forgiven; and that after calling he gives them forth pardon by the day, every day for the sins of the day, *peccata quotidiana incursonis*. He that is in the State of Grace, asketh pardon every day for the sins of the day, as he committeth them; as well as we do pray for daily Bread (as in the Lords-Prayer we are taught) And we daily confessing our sins, He is faithful and just to forgive them, 1 John 1. 7, 9. And Christs Blood still cleanseth us from all sin. All along he speaks of it, as of the continuation of a continual Act that cleanseth; as a running Fountain doth what defiled things are brought to it: As in that respect it is compared to a Fountain opened for sin and uncleanness, Zach. 3. Fountains are called *Living Waters*, because they continually run, after their first springing, and cease not, and thus the Blood of Christ doth, and washes from the sinful flowings of that original uncleanness which is continually bubbling up in us: Yet at this first opening of it it may be compared unto a Sea, in that respect we are now upon, of pardoning us at first, as (*Micah 7. 19.*) Gods pardoning mercies are compared; but in respect unto the continual cleansing us, it is compared unto a Fountain that always runs. And the difference of these two may be thus illustrated. There is a Father that spares and forgives a Son that serves him every day, and dischargeth his dribbling debts (As I may, in comparison of the ten thousand Talents at first, term them) still as he runs into them: But Gods first forgiveness is, as that of the Father of the Prodigal, who had spent all his Stock given him, and run out of Cash Millions: Or as a Father that hath a Son that is a Merchant, who breaks, and is found thousands in Debt, and he at once dischargeth all, and gives him a new Stock to set up; and to begin the World anew with. A Father brings forth his Bags at such a time, and layeth forth more mercy at one clap, than by daily supplies all a mans Life after.

4. This work of Regeneration doth alone make that great Alteration (mentioned) of a mans State before God for all, and that for ever: That this makes the alteration of a mans State, I have shewn. The Apostle Paul hath it Tit. 3. 5. Hath saved us by the washing of Regeneration.

1. That this alone doth make the alteration of the State, is evident, because all other alterations after, are gradual, and additions of degrees, within the compass of the same State. Yea, even that great change from Grace to Glory, is but from Faith to Sight, from Imperfect to Perfect: We know but in

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part (yet in part) as 1 Cor. 13. 12. *Now we see through a glass darkly, but then face to face: Now I know in part, but then I shall know even as I am known.* The same things which we believe, and know in part, we shall then see the whole and full of it: And it is but instead of seeing them in a Glass as now, then to see them Face to Face. The State of the man is one and the same, as to the Grace of God, when a Christian liveth, and after when he dies. To be *the Lords*, is the State of the man in both. The fellowship the same, it is but the change of place, not Company. Rom. 14. 8. *Whether we live or die, we are the Lords.* Faith it self hath Eternal Life in it, (1 John 5. 11, 13.) And not in hopes only, but it is in part *abiding in him*, 1 John 3. 15. Death and Heaven are accounted the great changes. As Job 14. 14. *I will wait till my change will come.* But this is a greater, a *Turning from Darknes to Light, from Satan to God.* Acts 26. 18. Yea, indeed God then actually gives the *whole right* of all, that ever he gives forth afterwards; Then in the Lump, afterwards by parcells. The Scripture calls it *Salvation*, and being saved, speaking in the great and the whole of it.

And 2. This great change is made but *once*. There is but *one Baptism*, as *one Faith*; and as the *Faith* was but once delivered to the Saints, Jude 3. So Baptism is but once to be administred; and why? Because the thing signified, sealed up thereby, which is Regeneration, is but once wrought, (but the Lords-Supper is often celebrated, 1 Cor. 11. *As oft as ye receive*) which is therefore called a *Baptizing into the likenes of his Death and Resurrection*. Rom. 6. 4, 5. And that in two respects, which are the same with those before us. 1. Inas much as *Christ died but once, and rose but once*, Heb. 7. 27. and Heb. 9. 26, 27. *Once in the end of the World he died, and offered up himself, even as it is appointed for men once to die.* And 2. That the estate he rose into, is an eternal State of *Life*, Heb. 10. 12. *He for ever sat down on the Right Hand of God.* Now both these the Apostle applies in that Rom. 6. unto men Regenerated, and Baptized into Christ, by instituting the Parallel between our *State by Regeneration*, signified by *Baptism* into Christs Death and Resurrection; and Christs Death and Resurrection it self, in both these very respects forementioned, in these words, 9, 10, 11. *Knowing that Christ being raised from the dead, dieth no more; Death hath no more dominion over Him: For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord:* From whence he infers, v. 12. That *Sin shall not reign.* 'Tis a Promise, as well as a Command: And those words, *Likewise reckon your selves*, import the Parallel to lie in this, That as Christ died but once, and rose but once, so we are planted by *Baptism and Regeneration*, (which work bears the resemblance of his Death and Resurrection, and whereof Baptism is the sign) *but only once*: And thus, as in Heb. 9. we heard the Apostle saying, that Christ dyed *but once*, so in Heb. 10. 26. We read, that for that very reason it is, that *those that have been illuminated, and made Partakers of the Holy Ghost, &c.* (of whom you read in the 6th Chapter of that Epistle) that *if they shall sin wilfully, after they have received the knowledge of the Truth, there remaineth no more sacrifice for sin: Which is all one as to have said on Christs part for us, for Christ died but once.* And it is once, therefore answerably hereunto there cannot be a new Repetition of the work of Regeneration, which they professed to have received at their Baptism; which that 6 Chapter of the Hebrews v. 6. had given a clearer explanation of. That *those who have been enlightened and tasted of the good Word of God, and have been Partakers of the Heavenly Gift, &c. if they shall fall away, it is impossible to renew them again unto Repentance.*

And why? But because as Christ died but once, so men are renewed but once. And therefore those that hold total falling away from Regeneration, must either hold no *second Regeneration* for such, which is to put them into despair, or they must say, that *Regeneration is often reiterated*, and then that *Baptism*, the sign of it, ought also to be repeated (even as the Lords-Supper is) and then *Christs Death* reiterated also; for these are Parallels in the Apostles intention.

4. As the change wrought in Regeneration is once for all, so the Estate we are brought into thereby, is an *Eternal Estate*, never to be changed. As *Christ dyed once, and Lives ever, and Death hath no more Dominion over him, likewise reckon your selves*: This Second Adam, Christ, that came to restore us, being immutable, and his state unchangeable, *such is the State and Condition of the Members of him*, (1 Cor. 15. 45.) And they are called *Christs Fellows*, (Psal. 45. 7.) being made partakers of Fellowship with him, in his Death, and in the Vertues and Glories of his Resurrection, (Phil. 3. 7.) and *Regeneration*, (whereof Baptism is the sign,) is their Admission into that Society. And they are admitted, in *Socios Perpetuos. In that they Live, they live unto God, and Sin hath no more Dominion over them.*

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Now then, All this put together. 1. Regeneration changeth the state of a Man. 2. This alone doth it. 3. Once for all. 4. Brings him into a *perpetual Estate*; all this (I say) put together, Argues the Mercy Transcendant. And further, by *how much*, the misery of that estate *from which*, may be greatened, or the Priviledge of that estate, *into which* we are by Regeneration brought, may be agrandized, (which is not my Scope) by so much is the Mercy of this New Birth to be Estimated by us.

5. This alone makes the *Specificall* change: All other changes that follow, are but *Gradual*. I intend to make this Branch distinct from the former, as to my purpose in hand, (though I confess it may be made one branch, involved in the foregone,) the change of a Mans state of Salvation, is mainly a *Moral, Legal, Forinsecal* change: as that change which of a Man *Condemned to Dye*, unto a state of Life, or that of a Servant, to a Son, (which out of Rom. 6. was instanced in) of an Heir of Hell, to be an Heir of Eternal Life: And the greatest change of our estate lies in such priviledges: Or as *John* expresseth it, *John* 1. 13. in giving us *Authority* to be the Sons of God. But over and above such as these, there is a *Physical* change, which is more properly the *impres of Regeneration*, which is a work in us: The other changes are the consequents, or concomitants thereof; and that is it that makes a *Specificall change*, as all Births, and Generations, and Corruptions, are said to do: Other changes, by growings up in Grace; are but *Gradual, From Faith to Faith*: Rom. 11. 17. *from Strength to Strength*, Psal. 84. 7. *From Glory to Glory*, 2 Cor. 3. last. Tis true, the substance of a Mans Nature, as a Man, is one and the same afore and after. It is therefore called but *putting off an Old Man, and putting on a New*: Even as you cast off, or put on another Garment. And also that Holiness, or the *Divine Nature*, is but a quality, which as it is more worth than a Mans Soul, devoid of it, so doth raise the Soul into another *kind, or species of Man*, taking it together with that indwelling, and information of the Holy Ghost, *Who dwells in that inner Man*, (Eph. 3. 16.) As another Soul in our Souls. Nay the very Body, the Animal part, is said to be the Temple of the Holy Ghost. And it is added, *who is in you, in your Souls*, namely by a nearer conjunction, than in your Bodies. *John* 14. 17. *He dwelleth with you, and shall be in you*. And the conclusion of both is, that take this new Creature, with this indwelling of the Holy Ghost, in it, and the Old Man, with the Inhabitation of Satan in him, and it makes *analogice*, a greater change in kind, than if a Beast were made a Man, a Clod of Earth, a Star.

If the Spiritual body, and the natural Body, (of which the Apostle speaks 1 Cor. 15. 44.) If the *Heavenly Man Christ*, and those that appertain to him; and the *Earthly Man Adam*, and his Earthly ones, (v. 47, 48.) may by the Apostles Arguings, and Comparisons, (and so in his account and intentions) be said to differ, like the several *Species of Creatures*, which you reckon differing in kind, (v. 39.) By these differing Species, he sets out the difference of the *Natural and Spiritual Body* (v. 44.) whenas that is but the change of qualities in them, which yet is said to make this vast difference: A vaster difference must needs hold much more in this Transmutation of our Souls, we treat of. The one is Natural, the other is Spiritual. The Persons are in the Scripture termed, another *Generation of Men*. *Peter* distinguisheth those

Book 9 those that are disobedient. (1 Ep. Cap. 2. v.) 8. and those Born again, (v. 9.) with a [But] of discrimination. *But ye are a chosen Generation.* Christ calls the other a Generation of Vipers. The Psalmist says, *these are the Generation of them that seek thee.* And to the other a distinct Generation is attributed by Christ, As in that Speech, *they are wiser in their Generation, than the Children of Light,* who are of another sort. And hence it comes to pass, that the change made by the New Birth, is in Scripture expressed by such changes; or as the Apostles word is (Rom. 12. 2.) by such a *μεταμορφωσις*, *be Transformed by the renewing of your Minds.* It is a word which the Poets used to express those changes they feigned, from Men to Beasts; or Beasts to Men. The Reality of which in this Work, might by many Scriptures be made good, by shewing how the Specific Properties of Mens Spirits are altered. Like as if a Lion were made a Lamb, and such like: And this change *the New Birth* makes at first, and that alone in wholly beginning that *New kind*, which was not before.

C H A P. II.

The Eminency of Gods Mercy in our Regeneration Evidenced from these considerations. That no Motives from us can be supposed to incite God to do this for us. That we do not so much as concur to the Work, but are meerly passive to it. The Uses of the Doctrine.

UNTO all that hath been said, this may be added further, That there can be supposed no Motives inciting God to bestow this blessed change. It is not according to Works of Righteousness which we had done: In giving other Mercies, after he hath begotten us, he may at least take occasion from something in us to move him: As to give perseverance, for he that hath begun a good work will perfect it; for *Artifex amat opus*: And he is Faithful that hath begun it, to finish it; so to him that hath brought forth Fruit already, he is therefore moved to Purge him, that he may bring forth more Fruit, *John 15. 1.* And to him that hath, shall be given, as *Matth. 25.* and often elsewhere. He Crowns his own works in us with a farther encrease. But before Regeneration, there is neither any work of ours by us, nor work of his own in us, to move him. In giving Glory, though he doth not bestow it *propter opera*, for our work, yet *Secundum opera*, according to Works, I speak as to degrees of Glory. (So every where up and down in Scriptures) only in this work of *Regeneration*, there is neither *Propter* nor *Secundum*. Even according to works is excluded. No *Secundum*, but of his Mercy. According to Mercy. (So Paul.) According to his abundant Mercy. (So Peter) hath he renewed us.

2. The lesser Concurrence man himself may be supposed to have in any work done by God for us, the greater, the intirer is the Mercy shewn in it, for then 'tis wholly Gods. Now of all things whatever may be supposed we can do for our selves, we cannot beget our selves. As not at first could we have created our selves. Neither can any Creature do this for us. So *John 1. 13.* *Who were Born* (says the Evangelist) *not of Blood, nor of Flesh, nor of the Will of Man, but of God.* This Birth goes not by Blood. Neither, that we are born of great Parents, or of good. Therefore Say not, (says Christ) *you have Abraham to your Father.* Nor is it of the will of the Flesh, the power

power of man's Corrupt Will, who is born nothing but Flesh. Water may as soon of it self attain the form of Fire, as the will of the Flesh, that is, the Will as acted and enformed by Flesh, elevate it self, or be elevated (remaining Flesh) into the least disposition or act of Holiness. It is not in him that wills or runs, but in God that shews mercy. Nor is it in the will of man, nor of our Parents or Friends, that use all means to do us good; nor of the Holiest through their Prayers or endeavours to work it. *Abraham* would have had *Ishmael*, but God would not. No power or will of any Creature whatsoever can regenerate us: But it is God who of his own will begetteth us, as it is *James* 1. 18. Chap. 2

And the reason of this is founded upon this observation, which holds in Nature, That the more noble the Birth is, the more God hath a hand in it: And this being the most noble and wholly Divine and Heavenly, therefore it is alone from God. Animals are only said to be begotten: Now Beasts being more ignoble Creatures, unto their begetting God concurs but by the ordinary way of Providence: For they traduce both Soul and Body: But the birth of Man being of the most noble Creature, God therefore reserves the main immediate stroke in it unto himself; and the Parents having prepared the Body through that *plastica & prolifica Seminis vis*, God comes and infuses the Soul. And therefore (*Heb.* 12. 9.) He is called *the Father of Spirits*, and they but *the Parents of our Bodies*. *Sol & homo generant hominem*, says the Philosopher: That is, God and Man do beget man. But in this new birth, because the most noble of all, God doth all, and all is to be ascribed to him, *James* 1. 17. *Every good Gift, and every perfect Gift, is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning:* And then he instanceth in this of Regeneration, *of his own Will he begat us*. The Coherence evidently argues this to be so noble and so perfect a work of Gods, and of such a kind as is wholly Heavenly and Divine, and from him as the Father of Lights. That as nothing but the Sun it self, that is the *visible Father of Lights*, can cause a true genuine Likeness or Image of it self, whether in the Eye, or in a Glass, or in a Parrelion in the Clouds. So none but God alone can and doth frame the true Image of himself in the Hearts of men. This rich and noble begetting us of his will, is therefore wholly Heavenly and from above, for it is a perfect Birth, a good and perfect gift, and so entirely descending from above: Whereas the works raised in the Hearts of Temporary Believers are made up partly, through the influence of Heaven, partly from self-love stirred up and excited thereby, and so are but imperfect Gifts; Like those Creatures begotten by the Sun warming and shining on Mud, as Frogs and other creeping things, whose form is raised and educed out of that corrupt matter the Beams of the Sun fell on.

I add, That take the Substantials of it, we contribute nothing, but are meerly passive. Therefore an Infant is as capable of all the Essentials of Regeneration as a man grown up is: And therefore of Baptism. For what are the Essentials of Regeneration?

1. Christs apprehending us ere we him, *Phil.* 3. Thus Children are capable of being apprehended by Christ: Even as Children in the Womb are comprehended by the Mother, though they hang as the Earth, in the middle, not laying hold on her.

2. The Holy Ghost shed down into the Heart, as here in the Text. This Children are capable of, for *John Baptist was filled with the Holy Ghost from the Womb*, *Luke* 15.

3. The New Creature in all the Principles of it, the Habits of Holiness wrought, the Workmanship (as 'tis call'd) which Children are also as capable of: For as they are capable of all the evil dispositions of sin, and inclinations to it, so of Holiness: Yea and therefore of sin now, because once of Holiness; So as in receiving all these, a man may be wholly passive: And yet these are the Substantials. All that follow are but the actings, by the Spirit,

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of that New Creature in us; and our apprehending that for which we are comprehended (as the Apostle speaks) yea and it is as certain, That ere any man can be born of Christ, he must be apprehended of Christ, And ere he have Spirit or Divine Nature begotten in him, he must have the Spirit come upon him, As also ere he can put forth the least Act of Holiness, he must have the Principle of Holiness: As no man that hath not a Principle of Life can stir a Finger, or that hath not an Eye, can see. So then, in receiving all these a man of riper years is passive; and the receiving of all depends upon no foregoing actings of his. *Turn me* (say they in the Prophet) *and I shall be turned.* (Jer. 31. 18.) Whereas afterwards *acti agimus*, (Rom. 8. 13.) *We by the Spirit do mortifie the Deeds of the Flesh*: Not the Spirit alone, but we by the Spirit, who in our Prayers is said to *help our Infirmities*, (v. 26.) And therefore they are said to be our Prayers as well as the Spirit's in us. When the Lamp is once lighted put, oyl to it and it burns; but who shall light it? When the Wheel is made round, an easy touch sets it a going; but who shall round it? In this therefore we are meerly passives. Though when thus turned, we also turn to God, Jer. 38. 18.

8. Even of all the good works we are enabled afterwards to do, this is the Womb, the Foundation: So as without this one work first begun in thee, no work thou doest or canst do, hath the Name of good: Even as all evil thoughts and lusts in the Heart proceed from that corrupt Nature we had at our Birth, That is the Mother of all Abominations, Which *David* in his Confession *Psal. 51.* had recourse unto. So is this Seed of God, the Divine Nature at first put into us, The Seed abiding, whence all that is good and acceptable springeth. They are all fruits of the Spirit as the other of the Flesh, *Gal. 5.* All the good we bear is from the Root. First (says Christ) *make the Tree good.* In some trades there is required frames of workmanship to be set up, or cast, ere they can work: As to a Printer, a Press: To him that will cast Letters, a Matrix (as they call it) To a Weaver, a Loom: To a Smith, a Forge: To a Goldsmith, &c. Molds to cast Metals in, from whence they receive their fashion. And the whole actings in their Callings afterwards, do depend upon such Workmanships and Fabricks at first erected: Now so is it here, as in two places to follow these Metaphors the Apostle holds forth. The one 2 *Eph. 10.* *Ye are his Workmanship created to good works.* A new Workmanship must be created, ere any good work will be effected. The other text is, *Rom. 6. 17.* *You have obeyed from the Heart that Form, Mould, or Pattern of Doctrine ye were delivered into,* *τύπον εἰς ὃν παρεδόθητε.* The Word of God he compares both to a Pattern or Sampler of Obedience; and to a Mold, or Matrix, which their Hearts were first cast in themselves; that so they might become a meet, fitted and prepared Womb, in which, and from which all obedience might receive its formation and shape, and there be cast. Now you know that such as the Mold is, such are the things cast therein; if they be mishapen, then are all the metals cast therein spoil'd, As in some Wombs the formation of Children also is. Thou mayst perform works of all sorts that are good; but let me tell thee, unless thou hast thine own Heart first made a new workmanship, a workmanship created and forged by the Spirit anew, as a Principle thereunto, thou spoilest all in the doing, thou marrest all in the making. This for the Reasons of this point,

Use 1. Let the Saints bless God in a more special manner, for this work of Conversion and Regeneration wrought in them. Study the Riches of that mercy, which have been shewn in it. Put this eminently and usually into that Catalogue of mercies which thou givest thanks to God for. Two things are not reminded enough by us, our first Birth-sin, to humble us in our Confessions; our first Birth-mercy to make us thankful; wherein abundance of mercy is shewn, there God looks for abundance of thanks-giving. Many Years after *Peter* remembers it, to bless God for it, and stirs up them to it, and puts himself into the number, who hath begotten us. So *Paul* also speaks, (who delights and takes often occasion to tell that Story) *to the King immortal, &c.* 1 *Tim. 1.* The Links of that Chain, *Whom he hath predestinated, them he hath called; them he hath justified,*
them

because he hath glorified, we should always wear about our Hearts, to oblige us to thankfulness and obedience. Kings usually owe more to their Births, in which they were meer passives, than to all their after Atcheivements. Kings are therefore wont to celebrate their Births. At the beginning, and the laying the first foundation of God's great works of wonder, the Angels are still brought in singing and rejoycing. At the foundation of the Earth, Job 38. 7. *When the morning Stars sang together, and all the Sons of God shouted for joy.* So at the Birth of Christ, an Heavenly Host, a multitude sang. We read not so at his Resurrection. Again, at the Conversion of a Sinner, there is joy amongst all the Angels. Heaven rings of it, that a new Heir, a new Prince is born. And besides, the substance of the mercy it self, if thou canst find out any peculiarity of mercies that environ it in the Circumstances of it, consider them, and bleis God for them, this work being one of the greatest Acts that ever God did about thee, or towards thee. God sometimes plots to set forth the mercy of it, to make his hand and love in it the more eminent and remarkable. Christ's Birth was accompanied with a Star, which made it observed by the wise men: And all *Jerusalem* was troubled at it. And as our late *Chronologers* undertake, it fell out in the four thousandth Year of the World, as the finishing the Temple, his *Type*, in the three thousandth: And also at a time of general and universal Peace. Some Circumstances or other, perhaps, thou mayst discern in *thy new Birth* (if thou hast had the advantage to discern the time or occasion of it) I shall mention some that are not meerly circumstantial: Whereof, though some one may be different from the other, yet in their variety, they have some peculiarity of mercies.

1. The longer thou didst live before God turned thee, and yet did it, and the more sinful thou wert, this, in one respect, wonderfully heightens the mercy of it. Christ encountred *Paul* as a man would do an Enemy, in the open Field; Unhors'd him in full careire; when his Heart was more than ever set to do mischief, and near the place of doing it.

2. On the contrary, The sooner God turn'd thee, if in thy Youth, this was mercy to thee, for God had thy *Virginitie*, *thy first love*, before *Lovers* had bruised thy *Breasts*. I remember (says God) *the Kindness of thy Youth, when thou wentest after me in the Wilderness.* *Paul* in this respect complains of it as a disadvantage to him, *That he was born out of time*, and like a *Truant* had been put to this School or Academy, long after other Apostles, who had the Start of him. He seems to mention it with a little holy Envie at that honour others had before him, *who were* (says he) *afore me in Christ*; and thereby were elder Disciples than himself.

Jer. 2. 2.

2 Cor. 5. 8.

Rom. 16. 7

3. If God at thy Conversion gives thee a greater stock and measure of Grace, brings thee forth in a fuller Stature in Christ the first day, herein is great mercy shewn. Thus *Paul* was recompensed. He was born a strong man the first Hour, Infomuch as being the chief of the Apostles added nothing to him in experience or Knowledge, *Gal. 2.* Many are born Weaklings in comparison, and are long a growing up to what thou, perhaps, at first receivedst.

4. If when God began to work it, he did effect it speedily, in this he was kind to thee, *Hos. 13. 13. phraiem is an unwise Son, he stayed long in the place of the breaking forth of Children.* If as *Mathew*, we come at the first call. (The rude and barbarous *Jaylor* had quick dispatch: He came in trembling at Midnight to *Paul*, and was converted with joy before Break of day; Yea, the same hour, *Acts 16. 25, 29, 33, 34.* The *Philipians*, the first day they heard it, *Phil. 1. 5.*) If as *Paul*, immediately thou conferrest not with *Flesh and Blood*, *Gal. 1. 16.* If as soon as God called, thou heardst, and wert not rebellious, but openedst thine Ear, this is an effect of Gods peculiar love to thee.

5. If God put thee to less trouble and horror, brought thee forth with less pains, in this, his mercy appears. Some Souls have very hard labour. *Paul* lay but three days, and Christ from Heaven pities him, and sends *Ananias* to him. The Stone in some mens Hearts God dissolves, when others are cut for it, and lie roaring night

Book 9 night and day. *Lydia's* Heart was gently opened, and by Faith closed up again (as *Adam's* was for *Eve*) ere she was aware. Though sometimes it falls out, the lesser Fine, the more there is in Rent after, in greater Temptations.

6. Greater mercy is display'd to thee, if God came in then with much joy, when as he deals so roughly with others, as *Joseph* did with his Brethren; but no sooner thou hadst begun to confess and open thy mouth to speak to him for his love, but he fell on thy Neck and kissed thee: Yea, came and kiss'd thee sleeping, and with joys first awakened thee: And instead of shewing thee the Rack, the Dungeon, the everlasting Chains of Wrath, and shutting thee up under the Law; he had thee down into his Wine-Cellar, and brought thee to a Banquet. The *Thessalonians* were thus dealt with, 1 *Thes.* 1. 9. *Ye became Followers of the Lord, having received the Word with joy in the Holy Ghost, &c.* In a thousand of these varieties doth he deal with Souls, and playeth with us in his wooings, that his ways should be past finding out. And if all the stories of Souls Converted in this, as well as in the primitive times, were written, you would admire Christ for nothing more than his Art of Love, and the variety of his Artifices in wooing; and his manifold Wisdom in contriving Mercies in Conversions.

7. The more exemplary our Conversion was, the more peculiar was the mercy shewn in it. And such was that of those forenamed *Thessalonians*, 1 *Thes.* 1. 7, 8. *Ye were Ensamples to all that believe, and in every place your Faith to Godward was spread abroad.* Such likewise was that of the *Romans*, *Rom.* 1. 8. And of the *Ephesians*, so *Eph.* 2. 7. And thus *Paul* also speaks of his Conversion: *That he was a Pattern of mercie to them that should afterward believe.* And thus much shall serve to shew the greatness of this work from the abundance of mercie that God shews forth in it.

Use 2. You that have received this mercy from God, shew mercy to others; if in any thing, in endeavours what in you lies, to beget men to God; tho' God alone doth it, yet he useth means, though those means contribute nothing, yet God useth them, as the Clay to open the Eyes. Hast thou a Chamber-Fellow, a Pupil, a Friend, a Brother, still in their natural estate? Oh if thou hast received mercy from God, endeavour to bring them in to obtain like mercy with thy self. *On some have compassion, save them with fear, pulling them out of the Fire.* With fear least they should die ere converted, snatching them with all violence. Can you endure to see men burn? Hear what *James* also says in his last words, *If any of you do err from the Truth, and one convert him; let him know that he which converteth the Sinner from the error of his way, shall save a Soul from death, and shall hide a multitude of sins.* Let him know; he speaks of it as a matter of such high worth and moment as few consider the worth, the greatness of such a work. *Let him know he saves a Soul from Death,* and whom would not that move? And it is a means of forgiving innumerable sins. Who, with speaking a word would not get a man in debt for thousands, freed. A man that converts another (though he contribute so little that God doth all) yet the person converted owes himself to him, *Philemon* 9. Oh what dowe then owe to Christ? And we have nothing but our selves to give to him.

Use 3. Despise not the Ministry, nor work of it: It is to convert Souls, and therefore it's the best Calling in the World, 1 *Tim.* 1. 12. *And I thank Jesus our Lord, who hath enabled me: For that he counted me Faithful, putting me into the Ministry;* The despised Ministry, that few of you now a-days will be of that calling, The Wares it deals in is Souls, Men and their Salvation. 1 *Tim.* 4. 16. *Thou shalt save thy self and them that hear thee.* He could not give a greater motive unto any work. God had but one Son, and he made him a Minister, *Rom.* 15. 8. *Christ was a Minister of the Circumcision for the truth of God, which he preach'd among the Jews, through all their Cities.* One of his Royal Titles is, a *Bishop of Souls*, 1 *Pet.* 2. 25. Only he is the chief, the *Arch-Bishop*, 1 *Pet.* 5. 4. and we under-Shepherds.

Use 4. Lastly, What is then, the Glory of the Church, and so should be of Universities? Even this, that multitudes of Converts are Born again therein, and they fill'd with such. In the 57th Psalm, 3, 4, 5, 6. the Psalmist enters into a Comparison, in this very respect, of the Surpassing Glory of *Sion* and *Jerusalem*, the Mother of us all above all those Nations, and Cities that were then Renowned in the World, as *Babylon*, *Tyre*, *Ægypt*, &c. who boasted of those Worthies and Heroes that had brought forth and been the Mothers of their *Belus*, *Trismagistus*, *Glorious things* (says he) *are spoken of thee, Oh City of God, and far more Glorious, than all the Nations. I will make Mention of Rahab, and Babylon to them that know me. Behold Philistia and Tyre with Æthiopia. This Man was Born there* Among their Familiars they used to Boast and Brag of their Brave and Gallant Men, as born among them. But of *Sion* it shall be said, *This and that Man was Born in her*. If he had intended to vye and Compare *Sion* with *Babylon* and *Ægypt*, in respect of an outward Birth, and Nobleness in that Respect, or for Worldly Excellencies, that make Men Renowned, they might have excell'd *Sion*, at least, equal'd her Sons in that Respect. But *Sion*, considered here as the *City of God*, her Glory Spiritual, her Children here spoken of, Born of the Spirit, and she a Spiritual Mother of them, (as *Gal. 4. 25, 26, 27, 29.* the Apostle speaks,) and so their Birth answerable and suitable to the Dignity of the Mother, that she brought forth every day multitudes of Saints and Regenerate Men, Children and Citizens of that *Hierusalem* and *Sion* that is above, the Mother of us; her Glory in Gods account was Ten Thousand times greater then what the flower of all other Nations could pretend to. And therefore he adds that God when he makes up his Catalogue of those whom he accounts of, should pass by all theirs, and leave them out, and set down them only, that were Regenerate and Born in *Sion*, as the only excellent ones of the Earth. As it follows, *The Lord himself shall establish her*, (as having such a Royal Generation for her Race and Progeny) the Lord shall Write when he counts up the People, *that this Man was Born there*. All which the Apostle alludes to, speaking of this Heavenly City, and her Children: *Ye are come to Mount Sion, the City of the Living God, the Heavenly Jerusalem, the first Born which are Written in Heaven*, *Hcb. 12. 22, 23.* And this was *Sion's* Glory and Establishment then, *Psal. 127.* As Arrows in the hand of a Mighty Man, such were the Children of her Youth as these. Oh that such may be Yours. And whilst former times have boasted they have sent forth out of such a Colledge so many Bishops, Deans, &c. or Famous Writers, Men of such and such Learning, and Renown, the Memory of whom you continue in your Windows, let the Glory which you affect be, that such and such a Man was Born again here; and blessed are the Colledges that have their Quiver full of them as the Psalmist there goes on. And these shall more speak for you, with your Enemies in the Gate, then all other Arguments. *Yea, God himself will Establish you; and these that Cry, Down with her, Down with her, shall not dare to attempt it, much less to effect it.*

C H A P. III.

The Eminent Mercy of God in our Regeneration appears inasmuch as all Three Persons Concur in it, though it be attributed efficiently, more Eminently to the Holy Ghost.

I SHALL farther Demonstrate this Truth, from the Solemnity that is in Heaven at the effecting of this Work of Regeneration, in a set distinct Concurrence and Appearance of all Three Persons, *Father, Son, and Holy Ghost* therein. Which will yet further shew the greatness of Divine Mercy in this work.

This Great and Happy Conjunction appears in *Titus 3.4, 5, 6.* But after that the Kindness and Love of God our Saviour, toward Man appeared; Not by Works of Righteousness which we have done, but according to his Mercy, he Saved us, by the Washing of Regeneration, and Renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour. There is a Distinct and Conspicuous Appearance of these Three, The Word used in the Text is *επεφάνη* After that the Love and Kindness of God [APPEARED] when our Lord and Saviour was Born, it is said his Star Appeared, *Matth. 2. 7.* The same Word is used, and the Remembrance thereof, the Church call'd *επιφανία* the Epiphany unto this Day. But here is a greater Epiphany than that was, an Appearance, not of One Star, but of Three, the Three Persons, not a Constellation, but a Great Conjunction in the Heaven of Heavens.

1. There is the *Father*, who in the 4th verse is call'd, *God our Saviour*, as a Distinct Person from *Christ*, who is also call'd *Our Saviour*, verse 6. And of the *Father*, it must be meant, that it is said, that *HE hath Saved us*, and that *HE hath shed on us the Holy Ghost, through Christ Our Saviour*, the *Father* is spoken of as distinct from those Two.

2. There is the *Holy Ghost's* Appearance, who is said to be *Richly, or Abundantly shed*, which in those times often was visible: *Peter and the rest, having received the Holy Ghost, he doth appear to the Senses of the Standers by, Acts 2. 33. He hath shed forth this* (namely the *Holy Ghost* (mentioned and spoken of in the very words afore) which we see and hear: Your Senses may inform and convince you, it was so evident an appearance, both in the shapes of Tongues, as also in the Gifts and Graces on a sudden poured forth upon illiterate and sinful men. The same appearance of the *Holy Ghost* you have in *Cornelius*, *Acts 12. 44.* which was conspicuous to Standers by: That it is said v. 45. *They of the Circumcision were astonished, because on the Gentiles also was poured out the Gift of the Holy Ghost. For they heard them speak with Tongues and glorify God, v. 46.*

And 3. Here is *Christ's* Concurrence also. Which he shed on us through *Christ*, says the Text. For upon the preaching of *Christ*, and upon mentioning of his Name, did the *Holy Ghost* fall upon men. *Peter* Preaching *Christ*, and Peace by him, (*Acts 10. from v. 36. to v. 44.*) When he had centred his Discourse in v. 43. *That to this Christ all the Prophets gave witness, that through his Name whosoever believeth in him shall receive Remission of sins*, the next words tell us, *That whilst Peter yet spake these words, the Holy Ghost fell on all them which heard the Word.* The *Holy Ghost* took that very Cue (as we say) to come in and enter upon the Stage; that is, then to fall down on all that heard

heard the Word; thereby witnessing, that as Remission of sins was through his Name only, so that the Holy Ghost, to work Faith in his Name, was poured forth through his Name also. As the same Peter had before in that, *Acts* 2. 33. Enformed his Hearers, *That Christ being exalted at the Right Hand of God, Having received of the Father, the promise of the Holy Ghost, hath shed forth this.*

For explication of this: 'Tis true, there is a joint concurrence of all three Persons in every Action that is done: For *Opera Trinitatis ad extra sunt indivisa*. But then of such lesser Works and Appearances of God, you read the mention of their Concurrence but singly, in several and scattered places of Scriptures. So it is scatteredly attributed to the Father to create, and to the Word, and to the Spirit. But where and when in any work you find at once and together all three appear; all mentioned in a Chapter, as here in the Text for Regeneration; that work is ever some eminent work; and hath a *Not only* upon it, a Solemnity in it. Yea and thereby is signified, that over and above their ordinary and common Influence, they have a special, distinct, and extraordinary hand and operation. As Gods Presence was ordinarily in the Pillar of Fire, and the Cloud in the Wilderness; but if the Glory of God at any time appeared over and above, upon the Tabernacle, then some great thing was in hand, either of Judgment or Mercy. Perhaps many other Instances might be brought, wherein these three great Persons are together brought in as met in the like near conjunction. I shall instance but in two, the greatest of all other, and but in these, because they hold some parallel, with work of our Regeneration, and are Patterns of it, They both of them apertain to our Lord Christ our Head, to whose Image we are ordained to be conformed, and so will serve to illustrate the like done towards us in this Regenerating of us.

1. What was the greatest work of wonder that ever God did in the World? It was the Incarnation of the Son of God, *Jer.* 31. 22. *God hath created* (says the Prophet, speaking of it) *a new thing in the Earth*, viz. That a Woman should encompass in her Womb that *Gheber*, that strong and Giant-like Man, Christ, God and Man, without the help of Man.

Now at the Instant time and moment when this was to be done, there was a manifestation and declaration of all three Persons in it. A Record is extant how all, though invisibly, concurred in it, not darkly, with an *Us* in general words, as at the Creation, *Let us make man*; but clearly and distinctly. And as at the Transfiguration of Christ (which Peter maketh the solemnest and most glorious manifestation of God, that ever he had been a Eye and Ear-Witness of, *2 Pet.* 1. 16, 17.) You find, to grace the Solemnity of it, *Moses, Christ, and Elias* talking and conferring together: So here, there is the very Conference recorded: A set and solemn Conference it was in Heaven, and the words spoken set down at the Instant of Christs Conception: The Father declaring his decree about it to the Son.) And the Son speaking to the Father of his willingness to it. *Paul* hath recorded and set down the very words, as a great Secret, as it must be accounted, *Heb.* 10. 5. When he comes into the World he says, 'tis the Son of God he speaks of, as existing afore he took mans Nature, and the words that follow, spoken by him, are expressly said to be at the time, instant, or moment of his coming into the World, and his being made Flesh when he came into the World, as prophesied of by *David*, and *Paul* affirms he then did utter them. This his taking Flesh, was a going forth from his Father (as himself stiles it in *John*) the setting out upon the greatest Adventure and Design that ever was. And therefore Christ, at the time of his first setting forth, thought fit to speak something about it, as a distinct Person from his Father, as he that should be interested in it; (for none was to be made a Sacrifice but he;) to let him know upon what ground it was he undertook it, meerly in obedience to his Will. The like he did when he Suffered, *Not my will, but thine be done*, which was his *Motto* from first to last. *Sacrifice and Offering thou* (as speaking to his Father) *wouldest not, but a Body hast thou prepared me.*

Now

Book 9 Now as Christ is thus expressly introduced, so it is to be noticed, that his Father, had given the occasion, having first declared to him and reviv'd the remembrance of his everlasting Decrees and Prophecies about it. For the Speech of Christ, (v. 7. *Then said I, lo I come to do thy Will,*) Is evidently in answer to another Speech first uttered and declared to him by his Father, which he repeats v. 6. when in Burnt Offerings and Sacrifices for sins, *thou O Father,* hadst had no pleasure: Then or thereupon said I, *Lo, I come;* Reviewing also the memory of God's Decree, and an old Record about it: *In the Volume of thy Books it is written of me, to do thy Will O God.* God the Father had declared his Will, both *viva voce,* & *Scriptis;* and the Son his; And the Holy Ghost, the Secretary of Heaven, is brought in as the Recorder of all this, v. 15. *Whereof the Holy Ghost also is a Witness.* That word [also] bids us take in this Allegation of Christs Speech, as that which it referr'd to, as well as to that Quotation which followed. And he was in a peculiar manner in this, for none else could have told it, as uttered at that very time, but he.

And for this Christ hath expressly told us, That as he and his Father do confer together about the great transactions of mans Salvation: So that the Spirit hears all that passeth, *John 16. 13.* Nor yet did he stand by as a bare Witness, to relate it and confirm it to us, but was sent down by both as a principal Actor, that had the great and ultimate hand in effecting of it.

The Son of God speaks of a Body prepared by the Father for him to take up. *A Body hast thou prepared me.* The Father had a hand in it then, but by whom? By the Holy Ghost; so expressly, *Luke 1. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore shall that holy thing that shall be born of thee be called the Son of God.* Here is then, if not a visible *θεσπυζία*, as our Divines call that at his Baptism: Yet an evident Record of an invisible and distinct conjunction of all three Persons, at the Instant of Christs Conception, bearing their parts in it.

1. The Father declaring it as his Will, both to the Son and the Spirit.

2. The Holy Ghost, as the Person sent by the Father, to perform and fashion that Body in *Mary's* Womb. This Tabernacle being of another building, which God pitch'd, and not Man, *Heb. 9. 11. and 8. 2.*

And 3. The Son, as the Person that owns and assumes that Body so prepared for him, to dwell in it, as in a Tabernacle (as the Author to the *Hebrews* terms it) *Lo I come into the World,* which was only done by his taking that Body to himself, into one Person with him.

And this great and eminent concurrence of all three, may perhaps more clearly be gathered from the Story of the Angel's coming to *Mary Luke 1. 26, 27, &c.*

1. God the Father sent his Angel. *The Angel Gabriel was sent from God unto a City of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the House of David; and the Virgins name was Mary.* God the Father gave his Angel his Commission, and a particular note of all the Circumstances, as punctually as any one that sends a Messenger of an Errand. God sent him to a City of *Galilee,* and by Name *Nazareth:* To a Virgin espous'd, and her Husbands Name is in the Note, A man whose Name is *Joseph,* and his Lineage of the House of *David.* You see God the Father was deeply in it.

2. The Holy Ghost, he was sent, as was observed v. 35. *The Holy Ghost shall come upon thee.*

3. God the Son must needs be supposed most in it of all Three. For by vertue of his assuming unto one Person, that holy thing which was conceived in her, it was, that (v. 32.) *He was called the Son of the Highest.* And if he had not actually assumed, married into one Person with himself, that which was formed in her Womb by the Holy Ghost, it had not been called the Son of God, as v. 35. it is. He it was, who put on and wore, and married this Flesh made of a Woman; and therefore his consent was of all other most explicite.

And thus began the New Testament (as became it) with the discovery of the Three persons in that great work, at which the *Æra* of the New Testament itself began. And this so distinct a discovery of the Three at the Incarnation, being thus express and eminent, hath not been enough noticed by our Divines; nor added in handling this Argument, unto those other at Christ's Baptism and Transfiguration: How this at Christs Conception, and that happy Contract and Espousal and Union made between the humane and divine Nature; will conduce to illustrate the like at our Regeneration, I shall shew, when I have added another Conjunction, more famous, because more visible, namely, at Christs Baptism; Where usually our Divines begin the Discovery of the Three out of the new Testament. And this I shall also speak (though more briefly) unto, because both these, put together, will have their joint Vertual Influence of tending to clear the Point in hand.

The meeting of the three Persons at his Conception was invisible: For the formation and union of his humane Nature was, as ours, in the lower parts of the Earth, hidden and under ground, as the *Psalmist* speaks. And unto which, speaking of Christs formation in the Womb of a Virgin, the Apostle alludes *Eph. 4. 9.* But what was as then uttered and transacted between the three Persons in secret, was at his Baptism to be proclaimed upon the House Top. It was the publick Owing, Inauguration, and Installment of the Son of God. It was the Solemnization of that Marriage between the two Natures, Humane and Divine, which had been carried more privately yet, by all the same three Witnesses. And accordingly God took a time for this, when all the People were Baptized and standing by (so *Luke 3. 21. Mat. 3. 5.*) who had come out of *Hierusalem*, and all *Judæa*, and the Region about *Jordan*; when they were all thus standing by. *And Jesus was Baptized* praying, v. 21. *Heaven opened*, which is the greatest outward Miracle in the Heavens; as an Earth-quake, or opening of the Earth, is on the Earth. And Heaven opened to let down the Revelation of the greatest Mystery; which only could be *Celitus*, or from Heaven revealed: A Light comes down from the Throne of God; and all three Persons make an outward manifestation of themselves. *Pater in Voce, Filius in Homine, Spiritus sanctus in Columba.* And what is the business they appear about? But to own their former Act and Work. To proclaim that Christ they had met to make the Christ at his Conception: Now they meet openly to proclaim him to be the *Messiah* and *Son of God*: Yea, and to seal up and give Testimony to the humane Nature it self (who had lived 30 Years without any such extraordinary Revelation) That he was indeed the Son of God: That this holy thing born of that Virgin, was the Son of the most high God, as the Angel told *Mary*. And unto both these Testimonies and Transactions of God the Father, Son, and Holy Ghost, both at his Conception and Baptism, doth that tripple Testimony of the Three in Heaven refer, mentioned by *John* the Apostle, *John 1. 5. v. 5, 7.* Even to this, That Christ is the Son of God.

*A guste
Tract 6. in
John.*

But have I told this long Story meerly to this general purpose, to shew that in Gods greatest works of wonder there is a distinct appearance of the Three? Or withal to add a new Instance of the *cooperatio* of the Three; And indeed the first mentioned in the New Testament, and upon the greatest occasion. No, not to these ends only or chiefly have I told this Story, as singly to be considered; but further, as more particularly conjunct with the thing in hand, as parallels with all, tho' transcending this of our new Birth and first Conception of the new Creature in us, or that other work, the manifestation of it at the sealing of Salvation, or the revealing Christ in us, (at it is call'd *Gal. 1. 16.*) *The forming the new Creature*, for Christ and the three Persons to dwell therein.

There is nothing in Christ, or of Christ, but it is set up as an Image, or Pattern of the like to be done to us in our measure, being *Predestinated to be Conformed to the Image of his Son*, *Rom. 8.* As he was *Circumcised*, so we have a *Circumcision* ordained for us, *Col. 2* We have a *Crucifying, Burial, Resurrection*, as he had: We have a *Conception*, a *Forming* Christ in us, an *Uniting* us to Christ. As in him there was the Union of Two Natures; there is a time wherein

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we are made Adopted Sons, as well as there was a time in which he was born the Natural Son: I might Quote Scriptures for all these, but you know them. In the 4th of the *Galatians* the 4th and 6th Verses compared, the Apostle seems to institute a Parallel between God sending forth *His Son made of a Woman*, and his sending forth (for he useth that word of both in common) *the Spirit of his Son into our Hearts, Crying, Abba Father. But when the fulness of time was come, God sent forth his Son made of a Woman, made under the Law. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, Crying, Abba Father:* Thus clearly Parallelling the Conception of the Humane Nature and Union with the Natural Son of God, and our being made Adopted Sons by the coming of the *Holy Ghost*, into our Hearts. Observe the Parallel in this Respect by compareing Scriptures.

1. As there was a fulness of Time, an instant of Time when the Son of God was to be made Flesh, and so be admitted a Member of this World; so there is a fulness of Time, a set Time to send down his Spirit into the Heart to Regenerate it. *Gal. 1. 15, 16. But when it pleased God to Reveal his Son in me, (says Paul,) God let me run on much of my Time, of which he speaks, v. 13, 14. but having chosen me before, and separated me from the Womb, he had a set Time when to Reveal his Son in me.*

2. When that set Time is come, set by the Father, of whom *Paul* there speaks; The Father begins and sets all a work in the Conversion of that Soul. This Christ Expresseth in the 6th of *John*: Where Christ giving the Reason, why some Souls come to him, and not others, He resolves it into His Fathers Act and Will, as the main; (*verse 64, 65. which is the Conclusion of his Discourse about it.*) *But there are some of you that Believe not. For Jesus knew from the Beginning, who they were that Believed not, and who should Betray him. And he said, Therefore, said I unto you, that no Man can come unto me, except it were given unto him of my Father.* Now he attributes to his Father a double Hand or Stroke in it, one towards the Soul it self, the other unto Christ himself, that is to be Married now to it.

1. There is God the Fathers Actual drawing the Soul to Christ, a Whispering to the Heart to perswade it to take his Son; himself secretly wooes the Heart for him, *verse 44, 45. No Man can come unto me, except the Father which hath sent me, draw him, and I will raise him up at the last Day. It is Written in the Prophets, And they shall be Taught of God. Every Man therefore that hath heard, and hath learned of the Father cometh unto me.* Of this you read (*Psalms 45.*) what kind of words he speaks, and what Counsel he gives a Soul, that is brought to Christ, as *verse 14. Harken, Oh Daughter, and give Ear; even as He had spoken to his Son, to make himself a Sacrifice.*

2. As He thus actually draws the Soul to Christ, (and the Father is at that Work, and at the Cords end) so He Actually gives the Soul unto Christ, that Christ would both take the Soul, and own it, when it cometh to him. Thus *verse 37. All my Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* And he speaks this as the Reason, why some Believe, and some not, though they hear the same Sermon, and have the same means. So *verse 36. But I said unto you, That ye also have seen me and Believe not.* Now Christ giving these as Reasons, why some came, and some not; and why, he Receives those that come, because the Father draws, and the Father gives; speaks of both as of Two like Acts of the Fathers, done by him at Conversion; then it is the Father thus gives, and the Father thus draws. And though God had given them to the Son of God, from Everlasting, as (*John 17. Thine they were, and thou gavest them me.*) Yet now he renews that act of giving them to Christ. Therefore *de Presenti*, Christ useth the present tense. *All that the Father gives me, it is a giving, de presenti, as a drawing de Presenti*, to distinguish it from that, from Everlasting. And so as Christ resolved it into his Fathers Will, *Heb. 10.* (as you heard) why he came into the World at all, so *verse 38.* He resolves the Reason why he owns and receives them that come to him, unto his Fathers Will in like manner. For *I came down from Heaven, not to do my own Will, but the Will of him that sent me.*

me. And this Gift or Donation is as if then, and at that time, the Father should rise up in Heaven, and say to his Son, *Yonder is a Soul which I gave thee from Everlasting, whom thou Diedst for upon the Cross; and now is the fulness of time Written in my Book, the set time appointd by me to have Mercy on him, for him to come unto thee, now take him for thine, take hold of him, and draw him to thy self,* and so joyns with Christ in drawing him. This is the Fathers work in Regenerating us. Chap. 3

2. The Sons Work is as follows.

1. Of Himself, he says *John 10. 14, 15. I am the good Shepherd, and know my Sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my Life for the Sheep.* He knows them particularly, and personally, as they know him, even by name. And as he loves us, ere we love him, so he knows us ere we can know him. Yea, look as distinctly as the Father knows him, and he knows the Father; even so distinctly doth he know, and take notice of all his Sheep, and this when he is to bring them to himself, as *v. 16.*

2. At that time he first takes and apprehends that Soul as his, and to be his for ever, in answer to that Gift of his Father then made, *Phil. 3. 12. I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus.* He speaks of that Act put forth by Christ in apprehending him first, ere he did him, which is the fundamental Act of Union. As Christ loves first so he apprehends first. And as he had compared before his Christian Life to a race which he was to run, so here he tells us how Christ took him first by the hand, and held him when he first entred into that race. However he means it of that act of Christs at his first Conversion, which is the foundation of all that we afterward pursue after. And herein you see the parallel runs on, as at Christs Conception: As then the Son of God his work was to take to that Body fitted for him, (*Heb. 2. 16. He took not to, or he took not hold of Angels, but the Seed of Abraham.*) So us at our Conversion, and thus works the union.

3. The Spirits work hath been discours'd of before. I shall now only mention that Text in *Gal. 4. 6. Because ye are Sons (namely by Election) God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* And this Spirit works Faith in us, which is Hands, and Feet, and all. It is feminally the whole New Creature, Hands to lay hold on Christ again; and we embrace him (*Heb. 11.*) And embrace him gladly, *Acts 2. 41.*

4. As all three Persons thus between, and among themselves deal secretly, and treat with each other for us; the Father giving and recommending, the Son apprehending, both sending the Holy Ghost into the Heart: So in our coming to God, both first and last, we have our pass from one Person to the other, and have distinctly to deal with them all. Which is contained in one verse, *Eph. 2. 18. For through him we both have access by one Spirit unto the Father.* And this is more open and more sensible to us, as the other more secret. The word in the original is *προσαγωγῆν*. The Spirit being come into the Heart leads us by the hand back again to Christ: And Christ leads us to the Father.

I will give you but one Instance of one Conversion, which I have had recourse to hitherto all along, and which is Paul's, who professeth himself converted, as for the substance of it *his τύπον*, for a Pattern, *1 Tim. 1.* And though his Story hath this extraordinary in it, that Christ visibly apprehended, him. And the Holy Ghost fell on him in laying on of hands upon him; yet for substance the same things are done in Heaven for us by the Three, who love us as they loved him: Even as at Christs Baptism all Three appeared, but at ours not, yet we are Baptized in the Name of all the Three. In the substance of Salvation, Conversion, Faith, &c. The Apostles had not any Privilege, that we have not.

Book 9 1. The Fathers good pleasure appeared in Paul's Conversion, as you have it expressed Gal. 1. 15. 16. *When it pleased God, who separated me from the Womb, to reveal his Son in me.*

2. Of Jesus Christ, you may read twice in the Acts, chap. 9. from the 6th verse, and Chapter 26. *How Christ bestirred himself at his Conversion.* He meets him in the way at the place and time appointed. And himself speaks to him v. 5, 6. *And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the Pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the City, and it shall be told thee what thou shalt do.* And Christ directed him what to do: And not only so, but speaks himself to Ananias, v. 11. *And the Lord said unto him, Arise, and go into the Street which is called Streight, and enquire in the House of Judas, for one called Saul of Tarsus: For behold, he prayeth.* You see he gives as particular directions as God the Father did to the Angel, when he sent him about the Conception of his Son. It is to shew what notice he takes of all the Circumstances of a Souls Conversion. No kind Husband could more bestir himself at his Wives Labour than Christ did at Paul's travel in the New Birth. He calls up Ananias at midnight, as it were, bids him go in all haste to help him, *Behold, (saies he) he prays, v. 11.* He is in his throws.

3. The Holy Ghost (v. 17, 18.) wholly falls upon him, and this at his laying on of hands, and hi being Baptized.

Use. You that are Regenerate, and born again, the Saints and Children of God, shall I affect your Hearts a little? Whom would not this love move? There was a time, though perhaps thou knowest it not, when all this ado was in Heaven about thee, unknown to thee, when thou wert first married unto Christ, the greatest Espousal that ever was transacted, one alone excepted, and that was when the humane Nature and Divine were espoused together in Christ. And the same kind of stir that was for Paul, was also for thee; what was done extraordinarily and visibly by him, was as effectually and strongly carried on and done for thee. He was directed by Christ what to do, and Ananias directed to go to him, and his Condition made known to him, that he might know what to speak unto him. Now the same hand did secretly guide and direct thee: Perhaps to go to such a Congregation, which thou hadst no mind unto; or for fashion-sake frequentedst: Or thou fell'st into such or such a Company of such or such persons, who spake so or so unto thee: Or such and such an accident befell thee as thou wert going such or such a Journey: As Saul in seeking his Fathers Asses, was meet by Samuel in the way, and he is anointed unto a Kingdom: And so wert thou taken in the heat of the pursuit of Vanities. And as his secret Providence directed thee, so perhaps the Minister or Person that spake unto thee, when thou wert first drawn to believe or close with Christ, had such a word put by God into his mouth, as if he had known thy very Heart and Condition, such promises as most nearly concern'd and suited thy Spirit and Condition, and Temptations. Even as he directed Ananias to speak to Paul what most concern'd him. And when by this invisible Conduct he had brought thy Heart and his Word together; He then shed forth his Spirit upon thee, Who made that good word effectual to thee, and it return'd not empty to him that sent it, but had that blessed Effect that he intended. Or perhaps when thou wert first humbled and stricken for sin, God took a keen Arrow out of the Quiver of his Word, and put it into the hand of an able Minister or Friend, which shot by him at random (as when Ahab was stuck) was carried home by the wind of the Spirit that went with it into the Heart and wounded it. And such Circumstances as these may move thee to acknowledge that good hand, that was the Mover and Orderer of them in Heaven, in Analogie to his Dealings with Paul. But above all the Three persons affect thy Heart with the love of God the Father unto thee. At such a time when thou wert in the Church in the midst of the Croud; first the Father he spied thee out there, and remembers it was the time, the full time to have mercy on thee, which he had written in his Book. And thereupon riseth up (as it were) in Heaven, and saith unto his Son (as Christ

Christ upon the Cross did to his Mother, *Woman behold thy Son*) See, Son, says he, *behold thy Spouse*, designed unto thee from Everlasting. Take him and apprehend him for thine at my hand: I will see you married, and the indissoluble knot tyed ere he stir from hence. Which is more, than as if the greatest King on Earth should espye, in the midst of Multitudes, a Beggar standing in Rags, and say to the Prince, his eldest Son, Go marry her here afore me. And then when he had bespoke Christs Heart, he also bespoke thine. He let down a Cord of love into it, which took hold thereof, and drew thee by it to his Son and to himself.

And when Jesus Christ had thy Soul actually a new commended to him, by his Father, he looking on thee, said with himself, That Soul! Surely I should know it. This is the very same that my Father presented unto me from everlasting, says the Second Person, in all that glorious Array which I am to be the Endower of her with, which made her appear so lovely, as it then took my Heart; but it is so much altered since, I scarce can know it, being defiled with so many Sins. And yet again, saith the man Christ Jesus, it is the same was presented unto me by name with all these very sins, when I was to suffer. I know her sure enough by a good Token; for she was brought and presented to me in the Garden, and hanging on the Cross, with these very sins, she is now guilty of, and I have the Remembrance in Scars upon my Soul, which these sins made, when my Soul was made an Offering for sin: And so he takes her for his. And then he sends his Spirit into thy Heart; And what the Spirit wrought upon thee when he drew thee unto Christ; I leave that to thine own experience to bring to mind.

Now the joy that was thereupon in the Brest and Bosom of God the Father, Son, and Holy Ghost, was not contained alone in this Transaction, but to make the Solemnity the greater, it was diffused throughout the Heavens. Not one, but two Parables are made on purpose by our Lord Christ to express this Jubilee unto us, in *Luke 15*. First, there is a man that sought his lost Sheep, than a poor woman that sought her lost Groat. The Stir and Zeal each shewed about it is sufficiently expressed; as deciphering the Heart of God and Christ therein to such a Soul, in that he leaves Ninety nine to seek such a Soul, long before it thinks of seeking him, which it doth not, but is prevented by him. And he goes out, with that resolution, not to give over seeking until he hath found it, come what will. And this eager resolution is expressed *v. 4*. He leaves the Ninety nine in the Wilderness, *and goes after that which is lost, until he find it*. And then when he hath found it, he lays it on his Shoulders rejoicing. What doth this signifie, but his own abundant gladness? He hath at last found it, with care to keep it: And this Action of laying it on his Shoulders speaks his Heart, as saying within himself, Have I now got you with all this trouble and pursuit? I will now make sure work of letting you run away again, or giving me, any more, the slip. So doth he rejoice, and so careful is he, that he lays it on his Shoulders, he doth not venture to drive it afore him: No, he will not trust it so loosely. He doth not only hold it in his Hands; (though therein (as Christ says) 'tis safe enough, for *my Sheep none shall pull out of my Hands*;) But puts himself to some trouble and care about it, lays it on his Shoulders Rejoicing. Oh how full of joy is Gods Heart and Christs Heart that he cannot contain it in his own Brest, but makes a solemnity of it! Calls together a Parliament of *his Neighbours and of his Friends, v. 6*.) and makes such a matter and story of it; saying unto them *Rejoice with me, for I have found my Sheep that was lost*. So then, it's having been lost, is that which increaseth his Joy. And yet when all is done, it is but a ragged, scabby Sheep all this ado is about. Oh but God loves it, Christ hath laid down his Life for it. For who is this Sheep? *v. 7*. It is a Sinner that repents. And who are those Friends God calls together thus to rejoice? *v. 10*. *There is joy in the presence of the Angels of God*. The higher House of Heaven is call'd together on purpose to rejoice, though the lower House regards not such a poor Soul.

Well, but it will be said it may be thus at so great a Shoal of Converts,

as in the Conversion of the Jews shall fall out, or when 3000 in a day are Converted, as (*Acts 2.*) Nay, but this is at the Conversion of one Sinner: And as *Abraham* made a Feast at *Isaac's* weaning, so God feasts the Angels with the Conversion of each and every Sinner. And 'tis emphatically said the Angels of God, even those that have God to rejoice in, have their joy yet more full by the Addition. But it carries with it this Reason, That it is because they are Friends. The account is *v. 6.* God and Christ are so well pleased with it, as the Angels know and perceive full well, their Nearness and One-ness with God, and ingratiate themselves by Joyful acclamations at their Conversion.

C H A P. IV.

That there is an exceeding Greatness of Gods Power apparent in our Regeneration. This is demonstrated from the nature of the work in General.

TH E R E is not only Infinite mercy, but the almighty power of God manifested in our Regeneration. It is exceeding greatness of Gods power, no less than that which raised Christ up to Glory, which is necessary to work Faith and Grace in the Heart of every true Believer. I desire that all those who in their Opinions and Expressions do lessen and extenuate Gods work herein (as *Arminians* do; or others who in the secret sayings of their Hearts, and practise in their Lives, make the work of Grace very easy, and in their own power, and therefore refer their Repentance to their own leisure) would but come and consider what the Spirit of God tells us, *Eph. 1. 19, 20.* *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power; v. 20. Which he wrought in Christ when he raised him from the Dead, and set him at his own right hand in the Heavenly places.* Whatsoever low, and mean, and slight Conceit we, not knowing the power of Gods Grace, may have of it; yet let us but consider,

1. Who it is that let fall these words, it was not only *Paul* (who had the deepest experience and insight into a work of Grace, more than all the Discourfers in the World) whose authority were enough in the case; But it is the Spirit of God in *Paul*, from whom they dropt, *2 Pet. 1. 10.* compared with the *Chap. 3. v. 15, 16.* Now it is this Spirit of God that gave out these words, who is the great Agent in the Business, and employed in it, (*Luke 1. 35.*) It is the power of the Highest (as it is call'd *Luke 1. 35.*) who works it; who hath been the Converter of the Apostle *Paul*, and of many millions of Souls; that expressly says there is thus much power goes to it. If at any time God will convert any Soul, he must put forth the exceeding greatness of his power. If we would know how much Force goes to the effecting of any thing, the surest way is to hear the Agent himself speak; The Standers by, nay, nor the Patient it self, doth not, so fully discern it often; when Christ healed the woman of the Bloody Flux and that but by the touch of the Garment, the Standers by, the Disciples, they discerned nothing; but hear Christ himself speak, *Δυναμις*, Power or Vertue (says he) is gone out from me; He could tell, and best might, what pains went to effect that miracle; because it went from him. So now also for the work of Grace, because it is dispatched often and done in a trice, as we see in *Paul* and the Thief, and done as it were by the touch or striking of the words of a weak man at the Ears of another, therefore the Standers by think there is no great power

power goes to all this; but ask him whose work it is, and he tells you, it is the exceeding greatness of his power, &c. If a strong man lift up a great weight, and doth it slightly; the Standers by are not competent Judges what force goes to it, but only the man himself that felt the stress put to it. So it is here. Indeed the Spirit of God cloaths and hides this exceeding greatness of power working in Believers Hearts, by using such sweet persuasive motives, and gentle, rational Inducements, as Cords do draw mens Hearts, as the Word of God hath in it; which is the reason why some bring down all this great power spoken of, to moral persuasion, making the working power of the Spirit of God in drawing mens Hearts, but as an Engineer that draws and winds up some heavy weight by Ropes fastned to it; as in Cranes and the like Artifices: So as the Ropes bear the stress, and all is done by their force; and if the weight be too heavy, it cracks them, and down falls all again; and so the Spirit works not but by those moral persuasions in the Word, by enlightning, fastning 'em to the Heart; and if the Poise of the Will, and weight of Sin, (which so presseth down, *Heb. 12. 1.*) If it breaks those Bands asunder, all the Spirits work is lost; the Heart falls down and settles again in the same Estate it was; which if it were true, wherein should this exceeding greatness of Gods power be spent? Doth the Spirit make more of it than it is? if the Spirit effected but by his power concurring with the force of such Twine threads only in themselves; why should such big Words be used about it? You see in such kind of working, the power of a Child is able to wind up great Weights, if the Cords hold: But the Truth is my Brethren, That the Spirit, willing to hide the greatness of his power, immediately working, and having hold on the heart, [the Work of Grace being the only standing miracle in the Church] useth these Instruments in the working of it, yet doth it not according to the Strength and Force of these, but according to the exceeding greatness of his power alone. As when the Angel stir'd the Water of the Pool, it was not the Angels stirring that Healed; but the immediate power of God then extended, and by that means, So nor is it the stirring of Gods Spirit of the Heart by good motions, or moral persuasions, though these be used, that work Grace; but the exceeding greatness of Gods Power extended in and by these; working beyond the sphere of their power and activity: And that this is so, will be evident if you

2. Consider *Secondly*, the Instance given; It is said to be the same Power that wrought in Jesus Christ in raising him from the Dead: Now to raise any one from the Dead, is an act of the immediate power of God. Christ in raising up *Lazarus* said indeed, *Lazarus, Come forth, John 11. 45.* But was it the Word think we, or the Power of God that went with this Word, rais'd him? And so the Spirit useth Persuasions to the Heart, but there is a farther power goes with them; But yet if you observe the Words of the Text, the working of Gods power here in Believers Hearts, is not simply Parallell'd with the power of raising Christ from Death to Life; but from Death even to that glorious Estate, he now in the Heavens enjoys, which is a work of further power than the raising up of *Lazarus* and any Dead man; for there is a great distance between Death and Life, so as it must be a great Power to raise one from the One to the Other; but between Glory and Life, there is yet a hundred times a vaster difference; So that now to raise Jesus Christ, so low laid in the Grave, and Subdued by Death, not to Life only, but far above Principalities, &c. to that Top of Glory in Heaven; this is the exceeding Greatness of Gods power indeed: Therefore (*Rom. 1. 4.*) this work of raising himself thus up, is made the greatest that ever God did by his power; and which of all other manifested to the utmost, That Christ was the Son of God; put that out of question, more than all his Miracles; he was Declared to be the Son of God with power by the Resurrection from the Dead; such was the Power shewn in that work above all else; and therefore the Holy Ghost singles out that, to express his power in raising men from Sin to Grace; a greater distance being between them, than simply the natural Death and Life; even as much as between the estate of Christ humbled in the Grave, and Glorified in Heaven; and the like exceeding greatness of power worketh in the one and other.

3. Again

Book 9

Again. 3. Consider the great Superlative Expressions the Holy Ghost useth, besides the Paralleling it with the instance given. It is not only great power, but greatness of power, and that exceeding greatness: Now such superlative expressions are never used, concerning any Attribute, but when it is manifested in some work of God to the utmost, and more then in other former works of his: In comparison of which, these superlative expressions are used and taken up: And indeed you shall find them only used in the expressing his Works of Grace; which being as it were *Nova Scena et ultima Representatio*, The last stage whereon his Attributes are to shew themselves, and act their parts; therefore every Attribute that appears on this Stage in any Act, doth its utmost, most superlatively, beyond what was done in former works of Creation, Providence, &c. and therefore every Attribute that bears a part herein, hath superlative Expressions of it. Take any Attribute, viz. his Mercy, which he shews in other Works, when he speaks of them as shewn in other Works, 'tis in the positive degree, simply thus, *His Mercy is over all his Works*; that is, shewed in, and to them all: But when he comes to speak of the Mercy and Love shewn in the Work of Grace, he contents not simply so to express it, but he tells us of the Riches of his Glory, and the Height, Breadth, &c. of his Love, which passeth Knowledge, Eph. 3. 16, 18, 19. And he speaks of God who is rich in Mercy, according to the great Love whereby he hath loved us, Eph. 2. 4. See what Superlative Terms he here useth, that are in no work of common Mercy, because indeed more Mercy is shewn to one poor Redeemed Soul, than to all the World besides; The like is of his Power here, expressed in other works of Creation, it is expressed in the positive degree, Rom. 1. 20. They (says the Apostle) express his Power and Godhead: But when he comes to speak of the power shewn in the working of Grace and second Creation, then nothing serves to express it, you see, but *the exceeding greatness of his power*: For it being a New Creation, his last Work and way of manifesting his Attributes, so every attribute must exceed in it; for that is Gods manner, that his last Works if he do any, should be greater, and clean put down the former. He observes it in Deliverances (Jer. 23. 7.) and so in all other Works, so as if he shewed power in Creating at first; if he come to Create again, he will have it be such a Work wherein much more power shall be shown, even the exceeding greatness of his power; for every Wise Agent, if he doth a thing over again, will be sure to exceed; he Reserves the Greatest to the last. Now therefore will you set the Work of Creation by this Work, and equal Gods Power in that with this here, see how it equals it: Creation is a making something out of nothing: Why this Work is a Creation also, 'tis called (2 Cor. 5. 17.) a *Creature*, and we are said (Eph. 2. 10.) to be *Created to good Works*. But yet there is something more, for it is said to be a *New Creature*; now as in the case of the *Covenants*, (Heb. 8. 13.) speaking of the *New Covenant*, he hath made the first *Old*; so this Phrase, the *New Creature*, implies, that there was an abolishing of some old thing first; and so the next words do certifie us, 2 Cor. 5. 17. *Old things are past away, all are become New*. Behold here is a greater Work than was at the *First Creation*, in that there was but a making something out of nothing; here are *Old things* first to be Destroyed, to pass away (that is) come to nothing) which to do, requires as much power as to *Create*) and then *New* to be made. There is a Great Building, *Old things* pull'd down, and abundance of Rubbish to be pull'd down and carried away, and then a *New* Erected; yea, all *Old things* must be done away; and all must be made *New*, not a Stick, or Stud that goes to *Old Building*, will serve in the *New*: And yet this is not all; For in the *First Creation*, only nothing was before, and nothing that opposed it; though all made of nothing, yet nothing against it; but now in this Work, these *Old things* do mightily oppose it, 2 Cor. 10. 4, 5. Rom. 8. 7. God hath much more therefore to do, not only to destroy *Old things* before he make *New*, but *Old things* that are Enmity.

There is not only a changing of Water into Wine, which is done daily in the Grape, as (John 2.) but of contrary into contrary, of Hearts of *Stone* into *Flesh*,

Flies and Wolves into Lambs, Ezek. 36. 26. Isa. 11. 6. This is greater than any Miracle Christ shewed, and therefore he tells his Apostles that were Workers with God as it were in this Work, that greater Works than he did, they should do, even as Great as the Greatest and last Work Christ ever did, in raising himself from *Death to Glory*. Chap. 4.

Use. Is there such an exceeding Greatness of power in the saving Work of Gods Grace, which interests us in the rich Inheritance of Glory? Why methinks this should begin to Rowse and Startle many of us, and make every one of us, that look for a part and Portion in that Inheritance, to consider with himself, whether there is such a Work of Grace in his Heart, as bears proportion, correspondency, and in the working of it answers to such an exceeding Greatness of Power, so as necessarily it should draw forth so much Power from God, to work it. For we cannot imagine God doth overdo any thing, without imputation of Folly; no Wise Agent will put more strength to the working and effecting of a Business than will necessarily work it, for there would be so much strength as is overplus, spent in vain, as the Prophet complains. A King will not stretch out his Perogative Royal, or send an absolute mandate, use his extraordinary power, when the bare intimation of his Pleasure will do it; and therefore certainly God, who is said to do all things in weight and measure; and who doth always proportion his power to the Work, will never exert such an exceeding graetness of power, if less would serve the turn; Conclude therefore we must that the true Work of Grace, hath all this Power spoken of necessarily drawn out to work it; and therefore we should do all well to examine whether we have had such a working on our Hearts, as bears proportion with such a power, so as we can Conclude and say, *I feel such a Work wrought in me, which no power but the power of God thus mightily unbarred and manifested, could ever have wrought*; and the Prints of such a Work we may safely build on, as a note of Election, as the Apostle makes it, *1 Thes. 4. 5. Knowing your Election for that the Word came to you in power, &c.* And indeed, I know, no better way to distinguish the common workings of the Spirit, which so many falsely take for Notes of Electi-on, than by this Truth now in hand; for though they be all Works of the Holy Ghost, and Works of power also, yet not such as the exceeding greatness of power here spoken of, and no less, should be engaged in them; and therefore now to lay aside such as have had no working on their Hearts by the Spirit more then nature, who as those (*Acts 19. 2.*) cannot tell by any Working that they have felt of the Word and Spirit, whether there be any Holy Ghost, Yea, or No; and who are Resembled unto the High-way side, to let them pass as those in *Jude 10. Who as Brute Beasts, know no more then Nature*: Let us Examin you that think you have some Work of Grace to shew for Heaven.

1. First, Some will say, I am no Adulterer, no Drunkard, no Unjust Person, but Sober, Chaste, &c. and is not this a Work of a Gods Power in me, and of his Grace, being more than Nature?

For Answer.

1. I Grant it is a Work of God, more then Nature, Mans Nature being as fully prone to these Sins as any other, and the Scripture telling expresly that God restrains such Dispositions in Men, God kept *Abimelech* from Adultery, (*Gen. 20. 2.*) And *Laban* from hurting *Jacob*, *Gen. 31, 34. &c.*

Yea, and 2. I grant it to be a Work of Power, as great as to say to the proud Waves of the Sea stay here your Waves, and overflow not; or as it was to chain up the power of the Fire, from singeing the Garments of the Three Children; so to say effectually to the Pride, Malice, and envy, &c. of a Wicked Man, Boil not over, requires as great power; and not only so, but to Work and Stamp slight Impressions and Tinctures of Moral Vertues, is a Work of great power. Yet,

3. It

3. It is not comparable to that Power which wrought in Jesus Christ, in raising him from the Dead.

1. Because the instance of Restraining Grace alledg'd, is but keeping the Dead Body from stinking, and putrifying so much as else it would, and causing it to retain some of the colours a Living Body hath, though Wan and Liveless, which Embalming of a Dead Body will do, for many a Year: And so indeed that Men are kept from stinking, and retain some Colours of Justice, Chastity, &c. is from an answerable Embalming power of the Spirit, but this is far from that power which puts a new Principle of Life into a Dead Man, and raiseth him up to Life.

2. Restraining Grace, is but keeping in, and restraining Sin in Men, yet so as still there is not the less of it in a Mans Heart, as there is not the less Water in the Sea, for Bridling the Foaming and Raging Waves of it; whereas in the Work of Grace, there is an Abolition or Annihilation in part begun of old things, so as they pass away, and cease to be; now that is a power equal to Creating.

And 2. There is an alteration, of Corrupt Nature in as much as a New Creature, and contrary Workmanship wrought, so as the Dross is turned into pure Gold throughout; but those Tinctures of Moral Vertues are not a New Creature in Nature, changing it throughout, but a slight and superficialy Gilding of the Dross, corrupt Nature remaining so still; which impressions also are wrought and maintained, even by the help of what is left in Corrupt Nature, namely, the Natural Conscience, in which stamps of Law are written, and natural Wisdom improved, both which stirred up, and actuated by these apprehensions that *Vice* is evil, *Vertue* good, and that in *Wisdom* it is best, in a Mans Carriage here; to *shun the one*, and *follow the other*, and that it is of Profit and good Report amongst Men, by means of these thoughts, I say, such Restraint, and he impressions of Vertues are easily wrought, even by the help of what is left in Nature it self; whereas now in the Work of Grace, the Spirit doth create a new by his immediate power, and therefore 'tis called a New Creature, and this made out of nothing that was in the Heart before to further the Work. To Conclude, This stirring up of Moral Vertues, &c. is but as a new dressing of an old Garment, which though it may deceive some, and make them think it is a New Creature, yet, there is nothing added to it that was not, or might not be in it before, only by the help of Conscience and natural Wisdom some Tufts of good, are stirred up; but in the Work of Grace, there is not only a new dressing of Corrupt Nature but a putting it off; and then a new Man Created, and that put on, *Eph. 4. 22, 24.* not a Gilding only, but a renewing throughout, changing us in the Spirit of the mind, turning the Metal into Gold to the bottom, *verse 23.* But as for the superficialy Tincture in such civil Men, if not in time worn off, as Gilding is, and though it appears in their ordinary Carriages of their Lives, as set in such and such a condition, yet let them be melted a little, and tryed, put upon some new Temptation, cast into another Fashion, then the base metal, the corruption and naughtiness of their Hearts appear: Whereas a Godly Man, whose Heart is throughout changed, try him how you will, cast him into what Mould you will, yet the Grace appears. I therefore earnestly desire those that find no further work, of Power on their Hearts, then restraint from Evil, and slight dispositions to Moral Vertues, to consider of their Estates.

I come to a Second sort of Men, and to a further Work: For some will now Plead, I find not only my Heart thus Embalmed, as you call it, by the Spirit, and the corrupt Lusts of the Old and Dead Man, as they are called, (*Eph. 4. 22.*) kept from stinking and putrifying, together with some additions of Moral Vertues; But I find some lively Warmth wrought in my Heart, and Affections by the Word and Spirit, even to such things, and by such Motives as the Word delivers. In Hearing and Praying, &c. my Eyes are enlightned
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to understand and assent to those Spiritual Truths in the Word, my Heart so far wrought on, and such stirrage of Affections, upon the consideration of the Truths delivered therein, as I can sorrow for my Sin, tremble at the Threatnings, Joy in the Promises, and find flickerings also of good purposes, desires to obey, and some endeavours, and I hope you will say, that it is impossible, but that such a working as this, should be only from the exceeding greatness of Gods power, a meer supernatural work of the Spirit of Christ, above the power of Nature, in it self, as it is for a dead Man to have Warmth, or move, or speak, and one now that hath such a work of power will presently say, as the Magicians did, (*Exo. 8. 16, 17.*) This surely is the Finger of God; a work of the greatness of Gods power, such as this no wicked man can have that is Dead in Trespases and Sins.

1. I grant it is a work of the Spirit, and above the Sphere of Nature, and its activity in it self alone, for it is a sure Rule the Apostle gives, *1 Cor. 12. 3.* that no Man says Jesus is the Lord, without the Spirit; that is, no Man can have his Understanding brought to assent to, and profess Christ to be the Lord and Saviour, or any other truth preached in the Gospel, unless the Spirit perswade his Judgment of it; much more to have the Heart wrought upon, and stir'd up to good, by such Truths, is a Work above Nature, and therefore of the Spirit; why but yet this is little for a Mans comfort, for the Apostle in that place, as the rest of the Chapter, speaks of common gifts of the Spirit, communicable to Reprobates, as that of healing, &c. and besides the ensurance shews, That many wicked in the Church, even such as sin against the Holy Ghost, have had a supernatural working of the Spirit, for they are Convinc'd of the Truth of Religion and ways of Grace, which by Nature they could never be, but by the Holy Ghost, which therefore they are said to sin against; so that a man, you see, may have a supernatural working of the Spirit in him and upon him; and yet not a work of saving Grace; the very insensible Creatures have workings of the Spirit on them; (*Gen. 1. 2.*) 'Tis said, *the Spirit of God moved upon the Waters*; and suppose he moves upon the Surface of thy Heart; and hath some supernatural working upon it; doth it presently follow then that thou art in the Estate of Grace? No more than it doth that the Waters are.

2. I grant that it is the work of power and that more extended and greater than the former. For the former was but a power restraining Corrupt Nature, but this is an elevating, raising it to such acts as are simply, and of its self, above its reach and own pitch; and therefore (*Heb. 6. 4.*) It is so expressed and called, *a Tasting of the Power of the World to come*; that is, the apprehensions of the World to come; as Heaven, Hell, the day of Judgment; of things belonging to another World, have powerful workings on mens Affections, being enlightned by the Spirit to apprehend them in some measure and sort; insomuch as in *Felix* (*Acts 24. 26.*) The Discourse of Judgment to come made him tremble, so powerfully it wrought on him, it shook his Heart, as a mighty Wind doth an Aspen Leaf; so King *Agrippa's* Heart at the hearing of *Paul's* Conversion, and of Christs Sufferings and Rising from the Dead, (*Acts 26.*) began to be stir'd, to have provocations to become a Christian. I forbear Instances any more, and yet it doth not follow that such a work as this holds proportion with the exceeding greatness of Gods power.

1. For though it be a work of the Spirit, yet it doth not follow it is saving Grace. Indeed if the Spirit of God were a meer natural agent in working, and always did work *ad ultimum potentiae suae*, to the utmost of his Power, as Fire, which when it burns must needs burn as much as in it can; and the Sun when it shines, shineth according to the fulness of its Strength; then indeed every man that had any working of the Spirit of God upon his Heart, might certainly conclude that he wrought it by the exceeding greatness of his power; but the Spirit of God is a free and voluntary Agent; who therefore may, and doth moderate his Power in his Works; puts more or less to,

Book 9 according to the working of his good pleasure; and hence now it comes to pass, that every man who is yet Partaker of the Holy Ghost and of his workings, hath not yet a saving work wrought in him, such an one as draws forth the exceeding greatness of his power; for though it is the same Spirit that is in the Regenerate and works thus mightily; yet you must learn to know from the Apostle, (1 Cor. 12. 6.) That there may be diversities of Operations, tho' the same God which worketh all in all; and all these worketh the self-same Spirit, according as he will v. 10, 11. And that you may see the Truth of this, viz. That you may be Partakers of the Holy Ghost, and have your Judgments thus wrought on, by Enlightnings and Affections stirr'd by supernatural Objects; and yet all this not be a saving work; take only one Instance; which is that of *Balaam*, that remained a Wizard, a Wretch, a Devil, who went after the Wages of Unrighteousness: (2 Pet. 2. 15. Numb. 24.) First the Spirit of the Lord came on him; Secondly, marvelously Enlightened his Eyes to see some Glimmerings of the true God, (v. 3, 4.) and of the Blessed Estate of Gods People, witness his expressions, (v. 5, 6. to the 9th) and that so also as his Heart was wrought upon and stirred to desire that condition, Chap. 23. 10. *Let me dye the Death of the Righteous*, &c. and yet who will say his Heart was changed?

2. There may be such a work upon a mans Heart, and yet not the exceeding Greatness of Gods power go to work it.

1. As in the former Instance of restraining power; so here in the Spirits elevating power, as I may so call it; Let us suppose a Dead Body lay before you, it is in the power of a man bringing it to a Fire, or by rubbing, to stir up Warmth in it; let an Angel come, He can take it up, enform it, act it, so as it shall serve to move; speak, and perform the like Actions of Life: And yet this Body is not all this while raised up from Death to Life, nor can all the sole-rubbing, or all simple moving it so by all the Anpower of Gods Angels ever do it. So now my Brethren, is it in the point in hand; besides the enabling or restraining mens corrupt Lusts; there is a farther working on corrupt Nature remaining still dead in Trespasses and Sins; a power elevating corrupt Nature to perform acts of Life in shew, and as it were the Spirit enlightning, warming, rubbing on mens Affections by the Word, and the things revealed therein, moving them and carrying them on to good purposes, endeavours, and yet still this Heart may be in it self dead, no new principle of Life put in, besides the present actings of the Spirit: No new Breath of Life as was breathed into *Adam*, who (1 Cor. 15. 45.) *was made a Living Soul*, and therefore now when the Spirit ceaseth to move on this Heart, as the Angel sometimes did on the Waters of the Pool, all Smyptoms of Life vanish, warmth is gone, and the Heart is as dead as a Log, as ever it was; as *Balaam's* also was out of that good mood; so that you see this is far short of the working of his power, which wrought on Jesus Christ when he was raised from the Dead; a less power than this goes to the working of it: For such a raising of Dead Bodies the Devil hath often practised, carrying Dead Bodies out of their Graves: There is no such exceeding greatness of power goes to such a work.

2. In reason also it may appear, That to the effecting such a work as this in mans Heart, There needed not such an exceeding greatness of power be drawn forth. For there need not any new Principle, any new Soul or Life, be created, or infused into mans Heart, to make it capable of such a work as this is. For there are principles remaining in corrupt Nature, which if but stirred, acted, elevated by the Spirit of God, are capable of all this: And simply to stir those Principles up, and propound Objects to them, and so to act and affect them, is not a work of the exceeding greatness of Gods Power.

First, I will shew this in the work of Enlightning: And Secondly, In the work of being affected with the things that Word delivers.

First, For the work of Enlightning, there is in every man an eye of Understanding and Conscience which though Sin-shot (that I may allude to the Phrase of Blood-shot in the eye) and defiled, (Titus 1 15.) by reason of which defilement it cannot indeed see the Spiritual goodness as it is in Spiritual things

things themselves. (1 Cor. 2. 14.) Yet even this Blood-shot eye being able truly and really to apprehend the fearfulness of Gods Wrath, and the torments in Hell which come by Sin ; is therefore by consequence capable to see an accidental Goodness in Christ and the ways of God, viz. That by them this misery may be escaped. And this defiled Understanding is capable to apprehend that the Estate of the Righteous after this Life is Glorious and Blessed (as *Balaam* did) though indeed and in truth, if once they came to partake of it in Heaven, the Presence of God would be Hell to them. Mans Understanding being naturally in the dark, to make it apprehensive of the goodness of Spiritual things thus far, there must be not only a propounding these Objects to it, but also a new Light brought into it, which may make manifest this accidental Goodness, this Goodness of them in the general spoken ; for we are Darkness, and it is Light makes all things manifest ; and therefore those that taste of the powers of the World to come (*Heb. 6.*) are said to be enlightened ; that is, there is a new Light brought in, which did not shine about their Minds before : But now to bring barely a new Light into the Mind, is not a work of the exceeding greatness of Gods power on the Mind it self ; for it is but extrinsecal and outward, no more than to bring a Candle into a Room to a man that hath some sight already whereby he sees new things, which being in the dark before, he saw not ; but there is thereby no intrinsecal Principle put into the eye of the man ; no alteration wrought in it by this : As in a new Creation, and in a Resurrection, (to which this work of Grace is parallell'd) there must be supposed to be ; and yet in some degree or other God vouchsafes to every man that comes into the World (*John 1. 9.*) some Light wherewith their minds are enlightened.

But you will say what is there further wrought on the Understanding of a regenerate man ; which will hold proportion with the power manifested in Creation, and the Resurrection of Jesus Christ ?

Answer, That besides shining upon the mind with a new supernatural Light, there is a new Principle, a new Eye, as I may call it ; a new power of discerning, put into and created in the Understanding of a man ; whereby he is further enabled to see the Intrinsecal, Spiritual Goodness, which is in Christ and Grace ; to see the Beauty, the Goodness of Holiness, of Gods Face and Presence ; which never entered into the Heart of any carnal man. Therefore to this enlightning, there is not only the Spirit of revelation given (*Eph. 1. 18.*) that is, the Holy Ghost coming with a new external Light, making them manifest ; but there is also given an inward Spirit of wisdom created in the mind it self ; a new Habit and Principle of Spiritual discerning and of the wisdom of the Just, (for so Spirit is taken often in Scripture) whereas the other are barely said to be enlightened. There is a new eye Created *ὡς ἐπιγνοῦς*, on purpose to know them (*Col. 3. 10.*) so it is in the original ; There is a new Principle of Life put in, as in a Resurrection, there useth to be : For so Christ expresth it (*John 12.*) calling it the Light of Life, that is such a Light as hath a new Principle of Light joined with it, and enableth a man to see Spiritual things as a Living, Spiritual man should see them, which is Spiritually (*1 Cor. 2. 15.*) so that such a work as this holds you see in Scripture expressions proportion with the Creation and Resurrection of Christ, to annihilate and bring to nothing Flesh and Corruption, in the Judgment, &c. and in the room a new Spirit of judging things aright it is Created a new Principle of discerning Spiritual things Spiritually, (*Eph. 1. 17.*) called a Spirit of Wisdom ; Spirit is taken for a new habit or principle of judging wisely of things ; and herein now the exceeding greatness of Gods Power is manifested in a work, in and upon the Judgment it self ; in taking away that Sin which covering it, made it as a dead eye, in regard of a right discerning of Spiritual things ; and then putting a new Principle of seeing things, as a living man sees them ; call'd therefore by Christ, as distinguishing it from the Light of wicked men, (*John 8. 12.*) *the Light of Life* ; Here now is a work holds proportion with

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the power spoken of, raising up a dead man to Life; whereas in the en-lightning of a wicked man there is no renewing of the Judgment, but barely a Light brought in, actuating and elevating it to see and discern, so far as sin and that Veil which covers it, will suffer it; and to that no such greatness of power is required: For there is not a new living Eye put in, but only a new light; there being a principle of Seeing and Understanding in a man by Nature, already able, by the help of the Spirit shining upon it, to have some Glimmerings of Spiritual things.

And 2. For the work of good motions of joy, fear, and good purposes in the Will and Affections: There is a Principle already also in the Will and Affections of a carnal Heart, which if it be awakened by such Enlightnings, stirs up such good motions and purposes in carnal men. If you ask what this Principle is? I answer. It is Self-love; which is the General that commands the Will and Affections, and rowzeth them; but it and all the Affections are set afloat, and raised up only to those Objects which a man by self-love apprehends to be hurtful or good for him; Nay, then when by such common Enlightnings, a mans carnal Understanding apprehends Hell to be a dangerous Condition; and that Sin is the way to it; that Heaven is an excellent Condition, and that to leave Sin and do Good, &c. is the way to it; and by those moral perswasions are in the Word, self-love is once awakened as easily it is; a mans Affections are set a-work to fear Hell as an evil, to sorrow for Sin, that will bring him to it; to rejoice in the News of Heaven, as attainable; and to desire and begin to endeavour to take such Courses as will bring a man to it; and so that affection of joy, sorrow, fear, desire, may be elevated, lifted up, to be conversant about Spiritual Objects, such as are Sin and good Duties, Heaven and Hell; and yet not the exceeding greatness of Gods Power go to work it, because there is already a Principle even in a Carnal Heart, which may be stirr'd with the apprehension of these; and so set all these a-work, namely self-love. So as the Spirit to work such good motions, shall not need to stretch forth the greatness of his Power to change the Heart, and to create any thing anew in it; as he doth in a Regenerate man; but the old Heart remaining carnal still, may by perswasions, such as are in the Word, and such considerations of being damned and saved, and the like; be stirred to all this: And to move only by such Perswasions and Considerations, and to propound them in such a manner as they should move, is no such great work of power; a good Orator will do as much in another case; so as the Spirit doth no more upon the Heart, in this case than the Light and Heat of the Sun doth upon a Dunghil; shining upon it and heating of it; by the power of both which it elevates and raises up Vapours in it, which yet were in it before; to a higher place indeed than of themselves they would ascend; namely into the Air; yet these Vapours are not changed, they are as stinking as before. So now is it in the working of the Spirit. *John* the Baptist preaching the Kingdom of Heaven was at Hand; the Spirit of God went with this News to mens Hearts: Both darted in Beams of Light to understand some Goodness in that Kingdom preached, and also warmed mens Hearts and Affections with the apprehensions of it; there went both light and heat with it; (*John* 5.35.) both which raised up and elevated their Understandings with the light to some glimmering apprehensions of Heavens Goodness, and their Affections, yea, and Wills also, (for it is said they rejoiced willingly, &c.) with the warmth to desire, and joy in the news of so great a Happiness; Here indeed both were elevated to a higher Object than ever of themselves, without the concurrence and existence of this light and heat from the Spirit, they would have ascended; yet without any powerful change wrought in the mens Hearts themselves, or any new Principle put into the Heart, only the carnal Heart still so remaining by self-love stirred up; for in the 3^d verse he says, that though they rejoiced thus in *Johns* Ministry, yet they would not believe in him, and in v. 42. that though they did thus out of Love to themselves rejoice in the News of Heaven, as good for them; yet they

they had not the love of God in them, to seek his Honour only and principally, and not their own (v. 44.) and certain it is that their Affections of Joy and Desire, which out of self-love were stirr'd to desire Honour from men, rather than for God; the same Affections, out of the same Principle of self-love, were stirr'd then to desire and rejoice in that Kingdom of Heaven offered; and yet still the Heart was as carnal, as unchanged, as empty of the Law of God as before, it being self-love only that set afloat both the one and the other: And so in *Felix* (*Acts* 24. 20.) the same principle of self-love that would have made his carnal Heart have trembled at the News of being brought to *Cæsar's* Judgment Seat, made his Heart, remaining still as carnal, trembled at *Paul's* preaching of Christs Judgment to come; and so in *Esau*, (*Heb.* 12. 17.) the self same carnal affection of Sorrow, which self-love would have stirred up in him for the loss of any outward thing, was stirred up in him to sorrow and weep for the loss of his Birth-right and Blessing, Types to him of Heaven; and all in vain for want of true Repentance, as some interpret, which he found no place for, though he sought it with tears: And therefore thus to stir mens Affections, is not simply in it self a work which argues the exceeding greatness of Gods power: Seeing there needs no new Principle be created in the Heart which was not there before, only the old ones stirr'd up and elevated and acted to a higher pitch; neither is there any true and intrinsecal change and alteration wrought on mens Hearts, or the Affections themselves, only a setting them afloat about new propounded Objects, such as Heaven and Hell, they remaining still the same: There is indeed a new working upon the Heart, which was not on it before: You will ask then what is it that is wrought beyond this, which is an effect of this great power?

I answer *First*, By paralleling it with the power shewn in the Creation (*Eph.* 2. 10.) it is a Workmanship created, as it were, a purpose to good Works: The difference of which from the former, I express by this Similitude. An old Clock that is out of frame and set wrong, may be brought to move about without any new Workmanship bestowed upon it, meerly by new weights hung on it; and so may the Old Man, the Carnal, remaining so, and the Wheels, Affections thereof, be stirred by the moral perswasions and Considerations of Heaven and Hell, hung on by the Spirit; and this is but an artificial kind of working, which argues no great power in the Agent; but a Skill rather, that knows how to apply things will move it; but now when the exceeding greatness of Gods power comes to work, he takes the old Frame in pieces, and creates and fetts up a new Frame, a new piece of Workmanship, created on purpose for good works, by changing the Heart intrinsecally, putting new Principles of Life and motion to what is good, and though indeed those weights and considerations which move the carnal hart makes it move the faster to what is good; yet this in it self is a frame made on purpose Created to good Works; which Phrase implies and imports a principle of motion inclining the Heart that way of it self; for when God is said to create things to such and such an action; as the Heaven to move, the Fire to burn, the Ground to bring forth Herbs: The meaning is, he hath put such Principles into it as tend to produce such actions; and so to create a Workmanship to good Works, is to endow the Heart with such abilities, and *Actus primi*, as they are called, as should enliven the Heart to good works, as *Actus Secundi*: And therefore this difference will evidently appear between the work of good motions on a carnal Heart only; and a work of the greatness of Gods power, creating a new Workmanship; namely by this, *viz.* That when such considerations are taken off, then the Heart stands still; hath no inclinations towards what is good in it; when the Spirit ceaseth thus sensibly to move and act the dead Heart, it lies as a Logg, without any Principle or Symptom of Life in it; whereas now a changed Heart, even in the greatest desertions, hath still a new Workmanship in it, The bent whereof is contrary to what is evil; and if the weights of sin wring it to what is evil, (*Heb.* 12. 1.) yet it is as winding the Frame of a Watch the

the wrong way; and the inward frame and constitution whereof still is for what is good and holy, and God and the Law commands; and why? because this Workmanship, though not stirred about, yet was created for good works. And it is against the inward framing of it to be moved the other way.

In the second place, I answer, by paralleling it with the power shewn in raising up Christ from Death to Glory, which is the instance in the Text, and which I mean principally to prosecute and insist on; only I take the other also for further confirmation-sake, and because the Scripture instanceth in that also, as an expression of the power which worketh in this work of Grace, calling it a Creation; for now if it be asked what new Principle it is which is thus created and brought into the Soul, I answer, it is a Principle of new Life; which as another Soul raiseth it: For the satisfaction of such, I will therefore add this, before I come to what I have further to deliver; and it is a difference answering to, and serving further to discover in what this exceeding greatness of power consists; for no other must here be handled; and in brief it is this; If thou findest another and a further Principle than self-love stirring in, and raising up these thy Affections, namely Godliness, and respect to God; than the exceeding greatness of his Power hath been, and doth work in thy Heart; first mark the reason and ground of this, for the thing in hand; He tells you the exceeding greatness of Gods power is seen in this, in putting in and creating a new Principle and Soul of Spiritual Life into the Heart; and not simply in stirring up the old one of self-love; now what think you, is this new Principle of Life which this great power puts in besides that of self-love? Look into 2 Pet. 1. 4. *According as his Divine Power hath given (mark here, he speaks of a work of the exceeding greatness of his Power) us all things to Life, That is, all the exceeding greatness of his power all things to Life and what is that? It is Energetically explained in the next words Godliness; Herein then consists the working of such a power as raised Christ to Life and Glory; giving or putting certain powers and abilities of a new life, namely Godliness into the Soul; and indeed to work this there must be stretched forth such a power; for tho' there be a Principle of self-ness, as I may so call it; which makes the carnal Heart respect the good of it self, and to be affected with joy or sorrow about that which tends to the Hurt or Happiness of a man's self: Yet in that vast Ocean of mans Heart by Nature, there is not the least drop or disposition of Godliness to be found; which should stir a mans Affections and raise them so high as to be answerably affected, with those things which touch simply upon God, have relation purely to him; and therefore now though the Heart of a Carnal Man may be stir'd at the consideration of such things out of the Word as are suitable to, and apt, and fitted to stir self-love; and thus it may be more violently and turbulently than one who is sincere, yet in regard of Godliness his Heart is dead; such considerations wherein God is involved and his Glory and Cause, is the principal Ingredient; these lie in their Hearts and Affections like Pills in a dead mans Body; they not the Humours, nor these the Affections; or if they work, yet no further than their own Heart or Happiness is enwrapped up with the other; for why, there is no suitable Principle of Life and Godliness to work upon: Wouldst thou therefore now distinguish thy affections of Sorrow or Joy at the hearing of the Word, or at other times in thy own Meditations, from those in a carnal Heart? Mark if there be any drops or strains and dispositions of pure Godliness mingled with a great deal of Flesh and Corruption in the Affections; for as Oyl, a few drops of it, keep themselves severed from the Water, though jumbled with them; so will small drops of Godliness, and the having respect to keep themselves pure in a Sea of Corruption, in thy Affections: There is a meaning in every Affection; as of the Good, (Rom. 8. 27.) so also of Bad; when thou art stirred to Sorrow or Joy in meditating or hearing of the Word, observe the full meaning of those Affections; upon what kind of Considerations they are thus set afloat; And that you may see this difference between carnal Affections and sincere renewed ones, under this very notion grounded upon Scripture; and*

and so may more distinctly know how to apply it: (2 Cor. 7. 9.) Paul had sent a Letter, wherein he had sharply reprov'd the *Corinthians* for a sin committed and suffered amongst them; by which this affection of sorrow for Sin was much stirr'd in them; now mark how Paul, in this second Epistle, speaks of this their Sorrow; *Now I rejoyce* (says he) *not that you were made sorry*; [not simply that their affection of sorrow was stirr'd for the sin, that it might have been, and they never the better] *but that Ye were made sorry after a Godly manner*; mark it, here comes in this very distinction, even to this very purpose in hand; if when a man sorrows for sin, it be the consideration of Gods dishonour that is wounded by it, that is thus laid to Heart; and if such motives as lay open Gods Interest and Relation in it, that wounded the Heart; that raised up this sorrow in any measure in truth to God; so as it is not for that misery only, which sin would bring on a man, that makes him sorrow; but that it is done against his God, whose Favour he accounts more than his Life, and whom to displease is as Death to him; as they (*Zach. 12. 10.*) that are not said to mourn so much for sin, or themselves, as for God, whom they had offended, and Christ whom they had pierced; *then thy sorrow is after a Godly sort*. Which sorrow being for thy Offence against God, so much the more encreaseth, by how much thou apprehendest he is pacified towards thee; (as they *Ezek. 16. last*) and though thy Heart should not apprehend so much, yet there are some relentings in it, for offending him whom thy Soul loves; so as if now the Sentence of Death were pass'd against thee, as at the latter day; and thou wert out of hope; yet at thy doleful farewell from him, thou couldst find in thy Heart to down on thy Knees and ask him forgiveness *First*, for all the Wrongs thou hast done him: Is there any such whisperings of such a meaning in thy sorrow? This is from a new Principle of Life and Godliness infused into it; which nothing but the exceeding greatness of his power could have infused; so also for thy joys, dost not only rejoyce in the hopes of Glory which thou conceivedst as good for thy self, (as it is *Rom. 5. 2.*) but also (mark the *Gradate* on *v. 11.* of that Chapter) not only so, but also thou rejoycest in God, apprehending thy Heaven to consist in him, and communion with him, as one who is suitable to thy Inward man, with whom therefore thou shouldst find in thy Heart to live and die; and this barely for those excellencies of Holiness, Wisdom, Goodness, and loving Kindness that is in him: This being the Top of thy Joy, That he is such a God, so Holy, &c. and that he is a God to whom thou hast a relation, and a reference; and in whom thou hast an Interest. If there be the least drop of such dispositions running in thy joys, and discovering themselves in them; then is there something pertaining to Life and Godliness wrought in thee by his Divine power; for there is no Principle at all left in Corrupt Nature which could ever elevate thy Joys so high; but it ariseth from a Divine Nature infused; which in the same place (*2 Pet. 1. 4.*) he says the same power of God makes us Partakers of; for only *simile gaudet simili*. And so *Lastly*, for thy good purposes and designs to fear and obey his Commandments: Are they stirr'd up in thee only because sin is the way to Death, and good Duties the way to Life? Or is there some further meaning in thy desires; so as Hypocrite, or not Hypocrite, Heaven, or not Heaven, in the end thou desirest and purposest to obey him; and though in the end thy labour should be lost to thy self, yet if God be a Gainer by thee, thou shouldst not altogether be sorry; but yet sorry truly for this, thou canst do no more; are there any, the least part of such dispositions covered and taken up in thy desires and purposes: There then hath been the exceeding greatness of Gods power dealing and tampering with thy Heart, putting in a New Principle of Godliness and Life; to which thy Nature is as truly dead, as Christs Body was in the Grave. Such small drops and sparks as these, cost the Lord more power than creating the whole frame of Heaven and Earth; and sooner shall they be dissolved than the least *Iota* of these shall utterly perish; if all the power that is in God can preserve them to Salvation, believe it, and build upon it, such dispositions, and such tangs of Godliness seasoning thy Sorrows, Joys and Desires

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 fires shall never go to Hell with thee, nor thou with them; therefore now to Conclude this, as *Paul* speaks of the *Corinthian's* Sorrow, so do I of all Affections and good Motions, rejoyce not simply in this, that you feel such Affections stir'd in you when you hear Sermons, &c. but if you find them stirring in the least measure according to God, that he be aimed at in them, then Rejoyce; by which Principle of Godliness also, a Man sets up God in his Heart above himself, is willing to deny himself, so God may be Exalted.

If then thou hast found a work of God in thee, which hath took thee off from, and hath prevented thee in all thy natural designs, purposes, and intents of thy Heart, which thou hadst for thy self, and hath wrought thee another way; hath disposed thee to another end, set all that is in thee a work for God, and his Glory; this is Godliness, this is a mighty Power, as much as bringing in a new Soul into a Body, for a New End, is a new Form. Thus *Paul* was prevented of all his Natural aims taken off from him, and he makes it an Evidence of his *Conversion*, (*Gal. 1.*) when he was most hot in the pursuit of Eminency in Learning, Credit among his Nation, (*v. 13.*) then did God (says he) who had separated me. (*v. 11.*) that is, appointed and destined me to another end, Call me by his Grace. *And the Life I now lead, is not my own*, (*Chap. 2. 20.*) *It is not I, but Christ lives in me*; as when he Sins, he says, *It is not I, but Sin*; so here, *It is not I, but Christ*, when any good is done; that is, *I am not guided by the Principles and Ends of my former Life, when I did all for my self, but all is from Christ, and for Christ; he is the Beginning and the End.* That whereas all were dead; (*2 Cor. 5. 14, 15.*) he quickens them with a new Principle of Life and Godliness, whereby they live not to themselves, that is, they make not themselves their end, but they *live to him, that Dyed and Rose again for them*, and this Life is Godliness. Whereas every Man that is Born into the World, begins as *Paul* did to Trade for himself, and is bound somewhither, where he thinks Happiness is to be had; and he takes in Loading accordingly, with thick Clay or Pleasures, &c. fills himself with a Thousand Vanities, but when thou art *Converted* to God, a contrary Wind takes thee, as it did *Paul*, and defeateth thee utterly of all thine own Purposes, carries thee strongly to another Haven, to have another Loadstar in thy Eye, a new Principle sets thee a work, to be a Factor as much for God, as ever thou wert for thy self, and to that end thou throwest out all those Vanities, which will tend no way to his advantage, as being bound for a Port, where thou canst vent none of those thy former Wares; and this not as Merchants do their Lading, in a Storm, because they may Sink thee into the bottomless Lake, but because they are unprofitable for God; and as willingly as ever thou tookest them in, thou throwest them out. Thy Heart can know what Wares will be most for Gods Advantage, using thy Wisdom to see what will bring him in most Glory, and thou dealest accordingly in such things, as may increase his Revenue, and though thou lovest, yet art sure he shall be no loser; being made as Faithful to God, as once thou wert for thy self: This is Godliness, this is a New Life, a New Principle, and as great a power must go to this, as to raise up Christ from the Grave to Glory; for this raiseth thy Soul from Earth to Heaven, out of thy self to God; and is as much as to turn the Sun in his Course, or to invert the order of Nature. Thus nothing but an Almighty Power can thus advance a Mans aims out of himself, and make all in a Man subordinate to another. There is no Principle in Nature, if not enformed by Godliness, can reach thus high, much less in Corrupt Nature. Only let me add this, That the Principle of Self Love still remains in the Heart of a Godly Man, sets his Affections afloat, and is a Weight makes the Wheel move, and acts him in his Actions also, and it ought to do; yet so as there is a farther Principle of Godliness, which elevates selflove higher, and makes it subordinate. For as when the reasonable Soul is infused and annexed to the Sensitive, The Acts of Reason do not extinguish the Acts of Sense; nay, the Senses are helped and perfected much by them, and they subordinately concur and joyn together in most; yet still, so as the Acts of Reason reach higher, and do Guide and Moderate the other: So this New Created Principle,

ple, and Fountain of Life and Godliness, infused into the Soul by Gods power, doth not destroy the acts of Self-love, only winds up the Will and Affections to have higher reaches, even as high as God, in whose Glory our Happiness lies, and so guides and moderates this other. But now it may be said, that though indeed to put in and to create in the Soul such a new Principle of Life and Godliness, argues great power indeed; and as much as was spent in the Creation of the World, but yet no more, if this were all; for simply to infuse and introduce into the Soul, this new Life, is no more then the breathing the breath of Life into *Adam*, whereby he was made a living Soul. But this is not simply a Creation, as I said before, but a new Creation; wherein, not only a new Life is put in, but old things, which resist the bringing in of this Life, are to be destroyed also. Yea, further, it is parallell'd we see with the Resurrection of Jesus Christ, wherein there was more then ordinary power spent, more then in the Resurrections of others we read of; for (*Rom. 1. 4.*) he was thereby with power mightily declared to be the Son of God: Wherein then was this exceeding greatness of power spent? Was it simply in bringing his Soul into, or joyning it unto his Dead Body again? Thus much power must and did go to the raising again of *Lazarus*, of him also who was raised by the Prophets Bones, there was something else therefore which in his rising drew forth this exceeding greatness of power spoken of, for which I refer you to the (*Acts 2. 24.*) where *Peter* proving to the *Jews* that Jesus was the *Messiah* and Son of God; he argues it from the power manifested in his rising again, and that power not simply shewn in bringing his Soul into his Body, or raising him up, but principally in rescuing his Soul first, and loosing it from the pains of Death, which if it had been possible would have held him, but it was impossible they should. There were certain pains then which hindered, and with much power would have detained; had not the exceeding greatness of his power broken their power; and in breaking this their power, lay the Miracle. *God raised him up*, says the Text, *having (first) loos'd the pains of Death, &c.* Now what pains of Death means he? Bodily death only; those the Soul is rescued from in dying, and from these also were they rescued, who were raised before Christ: The word is *ωόνας*, the throwes and pangs of a Woman in Travel, which *Isa. 53. 11.* are called the Travel of his Soul, he in his Soul bearing that Wrath which was due to us, *verse 5th* of that *53d Chapter*, which Pangs, because they tended unto Death, and would have carried his Soul to Hell with them, would have stab'd him out right, and sped'd it for ever rising again, therefore they are called the pains of Death, which pains had they seized upon any of our Souls would have for ever killed them, and detained them; for they had the power of Death in them; for if it had been possible they would have held him, but that they were encountred by the power of his God head. They light upon one was more than a Creature, who was back'd by the Almighty power of God, by which power he was rescued from them, they and his Soul were loosened, their power being first subdued, and therefore *Peter* out of the *Psalms*, at the *27th verse*, speaks of a Resurrection of his Soul out of Hell, and then a Resurrection of his Body from Corruption in the Grave. These Pains encountred his Soul whilst it was in his Body, but God left it not to their power, but raised it up to *Paradise*, and then put it into his Body again, and therein principally was this great Transcendent power seen, which was declared by the rising of his Body; and therefore he says, *Death is swallowed up in Victory*; now there is never a Victory gotten, but where there is a contrary power opposing, and that power subdued, crusht, swallowed up, so says that Text, *if it had been possible they would have held him.*

Answerably now, In this great Work of Grace, That which draws forth this exceeding greatness of Gods power here spoken of, is not merely putting in a new Principle of *Life and Godliness* into the Soul, but it lies in dissolving the works of the Devil; (*1 John 3. 8.*) as in the other the pains of Death were loosened: For there are certain strong potent Detayners, Allurers of the Soul, to keep it in the estate of Death,

answerable to the pains of Death, which have a mighty power, over-
 Book 9 sway, and interest in the Heart of Man; which nothing but the like pow-
 er to that wrought in Christ, could dissolve and subdue; which when God
 doth begin to work effectually, do put forth their power, and if possible
 would hold him; but that a stronger comes and subdues, conquers and destroys
 that power, and so loosens them and the Soul, and rescues the Soul from them.
 This you shall find expressed, *Col. 1. 13.* where the Apostle with thanks as-
 cribes it to the power of God the Father, *that we are Translated into the King-
 dom of his Son, and delivered from the powers of Darkness:* For all lies not in
bare Translating us into the Kingdom of his Son. There must first be a *Deliver-
 ing out of the powers of Darkness,* which Words tell us, *First,* That Sin
 is nothing but *Darkness,* and Satan the prince of *Darkness,* hath a
 power, over and a Kingdom in a Man, and such a power as will not easily
 give up and yield up a Mans Heart to God, but will strive to hold a Man as
 long as they have any power left; for so, *Secondly,* the Word *Delivering,* Im-
 plies, namely signifying a forcible snatching out and rescuing from the Ene-
 mies hands; it must be by a greater power encountering that power; Sin will
 not part with a Man without blows, and stronger than the strong Man must
 come and bind him, yea, disarm him, kill, subdue, and destroy this power,
 or it will never yield. For it is with this *Delivering out of the power of Dark-
 ness,* as it was in *Delivering Israel out of Egypt,* (which was a Type of this)
 God is said to have brought them out of *Egypt;* with a *strong Hand,* and a
stretched-out Arm; that is, with power drawn forth. Now what was it drew
 out his power? Not barely carrying them out, but that he did it maugre the
 opposition of *Pharaoh,* and all the power of *Egypt* which withstood it to the utmost;
 therefore it is said *Rom. 9. 17.* *Even for this same purpose, have I raised thee (Oh
 Pharaoh) up; that I might shew my Power on thee.* That he rescued them out of
Pharaoh's hands by destroying his power, therein was the stretching out of his
 Arm seen. Answerably, Is it in the Work of Conversion, *the power of Dark-
 ness,* is set up to draw forth the exceeding greatness of his power in destroy-
 ing it: For as God sent Messages to *Pharaoh* by *Moses* to let his People go, so
 God deals first with the Heart, by his Word and Spirit, striving and perswa-
 ding to let the Soul go free, and to turn to him; but the power of
 Sin denies it, and will not let the Heart to turn; God then sends Judgment
 after Judgment, and what will you yet let the Soul go? The Pleasures of Sin,
 say no, and though some slight flitting Resolutions are often wrought, and
 purposes to turn; yet as *Pharaoh* still returned to hardness, and *Israel* was un-
 delivered, so do those purposes vanish, and still the Heart is kept under *the
 power of Darkness;* and if it were possible to hold the Heart, Sin and Satan
 would. Well, but in the End, God comes with his Almighty power, and kills,
 and subdues the first born, that is, the strength of Sin, (for so the first born is
 called, *Gen. 49. 3.*) snatcheth a man out, and yet when the Heart, is a going once in
 good earnest, Satan and Sin in the Heart muster up all the power and forces that *E-
 gypt* can make to stop the heart and detain it, and bring it back again, as *Pharaoh* did.
 Then all the strength Sin hath, begins to bestir it self, and make out after it: And
 then is that great and main Battle fought; (even at the first Conversion) and the
 main and famous Victory gotten, and great overthrow given to *the power of
 Hell and Darkness* in a Man. By this exceeding greatness of Gods power,
 subduing killing, and giving it a deadly Wound, and destroying it, as he
 did the *Aegyptians* in the *Red Sea,* the Soul is rescued and delivered from
 the Dominion of them. This we may Note in the General, to help us to
 discern a true Work of Grace, wherein the exceeding greatness of Gods
 power is drawn, from those inferiour Works of the Spirit, formerly spoken
 of, namely, That the true Work of Grace is such a Work, as wherein
 there was and is the utmost opposition that Sin can make, shewn; and yet a
 foil given, a Victory, a Conquest gotten; which is not so in those inferiour
 Works of the Spirit: There is not a *Delivering out of the power of Darkness*
 in them; that is, Sin doth not shew its utmost Opposition, against the infe-
 riour Works of the Spirit, and so is not foiled, having that power broken; as

in this great Work it is; for otherwise this exceeding greatness of power would not be seen, for the power of the Conquerour is not drawn forth but by bringing forth the strength of the Adversary and subduing it: Now in those other lesser Works of the Spirit, whether of restraining, enlightning, and enlarging Grace, it is not so: For those Works are not directly contrary to corrupt Nature, though indeed above it, and elevating it higher than of it self, it could reach, yet not changing it by destroying Corruption: It is *supra*, not *contra*; for it works upon those Principles are left in it, namely, of Conscience and Self-love, and so insinuates its self, and therefore is not contrary to it, as Heat and Fire is to Cold and Water; which when they meet, do fight to the utmost, to destroy each other, and shew their utmost power in opposing, the Conquest of the other; but they are in Corrupt nature rather as those qualities the Philosophers call Symbolical, namely, as moisture stands with Cold in Water; and therefore a form of Godliness stands with the power of sin, and often of some particular Master-Lust. However, though the Work of Enlightning may procure a Combat in the Conscience against the power of Sin, in other faculties: yet not such as raiseth the utmost of the power of Sin, and then foils it; neither doth it fight against corrupt Nature, but acts with Motives suitable to Self-love in Corrupt Nature, drawn from such inconveniences as Self-love in Corrupt Nature is sensible of, as shame, and Hell, &c. so as it sets but Self-love against it self, by raising carnal desires after Heaven, and to avoid Hell, or desires of the World. So as there is not stirred up a full, a direct and high opposition *in summo gradu*; corrupt nature is not provoked to bring forth its utmost Forces: Neither indeed doth the Spirits Work in those inferiour Works, by *Delivering* the Soul out of the power of *Darkness*, making an Insurrection against its Working, but by restraining it only; wherein therefore corrupt Nature puts not forth much Resistance. It is but binding of the strong Man, and simply to be bound, he will endure and suffer it, and resists not, as *Sampson* did not; and a strong Man laid asleep may easily be bound, and be kept under by a Child when he doth not put forth his strength; and so the Spirit, in those Workings in Civil Men and others, layeth Lusts Asleep, and binds them with Purposes and Resolutions to leave them, and they resist not; so as to do this, there needs not the exceeding greatness of Gods power. But now true Grace and the power of God coming in, the Work of it is to deliver a Man out of the power of *Darkness*, by destroying it; and by coming to set up and introduce into the Heart a contrary Principle of Godliness in the Soul, to which Corrupt Nature, is *in summo gradu*, contrary, and is called *Enmity*; and therefore a Mans Lusts and all the power of Sin, fortify themselves against it; shew their utmost power; as *Sampson* though being Asleep was Bound, yet when the *Philistines* his Enemies came upon him to take him and kill him, he stirs up himself and his utmost strength; and the Devil knows all lies upon that Battel; so that by this you may know whether it be such a Work as in proportion of power answers to Christs Resurrection by this, if in thy Conversion thou didst feel the power of Sin to the utmost opposing it, so as thou didst not think it had half so much power and interest in thy Heart as then thou sawest it had; (for when one comes to grapple with one, then he knows his strength) and yet for all that, thy Sin and Lusts were back'd by the power of Hell, so as had it been possible they would have deteyned thee; yet thou didst find they had the foil in thy Heart, lost Ground, and God and Christ was set up as King there, so as thou feltst thy Heart loosened from them; and that as willingly and freely as ever thou wert subject to it, then know this power hath wrought in thee.

*The Greatness of Divine Power in our Regeneration,
Manifested from Instances of the several parts of
that Work.*

BUT you will say unto me, Shew us (as he said to *Sampson*) in what things principally this great power lyeth, what there is in the Heart thus strongly to detain it, answerable to the pains of Death, which Gods power is to encounter with, and loosen the Soul from, and which to subdue, this exceeding greatness of power must be drawn forth.

The First particular Instance we find (*2 Cor. 10. 4.*) and we have it there brought in just to our purpose in hand. For speaking of the mighty power of God working with the Word, he illustrates and sets forth that power, by shewing the powerful opposition it meets with, and overcomes: The Weapons of our Warfare are *mighty through God*: And wherein is their Might seen? *In pulling down strong holds, &c.* You see there is such opposition in the Heart to be converted, as useth to be in a besieged Town of War, which will hold out as long as possibly it can, and to that end it builds and casteth up strong Holds and high Forts, strong and high; which the Heart sticks to, and will not be beaten from, till they be beaten down; *To the pulling down, &c.* says the Text; for yield it will not, till they be pull'd down: Now the Particulars he there instanceth in, are Reasonings and Imaginations. Some translate the one, some the other: That is, secret dislikings, or not fancying the ways of God; with secret Objections and Arguments against them, and the subjection to them; as also high thoughts that exalt themselves, high, proud, contrary, thoughts of enmity: Two great and mighty Armies to overcome, and the Spirit had need to come against them with no less than the exceeding greatness of his power; For you must know, That when the Spirit effectually converts any Soul, he brings Jesus Christ into his Heart, and sets up Jesus Christ there as King, and causeth this Fundamental Law to pass, and be enacted by the consent of the whole Heart and greater party, in all the Faculties as the predominant Rule and Principle to guide a mans whole Life; That it is absolutely best to obey Christ in every particular passage of Life, in every thought, in all conditions; that this I say, is absolutely best for him, and necessary to begin presently: This you have in the following Words expressed, *To bring every thought into the Obedience of Christ*; this Conclusion hath been irremoveably and irrevocably laid and fixed in the Hearts of all the Saints: So in the Apostles; as you may see by their expressing their Resolution in a case of the greatest difficultie, when they were most strongly tempted.

2. Another particular Instance of the greatness of Gods power in our Regeneration, is his breaking off a mans Heart from the pleasures of sin, and inordinate Lusts. A man is as unwilling to part with them as with Life, and therefore all the power that is in the Heart resists what would loosen them and the Soul, and raise it out of that Estate of Spiritual Death: As any thing would resist what would take Life from it: And as Death is a strong thing, so is Life also, and the Law of it: And therefore the Law of Pleasures is strong in all men that lie buried in them, we being by Nature *Lovers of Pleasures*, more than of God; (*2 Tim. 3. 4.*) Pleasures are so powerful, because so suitable to the disposition of a mans Heart; that a man hath not the power, because not the Heart, to resist them; And therefore you shall find that

that men will say, (and the Scripture expresseth it in their own Phrase) that such a pleasure they cannot leave; It is as the Life to them; and they can no more part with it, than be willing to cease to live: So Unclean wantons, (2 Pet. 2. 14.) *Eyes have they full of Adultery*, which cannot cease from sin; such power, Interest and Sway it hath in their Hearts: So (Luke 14. 20.) when one who had lately married a Wife was invited; He professeth plainly, without any excuse, *I have married a Wife, and I cannot come*. The inordinacy of his pleasure in her, had such hold in, and power over his Heart, that tho he be damn'd for it, and lose Heaven for it, he could not part with it. So that the same power which rescued Christs Soul from the pains of death, to that glorious Life in Heaven; must work to raise that dead Soul from the pleasure of sin, unto the participation of the Life of God, and to delight himself in the pleasures thereof; (for without pleasure the Creature cannot live) from which, by reason of those sinful pleasures, he is estranged. Therefore our Saviour Christ, speaking of the power and prevalency, that the pleasure and sweetness of Riches (for Gain hath its sweetness) have in the Heart; says, Mat. 19. 24. *It is as easy for a Camel to go through the Eye of a Needle, &c. As for a man that trusts in his Riches*, (as Mark 10. 24. it is Expounded) *to enter into Heaven*; Riches being also one of a mans strong holds or Towers, formerly spoken of: So Solomon says, Prov. 18. 11. possessing the midst of the Heart, and so commanding the whole Heart, as Holds use to do the Cities they are in, and chaining all the munition and strength of the Heart, as it is reckoned an impossibilitie to scale these Forts and break the Heart from them; therefore the Apostles, apprehending that every man had some dear pleasure or other; Even poor men as well as rich, which was as dear to them; they stand amazed, and ask *who then shall be saved?* And our Saviour Christ goes not back from his word, only by way of distinction adds, that *with Man this is impossible indeed*: That is, all the power that is in man, all the reasons, all the motives and persuasions he can be made apprehensive of, cannot ever effect this, divorce the Heart and them; but subjoins, That with God all things are possible: Shewing plainly, as the greater power pleasures have in the Heart, so what power it is must go to work a separation between the Heart and them: No less than that power to which all things are possible, even the greatest Impossibilities; if God could not do all things, he could not do this. And, my Brethren, do you know what it is to part with the pleasure of a sin? Which there is none knows but he who has done it indeed, And he that hath done it, finds a greater Strength working in him than all the Creatures have in them: It is not all the persuasions of Angels and Men, not all the offers of Eternity can make a man forego the Bird in the Hand, the present Pleasures of sin, tho' but for a season; And till a man come to part with them in earnest, he never knew the greatness of their strength, and what power they have in him: For then all the pleasure that ever a man did enjoy by and in a Lust, and all that he might do still, will be united and collected into one Temptation, to make it work the more effectually: And that which is of all most dear, will the Devil set upon a man, as his last and strongest means to prevail with him: As Uncleaness did with *Augustine* (as in his Case thus he relates it) it came to me, says he, when I was resolving to turn to God, and pluck'd me by the Sleeve, and casting the most pleasing Countenance that ever he saw, said, What will you forgo *Me*, and that for ever? Now therefore to find so mighty a power in a man, as with *Ephraim* to say at thy Conversion, *What have I to do with Idols?* So with all the pleasures thou hast doted on, and to part with them as freely as ever thou didst follow them; even as young Commencers do with their money, as we use to say: Then know this exceeding greatness of power hath began to work in thy Heart.

3. The third particular which, to loosen the Heart from it, and to overcome it in the Heart, draws forth this great power, is the *World*. For we are *dead in Sins* and Trespasses, and yet *walk* according to the *Course of this World*; (2 Eph. 1. 2.) and live to the Lusts of men, 1 Pet. 4. 3. And this World hath

a mighty power in it to detain a man in the Grave of Death: The men of the World and the things of the World, are as Grave-Cloaths, as our Coffins, as the mould of Earth that covers us, and hinders us from rising; as the great Stone did Christ And that a great power comes and says, Arise, and stand up from the Dead; must be that power which wrought in Christ when he was raised from Death to Life; John 5. 4. *Whosoever is born of God, overcometh the World.* Which argueth the World hath a great power, it puts forth to hold a man; for where there is no Army, no Fight, no Power put forth, there is no overcoming, no Victory: And what is the power by which we are enabled thus to overcome the World? 1 John 4. 4. *Stronger is he who is in you, than he who is in the World.* The World hath a great power in you, and such a power as none but Gods Spirit could overcome, and encounter with, and scatter; and therefore Conversion is call'd, Gal. 1. 4. *a delivering us out of this present evil World,* by the Lord Christ, who having overcome the World for us, overcame it also in us: For both the things of the World, and the Men of the World, have a great power in our Hearts; the good things of it, and the bad things of it: The good things of it, the World is a large Shop of Vanities, and every mans eye is fastned upon something, which works and draws mightily; his Heart stands as *Jacl* at the door of her Tent, with milk in her hand, and cries *come in my Lord*; and we have all as thirsty Hearts as he had after the flattering Courtesies, the Honour of the World, and the good Opinion and good Word of the World, what strong Biasses are all these, to draw a man out of his way and course, into the ways of the World? Receiving Honour from men, how did it hinder the Jews from Christ? *John* 5. 44. And so the disgraces and discouragements from the World, from Carnal Friends that have power over us, as Parents, Masters, Husbands very much prevail: Many would have believed, but that they should have been cast out of the Synagogues. There is a corrupt Strain and Fashion of the World, which the Apostle calls the Course of the World, which men are carried away with, as men in a Dream: Which not to conform unto, is accounted matter of greatest shame, and thought the greatest folly: And then also there are many Entanglements and Correspondencies with Carnal Companions, and with those we have been by many kindneses endear'd to; which are most powerful Bands and Tyes to ingenuous Natures: And all these doth the God of this World, represent at a mans Conversion usually, as he did to Christ when he Tempted him with the Glory of all the good things of it: And he knows how to varnish and paint, and set them forth in their best Splendour; and so also the disgraces, discouragements, and dangers from the World; and these he represents in their worst Vizour: Now to be able to look upon all these goodly things as crucified things, and as dead Flowers, which the Spirit of God hath blown upon; to choose rather to suffer Afflictions with a poor few despised ones in the World, who are not of it; to get and stand out of the Crowd, as a man wondred at; to be able to swim against the Stream and Tyde of the Multitude, the rage and fury of Oppressors: To have strength to break thro' all those Weeds of Correspondencies with men, though never so great; to break off the strongest Leagues and Treaties with them; and to venture all their Enmity: If Wife and Children (which are as hostages given to the World of amity with it) hang about thy Neck (as *Hierom* says in his first Epistle) if Father and Mother down upon their Knees, to fling away the one, and trample upon the other: If thy Friend, which is as thy own Soul, entice thee (*Deut.* 13. 6.) to forsake him; to have a Heart and Strength to do all this, and not to be overcome, is from the Cords of Gods Almighty Power drawing the Heart. And yet the Child of God finds such power working in him, as if all the World lay between Christ and him, Christ would draw his Heart through, nothing can hold him from Christ.

4. You have seen how the exceeding greatness of Gods power is drawn out in the work of Sanctification; let us see it also a little in the Work of true Justifying Faith; which though to carnal men seems of all things the most easy, yet to educe and bring forth the least act of it, requires as great a power

er as hath been spoken of, and therefore it is called, (1 *Thef.* 1. 3.) τὸ ἐργον Chap. 5
 τὸ ἐργον, the work of Faith, for the difficulty of it, the same τὸ ἐργον the work of
 God *κατ' ἐργον* (*John* 6. 29.) which he especially commands, and shews most
 power in working of, yea, the same power that was shewn in Creating the
 World, and raising up Jesus Christ: We have an express place for this, *Col.* 2 12.
*We are risen with him through Faith of the Operation of God, who hath raised him
 from the Dead.* Faith, you see, is a Work of Gods power only, Faith of the
 Operation of God, as you say of things that some one man only can make,
 it is an instrument of such a mans making; so because God only can
 make true Faith, it is called, by way of distinction from false Faith, a work of
 the Operation of God; and if you would know what power goeth to work
 and effect it, he adds, it is of that God who raised up Christ; for no less goes
 to make Faith, whereby indeed a Resurrection is wrought likewise in the
 Soul; for he says, *We are risen with him through Faith*; that is, in Believing,
 there is a Work wrought in your Soul, resembling the Resurrection of
 Christ, which therefore must have the same power drawn forth to work it.
 But you will say wherein?

1. To open this. Consider, That the raising one is putting Life into a Dead
 Man. Therefore, Faith, you know, is a new Principle of Life put into the
 Soul. *The Just shall live by Faith*; as our Life lay in Doing, under the Cove-
 nant of Works, *Do this and thou shalt Live*; so now in Believing. *The Life
 that I now Live is by Faith of the Son of God*, *Gal.* 2. 20. It is a principle
 of Living in another, and fetching Life from another, even from Christ, in
 whom our Life is hid, a going out of a Man's self, for Life to him.

2. Consider, That every Man by Nature, would and doth Live in himself,
 and that also by doing still; tho' indeed and in truth all hope of Life by works
 of Righteousness is cut off; tho' all our works are *Dead Works*, yet we
 would live of our own tho' it be less; are loth to go out of our selves for Life
 to another, to depend upon another, in so great a matter as Life is; to have the
 breath we live with, breathed out of another; Nature is averse to nothing more
 than to this: Tho' *Adam* lost this power of living in himself, yet as *Sampson*,
 tho' his Strength was gone, thought to do as in former times; so do we, tho'
 dead and lost; think to live in our selves still; To live by our hands, by
 doing still; and therefore all the Righteousness we have of our own, every
 good Inclination, every good performance, maintains an opinion of Life in
 us: As that Church had a Name she lived, when she was dead; so we have
 an opinion we live, when we are dead. So says *Paul*, (*Rom.* 7.) *I was alive*,
 says he, when I was a Pharisee; he thought himself a living man in Gods sight,
 by reason of what Righteousness he had of his own, which he thought living
 works.

3. No v therefore, that we may be driven out of our selves to seek Life
 in another by Faith, It is necessary we should be kill'd in our selves, and
 see, and apprehend our selves dead men, and all our Works dead Works;
 so says *Paul* in the verse before that, 20 v. of the 2d Chapter, lately Quoted
 to this purpose: *I through the Law am dead to the Law, that I might live unto
 God*; I must be dead first in my self; (he speaks it in point of Justification,
 as appears by the scope of the place) that I might live in another: And there-
 fore he adds, *Nevertheless I live: And the Life I now live is by Faith*; which
 Life of Faith can never come to be in the Soul, till the opinion of living in
 my self, and in my own Righteousness, be destroyed: And therefore says
Paul in the same, *Rom.* 7. *I was alive indeed*, says he, thought my self a liv-
 ing man; *but when the Law came, sin reviv'd, and I died*: That is, when I
 came to see the Spiritual meaning of the Law, and what true Holiness it re-
 quired to Life; I saw, that all my works were unholy, dead works: That
 was one Death, he saw he had no true Life of Godliness in him, no ability
 to bring forth a living work; and so could not live by doing: But there was a
 Second Death worse than this: For *sin revived*; he before had lookt upon all his sin

Book 9 as small matters that would never hurt him, no more than Dead Serpents would; and had regarded his own Righteousness, as living Works, which would maintain him Eternally; but now when God opened his Eyes, Sin revived; he saw an Eternal abounding Guilt in the least Sin; which Stab'd and Wounded his Soul, for it Condemned him; and says he, *then I Died; I was so far from thinking my self a Living Man, that I received the Sentence of Death in my self, and thought that if there had been no more Men in the World, I should have been Damned; and I saw no hope of Life in my self, and no more power to attain to it, then is in a Dead Man.*

4. Now then to infuse into this Man, a new power of Believing, a new Principle of Life, namely, Faith, by which he may see himself twice Dead, pluckt up by the Roots; Dead in regard of any Work of Righteousness, whereby to be Justified, or to Live in Gods favour; Dead in regard of Millions of Transgressions, the Guilt of which like poisoned Arrows have Wounded him; and seeing himself thus Dead, he is engrafted into another, and comes to apprehend and believe himself an Heir of Life, and to Live in Gods sight; from him to suck Life and Power to bring forth new Works of Life: Thus to Raise him up when once laid for Dead, is a Work of Gods mighty Power. For as soon may a Dead Tree ingraft and joyn it self to a Living Root, or being set in, as soon, may it draw Life from that Root, and Live again, and bring forth Fruit, as this man can come to live by Faith in Christ. It is exceeding great power to bring a Man that is alive in himself, to see he is Dead; we are so conceited of our own Righteousness, as to take any thing as a sign of Life; and as Men fight and strive for Life, so do Moral and Civil Men against that Word that would kill them, and bring them out of conceit with themselves. But when once the Soul apprehends it self Dead in it self, it is Ten Thousand times harder to Raise it up to fetch Life from Christ, to get it set into Christ: As before a Man is Humbled, there are many Carnal Pleas the Heart hath for it self, that make a Man think he is a Living Man; so when a Man is once humbled, there are as many pleas against the work of Faith, that do detain a Man in the estate and opinion of Death and Condemnation; especially when it is deeply wounded and stab'd with the guilt of sin; for the wounds of the guilt of sin are as incurable as the Wounds of the power of sin: (So Ps. 88. 10.) says *Heman* (being wounded within, and apprehending himself thus, a condemned man) *Wilt thou shew wonders to the Dead?* That is, wilt thou ever raise my poor Soul up to live in thy sight, pardon and heal all these Sins? It is a wonder, says he, if ever this be done; as great a wonder as to raise up a dead man to Life, or a man out of Hell; for as the pains of Death detained Christs Soul from rising; so the Guilt of Sin coming upon the Conscience, with a Thousand fears and objections, keep a mans Thoughts from ever daring to think that he shall yet live, and that God will accept him; Even to raise up the Soul to the lowest act of Faith, this power is required; even to believe a mans sins to be pardonable, this is required: For before he believes this, he must be made partaker of Gods vast thoughts in pardoning, (*Isa. 55. 8.*) A man must forsake his own Thoughts; and therefore a man that comes to believe the pardon of his sins, must not bring the thoughts of a man with him: (for in that sense also he may be said to forsake his Thoughts) For they can never imagine God will pardon so much, till they be enlarged by a new Principle. Now the most in the World having never been laid for dead thus, think it nothing to believe; but those that have, find nothing harder and of greater difficulty. It is not in us to apprehend what infinite, vast thoughts of mercy there are in God: And though this seems easy, yet when a man is once enlightned to see the sinfulness of sin to be above measure sinful, (*Rom. 7. 13.*) And that for multitude, they are as Piles heaped up as high as Heaven, and as low as Hell; then to be enabled to see, and be convinced that there are such thoughts of mercy in God, as will swallow up all these sins, as the *Heavens do the Earth*; and that they are but a point, in comparison; to think that God thinks, when he looks upon these sins, that though there are millions of them, yet he can pass by them, can find mercy enough to par-

pardon them. And upon these thoughts, to rest and stay a mans self; and so to seek him, as not to be denied: These Thoughts are as far above mans Thoughts, as the Heavens are above the Earth. Therefore doth the Apostle pray, (*Eph. 3. 17, 18, 19, 20.*) that they might have *Faith*, and so be grounded in Love; that they might be able to comprehend the height, depth, breadth of Gods Love and Mercy, pardoning and swallowing a mans sins up; *which passeth Knowledge*, that is, above the reach of Natural Men: It can never enter into their Hearts, that there is such a depth, until God elevates them to such thoughts of it, and therefore the Apostle farther adds, *Now unto him that is able to do abundantly, &c.*

2. I will demonstrate this exceeding great power in working, in paralleling it also with the work of Creation; as I did the other: To which end consider, That to see the least Creature arise and start out of nothing, argues an almighty power; so also to lay and found so great and weighty a Bulk, as is that of the Earth, upon meer nothing, that the Axle-tree and Hinges of it should be nothing, is one of those great Works of wonder, whereby God in Scripture sets forth his glorious power to us: Now such is the work of Faith, whereby I believe Christ made all things to me, and in him all things to be mine; for it ariseth out of nothing, is founded upon Nothing in a mans self; which is the greatest miracle in the World. But you will ask me, what my meaning is, that true Faith is founded on nothing, and how I demonstrate it?

For answer, When God, and where God means to work true Faith, he first brings the Heart unto nothing: To nothing in its own Righteousness, to nothing in its own abilities; that is, to see and apprehend it self meer nothing. By nature we all apprehend our selves to be something, and to have something, out of that self-flattery which is in us (*Rev. 3. 17.*) Thou sayst, *I am Rich, and increased with Goods, and hast need of nothing, and knowest not that thou art wretched, and miserable, and poor, and naked.* Now ere God works Faith in us, he makes us know and apprehend this our nothing, which the Scripture calleth Poverty of Spirit: And this is the nothing which I mean; not *in statu entitatis*, as in the rank of Creatures; but nothing as *in statu Gratie*; nothing in Righteousness, nothing in abilities, ever to please God; nothing in the new World, tho' something in the old. The Soul sees it self to be worth nothing as to what is to be possess'd in the new Creation; unable to purchase any thing which is to be enjoyed there, to have Interest in nothing but Sin and Hell, God by saving things, *that are not*, confoundeth things *that are*: (*1 Cor. 1. 28.*) That is, he confounds the Carnal men in the World, which think they *Are* Something in Wisdom, in Power, in Righteousness; and have a subsistence within themselves, and on their own Bottom. These he confounds by things that are not, whom he brings to apprehend and profess themselves Nothing: *That no Flesh should rejoyce in his sight:* (*v. 29.*) That they might have a new Being and Subsistence in Christ, (*v. 30.*) *of him ye are in Christ Jesus, who of God is made unto us, Righteousness, Wisdom, Sanctification and Redemption*: When we are thus annihilated in our selves, he makes Christ ours; and in him we see all things made ours. That which makes these things real, and to have a Being, and a Subsistence to me, is my Faith, *Heb. 11. 1.* which is therefore call'd *the substance of things hoped for, and evidence of things not seen*; and therefore a mighty power must concur with it to effect this. Then (*2 Cor. 4. 6.*) He compareth that power, which God shewed in creating the first perfect and glorious Creature, *Light*. God who commanded Light to shine out of Darkness, hath shined in our Hearts to give the Light of the knowledge of the Glory of God in the Face of Jesus Christ: What was before the Light was made: You shall find nothing but a rude, void Chaos a darkness and emptiness of all Form; a *Tobu* and *Bobu*, which was next door to nothing; which the Spirit immediately sustained and hatched, it had vanish'd to nothing else. And God said there, *Let there be Light; and there was Light.* Any one that reads this will say, that God here manifested the exceeding greatness of his Power: Just so

doth God deal in creating Faith in our Hearts, which are nothing but darkness
 in themselves. He brings them first to a *Tobu & Bobu*, an apprehension of their own
 emptiness of Grace, as that was of Form; to be nothing but darkness in thine
 own apprehension, so as the Soul is sinking, falling, going into nothing; and then
 didst thou feel the Spirit of God moving upon thy Heart, working in thee, and
 commanding Light to shine out of thy Heart; Even the Knowledge of Gods free-
 Grace, making Christ to be Righteousness, Sanctification, and all things to thee.
 But now the common mock Faith, which is in the World, which is so easy, which
 comes up alone, of it self, riseth still out of something in a mans self; is not thus
 founded upon nothing, their Hearts never having been throughly emptied of
 themselves, nor humbled, nor brought to nothing; their Faith stands not on the
 power of God, but upon themselves, and therefore they think it so easy: Their
 own Natural Righteousness, Goodness of Nature, Justness of dealing, every
 good motion, holy duty performed, emboldeneth them to believe, and think
 they shall be saved: And they are deluded by that self-flattery which is in mens
 Hearts; whereby they are apt to believe good News, or any thing which may
 make for themselves, and whereby they think well of themselves, and are
 loath to think so harshly, that they shall be damned. And therefore they are
 light of belief to think Salvation theirs, and to take any thing as an evidence
 of it: Even as *Haman*, when he heard that the King would honour a man, pre-
 sently he thought, out of his pride and self-flattery, that he was the man whom
 the King would honour: So says every mans Heart naturally, as soon as he
 hears of such good news as the Gospel; I am the man whom God will
 save. If there were but one to be saved, self-love should easily perswade him,
 he was the man: For Pride makes him think better, and hope better, and believe
 better of himself than of any one else: Especially if he hath any natural good-
 ness or acts of Righteousness to shew for it; which being his own, he thinks
 well of: And this is the foundation and rise of common Faith, which is en-
 gendred out of the principles of self-flattery in a mans self; and nourished, and
 back'd, and fed by the Righteousness which is in a mans self; and what
 great power is there in working this? Nothing is more easy; nay, nothing is
 more hard, than to beat a man off from believing thus well of himself: But
 if this were true Faith, a man should have wherewith to boast: God there-
 fore, in those whom he means to save works true Faith, which shall ascribe all
 to Christ and his free Grace; blows down all the Building of presumption; the
 Foundation whereof was laid in self-flattery, and natural Pride, and good
 opinion of a mans self; the Walls whereof were doubled with untemper'd
 mortar of a mans own Righteousness, (for the Heart gets all the rubbish it
 can, to maintain and strengthen it self in a good opinion of it self:) and God
 razeth down all these to the very Foundation; Puts a man clean out of con-
 ceit with himself; that instead of thinking, he is the man whom God will
 save, he begins to think, that of all men in the World, he is the man must
 die; and sees more reason for it, than why all the Men in the World should
 be damned; and instead of having any good in him, he sees he is an ungod-
 ly person, void of all Grace and Goodness (*Rom. 4. 3, 5.*) and that he is
 without all ability or strength to help himself: No more able to believe, than
 to climb up to Heaven. When he is thus brought to nothing in himself, and
 to see no reason why he, of all men else, should be sav'd; a mighty power is
 necessary to draw him to believe on him that justified the Ungodly, (*Rom. 4. 5.*)
 and to build his Faith upon nothing in himself, but upon Gods free Grace in
 Christ, and so to raise his Soul plunged into a Gulph of misery, Bladders prick'd,
 no hands to swim; that it can stand on the Rock (*that is higher than I, as
 David says*) Christ; and find footing on him, and so is raised out of appre-
 hension of nothing, now to be all things, and to have all things in Jesus
 Christ: The power of God working in that great work, *τὸ ἐξ οὐκ οὐδένος*, the work
 of Faith, is declared to be as great as to create the World, by these three
 things.

1. By raising up a Soul, sinking in its own apprehension into nothing, to
 believe

believe seriously, that yet he is, and may be all things in Christ, and tho' he hath nothing of Righteousness, Wisdom, &c. yet that he possesseth all things, as *Paul* speaks, (2 *Cor.* 6. 10.) that out of such low annihilating thoughts, a Mans Heart should be raised to such vast and high Thoughts, that once a Man should dare to think that Christ and all his Righteousness is his, that Sanctification, Heaven, Redemption is his, who even now was nothing but Sin, Hell, wrath and destruction: This is a Work of Almighty Power, greater than the Creation of the World; for here is all things come into the room of nothing.

2. Yea and further, Whereas all the things Christ is made to me by Faith, as Righteousness, &c. are all things not seen, (Heb. 11. 1.) things out of a mans self, yea, out of a mans ken and reach by Nature, and so are to all carnal Men in the World as if they were not; and so they reckon them as nothing, because not seen; reckon them as empty Notions, that have no being, no subsistence, because none in view: That all these absent things not seen, should by an unheard of Art and way, be presented all before me as real, present, subsisting things, to have a being to me, and in me; as true, and real, and sensible a being to Faith, as the Sun which I see before me, (*John* 14. 21.) as the Meat which I eat, (as Christ says, *John* 6. 55.) As real as the things I handle or embrace. (Heb. 11. 13.) That Faith should thus be the Evidence of things not seen, and the Substance of things absent and hoped for, and cause therefore the Heart to part with all things at the present he enjoys and sees, to be made a Possessor of these, such reality doth he find in them; what mighty power, think we, must accompany the Work of Faith, that works so great a Wonder and Miracle? As to make absent things present, things hoped for to subsist, things afar off, to be in a Mans Heart?

3. Whereas a Man hath no power to go out of himself, to lay hold on these things, thus presented and offered to him, finds in himself no more ability to embrace, and grasp, and reach them, than to lay hold on yonder Star, or upon the Sun, and a Man truly sees he hath no strength; (*Rom.* 5. 6.) But is like one falling from an high Pinnacle of self Confidence and Presumption, which is blown down from under him, and though looking up to Heaven, he sees Righteousness, Glory, all things in Christ, offered to be his, if he could catch hold upon them; yet Alas, he is not only sinking and falling down headlong further and further from them, but wants hands to lay hold on them if he were at them, and nigh them: In this Case now, to have a Mans Soul drawn and wound up by the power of God, (*John* 6. 44.) and carried up by the wings of the Spirit, to the Throne of Christ in Heaven, and to have new hands of Faith given him, to embrace and apprehend him of whom he is comprehended: All these are so many wonders in the Work of Faith, which requires as much power to effect, as was seen in the Creation of the World.

And if any have not observed this power working thus in their Hearts at first, in bringing them first to nothing, (God working upon some insensibly and by degrees,) yet they may discern the power of God working in their Faith, in continuing, backing, strengthening and preserving of it; for he filleth the Work of Faith with power, as well as he begins it with Power; and if Man lives not by Bread only, but by Gods Command and power; then the Life of Faith is much more continued with power, And indeed if we would define Faith, what is it but the power of God drawing the Heart to Christ and holding it to him, *John* 6. 44. and *1 Pet.* 1. 5. Ye are kept by the power of God through Faith; that is, the power of God is seen in Faith, and that in Temptation especially, *verse* 6. 7. and though in ordinary passages of a Mans Life, when Faith is not put to it, a Man will scarce discern this power backing it, when Signs, and the witness of the Spirit, and assistance in Duties, do take part with Faith, yet in time of Temptation, this will more evidently appear,

Book 9 *pear, when the spurious Faith that is but a fruit of the Flesh, will fail; but if true, he that maintained the Oil in the Cruse, that it decayed not in the time of the Famine, he will maintain that little drop of Faith in the time of Temptation. For this is a sure Rule, That which backs thy Faith in Temptation was the begetter of it; as the Woman, when her Child was like to be divided, laboured to save it, because it was her Child, so will God preserve that Faith that is begotten by himself when it is like to be over-born. And know this, That if thy Faith be true, it will be Tempted; Satan hath desired to *Winnow thee, but I have Prayed (says Christ) that thy Faith fail not*: Faith being that thing that Satan desires most to winnow. Dost thou therefore feel the power of God backing, strengthening, joyning, with thy Faith, drawing thy Heart to cleave to Christ, maugre all Temptations? Dost thou feel Faith an invincible thing that will never be *Nonplust*? It is because Gods power is in it; let a Flood of Temptations come in, yet Faith, like a small drop of Oyl, will be above them all: And like a Man hanging upon the top of a Pinnacle, tho' ordinarily he hath a stool to ease his hand, yet when the stool is taken away, still he hangs; so Faith, when Temptation takes all signs and props away, then upholdeth the Heart, though the Devil not only plucks the stool away, but also strikes at the hand that holds it, yet still Faith cleaves to Christ; and that so as sometimes the hand is benumbed also, and feels not that it holds it.*

USE 1. The First USE is to convince those, who defer Repentance, of their low and slight esteem of the VVork of Grace, they erring herein, not knowing the power of God; whereas if men apprehended that this Work is as much as to dissolve the VVorld to nothing, and make it new again, and that it is as impossible for them, by their own power to Repent, as to do this; they would set all aside, and think this one thing necessary, as *Mary* did, and immediately begin to seek to God for it, and think that little time they have to Live, were little enough for to beg so great a thing at Gods hands, and be glad if they could obtain it at last. But such is the Foolish Wisdom of Men, that think to grasp both the pleasures of Sin here, and Heaven in the end, that think to go beyond God and the Devil also, thinking to put God off with any Repentance at their cast-away leisure, after the strength and flower of their Youth and Years are spent in the Service of Sin; and after a long Apprentiship served to the Devil, who takes them Captive at his Will, think yet to give him at last the slip, to knock off his Fetters, and to escape; as if Repentance were within their own power, so playing with it, as the Cat doth with it's silly Prey, thinking that one sudden leap will Translate them at once from *Death* to *Life*; between which yet there is great a Gulf, as between Heaven and Hell. Away, you foolish Sinners, that say in your Hearts, as he (*Deut. 29. 19.*) *We shall have Peace, &c.* Go on to make your own Ghosts, (as they *Jam. 4. 13, 14, 15.*) chalk out what ways of Pleasures this day and the next you mean to walk in, at last meaning (as your Hearts tell you) to turn in and see where true Repentance dwells, I tell you, (as *James* says, *Jam. 4. 13, 14, 15.* in matters of far less dependance, and more in your own power than Repentance is) you reckon without your Host; it must be the exceeding greatness of Gods power, must work it. If you dare yet think it in your own power, go on and prosper, set your own times, put off God still, who it may be now offers and begins to Work it, and in your own deceitful Hearts appoint and take a longer *Day*, and then break it and perish for ever; do: But if you think it to be in Gods power only (as if this Text be true, it is,) tremble to have such a Thought; take his time who hath appointed a time for every Work under the Sun, the *Grass* to *Grow*, *Flowers* to *Spring*, *Trees* to *Blossom* and all in their Season; which when past, *Dung*, and *Water*, and use what means you will, they appear no more.

But you will say, If the greatness of his power Work it, then he is able to do it as well at one time as another, and so no time is past with him.

t Answer,

I Answer, That his power is regulated by his Will, for his power working any thing, is his Will. *He worketh all things according to his good pleasure,* and the Council of his Will; therefore speaking of Works of Regeneration, 'tis said, *Of his Will he begat us., Jam. 1. 18.* He is a Free Agent, Breathing when and where he pleaseth; and therefore presume not on his power at all times, unless thou be'st sure of his Will at all times; now that thou art not; for after that day appointed, he swears in his Wrath, *they shall never enter,* Chap. 3. 18. as he dealt with *Saul* in the matter of the Kingdom, *1 Sam. 13. 13, 14, 15.* So with men for matter of Grace, *Ezek. 24. 13.* when I would, they would not; therefore *I will not,* says God.

But you will say, I will seek him, and that earnestly.

I Answer, Remember *Esau*, who in this is made a Type of all Neglecters of Grace offered in the Gospel, *Heb. 12 17.* as the Birth-right is made a Type of the Grace offered in the Gospel, so his Father is a Type of God offering it; he having sold it, as Men do the offer of Grace, for their Lusts; his Father could not change his Mind, though he sought it with Tears; he found no place for Repentance: Weep thy Eyes out, it will do no good.

But you will say, I will then turn from my Sins, take up new purposes and resolutions to forsake them, and confess them, and then I hope he will repent and have Mercy on me.

To this I Answer, I Confess you may do so; only take this with you, that there is a kind of Repentance which is partly in your own power, such as *Abab* had, who Mourned and went softly; such as *Judas*, *Mat. 27.* who Repented himself, Confest and Restored; such as they performed, *Hos. 7. last,* *They returned; but not to God,* not doing it out of a changed Heart, which moves not God. But to have a changed Heart, a new Life of Godliness put in, is not in thy power. For thou canst not make a Hair Black or White, nor can a Blackamore alter his Colour, tho' his blackness be but in his Skin; and canst thou change thy Heart; thinkest thou, Sin being incorporated and blended with thy Nature, so baked into thy Bones, and the Spirit of thy Mind? Tell me, can this heavy massy lump, the dregs of the World, the Earth fastned in its own Center, can it remove it self, and become a Star? Can all the Creatures, Angels, Men, if they set their Shoulders to it, with all Engines, move it a jot off the Hinges it hangs on? No more can thy Heart move it self, being as averse to what is good the Earth as is to move upward, as fixt upon Sin, as the Earth upon its Center; and as great a distance is there between the State of Grace and Nature, as between Heaven and Earth.

But you will say, I will send for a Minister or some good Man to help me, and speak peace to me, at my Death.

Still this Doctrine answers you; it is Gods Power only can do it: Send for all the Angels from Heaven, the whole Colledge of Physitians, let them come with all their Balms, yet as he said (*2 Kings 6. 27.*) if God do not help thee, they cannot; for this Birth is (*John 1. 13.*) not of self, or the will of Man, but of God: Though the Minister Preach then the Gospel of Peace to thee, yet unless God makes an Echo to thy Heart, they are but tinkling Cymbals. *Isa. 59. 17.* *I Create the Fruit of the Lips Peace;* talk they of Peace never so much, unless God speak Peace, and Create it, as the Fruit of those Words, by an Almighty Power, thou canst not have Peace. *The Wicked are as the Troubled Sea, which cannot rest;* when the Sea was troubled (*Mat. 8. 24.*) could all the Disciples still it? Could all their Anchors save the Ship and stay it? No, (*verse 27.*) *Christ only did it:* So when thy Conscience is tossed at Death, and when the Waves of thy Sins arise, and the Devils, as the Winds, are let loose to joyn with those Waves,

Book 9 Waves, who can Command them silent? Sooner mayest thou Command the Thunder silent, that Roars in the midst of Heaven; and then thou poor Wicked Wretch art tost, over-whelmed, and no Anchor will hold or stay thee; no Prince of Peace Comfort thee; and suppose now all Men speak things of Peace to thee, yet *there is no Peace to the Wicked, says my God*; and if He says No, His Word will stand.

But thou wilt say, I am of an Ingenuous Temper, and soft to the Impressions of good, so as at any time, when I consider things, I find my Heart moved.

I Answer, Suppose it; yet, if this be true, that Gods power must work it, thou for all thy good Nature, art as far off as another, in regard of any active concurrence to it; as take a piece of soft Wax, and another of hard, the soft is no more able of it self to work the image and impression of any thing upon it, than the hard; but a Hand and Seal must stamp the one, as well as the other. So is a good nature, as you use to call it, as empty of the image of God, as the crookedest, and as unable to stamp that image as the most perverse: It must be Gods Spirit, (for it is the Seal of God, and so called, *Eph. 4. 30.*) must stamp and work an Impression, as well as upon the hardest Heart; upon thy soft Heart; this you may see in the example of the young man, who was ingenuous, soft, plyable, and Christ loved him; yet of him Christ says, and upon occasion of him, that it was as easie for a Camel to go through the eye of a Needle, as for a Rich Man to go to Heaven.

But some will say, If I should now set my self to turn, I fear my case is desperate and there is no hope, I am so hardned in evil.

Answer, The power of God being it which must do it, thou mayest come to Repentance, tho' thy Heart be never so hard. At the latter Day the Earth and Elements shall melt with fervent heat, and is not he able to melt thy Heart? Look now on the Frosty Weather, tho' all Men could not thaw it, yet stay, thou shalt see it thawed; and cannot he dissolve thy Heart?

But thou wilt say, My Heart is full of Sin, and of the Works of the Devil in it, and hath so long lain in them, that it cannot be heal'd.

I Answer, He raised *Lazarus*, tho' Dead Four Days, and he stunk; and why not thee also, tho' thou art not only Dead, but stinkest in thy sins?

CHAP. VI.

That the Virtual Cause of Regeneration is the Resurrection of JESUS CHRIST: What Influence it hath to raise us to a Newness of Life.

I PETER I. 3.

Blessed be the God, and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath Begotten us again into a Lively Hope, by the Resurrection of Jesus Christ from the Dead.

By the Resurrection of Jesus Christ from the Dead.

THE next thing to be considered is the *Virtual Cause of Regeneration*, namely, *The Resurrection of Christ*.
These Words may *First*, Either refer to our hope, as being the Cause

Cause of it: For in that Christ is risen and ascended, lies our hope that we also shall, as the Apostle connects them (1 Cor. 15. 17, 20.) and it is the Inference which the Apostle makes, Col. 3. 1, 3, 4. compared, That He being Risen ver. 1. and being our Life, ver. 4. Therefore when He appears in Glory, We shall appear with Him. And this it was, that made the primitive Christians, (as with good News) thus to salute one another, Christ is risen, Christ is risen. Because I live (says Christ) you shall live also, John 14. 19. and therefore (1 Tim. 1.) Christ is called our Hope.

Chap. 9

Or else 2. It refers to being Begotten again. And this seems here to be the most probable reference. Only this is a Rule, take in interpreting Scriptures, That when any Passage relates to two things, I take them both. But here I shall only speak of the last Reference, because the dependence between Christ's Resurrection and the New Birth, is the most difficult to discern. To shew the Affinity of these two, and to explain this in General, I shall say two things.

1. That Christ's own Resurrection is called his being Begotten: So (Acts 13. 33.) that place in the 2d Psalm is applied to his Resurrection, This day have I Begotten thee, &c. The reason whereof, I take to be this: Because when the Humane Nature first entered into that Estate, which primitively was ordained for Him by his Father: (For he should not have come into this World clothed with Infirmities, but for sin. (Rom. 8. 3.) But the World to come was ordained for Him, as this World was for the first Adam.) His first Entrance into that his World, being at his Resurrection; it may truly be called his Begetting, as being then first brought forth into that his World. And so I understand the coherence of those two verses, Heb. 1. 5, 6. That Begetting spoken of v. 5. was his Resurrection, which was that his first coming into the World, mentioned v. 6. namely, that World which is call'd the World to come, chap. 2. 5. Now, as his Resurrection is called his Begetting again, so our Resurrection is called our Regeneration. So you have it in those Words of Christ, Mat. 19. 28. Those that follow me in [the Regeneration] shall sit on twelve Thrones, &c. which refer rather to the time of the Resurrection; which is the Restitution of all things, (as Peter calls it) than to the time of following Christ here, altho' they may relate to both. And therefore we find, (Luke 20. 36.) the Children of God are called by a new Title; which ariseth from God's raising them up; it being a begetting them anew, as his Children. The Words are observable; for they are said to be the Children of God, they being the Children of the Resurrection, or peculiarly for this, that they are raised up by God. And there is this particular reason in it: For in their first begetting, as men, God was but the Father of their Spirits, they having other Bodily Parents of their Bodies and Flesh, Heb. 12. 9. But now in the Resurrection, God becomes a Father anew unto their Bodies, and the whole Man raising them up, and joining both Body and Soul together: And so they become the Children of God, being the Children of the Resurrection. And therefore also it is, that the Redemption at the Resurrection of the Body is called the Adoption. Rom. 8. And to this purpose also, is that Phrase (Col. 2. 18.) where Christ is called the first Begotten of the Dead; the Resurrection being a Begetting, both unto Him and Them; and because they are raised by vertue of his Resurrection, therefore he is called the first Begotten. Wherefore, that there should be some special Affinity between Christs Resurrection and our New Birth, is not unlikely. But more exprestly those two places, Col. 2. 12. and 1 Pet. 3. 21. do ascribe the new Birth of a Believer unto the Resurrection of Jesus Christ. The like Figure whereunto, even Baptism doth now save us, by the Resurrection of Jesus Christ. Baptism is the Sacrament of Regeneration; and when the Apostle says, Baptism saves, his meaning is, that the Grace in Baptism, which is Regeneration (for that is the thing sealed up) wrought by Christs Resurrection, doth save us. And the like to this, is that in 2 Col. 12.

The 2d Thing in General to be observed is, That though all the works of Christ for us have an Influence into his work in us, and upon us; yet so, as some are more especially attributed to some work of Christ than to another, and

Book 9 and some things in every work in us, more peculiarly to some of his Works for us, than to others. That being true of Christs works for us, that is of the works of the Trinity: That though all works are common to all the Persons, yet some are more peculiarly attributed to the Father, as Election, some to the Son, as Redemption, &c. and likewise in every work something more peculiarly attributed to one than to another; as in Conversion, drawing us to Christ, is attributed to the Father, (*John 6. 44.*) and *Sanctification* to the Holy Ghost. And answerably is it in the thing in hand, the work of Regeneration: Wherein *Mortification*, or destroying the Body of Sin, which is one part of it, is attributed to his Death, (*Rom. 6. 4.*) and the *Begetting*, or infusing a *New Principle of Life* into us unto his Resurrection; *verse 5.* of the same Chapter. And thus likewise in Justification; the *Matter* of our *Righteousness*, which is imputed, is Christs obedience unto Death: But the *imputation* it self is ascribed to his Resurrection: (*Rom. 4. last.*) And so (*Rom. 5. 10.*) our *Reconciliation* is attributed to his Death, but our *Preservation* in that Estate, unto his Life and Intercession.

Now then, to shew why this New Birth is thus peculiarly attributed to his Resurrection.

1. It is not by way of *Merit* only, for the Merit or Price laid down, was fully accomplish'd and paid at that Instant when he arose out of the Grave, (which was the last part of his satisfaction, and when he arose out of debasement): But his Resurrection was the entrance and first step into his Glorified Condition.

Neither 2. Is it simply, in respect of *Application*; That he arose again to live and send the Spirit to work Regeneration in us; (as *Rom. 5. 10.* Where we are said to be *saved by his Life*): For in this respect, his Resurrection hath but the same common Influence which it hath into all other works, as upon Justification, &c. And indeed, to speak properly, His death is the *Meritorious Cause*, his Intercession, the *Applicatory Cause*: But his Resurrection is the *Virtual Cause*; as by *virtue* of which, it is wrought. And therefore (*Phil. 3. 20.*) it is called, *the vertue of his Resurrection*. A Dew comes from his Resurrection, like *the Dew of Herbs*, as the Prophet *Isaiah* calls it, in the *26th* Chapter of his Prophecy, *v. 19.* which (as there) causeth the Conversion and Calling of the *Jews*, and their Resurrection unto Life, even as the Dew from Heaven causeth the Herbs to grow out of the dead Womb of the Earth. Therefore Christ is called *a quickening Spirit*, as *Adam a Living Soul*, *1 Cor. 15. 45.* *Adam* being able indeed to convey *Life*, but not to *quicken* dead Hearts, as Christ doth. Now this Vertue consisteth in, or ariseth from two things, or rather shews it self in Two things.

1. In that the very same power that wrought in Christ when he was raised up, works in Us to Beget us again. So *Eph. 1. 19, 20.* It is Expressly said, *That the same power that wrought in Christ when he was raised from the Dead, works in them that Believe.* It is no less; yea, it is the same; and this, to work Faith: (*Col. 2. 12.*) And so (*Rom. 8. 11.*) the same Spirit that raised up Christ, raiseth us up; our Souls here, and our Bodies hereafter. And it not only required the same power, (as I have else-where shewn) but the same power was engaged by his Resurrection, to work this new Birth in us. For Christ rose not as a private man, but as a *Head*, and as *the first fruits of them that sleep*; *1 Cor. 15. 20.* and *the first begotten of the dead*; and so, in a way of representing their Persons therein; thereby engaging the same power to work in them the Members, that wrought in Him the Head; because he rose with Them considered as in Him, and he having that power for their sakes; to shew that first in his Natural Body, which afterward he was to shew in his mystical.

2. Christs Resurrection is the exemplary Cause of our Regeneration, according to which, the Spirit, or that same power that wrought in Him, works a work in us conformable to his Resurrection, as the pattern of it. And so, although an exemplary Cause, hath of all ordinary Causes the least influence; yet this hath more than such ordinary Causes use to have, And that, by

by vertue of a Decree, or Ordinance given out by God. That we should as well bear the Image of the Heavenly, as of the Earthly Adam. This Law was given to Grace, as well as Nature: And so gives force to Christs actions, to conform us and ours unto them; as it did to Adam's Actions, to transform our Nature unto His (as his Corruption doth, by the Law of Nature.) And thus our begetting again, (which is by the infusion of a new Life) bears the Image of Christs Resurrection, and so is attributed unto it. The Rule being, That that in Christ should have an Influence more special to work in us that which was most like thereto. Thus Rom. 6. 5. It is expressly said, *We shall be Baptized into the Likeness of his Resurrection.* Now Baptism is the Sacrament of Regeneration, which resembles, in the dipping under water and coming forth again, our Burial with Christ in his Grave, and our rising again by Faith and a new Life: Col. 2. 12. Now then, I shall let you see in General the similitude between Christs Resurrection and our Regeneration.

1. As the Resurrection of Christ was the great Declaration of him to be the Son of God, with power; Rom. 1. 4. So is the Regeneration of a Believer the first Declaration of his being a Son of God, and the first discovery of his Election.

2. As Christ's Resurrection was the first step unto his Glory, and to that exaltation that followed that his Resurrection; So Regeneration is the Foundation and first step unto all those Priviledges of a Christian that follow upon the State of Grace, whereunto this is the door, or first entrance. I might shew this more particularly in the principal Parts of Regeneration; as,

1. In the work of Faith, in a rising from under the guilt of sin.

2. In the work of Sanctification, in a rising from under the power of sin. For we are dead in respect of both: Dead in respect of Guilt; as a man condemned is said to be a dead man, bound over to Death. Dead in respect of the power of sin, as a man whose Soul is gone is dead, he being unable to move or stir, because he wants a Principle of Life. It is Faith which raiseth us to a Life of Justification, as Rom. 5. 18. it is called. And this it doth, as really, from the state of Condemnation, which change is called a passing from Death to Life: So also apprehensively; that is, from the apprehension of our being under the guilt and condemnation of sin: Which apprehension is wrought by Humiliation, wherein the Spirit condemns a man, and binds him over to Guilt and Death: (And therefore, Rom. 8. 15. he is called the Spirit of Bondage) and also gives a man up to the Law, which shuts a man up with a Guard or Garison, as one Condemned, until Faith comes: Gal. 3. 22. For therein God's dealing with the Jews was a Type of his proceeding by a Spirit of Bondage, wrought in those God means to convert: And so the Romans are said to have received the Spirit of Bondage. God also slayeth the Sinner with that guilt: Rom. 7. 10, 11. *Sin revived, and I died,* says Paul, when he was humbled. And out of this Death doth Faith raise the Soul up to a Justification of Life. Therefore (Col. 2. 12.) it is said, *You are risen with him through Faith of the operation of God, who hath raised him from the Dead.* For it is Faith which makes a man live in God's sight, and enjoy his Favour, which is the Life of the Soul.

OF
THE WORK
OF THE
HOLY GHOST
(THE
Third Person of the TRINITY)
IN OUR
SALVATION.

BOOK X.

Of the Two Essential Properties of Inherent Holiness and Sanctification. That a Regenerate Man makes God his chiefest Good : That he also sets up God and his Glory as his chiefest End. A Tryal of Difference between a Regenerate and Unregenerate Man herein. That there is also an Eminent Disposition in the New Creature, inclining a Regenerate Man, earnestly to Desire, and Endeavour to Convert others to God.

C H A P. I.

That every Man hath something which he makes his chiefest Good. What Men Unregenerate place their chief Good and Happiness in, and in what the Regenerate place theirs. That there are Two chief Treasuries, in which the Good things of Men are laid, viz. Heaven and Earth.

LUKE XVI. 25.

But Abraham said, Son, Remember that thou in thy Life time, receivedest thy good things, and likewise Lazarus evil things; but now he is Comforted, and thou art Tormented. Joyned with,

M A T. VI. 19, 20, 21.

Lay not up for your selves Treasures upon Earth, where Moth, and Rust doth corrupt, and where Thieves break through, and Steal.

But lay up for your selves Treasure in Heaven, where neither Moth nor Rust, doth Corrupt, and where Thieves do not break through, nor Steal.

For where your Treasure is, there will your Hearts be also.

ALL Creatures are said to have their Life, Motion and Being in God, *Acts 17. 28.* But that is only as he is their Efficient Cause, and Up-holder of them by his power, It is in like manner said, that God hath

Book 10 hath made all things for himself, even the Wicked, Prov. 16. 4. namely, as the *Finis cui*, or external end. He by his Power and Wisdom ordered all their Beings and Motions to his own Glory. But it is the Priviledge, yea Essential Constitution of the New Creature, to hold of God by a more near and intrinsecal Tenure or Copy, even for it's very being, to have its Life bound up in God; and that in a double further respect unto him. Namely,

1. To have it's Life, Actuation, and Motion, and Stirrings of all within it self, to lye and consist in God himself, as known and loved by it self, as the close Object and Matter of it's Happiness and Comfort. And

2. To have God made unto it from the inward Constitution and Tendency of it self, its proper natural principal End, it's own intrinsecal end, or *Finis cuius*; and more intrinsecal unto it, then its self is to its self. He is the Load-star that Guides, and Load-stone which quickens all the motions and tendencies of all within it, and which draws them all into, and carries them along with it's self.

And look as the Understanding and Will, are two Essential Faculties in the Soul, so to make God a Man's cheifest Good, and a Man's cheifest End, these are the Two Essential Properties of the new Nature, that do Constitute it such, and are proper thereunto. The Soul was originally made for God, so as both to Glorifie him, and also to be made happy in him; and Holiness in the Soul, and that Principle alone, doth fit it for, and elevate it unto both these. Therefore in some Scriptures you find it Termed, *The Life of God*, as Eph. 4. 16. sometimes *the Glory of God*. Rom. 3. 23.

The First of these is my present Subject in design, and to call all your Souls to an account, what it is you account your cheifest Good. All Men of Knowledge brought up under the Light we enjoy, out of ordinary conviction of what God is, and out of common experience of the Vanity of the Creature, do acknowledge and profess this God to be the cheifest Good, as to the speculative part; but that which we seek after, is a discovery of what Men do herein, practically and really, in the daily actings and Motions of their Souls towards God, and into God; and not what Men profess him to be in Reverfion: All will say, we hope for Happiness from God in the other World, when they can live no longer; though all their Lives here, they live in the Creatures: But the Inquisition is, what Men do make here, in this Life, their cheifest Good, and do live upon it, and are taken up therewith, either in the pursuance, or enjoyment of it; and this with difference from all Carnal Men in the World.

It is uttered as the common Cry and Voice of the many or multitude, *Pfal. 4. 6. The many will say, Who will shew us any good.* That's the Common Voice and Cry of Nature, common to good and bad; but how then are Wicked and Godly Men differenced and distinguished? Even by this, *What good things their Souls make their good things.* There are multitudes of Scriptures to evidence this; *Luke 16.* Christs chief scope indeed was to shew the vastly differing conditions of a Rich Wicked Man, and of a poor Saint, in this World, and in that to come. How plentifully the Rich Man lived, and what he enjoyed according to the opinion and desire of his own Heart; the 19th verse Relates, *There was a certain Rich Man, which was Cloathed in Purple and fine Linnen, and fared Sumptuously every Day.* And how Miserable the poor Man was, *verse 20, 21. And there was a certain Beggar, named Lazarus, which was laid at his Gate full of Sores, and desiring to be fed with the crumbs which fell from the Rich Man's Table; moreover, the Dogs came and licked his Sores.* He was in his Body full of Sores, and so in continual Tortures, unable to stir, for he was laid at the Rich Mans outward Gate, not having to sustain nature; for he desired Crums, which are the allowance of Doggs, and these were denied him; and on the contrary, the Rich Mans Dogs licked and sucked his Blood, refreshing themselves therewith, a Dead Carcass, he unable so much as to drive them away. This Difference is in their Lives.

The other is in their Death: Poor Lazarus dies, and the Angels carry his Soul to Feast in Heaven; which Christ elsewhere expresseth, by sitting down with Abraham, Isaac, and Jacob, as at a Feast; and here, by his being placed in Abraham's Bosom, as next Guests to him: It being the manner at Feasts to lean on the Bosom of him that was next him, as John did in Christs, John 13. 23. The Rich Man Dies, and hath a stately Funeral; He was Buried; that's added; which you may observe is not spoken of the other; but withal, the next News you hear of him, is, his being in Hell, where, in the words of my Text, he is upbraided with, and reminded of this, Remember thou receivedst thy good things in thy Life-time, but Lazarus evil things. Souls in Hell meditate and perfectly remember what in this World they had been, and what Sins they committed, what Pleasures they enjoyed, and in the Conscience and Remembrance of such things, do lye that Worm that never Dyeth; and the 21st Verse of the 50th Psalm tells us, That their Sins are set in order, or Marshal-Array, afore them.

Nor is it simply said, Thou receivedst good things; as of Lazarus, 'tis said he received Evil; as if that were the Rule God went by? No, for even this very Abraham, who is here brought in speaking this to him, is an undeniable instance to the contrary. And the Rich Man had had from thence, wherewith to have retorted to him. Gen. 13. 2. Abraham was very Rich in Cattel, in Silver, and in Gold. And this was spoken of him many Years afore he dyed, and 'tis to be supposed he increased therein. The Sting therefore which he sets and leaves in this Rich Mans Heart, lies in this Word, [THY] good things; that is, which thy Soul pitcht upon as such, as the chief Object of it's desires, the Darling of thy Delights, or (as it is uttered by God to the Inhabitants of that Great City, when in like manner Destroyed and cast to Hell, Rev. 18. 14.) The Fruits which thy Soul lusted after, and all things that were dainty and goodly, (namely, in thine own Eyes) are departed from thee. And this the very Text, with difference, puts the Emphasis upon. For of Lazarus he says, that he Received Evil things; but thou, thy good things.

So then, Carnal Men make the good things, that are in this Life, their chief and only good things, which their Souls lust after, and live upon. And the Reason is in Eph. 4. 18. They being estranged from God, and the life of God, through ignorance and unbelief, they know no better. And all Mens Souls cry out, Who will shew us any good? And therefore they, as the Prodigal (whose story is the lively Type of this) being ready to starve, and no saving intercourse being betwixt God and them, they content themselves with what is afore them, though but husks. Nor can they relish, or take in, or delight in any other. And so are confined and shut up to these.

And 2. In that other Scripture, Matth. 6. 19, 20, 21. Christ holds forth, as to this point in hand, These Two things, 1. That every Man hath some thing or other he accounts his Treasure, which in like manner, speaking to every Man, he calls their Treasure, where YOUR Treasure is, there will your Hearts be. Every Man that hath an Heart, hath also some Treasure. For it will be taken up with something or other; and the reason is, because every Man hath self to provide for, and lay up for. Christ hath expressed it in these very words, Luke 12. 21. A man laying up Treasure, says he, for himself, and of what his Heart judgeth best, and finds naturally most content in, it lays out for such things. 'Tis not Riches only, that are the Treasures of the Sons of men (tho' some mens) but whatever thing the Heart fancies, and is set upon, as its chiefest good. The poorest have their Treasure in this respect, of what is in their Sphear and Compass: 'Tis that on which their Hearts are, as the Pharise is, verse 21. that is, which he vallues, and esteems as his chiefest good. So then, thy good things, in Luke, is all one with thy Treasure in Matthem; only the one is a real expression, the other only a Metaphorical. A Treasure hath this Addition, that it is some eminent good thing, which he accounts such, and so his chiefest good. Treasure, you know, is of what a man counts most precious. Rich and Covetous men, (from whom the Metaphor is taken) heap not up for Treasures, Iron, Lead, or Pebbles; but Gold, precious Stones, the World which in common estimation hath turned up trump,

Book 10 trump. We may approve of many things in their kind, which we make not our Treasure: But Treasure is still the choicest and the chiefest: And so here is put to express what a man hath pitch'd on as his chiefest Good. A Godly man accounts the things of this Life *Good*, for he useth them; yet he reckons them not as *his Treasure*. And a wicked man may acknowledge, and cannot but say of the things of the other World, God and Christ, and Grace, that they are things that are *Good*; yet he makes them not his Treasure.

The Second thing that Christ holds out, is, That there are two differing Treasuries or Store-houses, Repositories or Places in which the chief good things of the Sons of men are found; and but two: And they are *Earth* and *Heaven*. These are the two great Staples of differing Commodities: Look as Heaven and Hell will one day make a perfect dichotomy, disjunction, or a single division of mens persons hereafter, so here; on Earth, and on Heaven, do mens Hearts and Affections divide.

Now as the general Reason afore given, was That every man hath a self to provide for: So the reason of this different Treasure and Provision is the difference of that *Self* that is in men. Some have nothing but an *Earthly Self*. All their Affections, and Inclinations of their Souls, are through sin become *Members upon Earth*, Col. 3. 5. and Earth will to Earth. But a man born again, hath another self begun in him. For what is it else that is born again, but *another self*, by this second Birth, (as the Product thereof) as that former self was by the other Birth? And is therefore call'd the *New Creature*, as that which is made for, and fitted to the things of another World. And these things on Earth will no more make that self happy, than Meat and Drink, and Cloaths or Beauty, would conduce to make an Angel, or a separated Spirit happy, or contribute to their well being.

I need not open to you these two vast Treasuries; they are known to you all. The World is a large Shop of Vanity, and one Heart hath a mind to this thing, another to that, *viz.* Beauty, Credit, Learning, Wit, Conversation, Riches, Honour, Power. (*Soul thou hast Goods for many Years, (Luke 12. 19.) Eat, drink, and be merry.*) Which, because the World generally knows no better, and uttering their very Hearts, they use to give the name of *Goods* unto: Yea and of *Substance* forsooth, it being so to them; and therefore *John* is fain to distinguish them upon the mention of them, from the true good, terming them the *Worlds good*, (1 John 3. 17.) that is, which they count such. It is the name the World gave, and in the other part of the distinction, or rather in opposition thereto (Luke 16. 9.) The other are termed the *true Riches*, by Christ, and (Chap. 12. 21.) *Riches to God*, that is, in Gods account and valuation such, whereas the others are such in the *Worlds*.

But not Riches only, but any thing else more Mental and Aerial; as Honours, Learning, yea legal Righteousness it self, outward Priviledges and Duties of Christians (when God is not made a mans chief End in the performance or enjoyment of them) come under this Inventory of mens Treasuries, Phil. 3. 5, 6. *Circumcised the eighth day, of the Stock of Israel, of the Tribe of Benjamin, an Hebrew, of the Hebrews, touching the Law, a Pharisee: Concerning Zeal, persecuting the Church: Touching the Righteousness that is in the Law, blameless.* Now he counted these his *Excellency*, and his *Gain*: He useth both expressions in what follows, v. 7, 8. *What things were Gain to me, I accounted Loss; for the Excellency of the Knowledge of Christ.* Yea, put in *all things*, for so Paul doth; *I account all things now but loss.* Or

2. Heavens Treasury you have set out under that notion, (for I shall quote no other than such as speak in the Language of this Metaphor) *I am thy exceeding great Reward*, says God to *Abraham*, Gen. 15. 1. after he had refused the spoil of five Kings. By this metaphor are set forth.

1. God, who in *Job* 22. 25. is termed a *Righteous mans best Gold*: See the Margent.
2. Christ, in whom are *unsearchable Riches*, Eph. 3. 8.
3. The Promises, which are the Veins, the Mines those Treasures are laid up in: *They are great and precious*, 2 Pet. 1. 4.
4. The Graces that do interest us in these Riches, as Faith, 'tis call'd *precious Faith*

Faith, 1 Pet. 1. 1. Yea, much more precious than Gold, 1 Pet. 1. 7. So Wisdom also is stiled whether you understand it of Christ, or the wisdom of Salvation, through Faith in him, Prov. 8. 19, 20, 21. *My Fruit is better than Gold, yea, than fine Gold, and my revenue than choice Silver. I lead in the way of Righteousness, in the midst of the paths of Judgement. That I may cause those that love me, to inherit Substance; and I will fill their Treasure.*

And 2. That the Soul of a man born again is thus framed, as to place in God, and these things of God, his chiefest and sole supreme comfort; and this by way of difference from wicked men, the Scripture throughout sheweth: David is a sufficient Instance, who utters this disposition of his both absolutely, or singly, as also comparatively, or with difference to what wicked men account their chiefest good.

1. Absolutely or singly, Psal. 73. 25. *Whom have I in Heaven but thee? Or in Earth, in comparison of thee?*

2. Comparatively, with wicked men, as a difference from them, Psal. 4. 6, 7. *There be many that will say, Who will shew us any good? Lord lift up the light of thy Countenance upon us. Thou hast put gladness in my Heart, more than when their Corn, and their Wine encreased.* Where, 1. He brings in the common cry of all mankind, as hunger starved Creatures, *Who will shew us any good?* Then 2. Shews, what chief good the option of himself and of all the Saints is, in whose Name he uttereth it, as Paul, in the like case, instancing in his own Perswasion, but speaking in this Name of the whole Us of Believers, Rom. 7. 37, 38, 39. *Nay, in all these things we are more than Conquerers, through him that loved us, v. 38. For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come; Nor height, nor depth, nor any other Creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* Lord lift upon us the Light of thy Countenance; this we have pitch'd on, as that in which our joy and happiness lies: And the Light or Communication thereof unto us, is the pursuit of us all which are the chosen of God: v. 3. *Know that the Lord hath set apart him that is Godly for himself, to enjoy himself, to be made happy in himself; ordained him and singled him out to communicate himself unto. And accordingly hath given him a principle of Godliness suited to himself. He hath set out him that is godly for himself, making him capable of himself, as the Faculty is of its natural Object, and the eye of Colours, &c. Whereas wicked men (says he) have their Corn and Wine. Observe how he calls it their Corn, &c. Had not David Corn and Wine too? Oh but these were these mens chief good things, which their Souls had seized upon, as the Bee doth on the Flowers, to suck honey out of.*

Again, You find the same request with this very difference, Psal. 17. 14. *The men of the World (says he) which have their portion in this Life: There is the one sort, who have their Name from the things they affect: The men of this World; that look as things of this World, in relation to their adherence to them, are call'd the Goods of this World, 1 John 3. 17. So David calls carnal men the men of this World. They have their denomination and distinction from what their Hearts are set on, and addicted unto: Even as Esau is call'd a man of the Field, like as the Birds are call'd the Birds of the Air; because that is the Element they live in. And their portion is in this Life: Their portion, that is, that which themselves seek and choose. Remember thou hadst thy good things in thy life time. The Prodigal's portion, was that which himself desired, Luke 15. 12. of which (Mat. 6. 2.) Christ speaks: That as they seek Glory from men, so they have their reward; still it is call'd theirs, That is, what they pitch'd on, expected, desired, Covenanted for.*

Now how doth David? As a Godly man he distinguisheth himself from these, follows v. 15. *As for me, I will behold thy Face in Righteousness.* He severs himself from them, as a man of another genius. 'Tis as when we say, [For my part] so he speaks to God, The Happiness I look for, lies in thy Face, in thy Self, that in thy Person and Favour, (as Face is taken) this I pursue after in this Life, upon the glimps I have of it. And in expectation of that, my desires grow dead and flat to all other things here. So, as though the chief of my affections towards

Book 10 it here are but desires; yet when I awake from the dust (*Isa. 26. 19.*) I shall be satisfied with thy Image; the light, sight, and knowledge of thee, and of him whom thou hast sent, Christ the express Image of thy Person. That desire or aim of Paul's, (*Phil. 3. 11.*) did fully interpret this. He look'd not to things that are seen, which are Temporal, but his eyes were upon things that are not seen, but are Eternal; as himself speaks, *2 Cor. 4. last.*

So that as in Philosophy we say, *Potentia distinguntur per Actus & Objecta*, as Sight from Hearing; as having Colours for it's Object; whereas Hearing hath Sounds: So shall the distinction of Persons, and their fatal Conditions, at the Latter day, be fetched from the Objects their Souls pursued after, as their chiefest Good, as that which they enjoy, or hope to arrive at, *Psal. 24. 6. They are a Generation, that is, a sort or kind of Men whose differencing Property is this, that they seek thy face. This is the Generation of them that seek him. That seek thy face*, in opposition to which, Christ using the same denomination David had done, termeth the other sort *the Children of this World*. And then adds, *who are wiser in their Generation, Luke 16. 8.* Thus terming them in that very respect, a Generation distinct from the *Children of Light*. Inasmuch as this distinction riseth up to be an essential difference, and to make a several Kind and Generation of men. *Psal. 24. 6.*

CHAP. II.

That we may know what we make our chiefest Good, let us enquire in what things we take most pleasure and delight.

LET us all narrowly enquire in what good things our Treasury doth lye: Which will be the great Inquest at the latter day. Hell, you see, getts those that do make the good things of this Life their good things. It is that which stops the mouth of one in Hell. *Thou receivedst thy good things in thy Life.* And at latter day when men shall see what a good and glorious God they have neglected, for the desires of, or pursuit after these low vanities, all mens mouths will be stop'd, and have nothing to say. That therefore which I put to the question is, in what dost thou place thy Treasure? I examine not the particulars; let thy Conscience do that. But deal impartially, to what World doth it belong? Wherein lyes it, and what is it your Hearts do trade for? Every man is a Merchant-man. *Romes* Customers are termed *Merchants upon Earth, Rev. 18. 11.* And of the Commodities they traffick for, you have the Bill of Trade in the 12 and 13th verses. *The Merchandize of Gold and Silver, and pretious Stones, and of Pearls, and fine Linnen, and Purple, and Silk, and Scarlet, and all thyme Wood, and all manner of Vessels of Ivory, and all manner of Vessels of most precious Wood, and of Brass, and Iron, and Marble: And Cinnamon, and Odors, and Oyntments, and Frankincense, and Wine, and Oyl, and fine Flower, and Wheat, and Beasts, and Sheep, and Horses, and Chariots, and Slaves, and Souls of men.* The other are termed, on the contrary, Merchants for Heaven, and the Commodities of the Kingdom you have *Mat. 13. 45. The Kingdom of Heaven is like a Merchant-man who sought out good Pearls.* And I may say, the Pearls of that Kingdom are good; as 'twas said of the Gold in the Land of *Havilah, Gen. 2. 12.* No Christ tells us, it is the Heart that lays up this Treasure. And the Heart deep, and of all things else, Treasures are the most hidden things in the Heart. Men seek to hide them; God is said to have hid his in the Field, and so Men. *Psal. 17. Their Treasure is call'd the hid Treasure.* Yet the He

knows where it is, and what 'tis; for they are buried there. As therefore Searchers into Mines have long Borers or Wimbles, which put down into the Bowels of the Earth, do bring up some of the Oar with them, and discover what Mine is there: So there is a *Virgula divina*, will go down into the bottom of your Hearts. Two ways I shall now proceed in it according to the differing Language of these Texts. 1. The real naked question, What are thy good things? 2. The Metaphorical one. What is thy Treasure?

1. For the real part of this question, I shall propound two Tryals.

1. What things doth thy Soul favour; and relish most? The things of this World; or God, and the things of the other World? The truth of this sign is evident. For whatever is good and convenient to any Creature, it hath a suitableness thereto. And if it be a sensitive or natural Creature, it hath a favouring or relishing thereof. For, *omnis Vita gustu ducitur*, Is maintained by a drawing in unto it self, and by a pleasing tasting of what is that good thing is appointed for it. As thou hast a Soul (which is of it self a meer empty stomach) So that Soul hath a Pallate to favour and relish what is good for it self. Which is fitted to take in the sweetness of some good thing or other. And as that Palate is affected, or possessed with its native soundness of Taste, or with a vitiated humour (as we see in sickness) accordingly it doth favour and relish things in the like difference with which men in health or sickness use to do. Now upon that which is the Palate of the Soul of man, there is by the Fall contracted vitiated humour; which maketh sin and the good things of this World only pleasing to it. *Job 20. 12.* Wickedness is said to be sweet in his mouth. I might give you this difference out of *Rom. 8. 5* *For they that are after the Flesh, do mind the things of the Flesh: But they that are after the Spirit, the things of the Spirit.* They do mind, or favour, or relish, as the Word is translated, *Mark 8. 33.* Those two Scriptures are sufficient, the one spoken of carnal Professors, *2 Tim. 3. 4.* *Lovers of Pleasure more than God;* of Pleasure, namely in other things than in God, that are besides God. The other Scripture speaks of every Babe in Christ. Let a man be but a Christian of a days standing, and a new Palate is given him, clean altered to the taste of things, *1 Pet. 2. 2, 3.* *As new born Babes desire the sincere milk of the Word: If so be that ye have tasted that the Lord is Gracious.* I take the Connexion thus, I cannot say, it is a meer *Exegetis*, that is, explaining the same thing in new words. Nor is it yet a new Argument drawn from a further experiment. As if he should first urge, if you be Babies, then 2. If afterwards in process of Gods dealings with you, you have further tasted, &c. (thus most carry it) But it is a most vehement Indigation of what is the true ground and reason why, if they were but even new born Babes, they must needs desire the sincere milk of the Word, drawn from what is the first and essential propertie, accompanying that new Estate. Even to taste how good the Lord is. And is as if we should say, As you are a man; and add, If you so be, you have reason in you: Which is proper to a man, as a man; so urging them with what is most immediate and essential to them. So as *Peter's* scope is, that they must renounce their being so much as Babies, if they have not found something of this Faculty and Act of tasting in them. Lawyers give this evidence of a Child that is new born, its being alive, that it cries. *Peter* here gives another as characteristical of this new Birth, that it hath a taste to discern how good the Lord is. And whereas here in *Peter*, it is that the Lord is Gracious; there is therein an allusion unto that of *David*, *Psal. 34. 8.* *Oh taste and see how good the Lord is.* The Septuagint renders it *χρησός* Gracious, but the Hebrew *Tob*, *how good*; and because to a Soul new born, that part of Gods goodness which allures his Heart to him is his free Grace, and lets in all his goodness into the Soul: And so it is as that Pap or Dug the Soul sucks his goodness by and through; therefore *Peter* chooseth rather to say, if ye have tasted how gracious the Lord is. And so as new born Babes have this desire in you. For taste, we know is the Foundation of the most eager desires, and imports, that look as a Child come new out of the Womb, though there it never had occasion to exercise the Faculty of taste; for it took its nourishment at the Navel: Yet being

being come into the World, it instantly seeks after Milk, and tastes it, and in it the Mothers Blood; which argues the constitution thereof so framed, as it hath such a Faculty of tasting congenite, whereof it had before no use, whilst in the Womb. Now thus constituted, says *Peter*, is the new Creature towards God. There is such a Faculty of taste in every new born Babe, framed to things of the other World by its new Birth: Unto which World it is on purpose now new brought. And one of the first Spiritual Senses it exerciseth, is a tasting how good the Lord is. Are the pleasures of sin yet more to thee, and so have been hitherto all thy days, more than all that goodness that is in God, (who is a Sea of Honey) whereof yet thou sayst, as *Solomon* of his old man doth, I have no pleasure in them? It is an evident sign thou retainest wholly still the old man, and hast nothing of the new Babe in thee. Or as *Barzillai* (2 *Sam.* 19. 32.) Thou sayst, Can I taste what I hear in Sermons or Prayers, or read in the Word? Yea, perhaps thou hast no more taste of these things, than thou findest, as *Job* speaks, in the white of an Egg (*Job* 6. 6.) Thou art not yet so much as a Babe.

But now whilst I make this so great a difference between a regenerate and unregenerate man; the objection will be, That Regenerate men find a sweetness in the good things of this life; yea, often in the pleasures of Sin. And unregenerate men that fall away, do taste of the powers of the World to come.

I shall endeavour to answer this Objection, by parts.

1. For a regenerate mans tasting the pleasures of sin. There are indeed fits and paroxisms in which, as in mans Body, that is in an Ague (and the state of the most regenerate is but made up of such a mixture) corrupt Humours overflow and prevail, and vitiate and distemper this renewed Palate: Which when they do, no wonder if God and Spiritual things be out of taste with him, and he relisheth Things Worldly, yea simple. It may strike, and yet withal Comfort the Hearts of the best here to hear Christ our Lord and Saviour speak of *Peter*, that holy Apostle, (as to that present prevailing frame of his Spirit) such sharp and strange Language as once upon occasion he utters of him; such as worse could not be given an unregenerate man, *Mat.* 16. 23. *Get thee behind me, Satan.* For Satan then possess'd his Soul, and suggested that wicked Speech he tempted Christ withal, as the Devil could not have uttered a worse; neither doth Christ lay all the fault on Satan (as we should not) for *Peter's* own Heart was in a prevailing Distemper, overflown with the Gall or Jaundies. So as it follows, *Thou savourest not the things of God, but those that are of men.* At present his Palate was in favouring these, rendred as carnal as an unregenerate mans. It was so to Christ that knew his Heart, and therefore might be so to his own sense. Yea, a man in an Ague or Feaver thinks, he shall never relish his meat again. Here is the very distinction I have put, 1. The things of God, 2. The things of man, that is, which are suited to the Corrupt Nature of man, which is nothing but Flesh (and therefore to be carnal, and to walk as man, is made all one, 1 *Cor.* 3. 3.) but this was but a fit, a paroxism for the present, *Peter's* taste came to him again, (*John* 6. 68.) *Whether shall we go? Thou hast the Words of Eternal Life.* The Foot of his Soul was here taken off from all other between, and knew not where else to rest it self. So then, this is but as the fit of a man that is of a sound Constitution.

2. The Delight he takes in sin, is but a broken delight, for the principle is broken and wounded. *And lesa principia habent lasas operationes*, as a Man that walks with a bone out of joynt, he doth it lamely, if he chews the Bread of Wickedness, or as the *Psalmist*, *the Dainties of the Wicked*, *Psal.* 141. 4.

Yet 1. It is as with a broken Tooth.

Or 2. Not so as to swallow it down; (as they *Prov.* 19. 28. *The mouth of the Wicked is said to devour Iniquity.*) Not so as to return to a greediness. (as *Eph.* 4. 18.) but tho' he tastes, he soon spits it out again, as they did that Broth, of which they cried, *There is Death in the Pot.*

Or 3. If he takes it down for a fit, he comes not to take that pleasure in it for the future, as to retain it as a sweet bit which of a Wicked Man is said that

that he rowles it under his Tongue, to the end to protract his Pleasure in it all his Life (as Children will do Sugar Candy all day long.) Which also he hides and forsakes not, (as Job. 20. 12.) But this Man soon casts it out again, with the deepest detestation.

Chap 2

4. The Heart if never wholly overcome with it, as Peter's Phrase is, (2 Pet. 2. 20.) Overcome he may be, to an Act, the grossest, and in the Hour of Temptation, the major part of his Will must needs be for it, or he would not act it; but so as to make it his rest, to sit down in it as the Swine, to wallow in the Mire, which is Peter's Character of one so overcome in his sense, to Center in it, as the chief pleasure of his Life; He can never come to do it any more. The Impressions he hath had of God and Christ, which are indelible in his Soul, and the remembrance from whence he is fallen, or falling, (as Rev. 2. 5.) brings his Heart off, and about again. He still says the Old Wine is better, as Christ speaks, or as H. J. 2. 7. *I will return to my first Husband, for it was better with me then, than now.*

For the Second part of the Objection, That Unregenerate Men taste of the powers of the World to come. The only Answer I shall now give, is,

That a right and true Parallel between a Godly Man in tasting the pleasures of sin after Regeneration, the remaining a radical constitution of soundness in him, and an Unregenerate Mans tasting the powers of the other World, doth help to clear this, and indeed each one doth illustrate the other. To make forth which, I express my self thus. The Palate of such an Unregenerate Man, remains in the inward constitution and temper of it, still wholly corrupt, namely in respect of this Radical corruption of it, wherein the bottom of Mans Corruption doth consist; and that is, SELF; whatever object it relisheth and pitcheth upon, it is only such as is suited unto self. Now in the things revealed in the Gospel, there are two sorts or kinds of Goodness; the one is, the Essential, Substantial Goodness of things themselves, the other is an accidental Goodness cleaving hereunto, over and above the substantial Goodness of them, and this latter, suiteth self-love that is in every Mans Heart. The promise of Heaven, taken in under the notion of an happiness to a man's self, is in that respect an object suited to self in a man; and any man in respect of self love in him, is thereby capable to be enveigled with it, and struck with the news of it, as to listen after it, to taste and relish, to be taken with what can be said of it, so far as it may suit that Principle: Though take Heaven substantially, as it is the enjoyment of God himself, *heirs with Christ of God*, as the Apostle says, *Rom. 8.* For God himself is Christs inheritance, as avowedly himself speaks, *Psal. 16.*) so conceived, it is suited only to a Heart Regenerate. The Holy Ghost may set on the former as he did on *Balaam*, and give or convey unto self in a Man a taste of a supernatural sweetness; to toll on and entice the Creature to himself, when yet that taste and sweetness is not of God himself, as pitcht upon alone as our Happiness. I might make the like distinction of Christ as a Saviour only, and Christ as in himself, as I have done of Heaven.

So then in such an Heart the Competition betwixt the taste which self meerly hath had, of that accidental goodness in the things of the other World, so far as it is capable thereof, and the same self in a Man, as it is still naturally Rooted and set in this World, and hath tasted the pleasures of this World, and is suited unto them. Now mark it, the things of the other World (take them in their own Nature, and own proper Notion,) these no ways suit such a Mans Heart at all, but all within him is Enmity, and Averseness to the things themselves. And it is nothing else, for he is in his Root and Conjugal Constitution as a Man of this World. And so look as it is only accidental goodness, which is in the things which he tasteth, so his own Natural and Radical Disposition, verging wholly another way, these his Motions and Elevations towards them, are in like manner but Accidental to his Spirit, that is, only as he is set in such and such Circumstances of Distress of Conscience, or Fear of Wrath, and is influenced by such apprehensions as comes upon him for the present. All which are but Foreign and Extrinsecal to his genial Constitution, or inward Nature. And thus Self in him is but forcedly raised up to that Joy he hath in the things of the other

Book 10 ther World, even as they come so to be set home, as to amuse *Self* awhile, with the strange News of Happiness, as in another Country to be had. But his Joy in things in this World is Natural Congenial. Now that which is Natural, and agrees with the whole inward Constitution of any thing, must needs be stronger, and so eat out what is but forced and extrinsecal. For what is good naturally to a Man, is always so, and is so *per se*. What is good accidentally, hold only in such a Distress, in such a Case or Circumstance, or apprehension as Man is in, and so wears off, as Colours laid on use to do. The stoney Ground received the Word with Joy, (namely in this sense as hath been explained) but their Defect is noted to be the same that I have said, *That they wanted Root in themselves*, (Mat. 13. 20, 21.) that is a Congenial natural Principle suited to things Heavenly. *Self* was taken awhile with the Hear-say of them. But the Root of their Hearts and Natures, remained still fixt in the things of this World. in Earth. And the Root went on to bring forth according to its kind, and to draw the juice of the Earth it was fixt in, to it self; which dried up that moisture that fed those Plants which were adventitious and set in made Earth for a while. So likewise of the *Thorny Ground*, tis said (v. 22. compared with *Mark* 4. 19.) *The Cares of this World, and the Lusts of other things entering again* (which are, and were Natural to the Heart and the soyl of it) *choke the Word* that was superficially cast in; for why the Heart is wholly a step-Mother to the one, and a natural Mother to the other, and so the Heart in the end returns to it self. But now in Regeneration we affirm, That a Man receives an Heavenly Nature, Which is a Noble Plant of the Lords planting naturally rooted in Heaven, and things Heavenly, as in its proper Soil it is to grow up and thrive in. And although there is another Root that is seated on Earth, that remains still in the Heart, yet it is a Dying, and that Heavenly Plant is that which is deepest in and nearest the Heart as the inner-man, and the other but as the outward.

Hence then the Parallel runs clear between these Two in an opposite way (though I acknowledge a difference in one respect :) That look as an Unregenerate Man may taste (as hath been explained) of the Accidental Goodness that is in things Heavenly; yet all that while his inward Natural Constitution in him remaining wholly disposed to things in this World of it self, and to them for themselves. Hence, let him have what Tastes (he so remaining is capable of) concerning things Heavenly, that you can or will suppose, yet he is overcome again of what is Natural to him. For it is certain that *Actio-nes sequuntur animi Constitutionem*, and the remembrance of former Pleasures entering in, do wither and shale off again, all Accidental Joy and Sweetness in things Heavenly, which are to him also, and to his radical Constitution, but Accidental.

The contrary falls out in a Regenerate Man: That though he hath that corruption in him, which may make the pleasures of Sin sweet to him, and he may again taste of their Dainties, yet he having a New Divine Nature, which God upholds, and will bring forth to Victory, as Christ speaks, as being ordained for Eternity, and which is now become a Mans self, and is as Health is, in a Temper made sound, that hath yet some Humour remaining, and the things of the other World (which it is now rooted in, and is naturally suited unto) being of such a Greatness and Glory in themselves; they still leave those Impressions behind them upon his Heart, that upon the least reviving of them by the Spirit, the Heart is fetcht off from the Pleasures of Sin, as the other is by his Sin, drawn off from tasting the powers of the VWorld to come. I may say as Christ says, *John* 4. 13. *Whoever drinketh* and tasteth of Heavenly things (but only as Unregenerate Men have been said to do) he will Thirst again after Earthly, and be overcome of them; (And this I speak by way of Allusion,) but what follows v. 14. is really true and intended by Christ of a Man Regenerate. *Whosoever drinketh of the Water, Christ shall give him, he shall never Thirst*; that is, never come to have that impetuousness of full desire; and so not that pleasure or delight in other things carnal and outward (which Christ resembles the VWater of

of that Well to) as he formerly had : He shall never add Drunkenness to Thirst (as *Moses* speaks) his Thirst thereto will be, by the Taste of this Water Christ gives him, allayed; that that Vehemency and Greediness he formerly had, is for ever taken off and abated, and this because the Water which Christ gives him, becomes a *Well of Water springing up in him to Eternal Life*, so it follows in the same verse; it is not adventitious, as Water in a Cistern, but as in a Spring, & it continually aspires to things above. And though it may be dam'd up with that Earth that environs it, yet it works out that Earth, and overflows in the Heart again.

To the 3d part of the *Objection* concerning a Godly man's finding Comfort in things outward that are Lawful.

The Answer is, and it is a great Invitement to Religion, that he may, and it is his own fault if he does not find more Comfort even in them, than Carnal Men use to do. (*Psal. 36. 16.*) *A little that the Righteous hath, is better than the Riches of many Wicked.* He opposeth, 1. A little unto Riches and Abundance, And 2. The little of one Man, to the Riches of many Men, whereof each are Rich. So as if one Man alone had the Riches that many great Rich Men have; yet a Righteous Man that hath but a little, hath more Comfort in it than he; yea then all those Rich Men have, put their Comforts all together, Therefore *Godliness* is said *with Contentment to be great gain*; for it alone brings Contentment. For tho' the Creature is (taken in it self alone) more Vain to a Godly Man, than to another: And so if he should go about to seek his Contentment from it, as Carnal Men do, I may then invert it, that the little which a VVicked Man hath, is more to him, than all abundance would be to the other: *Solomon* that pursued this (being a Godly man) could best Write of the Vanity of these things: But yet when the Heart is set a VVork to seek God, and hath the Scent of him, as I may so say, mingled with the outward things he doth enjoy, or if it have the light of his Countenance, it puts a fulness into the Creature. A *Dinner of Herbs*, sawced with his Love, and served up by him, is more than the greatest Feast. And surely God traineth up his Children one way or other unto this. The more a Man truly Godly will seek to find Comfort in the Creatures, the more Thorns he shall find in his way, (*Hos. 2. 6. 7.*) the more Comfortless they will be to him than to another, because his Soul is used to better fare. His Faculties have been widened and extended by having tasted, or by having had impressions of the sweetness and goodness that is in the Lord. And so the Creature in it self is more emptiness and vexation than to another Man. And therefore a Godly man, if he will Live, and but keep up the Comfort of his Life, and not fall lower in this respect, nor live at a lower rate than he did in his Natural Condition, he must necessarily (even for his daily comfort) seek after God, and hold up Entercourse and Communion with him; so to fill up that Chasma that is otherwise made, the Creature is rendred more vain to him than afore.

CHAP. III.

If we would know whether we make God our chiefest, and supream Good; let us observe by what things the Comfort of our Lives is principally maintained, and upheld.

ENquire by *what things the Comfort of thy Life, is principally maintained and upheld from day to day*: For it is that which is good in this Life, whereby the Comfort of ones life is nourished, as Fire by Fuel. We all live here in a miserable World, and our Life is a Pilgrimage of many a weary step: And the Soul must have Baitings and Refreshings, or it will faint and fail, and not hold out to its Journey's end. The Comfort of a mans Soul in Scripture is termed a *mans Life*, Luke 12. 15. *Life*, (says

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(says Christ) consists not in abundance ; by Life there, he means the Comfort and Joy of Life, which all abundance of outward things cannot give. And in this very respect, when Comfort in outward things is gone and departed, the Heart dies, as 1 Sam. 25. 37. Nabal's Soul is said to die within him, tho' he was merry over night, yet when he fell into the fear of losing all by David's plundering him, he having provoked him, it is said that his Heart died within him. He lived ten days after, (v. 38.) but his Heart died, and became as a Stone, says the Text, that look as if you had beheld Lot's Wife when her Soul went out, and she was Metamorphosed to a Stone, or rather a Pillar of Salt; such was, in respect of the life of Comfort, this mans Condition. Look, as the Body is not able to sustain and support it self without the Soul: So, nor is the Soul, which is meer emptiness, able to sustain it self in life without some good thing it hath conjunction and commerce with. Now then, what is the Element thy Soul lives in? 'Tis certain that in him that is truly born again, his Conversion wrought these two things in him. 1. his Soul was struck dead, as to the making the Comforts of this Life his chiefest good. And this Humiliation usually doth work. Rom. 7. 10. I was once alive, but I died. Gal. 2. 19. I through the Law am dead to the Law, that I might live unto God. and v. 20. I am crucified with Christ. There are these more eminent parts of Humiliation. 1. To bring a man to nothing in his own Righteousness; (as 1 Cor. 1.) last verses, and to kill and slay a man thereunto, that so he may be brought to accept of Gods Righteousness in Christ, prepared for him, and to live thereby. 2. To bring the Soul to nothing in outward Comforts in Sins, or in the Creatures. And this also is the work of the Law through the Cross of Christ, which goes with it, Isa. 40. 7. It is made the effect of John Baptists Ministry, (of which v. 3. speaks. The Voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the Desert a high way for our God.) That at his voice, the Grass withered, the Flower faded, because the Spirit of the Lord had blown upon it. He speaks not simply of the vanity of the Creature in its self, but what it became to his Hearers, that received the Spirit of Bondage from his Ministry; as those words that follow do shew, because the Spirit of the Lord; namely, in his Ministry, had blown upon them all, and was ventus, a Wind that blasted and withered all their good things to them; so as now they looked upon them all as withered Flowers. And therefore Paul in the next verse, in that Gal. 2. says he was Crucified with Christ also. Which Gal. 6. 14. he interprets among other things to be a Crucifying of the World to him, which was done by the power of the Cross virtually, though by the Law humbling a man instrumentally, as that Gal. 2. to me evidently importeth.

Now the end why God thus kills man by Humiliation to his own Righteousness, and to all Comforts, so as never to have help to his Soul in them, is to the end he may live a new, and have a new Life in both. 1. To live by going out to Christ for Righteousness, the Just shall live by Faith. And 2. To cause the Soul to pitch upon God for ever as his chiefest good: And all that desired good it ever looks for in this World, or the World to come. So you have it, Psal. 16. 5, 6. The Lord is the Portion of mine Inheritance, and of my Cup: Thou maintainest my Lot. The Lines are fallen unto me in pleasant places; yea, I have a goodly Heritage. And this is done by Faith; as it sanctifies, and by Instinct of the new Creature, 1 Cor. 1. 7. Paul termeth God both the Father of mercies, as in relation to Justification and pardon, and then the God of all Comfort. 'Tis an Attribute he hath taken on him, as he is an Object of his Peoples Hearts And thus, in respect of Sanctification, all the Comfort we look for, is from him.

USE. Improve, and take the light of these Tryals, and go down into your Hearts and take the Keys of them, and ransack your private Cupboards, and narrowly observe what Junkets your Souls have hitherto lived upon, and gone behind the door, and there secretly and stoutly have made a meal of them. Delights are secret things, (Prov. 14 10.) as Treasures are. As Doggs (and carnal men are so compared) have Bones they hide, and secretly steal forth to

to gnaw upon : So men have sins they hide under their Tongues as sweet Bits, *Job 14. 12.* But examine what your Comforts principally consist in.

Now if you would further know how it may be discerned in what your chief Comforts lie.

1. Look what in Distress your Souls have Recourse unto for Relief and Support.

2. In ordinary Cases take this Division to help you. A survey either, 1. Of things Present. 2. Past. 3. To come. For in and from all these, Men take up their Comforts.

1. Observe what your Hearts have their ordinary Recourse unto in Cases of Distress, or the ordinary discomfitures of this Life ; which God in a Mans Race layeth on purpose even in every Mans way. Mens expectations are usually and often disappointed, especially at times, and then their Hearts and Spirits fail. And look as in Fears, or in a Swoon, Mens Vital Spirits run to the Heart to Comfort it ; so in Distress, the Heart runs out to something else, which it is enured unto, to comfort it as a Cordial and Consolation. And as the Otter when in times of Frost it is kept under Water by the Ice ; yet by its Breath keeps open some place, as a Breathing hole, so doth the Heart. Now Watch and Observe, the Haunts and Breathing-holes which in Distress thy Soul keeps open to it self, to fetch in fresh Air from, or look as if you should see a Company of Rabbits grazing in a Sun-shiny-day, and a Man come by whom they fear, or a storm, you shall see them all instantly run into their several Burrows which are proper to them ; and by the place whether each of them doth run, you may discern which is proper to each : Now thus in Distress doth the Heart run to it's Holes. The like Men do in times of War to their several Forts or Garrisons, and so you may know what Party they belong unto. *Prov. 18. 11. The Name of the Lord is a strong Tower, and the Righteous runs to it, and is safe ;* that is, if he be a Righteous Man, that is his Refuge, as, *Jer. 16. 19. O Lord, my Strength and my Fortrefs, and my Refuge in the Day of Affliction, the Gentiles shall come unto thee, from the ends of the Earth, and shall say, Surely our Fathers have Inherited Lies, Vanity, and things wherein there is no Profit.* On the Contrary, take a Carnal Rich Man who puts Trust in his Riches ; he also in ordinary Distresses runs to his Tower, from the same place of the *Proverbs, v. 12. The substance of the Rich Man is his strong City.* If a Cross in other things befall him, Discredit, Hatred of Men, as an Oppressour, yet he is still counting with himself, reckoning, *Nummos in Arca,* the Moneys in his Chest, or out at Use, or in Revenue, *Populus sibi sibiulet : At mihi plaudo,* he the next Morning when he Wakes bids good Morrow to his Gold. And thus if one Comfort be gone, he runs to another, as the Prophet told that Wretched Man *he should run from Chamber to Chamber for his Life.* You may see this Difference amplified in *Esau* and *Jacob*, *Saul* and *David.* The first pair Compeers for a *Birthright*, the other two for a *Kingdom.* *Esau, Gen. 27.* when he had that great loss befalln him as ever befall a Man, namely, the loss of his *Birthright*, and himself made apprehensive of it, Witness his *Tears* : What doth he comfort himself withal? *v. 42.* saies *Rebecka* to *Jacob*, *Behold thy Brother Comforteth himself, purposing to Kill thee.* 'Twas Revenge ; which, to a Man of his Constitution, an Hairy Man of the Field, is the sweetest Lust in the World to accomplish. But *Jacob*, on the contrary, when he was distressed greatly, *Gen. 32. 7.* as the Text there saies, *Whether hath he recourse ? Even to God,* so *v. 9.* and you may see by his Prayer and Hopes in Gods Promise, *v. 12.* that God would surely do him good.

See it also in *Saul* and *David*, *Saul* was made sensible by *Samuel*, that he had lost a Kingdom, *1 Sam. 15. 30. Yet Honour me* (saies he) *afore the People.* *David* lost all at *Ziglag*, Wives, Estate, and was put into as great a ground of Fear, of Hazard of Life (and so of his Kingdom promised) as Man could probably be in (for the People spake of *Stoning him*) And in this Case what had *David* recourse unto? The Story tells you, *1 Sam. 30. 6. David encouraged himself in his God.* So elsewhere *David* saies, *My Heart fails, and my*
Flesh

Flesh fails but God is the strength of my Heart, Psal. 73. 26. and Psal. 119. 92. Unless thy Word had been my Delight, I had Perished in my Affliction.

2. Observe whence your Comforts come in, Which is discerned by the Hearts recourse, either unto things present, past, or to come.

1. For things Present: Men use to take an Inventory of their present things afore them to comfort their Hearts with. So doth the Rich Man in the Gospel, *Soul, take thine ease, thou hast (now at present, by thee) Goods laid up for many Years.* As Rich Men count their Estates with themselves, and love to do it: So doth the Soul in secret reckon up it's Comforts and opportunities to satisfy it's Lusts. In a Morning when Men wake, their Souls look out what Sports, Pleasures, are ready to wait upon them that day. So they in the Prophet, *10 Day shall be as to Morrow, and much more abundant.* Whereas if a Godly Man hath the sense of the Favour of God, he Triumphs in it, *and makes his Breast in God all the Day long.* Psal. 44. 8. He often counts with himself, *If I shall hear a good Sermon this Day, and receive the Sacraments, meet with my Saviour, my Lord and Husband, when the day comes, and longs for it afore hand.*

Again 2d. Mens Souls have recourse for Comfort unto what is past. Thus a Schollar, that is low and mean in his outward condition, takes a pleasing survey of what Credit he got by such a performance, at such a time; how he was applauded, and in the Contemplation thereof, his Soul bears up it self. When other streights and wants to satisfy other Lusts, do depress him, he Swims and Floats in his own Conceits by means of these Bladders, and his Soul is thereby kept up from sinking. Yea, he is carried aloft (as he vainly thinks) on the Breaths and Opinions of Men, as feathers and bubbles which Children make, for their pastime on them. Thus also men make and revive in their Fancies, the actings of former pleasures, and Dalliances, &c. whereas a Godly man in the present want of outward Comforts, yea, the present sense of the withdrawings of Gods Love, hath recourse to times past, the *daies of old*, as David recounts with himself, *what Songs had been Sung in the Night*, between God and him, what earnest Desires: *My Soul hath longed for thee in the Night.* What Love and Joys, sweet intercourse and Communion, hath been between God and him; at such and such a time.

3. And especially you may discover this, by what recourse the Soul hath to things to come in future hopes, and what kind of good things those are the Soul hath thus recourse unto. Mens Souls do live by hopes as much, and more than by any thing past or present; and we use to take up our Comforts beforehand. The Miserablest Man that is, hath yet usually a loop hole of Hope to look out of, a door of Hope for his Soul to go out at, and relieve it self. Now, 1 Cor. 15. 19. The hopes of a Godly and Carnal Man are distinguished. If we (that are Believers) had hopes only in this Life (as all Carnal Worldlings have) we were of all Men the most miserable, as having given up this World for Grace, both in the present and the future; and betaken our selves to what is in the other World, by which we relieve and Comfort our selves, against the miseries of this World that befall us every day more than they do other Men. Christ is our hope, so (1 Tim. 1. 1.) that is Generally of all Christians, and *our Life is hid in God with him*, Whereas a Carnal Man makes his Gold (or some like Worldly Comfort or other) his Hope, Heb. 31. 24.

I shall to clear this Point further, remove one Scruple, which good Souls who are left to a dry Faith, and to follow after God in a Barren land, may, and will upon hearsay of this, be apt unto, and to say, *This Doctrine strikes me Dead, for I have not, nor cannot yet find any comfortable Relish or Enjoyment of God, but a great deal of Carnal Relish of things of the World, and deeper and more impressions of sweetness from thence, than these Impressions are, which the Word, or thing of another World brings in; and how is God my chiefest good?*

Answer 1. It is a false Rule which will deceive to measure out what is our chiefest good by what our enjoyments possessions of, or delights are in, that which we pitch upon as our chiefest good. The Rule would fail us whether we be Carnal or Regenerate Men. This is common to both, that in respect of Enjoyment, they have their disappointments, even the most Godly, in this Life

Life of him whom their Souls desire. A Soul that hath pitcht its Happiness on such an outward Worldly Comfort, may yet perhaps, never have come to enjoy it, Chap. 4 as in Men that desire to be Rich and are disappointed in their hopes, &c. we see it verified, so as the case of the one comes all to one, and holds true as well as in the other. And a Man that is Carnal, Lustful, Worldly, may as well say he makes not Preferment, or Riches, or Beauty his greatest good, because still he hath been kept under, and disappointed; and sensible sweetness ariseth always from Enjoyment.

2. *Answer.* But hast thou not had thy Heart emptied of all these Earthly enjoyments, by what light and taste thou hast had from God? Hast thou not had such a Spiritual Appetite, as all created Comforts can never fill or quiet instead of himself? so as thou pursuest after him with the strong intent of this, day and night. What is it thy Soul hath set up in it's Eye, as thy Mark thou intendedst for? (as Paul speaks,) is it not Gods Favour, which thou prizest seekest for with thy greatest Contention? Affections are to be measured by what we labour after day, and night to arrive at.

And 3. In the mean time thou sayest, of all outward Comforts, what good will all these do me? And what are they, if I want thy Favour? As a Man looking diligently for a Pearl or Jewel meets with many things that may entertain him; but still saies his Soul, *This is not the Pearl I seek for.* Now as in Heb. 11. 14. The Apostle says of the Patriarchs, that they which say such things, declare plainly that they seek a Country: So say I of thee, (the discomfort of whose Life lyes in the want of God, who can't not sit down in any thing on this side of him; these longings of thy Soul do declare plainly that thy Rest is not here in the World. Yea, if Wordly things Court thee, and come in upon thee, so as thou couldst (as to outward advantages) return to make and patch up a life of Comfort in them; yet still thou canst never do it, so (v. 15.) of the Patriarchs, the same Apostle speaks; if they had been mindful of the Country (and the Comforts of it from whence they came out, they might have had opportunities to have returned but they would not, as their Children would have done into Egypt. Therefore upon this Demonstration he Concludes, v. 16. But now, (that is, having such a frame of Spirit) they desired a better Country, wherefore God is not ashamed to be called their God. For he was the chief and chocest of their desires, and nothing else would satisfie; and therefore he was their chiefest good. God is much Glorified as thy chiefest good in such desires that can rest no where else but in him; he is equally Glorified by thee, who waitest thus for him, and can't find no sweetness but in him, as he is by another in their Enjoyments of him. For the Affections stir as well one way as the other towards him, and from either, Glory ariseth alike unto him. And what Affections of Love the one Soul shews in joy, and in sweet Enjoyments of his goodness, the other shews in restless desires after his Goodness.

C H A P. IV.

If we would know whether we make God our chief Good, we must enquire what are the things which we value as our dearest Treasures.

THUS much as to such signs which that plain and simple Expression, *what are thy good things? hath afforded.* I come to the second, as the same thing is represented under this Metaphor of *What is thy Treasure?*

The First sign at to this Head, is that which Christ, (Matth. 6. 21.) holds forth, who is to be our Judge (Heb. 4. 12.) and who is a Discerner of the thoughts and intents of the Heart.

Now where your Treasure is, (says Christ Matth. 6. 2.) *there will your Hearts be also.* No Mans Heart is in his own keeping; but his Treasure, be it what it will, or take it away from him, yet the Heart will be where it loves. If God be made a Mans Treasure he calls for the Heart, *Prov. 23. 26. My Son give me thy Heart.* And

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 let any Earthly thing be a Mans Treasure, and it takes the Heart away without asking leave, *Hos. 4. 11. Whoredom and Wine (saies God) take away the Heart, Ezek. 33. 31. Their Hearts go after their Covetousness.*

1. What hath thy Heart, hath thy Thoughts most, the chiefest and the dearest of thy Thoughts are spent upon what is thy Treasure. Now therefore go down into thy Heart and examine what thing it is that takes up and engrotheth to it self the musings and devisings of thy Soul: What it is the eyes of thy Mind still are glancing, yea, fix'd upon, with dearest contentment, and scarce ever off. That is thy Treasure, and that hath thine Heart. Thus as a passionate Lover delights to revive, in his captivated Fancy, the Image and Likeness of the Party he loves; draws Pictures of her in his Fancies; and as the thoughts are the only means to bring things absent and the Heart together; so the Soul feeds and increaseth the love it hath to a thing it desires, by thinking of it. Affections chain the Thoughts, and fasten the mind and intention of it to the thing they affect: And such a thing is certainly a Treasure to thee. For take but the exemplification of it in outward Treasures. You may observe it in men that have Treasures, any Jewels, &c. They will still be unlocking the Casket, and viewing of them, eyeing of them. They love still to be opening the Baggs; and telling, and counting of what is within. And so it is with the Mind, what the Heart hath pitch'd upon as it's Treasure, it ever and anon reviews and visits with its Thoughts. For there is a fresh contentment and security ariseth to the Mind thereby: Be it *Goods laid up for many Years*, the thoughts of this gives an ease to the Mind; be it the credit of something past, men love to chew the Cud of it in their thoughts, and run it over all again in their Minds. Or be it the pleasure of some sin to come as a sin of Uncleaness, how do men anticipate the pleasure of it in their Fancies, rowling it over and over again, act it over again and again, e're they do it as Players do their parts. And this we all find, That the chiefest pleasure of our Lives is brought us in by our Thoughts; and when we enjoy not the things we desire, we please our selves with our own Fancies, and Idea's of them, which help to entertain the Soul till it doth enjoy them. And we may observe it in Scripture, that Men are differenced by the Objects of their thoughts, and of the musings of the Heart, as well as by any thing else. *Isa. 32. 7, 8. A Covetous man deviseth wicked things, but the Liberal liberal things.* Such as the things are, men spend their devisings upon, it is certain such are the Men. If they mind chiefly Earthly things, as it is, (*Phil. 3. 19.*) Then they are Earthly men, *whose End is Damnation.* And in the first Psalm, 'tis made a distinctive note of a Godly man from a wicked; that *he meditates in the Law, day and night.* The Scope of *David* is to distinguish men; and there is good reason why men may be differenced by their thoughts, and the things they are conversant about. For 1. *Noscitur ex Socio.* A mans disposition may be known by his Companion whom he is most entire and familiar with. Now, those things a man thinks on most, he makes his most familiar Friends, is most entire with; by our thoughts we have the entirest acquaintance that we can have with any thing, the closest that we can any way arrive at: For it takes the things into our Bosom. And therefore *Solomon (Prov. 6. 22.)* speaking of meditating in the Law, when a man wakes in the morning, compares it to a familiar Friend talking with a man; When thou awakest it shall talk with thee. And A man is therefore termed a *Friend to the World.* *James 4. 1, 2, 3, 4.*

2. The thoughts do most distinguish mens Hearts, because they are the freest acts of the Mind, wherein the Mind is the most it self, and acts it self else, *Prov. 23. 7. For as he thinketh in his Heart, so is he.* And therefore the Proverb is, that *thoughts are free.* And in this sense it is true, that of all acts else, they are the least enforced, which do follow the free disposition of the Heart. Men cannot speak what they would, or do what they would, these are subject to enforcement. And therefore in judging by speeches and by actions, there may be deceit. But a man may think what he will; and indeed usually men do pore on that which pleaseth them, in their thoughts, they act themselves, what soever they do in their Actions. We do not know the disposition of Players as acting their parts upon the Stage, but look into the Tying-house, and there you

you may see them act themselves, their own base and lewd Dispositions. The Thoughts are the Tying Room of the Soul, the privy Chamber of it.

Chap. 3

3. They are the immediate acts of the Soul; And therefore shew what Temper it is of. For the Thoughts, (as I may so say) are as they came, new from the Heart; they are the *Figments* of it, and so the Image of the Heart is fresh on them, as coming new out of the Mint. If you would taste a Grape, take the Juice as it is new squeezed out into the Wine-press, and before adulterated with other Mixtures.

4. Thoughts are the most continual actings of the Soul of any else which the Soul abounds in most, and therefore discovers the Heart most; for of all Faculties, that is always a work The thinking faculty is as that little Wheel in a Jack, that moves twenty times faster than any of the rest. And when we have not liberty to satisfy our desires; yet our thoughts are working so as the Heart cannot be kept off from thinking of what it would enjoy. Christ calls the Thoughts the Treasure both of a good and bad man, for the abundance there is of them, as in that Speech, *a good man out of the good Treasure of his Heart, brings forth good, an evil man evil.* Mat. 12. 34, 35. *For out of the abundance of the Heart the mouth speaketh; a good man out of the good treasure of the Heart bringeth forth good things; and an evil man out of the evil Treasure, bringeth forth evil things.* Christ you see, when he would give a reason why men might be distinguished by their Speeches, and with what kind men abound therein most, he reduceth it to the Heart, as the Fountain. For *out of the abundance of the Heart,* (says he) *the Mouth speaketh;* that is, out of the abundance of the thoughts, Some persons have many restraints, even of speaking of good; and are disadvantaged, when yet their Hearts are working upon them. Therefore look what thoughts the Heart abounds in, (it is the sure Rule) such is the Heart. There is no good man but he hath a Treasure and a Spring of good Thoughts within him, which no wicked man in the World hath. And though there is a Spring of Mud and Filth runs with them of vain Thoughts, and sinful Thoughts, which intermingles it self with the current of them at the best, and which doth often stop the current of them; yet this Spring works it self out again, the Current riseth up again, and though with many windings and turnings, keeps its Course. And as Rivers run into the Sea, so there is a Spring in his Heart tends God-ward. Another man, though he may have a Land-flood of good Thoughts, in a good mode, yet they are soon dried up again; there is not a Spring of them. *Prov. 12. 2d and 5th verses* compared together. A wicked man is called *a man of wicked devices or imaginations;* that is, a man of wicked thoughts, as it were, made up of them, whereas in the *5th verse,* a Godly mans Thoughts, in opposition, are termed right. *The thoughts of the Righteous are right.* That is, for the tendency the Current of them they are exercised about righteous things. Therefore David (*Psal. 139. 17, 18.*) says not only that the thoughts of God are precious to him, but for multitude more than the Sand. It may be interpreted of his thoughts of God which he could not tell the total Sum of: For, says he, *every morning when I awake, I am with thee.* Whereas, of a wicked man *Psal. 10. 4.* it is said, *God is scarce in all his thoughts.* And Jer. 2. 32. God, upbraiding the People of Israel, says, *Can a Maid forget her Ornaments, not go abroad but be sure to be dressed;* and when she hath prickt up her self her mind is still on them; but *my People have forgotten me* (says he) *days without number.* But in *Prov. 6. 14.* it is said of a wicked mans Heart, *it forgeth mischief continually,* as a Smith forgeth Iron; he is still hammering of it. And because vain are all their thoughts, therefore a wicked mans Heart is said to be little worth. *Prov. 10. 20.*

There are two Scruples and Objections which as to this branch of Tryal, some, yea, most good Souls may, and do make.

1. The swarming of evil, vain or foolish thoughts, that are so frequent and such Familiars, That they are bold to knock and draw the Latch when we have separated our selves the most solemnly, and shut our selves up for God in holy duties, and on the Sabbath days. If therefore I should judge, by my thoughts, the World, and a thousand Vanities are my Treasure.

I. A

Book 10

1. A man is not to judge herein by the Crowd and swarming, or barely by the multitude, the Noise, the humming, the buzzing they keep. For these will, and do arise naturally out of the Heart, as Christ says. And the Imagination of mans Heart is *evil continually*. And it is certain that the bulk or quantity of the unregenerate part in most Christians is far more and greater than the regenerate part, tho' that be *major Virtute*, greater in power, in carrying the Heart on against Corruptions and strong steering a man in his Course; especially in the great turns of his Life, and in the end Christ bringing it forth to Victory. So that if a Man would go to measure by the bulk, or by the Bushel, every mans Heart would be found to have quarters of Chaff, the flying Thoughts which rise up in it, unto a Peck of good Grain, and true Corn; but thou must take estimate by the Entertainment, which vain and Worldly Thoughts, after they have risen, have in thy Heart; by their taking Root again, thro' its indulgency to them, nourishing of them and intention upon them, and Delight in them, *Jer. 4. 14. How long shall vain Thoughts lodge within thee? Lodge, and nest and find the most pleasing welcome and harbour; Lodge as thy best Friends and Pleasantest Companions, that lie down with thee, when thou lyeest down to Sleep, and thou invitest them to Bed with thee, that talk with thee, when thou awakest with deepest Pleasure, and delight: Gods speech in Jeremy is all one, as if God, or a Father should say to his Son, a Riotous entertainer of Lewd Company, how long shall thy vain Companions lodge with thee, that Eat thee out of House or Home, Consume that Provision which thy Wife and Children should have? So here, How long shall thy vain Thoughts lodge with thee that prey upon the best of thy Heart, and dearest of thy Affections? The Regenerate part in a Man is in that Condition, in respect of his Thoughts, that a Man is in that walks in the midst of Dust continually raised about him, or of little Flies, that in Summer swarm, against which he shuts his Eyes and holds his Breath, but cannot hinder their coming about him, tho' he carries Boughs in his Hands, or the like, to keep them off. Thus 'tis with a Regenerate Man; but to another Man these vain Thoughts are as the free Air, which he breaths in with Contentment and Refreshment. They are his Element.*

The thoughts a Man hath of his Treasure, are the thoughts of greatest delight and Contentment; not dry Thoughts, but drencht and loakt deep in the whole of the Affections, and they hugg and intwine about them; and of which the Affections say, *Whither you go, we will go; whom you will bring with you, we will entertain*. They may and do come into a good Mans Heart, as *Gypsies* by swarms; but by his good will they should not loge there; he goes often to God for a Passport, and for a Whip to send them away. And these may trouble thee most in Holy Duties which the Unregenerate part doth naturally hinder and disturb. It is strange, that afore Prayer a Man would fain have recal'd and remembered them, but could not; as soon as a Man falls down to Prayer, they come in instantly. And the Devil waits that occasion for Injections also; to be sure, what is like to strike the Affections deepest, and to stick there, and so to hurry away the Heart in the instant, that will be cast in at such Cue and Nick, when the Heart is coming to such passages in Prayer, as his present condition hath most need of, and which he longs most to be at, so as the Heart is carried out of the common stream into a Creek or Rivolet ere he is aware, insomuch as sometimes a man kpees but (I use to say) a *Negative Sabbath*, the negative part of an Holy Duty: That is, it is his task upon that day, or in that Duty to keep a Ward, or Court of Guard against the troopings of vains thoughts: Or (if you will) to keep the Doors either so as vain thoughts should not croud in, or if they do, still to be turning them forth. So as it often befalls the Sons of *Abraham* in Prayer, &c. in respect of inward disturbances, as it befall our Father *Abraham* when he was offering a Sacrifice to God, in respect of outward disturbance, (*Gen. 15. 12.*) The Fowls still ever and anon came down upon the Carcasses: For it said, when the Fowles came down, *Abraham* drave them away. He hunted them away with his Breath, as the Original imports, or crying out with a noise upon them, when he should have had his mind wholly intent on Prayer and Divine Meditation, which that solemn Duty call'd for: Then his work must be to howte away the Fowles which came flying down upon the Sacrifices. And at that time they did it especially, for there was prey for them. And *Abraham* could not hinder their coming down, for Fowls fly aloft, and the same individual Birds would come again and again, and he could not help it; that was not in his power; but

when they came, he could drive them away, and that was all he could do to them; yea, it took up his time when he was to have been at his Devotion, was his main Work. And so it is here, the best of Souls cannot help nor hinder these unclean and ravenous Fowls from coming down upon the Sacrifices; but they still endeavour to drive them away, &c.

A *Second* thing I would say, in Answer to this, is, That altho' vain thoughts may be more by far, yet the Heart of Regenerate man (take the whole course) follows God and returns to him and keeps it's way. A *Spanniel* that follows his *Master* in a *Journey*, runs out after every *Bird*, after every *Flock of Sheep*, which he sees in his way, and in such goings out, runs over Ten or Twenty times more Ground, spends more pains in them, than in the way his *Master* goes in, or than it comes to; yet still he is sure to have an Eye to his *Master*, returns again to him, and follows him to the *Journies* end. And so it is with the Soul, in this respect.

2. *Object*. Are not Godly Mens thoughts to be taken up with their Worldly Business? Are not Men to contrive and devise and mold what they are therein to do, especially in some callings; and therefore to spend the most of their Thoughts thereon? How then can we make a Judgment by our Thoughts?

Answer. 1. A good man must do diligently that business, to which he may be called, *And whatever Work thy Hand finds to do, thou oughtest to do with all thy might*, Eccl. 9. 10.

Yet 2. There may be, and is an Habitual Fear runs along and *poiseth* the Heart all day long, *Prov. 23. 17. Be thou in the fear of the Lord all the day long*: These Two Commands of the same Pen cross not one the other; an Inferiour that hath business to do in a room, where his Master, or one eminently superior is present all day, he may be all along intent and sufficiently thoughtful on his business, and that in respect unto his Master. For there is with all an Habitual Reverence which all along doth awe and poise his mind to act nothing unseemly of such a presence as he is afore.

But, 3. *Observe*, What Thoughts return upon thee, when the Mill of thy Calling stands still; at such times when thy Heart is left free; as at spare hours, a Mornings, when thou liest awake, &c. *Observe*, the Vergencies and the haunts of thy Heart at such times, as thou wouldst of a Servant or an Apprentice, who though whilst he is kept at home works dilligently, yet the free time he hath, or if he can but steal forth, he is still at such an house, if he be sent out of an Errand, he steps in there; in like manner, watch thou the haunts of thine Heart, when thou art retired, when the Shop-windows of thy Calling are shut, and thou art free in thy Thoughts to enjoy what thou pleasest; then see what secret Treasury thy Thoughts steal to unlock and to view with Contentment. *The Wicked imagin Mischief on their Beds, they sleep not till they have mallowed and tumbled in such Fancies as naturally suit their spirits*. For these lighten their Spirits, and make way for sleep. *But with my Soul*, saith the Church, *I have desired thee in the Night*, Isa. 26. *David* remembers the sweet Songs in the Night, God and he had together. *When I awake, I am still with thee*, Psal. 139. 18. and *Prov. 6. 22. When thou awakest, the Law of God as Companion it shall talk with thee*.

Last of all, If thou beest overwhelmed with such Thoughts as keep thee off from the free air to breathe up to God, thou wilt find thy Heart like a *Mole* under Ground, Heaving and Working upwards, tossing up the Earth that keeps under, till thou art above ground.

As to the rest of those Signs that follow, I must premise, (as in Relation to that part; namely, *What Carnal Men do make their Treasure*;) That some *sinners* Treasures (I term them such, because they are such to their Hearts and the Affections thereof, tho' not to their Judgments) lye in things more base,

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base, more vile, as in debauched Courses of Uncleaness, Drunkenness, vain Company, Joviality, Mirth, &c. Which are so base that if you ask their Consciences, or their Judgments, they must acknowledge such things to be their Shame. Some are Swine, and wallow in open Mire which stinks in all mens nostrils; and yet as to their Hearts and Affections, they are that chiefest good they doat on; like Beasts, in what they know naturally, they corrupt themselves. Others are more clean, as Dogs and Goats; to which those others of wicked men are compared, that feed more clean, and yet are Beasts. These put the treasure of their Hearts in things outwardly commendable, as Riches, Honours, Learning, Wit, Reputation, quick Conversation, &c. Yea, sometimes in outward Righteousness, and a fair Deportment in this World: And yet not making God their Treasure, and not subordinating all these to him, and not preferring him, and the things of God, to the chief of their joy; they evidently lay but up Treasures on Earth. I shall leave the first sort, as self-convicted, and as judged wicked by the World it self, and as sentenced by such cutting Sayings of the Word, 1 Cor. 6. 9, 10. *Neither Fornicators, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind, nor Thieves, nor Covetous, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.*

But as touching the second sort, who place their good things in what the World highly esteems, as Christ says; to convince them, and to comfort the Hearts of the Godly, by distinguishing and separating them from them: I shall give these following Evidences or Discoveries, which shall be fitted to the Metaphor of a Treasure, or what a man really makes his Treasure.

I shall premise this, That in the Hearts and Lives of many Saints, yea, in all more or less, there are Corruptions answering unto what I shall instance in, to convince wicked men by, that such and such things on Earth are their Treasure: That yet a man truly holy doth still in the pursuit, and valuation and endeavours, and reaching forth of the Soul, make God his chief Treasure (notwithstanding those Corruptions,) in comparison of all things else.

1. Examine thy practical Esteem and Valuation of things; that is, what it that is most precious to thee? That's thy Treasure, 1 Pet. 2. 7. *Unto you that believe, Christ is precious.* As in Himself such, (v. 4.) A Stone chosen of God and precious; so in the esteem of Believers; *Unto you he is precious.* And he speaks it by way of discrimination from Carnal Men that have not true Faith. But to them, says he, that be disobedient, he is a *Rock of offence* v. 7. Why doth he in this opposition, give the Title of *Disobedient* to them Rather than of *Unbelievers*, which is the opposite term unto the former, *To that Believe*; But because the valuation of Christ, or undervaluing him, seen and discovered as in the pursuit after him; so in the obedience to him or in Disobedience. Thus David; Psal. 119. 14. *I have rejoiced in the way of thy Testimonies, as much as in all Riches.* Even in the way of them; mark it because they did lead to God, as a man would do in a way, though never so craggy, that did certainly lead him to an hidden Treasure: And in the way to them, in the pursuance towards God, he delighted as much and above Riches in present possession: Yea, and above all Riches too, of what sort soever, the Men count Riches; which is not in Money only. So then he esteemed God his Treasure, and manifested this by diligence in the way unto him, the way of his Testimonies. Thus of Hezekiah, of whom Interpreters do understand that passage, it is said Isa. 33. 6. *The fear of the Lord is his Treasure.* So of Moses Heb. 11. 26. It is said that he *esteemed the very reproach of Christ, greater Riches than the Treasures of Egypt.* With other Men, how doth the market go? It is apparent, 1. That they undervalue God and Christ, and those things of the other World; and hold them at the rate of common things: So in the Original the Expression is (Heb. 10. 28.) though 'tis rendered *an unholy thing* which though there uttered of men that sin against the Holy Ghost with the highest contempt of Christs Blood; and was therefore so rendered Yet to esteem Christ and his Blood a common ordinary thing, is common with the other wicked men as their respect thereunto manifests, in comparison of other

other things) a wicked man is a prophane person, as *Esau*, who for one morsel of meat sold his Birth-right, Heb. 12. 16. And for this his so manifest a demonstration of his undervaluing it to a Mess of Pottage (and the pleasure of Lust is but just like it) he is termed a *prophane* Person, who is one which esteemeth holy things, and precious things, as common, for that is properly *Prophanation*.

And 2: Instead of these, what are their Dainties? Sins and the pleasures of them, Psal. 141. 4. *Encline not mine Heart to any evil thing, to practice wicked works with men that work Iniquity, and let me not eat of their Dainties.* And so the good things of this World, whereof, (Rev. 18. 12, 13, 14) were dainty and goodly in their Esteem, and so (as there) their Souls lusted after them. Now then let us examine our selves hereby.

1. This thy esteem of God and Christ, if true, and in any proportion rising up to the worth of the things themselves, will shew it self, as in thy first Conversion, in selling all for them, (Mat. 13. 45.) So after Conversion, in thy diligent pursuit after them. Treasures lie buried under ground to a great depth often. Therefore says *Solomon*, speaking of Christ and all his Graces, (by which we come to have Interest in him,) under the name of Wisdom, Prov. 2. 4. *If thou seek for her as Silver, and searchest as for hidden Treasure.* The mind of the Similitude is, That as God in his common Providence hath hidden the Mines of rich Metals in the Bowels of the Earth, because he would have men take pains for them: So in the course of his dispensations to his Children, he hath hidden his Christ, whom he so values, in himself; *your life is hid with Christ in God*, Col. 3. 3. And all the Riches of Christ, which are unsearchable, they are hid in God, Eph. 3. 10. and hidden deep. They are the deep things of God, (1 Cor. 2. 10.) To the end he may be treated with by every Soul that will have them. And although he gives them freely, and sells them not for any, or all of our endeavours: (And therefore, *say not in your Hearts*, that is, think not within your selves (as *Paul* interprets *Moses*) *who shall ascend up into Heaven, as if any may by his endeavours bring Christ down from thence; or who shall descend into the Deep?* (Rom. 10. 7.) Yet before he usually brings Christ down into the Heart, or discovers his own Heart and Face, he orders so that men shall take the utmost pains, and use the utmost diligence, to the end, to shew their valuation of these things. *Many shall strive, to possess Christ.* You must do more, work as at a Mine; *if thou search for her as Silver*: To work in Mines is the toylsomest work in the World. The *Romans* Old, and the *Spaniards* now in the *West-Indies*, condemn their Slaves there. And indeed what a man values and esteems pretious, his desire will set in him a work to seek, Prov. 18. 1. *Through desire, a man having separated himself, he seeketh and intermedleth with all wisdom.* Others read (as also the argument varies it) *intermedleth with every matter.* That is, what a man longly desires and esteems, it will make him separate, or set himself apart wholly to it. He will deal in every matter, that is, way or course, whereby it is to be attained. He will turn every Stone, or (which is all as we read it) will intermedle with all Wisdom. He will use his Wits to cast with himself how it may be compassed. Now down into your own Hearts, think, and think seriously, what doth the length of thy Intention run out upon? Is it after God, and the things of that other World, or things in this? If thou hast been truly wrought upon, perhaps at the first thou wert so affected, as wholly to separate thy self thro' desire after God and his favour, because thou didst thus judge, it is not necessary for me to be eminently Learned or Rich, &c. but to be saved, is that thing necessary, and so didst nothing else, with thy heart, until thy Spirit was settled and quieted in some good measure. Then afterward thou wast settled; and so that present and absolute necessity thy Soul was put upon at that time, as in respect to that distress and unsettlement, is not the same as before, thy esteem continues such to the things themselves. As, though thou didst not the greatest outward Bulk of thy diligence, because thy outward calling in this World calls for it: Yet the greatest strength of thy intentness

of Spirit, and heedfulness, is spent upon them so, as not to lose thy interest, in them. And to that end a Godly Man will intermeddle with every Duty, and he will deal in all Ordinances, take the advantage of all Opportunities.

On the other hand, My Brethren, what is the reason, that Men search for Learning as for Silver, and dig for it as for Gold, separate themselves unto it; intermeddle with every Author, as the Bee with every flower, and yet neglects God, days without number? Or if not that way given (I would it were so commonly) men spend their intention and dilligence (what it is) in Idleness, vain Company, which we term passing away the time: But as for God and Christ, and the ways of Holiness, they are so far off from separating themselves unto them, through desire, that they scarce intermeddle with them in a Week, a Month. These, as Pebbles in the streets, they are so far from digging for them, that they trample as Swine upon them (as Christ speaks) or at least stoop not to take them up: They think they may have them at any time for stooping for, at their cast-away leisure, or on their Death Bed. What is the reason of this? Even because they are not their Treasure. God hath not yet given thee an Heart to value them at their own rate. Suppose thou hadst liv'd in Solomon's times, when Gold and Silver were as Stones in the streets, or wert in the Indies, where at least, for the seeking or digging for them, thou mightest have enough, and yet all thy time were spent to load thy poor back with Peacocks Feathers, which you read of also in Solomons times (which were indeed those Glorious Birds, we now a days see brought from the hotter Climates) would any Man think, or couldst thou in reason think that thou didst make Gold and Silver thy Treasure, in such a Case?

Consider, You live in times and places, in which the unsearchable Riches of Christ are shovell'd up to your Hands, every day offered, tendered, yea put (as it were) into your Hands. The Word we Preach is nigh thee, even in thy Ears and Heart; and yet as Solomon says, *Prov. 17. 16. A Fool hath a Price in his hand, only wants an Heart towards it.* Go Home and Consider with thy self, *These things are not yet my Treasure, nor hath as yet God given me an Heart to make them such.*

Again, If these had been thy Treasure, thou wouldst have parted with all for them: Sold all thou hast, as Christ speaks of that good Pearl. For all men, will do for what is pretious to them. What says God, *Isa. 44. Since thou wert precious to me, I gave Nations for thy Life.* And so wouldst thou have done for Christ ere this, and never have repented of your bargain. 'Tis Repentance never to be repented of. *I have accounted all things loss, Phil. 3. And I do account them so still, says Paul.* And still he pressed forward to attain them with the greatest diligence. But thou partest for unworthy courses, uncleanness, drunkenness, or such petty base Lusts, which the best part of thee, the speculative part of thy mind, is so far from reckoning a Treasure, as they are thy shame; yet to the practical part, they are really thy pretious things, thou in thy great Wisdom seekest after. Thou canst sell all for them, as Esau his Birth-right, thy Soul, thy Books, thy good Name, the hopes of Preferment in the place thou art in, thy health, thy strength, thy wits, thy favour, expectations and joy, thy Friends might have in thee, to pursue them. A goodly Treasure sure! Are they not? Yet they must be reckoned thine.

2. Wherein, or in what dost thou account thy greatest gains, and thy greatest losses to lye? That, in the Valuation of thine Heart, is thy Treasure.

You find, *1 Tim. 6. 6. Paul speaking of the Opposite Disposition of a Man truly Godly, and who seeks the things of Jesus Christ, from his that is Carnal. He expresth it with a [But] But Godliness with Contentment is great Gain: or as the Word is, Self-Sufficiency $\mu\epsilon\lambda\ \alpha\upsilon\tau\alpha\rho\kappa\alpha\tau\alpha\varsigma$, that is, Godliness hath*

such a sufficiency in it self, that with, or thro' that sufficiency, it alone is great Gain to him, in whose Heart it is placed, and by whose Spirit it is truly valued. And he speaks this in perfect opposition to the Spirit of Carnal Gospellers and Professors, of whom he had spoken the Verse afore, and which was the occasion of the Saying annexed Men of Corrupt minds, supposing that Gain is Godliness; that is, their secret opinion and esteem, that Gain in outward things is the best Religion in the World. But our Religion which we profess is to serve him that is God; now, *Phil. 3. 19.* Paul speaking of the same sort of Persons, (for of those of the Circumcision he speaks in both places) *Whose God is their Belly* He compares the Lusts and Appetites of Natural mens Hearts, unto those of the Belly, that is the furious desire to the Pleasures thereof; and such are theirs to Earthly Things; as it follows, *who mind Earthly Things*; unto which *Psalms 17 v. 14.* accords. The men of this World (saies David) who have their portion in this Life, *Whose Belly thou fillest with thy hid-Treasure*, namely, of the Earth, (which also speaks home to the Metaphor of the Text) So then, Earthly Things were their God: That is, their chiefest Good, instead of God. And the eager pursuit with which they adored their God, he as justly terms their Religion; especially when under the presence of Religion, they serve those ends.

1st. The Result is this, (which is the thing in hand) That Earthly Things are in the valuation of Carnal men, professing Religion, their gain; and their Religion also, supposing Gain is Godliness. But to Godly men Godliness is Great, true Gain, having a sufficiency in it. Unto which accords that also of *Solomon, Pro. 3. 14.* *The Merchandize thereof is better than the Merchandize of Silver, and the gaine thereof than of fine Gold.* Hast thou ever been brought to such dispositions of Heart and Spirit as these?

1. To suffer (in thine own resolutions and account) the loss of all things that thou mightest win or gain Christ? 'Tis Paul who is your pattern, *Phil. 3. 6. 7.* *What things were gain to me, that I accounted loss for Christ; for whom I suffered the loss of all things that I might win Christ:* Conversion to God is a great Shipwreck of an old man and all his goods and appurtenance. I do not know how Conversion goes now-a-days, when you may judge the World favours Religion: But I will tell you how the price of the Market went in our days.) A mans Conversation was such, as not only some things, but all things he most valued, he was faine to bring it and lay it down at Christs Feet, as they did their money at the Apostles; and by Wholesale give it up to him. For he knew not but that for the sincere profession of Christ, he might lose all presently. Take a Scholar in the University, whose Education was as Paul's, profiting in the Jewish Learning above his Equals; yet the Learning then cryed up, and the way of preaching in quotations of Fathers, Poets, Apothegems, Stories, &c. was such, as when a man had profitted therein seven or ten Years, and had a dispute with, or above his Equals: If he were humbled for sin, and came to Christ for Righteousness, and treated with God for Salvation, God Would say to him, What advantage or use will all this your Learning, you have counted your Treasure, be of to me? This poor Soul was faine to give it all up for ever as lost, And was turn'd into the World a Dunce, stript of all his plumes; for the other was loss and useless, and all this to win Christ. And then his carnal Friends would come upon him too, and say they had lost all their hopes, their Cost upon him. Thus a proud Scholar was at once undone by Bankrupt. Again, his Heart, was swollen with hopes of preferment, his Sail's fill'd with the wind of it: And he had ordered his Studies, his Comportment accordingly; taken in Commodities for that Port. And as he, in *Habbakuck*, had in his conceits, gathered to himself all Nations, all sorts of preferments as his prey, but when he came truly to turn to Christ and enter into a profession of strictness: He was brought in his own resolution, to lay down all he was in hopes of, and all which he had laid up as Gains, towards the procuring of it: And to be a poor Schoolmaster, or a Levite in a private Gentlemans House, was what in his future projections or expectations this man was brought to. Conversion was a great Shipwreck. And sure it is, and will be to every one, that turns to Christ still in something or other.

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2. Again, after thou art turn'd, wherein dost thou reckon thy comings in to lie, and thy truest Gains? *Paul* being a Preacher of the Gospel, as before a Persecutor, (to instance therein) what were the chiefest of his Gains he lookt at, what to get Livings, &c. No, but that he might win some Souls converted, or quickened by his Ministry, he accounted his Treasure. *What is our Crown* (says he 1 Thes. 2. 19, 20.) *but even ye in the presence of the Lord?* He acknowledged every such Soul added as a Jewel to his Crown; and every degree of Grace that was added to those Souls, as so many Carrats in Diamonds, which encreaseth their value. Thou hast an outward man with many appurtenances; a Name and Repute in the World, outward Comforts about thee, Health, Vigour, the World fair on thy side. All these in Scripture-Language are termed the outward man. Well, and thou pretendest to have an inward man in thee, that is, to have a repute and acceptation with God, made to enjoy Communion with him every day: Unto which the Things and Comforts of another World; do as properly and as suitably belong, as the other to that outward. To instance first in that part of thy outward man, thy good Name. God comes and makes a breach upon thy Name: And this partie of men, they report this, another that; yea, and pervert thy best and sincerest Actions, to thy reproach, turn thy Glory into Shame. And these losses and revilings daily come in, like *Job's* Messengers, upon the neck of one another. These are shrewd losses. But what dost thou reckon thy Gains? All this while thou findest God draw near to thee, own thee, testifie thy sincerity to thee. Thou hast an inward man, whose praise is with God, and not with men. And thou hast further a name in thy eye, at the latter day, above every name that is in this World. Yea, and every reproach will turn to encrease it at that day. *Even this shall turn to my Salvation Phil. 1. 19.* Every thing written or spoken against thee, will then be a Crown about thine Head; as (*Job 31. 35.*) and every Scoff and Contempt a Fence. And thine Heart all this while finds a self-sufficiency in Godliness betwixt God and Thee in which thou rejoicest And reckonest all these things thy Gains, and secretly rejoicest Heartily herein upon this Account; thus it was with *Moses*, Heb. 11. 26. *He esteemed the reproach of Christ, or for Christs sake, greater Riches.* He lookt on them as his Gains.

And thus it is in all other kinds of outward losses, which are of the appurtenances of the outward Man. See *Paul's* Spirit, 2 Cor. 4. 16. *Though our outward Man perish, yet I thank God, my inward Man is renewed day by day. I find comings in more or less every day thereby, and what do I lose by that then? And therefore I value not my Losses of this kind, whilst a Gain comes in the other way.*

Yea, upon this account all Afflictions, are therefore but light, and so all losses of all sorts whatever, because they work for us an exceeding weight of Glory: So it follows, *verse 20.*

And reason good, why we should thus judge: For the things we lose, are but things temporal; but the things we have in exchange for them, are things eternal. So again it follows *v. 21. We look not at the things which are seen, but at the things which are not seen; for the things which are seen, are Temporal; but the things which are not seen, are Eternal.* That true Believers do really and in the private estimation of their Souls thus judge, you may also see by the instance of the Beleiving Hebrems, whose Hearts *Paul* cuts up, Heb. 10. 33, 34. *Ye were made a gazing stock, by reproaches and afflictions, and took joyfully the spoiling of your goods, (as great losses as can be supposed to befall men) What should be the reason of this? They knew that they were Gainers, that they got well by it. Knowing in your selves (mark that) that you have in Heaven a better and an enduring substance, (which as *Paul* told us even now) is wrought and increased by all these losses an hundred fold, as *Christ* speaks. It was the knowledge and actual application of this, caused them to rejoice as well as they might. But how did they know it? The Text says, *In themselves.* When the great providence of God took away these, or any thing from them, God was graciously pleased still to seal to them a Bill of Exchange in their own Hearts; to return instead thereof, so much better and enduring substance by way of Exchange,*

Exchange in the other World ; and he writ this Bill in their Hearts, they had it in themselves, the earnest of it, (as 1 John 5.) *he that believes is said to have the witness in himself*) and look as all a mans actions are written in a Mans Conscience, which he shall not be able to deny ; so all such Impressions from God are also Written in the Heart. And God will own all these his Bills of Exchange at the latter day. So then, a Christian accounts these his greatest gains. And well he may ; for if one should come into your House, and take all your Pewter, and all your Brasses, and melt it before your Face ; but then come and sprinkle some of the Elixar upon it (which you call the Philosophers Stone) and turn it all into Gold ; I pray, what loss had you ? Yea, what gains ? And truly thus by Faith you may, and in the issue, in experience all you true Christians must look upon all Afflictions, and Losses whatever. By Faith you may aforehand, as knowing this will be the Issue ; therefore says *James, James 1. 2. Count it all Joy, when ye fall into divers Temptations ; observe his When, not when after ye are fallen, but at first, when you do fall ; Rejoice thus aforehand : Suppose thy Afflictions be for thy Sins, no matter ; Wait and thou shalt gain by them. They bring forth a quiet fruit of Righteousness, that is, that issue which so quiets, as it causeth the Soul to say, I am satisfied ; it was well for me, I was thus Afflicted.* Thou lovest a Child dear to thee, for 'tis thine Image. And God renews (upon the occasion and by the affliction of it) his own Image, or some member of it more fair and fresh than ever. What are an Hundred Thousand Children to the least degree of Grace ? The comings in by one good Prayer, is worth them. God takes a Pin off thy sleeve, and puts into thine Heart the white stone which hath a new name on it. *It was good for me, I was Afflicted,* says *David ;* that is, he reckoned it his Gains. To be kept but from one Sin by an Affliction, is greater gain than this World hath to afford. *I went Astray,* says *David, afore I was Afflicted.* Crosses which break other Men's Hearts, and which they can never get off, but are sunk with the burthen of to their Graves, they are made light to a Believer (as *Paul* speaks) they bring him near to God, and he blesteth God, that ever it befel him. 'Tis true indeed, he desires rather, and he is to seek it, that God would sanctifie Mercies to him. Yet if there be no other way to be made a partaker of Gods Holiness (as the Apostle speaks) but this, he would not care what God did with him. *If by any means I may attain the Resurrection of the Dead,* says *Paul, (Phil. 3. 11.)* He speaks it in respect of the Holiness that will be in that state. Let God take what course he will, what means he will : he should be glad. It was because he reckoned God and the things of God his Treasure, and so his gains to lye there. By these two Dealings of God with thee put together, thou mayest make forth a great and mighty Evidence of thy Election.

1. That however God deals with thee in what thy flesh and outward Man desires, whether Rich or Poor, despised or in repute, &c. Yet still thou canst and mayest observe that by all such dispensations God seasonably keeps thee, or breaks thee off from Sin. Draws thee nearer, and puts thee upon praying and crying out to him. What is this, but that his Eternal Love hath taken care of an inward Man in thee, which he doth renew from day to day, (if thy Crosses be such) or from Month to Month, from Week to Week. And therefore will not let thee go on in such a Sin as others do, or in that dead frame, but it shall cost thee this Affliction or that, a loss in this thing or that thing, which is dear to thee ; another piece of thy name must go for it, or t'other Child, or some of thy Estate. This is a sign Eternal Love carries on its design towards thee and not common or Providential Love.

2. Then Secondly, Dost thou find this still, upon all such Losses and Perishings of thy outward Man, thy Heart to have some quietness and rejoicing from this, that though God hath dealt thus bitterly with me, yet he hath made it up by a supply of his Spirit some way or other, either in preserving from sin, stirring up Conscience, quickening to prayer, exercising Faith, waiting sub-

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mission. And then with all thy Heart thou dost value these more than all thy losses; and dost say, howsoever, *I see it was good and best for me, I gat by such a sickness, brokenness of Heart, both off from, and for such a Lust; and though I cannot say I have grown much, yet my inward Man hath been renewed, some Life of Graces have been kept in ure hereby, so as I would not for all the World, but God should have dealt thus with me; I would not have been Rich, or Great, or Honourable, instead thereof, though still what God will do with me at last I know not.* I tell thee such Thoughts and Dispositions as these do manifestly declare that thy Treasure lyes not on this side of Heaven, but it is in the other World, which appears by thine own Audit-Book in which Losses and Gains are written; that is, what things they are thou esteemest thy greatest Losses, and thy greatest Gains. Thy Gains in this Case lye in things of the other World.

Now, further to give you an Evidence that net in this World, but in the other, a Christians Treasure lies: Not only that he accounts the Afflictions of this present Life gains, but even Death it self; concerning which, other Mens Hearts say, *When I am gone, all is gone.* Death is the great Murderer, like a sweeping rain, dispoils a Man of all in this World at once. But what says Paul, *Phil. 1. 21. To me to die is gain.* So a good Soul looks upon the thing in it self, *And Oh! That I had assurance, that I might account it so for me; yet such it is in his Estimation, in his hopes, though not in his particular Confidence: Oh, says he, I heartily value the things of that World, so as that I would not care if I were well there; this Wife, these good Houses, Children, Credit, Honours, what good will they do me? Whom have I in affection in Heaven but thee? In Earth I have too many Harlotry things which draw away my Heart from thee. Oh, would I were with thee, and in thy Bosome!* So he prays and sighs. And why is this? Because the true Treasure thy Heart values, is laid up there; and there is an enduring substance. And then says the Heart, *If I dye, I should go and receive all my Bills of Exchange, into which all the Comforts I have had first or last, have been one way or other turned. I shall meet with every Prayer, Tear, Sigh, Groan, and have all mine Afflictions returned me with infinite advantage. To me to live is Christ, and to dye is Gain.*

Again, I shall add, VVhat dost thou endeavour to add to, daily? Therein lies the Gains, and that is thy Treasure. It is in the Text, *What is a Mans Treasure, he will lay up, and be still adding to that heap.* For a Treasure lies in an abundance, which a Man seeks to heap up; whereas of other things, he only provides so much as barely serves his present Use, as Coles for Firing, &c. Of the Believing Corinthians Paul gives this Testimony, and withal this Motive; which he knew would take with their Hearts, *2 Cor. 8. 7. Therefore, as ye abound in every thing, in Faith, in utterance, in Knowledge, and in your Love to us; see that ye abound in this Grace also: VVherein lay the force of this Exhortation; but, that they accounted the Graces of the Spirit their Treasure? And so had a principle provoking them to abound in all sorts of them. The like Exhortation you have 1 Cor. 15. last. Always abounding in the work of the Lord; that is, in some good thing or other that is for God. Knowing your Labour is not in vain; for the more you abound, the more Treasure you lay up in Heaven. Consider, therefore, what heap thou art endeavouring to add unto, as thy Treasure: I do not say which of the heaps are bigger, thy good Works, or thy Sins; but which heap is it thou seekest to add to, and to abound in? Dost thou go on retchlessly, to add Sin to Sin. *Isa. 30. 4. till the measure of thine Iniquity is full? Thou and thy Companions say, (as Isa. 56. last,) Come, to day shall be as to Morrow, and much more abundant.* Abundance of Sin, and pleasure by sin, is that thou seekest; adding *Drunkenness to Thirst*, as (*Deut. 29. 19.*) Moses his Phrase is; that is, a full satisfaction to every Lust thou hast a mind to; if Covetous, seekest to add, *Land to Land*; if a Scholar, *Notion to Notion*; but neglectest, yea, valuest not to add *Grace to Grace*, one good Prayer to another, as Peter Exhorts, *2 Pet. 1. 5. dost thou give all diligence to add Grace to Grace, to that**

end

end, that you may be rich in Faith, *James* 2. 5. Rich in good Works, in good Speeches, good Thoughts as accounting these your Treasure; then God is the chief Portion and Treasure. And this by so much the more as thou hast formerly added Sin to Sin. And if thou sayest, *Alas, my Lusts abound, and Deadness and Unfruitfulness*; well, but then thou aboundest in Complaints hereof, and addest Complaint to Complaint; and it makes thy life bitter to thee, as a sorer Vanity than any *Solomon* instanceth in.

Again, What times of thy Life dost thou look upon as lost time, or else, as most pretious and gainful to thee? Days of greatest Receipts of what is ones Treasure, it reckons his best daies. A man counts that time lost in which what he principally intends goes not forward. A Scholar that makes haste to be Rich in Knowledge, as othersto be Rich in Estates, looks upon Times that Conscience puts him upon Holy Duties in, as interruptions, which he thinks much at, as impediments to his main end: So of the Sabbath; when will it be gone? As they in the Prophet. Or, as the Heathens scott the Jews, that they lost the Seventh part of their Lives. Dost thou so? It is because thou makest not God, nor the things of God, thy Treasure. What made *David* account one day in Gods House better than a Thousand? *Psal.* 84. 10. What makes one Day better then another? But that gain which the day brings in? Oh, say they that run into excess of Riot, *What a gallant Night had we on't!* when their Wits and Spirits were flusht with Wine, and Joviality; but on the contrary, what says a Good and Holy Soul? *I have had a good Day of it, or a good Night of it*, when God hath been near him in private prayer, or at Meetings with others, *Isa.* 58. 13. To a Godly Man, a Fast-day, or a Sabbath-day is said to be Honourable; that is, pretious and high in his esteem. Hence when a Man comes to turn to God, he accounts all the time before, however spent, to be lost time. You have therefore *Paul* complaining that he was Converted later than the rest of the Apostles, *1 Cor.* 15. 8. That he was born out of time: As a Scholar that is kept from School, or from going to the University till Twenty Years old, or upwards, bewails his Loss, or his having been a Truant. And yet *Paul* had spent his time well in the Jewish Learning, and profited therein above measure. *Yea, but I knew not Christ*, says he, *for the excellent Knowledge of whom, I account all things loss.* To this also refers that Speech of Christ, *Matth.* 10. 3. 6. *Why stand ye here idle all the Day long in the Marketplace?* And therefore a Godly Man also looking back upon the times past after his Conversion, those days wherein (though under bitter Temptations) yet he sought God much, and with the utmost intentions of his Soul: Or wherein there was a quick Trade and Entercourse between God and him, or others and him in the things of God; he notes them in his Almanack, with a White Stone. And these, wherein he Considers that the World and vain Thoughts have, as the lean Years, eaten up the fat; he looks on these with sadness; and with bitterness cries out, *Amici perdidimus Diem, Friends, we have lost a Day*, in which he hath not made some addition to his Treasure. This is the great Rule in *Moses* his Arithmetick, which he hath Taught us, *to number our Days, by applying our Hearts to Wisdom.* Which Rule by proportion holds and instructs for time past, as well as time to come; *That a Man reckons that time lost, in which he hath not applied his Heart to Wisdom.*

C H A P. III.

To know whether we make God our chiefest Good, we must state the account, upon what it is that we most value our selves, or other men.

TH E last Head of Signs from this metaphorical Expression [what is thy Treasure?] Is, *What thou dost value and estimate thy self by, as also other Men?*

This Note differs from the former. For when I ask'd what was precious to thee, it signified what valuation thou hadst of the things in themselves, which is a direct act of valuation. But this Query is by what things you put a value upon your selves or others. Which is as the reflex Act (as in other Cafes we use to distinguish.) That I may give a right stating of this Note, that it may be fitted for all sorts to apply it without mistake of what I intend, or disquietment to their own Souls: I shall premise these things by way of Explication.

1. That this Note holds in an Affirmative a Positive sense true, of Unregenerate men; who may be convinced by this what their Hearts do really value themselves by, when it is found to be some Earthly Excellency or other which therefore is their Treasure.

2. Of Godly men, it holds true Negatively; as to what they have learned not to value themselves by; Not by Earthly and Worldly Excellencies; that Rate Book is cancell'd in a great measure with them. And as for a positive valuing carnal Self, in a way of being lift up: They have learn'd to be as Cyphers in their own Hearts, To be nothing in a mans self: This is the A B C in Christianity (though we are always a learning it) Ask an humble Soul, what dost thou value thy self by? He will readily answer (as to what he is of himself, and in himself,) Alas, by nothing. Thus Paul, in divers places, two especially. 1 Cor. 15. 9. *I am the least of the Apostles, that am not meet to be called an Apostle.* Again, 2 Cor. 12. 11. *I am nothing.*

And yet 3. For all this, you shall find the same Apostle value himself as he was a man in Christ, and according to what he had by Grace, as he had lived in and to Christ, and acted for Christ, he doth value himself thereby: Yet still vailing, and attributing all unto that Grace of God which had done it for him; even at the same time and with the same Breath with which he lays himself thus low; which is sufficient ground to the Note in hand; That even regenerate men have also that Treasure of another kind belonging to them; which they do and may value themselves by: Even whilst they really profess themselves as nothing: As in respect both to themselves as in themselves, and unto the Grace of God working in them and with them, which is one Branch of the point in hand. Consult we for this the places cited, 1 Cor. 15. *I am the least of the Apostles.* So (v. 9.) But then at the tenth verse he riseth again. *But by the Grace of God I am what I am.* Well, and what was he? It follows. *I laboured more abundantly than they all;* there he pulls forth his Treasure. Yet still (lest he should have said too much) he distinguisheth again upon it. *Yet not I, but the Grace of God that was with me.* And in 2 Cor. 12. 11. with the same Breath, with which before he had said *I am nothing*, he boldly premiseth this, *In nothing am I behind the very chiefest Apostles, though I be nothing.* Paul had then, wherewith he valued himself, you see. And in the same Chapter he gives you that other part of the distinction I mentioned, v. 2, 5. *I knew a man in Christ, of such a man I will glory: But of my self I will not Glory, but of mine Infirmities,* as in that respect; and yet it was himself he speaks of. So then take
himself

himself as in himself (and so carnal men never thoroughly humbled never do, and of that self, abstracted from my relation to Christ, says he, *I profess my self nothing*. But of such a man, and so of my self as conjunct with Christ, what I am in Christ, I may and will glory. So then, the right state of this note of difference between a Godly and an ungodly man, lies fair afore us. Chap. 3

1. That a carnal unregenerate man doth positively value himself and others by some Excellency that is Earthly, if he have any to value himself by. Or if not, he values others by what his Heart accounts truly a Treasure.

2. A Godly man hath learnt not to value neither himself nor others, chiefly, by such things.

But 3. His Heart being pitcht upon living upon God in Christ, he values himself, if he hath assurance of his being in Christ by what he is in Christ, and by the Grace of God, as by a rich Treasure still with vailing to Grace, and distinguishing himself as in Christ, from himself as in himself.

And 4. So far as he wants assurance, and so can value himself by nothing as assuredly his own, yet what his Heart truly maketh its Treasure, may be discovered in him, and by himself in this, what things they are he values others by. It being thus stated, Let us come to the proof and application of it.

The reason why carnal men value themselves by outward Excellencies is, That man naturally would not be a meer Cypher to himself and others: He must be somebody, a *μεγας τις* as 'tis said of *Simon Magus*, *Acts* 8. 9. Now the Souls of men upon the same account that *Aristotle* calls them, *abrasæ Tabule*, in point of notion and intellectual species, may be called Cyphers, considered as separated from all outward Excellencies and Endowments, as Wit, Learning, Estates, Beauty, Riches, Power, or some such things. And they stand and appear to themselves as Cyphers in comparison of others. But look as any of these things are added to them, which they see are in high esteem with men in the World, then this poor naked Cypher will begin to reckon it self a Number, and still the more that is added, the greater number it goes on to think it self to be; as the more Figures, the more the value of a Cypher is encreased. You may see the truth of this too true a Similitude in the instance of *Saul*. When *Saul* was Young and a Strippling, and a private person, *Samuel* reminds him, thou wert little in thine own eyes, *1 Sam.* 15. 17. The Cypher had but a few figures then set or belonging to it: And he was though something, as the Word *little* imports, (according to what he then possess'd when he went to seek his Fathers Asses) yet little then in comparison of what the value of himself did rise to, when a Kingdom, with all its Glories and Priviledges, were added to him. A Kingdom, set to Original sin, huft and blew him up, so that he thought himself worth no less than all the Kingdom besides (as we have heard and seen other Kings have been wont to do) he grew too great for God himself to rule, and to have respect to his Commands: To intimate which to his Conscience, was *Samuel's* Scope.

The Prince of *Tyre* is another Instance, *Ezek.* 28. 2, 3, 4, 5, 6, verses. It seems he was a man eminent in Wisdom and Knowledge, as v. 4. *With thy Wisdom and Understanding thou hast gotten thee Riches, and Gold, and Silver, into thy Treasures. And by reason of all this, (as v. 2.) thy Heart was lifted up.* As the Ark was, as the Waters that bore it did rise and encrease. Well, and how big was this Cypher, this Mote, this Atome, this less than nothing lift up? Even as high as the Throne of God. So God, *the Searcher of Hearts*, chargeth him, v. 2. *Thus saith the Lord God, Because thy Heart is lifted up, and thou hast said I am God, I sit in the Seat of God, in the midst of the Seas, yet thou art a man and not God, tho' thou set thine Heart as the Heart of God.* Oh how big did this Toad swell in his own imagination! Therefore God, to confute him, and to bring him to his native Cypherhood, threatneth to bring a Sword against him and all his Glory, that should strip him of all his Excellencies he valued himself by, and should slay him, v. 7, 8. And then says God, (and it was as great a Sarcasme, as that shot at our first Parents, *Man is become*

Book 10 *as one of us*) v. 9. *Wilt thou yet say before him that slayeth thee, I am God.* He will make but a poor God of thee. God prick'd the Toad and he fell to nothing. As also He did *Herod*, (*Acts 12.*) when swoln with the flattering Breath of the People for his eloquent Oration. God sent his Angel to cut the Bladder, and how did it fall? I have instanced in Kings, because they are Suns of the greatest Magnitude, any of the Cyphers of Mankind grow to: But it holds proportionably in all men else. If a man scrape together a little Riches and Scraps of Wit and Learning, mens Souls presently value themselves thereby, *1 Tim. 6. 19. Charge them that are rich in this World, that they be not high minded. As Riches encrease, the Heart encreaseth.* This is one reason why a carnal Man comes to value himself by things outward.

2. If you will see a reason of the difference of the second thing propounded; *viz.* how it comes to pass, that a Godly man and a Carnal do differ thus in the valuation of themselves: Among others therere are two several Rate-Books; or Books of Valuation, which according as Men have Eyes given 'em to discern, and Spirits, impartially to view themselves in, and guided to judge themselves by; accordingly will they come to rate and value themselves with this vast difference spoken of.

1. There is the *Worlds Book*, which is that common esteem which the generality of Men have of things and do cry up, and magnifie them by. Now what things do bare a rate and value with the World, but things Worldly? *Psal. 12. last.* Vanity with Mortal Men, highly is extolled. And *Christ, Luke 16. 15.* hath this expression of it, *Things highly esteemed by Men.* Now a Worldly natural Man, having the Spirit of this World, as yet predominant in him (*1 Cor. 2. 12.* which is especially there spoken in relation to his judging of persons and things, for he exposeth it there to the Spiritual Mans Judging of things spiritually.) Such a Man therefore jumps with the Carnal World in his Judgment, both about men and things, looks upon himself and all things with the Worlds Eye, and is said to walk according to the course of the World. *Eph. 2. 2.* and so rates and values himself by the *Worlds Book*; that is, by the Common Opinion and Price, which things by the World are taken up at.

On the contrary, there is *Gods Book*, (as you say. the Kings Book, by which you know the value of Livings.) 'Tis *Doomsday Book* if you will, In which the rate of all Persons and things are laid down according as the value of things shall go at the latter day. And this was written to that end, to correct and amend the common account of things; that men might judge Righteous Judgment, and learn to esteem of themselves as they are indeed. And this Book heightens the price of the things of the other World, which Carnal men undervalue. Sets down a Thousand, where the World sets down nothing, Vanity of Vanities, Dung, Dross, where they write down an Hundred. And therefore in that *Luke 16. 15.* It is said, *that what is in high esteem with men is an Abomination unto God.* So Christ there exposeth and setts at distance, Gods esteem of things and Mans. You find the same opposition of these two, in *Paul's Spirit. 1 Cor. 4. 3. I care not to be Judged by Mans day* (As in the *Greek*) *Translated Man's Judgment.* God hath a day of Judgment, and man hath his day of Judging things so called, because *Mans Judgment* carries it from *God.* Men are Clerks of this Market, the Prizers of *this Dead Worlds Goods*: Now what Gods Judgment is of things and persons, his own Book doth perfectly serve to enform us, and so how to value our selves and others, so as the *greatest Monarch* in the World, whose Glory and Greatness this World Adores, if he comes, as *Hezekiah*, to read himself in Gods Book, he finds himself nothing, of no value therein. And in *Deut. 17.* you find that God hath written this Book in a special manner, for this very end. *verse 18. It shall be when he sits on the Throne of his Kingdom,* (speaking of their Kings, as they should be surrounded with all things which make them Great and Glorious.)

That he shall Write a Copy of this Law in a Book, and he shall Read therein all the days of his Life: And one end is, (verse 20.) That his Heart be not lifted up above his Brethren. If he looks upon himself as he stands in the Worlds Book, He will rate himself worth more than Ten Thousand others; but when he comes unto Gods Book, which presents unto him, as in a Glafs, how persons stand in Gods Eye, (who judgeth without respect of Persons, Acts 10. 34. That is, without those outward Garbs of conditions men are in. For in the Sun, a Beggar and a King have both the same shadow.) Therein a King, reading, with the Spirit of God enlightning him, falls as low as the poorest Beggar; yea, lower, if he hath Grace. Now, a Godly man hath not received the Spirit of the World, but the Spirit, which is of God. That we may know the things which are freely given us of God, (1 Cor. 2. 12.) so as v. last, we have the mind of Christ, and do look upon things with that light in our measure, wherewith he doth. And hence comes that great change and alteration in a Godly man in judging of himself, valuing himself by what he is in Christ, by the things he hath received of God. David, who knew himself designed unto a Kingdom, made that Psalm 131. on purpose to shew the frame of his Heart this way. Lord (says he, appealing to him that knew the Heart) mine Heart is not haughty, nor mine eyes lofty. It is a strange Level that Grace makes in the view and prospect of him that hath it. It makes, as John's Ministry, the Mountains in the Worlds eye, Valleys; and fills up the Valleys that were low and empty, in the apprehensions of those men that have it. And this is perfectly James's Scope, James 1. 9, 10. Let a Brother of low degree rejoice, in that he is exalted; but the Rich, in that he is made low. Which when converted, the light of God discovers to him. James wrote to comfort poor Believers, and to humble the rich Professors; (whereof many, being but temporary Believers, despised the poor, chap. 2. 6.) This you may see run along, as a Vein, throughout his Epistle. Chap. 1. 9, 10, 11, 12. Chap. 2. v. 1, 2. to the 6th. Chap. the 4th and Chap. 5. And because in the Worlds light and eyes, and afore Regeneration, there appears so mighty a distance and disproportion in a poor mans condition, and in a rich: He therefore sets afore them what the true saving light of Christianity works in the apprehensions and valuations of men converted, whether poor or rich. He supposeth to be afore-hand both to a poor man that is Godly, and a rich man that is Godly: supposing such a Brother a Believer, as v. 9. shews. A rich man, afore Conversion, look'd upon the poor man with a lofty eye, as one so far above him, and a poor man look'd upon himself as mean and ordained to misery, in comparison, and calls the Rich happy. Well, the Spirit comes and converts the one and the other. And then the Wheel turns (as the Poets feigned of Fortune) the World is turn'd upside down: Saith the poor man, when converted, I that had nothing to betake to in this World, nor much hopes of being any thing, I find I am an Heir of Glory, and higher than all the Kings and Great ones of the Earth. Hath not God chosen the poor of this World, rich in Faith, Heirs of the Kingdom? chap. 2. 5. This therefore gives the poor man ground to rejoice, as well he may, that he is exalted. Let the Brother of low degree rejoice, (says James) in that he is exalted. And let him value himself with joy unspeakable and glorious, by what he reads and finds himself to be in that other World. On the contrary, a rich man, when converted to God, and he begins first to be humbled, he, as he is a rich man, is as much cast down and dejected. For seeing his sinfulness and nothingness, through the light of the Spirit and the Word, and his obnoxiousness to Eternal Death, Thinks he, the poor man that hath but Grace, and an Interest in Christ, is infinitely happier than I. He lyes low and puts his mouth in the Dust; if there may be Hope. And when Faith and Assurance of the other World comes in, he rejoiceth in this his happy misfortune he hath had, to be humbled and levelled in his outward Condition, with the poorest Cobler, whom if he have more Grace than he, he looks upon as a better man than himself. And with this high and differing valuation (as it is kept up in their Spirits) do these two

Book 10 look upon things and persons for ever after. A Bond-man, a Slave, was taught not to care, for he is Christs Free-man. Masters were taught, that they have a Master in Heaven, who *hath no respect of Persons*, (Eph. 6. 9.) The new Creature teacheth a man to know *no man after the Flesh*, 2 Cor. 5. 16. That is, to estimate no man from outward things, that is, with that high valuation and admiration a man had wont to do. Had any man any special, Spiritual Priviledge *Paul* learnt to value that man by it, and that afore himself. Such an one was in Christ afore me (saies he.) He is my Elder, and of more standing in Grace; and he gave them a reverence accordingly. Yea, take a poor Soul that dares not yet say that it is in Christ, and so cannot value it self thereby: Yet this true valuation is seen by what it hath of others. When he sees the greatest King in the World, living in his Natural Estate, and swimming in Greatness, he would not change Conditions with him for Tenthousand Worlds: For altho' his own being in the Estate of Grace, is yet uncertain to him; yet the others (supposed in his natural condition) is certainly at present damnable. Also every one he looks upon as Godly, are the precious ones of the Earth with him, as the *Psalmist* speaks: And oh (says he) that I were but an hired Servant amongst them, in the meanest condition, so one of that number, as the prodigal Convert wished. And what is the reason of all this? Because his esteem and valuation of things is altered.

Now then, for the application of all this, Consider by what Principles the valuation or disvaluation of thy self is measured or guided; To what Beam or Ballance dost thou come to weigh thy self; whether in the Ballance of the Sanctuary, or the Ballance of common opinion, which is hung up in the Worlds great Market-place. Thou mayst be Great, and Happy, and Honourable, in thine own eyes, as also the Worlds, when thou art miserable and abominable in Gods. Thus a rich man, or one in power, men account a *Great man*: But what is that Greatness, but such as a man that is fat and purfy hath? And so men weigh Fat and all, and account a man Great. So *Nabal*, 1 Sam. 25. 2. is termed a *Great man*, because *he had three thousand Sheep and a thousand Goats*; which was a great Estate in those days: But this kind of greatness God and his Word regards not. Therefore God pronounceth of *Belsazar*, tho' he had the whole *Babylonian* Monarchy, and all the Glory and Riches of it, environing of him, to put into the Scale, *Thou hast been weighed, and art found too light*. Here we might, for our help, run over all sorts of Instances of things of value, either Worldly or Heavenly, as the Scripture sets the one against the other: And how thereby this difference in Godly mens Hearts and others may evidently appear unto themselves.

1. There is that which is Honour in the Worlds esteem; and that which is truly and indeed such with God. Hast thou an ambitious Heart (God allows an Ambition, pitcht right as we see in *Paul's* Speech of his ambition to preach the Gospel) There is an honour to satisfy it. And doth thy valuation thereof carry forth thy Spirit thereto? Christ gives us the distinction, John 5. 44. *How can ye believe which receive Honour of one another, and seek not the Honour which cometh from God only?* Here is Honour from God only, and Honours from men, and mens Estate distinguished by their pursuit after them. The Glory of God himself, and the seeking thereof, in aiming at him, that is not here meant; but it is that Honour which is from God, and with God, and which by approving a mans self to him alone, obtains with him. Gods Favour is true honour in such a mans esteem. Isa. 43. 4. *Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: Therefore will I give Men for thee, and People for thy Life*. So that, though before a man hath valued himself by those things which have brought him in honour from men; yet when converted, he takes another account, Knowing that Gods Favourites only, and whom he loves, are only truly honourable: And that his ways are only honourable, (as the Sabbath is call'd, Isa. 58. 13.) And that to *lay hold of his Covenant*, and *keep his Sabbaths*, purchaseth himself a *better Name*, and more lasting than *Sons and Daughters*, as it is (Isa. 56. 4, 5, 6.) On the contrary, he looks on others as vile Persons *God abhorring them*, Plal.

10. 3. He abhorreth them also : Whereas a wicked man bleffeth the Covetous whom God abhorreth. And so for things he once made his Glory, and valued himself by, he now accounts to have been his shame, (*Phil. 3. 19.*) and that would bring him to confusion of face. Chap. 5

So also 2. This holds in Wisdom; (hence that distinction, (*1 Cor. 2. 6, 7. The Wisdom of the World, that comes to nought, and the Wisdom of God. Wisdom to Salvation, as in Timothy.*) So that a man who hath valued himself by his Learning, Knowledge, Wits, Parts, and Policy, when he comes to be converted, finds, (as *Rom. 1. 22.*) That whilst he hath profess'd and thought himself wise (as of the Philosophers it is said there) he is become a Fool, and he finds that the Word proves him so to be, and he thinks so of himself; that he hath but even studied all his life to be a Fool, because he wants true Wisdom to save his Soul: Which Wisdom now he magnifies; for this Wisdom is justified and magnified of all her Children; and is glad to become a Fool, that he may be wise. And on the contrary, with carnal men, Worldly Wisdom is justified of her Children; and this unto Salvation is counted Foolishness, *1 Cor. 2. 14.*

So also 3. Is it in Riches? (which is another thing men use to value themselves by) Take that distinction of Christ *Luke 16. 9.* of the *unrighteous Mammon* and *true Riches*. So that a man that hath thought himself a rich man in the Worlds Books, upon Conversion becomes a Beggar in his own eyes. It is therefore call'd *Poverty of Spirit*. For why, as Christ says, (*Luke 12. 21.*) *He that lays up this as Treasure for himself, is not rich towards God.* he thought himself rich and encreased with Goods, as the Church of *Laodicea* says of her self, (*Rev. 3. 17.*) *Thou sayst I am Rich, and encreased with Goods;* when as God knows and says it, and the Soul now finds it, *That it is wretched, miserable, poor and naked.* Whereas God values him as rich, that hath Faith and good Works, (*Rev. 2. 9.*) *I know thy Poverty, but thou art rich.* And so now a fair Woman, whose Treasure lay in her Face and good Cloaths, by which she once rated her self, when she look'd into the Worlds Glass, because all men run doting and wondering after such an one, as the World once did after the Beast, (*Rev. 13. 3.*) When she comes to take account of the Word, and to look thereunto, she finds another Beauty; which is so in Gods esteem, (*1 Pet. 3. 3, 4.*) *Whose Adorning let it not be in the outward plaiting of the Hair, &c. But let it be of the hidden man of the Heart, the ornament of a meek and quiet Spirit* (which is a lasting Ornament, the other decays,) *which in the sight of God is of great price.* I might instance in many more. Further take a Note or two.

1. That which thou valuest thy self by most, thou gloriest most in: Makest it thy glory either in the secret applaudings of thine own Heart, or else it may be of others, (*Phil. 3. 19.*) Among other expressions which the Apostle hath to express the over-valuing of Earthly things by Earthly minded men: One is, *whose Glory is their Shame, who mind Earthly things.* Hence you find boasting in Riches spoken of, (*Psal. 49. 6. and 52. 17.*) you also have that example of *Nebuchadnezar, Dan. 4. 30.* Who walking in his Gallery, and as it may seem, alone; you find him, like a Fool, talking to himself. *Is not this the great Babel which I have built, by the might of my power, and for the honour of my Majesty!* As many a Scholar in his own Heart saith, Was it not such an Act I kept, or Disputation I performed, such an Oration that I made? That one place more is enough, and fit for this purpose, (*Jeremy 9. 23.*) *Let not the wise man glory in his Wisdom, nor the rich man in his Riches, nor the mighty or potent man in his might and Power.* God speaks thus severally, for men make any of these their Treasure, and will glory of these; and in these do men Glory, if they know not God. But if he be a Godly man, what doth he Glory in? It follows, *Let him Glory in this, that he knows me; that I am the Lord, that shews him mercy, and am his God and Treasure.* And of thee, say they in *Psal. 44. 8.* and our Interest in thee, *oh God, will we make our boast all the day long.* Carnal men, says the Apostle, Glory in outward appearances: But says he, (*Gal.*

(Gal. 6:14.) *God forbid I should Glory, save in the Cross of Christ.* And why might not Paul Glory in the Flesh and in the World, as well as others? (It is well known he had where withal to do it, as he tells us elsewhere.) Why, he Answers, That the Cross of Christ, and the power thereof in him had Crucified the World to him, had spoil'd all the Glos of it to his Heart, wip't the Varnish off: For who values a dead Man, a Crucified man, at any thing? Thus Jesus Christ being a Crucified man, (Isa. 53: 2, 3.) He is said to have *no Form nor Comeliness in him.* And when we shall see him, he will have no Beauty to a Carnal Eye, why it should desire him, being a despised and rejected Man. Now so says the Apostle. *The World is to me a Crucified thing, through Grace wrought in me by the Cross of Christ.* Again, Had not Paul many outward Excellencies, to make him Glorious in the Worlds Eyes, and might he not Glory in them? Yes, that he had; as great a Confluence of all Excellencies of Learning, Knowledge, &c. as any, and was so accounted too. *If I would Glory,* says he, (1 Cor. 11. 23.) *I could too.* But his turning Christian, spoil'd all, Crucified them, Marred the Splendour of them in the Worlds Eyes; so that if he would have Boasted of them now, he could not. For they had lost their Grace and Colour; Grace, had foiled them. And now though he could vye Learning with the best of them in any thing, yet his being of that new Sect, his professing the Cross of Christ, which was foolishness to the World, spoil'd all, made him be thought a Mad Man by him that thought he had Learning enough, and too much; so that it was no Booty to Glory in any of these, tho he would; and besides, saies he in the next *verse*, *Nothing avails but the New Creature;* neither Circumcision, nor Uncircumcision (he means the greatest Priviledges, by a Synecdoche of those which the Jews or Gentiles had and boasted of) And he says *they avail not*, they are little worth, of little value, as being able to do little, nay, just nothing with God, with whom we have to do: They are *Nullius pretij* with him, and therefore with me also. But being a New Creature, that's worth having indeed, because it did interest him into Christ, and avails much with God in him. And yet not simply the New Creature neither, as in it self, for so it avails nothing, as other things do, tho it be an excellency; but *in Christ Jesus a New Creature*, avails; that is, as it is in Christ. So a Man may Glory of it, and so Paul did, (2 Cor. 12. *verse* 1, 2, 5.) speaking of his Revelations and Raptures, he would not simply Glory in those as in themselves, or in himself as having these. But says he at *verse* 2. *And of such a Man I will Glory, though of my self I will not Glory;* and yet it was himself. And Chap. 11. v. 16, 17. *What I speak,* says he, *of other things, I speak as it were Foolishly in Boasting.* He was ashamed to do it; but they despising him, he would shew that he could vye with the best of them in those things they made their chiefest Glory. Yet still so, as he is ashamed to do it; and therefore in the midst of all, at *verse* 23. he comes in with this Parenthesis, *I am a Fool,* saies he, *to stand Boasting thus.* For he thought them all not worth talking of in themselves. Yea, and he Glories to choose, in his Infirmities, as of more value than all his Sermons; because in them he was debased for Christ, in the other fill'd and assisted by Christ:

CHAP. VI.

How the New Creature makes God and his Glory its utmost End.

PSAL. XXIX. 1, 2.

Verl. 1. *Give unto the Lord, O ye Mighty, give unto the Lord Glory and Strength.*

Verl. 2. *Give unto the Lord the Glory due unto his Name ; Worship the Lord in the Beauty of Holiness.*

First. **H**ERE is the Duty, *Give Glory unto God.* Secondly, Upon the most just Reason, *For it is due unto his Name.* Of all Duties it is the most Large and Comprehensive ; for it includes all *Obedience* in it ; *Praise, Blessing, Thankfulness,* are contained in it. But I will confine my Discourse of it, to some such Particulars which the Scripture mentions under the Notion of *Giving Glory to God.*

I shall do Two Things,

1. Give Reasons of this Duty and Disposition.
2. Insist on those Particulars wherein especialy we are to give, and the New Creature doth *give Glory to God.*

1. The *First Reason* is in the Text, *Glory is due unto his Name,* because he is most Glorious ; it is the Reason given, *Psal. 138. 5. For Great is the Glory of the Lord ; yea, his is Glory, and his alone. Glory is the superlative effulgence of Goodness,* many things are good, yea, many things are excellent, which are not Glorious ; to things which are good, *Praise and Commendation* is due ; to things which are more excellent than our selves, *Honour* is due, so to Superiours and Magistrates. *Rom. 13. 7.* but such things as do super-excel to Wonderment and Amazement, such things are only Glorious. Thus the Sun is called Glorious, because it dazleth the Eye, it is excellently sensible ; and such is God to the Heart ; his Name is Glorious because he is above all Excellency, *Neb. 9. 5.* and (*Pf. 8. 1.*) it is not simply said, *thy Name is excellent, but how excellent is thy name ! It is above all Expression.* Therefore he is called *God of Glory,* *Acts 7. 2. King of Glory,* *Psal. 24. 10.* For as Kings are the Fountain of all Nobility, so is God of Glory. He is the Father of all the Glory which Christ hath, therefore Christ Prays to him for it, *John 17. 1.*

1. God is most Glorious in himself, Tho no Creature had been to Glorifie him. He was as Glorious when there was no World, as now he is. Mens Honours depend upon the opinion and apprehensions of them that honour them. Where is the Gloty of a King, but in the Multitude of his Subjects, but God the *Father, Son and Holy Ghost,* are sufficient to Glorify each other, if

if there were no Creatures. *If thou art Righteous, what dost thou, Job 35.* Book 10 7. How do Wise Men contemn the Approbation and Praises of the Weak, and Foolish? God might much more despise the Adoration, and Praise of us Wretched Creatures. We are therefore the more engag'd to give him all Glory upon this consideration, that tho he needs it not, yet he condescends to receive the inconsiderable Tribute from us.

2. All things which are in him are all Glorious, take the best and excellentest of the Creatures, and still it is said of them that one particular part in them is their Excellency and Glory, but all in them is not so, but other things in them are but common and mean to set off their excellencies. So in Men, so in the members of Man, his Tongue is called his Glory, *Psal. 57. 8.* but that it may appear to be so, other parts must be mean, *less Honourable*, as *Paul* says, *1 Cor. 12. 25.* But all in God are, and that all alike, Glorious; his whole Name, and all the Letters in it. *Exod 33. 18. Show me thy Glory*, says *Moses*, *I will proclaim my Name before ye*, says *God*, *v. 19.* His Mercy is called *Riches of Glory*, *Rom. 9. 22.* his Holiness also, is Glorious, thus when *Isaiab* saw his Glory the Angels cryed, *Holy, Holy*, *Isa. 6. 3.* his power is Glorious, *Rom. 6. 4.* his Grace is Glorious, *Eph. 6.*

3. When he would manifest this his Glory to others, all that comes from him is Glorious; all his works are Glorious. 1. The Earth is full of his Glory, as it shews forth his Glory, which yet is but his Footstool (*Isa. 6. 4.*) much more his own Habitation; (*Isa. 63. 15.*) which by *Peter* is styled (*2 Pet. 1. 17.*) *the Excellent Glory*. 2. His Word, both Law and Gospel are most Glorious, *2 Cor. 4.* 3. Much more all his Saints; his Servants, his Courtiers are all Glorious within, *Psal. 45. 13.* His Image, whether Substantial (as his Son is called the brightness of his Glory, *Heb. 1. 2.*) or Representative or Similitudinary, as Grace in his Saints, his Image in *Adam*, is called Glory, *2 Cor. 3.* the last verse, we are said to be changed from Glory to Glory; and he being thus Glorious, to Glorifie him is a Due to his Name. *Psal. 29. 2.* As we cannot but love things beautiful, and love is a due to them, so is Honour to things Honourable. *Rom. 13. 7. Render Honour to whom Honour is due*, and therefore Glorifie God, who is so Glorious.

2. Reason. As it is a Due to him, as he is the Glorious God, so it is due from us his Creatures.

1. He made all Creatures for himself, *Prov. 16. 4.* It is Reason, *if all things be of him, they should be to him*, *Rom. 11. 10.* therefore he there adds, *To him be Glory for Ever.* But in a more especial manner he made us Reasonable Creatures for himself.

The unreasonable Creatures are in some sort said to glorifie him, *Pf. 19. 1. The Heavens declare the Glory of God.* How? They give occasion and afford matter whence we may take hints to glorifie him. As in Musick there are the Notes set out in a Book, and the Tongue that sings, or Hand that plays, which make the musick. The Creatures are the Notes, or Musick, that is set and have the Notes, the Keys, and Characters of the Harmonious Glory of God stamp't upon them, (*Rom. 1. 20.*) But then there must be an understanding Creature that hath skill, and ability to utter forth the musick and harmony of all these. Therefore between the reflexion, or shine of Gods Glory from the Creatures, and the Glory he hath from us who are reasonable Creatures, there is as much difference as between the Glory of the Sun appearing in its shining upon a Wall, and in a Looking-glass: Now such hath God made our Understandings, in comparison of other Creatures, or as the eye is to the Sun, on purpose that we might see his Glory as it is (*John 17. 24.*) and so reflect and beat it back again to him, so that after God had emblazoned his rich, and glorious power and wisdom in all the frame of Heaven and

Earth, as in a Coat of Arms; yet still there wanted Heralds to conceive of, and proclaim and adore his glorious Name; and therefore he created reasonable Creatures, whose sole and adequate end was to reflect Glory upon him, even as the sole end of a Mirour is to reflect the Image of things presented to it; and therefore (1 Cor. 11. 7.) man is said to be *the Glory of God.*

Chap. 5

3. *Reason.* But especially this is requir'd of his Saints, Psal. 145. 10, 11. *All thy works shall praise thee, O Lord, and thy Saints shall bless thee. v. 11. They shall speak of the Glory of thy Kingdom, and talk of thy Power.* Not only their making as Creatures, but their whole formation, as new Creatures, is to this end: For this they were elected to be to the praise of the Glory of his Grace, (Eph. 1. 6.) To this end were they redeemed, yea, were bought with a price (therefore, says the Apostle, *Glorifie God in your Bodies, and in your Spirits*) a price which was paid by laying down and debasing Christs Glory (Phil. 2. 7.) Therefore we should endeavour to restore it to him: We should Glorifie God, that was in our Nature debased for us. To this end we are made and created New Creatures. Isa. 6. 2. *They are the planting of the Lord: That he may be Glorified.* Isa. 43. 7.

4. *Reason.* They shall be *Glorified of God* for ever; And should therefore here Glorifie God: Christ argues it, *I have Glorified thee on Earth, now Glorifie me.* (John 17.) Much more may it be urged on us: That if we pray that he would Glorifie us hereafter, we should Glorifie him here: And the rather, because here only is an opportunity of Glorifying him actively: Hereafter we are rather Glorified of him, than do Glorifie him; as we are said to be rather known of him, than to know him.

5. *Reason.* All three Persons do mutually endeavour to give Glory each to other, and shall not we their Creatures. *The Father hath committed all Judgment to the Son, that all might honour the Son as the Father.* John 5. 22, 23. *The Son he honoured the Father.* John 17. 4. *I have Glorified thee on Earth, &c.* And the Holy Ghost Glorifies the Son. John 16. 14. *He shall Glorifie me: For he shall receive of mine:* For he is continually magnifying Christ and his Love, unto Believers Hearts. Now if they do so, shall not we? if they do it, who are equal each to other; Shall not we who are so inferiour, made for them? If one King honours another, shall not their Subjects?

6. *Reason.* God is infinitely desirous of it, and exacts it. If a man looks for respect, and is worthy of it, and assumes not above his desert, Those under him are the more careful to give it him. Others value a man as he sets a due and reasonable value on himself; but if he degrades himself, they give him the less respect. Now God with the highest reason doth value himself above all things, and will accordingly be Glorified. Glory is mine, says he, (Isa. 42. 8.) He is so desirous of it, That he lays a Tribute of Glory upon every action: 1 Cor. 10. 11. *Whatsoever you do, eating and drinking, do all to the Glory of God.*

7. *Reason.* Glory is all that God doth require of us, for all we receive from him. He would freely have us to take all the comfort that is to be had out of his Blessings; But the Glory of all, and for all, he reserves to himself, Rom. 29. 11, 12. *Both Riches and Honour come of thee: Thine is the Glory, &c.* That is, though Riches and all good Blessings are of him, yet are his so his, that they are ours also; but the Glory of them all are his. This is his Prerogative, his Crown, wherein no Subject shall partake with him: As Pharaoh said to Joseph, *I am Pharaoh, and all Egypt is thine.* Gen. 41. 44. and v. 40. *only in the Throne will I be greater than thou:* So says God, I am God, and all the World, my Son, my Self, are thine; all things are yours: But the Glory of all is mine: That is, my Throne, my Crown. It is not your

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 your Prayers, nor is it your Duties he regards; but to be Glorified in all these: Therefore in the Lords-Prayer, the first petition is, *Hallowed, or Glorified be thy Name*: That should be the main thing that should run through all the rest that follow, and which the Heart should primarily fall upon, and eye in all. And as he teacheth them to begin, so also to end with an acknowledgment, *Thine is the Kingdom, Power, and Glory*. The end of all duties of Gods worship are 1. Communion with God and in God on our part; and 2. Glorifying and Sanctifying God in our Hearts, on his part: And as we are not to rest in a Peace of Conscience, simply from having performed Duties, but upon account of Communion and meeting with God in them: So in like manner, we are much less to rest in having done them for the satisfaction of our Consciences But so as to give in our Heart that Glory that is due to God, whom we deal with in them, And without this God reckons all but as Dung. In the 2d of *Mal.* God had called upon the Priests who brought Sacrifices to him, to give Glory to him therein, v. 2. in the 3d v. he threatens them that, *if you will not, I will fling back your Sacrifices as Dung in your Faces*. You know they Sacrificed Beasts then: To shew how abominable to him without these Sacrifices were to him, he compares them to Dung, that is found in the Belly, or ventricle of those Beasts they offered; and to express his abomination of such Duties and Services, he says he would fling them as Dung in their Faces: To fling Dung in ones Face, is a note of the highest indignation and rejection, Men in applying themselves to those they desire to approve themselves unto, diligently use to observe what they look for, and expect, and what is their disposition: If a Prince be covetous, they about him project all ways to bring him Moneys in; if vain glorious to flatter him, &c. Thus Let us apply our selves to God: He is not taken with Riches, nor Duties, nor Tears; With nothing but Glory.

8 Reason. Therefore if this Tribute be not paid, God will curse all good Blessings to us. So it follows in that *Mal.* 2. 2. says God to the Preists, *If you will not lay it to Heart, To give glory to my Name, I will send a Curse upon you, and will curse your Blessings*. For should we hold all of God, and his due be withholden from him? The Kings Rents and Customs are still most strictly exacted upon the greatest forfeitures. If a man steals Custom and be taken in it, he forfeits all: So do we our Blessings, If Gods Due, his Glory, be not rendred him. *The God, in whose hands are thy breath and thy ways, hast thou not glorified.* Dan. 5. 23. *Thy Kingdom is departed, and given to others,* in the following verses, said God to *Belshazar*.

9 Reason. God will be sure to recover it on us, some other way; if he be not glorified by us, he will be glorified on us. He will be sure not to lose by any of his Creatures, if we are not active, he will make us passively to Glorify him. He will have it out of us; we must pay the utmost Farthing: And seeing his Tribute lies in *Glory*, there are two ways of bringing of it, or whence it riseth. 1. In and by our free giving it to him. 2. By his vindicating it upon us. To be glorified on us, is as much to him as our Obedience, and brings him in as much: For his Wrath, his Power, his Justice, his Holiness, &c. are enacted, made known and acknowledged that way, as much as by our giving Glory to him; so as it is all one to him. And therefore he calls this a glorifying of himself, as well as the other: Thus he spake of *Pharaoh*, whom *Moses* had long call'd upon to give glory to God, Exodus 14. 17, 18. *I will get honour, or be glorified upon Pharaoh*. So Ezek. 28. 22. *I will set my Face against Tyre, and I will be glorified in the midst of thee; and they shall know that I am the Lord, when I have executed Judgment in her, and I shall be sanctified in her*. His Glory is the making known of his Name and Attributes; which he doth in punishing as well as any other way, and he is said to be sanctified therein, Rom. 9. 22. *What if God, willing to shew his Wrath, and to make his Power known, endured with much long-suffering the Vessels of Wrath fitted to destruction*. Therefore (*Rev.* 15.) it is said, give glory to God for his Judgments are made manifest; Because his Attributes being therein manifested, He

He is adored in mens Hearts. So *Levit.* 10. 3. when he brought the punishment on *Nadab* and *Abihu*, he gives this reason of it, *I will be sanctified in them that draw nigh to me*: Either sanctified in their own Hearts by themselves, or on them in the view of others. So as punishment on us executed, is as much to God as our Holiness in us. And therefore in the Prophet, the destruction of wicked men is call'd a Sacrifice to God: He expresseth it by the same Name he doth that worship he had then, as being as pleasing to him: So that indeed the one is as much unto God as the other, if we do but consider the Concernment of his Glory. It is true, That out of his further goodness unto the Creature, and his respects unto it, he declares himself more desirous of Obedience from them, than their destruction: But otherwise as for his Glory, it is all one to him; for he is sanctified in either, and will be the one way, if not the other, as that speech implies: Oh how much better is it for us so to glorifie him, as to be glorified of him and in him: (as we find both joined, *2 Thes.* 1. 12. where he praysthey may be holy, v. 11. that *the Name of Christ may be glorified in them, and they in him*) than for him to glorifie himself on us, in our Confusion. The one or the other must be: It is all one to him which. And if it be done by your destruction, *This is unprofitable for you.*

Chap. 6

2. I now come to enumerate some dispositions and duties of the new Creature, by which it ought to reflect Glory on God.

1. It ought to endeavour to know him, and to conceive a-right of him, and to have such thoughts of him, as become him. So *Moses* desires to see his Glory, That is, to know him and the Excellencies which were in him. So *David* and all the Saints desired to see him in the beauty of Holiness, to see his Face, and to have the light of his Countenance lifted up, (as *Psal.* 62. 3.) So to rejoice, (as *Jer.* 9. 24.) in that we know God, which exerciseth loving kindness in the Earth. And that thus to do, is to glorifie him, is evident, for (*Rom.* 1.) when the Gentiles are said not to have glorified God, they are said (v. 28.) not to have liked to retain God in their Knowledge. And if his manifestative Glory be the reflexion of it, upon the understanding of another, then when we are ignorant of him, and conceive amiss of him, so much of his Glory is lost, and therefore the Gentiles which know him not, are said to live without God in the World, being estranged from him through ignorance; ignorance makes him as no God to thee, and therefore thou dishonourest him in the highest degree; if thou knowest him not, thou makest him no God to thee. On the contrary, to endeavour to know him, and think much of him, is a glorifying of him, *Psal.* 46. 10. *Be still and know me, and I will be exalted.* If we spend many thoughts upon, and do study a mans worth, we honour him exceedingly thereby in our thoughts. If we study any mans Writings much, and preserve every Note of his, we honour him exceedingly: So we Honour God if we think of God much, and labour and desire to know him still better, more and better for the Excellencies sake that are in him; and study his works that we may know him, and knowing him we may honour him in our thoughts and glorifie him.

2. When we admire him in all we know by him, and stand agast at him, then we glorifie him. And therefore in *2 Thes.* 1. 10. to be glorified and made wonderful, are joined together; things we wonder at, we glorifie; and therefore *Rev.* 10. 3, 4. to wonder at the Beast, is made all one as to worship him, saying? *Who is like unto the Beast, or able to make war with him,* &c. So it is an Honour to God to stand and to wonder at God, and every part of his Name, which is called Wonderful, as *David* did, *Psal.* 8. 1. *How excellent is thy Name in all the Earth!* To wonder at his Mercy, as they, *Mich.* 7. 18. *Who is a God like to thee, in pardoning Iniquity, Transgression and Sin!* So likewise to advance his infinite Wisdom, as *David* doth, *Psal.* 147. 5. *And his goodness is unsearchable.* *Psal.* 145. 3. To stand admiring a mans Picture, or peice of his workmanship, magnifies the workman that made it. Beauty, if not lookt upon, thinks it self contemned: So doth God account himself neglected, if you do not know him.

3. We Glorify God, when we speak much of him to others, as of what we wonder

der at, we use to do; for with men, then a thing is said to be glorious when it is spoken of much, when the World rings of it, and Gods Glory is such a great glory as it is able to fill all the World, and all Mouths with it. *A good Name is as a Box of Ointment*, says Solomon, which when broken fills the whole House. Now Gods Name is a Box of such Ointment as may fill all the World. *Psal. 113. 3.* It is to be praised from one end of the World to the other; yea, and from one Generation unto another, it fills all Time also. So *ver. 4.* of the *145. Psal.* Therefore the Saints should have their mouths fill'd with his praise. *Psal. 71. 8.* But his Saints bless him; all his Works praise him, by talking of his power and mighty acts, *Psal. 145. 12.* And therefore the Tongue is called *mans Glory*, *Psal. 57. 8.* Because it is the instrument to set forth Gods Glory, therewith bless we God, says James.

4. We glorifie God, when we ascribe all to him. So David did, *1 Chron. 29. 11, 12.* *Thine is all* (says he) *and all comes of thee, we have given thee but thine own.* And so *Isa. 26. 18.* *We have not wrought any deliverance,* but *v. 12.* *Thou hast wrought all our works in us and for us.* So if thou prayest, acknowledge thou canst not as thou oughtest, but it is the Spirit helps thine Infirmities. Before we do any thing, we should by Faith draw all power from him: And then when we have done, we shall ascribe all to him. *Psal. 115. 1.* *Not to us, not to us, but unto thy Name be the Glory.* They speak like those that refuse a Bribe, and shew the greatest vehemence against the very offering of one: Their Corrupt part in them suggesting Thoughts of assuming to themselves: But they cry out *Not unto us.* I will give you the highest instance that can be given, to be an example unto you. The Holy Ghost, when he works any thing in us, tho the power be essentially his own, yet *he Glorifies the Son by taking of his,* (*John 16. 14.*) And working through *him.* How much more should we, when *all we have, is received?* When Joab would honour David, and let him have the honour of the Victory, he sends for him to take the City and wear the Crown, *2 Sam. 12. 16.* and yet it was but David's Men, and Money did it; but Joab's Wisdom and Valour had a hand in it. Wouldest thou honour God? Send for him into thine Heart, after a serious Prayer, and give him the Glory, for with his might thou didst it. Paul that did more than all the Apostles yet says he had done nothing, but the Grace of God that was with him.

5. We glorifie God when we suffer for him, *1 Pet. 4. 14, 16.* He is *on your part glorified.* So the three Children Glorified God in Daniel when they said, that God they served was able to deliver them; if he would not, they would not go against his command. Nebuchadnezzar that glorious King, could not have found one in all his Dominions would have glorified him so; therefore Christ, by suffering for God, is said to Glorifie him, *John 12. 23.*

6. We glorifie God by getting his Image into our Hearts, and imitating him: Imitation of any one is a great Glory to him: To have a great mans Picture is his honour. If a great man be in favour, all follow his fashion, and therein they shew they honour him. And therefore (*1 Cor. 11. 7.*) the man is said to be the Image and Glory of God: Both are joined, get therefore the Image of God into thy Heart; be holy, even as he is holy; kind as he is kind; as he is patient and long-suffering, shew them forth in thy Life; shew forth the praises of him who hath called you; *Mat. 5. 16.* *Let your Light so shine, that you may glorifie your Father.* When the Stars shine, they glorifie the Sun, because they shine with his Light; thus a Christian glorifies God when he lets any Grace shine forth.

7. We glorifie God by Glorifying in him, and boasting of our Portion and Happiness in him. (*1 Cron. 16. 10.* and *Psal. 44. 8.*) *For as they are his Glory, so he is theirs,* *Psal. 3. 3.*

8. We glorifie God by living according to his Will, and abounding in the fruits of Holiness. So sayeth Christ, *Hereby is my Father glorified, if you bring forth much Fruit.* *John 15.*

9. We glorifie God by doing all things for his Glory, as the end, (*1 Cor. 19. 31.*) This is more than all the rest; (you may imitate Kings, and suffer for Friends, and yet you make not them your end;) For it is to acknowledge that nothing in the World is so worthy as he, no not your selves; and not only so, but that

that we are so infinitely below him, so dependant on him, and he so glorious, as we are not only subject to him, but made for him; and that all else are made for him: For therefore is all for him, because by him, *Rom. 11. last.* and therefore Glory be to him, and of all the greatest. And in this sense the Woman is said be the Glory of the Man, because made for him, *1 Cor. 11. 7, 8.* and so Man of God.

10. Unto that of doing all to Gods Glory, as our End; must be added, Doing all we do in Christ. God hath made Christ the Partner of his Glory, his Will being that Men should Honour the Son as the Father. And Men Honour the Son by offering up all they do to his Glory through Christ and his Name. *Phil. 1. 11.* the fruits of Righteousness that please God, must be *by Jesus Christ to the Glory of God,* and *Phil. 2. 8, 10, 11.* God hath given Christ that great Name above every Name, that every Knee should bow to him; that is, all was to be done to him, and through him, *to the Glory of the Father, v. 11.* which is an exceeding great Favour, that God would accept of no Glory given him, but through him; for in one place you hear God say of him, *This is my Beloved Son in whom I am well pleased, and with all others in him,* so in another, *This is my Servant in whom I will be Glorified, and by others through him,* so *Isa. 49. 5.* And God hath stampt upon his Face his Glory, that we might behold it, and hath ordained him his Servant, through whose hands he will receive Glory again Therefore (*Psal. 22. 22, 23.*) after Christs Death is there prophesied of, and his declaring his Name in the great Congregation: All are called to Glorifie God and Praise him; for without Christ, God had had none of Mankind to fear him, and worship him, and (*Isa. 45. 5.*) God inviting Men to the Covenant of Grace, which he calls *the sure Mercies of David,* that is, of Christ, (as *Acts 15.* they are Interpreted,) he makes this promise to Christ, *That Nations should come to Christ,* because *God had Glorified him,* that is ordained him to be the Mediator through whom he would convey all to us, and receive all from us: Whom therefore he made a Co-partner with him therein.

11. We Glorify God by Repenting and turning to him, when he Punisheth and Afflicts us. *Rev. 16. 19.* when the Fourth Vial was poured out, it is said, *They Repented not, to give God the Glory.* Repentance and turning from a Mans Evil ways, brings in much Glory to God; by confessing our Sins, and acknowledging our Deserts, we Magnifie his Patience, and Long-suffering and Justice on us, and Wisdom in finding us out. *Confess* (says *Joshua*) *and give Glory to God.* By being Vile in our own Eyes, we exalt him. The most proper way a Sinner that hath Dishonoured him, hath to Glorifie him again, is by debasing himself for that his Dishonour of him; and by turning from our Evil ways upon his punishing us, we yield and subject to him, which gives him Honour as much as Obeying him. The Submission and coming in again of Rebels, establisheth and exalteth the Honour of a King, as much, if not more, then the continued obedience of good Subjects. For 'tis Glory with a Victory, a Conquest. And to hate Sin because it provokes *the eyes of his Glory* as the Phrase is, *Isa. 3. 8.* is to Glorify him, as those that respect a superiour, a Prince shew it, by doing nothing before him which might be unworthy the presence of such a Majesty, to give him the least distaste: The lesser the thing is we forbear, in such a respect, the more respect give we them.

12. We Glorify God by calling upon him in time of Trouble, and praising him for Delivering us out of it, *Psal. 50. 15.* *Thou shalt call upon me in the day of Trouble, and I will deliver thee, and thou shalt Glorifie me;* to make God our Refuge afore trouble, and to acknowledge him after, Exceedingly Honours him: How Glorious doth it make a Prince to take part with the Oppressed, and to vindicate them upon their Cry, *Isa. 25. 3, 4.* *Therefore shall the strong People Glorify thee, &c. For thou hast been a strength to the Poor, a strength to the Needy in his Distress, a Refuge from the Storm, &c.*

13. By Believing on him, we give Glory to him, of *Abraham* it is said, *Rom. 4. 20.* *He was strong in Faith giving Glory to God.* No Man thinks himself more Honoured then when he is trusted; and in trusting on God, especially fro

Book 10

for Salvation, we give him the Glory of all his Attributes at once, for there all Attributes meet; if any were wanting in its concurrence, we could not be saved. That 115th Psalm is a Psalm on purpose, made to call upon People to trust in God, as appears. v. 8, 9, 10, 11. and from the 12th Verse to the end, he expresseth nothing but peremptory conclusions of Faith. *God hath been mindful of us, and would bless us, &c.* And how begins he that Psalm? *Not unto us, but unto thy Name give Glory, for thy Mercy, and Truth sake.* It is the pure Voice of Faith, it is a self-emptying Grace. *Not unto us,* and it refuseth again to take any thing to himself, *not unto us, but unto thy Name give Glory, for thy Mercy, and thy Truth's sake,* those two Attributes, Faith gives especial Glory unto. They are what Faith rests in, and they are what God especially desires the Glory of. Therefore *Exod. 34.* His Mercy and Truth are those Attributes he only or chiefly proclaims, when he shews Moses his Glory. 1. The Scriptures call Mercy the *Riches of his Glory*, *Rom. 9. 23.* if it be the *Glory of a Man to pass by an Offence,* as *Prov. 19. 11.* then it is the Glory of God, *To pass by so many. For all the Promises are Yea and Amen, that is Truth, to the Glory of God,* *2 Cor. 1. 20.* God engageth at once not his Truth only, but all his Attributes, his whole Glory to perform them; and therefore to believe them, gives this Glory to him. and therefore upon believing God, is said to shew his Glory. *John 11. 40.*

14. We Glorify God by fearing God above all, *Rev. 14. 7. Fear God and give glory to him:* To fear God that can cast Body and Soul into Hell, in opposition to man whose Breath is in his Nostrils, how doth it exalt him? *Deut. 28. 58.* It is call'd fearing his *fearful and glorious Name:* All Glory carries an awe and reverence with it, they are therefore joined; and by reverence we give an honour unto Majesty.

5. We Glorify God by joining our selves unto the Assemblies of his Saints, and in the publick Duties and Ordinances of his Worship. *Isa. 60. 7, 8, 9.* He calls it *the House of his Glory,* speaking of the flocking of Gods People, as Doves to the Windows, or as Clouds, (v. 8.) unto the House of his Glory with Sacrifices; v. 7. and he speaks of the times of the Gospel, when the Gentiles were converted. Now he says they should flie as a Cloud, which removes sometimes from far, from one Country to another, above the Mountains that might hinder their course, and all impediments; so they move to enjoy Ordinances, and fly as Doves to their Windows or Dove-houses, which especially they do when a Storm is towards: For Gods House is the best shelter and Dove-House against a Storm. And thither they come, as to the House of Gods Glory (v. 7.) so called, because 1. There they see the Glory of God. So David desired, *Psal. 63. 2. To see thy Power and thy Glory as I have seen thee in thy Sanctuary.* And 2. There this Glory is spoken of; *Psal. 29. 9. In his Temple doth every one speak of his Glory.* And 3. There they Worship and Glorifie him. So David foretells, *Psal. 22. 23, 24. &c. and Psal. 18.* Where when all are Saints and Holy ones, and none else admitted, his Glory is the more set up, As *Isa. 60. v. 21. They shall also be all Righteous, &c. that I may be glorified.* For it is a dishonour to him that Persons prophane and unrighteous should have communion with him, and eat at his Table. He is a glorious God, (*Psal. 5. 4, 5, 6, 7.*) and so hath no pleasure in Unrighteousness, *neither shall evil dwell with thee, or stand before thee: But as for me, I will come into thy House, &c.* For he will be sanctified or glorified (as the *Septuagint* renders it) in all that draw near to him, (*Levit. 10. 3.*) he puts an Emphasis there, specially of the Priests, *Mal. 2. 1. 3.* This Commandment, says he, (v. 1.) *is for you oh Priests.* And the Command is (v. 3.) to give Glory to God: That is, this most of all concerns or lies upon you: A King looks more especially to be honoured of his nearest Servants and Followers. The Gospel they preach is for their Glory, (*1 Cor. 2.*) and they therefore should be for Gods.

Obs. 2. That in Glorifying God we must give him the Glory due unto his Name, or which is some way suitable and worthy of it. God hath much
Glory

God hath much Glory and Worship given him in the World, but it is not such as becomes the Great God to have, or which is due unto his Name. In Rom. 1. 21. the Gentiles are found fault with, that they glorified not God as God. There is a respecting of him, a doing something for him, and in relation to him, performed by many, but it is not a glorifying of him as God. The Philistines, 1 Sam. 6. 5. When they made Images of their punishments inflicted, and consecrated them to God, they thought it a giving Glory to the God of Israel. But they glorified him not as that great God that made Heaven and Earth, with a Glory due unto his Name. He will be served by us as a God; and if our service falls short of this, he rejects it.

Chap. 6

1. Reason. For otherwise it satisfies not his Aim in his designs of Glory which he looks for. He would not at all have gone about a glorifying of himself in his Works, but to shew himself a God in them; and so, nor would he have exacted it as a Duty of us, to glorifie him; if he had not design'd that it should be done to a God so Great, so Glorious: As that King said to Alexander, when he asked him how he would be used, βασιλικως says he, Like a King. So if you ask the Word of God how he will be worship'd, Like a God, says it. He stands upon it, and takes upon him in it, as Psal. 46. 10. Be still and know that I am God; I will be exalted among the Heathen, I will be exalted in the Earth. It is a Phrase of one exacting respect, due to him in his place; as if a Master should take on him, and say, Know I am your Master: Or as if a King should exact obedience of his Subjects that slighted him; Know I am your King, and I will be obeyed. So says God it is not a little respect will satisfy a King, and it is not a little slight respect will satisfy God. All things must be carry'd to a King, suitably to Majesty in Speeches, in Gestures, &c. and all must be carried unto God as God. God stands upon it as much as any of them, He in his place, as They in theirs. Mal. 1. 6. If I be a Father, where is my Honour? If I be a Master, where is my Fear? They served him but with the Lame, the Sick, and the Blind, (v. 8.) and thought to put him off with any thing, but how doth he confute them? Offer it now to thy Governour. (They had then no King) and yet he, tho' no King, would not accept such a Present from you saies God: And will you serve your God with it, will he accept it? In the Original it is, If he will except (I F) being put for (N O T) as often in the Hebrew; as, If they shall enter into my Rest; That is, they shall not enter, and therefore v. last, he takes upon him and says, I am a great King, and my Name is dreadful among the Heathen: And therefore, I will be worshipped accordingly, How do Kings stand upon points and terms of Honour, and will not lower 'em: How jealous are they to preserve their prerogative State, &c. in its height. They are not so in matter of money, they will give away of that, but not abate of their Power and State, because it is proper to them as Kings, it is that which constitutes them such; and thus is the God of Glory, a jealous God, he will abate no whit there, he will be God; my Glory I will not give, (says he) to another Isa. 42. 8. He cares not to give away Kingdoms, and Worlds, Heaven, his Son; but not an Iota of Glory.

2. Reason. Because if he be not glorified as God, he is dishonoured; if respect be given to a man, but not such as his place requires, he thinks himself slighted; to honour a King as a Justice of Peace, were to dishonour him. For Honour lies in a proportion, a suitableness, a comeliness, as Beauty, &c. doth. And therefore in that forenamed place, (Mal. 1.) when they served him thus below his worth, he says, they despised his Name, v. 6. and made his Table contemptible, (v. 7.)

3. Reason. If we glorifie not God as God, it is not Godliness, but Bodily Exercise, or Selfness, Natural Devotion, Hypocrisie; For Godliness is that which exalts God as God. Thence it hath its Name and Denomination, which applies it self to God and all his Attributes, as becomes the Creature

ture to do. That is, Godliness if it be allayed with any thing that makes God less than a God to a mans Heart, it is debased, and is not Godliness. As in Justification, if we leave never so little to Works, it is not Faith: For then the Grace we relied on, is no more Grace (as the Apostle says:) So in Sanctification, if we bow and bend our Religion to any lower Principles than what exalt God wholly as God, it is no longer Godliness.

U S E. You have heard one of the truest and exactest Tryals of your Grace and Religion. And that is, whether you glorifie God as a God. It holds univerversally true, That all mens Religion, and the God they serve, are proportioned the one to the other. The Religion the Word requires, sets up our God as God. And so do all they, in whose Hearts the Law is written, and who have Faith. To know God as God, is indeed revealed in his Word; (so you have it *Jer.* 31. 33, 34.) and the taking in of God by Faith, under the true and real Notion of him, moulds all in a man to glorifie him according as he is apprehended; and as men fall short of Honour in their apprehensions, thro' unbelief, of this God, accordingly do they fall short in that Service and Devotion they honour him with. And it is as certain that all carnal men in the World do, thro' Atheism and Unbelief, take into their Hearts a false God, or false apprehensions of the true God. That he is not to them as God, and so accordingly they worship him. The Jews, who had the same revelation of God in his Word as we have, yet still, thro' Atheism, they took in such low apprehensions of him, as they mistook the way of serving him. They glorified him not as God. When *Joshua* (*Chap.* 24.) pressed them to serve the Lord and fear him, they thought with themselves that they would, and hoped to please him too, and far be it from us, (say they) to forsake him, *v.* 16, 17, 18. But *Joshua* tells them, *v.* 19. they were mistaken in him; if you knew what a God he is, (saith he) you would see that this service you think to please him with, would not be sufficient. *Ye cannot serve the Lord, for he is an holy God;* and so requires to be worshipp'd not outwardly; or formally; but to be made your End, your Guide, and to have all within you subject to him, according to all his glorious Attributes and such service your carnal Hearts can never perform unto him. The like Instance you have, *Psal.* 50. A Formalist there, thought to serve him full well with Sacrifices, with the Blood of Bulls and Goats whereas he took liberty to live in known Sins. What was the reason? He thought God would be pleased with such a Form of Religion. It all arose from Mistakes of God, *v.* 21. Thou didst think (says God) that I was like Thee. His Heart, thro' Atheism, framed a God to his own frame of Spirit, one that was of his Mind, and his Religion. And as *David* was a man after Gods own Heart, so they make a God after their Hearts. They so temper their Thoughts of him, and his Mercy, Justice, Holiness, &c. in such a sense and interpretation as may stand with their ways and courses, and which doth indeed make him no God, or not as that God the Word sets him out. What is the reason that men living in the Church, and hearing all the Glory of the Great God set forth, yet worship this God with no more devotion in their Hearts, nor obedience in their Lives, than the Turks worship *Mahomet* with, and the Heathens did their Gods with? It is because they, in the interpretations their Atheism puts upon all is said of him make him but as one of their Gods. And not only they; but those who are most enlightned (if not with a saving Light) as their apprehensions of God falls short, so the Principles which they walk by (what ever they may profess) in the course of their Lives to serve this God with, fall short also: Their conceits of him and about him, are tempered so as to make him approving their ways, tho' in all the obedience they perform'd to him, they seek themselves, and make themselves their end; and so bow God to their Ends, and make a Bridge of him, and go about but to serve their Turns of him; which did they Spiritually conceive how Holy a God he is, they durst not make bold to do; but would seek Salvation from him, as aiming at him in all, and submitting themselves, their own ends and Salvation

tion to him. Men do with God, as the *Venetians* do with their Duke; they set him up in all matters of State-Attendance, as a Sovereign Prince, but level his power so low, that he is no more than an ordinary Senator, for in the carriage of Affairs of State, when any thing comes to be done, they over-rule him, bow him to their suffrages, contradict his Will, and yet all the Conclusions made, go forth in his Name, as if he were a Sovereign Prince. Thus do Men give unto God all Titles of Respect, acknowledge him in all his Glorious Attributes to be as great a God as he proclaims himself in his Word; yet in the secret Senate-House of the Understanding, Will, &c. where all actions are concluded, consulted on, and published they Un-God him again, walk by such principles therein, as take all away again from him, setting up themselves in his room, making themselves their end, yea, carry things against him; and yet when any good is done, they cry still as they, *Isa. 66. 5. Let God be Glorified*, when yet they cast out the Saints for his Names sake, as there it is said. Men haply will shew as much respect to God as they would do to a Man like themselves, whom they Reverence, or conceive thus or thus well of; but we are to Glorifie him as a God, as he shews himself as God, and more than Man in his Dis-pensations towards us; which are such as none but a God so Great, so Merciful, &c. would continue to dispence, to forbear us so as he does, as *Hos. 11. 9. I will not execute the fierceness of my Wrath, for I am God, and not Man.* So must we respect him as God, and not as we would a Man only endued with such perfections.

If we trust him, we must trust him as God, and not so far as we would a Faithful Man only, though never so honest; put our Souls Salvation, Obedience and all into his hands. *For Grace is his Faithfulness.* We must so submit to him as to suffer him to alter all a Mans ways and thoughts, and overturn all his Spirits in Obedience and dependance on him.

When we come for Pardon to him, seeing the greatness and Multitudes of our Sins he must think higher thoughts of Pardoning to be in him, than in a Man. My thoughts are as far above them, says God, *Isa. 55.* (he speaks of Pardoning) as the Heavens are above the Earth, for *I will multiply to Pardon* or as we read it, *I am the great Pardoner.*

If any Business be to be done, any Deliverance be to be wrought, let us trust his Power, beyond that of second causes, trust him as a God that can do whatever he will on the Earth and in the Sea, and not limit the Holy One, as the People of *Israel* did, when they said, *can he provide a Table in the Wilderness to provide for so great a Multitude?*

If we love him, let us love him as God; for as Christ saies, *He that hates not Father and Mother for my sake, is not worthy of me.*

If we Fear him, let us Fear him more than man, never so great or powerful; as *Moses* did, in whose Eyes, the Wrath of *Pharaoh* was but, in comparison of God, as a Rod of Straws in the hand of a Child, to a Rod of Iron in the hands of a Giant; *who hath known the power of his Wrath?* Says *Moses*, *Psal. 90. As is our fear, so great is thy Displeasure, and greater. Fear not them,* says Christ, *that can but Kill the Body, but him that can cast Body and Soul into Hell: Who art thou, that thou shouldst be afraid of a Man that shall dye, and forgettest the Lord thy Maker, that hath stretched forth the Heaven?* *Isa. 51.*

12.

So if we know his Holiness and Sovereignty, we would submit to him, more than to any Man; in all Afflictions, in all our dependances upon his pleasure, yea, in the matter of Salvation it self.

We should also Live to him, so as we do to no one else; turn all our causes for him, take all our Hearts and Ends in pieces, and mould them all to him.

To Conclude, this is certain, That all the principles we take up to serve God by, and which we walk by (if our Hearts be right) are such and so framed, as to set God up as God, or all is naught; we should put an estimate upon sin, by his Greatness we sin against, and should say and hold to the Conclusion which *Joseph* did, *How shall I do this, and*

Book 10 *sin against God?* We should not slight him in the least, or think any Fear or Care herein, too much strictness for him: Nor would Men sin in Private if Men thought him Omniscient, nor would our Consciences be content with Obedience, without making God our chiefest end, if we know him in his Holiness, which makes him exact all from the Creature for himself, and justly too, seeing he is their Maker and End: Nor would Men rest in Duties of his Worship, without Communion apprehended or sought for, with him above all. If they made him their chiefest good in Worshipping him, men would Worship him only according to his own Will and Word, and not teach his fear by the principles of Men, as *Mark 7. 7, 8, 9.* for can Men tell what will please the great God? The Heathens thought that their Gods were to be Worshipped according to their own Prescriptions: So those that were placed in the room of the Ten Tribes, (*2 Kings 17. 26.*) thought that they must Worship the God of the Land after his own manner, they should not make a God of him else. So *v. 27.* the King of *Assyria* said, let them take a Priest, to go and dwell there, and teach them the manner of the God of the Land. and *v. 28.* he taught them how they should fear the Lord. And as for matter, so for manner; Men would Worship him in Spirit, if they knew him to be a Spirit, as Christ says, and would bring living Sacrifices, not dead formal performances if they knew him the living God. There are Three Cautions I will add, to explain my meaning in this point.

1. When I say, The Glory due to God is to be given him, the meaning is not, that which is simply due to so great a Majesty; that no Creature can give him; but such as in your condition, Creatures Sanctified, can return to him.

2. That in the Best, there is an Unregenerate part which is a very Atheist, and doth say, there is no God, but denies all of him, as Unregenerate Men do; for which, Men judging their Estates, must give allowance, yet so as there is a Regenerate whole Man in them, that sets God up as God. Thus,

3. This setting God thus up as God, is best discerned by those principles which we habitually have taken up to our selves to live by, which we will not leave but stick unto, which lye in the Heart continually drawing up the whole Man to them, moulding all according to them, and of which when we fall short through the Atheism of the Unregenerate part, we judge our selves. Now if so, then still God is then set and acknowledged as God, either when we keep to them, or when we fall short; when we pass sentence on all that pass, according to such Laws as stand in force, enacted in our Hearts.

CHAP. VII.

That one eminent Disposition immediately flowing from the New Creature, is a desire to Convert, and beget others to God.

PSAL. LVI. 13.

Then wilt I teach Transgressours thy ways, and Sinners shall be Converted unto thee.

IN this Psalm you have the lively workings and beatings of an Holy Heart, recovering from a great fall and lapse into gross Sins. Which is also a renewed draught, or going over again of the first work of Con-

Conversion of the Soul unto God. And you have them as lively represented, as if you should behold an Animal, or living Beast, cut up and dissected alive, and therein see the Circulation of the Blood, the beatings and pantings of the Heart, the motion of the Pulse, &c. As *First*, How deeply he humbleth himself for his Sin actual, v. 4. and original, v. 5. *Secondly*, Seeketh Pardon and Justification, as under the Types of the old Law it was signified, which *David* full well understood; *Purge me with Hyssop, and I shall be clean; Wash me, and I shall be whiter than Snow.* *Thirdly*, You have him seeking the assurance and joy of this to his own Soul, and the shining of Gods Countenance (now eclipsed) again, v. 8, 9. The Prophet, as the story shews, had told him infallibly, that his Sin was pardoned; and he believed it, but yet that satisfied him not. His Spirit had been used to anothers Voice, even of the Spirit of God speaking peace in his own Soul immediately. And I would hear God speaking it, (says he.) The Ingenuity of his Heart could not bear, that God should be strange to him, though he knew his Sin was Pardoned, v. 9. *Fourthly*, He seeks both, 1. For the renewal of that inward Principle of Grace and Holiness in the Heart, v. 10. *Create in me a clean Heart, O God, and renew a right Spirit within me.* 2. The continuance of the Holy Ghost's dwelling in him as the Fountain, and Author, and Actor of all Grace, and Giver of all Joy, v. 11. And this I observe, He frames not the matter of his Petition into a positive Request, as in all the other, as *Give me thy Holy Spirit*; but Negative, *Take not, &c. Cast me not, &c.* The cause of which was, 1. He had seen by woful experience, that God had taken his Spirit away from his Predecessor *Saul*, for smaller sins, *1 Sam. 15. 23, 26. Chap. 16. 14. Chap. 18. 12.* And 2. He shews what of all else would be most dreadful to befall him, either to be cast forth of Gods presence, and God and he part; or that God should call back his Holy Spirit, as he had done from *Saul*.

The rest of the *Psalms* from the 13th verse, is most spent in Holy Resolutions and Vows, of what he would do for the future, if God would thus restore and equip him again: Which to do, is the manner and duty of Sinners turning, or returning unto God.

As 1. He would teach Sinners the ways of God, in order and aim at their Conversion.

2. He makes Returns of High Praise, and Loud Thanksgivings and Celebrations of Gods Mercy, verse 14, 15. *Deliver me from Blood guiltiness, O God, thou God of my Salvation, and my Tongue shall Sing aloud of thy Righteousness. O Lord open thou my Lips, and my Mouth shall shew forth thy Praise.*

3. He would present unto him what he knew would most of all please him, not Sacrifices, but a broken Heart, verse 16, 17. *For thou desirest not Sacrifice, else would I give it; thou delightest not in Burnt Offering. The Sacrifices of God are a broken Spirit, a broken and a contrite Heart, O God, thou wilt not despise. And verse 19. with the Sacrifices of Righteousness.* Then closing up the *Psalms* with the remembrance of the Church, even when himself was in this deep distress, such as one would think should have swallowed all the intentions of his Prayers for his own particular; yet he forgets not her. *Do good in thy good pleasure to Sion: Build thou the Walls of Jerusalem.*

In my Text you see the First-born of those Resolutions, and most genuine Dispositions that springs up in him, to be teaching Sinners Gods ways, in order to their Conversion.

For the Opening which, in order to what I am to make Observation of upon it.

1. This Redintegration of Love betwixt God and him, he in every passage utters in the Language, at least in the Materials of a new Conversion, such as the Soul hath at first; yet so expressed, as they carry with them strong and pregnant insinuations that the former work was not wholly extinct; nor the Spirit of God wholly taken from him, verse 11. Recovery after great falls

BOOK 10

falls hath in it all the Transactions and Workings that is in a New Conversion, and is indeed the same Work acted over anew in a Mans Spirit. And therefore saies Christ to Peter, *When thou art Converted* (speaking of the Recovery of him from his Relapse) *Luke 22. 32.* To manifest this by Particulars.

1. Here is the same Humiliation or Conviction of Sin, sense of, and burthen for it, (*verse 3, 4. My sin is ever afore me.*) Together with a renewed sight and view of the Original of all natural Corruption, (*verse 5. Behold, I was shapen in Iniquity, and in sin did my Mother conceive me.*) And also of the deceits in the Heart, and Spirituel Contrarieties to Holiness, which *v. 6.* he termeth *truth in the inward parts*, which looking into his his own Spirit he discerned all sorts of Contrarieties thereunto, *verse 6. Behold thou desirest truth in the inward parts.* He speaks it, as having turn'd his Eye, come new from the sight of his own Corruption, *v. 5,* to the purity of God and his Spiritual Law. And Oh how opposite is my Heart from that sincerity thou requirest! Then you may observe also self-emptiness, and brokenness of Spirit, (which is the bottom-work of Humiliation) in discerning his own nothingness, *verse 17.* which Christ terms, *Poverty of Spirit.* This for the Work of Humiliation.

2. As for the works of Faith for Justification; here is as fresh and vehement goings out, and longings for washings by Christs Blood, (*v. 2. Wash me thoroughly from mine Iniquity, and cleanse me from my Sin.* And *v. 7. Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than Snow*) as ever were in a poor Soul when it first lay at the Foot-stool of Gods Throne of Grace, imploring pardon as a condemned man to die. And here is not only begging the thing it self, but the renewed assurance of it to his Soul, *v. 8, 9. Make me to hear joy and gladness, that the Bones that thou hast broken may rejoice. Hide thy Face from my Sins, and blot out all mine Iniquities.* And also *v. 12. Restore unto me the joy of thy Salvation, and uphold me with thy free Spirit.* Which few Converts at first do. But David had been enured to it. Here is also as impetuous seeking after the face and presence of God, *verse 11. Hide thy face from my Sins, verse 9. But turn it upon me, and cast me not out of thy presence, verse 11.* that is, *Let me see thy face.* This for the Workings of Faith.

3. For Sanctification and Holiness. He having seen the bottom-Corruption of his Nature, *verse 6.* he experimentally seeketh for a Sanctification of his Nature of the right kind; even the contrary frame of Heart to his Natural uncleanness, *Create in me a clean Heart,* and give me Grace of the true and right kind and Breed. *Renew a right Spirit within me. Truth in the inward parts, Lord.* Nothing else would content him, not outward Sacrifices, nor Performances, as you may perceive by *verse 16.* Yea, and he seeks this in a sense of his own inability to effect it in himself. And so gives up his Heart in acknowledgment of his utter and total dependance upon Gods Grace and Power to work it, *Create in me, O God: Do thou do it; for I am no more able to work it, or the least degree thereof, than to Create a World.* And as he prays for habitual Holiness in his Nature, so for the Holy Ghost to abide in him, *vers. 11.* to act that Grace and uphold him. Whom *verse 12.* he termeth the principal Spirit, or his leading Spirit. 'Tis read either of them, by some, as in distinction from inherent Grace, which *vers. 10.* he had termed *Spirit.* And the fruits and effects of it follows, *seeking to turn others.* This he did by opening his Mouth in Holy Conference to set out Gods Praise, praying for the Saints and Church of God, and studying and searching forth what would please God most, to the end to offer it up to him. These are all the dispositions of Hearts truly and newly Converted, and wrought upon. And such Conversions as these, and renewals of the whole work upon us, we must have in our Lives, if we go to Heaven; if not upon falls, yet upon some occasions or other. *Except ye be Converted,* says Christ to his Disciples, that were Converted already, *ye cannot enter into the Kingdom of God.* And these kind of Workings you have now heard of in David's Heart, may both help us to judge of our selves whether we have been Converted, or rightly Recovered after Relapses, and

and comfort our selves if we have found the like, as face answering to face in Water. For *David* was a grown Christian before; and yet this great and second work upon him (greater than his first) rose up but to such dispositions as these. For Gods second Works always exceeded the former, and in all he is made a pattern of a Man after Gods Heart. 2. This having been every way as a new Conversion to him, Look what was the most natural disposition and motion of Spirit in him, the same (in their proportion) is in others converted to God. Now in *David* you see the very first bud that puts forth in this fresh Spring (for he had been as a Tree in Winter) is seeking to Convert others. And he being further a Prophet, and endowed with abilities to teach (as also *Solomon* his Son after him) this gracious Disposition, the spring of which is common to him and all other Converts, the stream of it seeks vent, and most gladly and greedily runs out into this Channel of teaching others to convert them; whereunto he had the advantage by his Gifts and Calling.

The Text hath Three Parts :

1st, A Gracious Disposition and Resolution of Spirit, flowing from Conversion, to convert others to God.

2^d, The most proper means to effect it, teaching Men Gods ways.

3^d, The promise of Success, and they shall be converted.

From the *First*, The Observation is, That in every truly converted Soul to God, this is one of the most Natural and Genuine Dispositions and Desires (according to its ability and opportunity) to Convert and win others to God.

The second Observation is, That teaching Men, and teaching them the ways and dealings of God with Souls, in converting of them, or in recovering them fallen, is the most effectual way sanctified by God to effect conversion.

For the *Third*, *And they shall be Converted unto thee*. Observe, That God more especially useth and blesteth the Endeavours of such as himself hath already converted, to turn others to God.

Fourthly, That he useth such, notwithstanding their falls and and corruptions, *David* still promiseth to himself, that God would yet use him and succeed his Endeavours, and bless his Example, yea, and perhaps more than ever afore.

For the *First*, I shall handle it as it is a common Disposition in the Hearts of all Men converted, and even all having some Ability and Opportunity of doing good to some or other they converse with this way, though according to proportion of Talents, Calling, Opportunities, in Men set apart to the Ministry of the Word this is chiefly incumbent upon them.

Now for the Proof of how great and strong a disposition in the Heart of a Saint this is, I give that Scripture, *1 Tim. 4. 16. For in doing this, thou shalt save thy self; and them that hear thee.*

These Words have Two Parts. 1. A Summary of the Instructions given afore, *Take heed to thy self*, and thy personal Conversation. And 2. *To thy Doctrine*, or Preaching; for I take it by a Metonymy, that is it he intends. And this is the Epitome of all afore, v. 12, 13. &c. Together with an exhortation to persevere in doing both. 2. The Motives hereto, the greatest that can be. 1. *Thou shalt save thy self* 2. *Those that hear thee*. Now though the gift of Preaching was not common; yet these motions are but such as are common to all Saints, and upon these common motions doth *Paul* work upon *Timothy's* Heart, and no other, to diligence herein. *Salvation of a Mans self, is Suprema Lex*, in nature. The Salvation of others is the Supream Law in the New Creature. Therefore Two greater Motives cannot be spoken. First for saving a Man's self; If it were alone the privative part of Salvation, that is, to be saved and delivered from the Misery Sin deserves; all in Nature would put a Man to chuse it. If a Man were in danger of being drowned, and had a Crown thrown him, with a Title annexed to it, of being King of all the World,

and

and at the same time throw him but a poor Rope or Cord, he will lay hold
 on the Rope, and let go the Crown; because that it will (tho' but) save him.
 So shalt thou save thy self. And to save others, is the supreamest Law in the
 New Creature. The Title of being a Saviour did toll and woo Christ down
 from Heaven to Earth. And the Name Jesus, or Saviour, is the highest Name
 in Heaven or Earth: And this Title, by discharging thy Duty faithfully,
 shalt thou partake with him in; thou shalt have both the Name and
 Reward of being a Saviour to others instrumentally: And Christ himself
 could have no greater. Paul's Instance argues the desire hereof one of the su-
 preamest Laws in the New Creature. Rom. 9. 1, 2, 3. *I say the truth in
 Christ, I lie not, my Conscience also bearing me witness in the Holy Ghost, That
 I have great Heaviness and continual Sorrow in my Heart: For I could wish that
 my self were accursed from Christ, for my Brethren, my Kinsmen, according to the
 Flesh.* For both Love to God, and Love to others, do, in the fullest Stream
 and Channel meet in this. It was the salvation of such a Bulk of Mankind,
 in whom Gods Name was interested, as were the Jews; and the continuance
 of the Gospel to them in future Ages, for their Salvation, that he here pre-
 fers to his own Salvation. He wisheth himself accursed from Christ; and
 because, to have the New Creature wound up to so high a Note, without
 cracking and breaking Nature it self, that the Prerogative Law thereof should so
 prevail and over-rule the supream Law of Nature it self, would (as he knew) be a
 wonder, and incredible to the most of Christians: He therefore makes the solem-
 nest protestation that this was real in his Heart, that ever was made by man. 1. *I
 speak the Truth.* 2. *I lie not.* 3. *My Conscience bearing me witness.* 4. And that
 That deceives him not, He calls in Christ and the Holy Ghost as Witnesses of
 it. If ever Paul spake Truth, he spake Truth now; and what was it he ut-
 ters? *I could wish my self accursed from Christ.* What, Paul! Think what thou
 sayst, accursed from Christ! We will give thee leave to be in Sorrow and
 Heaviness, for so are we, when we see men go to Hell: But to be accursed
 from Christ, and that Paul should say it! You find him in all his Epistles
 breathing more after Christ, than in the Acts you read he had ever breathed
 forth Threatnings against his Church. What from Christ! *To me to live is
 Christ, to die is Gain,* says he, Phil. 1. And again, Chap. 3. 8. *Doublets
 (there is no demur upon it) I account all things but Loss, for the Excellency of
 the Knowledge of Christ Jesus my Lord: For whom I have suffered the loss of all
 things, and do count them but Dung, that I may win Christ.* What and part
 with Christ! Yea, be accursed from Christ! His meaning is not, I wish the
 Condition of the Damned, in respect of Despair, Revenge, Blasphemy, &c.
 that had been a sin to wish; but look what state towards God, Christ him-
 self was in, in separation from God, and sense of wrath, when he was made
 a Curse to save me; that Condition saies he I could be content to be in, having
 those exercises of such Graces, Submission to Gods Will, which Christ then
 also had. Well but Paul, think out, and think out again; why says Paul, I have,
 I speak the Truth, I speak the Truth again; He seconds it with, *I lie not.* Well
 but Paul, let that be granted, which yet perhaps some of us could do; to sub-
 mit to it, if God would say it were his Pleasure, That if we would be accurs-
 ed, such and such should be saved: No, says Paul, that is not all, I find I could
 heartily wish it; to choose it should be my option. The highest Instance, that
 ever I have heard of any other, was on the contrary: A tender Mother, that
 had prayed long for her Son, once was brought to this, *to think that she should re-
 joyce one day in his Damnation,* and it converted him. But still Paul's is higher;
 he saies I would follow Christ, and Christ was made a Curse from God for me;
 and I would imitate him, and do the like for others. It was well he spake
 this in Christ, as a New Creature, created in Christ Jesus. I am assured the
 first Creature, the Image of God in Adam, would not have been drawn up
 so high. The Spirit of *Elixir* would have crack'd his Earthen Vessel: That
 Earthly man, as the Apostle calls him, 1 Cor. 15. 'Tis a Note beyond his
Elab. And the truth is, take all the Mass of other Christians: God would
 but by this one Instance of Paul's shew what is in the Root, and may be ex-
 tracted

tracted out of the New Creature, which is in them all; but *Paul* alone herein followed Christ. The highest Note of the New Creature, but far below this, (as it was also of another kind) was that of a Godly tender Hearted Mother who having prayed long, as *Monica* for *Austin*, for a debauched Son, and seeing no fruit of her Prayers, but the contrary in the highest, at last was by God brought unto this, that if God for his own Glory would rather Damn him, than save him, her Heart was put into that disposition it should be in at the Day of Judgement: To think that she should one day rejoice to see him Damned, even him whom she loved so dearly, and had prayed so much for. And the Relating of this Speech to her Son, when he was in the height of his Rebellion, broke his Heart and turn'd him. But still *Paul's* here exceeds hers and all others else. Yea, here when he speaks of *Timothy*, then whom he found none other like minded in naturally taking care of the Souls of others, *Phil. 2. 20.* he winds not *Timothy* up so high as himself was wound up, and the New Creature would bear. He prefers this Motive of Self, and puts it first; *So shalt thou save thy Self*, only next unto it adds, *And those that hear thee.* So as this we may gain warrantably from it, as suiting the Spirit and disposition of every Man Regenerate, especially Ministers, that next to saving themselves, the Conversion and Salvation of others, is the greatest and Noblest Argument that can be used.

Chap. 7.

I shall give you the Reasons of it: The common Foundation of which lies in this. That Grace which is a New Divine Nature, partakes of it (as the Nature of all things doth with those of a like Kind) in some *Analogy* with it.

Now 1. It is the natural Property of every good thing to diffuse and communicate it self, and as it excels in goodness, so it exceeds in that desire. God, who is Goodness and Blessedness it self, hath delighted himself from all Eternity, to think of his communicating his Blessedness to some of his Creatures, whom himself would set himself to Love. His Delights were with the Sons of Men, *Prov. 8. and Exod. 33. 19. I will make all my Goodness pass before thee, and will be Gracious to whom I will be Gracious.* He would not enjoy his Happiness alone, but have his Creatures the better for him. And the inferiour Creatures that partake of a Portion of Goodness from him, partake therewith of the like Property, *Fire* to diffuse its Heat; the *Sun* its Light. Now Grace in the Souls of Men is in that manner the image of Gods Goodness, Love, Grace, Mercy, &c. that the common goodness in the Creatures is not. And therefore answerably to the measure of its excelling them, it must needs excel in this, wherein a Man comes nearest unto God, which, as the Heathen *Cicero* said, *is nothing more than in doing good to others.* Yea, and we find in Scripture the New Creature compared unto all things that are diffusive of themselves, as partaking with them in this, which is the common property. Thus it is compared to *Fire*, one Coal that hath *Fire* in it, enkindles another. And every Man is either a Dead or Living Coal. *Thy Word*, says *Jeremy*, *it was a Fire in my Bones, and I could not stay*, *Chap. 20. 9.* It is also compared to *Light* in a Room, or set upon an Hill, to give light to all in it: To precious *Oyntment*, which as that of *Mary's* did, diffuseth its Odour to the whole Room.

2. It is the nature of every thing begotten by another, to beget and propagate another of the same. Tis the vehementest and strongest desire in Nature. *Opus naturalissimum* implanted as instinct by Vertue of that Law and Command given forth by God, *Gen. 1. 22. Be fruitful and multiply*, according to their kind. The Angels were not ordained to beget in their kind, for they give not in Marriage; but of all Creatures that are, to multiply in their kind, the more excellent the kind is, the stronger is the inclination. Now the Saints are a Royal Generation, *1 Pet. 2.* The first fruits of Gods Creation, as being begotten of God; *James 1. 18. Of his own Will beget he us with the Word of Truth, that we should be a kind of first fruits of his Creatures.* Every one that is born of

Book 10 God, hath the seed of God in him; that is a *Divine Nature*, *Joh. 1 Ep. 3: Chap. v. 9.* and the Holy Ghost is also in that New Nature to provoke him hereunto. Yea, and therefore it is in them from the first, which is not in other Creatures. As soon as *Paul* was Converted, he consulted not with Flesh and Blood, but went to preach the Gospel, *Gal. 1. 16.* and this is proper to Men truly Converted.

3. Grace hath besides these properties, common to it with other Creatures, a transcendent Elevation of it to the Glory of God. *Hallowed be thy Name*; is the first Petition the Heart is taught to fall upon in the Lords-Prayer; *And thy Kingdom come*, is the next. Now it is Christs coming into the Hearts of Men is the foundation of all his Kingdom, for it brings in willing Subjects, when many Men are Converted unto Christ, in so many Mens Hearts, is the Glory of God set up as their cheifest end, and they are Vessels and Instruments of his Glory to all Eternity. The Glory of a King consists in the multitude of his Subjects, *Prov. 14. 28.* Now Christ is King of Saints, *Rev. 15.* and in the Multitude of them lies his Honour.

4. In the Regenerate there is Love to Christ and pity to the Souls of others. I join them both together for God himself hath joynd them together in our Salvation. And *2 Cor. 5. 11,* and *14. verses.* *Paul* joineth them together as motives to him to perswade Men to turn to God, *v. 11.* *Knowing therefore the Terrour of the Lord*, that is, what an infinite Treasure of Wrath is laid up for Men that dye in their sins, we cannot but tell and perswade Men, as *Lot* did his Kindred, to come out of *Sodom*. We perswade Men, *ver. 14.* for the Love of Christ constrains us. And this was a motive over and above the necessity of his Office. And he farther instructs others, *Col. 3. 12.* *Put on, as the Elect of God, Bowels of Mercy.* Now to the Elect of God, wherein are the Bowels of Gods Mercy shewn? In Mercy, delivering them from the greatest Misery, and that is the saving Men from Sin, and Wrath, and Hell: Christs Love lay in this: Answerably, you that have received Mercy from God, wherein is your Mercy to be shewn most towards others? In endeavouring to pull them out of Hell, and save them from Wrath to come, Christ in *Mat. 5.* enumerates the most inward dispositions of Converted Souls, and perhaps in order as they are wrought. He reckons up these two near one another, *v. 7.* *Blessed are the Merciful*, and *v. 9.* *Blessed are the Peace-makers*, that is, who out of a sense of Mercy, or seeing their need of it, do seek it at Gods hands for themselves; and laying to Heart the danger and misery others are in, endeavour to make Peace between an offended God and them, or seeing the terrour of the Lord perswade Men, as you heard *Paul* speaking his own disposition of Spirit. In like manner speak's *Jude 22, 23.* of some have compassion, making a difference, and others save with fear pulling them out of the Fire. The allusion seems to be to ones seeing poor Children, or impotent Creatures falling into the Fire, out of which they have no Heart or Power to deliver themselves. And it is an out-cry in such a Case. If you have any Compassion in you: *Oh save them*, and with Fear, as knowing the Terrour of the Lord: For fear lest ere you could perswade them, the wrath of God should seize upon 'em. And it is such an Exclamation as would be in a Family or Room, wherein one in a Lethargy or falling sickness is cast into the Fire; in which Case Men leave all Business, as of lesser moment, and run speedily to pull out such, and this Word *pull them out of the Fire*, imports Violence, as Christ said, *Compel them to come in*, so snatch them out by strong hands. Alas, they, poor Creatures are asleep and feel nothing; yea, they struggle against it, therefore pluck them out. My Brethren, the Terror of God is such as even those that are in Hell (as *Luk. 16.*) have so much compassion in them as to desire their Friends may not come thither: How much more should this work in your Hearts (that have tasted of the Mercies of God your selves, that are escaped through that Mercy) a compassion to the Souls of others.

I might add 5thly, out of *Jude* what follows in these words, *hating the Garment spotted with the Flesh*, that is, if no more should move you, let this, viz. the destruction of what you hate. You that love the Lord hate Evil, and if you do, seek to destroy it in those you love.

Use 1. Observe whether out of such Principles as these in thy Soul, thou hast found this so truly Noble, Generous, and natural Disposition in thee. Is this thy aim, thy set desire and endeavour? Hast thou not only a Spirit enclining, but also provoking thee unto it, out of a Bleeding Heart, over other mens Conditions? Is it the very delight of thy Soul to have any opportunity of doing good this way, when thou seest any hopefulness or comingness in any? Dost thou feel thy Soul rejoice as much, or more than in the addition of personal Comforts to thee? This was meat and drink to Christ, *John* the 4th. When he found a poor woman at *Samaria*, who began to listen to his Doctrine, He says, it was meat and drink to him to do this Will of his Father in this particular, *John* 4. 32, 34. 'Tis spoken upon that occasion, for this he afterwards owns to be the eminent will and command of his Father, to bring in those he had given him; so *John* 6. 37, 38, 39. And *Paul*, who followed Christ, became all to all; he would stoop to any thing, and that to win but some. You see, *Acts* 26. When he was at the Bar, and his particular Interest was to plead for his Life; he minds it not, but falls a perswading *Agrippa*, before whom he appears, and his Courtiers, to turn to God; and when he was somewhat stirred and perswaded half way, and said, *Thou hast perswaded me almost to be a Christian*. What do you speak of it only as almost says *Paul*? And what of your self alone? Though he had caught the great Fish, a King, yet it was not the saving of a Kings Soul contented him; his desires were Larger. *I wish*, (sayshe) *not only that thou, but all that hear me, were not almost, but altogether as I am, excepting these Bonds*. The truth and strength of this desire is one of the most sure and certain signs of Regeneration, and being Begotten again, of any other. For besides that it is certain that Satans Kingdom is not divided against it self, nor can Heartily desire the ruin of it self, and Members of a Body use to defend one another; and men may be zealous to convert men to particular opinions: It is more certaine that to make Disciples, and bring men throughly to Christ, to turn from all sin, to glorifie God, and delight in doing this, and seeing it done, as in their own Salvation is the distinguishing character of a Son of God. *Mat.* 5. 9. *Blessed are the Peace-makers, for they shall be called the Children of God*. This is proper to one Begotten. The spurious spawn of Professors hatched out of self-love, are not acquainted with such vehement desires, that yearning of Bowels, that pity to mens Estates; tis not the ultimate end and scope of their speeches or profession. Grace shews it self strongest in this, and that more early than in other dispositions. Commonly as soon as a Believer comes into the new World himself, and as one affrighted out of his Natural Condition, is brought into this marvelous Light and is environed about with it, he hath all things new in his sight, and apprehends; with an edge of affection, the danger of his former Condition, and Gods free Grace reach'd forth to pull him out: And the light of these things is fresh, strong, and vigorous in him: And he sees and wonders how all about him, are running headlong towards Hell. If he casts, but though meekly in Speech, but a word to stop any one: Yet with a strong apprehension doth he speak it; and thinks that things that are so clear to him, and move himself so much, should also move others, and wonders if they do not. He thinks, sure he should convert the whole World, if he had but the opportunity of speaking with them. The early buddings of this you see in *Philip* towards *Nathaniel*, *John* 1. 45. and *Chap.* 4. in that woman of *Samaria* towards that whole City. So it was in *Paul*, who consulted not with Flesh and Blood, but fell a preaching presently.

The 2d. Use is of Exhortation to all that profess themselves born again; that in their capacity and opportunity they would set upon this work, especially where there is a heap of living Coals in a Society together. This Exhortation is not to Ministers only, but to you all, young, as well as those of riper years. Oh see, if possible, that none of you appear at the day of Judgment afore God, without bringing some *Benjamin* or other with you. The Apostle perswades a poor believing Wife to dwell with, and co-habit with an unbelieving

ing, churlish *Nabal*; and to bear all the Burdens of so unequal a Yoke even with the hope of so great a consequent, if it so fall out, *1 Cor. 7. 16.* For what knowest thou, O Wife, whether thou shalt save thy Husband? Or how knowest thou, O Man, whether thou shalt save thy Wife? It is a great encouragement, in *James the 6th* and the two last verses, Brethren, if any of you do err from the Truth, and one convert him; Let him know, that he which converteth the Sinner from the Errour of his way, shall save a Soul from Death, and shall hide a multitude of sins. And it is spoken not to Ministers only, but to private Christians; even to Brethren in common. And his Motives are strong. 1. That he shall save a Soul from Death, which also *Paul* useth to *Timothy*, *1 Tim. 4. 18.* If a Man had a mortal Disease, and a Word of thy mouth would save him, what tender Heart would not effect it? He will owe himself to Thee, as *Paul* speaks of *Onesimus*. And 2. He covers a multitude of sins. Gets Gods Book cross'd of Debts, contracted from the beginning of his days: And what a great matter is that, and yet unto that end, thou mayst win others to God, and God may bless and succeed thee.

1. Be holy in all manner of Conversation. Else as *Lot's* Kindred thought of his Speeches, men will think thou art not in earnest. A Dart thrown, receives its force from the strength of the Arm that throws it. *1 Pet. 3. 1, 2.* He exhorteth Wives to express an holy Chastity in converse with their Husbands, that they may be won thereby. Likewise, ye Wives, be in subjection to your own Husbands, that if any obey not the Word, they also may without the Word be won by the Conversation of the Wives, whilst they behold your chaste Conversation coupled with Fear. Chastity is but a moral Vertue, as is also that Fear or Reverence Wives are to express towards their Husbands: Yet it may be held forth and managed with such a Spirit of Holiness, as may convey and dart into their Consciences Beams of the Image of God, and enkindle the same into their Hearts it shines into. Walk in Light, that is, according to the Spiritual Light, God hath given thee; and hold forth that Light in the midst of a froward and crooked Generation, *Phil. 2. 15.* Shew other ends in common actions than other men do.

2. Be fruitful in Conference dropping good and holy Speeches, *Prov. 11. 30.* The Fruit of the Righteous is a Tree of Life. Such as the Fruit that grew on the Tree of Life that grew in Paradise, of which God said, after man was fallen, *least he eat it and live for ever.* If you had a Tree had such Fruit grew on it as would restore dead men to Life, how would you prize and value that Tree, and the fruit of it, and the more it bare, the more would you esteem it? Such are the Lips of a righteous man in order to Conversion. So it follows: *He that winneth Souls, is wise.* And tho' thou seest not a present effect of it, yet wait. The Kingdom of God is as a Sower that went out to sow, and the seed grew up from Blade to Ear he knew how. A man little thinks what God doth with occasional Speeches, and to what use he puts them, both for Conviction and Conversion. A man hears of them, as of Bread sown on the Waters, many days after. You may have heard of a Crow flying to let fall an Ash-key, which hath afterwards proved a Tree: Yet wait, and see how thy sowing good seed doth take and thrive, as one doth a Plant or Seed sown in a Garden; how often do they visit it, water it, and see how it thrives? The Husbandman waits, says *James, Chap. 8. v. 5, 7.* for the pretious Seed its coming up; and loseth the sight of it when a Winter, and cold Frosts nip it; yet he waits for its pretious Seed, more pretious than all the Gold and Silver Mines or Rocks of Diamonds in the World: For Mankind could not live on them; but if the Seed Corn should fail to come up, an universal Famine would be on the World. Now every holy Truth and gracious Speech, is much more pretious than Seed Corn, and proves a Plant that shall never be rooted up, but grows up to Eternal Life. Yea, if men oppose, yet still wait: So you are directed, *2 Tim. 2. 25.* Instruct those that oppose themselves, if peradventure God will give them repentance. Opposition is often a sign that the Pill works. And suppose thou never shouldst convert them (as the Apostle gives not a certainty, only a what knowest thou? *1 Cor. 7. 16.* a peradventure

venture) yet know that as thou prayest for them, so thy instructions unto them shall return in Grace into thine own Bosom, as *Mat. 10.* their Peace is said to do: And thou wilt Glorifie God in the day of their visitation. Chap 7.

You that are young Students, and God hath turn'd your Hearts unto him; you have, in this Doctrine, a Foundation laid of the greatest encouragement to the work of the Ministry. For if to endeavour to convert Souls be the most natural and pleasant work to the New Creature, and the noblest endowment in you, and this suited even to the very essential constitution of it, then to have this work to be your very Calling, and a proper work of the Ministry which you are set apart thereby unto, must needs render it most acceptable and comfortable to you. For you see, that Parents use to observe what callings the natural genius of their Children inclines unto, and when they set them in that which is most suitable thereto, they do therein work with pleasantness, and prove eminent in it. Now as your Education helps to fit you with abilities, so your Conversion and the *Impetus* of the new Creature, you see carries your Heart this way. *David*, though a King, yet having the Spirit of teaching, dedicates much of his time and pains this way; and makes a vow of it, yea, the first-born of his vows upon this so eminent a Conversion. Whilst others are exercised in this World to get and heap up great Estates, in killing men, overturning Nations, and perhaps doing what they knew not, whether acceptable or not: You have the best, the surest, the comfortablest, the honourablest Trades of winning Souls, and may heap up Souls, bring in great riches and treasure to Christ, and a greater account to your own Souls: Though in the World you may have contempt, and it is fit it should be so, for 'tis mercy enough to be a Minister.

Observ. 2. That teaching Gods ways, and gracious dealings with men in converting and recovering sinners, is specially sanctified by God.

1. By Gods ways sometimes all his works *ad extra* are meant. So *Prov. 8.* *In the beginning of thy ways.* So *Behemoth is the chief of Gods ways*, but here the ways revealed by the Word are meant. And therein 1. In a more large sense, all the Laws and Statutes he hath commanded men to walk in. So often and usually, *Deut. 8. 6.* and *10. 12.*

2. The right way of true Religion, and how a Soul shall be saved, is call'd a way, and Gods way, *Acts 19. 23.* And the way of God, *Acts 18. 26.* The Way of Righteousness, *1 Pet. 2. 21.*

3. Sometimes more strictly, the ways of Gods dealings with, or wooing Sinners to himself. (As *Solomon* calls the wooings of a Lover, *gaining the Heart of his Beloved, The way of a Man with a Maid.*) Thus here, for *David* refers to those experiments of Gods Grace, which his Soul had, and should get by Gods recovering him again, and converting him a-new, which he would lay open to others, even all his gracious dealings to his. *Psal. 10.* *All his paths are mercy and truth towards his.* Thus the mercies of God in justifying and pardoning Sinners, God termeth his ways. *Isa. 55. 6, 7, 8, 9.* *Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

4. The new Birth and Obedience that follows upon it, is the narrow Gate, and the way that leads to Life. *Mat. 7. 14.* *Isa. 35. 8.* *an high way, a way, and a way of Holiness.*

5. And the *Israelites* are said to have erred in their Hearts, and not to have known his ways: Where by *ways*, he means what was more eminently the object of saving Faith, for *Heb. 3.* where this is cited, it is interpreted of Unbelief; *v. 10. 12.* and *19.* compared.

BOOK 10

Christ speaking of himself says *I am the way*, And his Flesh crucified and torn, is that new and living way God found out into the Holy of Holies. *Heb. 10.* So then, to teach men Gods ways, in order unto their Conversion, is 1. To discover to them their natural condition and unbelief to be a way of Error, and of Death, *Jan. 6. 19. That converts a Sinner from the error of his way.* For by Nature it is spoken of all men, *That the way of peace they have not known, Rom. 3. Erring in their Hearts, and not having known his way.* 2. To teach them Christ, and the way of Faith, and believing on him, and closing with the free mercies of God in pardoning. 3. To set out unto them the high-way of true Holiness and Obedience of Sanctification and the new Birth. 4. To shew them all the errors, the by and crooked ways men turn aside into, both in believing, and in turning unto God, and walking with him; which is call'd teaching them the good and right way, *1 Sam. 12. 20. 21, 22, 23, 24. And Samuel said unto the People, Fear not; (ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your Heart: And turn ye not aside, for then should ye go after vain things which cannot profit nor deliver, for they are vain) For the Lord will not forsake his People, for his great Name sake: Because it hath pleased the Lord to make you his People. Moreover, as for me, God forbid that I should sin against the Lord, in ceasing to pray for you; but I will teach you the good and the right way. Only fear the Lord, and serve him in truth with all your Heart: For consider how great things he hath done for you.* And these were the ordinary Subjects of Christs Discourses, especially in the first fruits of his Ministry, in his first Sermon he speak's of Faith and Repentance; *Mark 1. 14.* unto which two Paul also reduceth the Sum of his preaching *Acts 20. 0, 21. And how I kept back nothing that was profitable to you, but have shewed you, and have taught you publickly, and from house to house. v. 21. Testifying both to the Jews, and also the Greeks, Repentance toward God, and Faith toward our Lord Jesus Christ.* And (*Titus 2. 8.*) he says, *This is a faithful Saying, and these I will that thou affirm constantly. These things are good and profitable to men.* And the true reason why men profit not, nor bring in mens Souls, is, That they divert from these great, substantial, and necessary Truths, *Jer. 23. 22. If thsy had stood in my Counsel, and had caused my People to hear my words, then they should have turned from their evil way, and from the evil of their doings.* In their discourses they tythe the Mint and Cummin of the Scriptures, and insist not on these great and necessary Principles of Religion. When our Saviour Christ was to send his Disciples forth to preach the Gospel to all the World, he promiseth the Spirit, as a Comforter, to their Persons, and an Assistant to them in their Ministry, *John 16.* And to shew what Doctrines that Spirit would bless and go with to the Hearts of men in converting of them; to the end that they accordingly should learn in preaching to the Nations, to insist thereon; He enumerates the work of the Spirit in mens Hearts, in all the parts thereof; setting it out by the object matter of each work: Thereby withal pointing to them what Subjects to treat on in their Sermons; the Spirit using Doctrines suitable to the work he is to do.

3. *Observe*, That in Converting others, God more specially useth the endeavours of those himself hath turned.

1. The Holy Ghost dwelling in them, he is more easily communicated; for themselves are anointed with him. *Acts 11. 24.* 'Tis said of Barnabas, *That he was a good man, and full of the Holy Ghost, and of Faith, and much people was added unto the Lord.*

2. Tho God may, and sometime doth use others to shew his liberty, yet God delights to use them in it, and usually doth, who are themselves Converted, and this he doth out of choice, *Mal. 2. 5, 6. My Covenant (says God, speaking of Levi) was with him of life and peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my name. The Law of Truth was in his Mouth, and Iniquity was not found in his Lips: He walked with me in Peace and Equity, and did turn many away from Iniquity.* Even as it was with
Abraham,

Abraham, whom being Faithful himself, God chose to be the Father of many Nations. *I gave them to him,* saies God.

3. God rather useth such, because they have the Art of doing. For God useth meet Instruments for the work he imployes them in. Now there is an Art in Converting Souls, an eminent one. Therefore, saies *Solomon, Prov. i. i.* *He that winneth Souls is Wise.* Now an holy man is more Wise in it, because he hath experience in the ways of God, in Converting, Comforting, Recovering Souls. *Then shall I teach Sinners thy ways,* saies *David, Psal. 51. 13.* namely, which I my self have had experience of: As *Paul* was able to comfort others, with the comforts he had received: And as *Christ* said to *Peter* (*Luke 22. 23.*) *Peter, When thou art Converted, strengthen thy Brethren,* he then knew how to do it. Such an one knows the Heart of Man, and the windings of it by his own, and so knows how to make a Key to Unlock it, and that shall pass the Wards of it.

4. *Observe,* That neither Sins afore nor after Regeneration should prejudice one in the Ministry of the Gospel that truly returns to God, and recovers, as *David* here did. The Instances are clear: God used *David* to Pen Scripture, as he did in this Psalm, after his Murder and Adultery, and he promiseth himself as much success in doing good to others as ever. *Solomon* also the Son, you know how he fell, yet God still used him to Write Scriptures, and to teach the People. Witness that Book of *Ecclesiastes*, which he entitleth *The Preacher*, after his great and long departure from God. *Peter* also, you know, how he denied *Christ*, and also at *Antioch* dissembled: Yet God Converted by his Preaching, after that first great fall of his, Three Thousand at One Sermon, and poured forth his Spirit upon him notwithstanding and used him to the end of his Days, to write Scripture fuller of Holiness, that is, stronger incitements to Holiness than any other, and to Preach and Stir Men up to Remembrance.

And the Reasons are,

1. The Gifts of God, even those given his Elect, to do good to others, are of high value, and God will not lose the use and improvement of them for their sins, but will humble them for them, and so go on still to use and bless 'em.
2. His Pardons are Free Grace Pardons, such as they shall not invalidate by their sins. Free Grace is still the same towards them.
3. Their Hearts are the same to God upon Repentance, and often more enlarged than before. They shew themselves clear in that matter by Repenting, as *2 Cor. 7.* the Apostle speaks. And so God forgives and Man forgives, and they are both as afore.

And 4. Have gained more feeling experience, and deep and quick sense of Gods Love and Gracious dealings than at first, Converted by renewed Repentance. And so are more able, as *Peter* was, to strengthen their Brethren.

If such returning sinners are both in respect of use, and their Gifts the USE. same to God, they should be so to men: men should not be prejudiced when God is not; specially seeing tis true of any that themselves also may be tempted. Now this takes away a great discouragement from what is in ones own Person, as well as what prejudice useth to be in others Hearts towards one, especially from sins gross and scandalous after Regeneration. This ought not, nor should not upon and after manifest renewed Repentance, discourage any one in this Work, as to think that God will ever after such sins leave him, and not use him more: Nor should it be a prejudice in the Hearts of others, for receiving what out of experience from such falls, God shall give forth by such an one.

F I N I S.

THE
WORKS

OF

Thomas Goodwin D.D.

The Fifth Volume.

PART II.

CONTAINING,

- I. A Discourse of Gospel-Holiness implanted in the Heart, and continued in the whole Conversation of Life.
- II. A Discourse of the three several Ages which Christians do run through, in their Course of Faith and Obedience

L O N D O N ;

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T H E
C O N T E N T S
O F T H E

Discourse of Gospel-Holiness implanted in the Heart, and continued in the whole Conversation of Life.

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B O O K III.

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O F

Gospel Holiness

Implanted in the H E A R T,

And Continued in the Whole

Conversafion of L I F E.

B O O K I.

That Graces and Holy Dispositions wrought in the Soul, are the Springs and Principles of Evangelical Obedience. The first Streams which flow from hence are inward Actions of our Souls in Holy Thoughts, and a lively Sense and Perception of Spiritual Things, and a due Approbation and Judgment of them as most excellent. That our Holiness ought to be sincere and blameless. That our Obedience ought to abound in all Fruits of Righteousness, and to continue until the Day of Christ.

Philip. I. 9, 10, 11.

And this I pray, that your Love may abound yet more and more in Knowledge, and in all Judgment;

That ye may approve things that are excellent; that ye may be sincere, and without Offence till the Day of Christ.

Being filled with the Fruits of Righteousness, which are by Jesus Christ, unto the Glory and Praise of God.

C H A P. I.

The Words of the Text explained; what the Apostle means by abounding in all Knowledge, and Sense, or Judgment.

THIS is one of *Paul's* Prayers, several whereof we find dispersed up and down in his Epistles, and they are put up to God for those he wrote to. The Prayers of Holy Men are usually the utmost, and choicest Expressions of their Graces; the *Drawings* forth, or *Pourings* forth rather of their deepest Affections and Desires for things, which the Light of the Spirit in them judgeth to be most excellent. And the Words of the Text are the Prayer of the Apostle *Paul*, who

who was filled with the Holy Ghost ; and you see it is for *Holiness*, and the Increase of it.

This I pray, &c. so he begins. You that have very holy Hearts, if God should from Heaven bid you ask *some one thing* (as David speaks, *This one thing have I asked*) it should be, *to be Holy before him in Love*. That which concerning *Holiness* he prays for, may be reduced to three Heads.

I. Such *Graces* and *Dispositions* as are the *inward Springs*, or primary essential Principles of *Holiness*, which are three : 1. Love. 2. Knowledge. 3. Sense.

II. The next *immediate Consequents* of these ; the next *Streams* from these in their *inward Man*, are, That in their Judgments (which is τὸ νοεῖν of all both Holy Affections and Actions) they might, 1. *Approve of Things most excellent*. 2. *Discern Things different*. The Words import either. 3. That in their Hearts they might be *sincere*. These are *inward*.

III. The third Thing which the Apostle prays for, is, That *Holiness* be perfectly, and all sorts of ways held forth in their Lives ; 1. *Negatively*, *Blameless*, or *without Offence*, or *without Accusation*, as the word is used, 1 *Thess.* 5. 23. 2. *Positively*, *That they might be filled with the Fruits of Righteousness*. And yet 3. *Because* it is not the outward Appearance of Fruit, Bigness, Colour, Fairness, but the *Kind*, the *Constitution* and *Relish* of it that commends it : He therefore describes these *Fruits* (he prays for) in the highest *Spiritualness* of them. 1. That they are such, as are by *Jesus Christ*, which grow on that Tree, and on Hearts engrafted on that Root. *Paradise*, no, nor the *Tree of Life* knew none such ; that is, these are a more excellent kind of Fruit, than ever did or should have grown on *Adam's Heart*. 2. He describes them to be such Fruit, which are immediately and eminently directed to the *Glory and Praise of God*, that have *Christ and Union with him* for their *Efficient*, and *God's Glory* for their *End*. And as the End makes the Means lovely and desirable, so, this great End of *God's Glory*, gives the *Relish* to all the Fruit that comes from us, since none other is Fruit to God. (as the Apostle speaks, *Rom.* 7. 4.) that is, for *God's Taste and Acceptation*.

The third and last Thing is, the Extent and Continuance of this *Holiness* for the time of it. It is to be found in them, *in the day of Christ*, or *until the day of Christ*.

These are the main Branches, that the *Bulk and Body* of this Tree divides it self into ; and this is a gross View of what grows thereon. Let us but shake a little, and gather up what will easily and naturally fall.

The 9th Verse is such, that in it (as the Psalmist says) *all our Springs* are found, namely, the inward Springs of true *Holiness*. I may call them *Springs*, not without the Apostles Allusion here : the Word is πηγή, that it may abundantly flow, as from a Spring ; so *Musculus*. In ver. 11. he useth the Metaphor of *Fruit* and a *Tree* ; but here, of *Streams* and of a *Spring*. The Principles of *Holiness* in us, are in Scripture compared to both, to a *Root* from whence *Fruit* grows (*Gal.* 5. 22, 23. *The Fruits of the Spirit*) and to a *Fountain* ; *John* 4. 14. *There shall be a Well of Water in him that believes, springing up into Everlasting Life*.

1. Grace and Love to God should flow naturally, Springs do so : *Trees must be watered*. (that Metaphor is not enough expressive of the naturalness of the Workings of Grace) but *Springs flow readily* ; 1 *Thess.* 4. 9. *I need not to write to you to love, ye are taught that of God*. Out of his *Belly* (says Christ) shall these *Waters flow*. The *Inwards* he calls the *Belly*, which should have Love in them, as the Earth hath *Water* in the *Bowels* of it.

2. In a *Fountain*, as you take away, still more comes, and the faster it comes : and thus as a *Spring* retains not its *Water* to it self ; so *Love* keeps nothing to it self, but it flows to the Use and Benefit of *God and Men*.

3. As *Fountains* have their Rise in *Hills*, so this of *Love* is first in *God's Heart* in *Heaven* : *We love God because he loved us first*, 1 *John* 4. 19. It springeth up (says Christ) to *Eternal Life*, i. e. its Original. *Aqua in tantum ascendit*, &c.

I have done with the Metaphor, I come to the naked sense intended, ἐπι μᾶλλον *more, and ἔτι μᾶλλον* *more still*, may abound yet more and more. It had abounded already; the Love of the primitive Times it abounded, as you read, 1 Thess. 4. 9, 10. One River remains of the former Metaphor to convey this to us, which we have, John 7. 38, 39. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water. But this (says John) he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified. When Christ was now glorified, the Graces of the Spirit were not Brooks but Rivers; he poured, not dropt down his Spirit, and Love made the greatest Channel: *Ecce qui diligunt*, was the common Observation of the Heathens, see how they love one another, speaking of Christians. It held till Tertullian's Time: Were there a Cause concerned the common good of Saints, their Principle was, they would lay down their Lives for the Brethren, 1 John 3. 6. Was it the Cause of God, they loved not their Lives to the Death, 'tis the Character of those Christians, Rev. 12. 7. Our Springs are not only dried up, but turned back as Jordan was; the Hatred among the Saints abounds yet more and more, and is like to swell higher yet. Oh my Brethren, Is not Christ yet glorified?

The Apostle adds these Words, *yet more and more*. To have said that it may abound, had an Emphasis with it; but he adds ἐπι yet, and adds to that μᾶλλον more, and ἔτι μᾶλλον more still. God can never have enough of your Love, nor you of Grace. Paul that knew him thought so, and therefore prayed so. Seest thou a Spark of Fire, lay Straw to it, and then add more Fuel, it abounds more and more according to its Fuel. This whole inferiour World will not be a sufficient Prey for the Fire one day; it will melt the Elements, as Peter says, yea the Heavens that now are it will consume. Such a thing is Grace and Love, all the Excellencies in God are ordained to be the Object, the Fuel of it; yet it can neither consume, nor be consumed, but abounds still yet more and more.

But why is Love first? Doth not Faith and Knowledge in order of Nature go before? You must remember (as I told you) he speaks here of the Principles of Obedience, and so Love is the more immediate, for Faith works by Love. 'Tis Love (says the Apostle, 1 John 5. 3.) makes all the Commands not grievous. Provoke one another (says the Apostle Paul, Heb. 10. 24.) to Love and to good Works. Kindle, stir up that Principle, and then good Works, as the Flame, will arise. When Christ would move Peter to take pains for him and feed his Lambs, and in doing so run through all the Difficulties that attended an Apostle's Work and Calling, what says he to him, Peter, Lovest thou me? he says no more. And what says Peter? Lord I love thee. It was enough between them two, to put him on to any thing. Faith is indeed the only Principle, by which we deal with God and Christ, for Justification and Communion with them; but Love is that which incites us to Holiness and Obedience. We are ordained to be Holy before him in Love; Holiness riseth from Love. Oh, therefore get your Hearts enflamed with the Love of God.

The Apostle farther adds these Words, *That your Love may abound in Knowledge*. Ordinarily Men had need pray, that their Love might grow up to their Knowledge; but Paul here prays, that their Knowledge might grow up with, and to their Love. Usually Mens Knowledge is larger than their Affections. It was it seems otherwise with these Philippians. There are usually extant these two sorts of Christians, Affectionate fond Souls of Christ, but less knowing; others more knowing, yet less passionate, tho' true Christians both: the primitive Times give Instances of both. The Corinthians were knowing Christians, 1 Cor. 1. 4, 5. I thank God that in every thing ye are enriched in all Knowledge and Utterance; but they were short in Love. 1 Cor. 8. 2, 3. If any Man thinks that he knoweth any thing (he speaks home to them) he knoweth nothing yet as he ought to know. But if any Man love God, the same is known of him. And Chap. 12. 31, ult. They were for Gifts, but yet shew I unto you a more excellent Way; and what was that? LOVE. So in Chap. 13. 1. Tho' I speak with Tongues of Men and Angels, and have not Love, &c. throughout. But to return to that Chap. 8. 3. If any Man love God, the same is known of him. The Speech carries the highest Reproof with it; it is as if he had said, You take care to get more Knowledge, but God knows enough for you, if he knows you to

Book I. be his. Take care to get more Love, for if any Man love God, the same is known of him. And conform your selves to God herein: God's loving of you is termed, his knowing of you; they are adequate, let them be so in you to him. But the *Philippians*, and the *Thessalonians* were a more plain, sincere, affectionate sort of Christians, whose Affections had been hitherto more than their Knowledge; he therefore prays that their distinct Knowledge might grow up with their Love; *That their Love might abound in Knowledge*, and both grow together: as *2 Pet. 3. 18. Grow in Grace, and in the Knowledge of Jesus Christ*; not in blind Affections, but such which Spiritual Knowledge may stir up. What is Grace? It is but Knowledge concocted into the Affections, to have suitable Impressions, Dispositions on the Affections to the things known. *2 Cor. 3. 18. We are changed (by beholding) into the same Image.*

3. The Apostle adds these Words, *And in all Sense*, *ἐν παντὶ αἰσθάνσει*, 'tis translated *Judgment*, but in the Greek Sense, and so in your Margents varied. The Apostle puts the Emphasis here, saying, **IN ALL SENSE** as the main, for 'tis such Knowledge as hath Sense added to it. We are to enquire what is meant by Sense, and why it is added to Knowledge. It is all Sense, let us therefore take in all Senses may be given of it.

1. Sense is here added to Knowledge, to express the true Nature of Spiritual Faith in two Words, added the one to the other, which is elsewhere expressed by one single Word. *Faith, what is it? A Spiritual Sense of Spiritual Things*, or things excellent (as it follows in the Text, *Phil. 1. 10.*) And the same Apostle speaking of grown Christians, says, that they have their Senses exercised, *αἰσθητήρια*, *Heb. 5. 14.* Tho he speaks this indeed of grown Christians, that they have their Senses EXERCISED, yet he supposeth that as Christians they have the Senses themselves, that is the Faculties of them: and he says not Sense only in the Singular, as here (*Phil. 1 9.*) but SENSES, making an Allusion of the new Creation of the Spiritual Man to the Outward Man; for as the Outward Man hath divers Organs and Instruments of Sense, so hath the new Creation. That look as God made an outward World, in which are all sorts of Objects, Beauty, Colours, sweet Smells, pleasant Fruits, so he placed in Man's Body *αἰσθητήρια*, Senses fitted to these, to take in the real Comfort from these; and there is no Creature outward, but there is a Sense fitted to it. So he hath made an invisible World, with variety of things Spiritual, and that variety is but the several Appearances of himself; and in the new Creature there are suitable Spiritual Senses made to entertain them, and take them into the Soul. In the Scripture you find, that there is no particular Sense, but Faith is expressed by it; you have Seeing and Tasting in one Verse; *Psal. 34. 9. Taste and see that the Lord is Good*: and both put to express Faith, for it follows, *Blessed is the Man that trusts in him*. To see God in his Beauty and Goodness, and in the Heart and Affection, and to taste of that Goodness (to which *Peter* alludes, *1 Pet. 2. 2.*) are the Acts of Faith. Then for Hearing, I need not enlarge upon it. He that hath an Ear let him hear, with an inward Ear, *Rev. 2. 7.* For Men may naturally hear, and see Gods Wonders, and yet not with a Spiritual Ear: for *Deut. 23. 3, 4. The great Signs and Miracles, which thine Eyes have seen, yet the Lord hath not given you Eyes to see, and Ears to hear to this Day.* But Christ gives another Character of Believers, when he says, *John 10. 3. My Sheep hear my Voice*, that is, discern and distinguish his Voice by an inward Sense; for it follows, *v. 5. The Voice of a Stranger they will not follow.* As the Ear tries Words, says *Job*, so they by an Instinct know the Mind of Christ, *1 Cor. 2. 15. 16.* Thus likewise as to Smelling; *2 Cor. 2. 15. 16. We are unto God a sweet Savour of Christ in them that are saved, and in them that perish. To the one we are the Savour of Death unto Death, and to the other the Savour of Life unto Life.* We are, that is in our Ministry; he compares the effect of it, to that of Vapours or Smells. There are some Vapours and Smells, that as soon as they come into the Nostrils, suffocate the Spirits, strike dead, as in those famous Caverns in *Italy*. Such are the Threatnings of the Gospel to a Man that will not leave his Lusts, and believe, they are the Savour of Death, the occasion of his Ruin; and not only so, but his Conscience (which is a Principle fitted to the Threatning, as Smell is to Savour) smells the Savour of Fire and Brim-

Brimstone of Hell in them, and he goes away with Sense of Condemnation unto him, for those Courses he is resolved to go on in. But it is the contrary to those that believe and obey, for unto them this Ministry is the Savour of Life unto Life. Some Smells recover Men when in a Swound, so do the Promises quicken and revive Mens Souls, by their Scent from them. They send forth the Perfume of Heaven, of God's Love and free Grace: It is the Savour of Life unto Life. And as to Feeling, which is another Sense, what says the Apostle, *1 John 1. 1. What our Hands have handled of the Word of Faith.* He speaks not of outward Conversion, but inward, as *ver. 3. That which we have seen and heard, &c.* of that Fellowship their Souls had had with him, as Seals on that of their Senses.

2. By Sense is meant Experience, as it is a distinct thing from Faith; for the Apostle, *Rom. 5.* after he had said, *By Faith a Christian hath Peace with God,* shews how Faith is improved and added unto, through God's Dealings with us, *Tribulation worketh Patience and Submission to God, and Patience, Experience.* So in such and such Afflictions, after we had submitted to God, God came in and delivered, or upheld with Comforts, and thereby Faith was strengthened against the next: for *Experience breeds Hope,* or Confidence of God's carrying us on to Life and Glory; when we have found God faithful in relieving us, and sticking close to us in all sorts of Trials, and so it grows up to assurance (as Hope is there, and *1 John 3. 1.* taken in that Sense.) Now *Experience* is an *acquired Knowledge in matters Spiritual founded on Sense:* A Collection of Conclusions from what we have the Sense of, as all Artists gather Conclusions from Experiments made. A Man at first sets out to believe with Faith barely founded on the Promise; as suppose he relies on this, that God favours him and loves him, and will do him good, and that God is faithful in such and such Promises, afore ever he sees any Performance; a Man believes this with Spiritual Faith, and a Faith that hath Sense in it. (Take Seeing for the reality of the Things, as they lie in the Promise, and that God is the Promiser) But afterwards look as God *performeth* in Process of Time any Promises of his, there is then a *Sense of Experience* superadded, and a Collection from thence of the Truth of the Promise. *Psal. 41. 11. By this I know that thou favourest me, because my Enemies do not triumph over me;* especially when withal I find as it follows, *that as for me, thou upholdest me in mine Integrity.* A Man believes that there is a God, who is the Rewarder of them that seek him, a God that judgeth the Earth, and therefore comes to him, as a God that suffers not the Wicked always to prosper, but in the end heareth the Prayers of his poor People. And the Man hath learned this, first (as the Psalmist says, *Psal. 73. 17, 18.*) in the Sanctuary, that is out of the bare Word. But having now believed this, he afterwards sees with his Eyes a Vengeance executed, as in *Psal. 58. 10. The Righteous shall rejoice when he SEETH the Vengeance.* He sees the Vengeance by Experience, and so from Experience collects and strengthens Faith anew, namely in this great Point of Faith, which follows there. *A Man shall say, verily there is a Reward for the Righteous, verily there is a God that judgeth in the Earth.* Thus also *David, Psal. 37. 34. Wait on the Lord and keep his Way, and he shall exalt thee to inherit the Land; when the Wicked are cut off thou shalt SEE it,* that is, have Experience of it. And *David* confirms this by his own Instance, *ver. 35, 36. I have SEEN the Wicked in great Power, and spreading himself like a Green Bay-Tree: Yet he passed away, and lo he was not; yea I sought him, but he could not be found.* Thus Promises brought home in Trials and Temptations breed Experience: *Psal. 119. 50. This is my Comfort in my Affliction (says he) for thy Word hath quickened me.* Here is a Conclusion, a Trial of a Receipt in time of Malady, with a *probatum est,* from Experience. And such was the Experience of a dying Christian: *Is there not (said he) such a Promise? I will be with thee in the Fire and in the Water.* Yes, said they, that stood by: read I pray (replied he) which done, *Bear witness (said he) that I die, testifying that God is true in that Promise to my Soul,* which is the similar to that of *Dauids; This is my COMFORT in my Affliction, &c.* Thus in hearing a Man's Prayer, what a world of Experiments hath an experienced Christian. The whole *116th Psalm* is a Record of it, and so likewise the *18th Psalm; In my Distress I called upon the Lord, and cried unto my God: he heard my Voice out of his Temple, and my Cry came before him, even into his Ears.* And

And how it doth set Heaven and Earth on work, the rest of that Psalm shews:
 Book I. And therefore as *David* learnt himself by Experience, so he teacheth others; Pf.
 66. 16, 17, 19. *Come and hear all ye that fear God, and I will declare what he hath
 done for my Soul. I cried unto him with my Mouth, and he was extolled with my
 Tongue. But verily God hath heard me; he hath attended to the Voice of my Prayer.*
 Thus by experience, we know our own Graces, and Things given us of God; as
 1 Cor. 2. and the 119 Psalm throughout shews. *And Oh how good is it to draw near
 to God?* says *David* upon a Taft and Experiment of it, *Pfal. 73. 28.* Of grown
 Christians we say, they are *experimental Christians*; and those that were *Babes*,
 the Apostle describes such to be ἀπειροί, such that have *no Experience*; whereas a
 grown Christian hath his Senses exercised to discern both Good and Evil. Such an
 one discerns the difference of things readily, not from Reason, but Skill, that hath
 been contracted from the sense of Experience: Thus of Christ it is said, *That he
 LEARNED Obedience by the Things he suffered,* Heb. 5. 8. Take a Man that
 hath naturally a wise Head, and the Grain, the Current of his Understanding
 lies and runs that way; yet if such a Man hath been further versed in the World,
 and hath been tumbled and tost up and down therein, and hath been used to Busi-
 ness of Affairs of State, &c. he will have an *experimental acquired Wisdom* added,
 if not to encrease, yet to confirm all those Principles naturally engrafted in him:
 and through both these, a Man proves a *wise Man* indeed, as *Solomon* throughout
 did. Thus Christ our Lord, tho his Manhood was furnished with all sorts of A-
 bilities, Principles of Faith and Knowledg Spiritual; yet God did put this Great
 Scholar to School to learn (says the Apostle, Heb. 5. 8.) Knowledg of this other
 kind. And the Schoolmaster he sets him to was *Patience*, which breeds up *Experi-
 ence*, as the same Apostle saith, Rom. 5. 4. The School was *Obedience*, that is he
 might have *Sense* added to his *Faith and Knowledg*. The Heart of Christ had an
 Ocean of Love naturally flowing in it, and yet he must learn Mercy and Pity to us,
in a way of Sense; as 'tis said, *in as much as he also was tempted,* Heb. 2. 18. And this
 is the meaning of that Passage in the 10th ver. of that Chapter, *He was made per-
 fect through Sufferings.* God would have his eldest Son educated in all sorts of
 Faculties and Learnings (whose Type was *Moses*) that so he might be *perfect*, and
 therefore he ran through all Courses as we Mortals run through, that he might
 be perfect in all sorts of experimental Knowledg; and especially because Sufferings
 teach most compendiously, he was therefore *made perfect through Sufferings.*
 And as Use (we say) makes perfect, so did Experience him: and thus as to us (as
 the Apostle says, Heb. 12. 11.) Afflictions *bring forth the peaceable Fruit of Righ-
 teousness, to them that are exercised therein.* The Word *Exercised* is the same that
 is used in that forementioned, Heb. 5. 14. concerning our Senses being exercised;
 and it is a Metaphor taken from the Knowledg that is obtained in Schools, whether
 either of Arts and Sciences, through *exercising* themselves therein, as *Fencing,*
 γυμναζε. *Grammar,* &c. by performing such Exercises whereby Youths grow up to such
 a Perfection. The same Word we have again, 1 Tim. 4. 7. *EXERCISE thy
 self to Godliness*; that is, get such a Skill by performing the Exercises of it, as
 Scholars at School do; run through all sorts of Duties, as Scholars do thro all
 sorts of Forms (which seeing the Holy Ghost so often alludes unto, to express the
 practical part of Godliness hereby; it is unfavory to call, as some do, the set Per-
 formance of such Holy Duties, FORMS and TASKS) But says the A-
 postle as in direct opposition to these, they diligently run through all parts of Pi-
 ety, which will procure an exquisite Knowledg by Experience, which is equiva-
 lent to *Sense* here in the Text. So then when the Apostle here prays, they might
 abound in all Sense; his meaning is, they might run through all courses of Godli-
 ness, and be carried through all the varieties of God's Dealings and Dispensations;
 all sorts of Trial of Graces on their part, and Performance of Promises on Gods;
 that so having tried all Conclusions, they might be perfect Christians in experimen-
 tal Knowledg, even in all Sense.

3. By Sense he means deep and glorious Impressions on the Soul, over and a-
 bove the Light of Faith or Knowledg by ordinary Experiences: and such Impres-
 sions are truly rather SENSE than Knowledg, as all find that enjoy them, and
 they are therefore said to *pass Knowledg*, Eph. 3. 19. and are entituled, *The Peace*
 of

of God which passeth Understanding, Phil. 4. 7. And the same is hinted, Rom. 5. 5, *Patience breeds Experience, and Experience Hope, 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.* A Man had before by Faith Peace with God (thus ver. 1.) but now he comes to have Experience with Hope or Assurance from the Love of God SHED; not manifested or apprehended by Knowledg so much, as SHED, whereof the Subject is said to be the HEART rather than the Understanding: and this is that which Christ promiseth, John 14. 21. And this the primitive Christians more generally enjoyed; 1 Pet. 1. 8. *Whom having not seen ye love, in whom tho now you see him not, yet believing ye rejoice with Joy unspeakable and full of Glory.* Thus were those Peter wrote to, and so were the *Philippians* and *Romans*, as you heard; as for the *Thessalonians*, the Word came unto them in much Assurance and Joy in the Holy Ghost, 1 Thess. 1. 5. And this high and Heavenly Sense and Enjoyment the Apostles used to pray for, in behalf of those they wrote to. Thus Paul for the *Romans*, Rom. 15. 13. *Now the God of Hope fill you with all Joy and Peace in believing, that ye may abound in Hope through the Power of the Holy Ghost.* And Peter exhorts those Christians he wrote unto to maintain and not to lose this: for having said, 1 Pet. 1. 8, 9. That they had been filled (as at Conversion, or soon after ordinarily) with Joy unspeakable and glorious, he exhorts them (Ch. 2. 2, 3.) that they would keep up that Sense and Taste, even as new born Babes; he would have them, tho Men in Understanding, yet always to be as Babes in their Appetites and Tastings of the Love and Goodness of God, and if they wanted it, to cry for it.

Chap. I.

USE 1. Hath Faith and the new Creature these Senses joined to and implanted in them? then may a Christian, if it be not his fault, lead the most sensual Life (pardon the Expression) of any Creature. For as God hath made a World for Sense, so God hath prepared Christ, and all things Spiritual to the new Creature: You see what Pleasures are in the visible World, which the Senses let in; but the Soul is able to drink in more at one Draught in a Moment, than all the Senses can let in, or the World afford us in Ages. Now what the World is to the Body, that God and Christ are to the Soul. Of this Sense the Psalmist speaks, Psalm 36. 8, 9. *They shall be abundantly satisfied with the Fatness of thy House, and thou shalt make them drink of the River of thy Pleasures; for with thee is the Fountain of Life, in thy Light shall we see Light.* He instanceth in those Senses of Sight, and Taste, and the Objects thereof, which bring in so much Pleasure to the Body.

USE 2. See the Reason why the same Truth meditated on, or conferred on, or heard again and again to Hearts prepared to relish Spirituals, still affects with a new and fresh Sweetness. If our Souls only entertained, and took them in by bare Knowledg, it would not be so; but Faith containing all the Senses in it, hence if we receive them by Faith, a fresh and rich Pleasure springs out of them.

USE 3. See the Reason why Faith hath the greatest Certainty of Knowledg about its Objects, of any other Knowledg. The Philosopher says, *Sensus non fallitur circa proprium objectum*, the Senses are not deceived about their proper Objects (due Circumstances and Proportions of distance, &c. being observed) and that the Speech of Christ confirms it. When the Disciples thought Christ to be but a Spirit, he appeals for the final Determination to two Senses, *Seeing* and *Feeling*: For says he, hath a Spirit Flesh and Bones as I have? Now Faith hath not one only, but all the Senses conjunct with it, and implanted in the nature of it; so far therefore as we believe, we are certain of the Object, the Reality, the existence of it, tho of our Interest therein we may be doubtful.

The Inward Effects of an Holy Disposition and Temper in the Soul, are an Ability in the Understanding, to discern, judg of, and approve Spiritual Things, and a Sincerity in the Heart inclining a Man to walk in God's Ways; what it is to be sincere and without Offence.

THE *inward Fruits and Effects*, that flow from a Principle of Holiness, and do constitute and form such an habitual Frame of Spirit, as may practically fit a Man to walk holily, are next to be considered, and they are two.

1. In the *Understanding*, an Ability to discern upon all occasions *the difference of things*, and upon an Act of Discretion *choose and approve* what is best; or (as the Words may be varied) *a Judgment to discern of the Excellency of Things* in the Ways of Religion, what is more excellent than other, and to approve of and cleave thereto.

2. In the *Heart* (That *ye may be SINCERE*, which respects walking) a Sincerity to incline and direct a Man in his Way, to keep him so as not to turn to the Right Hand or the Left, and to preserve him from stumbling and falling from his course; and therefore it is joined here with ἀπερόσκοποι, which signifies both those *that walk without wandring* from their Scope, their Mark *, which in their Course they are bound for, as also that *are void of Offence*, or stumbling, or giving occasion to others so to do; and therefore I added, *which practically fit a Man to walk holily.*

* Metaphora
sumpra ab
iis qui a-
liquo con-
tendunt.
Bez.

1. In the Understanding there are Holy Principles, εἰς τὸ δοκιμάζειν τὰ διαφέροντα: both Words here used have an Amplitude, a Comprehensiveness in them. I will open each apart, and fit them each to the other, and all to the thing in hand.

(1.) It signifies to *try and discern the difference of things from their Counterfaith or contraries*. A Word taken from Goldsmiths, as the use of the Word in 1 Pet. 1. 7. evidently shews; where he speaks of the *Trial* (δοκίμιον) of Faith, which is *found more precious than Gold, tho tried with the Fire* (the Goldsmith tries Gold and Metals either by the *Touchstone* or by the Fire.) And in an allusion to this Metaphor, it is applied to a discerning the difference of Doctrines, whether about things to be done or believed, 1 Thess. 5. 21. *Prove or try all things*. He had spoken of *Propheying* in the Words afore; in which ordinary gifted Men being not infallible, might mingle *verisimilia*, Errors like Truth, or Dross and corrupt Doctrine with Truth: he exhorts them δοκιμάζειν, to try, or prove, and so hold fast what is good.

(2.) It imports withal, an *approving in Judgment of what is good, a savouring, relishing, closing with and cleaving to the Goodness of it*, as good and best for him. Thus Rom. 12. 2, 3. *Be renewed in your Mind, that you may PROVE what is that GOOD, that perfect Will of God* ('tis the same Word) not only to discern the Will of God in its Truth from Falshood, in all the Latitude and Perfection of it (as David speaks, Psalm 119. 96. *I have seen an end of all Perfection, but thy Commandments are exceeding broad*, but to approve it. There is a vastness and variety of Duties commanded, Sins forbidden; and to discern those, especially the Spiritual Part of them, which is *the Perfection*, that gives the Acceptation. This no Man can do, but by being renewed in his Mind; but farther, so as withal to *prove and close with the Goodness of that Will of God* in each particular thereof, to like it, relish it, savour it (as Rom. 1. 28. the Word is used) under this Consideration and Respect, that it is acceptable to God, as well as perfect in it self, yea and also as good, yea best for a Man's self that is to do it, and all this out of a suitability; this to be sure is found only in, and from a *renewed Mind*. And thus in that former Place, 1 Thess. 5. 21. this Word δοκιμάζειν is to be understood, *Try and prove all things, HOLD FAST what is GOOD*. There is you see, 1. a discerning the difference, *prove or try*, joined with *holding fast*, or cleaving to the Mind

mind of God as good, as good for me. That if I were to make my own Statutes I would live by, it should be those and no other, which I find revealed in God's Word. Psal. 119. 127, 128. *Therefore I love thy Commandments above Gold, yea, above fine Gold. Therefore I esteem all thy Precepts concerning all things to be right; and I hate every false way.* The Expressions are as full as full may be, *I esteem, I love, yea, I esteem thy Precepts out of love to their Sutableness; therefore I esteem them, because I love them, and all and every one of them, and that concerning all things, as they direct me in all and each Circumstance of my Ways; as they concern any part of my Life, oppose my dearest Lusts, or cros my strongest Desires: And not content with this, he expresseth it by his Hatred of its contrary, I hate every false Way.*

Chap. 2.

As these are the two Imports of the word *δοκιμαζειν*, namely, both 1. To try, and 2. To approve; so sutablely the other word, which here expresses the Object of these Acts, *τα διαφεροντα*, translated, *Things that differ*, is such a word, and so industriously singled out, as answers to both, clasps in with both; for it signifies either, 1. *Things that differ*, and so yokes well with *to try or discern*, the Object of which is the difference of Things. 2. They are *Things that excel*, and are more excellent, and so yokes with the other Import, to *approve as best or most excellent*. I need not give you an account of the first, that *διαφεροντα* signifies things that differ, *αδιαφορα* are things indifferent. But for the second import of the word take Luke 12. 7. *Ye are of more Value, of more excellency in God's esteem, than many Sparrows.* Yet 'tis the same Word that is used here. So likewise when it is said (1 Cor. 15. 4.) that *one Star differs from another Star in Glory*; that is, excels another. We say of things more excellent, compar'd with things less, that there is a *great deal of difference*. *Christ obtained a more excellent Name, διαφοροτερον*. So then let us take up the Apostle's meaning, as it comprehendeth both these Senses.

1. He prays, their Understanding may be so habited with Spiritual Judgment and Sense upon all occasions, whether of Proposals of *Doctrines* to them, *Matters of Controversy*, wherein there is an aptness to deceit, through a Likeness; that yet when they see *Reasons* on this side and on that side, they might be able out of SENSE, to say, *This is Truth*; that they might discern Truth from Falshood, and approve it: Or in *Matters of Practice*, in all Turnings of their Lives, or *Cases of Conscience*, they might quickly discern and judg what they were to do, to see and say, *This is my way*: and that they might know this clearly, so as not to be deceiv'd, but so as to walk comfortably, as knowing they are doing the Will of God. And this is one Frame or Constitution of Spirit the Judgments of God's People are clothed with. Of Christ 'tis said, *Is. 11. 2, 3. The Spirit of the Lord, and a Spirit of Wisdom and Understanding* (as the fruit of that Spirit) should rest on him, and he should be of *quick Understanding in the Fear of the Lord*; that is, he should be quick-eyed, nimble-sighted to discern the difference of things: and answerably every Christian is made more or less a *sagacious Creature*. He receives *Wisdom* in *Matters doctrinal*, *Prudence* in *Matters practical* (Eph. 1. 8. Col. 1. 9.) *a Skill to know at the instant how to walk*, which all the *notional Knowledge* in the World cannot stamp on the Mind; for that is not *ad manum* at every turn when a man is to act, but a *Practical Skill* is needful. If a Scholar had learnt all the Art of Fencing, in all the Postures of it, and had the Rules imprinted on his Fancy; yet a Fencer brought up to it hath a *Skill* beyond him, a *Sagacity* impressed (through use) on his *Eye*, his *Hand*, to spy out every Advantage. Such a *practical Art* in discerning a Man's Way doth the *Holy Ghost* stamp on the *Judgment of a Man* regenerate, which no Use nor Learning can ever enable unto. Then again apply the Use of this Word to a discerning a difference in things. When a Man is turned to God, how is this fulfilled in him? He is enabled to see a strange difference, as in *Things* and *Persons* both *worldly* and *spiritual*, so in the *Ways of Men*, and in the *Difference of Ministrys*. When a Man is unregenerate, he is *Darkness*, and to Men in the dark *Color omnibus unus*, all Colours are alike. *Morality* and natural Devotion in Men go for Grace and Holiness, *Glowworms shine as well as Stars*: But when a Man is converted, *the Darkness is past, and the true Light shineth*, as *John* speaks. And then he discerns and knows (as the same

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John says, (1 *John* 5. 19.) that we are of God, and the whole World lieth in Wickedness. The Scriptures afford a thousand such Instances. And all this the regenerate Man discerns by a kind of Sense, and infused Sagacity. For the farther increase of such Light doth the Apostle here pray; for as this increaseth, so likewise Holiness increaseth in the Heart and Life.

2. He prays that their Judgment might be so habited, as to close with, approve, favour the Goodness and Excellency of things spiritual, according to their several Degrees of Excellency, as best for them: That they might approve the Excellency of Spiritual Things in comparison of Things and Persons worldly; and answerably esteem and value Christ, and all his Excellencies, so as to give up all for him, as Paul did, Phil. 3. 8. *I account all things as Loss and Dung, for the Excellency of the Knowledge of Christ.* And thus Peter speaks, *To you that believe he is precious* (1 Pet. 2.) whenas all disobedient ones refuse him. To such a Man the Saints of God are the excellent ones of the Earth, as they were to David and Christ, Psal. 16. Likewise the things of the Law are excellent things, as the Prophet speaks, and accordingly are valued by such a Man: And he so values them, as to chuse these as best, and best for him, Psal. 119. 30. *I have chosen the way of Truth, thy Judgments have I laid before me.* I have deliberately viewed and considered them all, and as deliberately chosen them, and that as my Heritage to live upon, V. 111. of that Psalm.

3. Besides approving in common the Excellency of things spiritual in comparison to earthly and carnal, the Apostle's meaning is of their approving among things spiritual those that are most excellent. Our Apostle praying for grown Christians (as these *Philippians* were) the aim of his Prayer was, that among those more excellent things they might still more and more (as he had spoken of abounding) approve of what was most excellent. In those Primitive Times, tho there were not several Forms of Religion, and all of them acceptable to God (as some have dangerously spoken) for there is but one God, one Faith, one Baptism (which latter is by a *Synecdoche* put for all other instituted Ways of Worship) yet according to the several Degrees of Light, there were in some Churches and Persons further and more excellent Attainments; and in this regard it is he prays for these *Philippians*, that they might be heightned to the approbation of what was most excellent, that they might abound in Knowledge, Love and Sense, so as to embrace and pursue after, of all other, what was most excellent, by perceiving the comparative different Excellency that was between spiritual things. Acts 18. 25, 26. You read of a Man of God, *Apollos*, who was instructed in the way of God, and one that was fervent in Spirit, that taught and spoke diligently the things of the Lord, yet knowing only the Baptism of *John*: you read likewise Chap. 19. of certain Disciples that were true Christians, and have that Testimony given them (both here in the Story of *Apollos*, Chap. 18. 27. and also in that succeeding Chap. 19. 1, 2, 3, &c.) and these had all been instructed in what was fundamental, for even *John* had taught them, that they should believe on him who should come after him, that is on Christ Jesus (so Ver. 4.) who yet, V. 2. are said not to have heard so much as whether there be any Holy Ghost; that is, either in those his Gifts which accompanied the Profession of Christ, as risen and ascended, or perhaps because they were not struck with any special intensive Apprehension of it, to take up their heedful regard to him: yet it was accounted sufficient that they and he believed on Christ; and therefore *Aquila* and *Priscilla* took *Apollos* (as Paul also those Disciples) and instructed him (as 'tis said) more perfectly, or expounded unto him more perfectly the Way of the Lord, Acts 18. 26. It was not teaching him a new way, but in a way of Superstruction of what he knew before. What says the Apostle, 1 Cor. 3. 11. *Other Foundation can no man lay than what is laid, and (as you see) was unto them laid, even Jesus Christ; and yet, says Paul, I shew you a more excellent Way.* Take the Apostles themselves; there were many things which they could not bear, their weak Stomachs would have cast them up again. John 16. 12. *I have yet many things to say unto you, but you cannot bear them now.* And that [them NOW] refers to an Alter-time, in which they should receive a Spirit of Truth, V. 13. To the Apostles there was a double Coming of the Spirit, as to us and them there is of Christ: The one secret, when

when he regenerated them, as of Christ, when he stole into the World unknown. *John 1. 10, 11. He was in the World, and the World was made by him, and the World knew him not: He came unto his own, and his own received him not.* The other coming of the Spirit is, when he comes as a Comforter: *John 14. 20. And in that day (says Christ) you shall know that I am in my Father, and you in me, and I in you.* As you see an Instance of attaining things more excellent in the Apostles themselves, and *Apollos*, and those at *Ephesus*, so you may see the like in the *Corinthians*, *1 Cor. 2. 6. & 1 Cor. 3. 1, 2.* The Apostle is bold to distinguish and put difference between them that are perfect, and what he taught unto such; and the *Corinthians* themselves he writ to. Of the first says he, *we speak Wisdom among them that are perfect*; so *Chap. 2. 6.* But as for the other, you read what he says, *Chap. 3. 1, 2. And I Brethren could not speak to you, as unto Spiritual, but as unto Carnal, even as unto Babes in Christ; I have fed you with Milk, and not with Meat: for hitherto ye were not able to bear it, neither yet now are ye able.* Nay after he had written and almost concluded that Epistle (that I may bring it to the very Language of the Text) *1 Cor. 13. ult.* he says to the same *Corinthians*, *AND yet I shew unto you a more excellent way.*

This I insinuate, 1. To shew how remote those are from this primitive Spirit, that would include all within their Circle, and that Circle must be what a whole Nation, yea Churches of Nations agree upon, as if there were not room still for something more excelling, built on the former Foundations; tho indeed to destroy or alter Principles Fundamental, is to destroy the Church universal, both that which is now on Earth, and hath been. But soberly compare these Instances (if there were no other) with the Attempts and Principles of this and the former times: And let none of us exclude himself out of *Paul's* Prayers, that is, of professing our selves to be in a capacity still to approve of things more excelling, than yet we do; and let us pray to God daily to deprive us of no Manifestation of himself, which Saints in this Life are and have been capable of.

The only Observation (besides those which have been insinuated and scattered as I have gone along) I center on, is from the Coherence of those Words, *ver. 9. and ver. 10.* (That your Love may abound yet more and more in Knowledge, and in all Judgment; That ye may approve things that are excellent; That ye may be sincere and without Offence till the day of Christ, *εἰς τὸ δοκιμάζειν, to the end you may approve, &c.*) and it is this.

Obf. That the readiest and speediest way for any or every Christian to come to discern and judge aright of Things that differ (as matters of Doctrine controverted, Cases of Conscience, and also of ways that are more excellent in Religion) is this, that they abound in Love, Knowledge with all Sense, as was explained. This Observation is natural, from the Words *εἰς τὸ δοκιμάζειν, to the end you approve, &c.* Take Sense here in all the Senses I have mentioned; for Faith, as it hath all Senses annexed to it, and found in it (*Heb. 5. ult.*) Seeing, Hearing, Tasting, Smelling; so Faith conduceth to the discerning of things Spiritual, which are not taken in by Reason only, but by a spiritual Sense joined thereto. *Job 12. 11. Doth not the Ear try Words, and the Mouth tast its Meats?* Which Conjunction and Comparison signifies, that the discerning of Truths is as discerning by the Taste. The Understanding as made Spiritual, is the Palate of the Soul; *The Spiritual Man discerneth all things, 1 Cor. 2.* The Word *φροεῖν*, put for Wisdom, is savouring; and says *Job, Job 6. 30. Cannot my Taste discern perverse Things?* He appeals to Sense for things that are grossly perverse, as a Man by Taste discerns his Meat if it be stale or corrupted. *Peter's* Judgment having a vitiated Humour overflowing it, hereupon says Christ, *thou savourest not the Things of God, Mat. 16. 22.* My Brethren, the regenerate part hath all Truth and Goodness originally wrought, and interwoven into the Temper and Constitution of it, *in self is nothing but Truth and Goodness*; and so all Spiritual Things are but prepared (as *1 Cor. 2.*) or suted and fitted for it, and so thereby a Christian hath a great Predisposition to judge of Doctrine and Practices. This sutes or this sutes not (says he) with the regenerate part; and however, tho that is not the sole determiner (for then there would be no want, nor need of Reason or others Teaching) yet when Reason hath done all it can, if this neither approves nor relisheth, there is a bearing off, a not closing with

with what is propounded. Or if we take *Sense* for *Experience*, as 'tis superadded to Faith, Rom. 5. this is an Help to judg. The Apostle speaks, Heb. 5. *ult.* of strong Meat. The strongest Truths are suted to be digested, and taken in by those that have their Senses exercised, to discern both Good and Evil. He speaks of experimental Christians trained up in Temptations, and Cases of Difficulty; whereas one (as afore) that is *unskilful in the Word of Righteousness* (the Word in the Margent is, *hath no Experience*) will be able to digest only Milk. A Man discerns in things Spiritual the difference, not by Argument merely, but by *Aim*, that he presently says, *this is crooked, that is streight*. As a Merchant's Taft who is used to Wines, or an experienced Apothecary judgeth of Drugs, and as Jewellers judg even by Sense of Jewels. Or if we take *Sense* for *extraordinary Impressions from Communion with God*, and Sense his Love in the Heart, these mightily enable and guide a Man, confirm him, and lead him into Truth. How come Men to discern *ἄδολον γάλα*, the sincere Milk of the Word? 1 Pet. 2. 2. It follows, *if so be you have tasted* (says he) *that the Lord is Gracious*. Infants discern the Sweetness of their Milk, by Sense, not Reason: *I cannot dispute but can die for the Truth*, said that holy Woman Martyr. Thus John exhorts them to *Communion with God the Father*, shewing this as one Privilege of it, that being preinformed therewith, he tells them, Chap. 2. *Ye have received an anointing that teacheth you all things*; not that they needed not teaching, forthen why should he have written to them against them that seduced them? but he recals them in those Words unto that Principle, which would exceedingly further them in judging of Truths: even as Paul in the case of *Justification by Works*, bids them but to have recourse to the Thoughts they had at Conversion, when they were first humbled for Sin; Did you then trust in your Works for Salvation? this was enough to confute that wicked Opinion. *This Persuasion came not of him that called you*, says Gal. 5. 8. and so Chap. 3. 2. he appeals to Experience, in the same or like question to decide it; *This only would I learn of you, Received ye the Spirit by the Works of the Law, or by the hearing of Faith?*

Lastly, *To grow up in Love*. Working by Faith is the shortest way to know God's Will; there is a Blessing of God that guideth such a Man: John 7. 17. *If any Man will do his Will, he shall know of the Doctrine whether it be of God, or whether I speak of my self*. And David confirms it, Psal. 119. 98, 99, 100. *Thou thro thy Commandments hast made me wiser than mine Enemies, for they are ever with me. I have more Understanding than all my Teachers; for thy Testimonies are my Meditation. I understand more than the Antients, because I keep thy Precepts*.

Having shewed you what it is to approve the Things that are excellent, I come in the next place to explain to you what it is to be sincere.

1. Sincerity is opposed to what is counterfeit. Thus the Apostle joins Sincerity and Truth together, 1 Cor. 5. 8. That then is sincere which is genuine, which is right, which is true, as when we say this is true Gold. *hath*

2. Sincerity is opposed also to that which is void of Mixture. Thus *Sincera* in the Roman Language is *sine Cerâ*, without Wax mingled. We do not huckster the Truth (saith Paul) we do not mingle it with false Wares, but as in Sincerity, 2 Cor. 2. 17. Sincerity there is opposed to mixture. Now then apply it to Grace; a sincere Heart is (as the Apostle calls it) a true Heart, an Heart genuinely Holy. Heb. 10. 22. *Let us draw near with a true Heart, true to God, faithful to him in all things, as David is said to have been*. A sincere Heart is a sound Heart, 2 Tim. 2. 22. an Heart that hath a Principle of Life and Health in it, which works out all mixture of ill Humours, and purgeth it self from all Filthiness of Flesh and Spirit, and minglcth with no Sin in the Constancy of a Man's Course. He keeps himself that *the Evil One* touch him not, as sound pure Wine boaks and seeks to cast out the Scum.

3. Sincerity signifies that which may be brought to the Sun; so in 2 Cor. 1. 12. *We have had our Conversation in this World, not in Fleshly Wisdom, but in Godly Sincerity*, or in the Sincerity of God, that is, whereof God is Witness, which may be brought to him, be held up to the Sun, and be judged to be such according to that of Christ, John 3. 21. *But he that doth Truth, cometh to the Light, that his Deeds may be made manifest, that they are wrought in God*.

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4. But Sincerity hath a peculiar relation to walking with God (as the Word Chap. 2. shews with which it is joined, ἀπερόσμοτοι, without stumbling in his Way: For that Word is properly used only of the Feet) And so it importeth a sound Constitution of Spirit both towards God and the Commandments of God in walking with him, &c. (as David expresseth it) being upright in the Way. 1 Kings 9. 4. If thou wilt WALK before ME (speaking to Solomon) in INTEGRITY of HEART and in Uprightness, to do according to all that I COMMAND thee, and keep my Statutes and my Judgments, &c.

5. But Sincerity implies more particularly these two things.

1. A right Intention aiming at God; it is therefore called the Sincerity of God in that, 2 Cor. 1. 12. and it is opposed there to Fleshly Wisdom, whereby a Man seeks to bring the World and Religion together. No (saith the Apostle) I aimed at God sincerely, and that is the Testimony of my Conscience. In that 2 Cor. 1. 12. he joins with it *Simplicity*. Now in Mat. 6. 22. that which the Apostle calleth *Simplicity*, Christ there calleth *Singleness*; if thine Eye be single, saith he; it is the same Word. Now Christ his aim and scope is evidently in that Place to speak of Sincerity of Intention in aiming at God, and in throwing out Worldly Ends; for he speaks it in relation to a sincere purpose of not *servicing two Masters*. Men think to compound with both, to have the World and Religion too; no saith he, God will have all: He that serveth him must serve him singly, and his Eye must be single. And because Christ spake of the Aim and Intention which guides the whole Conversation, therefore he adds, *if the Eye be single, the whole Body is full of Light*. For a sincere Intention is to direct the whole Man in his walking, as the Eye doth the Body in acting; if this Intention be kept single, a Man will not err. John 7. 18. *He who seeks his Glory that sent him* (viz. God's) the same is true, sincere and upright, and there is no Unrighteousness in him, he having nothing to bias him, or to make him swerve. And then take Sincerity for such a Temper of Heart as can come to the Sun, and abide the Light of it: He who thus sincerely aims at God's Glory, comes to the Light (as Christ says) John 3. 21. that his Deeds may be manifest, that they are wrought in God, and for God, because such an Heart can bear all that the Word says.

2. It notes out a bent of Will to all the Commandments, that he knoweth to be such: I shall only name but one Place, Psal. 119. 112. *I have inclined my Heart to perform thy Statutes alway, even unto the end*. In such an Inclination of Heart that is thus constant to all the Commandments, lies Sincerity.

Which Sincerity ariseth, 1. From a Love to God and his Commands, therefore the Apostle prayeth that they may abound in Love. 2. It ariseth from a *Sense* and *Tast* that a Man hath of the sweetness of God (through Communion with him) and of that which he finds in his Commands; he tasteth how good God is, and how good the Word is. *Oh how I love thy Law!* says David. And 3. It ariseth from Knowledge; for, as David says in Psalm 119. 30. *Thy Judgments have I laid before me, therefore* (saith he, ver. 128.) *I esteem all thy Precepts concerning all things to be right, and I hate every false way*; as he also saith in the 112th ver. Read that whole Psalm. I may stile it a *Mirroure of Sincerity*. As the Holy Ghost hath used the Penmen of Holy Writ to utter Divine Truths scatteredly and apart, so some more special Subjects he hath been pleased to write set Treatises of. Thus Solomon's Song is of Christ and the Church, and his Ecclesiastes is of the Vanity of all Things. Thus John wrote an Epistle of an Union with God, and Jude wrote another of false Teachers; and so David wrote this Psalm of Sincerity and the Characters of it, and accordingly he begins, *Blessed are they that are upright in the way of God*. And this is called the Integrity of God, as to give one Instance concerning the meanest service done to God: Eph. 6. 5. *Servants, be obedient unto them that are your Masters according to the Flesh, in singleness of your Heart, as unto Christ*: That is, aiming at him, even as if you served the Lord Jesus, and as if he bid you do every thing. And do this not with Eye-service, as Men-pleasers, but as Servants of Christ, doing the Will of God from the Heart, with good will doing Service as to the Lord and not to Men. I instance in this, to let you see how a sincere Heart works towards God in one particular Condition and part of Obedience; that you may understand what it is to be sincere in any other part, be it Re-creation,

Book I. creation, or whatever work God sets thee about. All these put together, make up this Integrity, this Sincerity, this right frame of Spirit towards God and his Commands, that here the Apostle prays for. This is that which Job saith he would not part with, that tho he was not able to answer God one of a thousand, that is, if he came to Actions and Thoughts, yet for this frame of Spirit, saith he, till I die I will not remove my Integrity from me, and let me be weighed in an even Ballance, that God may know my Integrity.

It remains that we explain what it is to be without Offence; it is to walk without Stumbling, as the Word signifies. That place in *Acts* 24. 16. (where the same Word is used) openeth it; *herein do I exercise my self* (saith Paul) *to have always a Conscience void of Offence towards God and towards Men.* That is, that I might not sin against Light in my inward Converse before God, or outward before Men, grossly and willingly against Light; for otherwise in all things we do offend, as James saith. And certainly Paul to the day of his Death lived so, for we find no Sin against Light, either in his *Epistles*, or in the Story of the *Acts* recorded of him, but rather the contrary. Elsewhere also you have it explained, as in *Luke* 1. 6. it is said of *Zacharias* and *Elizabeth*, that they walked blameless in all the Commandments and Ordinances of the Lord; that is, the Precepts of the moral Law, and also Ordinances of Worship. You have the like Phrase, *2 Cor.* 1. 8. *1 Thess.* 5. 23. That you may be preserved blameless, ἀμέμπτοι, without Reproof or Accusation, or just Cause of it, *sine querela*, without just cause of Complaint by Men, *1 Pet.* 3. 16. or of Satan, *1 Tim.* 3. 7. & 5. 14. who is called the Adversary and the Accuser, *Rev.* 12. 10. But he hath not power to accuse in such Cases where the Believer walks without offence.

To be without Offence is to be ἀπόβουκοποι. προσκόβη is put properly to signify the Errings, Mis-treadings, Stumblings and Bruisings of the Feet in walking. As afore in that of Sincerity, the Intention of the Mind signified therein was compared to the Eye, so this hath allusion to the Steps. I shall make up the full Comprehension of what this Word holds forth, by what Offences I find in the New Testament the Word is applied to.

Ἀπόβουκοποι, proprie ἔστιν ἡ ἀπόβουκος, metaphoricé de alijs. H. Stephens.

1. Heedfully to avoid all such Footsteps and Ways before others, as may induce them to Sin, or we know may prove an occasion to others of stumbling, or that edify them in their corrupt Principles; this is to be ἀπόβουκοποι, or void of Offence in walking. Thus *1 Cor.* 10. 32. ἀπόβουκοποι γινέσθε. (the same Word that is used here) *be not offensive*, or be blameless, give no Scandal (the particular Instance he was upon, was eating in the Idol's Temple) neither to the Jews, nor to the Gentiles, nor to the Church of God. He reckons up all sorts of Religion then in the World, to all which that one Action would be an occasion of Offence. The Jews would say, these Men profess to worship one God as we do, and yet partake with Idols as we do not. The Grecians would say, we may then lawfully sacrifice to our Gods, for lo these Christians join with us in eating the Sacrifices offered up to 'em in the Temples of our Gods; which we (as they know) intend as a part of our Worship and Religion performed unto them. The Church of God would be scandalized, 1. Passively, in that Religion was blamed for it; that it would allow Men any kind of Practices, tho contradictory to the Principles of it self. 2. Actively, That weak Ones would, and were thereby drawn and encouraged against the scruples of their Consciences (to avoid Persecution) to the like compliance, which also proved a Step to Apostacy in many. Thus when by our Footsteps and Example, we invite others to follow us in evil, or give occasion to others to stumble, we are not ἀπόβουκοποι, blameless or inoffensive.

2. To walk in any Action contradictory to a Man's own Principles he professeth before others, is to be offensive, and not ἀπόβουκος, in the Apostle's sense. Besides what the foregoing Instance contributes, that Phrase which Paul applies to Peter and his Companions in that Case, is the opposite to this. The Word here, as was said, properly regards ἔστιν ἀπόβουκος, and is properly applied to walking, and but metaphorically to other things; therefore *inoffenso Pede*, with an *inoffensive Foot*, say some, *inoffenso Cursu*, others. Most fitly therefore doth that of Paul; *Gal.* 2. 16. explain it, when he charged Peter, not to have walked with a right Foot, and that according to the Principles himself professed; therefore it follows, and not accord-

ing to the Truth of the Gospel, that is, as the Principles thereof, and those professed by a Man's self do require. This was Peter's apparent Fault there, for he of all the Apostles was the first that by a Revelation given in and warranted by a Vision from Heaven, was himself the first who had been taught *not to forbear eating with Gentiles as unclean*, Acts 10. 28. *Ye know (says he) that it is an unlawful thing for a Man that is a Jew to keep Company, or to come unto one of another Nation: But God hath shewed me, that I should not call any Man common or unclean:* That Principle was, and had been a Partition-wall between Jew and Gentile, Acts 11. 3, &c. and so on in that Chapter; yea and himself glories of it, as a peculiar Honour vouchsafed him by God in a publick Synod, Acts 15. 7. yea and at Antioch himself practised it, and did freely eat with the Gentiles: but when certain Jews came thither, he for fear of them separated himself, Gal. 2. 12. This was a Contradiction so notorious and visible, and his Example had such Influence on others, and so justly offended them, that Paul could not forbear, but openly falls upon him; *When I saw (says the Apostle) that they walked not with a Right Foot, I said to Peter before them all, that is, reproved him: for (ver. 11.) he was to be blamed;* and so it comes home to the Text, to explain it in the very Phrase of it.

3. As thus to be void of Offence before Men, so not to do any thing contradictory to that Light, which a Man's own Conscience hath received to walk by, not between God and himself, is to be without Offence. In this sense also (Acts 24. 16.) Paul useth the word, applying it to himself, so as we may understand his Prayers for them here, from his own Principles in walking, instanced in by himself; *Herein (says he) I exercise my self to have a Conscience void of Offence towards God and towards Men; ἀπερόκλονον συνείδησιν (tis the same word) a blameless Conscience, nil conscire sibi.* He says not only a *blameless Conversation*, that others shall not be able to blame me, but a *blameless Conscience*, not to Men only, so as not to offend them, or give them cause of Accusation, but before God also. Conscience is that Principle, which is the Seat and Principle of all that *practical Light*, which is to guide us in our walkings with God, and is the receptacle of all the Guilt or Opposition to that Light in any Action of ours, which is refunded back into it. Now Paul's Conscience had received in more Light than any Man's in the World, and had therefore the hardest Task of it, that any Man ever had, to walk up to it, and needed the more Diligence and Study how to manage every Action, and the Circumstances of it (which is the greatest Study of the two) that not only his outward Conversation to Men might be without blame or offence, his Conscience bearing witness of that (as 1 Pet. 3. 16. *Having a good Conscience, that whereas they speak evil of you, as of evil Doers, they may be ashamed that falsely accuse your good Conversation in Christ*) but so as if you brought his outward walking to his Conscience it self, and that Conscience to God, the Searcher of Hearts; he endeavoured so to walk, as that Conscience might not have a Spot, a Darkness, a contrariety in actings of Spirit or Converse, to that Light which shined into his Soul from God, no not in his actings between God and himself. I follow this Metaphor, because the Apostle's parallel Expression glanceth at it, 2 Cor. 1. 12. *For our rejoicing is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshy Wisdom, but by the Grace of God, we have had our Conversation in the World, and more abundantly to you wards.* That εἰληπνεῖα θεῶν is a Metaphor from bringing fine Linen, as Lawn, &c. to the Sun, to view if there be any Spots in them, by putting them between our Eye and the Sun. Now says Paul, so have I done, and so I do, I hold my Conscience (for of the rejoicing of his Conscience he there speaks) to God, as to my Sun and Judg; and I am not conscious, says he, no not between him and me, of any Action in my Converse, wherein I made an interposition, or cast a shadow against that Light he hath seated therein to guide me. He brought his Works to the Light of God in his Conscience, to see whether they were wrought in God, John 3. 21. for thus Christ speaks of him that doth the Truth. Or if you will take it up in the Metaphor used in the Text, when a Man in all Duties between God and him, as well as Men, hath not dashed his foot against his Light, and so is free from all Bruises and Wounds which his Conscience would feel, and which a tender Conscience easily feels (and which all Mens Consciences one day shall feel, when the Heat of Lust, and Pleasure of

Book I. Action are past and gone) it is then that Man is without offence. This Light of God in the Conscience, is (as Christ himself is said to be) a Stone of Stumbling, on which if a Man fall, it bruisseth or breaks him; and a Sin against Conscience is a dashing against it, a kicking against the prickings of it. But Paul professeth his Religion to consist in two things, 1. For matter of Faith and Opinion, and Way of Worship, he confesseth himself a Christian, *Acts 24. 14.* *After the Way which they call Heresy* (says he) *so worship I the God of my Fathers, believing all things which are written in the Law and the Prophets.* And herein (saith he, *ver. 16.*) *I exercise my self to have a good Conscience.* The Translation, *I exercise my self*, is methinks a little too low and flat, for it doth not reach the higher Emphasis of the Words in the Original, *ἐν τῷ ἰσχυρῷ*, i. e. *In this, or unto this* (as the main Study and Design of my Life and Soul) *do I give up my self, devote my self.* Those devout Christians were antiently called *Ascetae*, that gave up themselves wholly to God in Contemplation and Mortification therewith, and made it their Business. And as Paul made this his Study, so (as I take it by all that ever I have observed recorded of him) he made this his Glory; that he never after his Conversion sinned against his Light, no not between God and himself, which was rarely any Man's Glory before or since, to be sure it was not Peter's. He had set that down as an excellency he affected, to keep his Conscience a Virgin pure, and this made him so studious, and versed, and exercised in this Point. Unto this (says he) I give all my Study, Meditation, *ἀσκησῶ* (the best Study in the World) for Conscience unblotted is the best, yea only Book in the World, that will remain unburnt, and be opened and exposed, and we examined by it at the latter Day; and when a Man hath studied to get much Knowledge, he is thereby (if he will be answerably holy) further and anew put upon a far greater and more exact Study, Exercise, and Meditation; and that is, how to walk up to the Light of what he knows. And that this Paul made his Glory, the Scripture every where testifies upon all occasions: *Acts 23. 1.* *And Paul earnestly beholding the Council said, Men and Brethren, I have lived in all good Conscience before God until this Day.* So, *1 Cor. 4. 4.* *For I know nothing by my self, yet am I not hereby justified; but he that judgeth me is the Lord.* It is as if he had said, I am not conscious to my self of anything, tho I am not hereby justified, that is, I do not say I am without Sin (for we must accord Paul with John, who says, *he that says he hath no Sin deceives himself*) because God knows that Sin in me, for which I cannot be justified; yet I have not to my knowledg in any Action gone against my Light. Also, *2 Cor. 1. 12.* he thus speaks, *For our rejoicing is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshy Wisdom, but by the Grace of God, we have had our Conversation in the World, and more abundantly to you wards.* And *2 Tim. 1. 8.* *I thank God whom I serve from my Forefathers with pure Conscience that without ceasing I have remembrance of thee in my Prayers night and day.* And *Heb. 13. 18.* *Pray for us, for we trust we have a good Conscience in all things, willing to live honestly.* This Blamefessness himself having kept, he prays might be in these *Philippians*, and ought to be in all Christians, and possibly might be, for it was in Paul.

C H A P. III.

What is meant by these Words in *Phil. 1. 10.* until the Day of Christ. The different Significations of those Phrases used in Scripture [unto the End] and [until the Day of Christ.]

THE next Words to be considered in the Text *Phil. 1. 10.* are these, *Until the Day of Christ.* I should come next according to the Order of the Division of the Text given to the positive part of Holiness, *being filled, &c.* but these Words coming in between, I had rather handle them as the Holy Ghost hath placed them. And in

deed these Words come in, in the midst between both, and so appertain in common to both, and that as to this Sense and Purpose; both, *That you may be without Offence until that Day, or in that Day, and also that ye be filled with the Fruits of Righteousness in, and at that Day.* This is inserted as a matter of greatest moment, both 1. in it self, as a necessary requisite, that Holiness in us be continued until that Day without interruption, and also crowned with Perseverance. And also 2. in that relation which Holiness hath unto that Day, or the Stead which in that Day it will stand us in: that Day is the special Time and Season, which Holiness and Blamelessness is ordained, and serves for; *the Day* when it will stand us in most stead, and shine in its greatest Lustre. Which therefore 3. we should have most in our Eye, as a great incentive to abound in it; that in and at that Day we may be found to have been blameless, that in and at that Day we may appear filled with the Fruits of Righteousness, &c.

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Now 1st. to clear this Phrase it self, as the Words refer to that first import, *being blameless until that Day*, there is a Difficulty hath often presented it self to my Thoughts, which I will endeavour to asswage: Why the Apostle should not rather have said in his Petition, till the Day of Death; but still almost every where in his *Epistles*, should mention the Day of Christ. Now that he should assign that Day to bear the date of his Prayers and Consolation to expire at, not extending his Petitions to that Eternity after that Day; it looks as if he supposed even after Death, some Danger to remain until that Day, which after that Day they are for ever free from, and after which they would not need any such Petition, but were secure for ever.

1. Some make the Foundation of these and such like Phrases to be, that *Paul* was of the Mind and Opinion, that the day of Judgment would fall out in his and their Days. And that this was his Opinion they alledge other like Expressions, that seem to look that way, 1 *Cor.* 15. 51. where speaking of the Judgment-day, he says, as in the Person of himself, and them of that Age; *we shall not all die, but we shall all be changed*: why did he not rather say **THEY** then living shall not all die, but he says **WE**, &c. And he again utters himself in like manner; 1 *Thess.* 4. 17. *Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord.* And to the same purpose (say they) he supposing that *Timothy* might live to that Day, it was that he says, 1 *Tim.* 6. 14. *That thou keep this Commandment without Spot unrebukable, until the appearing of our Lord Jesus Christ.* All which is further backt with that of Christ's Speech, *Watch ye, you know not what Hour, &c. And what I say to you, I say to all.* He speaks not as if he would have those his Disciples then living and present, to apprehend the Day of Judgment might fall out in their Time.

But (1.) on the contrary it seems evident, that *Paul* did think and judge that the Day of Judgment would not be in that Age; and that therefore this is not the Import of this and the like Phrases: And to that end compare we but his Speech in two *Epistles* to the same Persons, the *Thessalonians*; in the first of which he maketh the same Prayer that is here, 1 *Thess.* 5. 23. he prays for them in the same Stile that here; *I pray God your whole Spirit, and Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ.* Yet again speaking to the same Persons, 2 *Thess.* 2. 2. he exhorts them not to be troubled, neither by Spirit, nor by Word, nor by Letter as from him, as that the day of Christ is at hand. That one particular enumerated, not by Letter, sufficiently cuts off any Expression in his former *Epistle*, written to import so much; and therefore cuts off too that forementioned Prayer, to keep them blameless to that Day. And this Reason is the same, by which we may argue the like even in these latter days, that this Day cannot fall out in this Age; because there is yet so much Business to be done in the World, for which there is express Prophecy unfulfilled, as it will ask more than the time of an Age. For that Day (2 *Thess.* 2. 3.) shall not come except there be a falling away first, and the Man of Sin be revealed, the Son of Perdition. And so we may say, the ten Kings must destroy the Whore, and the Jews be called, and the whole Earth be filled with the Knowledge of the Lord, e'er that Day come. As therefore as he says, so say I, they deceive you that tell you so; and for those Phrases, *we that are*
alive,

Book 1. *alive, &c. they are easily saved. He considers the Succession of Christians in all Generations as one Body, and Community, in distinction from all others reprobated, and accordingly says, we shall not all die.*

But (2.) in the Original, the Word translated until, is not ἄχρι, as at the 6th ver. nor μέχρι, as 1 Tim. 6. 14. but it is εἰς, which is often put for ἐν, and so signifies in that Day, as 1 Cor. 1. 8. ἐν τῇ ἡμέρᾳ, in the day of Christ, and 1 Thess. 5. 23. kept blameless ἐν παρουσίᾳ, in the coming of Christ; and so it is all one as to say, in, at, or against that Day: A Day for which Holiness is mainly designed, when Blamelessness and Holiness will be at the highest value, and of more use to you than at all times else. And so there may be an observable difference made between the Phrase he had used in the 6th ver. of Phil. 1. where expressing his confidence, that God would perfect the Work he had begun, he says manifestly, until the Day of Christ, ἄχρι. For the Perfection of Glory (whereof Grace is the Foundation) is not till then, and there both in Body and Soul accomplisht; but here in 1 Thess. 5. 23. it is, *That you may be blameless, in or at the Day of Christ.* And in this sense, wicked Men are said to treasure up Wrath, ἐν τῇ ἡμέρᾳ, against that Day of Wrath, Rom. 2. 5. so 'tis there translated, and might be here.

There is only one Place, 1 Tim. 6. 14. hath μέχρι until: *That thou keep this Commandment without spot, unrebukable, UNTIL the appearing of our Lord Jesus Christ.* But the answer to that one Place is ready and easy, and carries a great Truth with it. Paul wrote to Timothy as an Evangelist, who being set over Churches in that Age, when Churches were to be constituted to set them in order, they accordingly received Directions from the Apostles according to Christ's Institutions; yet so as their Offices ceasing (which whether they did or no, I will not here dispute) the same Directions were intended to all ordinary Officers of Churches settled. Now then in speaking to him, he in him speaks unto all Saints and Officers entrusted, how to guide and govern Churches in the ordinary way unto the end. 1 Tim. 3. 15. *That thou mayest know how thou oughtest to behave thy self in the House of God.* To instruct all Saints and Officers entrusted with the Government of Churches to the end of the World; and to shew he intended the Succession of Officers and Christians in what he wrote to Timothy, he gives him, and in him them, warning of what should fall out in several Successions, of the latter days of the Church. 1 Tim. 4. 1. *Now the Spirit speaketh expressly, that in the latter times some should depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils;* wherein he forewarns them of the Apostacy of Popery, which fell out in the latter days, the middle Age of Christianity, when Paul and Timothy were Dust. He speaks here too of carnal Protestants that have a Form of Godliness, and he speaks too of all that fry of Errors that should infest the Churches; from all which his Counsel is to turn away, and separate from them, ver. 5. I alledg these Places for this, that he speaks to Timothy, as bearing the Person of them that should come after him many hundred Years (as Peter also did in receiving the Keys) and so that Charge (1 Tim. 6. 13.) is not barely personal, but to others after him to the end of the World: and so he might well lay a Charge μέχρι, until the Day of Christ, and the Commandment there is all the Doctrine in that Epistle; where Church Institution and Rules for Worship and Government take up a great part. Thus Commandment is taken for the whole Doctrine delivered, 2 Pet. 2. 21. *For it had been better for them not to have known the Way of Righteousness, than after they have known it, to turn from the Holy Commandment delivered unto them.* Thus also in Ch. 3. 2. *That ye may be mindful of the Words which were spoken before by the Holy Prophets, and of the Commandment of us the Apostles of the Lord and Saviour.* And the Truth which I said this Explication carries with it, is this great and manifest one; that Church Institution for Worship and Government, contained in that and other Epistles (I say other also, for who shall put the difference of these in this, from those in other Epistles?) are the Commandments of Jesus Christ, the charge of which lies upon the Churches of God to the coming of Christ. Similarly unto the stile of which Injunction here in Timothy, Paul elsewhere speaks, when he says of the great Ordinance of the Lord's Supper, ye shew forth his Death till he comes; and Christ answerably gives forth his Promise, reaching to the same date that Paul's Charge doth. And

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as he speaks to the Saints under *Timothy's* Name, so Christ under his Disciples Names speaks to all others, *Go, teach and baptize* (synecdochically put for all outward Administrations) *I will be with you to the end of the World.* So then Ordinances and the Command for them continues to the end. This we have only gained by the way, to give an account why *μέχρι*, until, is used in that Passage, more especially as noting out the whole continuance of time till the Day of Judgment, which yet is not in these other Passages of *Paul's* Prayers, which are rather to be understood of being kept blameless, in the Day, and in the coming of Christ.

But a third Satisfaction to the Objection mentioned is, that if the reading be retained *until*, as for *usque ad* (as *Beza* explains it) as noting the Continuance of their being preserved all the time until then (which because the Word may signify, I would take in) yet for the thing it self, both Phrases come all to one, as in the reality of the Event; and it is all one to say, to be kept till the Day of Death, or till the Day of Christ. And this Interpretation two Places do warrant: the first is *Rev. 2. 20.* *Be thou faithful unto the Death, and I will give thee a Crown of Life;* which manifestly argues that the Faithfulness which is continued until Death, hath an immediate Reward of a Crown of Life, and is compleated then, so as to admit no addition of Flowers to that Crown by any Faithfulness after; for only so much as till Death is rewarded, and no more accounted. And thus *Paul* reckons his account finished, his computes perfected at Death; *2 Tim. 4. 7.* *I have fought a good Fight, I have finished my course, I have kept the Faith.* When I come to die, there is an end of a finishing of all, unto which any degree of Glory is accounted; when I come to die, I shall have done my part, I shall have finished my course. As for that *τό λοιπόν* (which we translate henceforth) that Remainder for ever after, that no way lies in me, it is God's part, I shall have done all mine; nothing remains but for him to give me a Crown of Life. So then to be kept blameless as to the Day of Death, as it is enough for our parts; so it is all one with this here, *until* the Day of Christ. The second Text is, *1 Cor. 1. 8.* *Who shall confirm you unto the end, that ye may be blameless in the Day of our Lord Jesus Christ.* Here is both the one and the other mentioned together, to that Sense which I have given; for to confirm to the end, is to the end of our Lives; and if we are so confirmed till the end of our Lives, we shall be blameless in the Day of Christ. For such we shall be found at the latter Day, as we were in our Lives to the day of our Death. And thus it is necessary to distinguish these two Phrases, *to the end*, as meant of Death, from that *other*, as of the Day of Christ, for else it had been a Tautology; when yet the latter is made the end of the former; and the Reason why yet these two are one in the Issue and Reality and Event is, because as the Tree falls it lies, *qualis hinc exit, talis judicandus in isto die.* There being indeed no account to arise from all that passeth between the Day of Death, and this of Judgment: For *2 Cor. 5. 10.* we are to be judged only for what the Soul doth in the Body. *For we must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be Good or Bad.* The account is not for what is done out of the Body, which is alike common both to Wicked and Godly men, to those that have done Good or Evil; and therefore *Paul, Heb. 9. 27.* makes no more between, but that it is appointed for all Men to die, and after this the Judgment; and he speaks of the general Judgment, for it is brought as a parallel Instance, to prove Christ's Coming the 2d Time, as it followeth there, *ver. 28.* *So Christ was once offered to bear the Sins of many, and unto them that look for him shall he appear the second Time, without Sin unto Salvation.*

But if the Question be asked why, since these two Phrases *to the End*, and *to the Day of Christ*, come both to one Sense in reality, he should chuse rather and more frequently to use this latter, *till the Day of Christ*? The Answer is, because Holiness is of more concernment to us at that Day, than at all Times else; therefore he contents not himself here, nor also *1 Cor. 1. 8.* to have said, who shall confirm you to the End, viz. till Death, but adds also, *in the Day of Christ.*

How we may be said to be kept blameless until the Day of Christ.

THUS much touching the difficulty in the Phrase, there is another remaining in the Thing it self, which is concerning the blamelessness, or being void of Offence; How both in this and other places, as *2 Cor. 1. 8.* *2 Thess. 5. 23.* the Promise included in these Prayers to present us blameless in that day, is to be understood. For Men shall be presented such as they were in this Life; and in this Life in many things, as *James* says, we offend all; and many of the Saints after Conversion run into Scandals and Offences to others, and their own Consciences. How then are such Prayers and Promises fulfilled?

To this an *Antinomian* would be ready to give an easy Answer with respect to their Principles: That all this is accomplished in Justification; because Christ shall present us then to himself and his Father, clothed with his Righteousness, we shall be spotless and without wrinkle. But the blamelessness of the Saints here, and in other the like Places at that day, is not that of Justification, but Sanctification. 1. For here he speaks of Sincerity, being filled with the Fruits of Righteousness. 2. And elsewhere, *1 Thess. 5. 23.* *The God of Peace sanctify you wholly, that your whole Soul and Body be preserved blameless at the coming of Christ.* 'Tis spoken of Sanctification you see; and as so taken, I find it sometimes uttered, (1.) as an absolute Promise which God undertakes to perform, as well as that the Saints shall persevere. 2. Sometimes as a Prayer for, and Exhortation to us to be found such, so here. And the several Consideration of either, will answerably afford a double distinction of blamelessness, even of Sanctification intended in this and the like Places. 1. We find absolute Promises annexed to the Prayers he makes for their being kept blameless to that Day that God will perform it: *1 Cor. 1. 8.* *Who shall also confirm you, to the end that ye may be blameless in the Day of our Lord Jesus Christ.* And that it is an absolute Promise, the *9th ver.* shews, *God is faithful, by whom ye were called unto the Fellowship of his Son Jesus Christ our Lord.* And in more absolute Terms yet, *1 Thess. 5.* you have heard how he prays, even as here in *ver. 23.* and yet *ver. 24.* it follows, *Faithful is he that calleth you, who also will do it.* He first engageth God's Faithfulness, and then doubles the Assurance, *he will do it, yea also do it,* as sure as he hath called you. Yea, and it is such a Promise, as shall be performed unto all Saints called, *Small and Great*; for the Promise is founded upon a consideration, that in common holds true of all the Saints, *Faithful is he that calleth you*; and all Saints are Saints by calling, in the same *1 Cor. 4. 2.* Of Necessity therefore such a blamelessness, of that Latitude and Size, must be understood in these Places, as is a common Privilege to all Saints, that ever were, or shall be, and common even to those that have run into Offences, as many of those, he wrote to, also did. And to interpret this only of that perfect Sanctification, wrought just at the parting of Soul and Body, is too dilute; because *Paul* prays and exhorts, and accordingly promiseth from God, that during the whole course and time of their Lives, they be so kept, even blameless. There is therefore, Brethren, a Blamelessness and Sincerity in the Saints, some especially, in respect of all that vacuity of all sorts of Offences, such as in the Sense the word was interpreted. But in respect to those Principles and Laws, which the State of Grace is bounded with, and Men preserved in that State, notwithstanding such particular Offences; there are certain Principles, which are essential to the being and keeping of us in the State of Grace, as that a Man should live in no known Sin, but live in the constant practice of known Duties, seeking the Glory of God in all. The Apostle *John* hath everlastingly stated such Principles, as the bounds, the limits between both Estates; *1 John 3. 7.* *Let no Man deceive you, he that doth Righteousness, is Righteous, even as he is Righteous.* He speaks not of particular Acts, wicked Men may do some things Righteous, and godly Men do things that are Evil. But his *ἡ ἀρετή*, is a Man's Course, Work, Business, to go on in an ill track, as the Devil from the beginning. Another like Principle

Paul inculcates, Rom. 14. 8. *None of us lives to himself, but to the Lord, that is, maketh God's Glory the end of his Course and Ways.* This is a Fundamental Maxim of our Livery, they are none of us that do not; we own them not, nor will Christ own them. To be kept then to the Practice of these and such like, is radically and essentially necessary to the being kept in the State of Grace. Again, if a Man falls into particular acts of Sin through Temptation, wherein a Christian offendeth his own Conscience or others: an essential Law to the being kept in the State of Grace is, to return and convert, humbling themselves, renewing their Repentance, as Peter did, whose Faith was recovered: *I have prayed,* says Christ, *thy Faith fail not.* He wept bitterly, Repentance was renewed, and he loved Christ more than ever: *Lord,* says he, *thou knowest I love thee.* Now then as in respect to such Principles as these, there is a blamelessness, a being void of offence according to the Rules of the Gospel; whereas in respect of acts there is not a blamelessness in Conversation: This is such a blamelessness, as that Perfection of Heart is said to be in David, 1 Chron. 28. 9. and in Asa all his days, 2 Chron. 15. 17. tho with a nevertheless (as there) of many foul Acts, the particulars of which you may read in Ch. 16. It was a comparative Perfection, taking their whole Course, and summing up the account of all their days, as 'tis there said; yea and further, when in respect of such Acts committed, a Man is to be blamed, (Gal. 2. 11.) yet if a Man renews Faith and Repentance, he is according to the Rules and Verdict of the Gospel (which is that Royal Law of Liberty) rendered pure and void of Offence. Again, this Paul upon these Principles pronounceth of the *Corinthians*, in a matter wherein they had been highly guilty (as in the Business about the incestuous Person, 1 Cor. 5.) yet in 2 Cor. 7. after he had related how they had sorrowed (for their Sin) to God, and after a godly manner (witness all those gracious Dispositions he rehearseth, ver. 11.) in the Conclusion he gives forth this gracious Sentence of the Gospel thereupon: *In all things you have approved your selves CLEAR in this matter,* ἀγνός (as high a word as any other, equivalent to that without spot or wrinkle) *clear,* not in respect only to other things in their Lives, wherein they had done worthily; but even in this very matter, wherein they had afore been so foully faulty. The Sin they had committed could not be undone, but yet they had done all (in all things ye have shewn, &c.) all namely, which the Law of Liberty, the Gospel, requires in such a Case (the particulars of which he had reckoned up) upon which it declares a Man pure. Neither speaks he of purity through Justification, that is only by Faith, not Repentance, but according to the Rules and Maxims which about Sanctification the Gospel holds forth, and according to which the Day of Judgment shall proceed.

So then we see one Sense, in which those Speeches of the Apostle (take them as absolute Promises) are to be understood; and this kind of blamelessness must needs be supposed at least to be intended in these Prayers of Paul, especially in that parallel Prayer of his (1 Thess. 5. 23.) where the Promise of keeping all the Saints in this respect blameless, is also annexed: and this to be sure his Prayers attained for them, that were true Saints among 'em.

But yet, my Brethren, this is the lowest, and if I may call it so, the worser sort of Blamelessness; tho indeed thus to be kept all a Man's days in the midst of many Offences, still within the Circle and Limits of the State of Grace, is an infinite Privilege, and high Specimen and Argument of God's free Grace, according to that of Hosea 14. 4. *I will heal their Backslidings, I will love them freely.* In the State of Nature, God gives Examples in various proportions and degrees, and sizes, how far in common Righteousness Men unregenerate may proceed, and yet remain unregenerate, and be still in that Estate: Some attain to the height of Morality, as Socrates; others of Legality, as concerning the Law blameless, as Paul, Phil. 3. 6. others attain to a degree of a Work Evangelical, yet not saving: 2 Pet. 2. 19, 20. *While they promise them Liberty, they themselves are the Servants of Corruption; for of whom a Man is overcome, of the same is he brought in Bondage.* For if after they have escaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with them than the beginning. They do escape the Pollutions of the World through the Knowledge of Christ, who yet remain in their Nature; Swines

Swines washed outwardly, yet not renewed, but returning to their former Vomit. **Book I.** And God in his Actings towards those in a State of Grace, to shew the Glory of his free Grace in the variety of Dispensations, doth preserve in and amidst several sizes and degrees of unblameworthiness those whom he saves. Some run out farther, others in lesser measures as to particular Acts of Sin, and yet still so as they remain within the Line of Communication of those Principles mentioned. And as it is a matter of difficulty to define, how far a Man unregenerate may go in external Acts of Vertue, and yet still continue within the Sphere and Dominion of that unregenerate Estate: so it is as hard to say, how far Saints may fall, or how often, into offence and blameworthiness; and yet this radical fundamental blamelessness, as to the Principles of the State of Grace, both for his whole course, and redgements by Repentance, be preserved. Some are more scarcely saved, tho certainly saved; some are suffered to put the sure Mercies of *David* to it. Thus the sureness of God's Mercies were exemplified in *David* and *Solomon*, for they tried, especially *Solomon*, how far they would hold. I sinned (saith *Solomon*) to the utmost of the *Teddar*, as far as the *Lines* of the Principles of Grace would reach, as far as would be consistent with them. Himself expresseth it thus in the sad Story of all his Vanities, in *Eccles. Ch. 1. and 2.* He inserts this, *Eccles. 2. 3. that he yet acquainted his Heart with Wisdom*; and his Redgements by Repentance are known to you, for the Title of his Book is a Testimony of it; and yet he was so scarcely saved, that it is a Controversy in the Church to this day, whether he were saved yea or no. And altho this may be an Encouragement to some Souls, who have had great Diversions from God in their Lives since their Calling, that the Prerogative Sovereignty, and the Faithfulness of that Grace they are under the Dominion of, hath reduced them, and hath in all their goings astray kept them within the forementioned Principles of this State, and hath reduced them from their Wandrings; yet whoever he be that having the Work of God upon his Soul, will think with himself, I will be sure to sin but so, as to keep within that compass; let that Soul know, that he into whose Heart this Thought enters, or takes any hold in, is at the next step to outsin those Principles, and to sink into eternal Perdition. For poor Soul, tho the free Grace that is in God may say it, I will suffer such an one to sin, and yet keep him blameless according to the Covenant of Grace; yet it is desperate daring for thee to say this, or to presume upon it; and it is indeed utterly against the ingenuity of Grace, and argues nothing but selfishness in thy Soul. Thus much of the first sort of blamelessness, which the absolute Promise is made to.

2. There is certainly, in the second place, another sort intended: for the Apostle prays not barely that they may be kept blameless, according to the Principles of the State of Grace; but this being a Prayer indefinitely uttered, therefore that sort of Blamelessness which is possible to be attained by Saints, must be intended here; and my Reasons are, 1. Because in Prayer we are allowed to seek for our selves and others the utmost good, which by any kind of Promise we judge they may possibly attain to. And 2. it is evident he stints not himself here, barely to pray for Perseverance, but for their abounding more and more; so *ver. 9.* and that they might be filled down, laden with the Fruits of Righteousness; and he aimed therefore at the highest Blamelessness in his Prayer for these. I will not dispute now, whether the Desires of our Prayer may not be extended beyond what we know God in his Decrees will grant, when yet his revealed Will propounds it as what should, and ought to be in us, and as what we should aim at, and endeavour to attain. Thus in *Mat. 6. 10. Thy Will be done in Earth, as 'tis in Heaven*: And also in *2 Cor. 13. 7. I pray God ye do no Evil.* All which will one day be accomplisht on this Earth, when Christ comes to Judgment. But take this Blamelessness *de facto*, attained at the highest Pin (without breaking the Strings of Mortality) it hath in any been wound up unto; and as we descended to the lowest Degrees in the other Interpretation, so let us ascend up to the highest possible in this other. And such a blamelessness (we may well understand) he intended for these *Philippians*; and what was the Aim of his Prayers, should be the Aim, yet hope of our Endeavours: and to understand what blamelessness this is, let us take his own Example, *1 Cor. 4. 4. I know nothing by my self* (not any Fact against Light,

Light, and he speaks it as in relation to a censure of him by the *Corinthians*) and *tho I am not justified* (which belongs to another Court) by this kind of Blamelessness (for I do not say, I am without Sin) yet this Blamelessness I have (says he) that I never sinned against Light from the first of my Conversion, I know nothing by my self. If he had so sinned, he must have known it, and his Conscience have checkt him in the writing this.

So then from hence I gather, that besides the former there is a Blamelessness possible to be attained as a more special Privilege, and to be aimed at by Christians, even to be void of offence against Light of Conscience, all the residue of a Man's Days. I say it is a special Privilege for him who attains to it. The chief of the Apostles that forsook Christ did not attain it, yet Paul did; therefore propounds himself as an Example, Follow me, as I follow Christ. And it would seem that Paul was kept to the very end of his days, to his Offering up. For (2 Tim. 4. 18.) he expresseth his confidence in him that had hitherto kept him, *That he would deliver him from every Evil Work, and would preserve him unto his Heavenly Kingdom.* His meaning is not simply, that God would save his Soul, and accordingly keep him from such ways of sinning, as could not stand with the Principles of Grace; but further so to keep him in his Heavenly Kingdom, as he might be kept from every evil work; such as was contrary to the Principles which he professed before others, or which his own Conscience had the Impression of. And that Place is not so fairly or honourably enough to Paul's Spirit, nor rightly as to his Scope, interpreted of Deliverance from Persecution, and the evil workings of evil Men against him. For this Interpretation is grounded on that false pretence, that the occasion of that Speech was the Narrative of his being delivered out of the Mouth of the Lion Nero, in the Words before; and so as that confidence of his should intend only like Deliverances from the bloody Hands of Persecutors. No! for he was not so delivered, but died by the Sword of the same Nero, whose Power he had now escaped. But Paul's confidence had a further Deliverance in his Eye, which that very Deliverance was a Pledg of. His Case stood thus: I Paul (I speak in his Person to utter his Sense) have been often before the Bars of Kings and Great Ones for my Life in the Profession of Christianity (you read how before Felix, Agrippa, and the High Priest in the Acts) in all such pressures I never did any thing at any time (I thank God) unworthy of my Profession. You read how instead of pleading for his Life, he still endeavours at the Bar to turn them Christians he spake to. God still preserved him from every evil Work, upon all such sore Trials, he came not off halting. Now in my old Age (for so it was when he wrote this, now he was ready to be offered, and the time of his Departure was at hand, and this Story was then newly acted) I was called before Nero, and I was more put to it than ever. Ver. 16. *At my first answer no Man stood with me, but all Men forsook me, I pray God that it may not be laid to their Charge. Yet as at all other times you have heard or read of, I have undergone great Trials: this time of Temptation is as great as I ever underwent, and yet notwithstanding, the Lord stood with me and strengthened me.* The chief of his Intention you see, was not upon outward Deliverance, but how not to sin, how to carry it so as to credit Religion, to come off so, as to make a good Confession for the advantage of the Gospel, as elsewhere he had done; and that this is his meaning the next words shew, *That by me the Preaching might be fully known, and that all the Gentiles might hear.* Paul having thus as a Lion kept his Integrity in this great certamen in his old Age, and having made this his Glory, besides his being delivered out of the Mouth of the Lion, What was his Reward? God came in upon his Spirit with fresh Assurance, not only that he would preserve him unto his Heavenly Kingdom, so as not to fall away; but that he would from thenceforth deliver him from every evil Work. Oh that gladdened Paul's Heart! I shewed you formerly how Paul made this his Glory, but we could not tell certainly whether he might not blemish his Glory after; but this Scripture shews that as he had made it his Ambition not to sin against his Light, to be void of Offence all along, so he had now the Security of it as a special Privilege. An holy Man that affected the same exemption came once to me, and professed, he had read all the Scriptures over, and could not find one Promise to keep a Believer from a gross Sin as long as he lived: I thought of this, I know no other. I observe

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serve that upon eminent Trials, such as that was of *Paul's*, God useth to seal up something to a Man's Soul of special Grace to him. In the 28th of this 1st Chap. of the *Phil.* when Christians are called to bear witness for Christ, *Be you in nothing* (says he) *terrified by your Adversaries, which is to them an evident Token of Perdition; but to you of Salvation, and that of God.* God at such times, and upon such occasions used to give (ordinarily to Martyrs and Confessors of him) an Evidence and Token of their Salvation; as unto the Persecutors, a Consternation of Spirit, which is to them an evident Token of Perdition. Now therefore upon this occasion he gave unto *Paul* a double assurance at last, who had served him in so many Trials. 1. He gives him an assurance of preserving him to his Heavenly Kingdom, which is common to other Christians. 2. He gives him an assurance (which was more special) of delivering him from every evil Work, which he had so much desired; God said to him, As hitherto thou hast not, so thou shalt from henceforth never commit any evil Work against thy Light and Principles. I have been the larger in this, to set before you the Example, the possibility of attaining this kind of Blamelessness, for which he therefore prays for these *Philippians*. I would provoke your Spirits hereby to affect it, and endeavour it: It would seem attainable also by other Instances, as that of *Elizabeth* and *Zachary*, the Parents of the *Baptist*, *Luke* 1. 6. 'tis said, they were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameless. You profess to live in Obedience to Commandments, I beseech you do the same with respect to Ordinances, and all Ordinances; for they are all of a like Necessity; and the second Commandment commands you this Duty. From this Doctrine, tho the *Papists* would fondly gather their Perfection and Possibility of keeping all the Commandments without Sin (however *John* and *James* contradict it, saying, *in many things we offend all*) yet we may well allow them (their Errors having usually a shadow of some Truth, which they miss speaking either over or under) a possibility to be blameless in respect of sinning against Light; and so to have a Conscience void of offence before God and Man. And the Reason for it is this, because if an holy Man may be, and is often kept from such Sins a Week, a Month, a Year, then it is also possible with this State of Frailty to be kept all his Life-time; but for the *Papists* Perfection, a Man is not kept an Hour, a Moment, Sin cleaving to all we do. The Apostle *Peter*, tho he had not so lived from the time of his Conversion; yet from Experience now perhaps he had learned the Way how thus to be kept; and accordingly directs those primitive Churches he wrote to, *2 Pet.* 10. 10. where exhorting them to all Diligence, &c. he adds this Motive; if ye do these things ye shall never fall. What fall away? There is no Danger to Men, Partakers of the Divine Nature, so to do; but as the word imports never, *μὴ ποτε*, not at any time. And that Doxology of *Jude* seems more clearly and fully to hold forth such a meaning, as I have put upon this Petition of *Paul* for these *Philippians*; and so withal to argue the possibility of obtaining it, which he would have those primitive Christians to have in their Eye, to obtain at God's Hands; *Jude* 24. *Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding great Joy, &c.* I observe how the Apostle had afore made mention of very great Errors and Miscarriages in Doctrine and Life, which some Professors in those times had run into, and he had also spoken of the Day of Judgment; and to be kept faultless hath relation to those gross Sins in Judgment and Practice, which would be of infinite moment to them at that day; for it would cause mighty Exultation and a triumphant Joy. And as *Paul* prays here, so he there sets out God to them as able to keep them; to the end they should have recourse to him, and so to do with Encouragement; that as he was able, so that he might do it for them: For to that end is God set forth to them as able to do this for them, and so he concludes his Epistle.

Obs. 1. The only Observation or Meditation I shall now make is, *That the Solemnity of the Great Day ought to be continually in our Eyes, as that which should move us to be sincere and blameless.* For therefore it is that the Apostle chuseth to use the Phrase, until, or in the Day of Christ (for either serves a bottom for this Meditation) rather than until the Day of Death. We should so walk and live, and die as if we were immediately

mediately to go to Judgment at the very Hour of our Deaths. And tho both the one and the other import the same thing in the event, yet the consideration of this latter strikes a greater awe, and that is the true Reason (which is a remaining part of the former Objection) why Christ in his cautions to watch and be sober (under which he expresseth the highest care to be Holy) and to be continually ready, still mentions this day: *Mat. 24. 42. Watch ye therefore, for ye know not what Hour your Lord doth come. Mar. 13. 35, 36. Watch ye therefore, for ye know not when the Master of the House cometh, at Even, or at Midnight, or at the Cock-crowing, or in the Morning; lest coming suddenly he find you sleeping. And ver. 37. What I say to you, I say to all in all Ages.* And he speaks of the day of Judgment, and presseth this Readiness and Preparedness upon the uncertainty of the coming and approach thereof, both to them in that Age who knew it not, and to us, and those after, that did and do know it could not be in their or our Times: yet because Judgment finds us as Death leaves us, and as our Behaviour in this World hath been; therefore it is that Christ gives forth the Caution to all Ages; of watching for the day of Judgment, thereby to make the greater Impression: It always moves Men both as it contains a Promise sealed with Christ's last Prayer and Blood, and as withal it carries the greatest warning for our Care and Study; how to behave our selves in this World. Thus Christ at last, when himself was to go to God out of this World, as having seen and passed thro the Temptations of it, as a signal Instance of his Love for us, prays that we should be kept whilst in this World: Thus in his last Prayer, wherein you may see wherein his Solitude ran out most; *John 17. 12. While I was with them in the World, I kept them in thy Name; those that thou gavest me, I have kept, and none of them is lost but the Son of Perdition, that the Scripture might be fulfilled. And ver. 15. I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from the Evil.* The Time of their being in the World had all the Danger in it, and he had a special *memento* and occasion at that time to put up this Prayer; for Peter was to deny him, the Disciples to leave him. I have been glad that Paul in saying, that neither Death nor Life shall separate us from Christ, did put in *Life*; for I profess I fear Life and the Temptations of it, and how to go through this World comelily, more than Death. Now then as the time and concernment of danger is in this Life, so the consideration of a Judgment to come should have a great Influence to keep us blameless in this World, and free from the Evil of it; therefore here he mentions that Day, as also Christ doth, *Luke 21. 36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these Things that shall come to pass, and to stand before the Son of Man. To stand, namely in Judgment (as Psal. 2. the Phrase is) and thus Paul likewise aweth Timothy, and us in him, 1 Tim. 6. 14. That thou keep this Commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.* The force of this Motive lies thus; as Christ appeared before Pilate (for that was God's Day of judging Christ standing in our stead) so thou, says Paul, must appear before Christ; therefore I charge thee keep this Commandment: and therefore the Apostles turned the Eyes of all the primitive Christians upon that Day, or the Coming of Christ. It was a great part of the Religion of the primitive Christians, to wait for the Coming of Jesus Christ; and they are described to us, to have been such as those that walk'd in view of it, as those that had that Day in their Eye, and should then be judged: and in this they are set forth as a Pattern to us; *1 Cor. 1. 7. So that ye come behind in no Gift, waiting for the Coming of our Lord Jesus Christ. He makes this an Evidence of their excelling in all other Gifts; 2 Tim. 4. 8. Which he shall give me at that Day, and not to me only, but unto them also that love his appearing.* This latter you see is a Periphrasis, a Description of the Saints in those Times, and all Ages; and as he describes them by it, so he sets it before them, as his own Principle, which did keep him steady in his walking: *2 Cor. 5. 9, 10. Wherefore we labour, that whether present or absent, we may be accepted of him. For we must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be Good or Bad.* There is a Necessity of it, we must so appear, none can avoid it: and we shall not be present only as in a Crowd, so as to hope to shrink aside, and hide our selves

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 Non modo sicut praesentem, sed illic in nos inquiri, ut palam fiat qui fuerimus. Beza.

unseen; but we must be singled out, be presented (as *Col. 1. 28.*) and stand forth apart as at a Bar. Men that are personally called to appear, ought *παρ᾽ ἑαυτοῦ σωματι*, personally to answer, *Rom. 4. 10. ἐμπροσθεν*, in *conspicuo*, to be seen of all, *2 Cor. 5. 10.* to the end they may be made transparent, and be seen through and through, what they are or have been in their Lives. *φανηρωθῆναι*; and this is then to be made apparent to Men, as now unto God, *We are now manifest to God, and we trust also in your Consciences.* However this place implies, that at that day we shall be made manifest one to another, even as now we are unto God.

It is a great Scripture and full of Majesty, in *1 Theff. 3. 12.* he prayeth they may abound in Love more and more (as here) to the end their Hearts might be established unblamable in Holiness before God, even the Father, at the Coming of the Lord Jesus Christ with all his Saints. He presenteth before them the Solemnity of that Day, by all such ways as might strike their Hearts. 1. He tells them, they must appear before God the Judge of all, as *Heb. 12.* he is set forth. 2. Before Jesus Christ, who *Heb. 4.* is said to have a Sword in his Hand, to rip up every Man's Heart and Conscience, to divide between the Marrow and the Bones, and the Intentions of the Heart: and that Description of him referreth to Judgment, as the close of that Discourse shews. *πρὸς ὃν ὁ λόγος*, to whom we must give an account, as speaking of Judgment, tho' tis otherwise translated. 3. He tells them, that the Saints will be all present there, and the general Assembly of Angels, and Firstborn; and these as Witnesses, yea Judges, when all of a Man shall be ript up. And to this place add that of *Jude*, *Lo he comes with ten thousand of his Saints* (*Jude 14, 15.*) *to execute Judgment upon all, and to convince all that are Ungodly among them, of all their ungodly Deeds, which they have ungodly committed, and of all their hard Speeches, which ungodly Sinners have spoken against him.* Now therefore when Paul had considered, what a Judicatory, a Presence there will be, and how that all Secrets shall be ript open and laid together, he falls a praying that their Hearts might be established in Holiness; for as I will shew you, God will make out every Man's State by his Works, and the casting of Mens Conditions shall according to an Evangelical Rule depend thereon. Now observe it, that this Prayer is plainly and directly for this; that then and at that day, their Hearts might be established in Holiness: now it would seem strange, that for Men who are to be in Heaven, a long time before that day, there should be supposed a need to pray, that their Hearts should be then thoroughly established in Holiness, which they should have here in this Life; to the end they might then be without wavering or fear established. Yet to me the Reason is clear, for they are not then to be judged; nor is their Condition to be sentenced by that Holiness they have had in Heaven, but barely by that which Men have had here on Earth, whilst in the Body, as you heard. All is put upon this, whether such Holiness accompanied here their Faith, as puts a manifest difference between them and Hypocrites; and by that Evidence it must and shall be made forth to others. Thus *Jude*, because he had said Christ comes with ten thousand of his Saints, prays, *v. 24.* *Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy, &c.* And thus I understand Peter, *2 Pet. 3. 14.* *Wherefore Beloved, seeing that ye look for such things, be diligent, that ye may be found of him in Peace, without Spot, and Blameless.* In Peace, that is in their Spirits; and therefore John still makes a great matter of it to have Boldness at that Day; *1 John 2. 28.* *And now little Children, abide in him, that when he shall appear, we may have Confidence, and not be ashamed before him at his Coming.* And again, *Chap. 4. 17.* *Herein is our Love made perfect, that we may have Boldness in the Day of Judgment, because as he is, so are we in this World.* And there will be a Confidence and a Quietness in the Soul, when Heaven and Earth shall shake.

C H A P. V.

What it is to be filled with the Fruits of Righteousness in our course of Obedience.

I Would turn Paul's Prayer (*Phil. i. ii.*) here for these *Philippians* into Exhortations unto you; his Prayer is for, and the bent of my Exhortation is unto Holiness, in all the eminent Parts and Principles of it; in Heart, *ver. 9, 10.* in Life, in this *11th ver.* where I am now arrived, which holds forth the positive part of an Holy Conversation, *being filled, &c.* as *being blameless* did the Negative. There are three Things to be spoken unto, for the opening of these Words.

1. What it is to be filled with the Fruits of Righteousness.
2. The kind of these Fruits, such as are by Jesus Christ to the Glory and Praise of God. He prays for such, because he knew no other would be accepted.
3. The 3^d is, of what concernment it is, at or against that Day of Christ, that Saints be filled with such Fruits. For those Words, *in that Day*, coming in between the former *Blameless*, and this *ver. 11.* do indifferently refer to both; and so to the Words of *ver. 11.* in this sense, that look what Fruits any Man hath brought forth, he shall appear laden with at that Day, as a Tree in Autumn with all its Fruits.

1. To explain what is meant by Fruits of Righteousness, three particulars might be handled: 1. The Metaphor there used, *Fruits.* 2. The Generical Nature, Substance or Matter of them, *Fruits of Righteousness.* 3. What it is to be filled with them, which is the main thing that his Petition is directed to.

1. For that Similitude of Fruits, I will forbear to gather it from all the Branches of that Metaphor, tho it might afford good Store to be laid up. It is a Metaphor the Holy Ghost doth frequently delight, to set forth abounding in Holiness by; yet in such a variety of allusion, as is difficult to define, what more specially he aimed at. Instead of a large Prosecution or drawing out the Allegory in any one, I shall content my self to present rather the severals, which this Allusion may have respect unto. There are three sorts of Fruit, which the Holy Ghost is pleased to compare the good Works of Holy Men unto: 1. The Fruits of Trees. 2. The Fruits of the Earth. 3. The Fruit of the Body and Womb, *Children.* I shall give you express Scriptures for each.

(1.) As for the Fruits of Trees, you find Man thus growing up and down the Scripture, as whilst *David* (*Psal. 1. 3.*) compares him to a *Tree planted by the Rivers of Water, that brings forth his Fruits in due Season; planted in the House of God, that brings forth Fruit in old Age,* *Psal. 92. 12, 13.* And Christ compares himself and his Members to a Vine, when he says, *Every Branch in me that beareth Fruit,* *John 15. 2.*

(2.) As to Fruits that grow promiscuously out of the Earth: holy Speeches and Thanksgivings are called the Fruit of the Lips (*Heb. 13. 17.*) in allusion to the first Fruits of the Earth, all sorts of which were consecrated to God, as well as the first Fruits of Trees. And the Apostle (*Heb. 6. 7.*) compares (as Christ saith of him in the Parable of the Sower) a good Heart fruitful of Goodness, unto *that Earth, which brings forth Herbs meet for the Dresser,* or as Christ says (*Luke 8. 4.*) *that brings forth Fruit with Patience.*

(3.) As to the Fruits of the Womb, of the Body, or Children; Fruitfulness in Gospel-Obedience by Christ, is under that Metaphor presented. *Rom. 7. 4. Wherefore, my Brethren, ye also are become dead to the Law by the Body of Christ, that ye should be married to another, even to him who is raised from the Dead, that we should bring forth Fruit unto God.* He compares Christ to a second Husband we are anew married unto (as the Law to a former Husband to whom we are dead) to the end that being married to him, we should bring forth all sorts of acts of new Obedience, as Children begotten in us by his Body. Which Fruits of Christ's Body, and of our Hearts the Wombs of them, he calls Fruit to God, as to whom they are born, the Grandfather of them all, even as Children are called the Fruit of

of the Body and of the Womb. Now whether unto all these, or unto which more particularly this Metaphor is directed, is hard to determine: there is none of them, but may put in for it, else I would not have so distinctly mentioned them. Of the allusion to that of Children, that Place last quoted seems parallel; for as there we are said to bring forth Fruit to God by Christ, so here it is expressed, which are by Jesus Christ to the Glory and Praise of God. And so at the latter day, as Christ shall say of all his Members, *Lo here am I, and the Children that thou hast given me*: So a Christian being encompassed about with all his good Works that follow him, shall have it said by Christ, *Lo here is such a one, and the Children have been brought forth by him, and begotten by me; and blessed is the Man that then hath his Quiver full of them, he shall not be ashamed in the Gate.* Psal. 128. 5. But then this makes it not so clear, for Children (when many) in the Scripture (when spoken of together in a Cluster) are not called *Fruits*, but *Fruit*; but the word here in *Phil. 1. 11.* is in the plural, *Fruits*; and the term *Fruit*, as given to Children, being it self a Metaphor in derivation from the *Fruits of the Earth*, it must be one Metaphor borrowed from another Metaphor, to call good Works *Fruits of Righteousness*, in allusion unto Children being called *Fruits*. And if we should carry the allusion to the Earth, where 'tis true there are plenty and variety of *Fruits*, yet that Metaphor here (*Phil. 1. 11.*) taking in Christ as the Root from whom they spring (*which are by Jesus Christ*) that Similitude of the Heart to the Earth, will not so pertinently afford a room or a meet ground for it. But these Words of Christ (*John 15.*) *I am that Vine, and every Branch in me that brings forth good Fruit*, are genuine, and proper, and agreeable to that Expression here (*Phil. 1. 11.*) *Fruits of Righteousness which are by Jesus Christ*. This suits also with the Apostolical Exhortations in their Epistles; *be fruitful in every good Work, &c.* I will not here (for it would be Fruit out of season) enlarge upon the Similitude of Christ the Root, the Heart of Man the Tree, every Faculty the Branch, the Holy Ghost the Sap, Opportunity of doing good the Seasons, God the Husbandman, Union with Christ the Engrafture, and many the like. But having thus fixt the Metaphor to its right Foundation, I come to that which is proper to my Text and Scope, to explain what it is to be filled with these *Fruits of Righteousness*.

2. Therefore secondly, to shew what it is to be filled with these *Fruits*. I will suppose that by *Fruits of Righteousness* are meant all sorts of Holy Actions both towards God and Man, springing from a Heart made Righteous, and conformable to, and brought forth according to the Righteous Law of God; no other are *Fruits of Righteousness*. But now the Enquiry is, what it is to be filled with them: 'Tis an Hebrew Phrase, to express abounding in them, as *full of Children*, Psal. 17. 14. *A Land full of Silver*, Isa. 2. 7. I shall in explaining it keep to the allusion, to a Tree full of *Fruits*, as that which will guide me.

(1.) A Tree is said to be filled with Fruit, when all its Branches are down laden with them, so as there is not a Twig empty, or thin-set therewith. Now as the Heart of Man is the Bulk and Body of this Tree, so every Power of the Soul, Member of the Body is a Branch, and is so to be understood in this allusion. When the Holy Ghost would set forth the abounding Wickedness in Ungodly Mens Hearts and Lives, he reads an Anatomy Lecture on every Part and Member, and shews how every Member (which are the Branches of these Trees) is full of that Wickedness that it is proper to grow upon; *their Mouth is full of Cursing and Deceit* ('tis the Expression, *Psal. 10. 7.*) full of that Foam and Filth to a flowing over. There is a superfluity of naughtiness continually issues thence: and so in James 3. 8. *Their Tongue is an unwholy Member, full of deadly Poison*. 'Tis also in 2 Pet. 2. 14. *Eyes full of Adultery*: And Isa. 1. 15. *Hands full of Blood*; that is, of all sorts of Oppression. In a word, the Heart is said to be *full of all readiness to Evil*: Acts 13. 10. *The whole Man to be filled with all Unrighteousness* (*Rom. 1. 29.*) *Fornication, Wickedness, Covetousness, Maliciousness, full of Envy, Murder, Debate, Deceit, Malignity*. So on the contrary, a good Man should have all Members and Faculties filled with all Righteousness proper to them; the Mind, the Understanding, and meditative part *filled with all Knowledge* (*Rom. 12. 14.*) with a full Stock and Treasury of Gracious Thoughts and Instructions, which

might

might enable him to do spiritual Good to others upon occasion; so it follows (Rom. 15. 14.) *Able also to admonish one another.* In the first Psalm the Psalmist compares a godly Man to a Tree, among other Fruit he instanceth in the continual buddings of Thoughts: *He meditates on the Law of God day and night. He is a Man whose Mind deviseth Good,* Prov. 14. 22. He contrives with himself how most acceptably to serve and please God: for such as the Man is, such are his Devices, Isa. 32. 8. And thus the Memory is stor'd with the Word, Promises, Commands, Directions laid up to guide and comfort a Man in his Way: *Psal. 63. 6. When I remember thee on my Bed, &c.* And thus when the Will and Affections are full of all Goodness (Rom. 15. 14.) there will be fresh Love to God every day, as his Mercies are renew'd every morning. He will keep himself in the Love of God, as the Phrase is, *Jude 21.* He will keep the Heart steep'd in it, and will put fresh Liquor to keep it quick and sweet every day. He will dwell in Love, *John 4. 16.* He is full of Mercy to the Souls and Miseries of others, *James 3. 17.* And if so, he is then full of good Fruits (as these will follow) and he is full of Joy and Hope, Rom. 15. 13. *Now the God of Hope fill you with all Joy and Peace in believing, that ye may abound in Hope through the Power of the Holy Ghost.* As thus the inward, so the outward Man, and every Member of it, will be so many Weapons of Righteousness (which is an allusion to our Christian Warfare, Rom. 6.) and Trees of Righteousness too, *Isa. 61. 3.* The Tongue (to instance in that one Member) will be a Tree of Life; *Prov. 15. 4. A sound Tongue is a Tree of Life.* He compares that one Member to a whole Tree, and of all Trees to that which was in the midst of the Paradise of God, the Tree of Life; to which *Isaiah* alludes, when he calls them *the planting of the Lord*: for so those Trees were in a special manner, *Gen. 2. 8, 9.* whereas other Trees were left to grow wild. And when this Holy Tree bears such communicative Fruit that may minister Grace to others (as the Apostle speaks, *Rom. 11. 30.*) then it is fruitful indeed. *Solomon* tells us that *the Fruit of the Righteous is a Tree of Life* (*Prov. 11. 30.*) because the Fruit of his Lips, the Fruit of his Actions do become Trees, from whence do often other Trees arise, and Souls are won and converted to God: for so it follows, *He that winneth Souls is wise.* If any of us should gather all the Fruit that grows but in one day on this Member the Tongue, and (as the Prophet saw in his Vision) put it into two Baskets, the one of good, the other of bad; how little good should we find in the one, how much that is rotten and naught in the other? If the Story of all the outward Actions were written on each Member, and appeared at once, as at the latter day they shall; what a world of Evil would be found in each, when the Tongue is a World of Evil, as *St. James* speaks?

(2.) A Christian is then filled with Fruit, when Good Works of all sorts do, and have grown there. *Col. 1. 10. Unto all pleasing, being fruitful in every good Work, and increasing in the Knowledge of God.* In all pleasing, that is, all the ways whereby God is pleased; in all, that is, the Will of God concerning us, to be done by us. And we must be fruitful in every good Work, that is, of all kinds and sorts, not to be wanting or barren in any. What says the Apostle, *2 Cor. 8. 7. As you abound in every thing (else) in Faith, Utterance, Knowledge, all Diligence, Love to us, so that ye abound in this Grace also.* They had been more empty in the bringing forth of this Grace. So then a Christian should look back, and think with himself, What Duty, what Grace, what Part or Course or Practice of Godliness is there which I have been hitherto deficient or scanty in? I have abounded in such and such, but not in Fruitfulness of Speech, or the like: O I will set my self to abound in this also, that I may be found fill'd with all sorts at that day. And herein indeed a Christian differs from other Trees; unless, as was said out of *Solomon*, we consider every Member of him, as a Tree of Life; and the whole Man a Paradise to God. Take any one natural Tree; and tho' every Branch may be filled with Fruit, yet but with Fruit of one kind (said God, *Let every one bring forth according to its kind*) for the Seed by nature limits it to one. But here the Holy Ghost is the Seed and Sap, and finally, yea eminently containeth all that is holy in Himself: and so doth the Spirit of Regeneration begotten by him; *Eph. 5. 9. The Fruit of the Spirit is in all Goodness, Righteousness and Truth.*
And

Book I. And accordingly you find a Variety of them named as Fruits of the Spirit, Gal. 5. 22, 23. *But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance; against such there is no Law.* And let me add this as a Reason and Incentive; God loves a variety of Good Works, tho some be of an inferiour kind and sort, rather than that we should abound in any one sort that is more excellent. Tho God would have us lay out our Strength most in what is most excellent, and we are most fitted for; yet we must fulfil (as Christ did) all Righteousness, one part as well as another, and this God delighteth in. It is better to perform Duties of every kind, tho we do the less of some others. 2 Pet. 1. 5. the Apostle exhorts to this Variety, which he calls adding Grace to Grace: *Add to your Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly Kindness, and to Brotherly Kindness Charity.* And he is exceeding vehement in this Exhortation, to set it home, *καὶ αὐτὸ τὸ ὅ, περὶ* or *περὶ* is to be understood; and then his meaning is, Bend your Minds unto this, this very thing, mainly and eminently, give your Diligence and Study, and all Diligence unto it. *παρεισενέγκαντες*, the Jesuits observing a double Composition, *καὶ εἰς*, take advantage of the addition of this Particle *καὶ*, besides, to prove, that besides the Grace of God, Man's Will must co-operate *καὶ*, sub, or prater, &c. But, as I take it, there is another Emphasis of it, suitable to the Apostles Scope; which being to exhort to add one Grace to another, his meaning is, they should still apply their Study to some things besides: That tho they had exercis'd this, and that, and the other Grace, yet still they were to reckon that there was something besides to be done by them. Our Translators have taken the Particle off from its own Place, the Verb it stands on, and have put and joined it to the Pronoun, *besides this*; and so made the Emphasis less: But Peter's Scope is, as Paul's, to exhort to forget what is behind, and to press to what is before; never to think they had done all, but that they had something besides still to do: And says he, if you will bend your minds, *πρὸς αὐτὸ τὸ ὅ*, if you have this Rule in your eye, you will never be barren or unfruitful. So then you see 'tis proper to what I am upon, namely, to exhort you to add Grace to Grace; and still some Grace besides, and over and above what you have had hitherto. Add to this the Force of that Phrase, *Add Grace to Grace*, and it will be evident that this is one way to be fill'd with Fruit. As Men heap up Land to Land, buy whole Towns to lay one to another, so do you add Grace to Grace. This should be the Ambition of a Christian: and go to God to enable you to it; for he is, as Paul says, a God that is able to make all Grace to abound towards you, 2 Cor. 9. 8.

(3.) To be fill'd with Fruits of Righteousness is to be fill'd with them at all times, to have (if possible) no time of our Lives barren, always filling up our time with some Fruit or other. Other Trees, when young, bear no Fruit, but a Christian from his first Conversion doth. Col. 1. 6. the Gospel is said to have brought forth Fruit among them, *since the first day they heard of it, and knew the Grace of God in Truth.* They fell instantly on acting holily, and for God, and staid not a day, a moment after their Conversion, Rev. 22. 2. and Ezek. 47. 12. And these Trees of the Lord's planting are not only said to be such whose Leaves fade not, whose Fruit withers not, but to bring forth Fruit every Month, twelve sorts of Fruit, says the Revelation (there is that Variety afore spoken of) new Fruit according to their Months, says Ezekiel; that is, all sorts in their Seasons. In Nature some Fruits are in season one Month, others in another, but no Time is barren in a holy Heart, it bears the whole twelve Months, the whole of the Year, which is the Epitome of Time: They bear Fruit all their Lives continually; and if so, they will be found fill'd with Fruit.

Now when I say at all times, it may be enlarg'd to three Particulars.

1. That our whole Time be fill'd up with some good Fruit or other. Now there are these things our Time is to be fill'd up withal, our Callings, Recreations, Holy Duties: And we are to subordinate the one to the other, and then we are holy in all. A Man brings forth Fruit in Recreations, as well as in holy Duties, if his end be to have Spirits to perform holy Duties with. Blossoms that fall off and wither, yet prepare for Fruit. Now it is impossible to give certain Rules

what time is to be allotted for each of these, the Conditions, Tempers, Constitutions of Men do so vary. Poor Men that live by their daily Labour are necessitated to spend more time in their Calling, than in Recreations and Duties. Men that are of weak and fiery Spirits, and have Callings that are Exhausters of them, are as much necessitated to spend more time in Recreations, than in their Callings or Holy Duties; tho perhaps if such Men had Grace enough, even the most serious Duties might be a Recreation to them. Rich Men that are strong and vigorous, and want Employments, they may and ought to spend the more time in Holy Duties, their Strength and Leisure will afford it: But if a Man proportions wisely and conscientiously forth his Time, according to his Conditions between all these, and puts Holy Ends on all; he will be found for the circumstance he stood in, and the ground he was planted in, filled with Fruits of Righteousness. This the Apostle gives us as a Rule, to be Holy in all manner of Conversation, be it whatsoever. The Mower that hath occasion often to whet his Sithe, and cease his Work with many Interruptions, shall be paid for his Time therein (if he otherwise loiter not) as well as for doing the Work it self. This Rule is certain, a Man is to spend that time in Duties, as may serve to keep his Heart up with God, and not to spend that time in Recreations, as may dull and flat the Heart unto Holiness. My Brethren, the Holy Ghost sets a Price, a Value upon Time and every moment of it, when he says, redeem the Time: now Time hath its pretiousness from the things to be done and acted in it. And because the Fruits we bring forth are said to be pretious (as *James* calls the Fruit of the Earth precious Fruit, *Jam. 5. 7.* as also *Paul* the Fruits of the Spirit; for *Phil. 4. 17.* they are termed Fruit that abounds to our account, namely, at that day, that is, with Infinite Profit and Advantage) we should therefore improve every moment. There are twelve Hours in the day, saith Christ (*John 11. 9.*) to work in, but Night comes, and no Man works. Christ you see reckons every Hour as to be employed in working, and why are you idle in the Market-place? *Luke 26. 6.* Buy thy Time out, let the Time past suffice for Lusts, says *Peter*, *1 Pet. 4. 2.* and the Time remaining is short, *1 Cor. 7. 29.* and we have much Ground to ride, much Work to do. *Peter* therefore, *2 Pet. 3. 11, 12.* exhorts, *What manner of Persons ought we to be in all Holy Conversation and Godliness; hastening unto the Coming of the Day of God?* He doth not say only, that the Day of the Lord hastens, to affright them to turn to God, he supposeth that Work done; but do you, says he, hasten against that Day. He speaks to them as to Men, that were to do Work against that Day, which will require the utmost Intention and Improvement of Time, making account they had done already so little towards it; and that therefore the rest of their Lives should be a continual hurry towards it: as Men that are making a great removing at such a Day, how full of Business and Hast are they?

2. In the time of a Man's Life, there are special Opportunities; and to bring forth that Fruit in that special Opportunity, God calls for it, that makes it doubly acceptable. *Psal. 1. 3.* A good Man is compared to a Tree, and is said to bring forth his Fruit in due Season: *New Fruits* according to their Months, as you heard out of *Ezekiel*. There is a time of Fruit, as Christ speaks, *Mat. 21. 34.* many Men lose not Time, that yet lose special Opportunities; and tho they be found doing of good, yet not that good at that time God calls for. Do with all thy Might, says *Solomon*, what thy Hand finds to do, not what thou thy self hast rather a mind to do. And says the Apostle, *Heb. 12. 1.* *Let us run the Race set before us.* God chalks out our Works, our Journal every day, and we should heedfully attend it; to omit doing of Work at such a Season God calls for, is to be in a great measure unfruitful. I have judged it the more special meaning of that Passage, *Titus 3. 14.* *Let ours also* (that is, those of our Profession) *learn to maintain good Works for necessary Uses, that they be not unfruitful.* Besides a general Scope which the Words have, in reference to all good Works; he had a particular Aspect, by comparing the Words immediately afore, upon that Duty of bringing two Evangelists *Zenas* and *Apollós* on their Journey, that nothing might be wanting to them; and then subjoins as the Reason of it, *and let ours also learn, &c.* as well as Heathens, who perform such Duties of Humanity. And let Christians, says he, look upon all such Occasions, as Opportunities of expressing a
Grace,

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Grace, which if they omit when put into their hands, they are rendered so far, and as to that special Season unfruitful. Parallel to which is that Text, *Gal. 6. 10.* *Whilst we have Opportunity let us do good to all, especially to the Household of Faith.* That which puts a value upon Fruit is their Season, and this is a great part of that Duty, so often inculcated, *Watch*, as Merchants for a Bargain, *ἐξαγοραζόμενοι τὸν καιρὸν*, buying out our Time, *Eph. 5. 16.* 'tis a Metaphor from Merchants that watch for Bargains, and their chiefest Skill lies in taking Seasons to buy Commodities in. Of Christ 'tis said, *Acts 10. 38.* That he went up and down doing good, that is, he sought out Opportunities.

3. To be fruitful, is in all Ages and Conditions to bring forth Fruit more proper to that Age; as young Men to fly youthful Lusts (*2 Tim. 2. 22.*) the Lusts proper to that Age: Old Widows (*1 Tim. 5. 5.*) to give themselves up to Prayer, as their very Callings proper to that Age do require; the younger Women to guide the House (*1 Tim. 5. 14.*) Rich Men to be rich in Good Works (*1 Tim. 6. 18.*) poor Men to be humble, content with their Wages, as *John* said to the Soldiers.

Lastly, Let Men endeavour to be filled with Fruits toward their end (*Psal. 92. 14.*) to bring forth Fruit in their old Age; there is a special Blessedness put upon it: *Blessed is the Man, whom his Master when he comes shall find so doing*, *Luke 12. 42.* Else we shall be in danger to lose what we have wrought (*2 John v. 8.*) and not to have a full Reward. Of Christ it is said, *John 4. 14.* that it was his Meat and Drink as to do his Fathers Will, so to finish his Work. And in the last Week of his Life, when he saw he should die, he did nothing else but spend himself; he went out in the Nights to pray, and in the Morning taught the People, knowing it was his last; he took his Fill, insomuch as he was so spent, that he could not carry his Cross alone, but for fear he should faint and die, they called in another to help him. The Fruit of old Trees is most concocted and pleafantest.

C H A P. VI.

Of what kind those Fruits of Righteousness are, with which our Obedience should abound; what is requisite to make them true and genuine.

HAVING thus shewed what it is to be filled with the Fruits of Righteousness, I come now to explain of what sort or kind these Fruits are.

1. The Man who performs them must be a Righteous Man, he must have an inward frame of Righteousness in his Heart; whence these grow: *Make the Tree good* (saith Christ, *Mat. 7. 17, 18, &c.*) *and the Fruit will be good; for can an evil Tree bring forth good Fruit? Can you gather Figs of Thorns?* So that unless the Heart be made Holy and Righteous, it cannot bring forth the Fruits of Righteousness; and they are therefore said to be Fruits of Righteousness, because they spring from a Righteous Frame of Heart, a Workmanship created unto good Works, *Eph. 2. 8.* And that which is said in *Isa. 37. 31.* of the Kingdom of *Judah*, expressing its continuance, *it shall take Root downward, and bear Fruit upward* that I say of the Fruits of Righteousness, that as there should be Fruits growing upward, so there shall be a Root growing downward, which is the Root of those Fruits. And as a Man doth grow and hold forth Profession outwardly, so he should grow inwardly Holy and Righteous, having the Image of God, which is created in Holiness and Righteousness, renewed in his Heart; and Works proceeding from thence, are Righteous Works.

2. They are called Righteous Fruits, which are agreeable to the Law of God and which have the Word of God for the Rule. The Commandments of God (*Deut. 12. 9.*) are called *our Righteousness* (so it is in the Original) and answerably every Work, which a Man hath a Rule and a Warrant for, which a Man doth in obedience to a Law and a Word; it is a Fruit of Righteousness. The Apostle *John* doth answerably exhort us to such Holy Obedience, *1 John 3. 3, 4, 5, 6, 7,*

7, 8, 9, 10. That good old Apostle, who writes about Communion with God, and knew best what it was, and what was the Fruit of such Communion, doth not take Men off from the Righteous Law of God, as the Rule of Obedience; tho there were those that went about, even in his time, to take Men off from attending to the Law as a perfect Rule, and that because God dwelt in them, and they had Communion with him. No, saith he, ver. 7. *Let no Man deceive you, he that doth Righteousness is Righteous, even as he is Righteous.* And ver. 4. *Whosoever committeth Sin, transgresseth also the Law, for Sin is the Transgression of the Law.* Answerably therefore the Righteousness which he intended, is a Conformity to that Law. And saith he, besides the Motive that you have from Christ (for mark it, so the Context clearly runs, *he was manifested to take away our Sin, and he that hath this Hope in him, that hath any assurance to be saved, and hath any Communion with God, he purifieth himself*) but besides that (saith he) whosoever committeth Sin, transgresseth also the Law. The Righteousness therefore of a Holy Man that is truly Righteous, is that which is a Conformity to the Law; and the Law as a Rule of Righteousness standeth to that Man, and ought to stand, and he ought to act according to that Law, and then it is a Fruit of Righteousness.

3. These Fruits must be such as are by Jesus Christ unto the Glory and Praise of God. The Scripture insisteth much upon the kind of our Actions, as well as upon the Actions themselves. It is not enough for them to be conformed unto the Law outwardly, yea (if it might be) inwardly too. 2 Tim. 2. 5. *If a Man strive for Masteries, yet is he not crowned except he strive lawfully.* The meaning is this, it is an allusion to those Games usual amongst the Greeks, which were for Crowns, where there were certain Rules set for the manner of doing them; and if a Man did not keep to the manner as well as to the matter or thing to be done, he had not the Laurel given him. It is not therefore striving only, but doing of it lawfully. The same Apostle discourseth to the same purpose, Rom. 7. 4. *Ye are become dead to the Law by the Body of Christ, that ye should be married to another, even unto him that is raised from the Dead, that we should bring forth Fruit unto God.* And saith he, ver. 6. *We are delivered from the Law, that we should serve in newness of the Spirit, and not in oldness of the Letter.* It is not the having a Conformity to that old Letter of Moses's Law, which will make a Fruit of Righteousness; but it is (saith he) serving in the Newness of the Spirit, that is, of the Gospel: for clearly there, Spirit is opposed to Letter, and to perform such Obedience and bring forth such Fruits of Righteousness, as the Gospel does suggest and require; this, saith he, is to bring forth Fruit according to the Newness of the Spirit, and no other Fruit is accepted of God. And therefore whereas before, the Law brought forth Fruits of Righteousness in us, we are now dead to the Motions of it, tho it is a Rule still; yet for begetting Fruits of Righteousness upon us, so we are dead to it, and we are married on purpose unto Jesus Christ, that by him we might have Fruit, that is, Children unto God, for he useth a Marriage Phrase here. *Before, when we were in the Flesh, the Motions of Sin which were by the Law, did work in our Members to bring forth Fruit unto Death; but now being married unto Jesus Christ, we serve in the Newness of the Spirit, and by him bring forth Fruit unto God.* And he calls it Fruit, because good Works are Children begotten upon the Heart by Jesus Christ; for Fruit you know is not only taken for the Fruit of a Tree, but there is the Fruit of the Womb and the Fruit of the Loins. So that the Fruit which is accepted of God, must be such as is by Jesus Christ. And agreeably to what hath been said, the Apostle speaks (2 Tim. 3. 12.) of our *living Godly in Christ Jesus.* And in the same Chapter he speaks of a mere Form of Godliness, as insignificant. Godliness therefore in Christ Jesus is that alone, which is the distinguishing Character from the Form of Godliness, which is a Conformity to the old Letter.

Now then for the kind of the Fruits of Righteousness, he saith two things.

1. They must be by Jesus Christ.
2. They must be performed by the Heart, so as to be directed to the Glory and Praise of God.

1. They must be by Jesus Christ. Now Fruits are by Jesus Christ in all these respects.

Book I.

(1.) Because they are from a Workmanship created in Christ Jesus. And certainly the Image of Holiness, which is created in Christ Jesus, is of an higher Strain than that Image of Holiness, which the Law could stamp upon the Heart of a Man. It is of another kind, for it is suited and fitted to Gospel-Motives and Considerations, unto which Holiness in *Adam* was not suited, *Eph. 2. 10.*

(2.) Because they are such Fruits as do arise from the Spirit of Jesus Christ, received from him, and dwelling in the Heart: *Love, Joy, Peace, Long-suffering, Gentleness, Meekness, Temperance, &c.* all those excellent Vertues are called (in *Gal. 5. 22.*) the Fruit of the Spirit; and against such (saith the Apostle) there is no Law, there needeth no Threatning of Condemnation to such Men as are led by the Spirit, as you have it *ver. 18. If ye be led of the Spirit, ye are not under the Law.* There was Temperance, and Meekness, and Gentleness, and Long-suffering in divers of the Heathen, but they were not Fruits of the Spirit of Christ, and therefore they were not *Fruits of Righteousness by Jesus Christ*, and from his Spirit dwelling in their Hearts; neither were those Men led into them by the Holy Ghost, and acted by the Holy Ghost as dwelling in them, and united to them, and becoming one Spirit with them.

(3.) Fruits of Righteousness are by Jesus Christ, because they are the Fruits that follow upon a Man's apprehending the Righteousness of the Lord Jesus Christ for his Righteousness. And indeed so some do interpret this Place; say they, they are Fruits of Righteousness, that is, of the Righteousness of Christ imputed to us by Faith; they being both joined here in the Text, of Righteousness, and that by Jesus Christ. It is evident and clear by the Scripture, that the great Spring of Holiness and Obedience is Faith in the Righteousness of the Lord Jesus; I will give you one Scripture for it, it is in *Tit. 3. 8.* where the Apostle having spoken in the former part of the Chapter, how that we are saved not by Works, and that we are justified freely by Grace, and made Heirs according to the hope of eternal Life, he saith, *These Things I will that thou affirm constantly, that they which have believed in God, may be careful to maintain good Works.* So that to believe upon Jesus Christ for Righteousness, and to be effectually convinced that all our own Works will stand us in no stead, and to go to Christ for his Righteousness, is the greatest Spring of good Works, and the best Stock to maintain them.

(4.) Fruits of Righteousness are by Christ, because they are so by Motives drawn from Christ. When a Man feels the Virtue of his Resurrection (as Paul saith, *Phil. 3. 10.*) that is, when he considereth that Jesus Christ is risen as a common Person, and that he arose for him, as he died for him, or he believeth on him that his Death and the Fruit of it may be his; when a Man feels a Virtue coming to his Soul from the Consideration hereof, which quickneth him to Holiness and Obedience, to die unto Sin and to live to Righteousness: When the Love of Christ thus constrains, when these are the Motives of the Fruits of Righteousness, these Fruits are likewise by Jesus Christ. When the Grace of Christ teacheth us to deny all Ungodliness and worldly Lusts, and to live soberly to a Man's self; and righteously to others, and godly in this present World, in all the Duties that concern God, a Man's self and others; as knowing that Christ hath redeemed us to be a peculiar People zealous of good Works; when the Redemption of Christ makes a Man zealous of good Works; when these are the Motives (which are the Gospel-Motives) whereby a Man is acted, and the Peace of God ruleth in his Heart, and the Love of God ruleth in his Spirit, and the Love of Christ constraineth him; then his Holy Actions are Fruits of Righteousness by Jesus Christ.

(5.) Fruits of Righteousness are by Christ, because they flow from our Union with the Person of the Lord Jesus; and therefore the Apostle speaks of *our growing up into Christ in all Things* (*Eph. 4. 15.*) and of *our increasing with the Increase of God*, *Col. 2. 19.* The Way to grow up in all Things, is to grow up in him, in to nearer Union and Communion with him, and his Person and Fellowship with him; and when from such a Union and Communion with Jesus Christ, and growing up herein, a Man grows more Holy: *Abide in me.* (saith Christ, *John 15. 4. 5.*) and *In you, that you may bring forth much Fruit.* When, I say, from this Union there flow Works of Righteousness, these are Fruits of Righteousness by Jesus Christ.

(6.) They

(6.) They are Fruits of Righteousness by Jesus Christ, when the Example of Christ is before me to move me to the like Righteousness. *He that professeth he abideth in him* (saith the Apostle, *1 John 2. 6.*) *ought himself also so to walk, even as he walked.* Chap. 6.

(7.) Then my Actions are Fruits of Righteousness, when as I look for all my Acceptation of all my Fruits of Righteousness in Jesus Christ; or when I expect that they should all be accepted of God in and through Jesus Christ, and not as they come from me. Thus our Services are expressed (*1 Pet. 2. 5.*) to be *Sacrifices acceptable to God by Jesus Christ*, as they are found in him, and as God relisheth Christ in them. I say, when the Heart is thus carried out to bring forth Fruits of Righteousness, tho the Law be the Rule that guideth me for the matter, what Fruits of Righteousness to bring forth; yet I say, when they are thus brought forth (for the kind of them) by Jesus Christ, then they are accepted by God, for God accepteth nothing out of the Lord Jesus.

Thus I have shewed you, that those Actions are the Fruits of Righteousness, which are done in, and by Christ Jesus. But,

2ly. Then our Actions are the Fruits of Righteousness, when they are directed by the Heart to the Glory and Praise of God. This the Apostle plainly intimates, *1 Pet. 4. 11.* where, speaking only of giving of Alms (which is one Fruit of Righteousness) he saith, *If any Man minister, let him do it as of the Ability which God giveth, that God in all Things may be glorified through Jesus Christ.* He must do it to that end, that God may be glorified through Jesus Christ; for Christ himself is ordained to the Glory of God, and all the Fruits of Righteousness are to be presented to God in and through Jesus Christ, and God is to be glorified through Jesus Christ. He speaks it you see of an Action, a Deed of Charity; that in all things (saith he) God may be glorified through Jesus Christ. But it may be asked, why he doth not only say, *to the Glory of God*, but *to the Glory and Praise of God*? Is there any difference between these two? To resolve the question we must consider that those Things are done to the Glory of God (as you will have it in a way of distinction from the Praise of God) when as a Man personally between God and himself, endeavours to glorify him; and those things are done to the Praise of God, which are done by a Man before others. That is properly Praise, which is the shine of Glory, for Praise is the Manifestation of Glory; therefore that which is done in the Heart, or personally between God and a Man's self, that is properly to his Glory: what cometh forth in the outward Conversation of a Man before others, that is properly to the Praise of God. But it is usual in the Scripture to double Things thus, to put the more Emphasis upon them; to shew that all we do, ought to be to the Praise and Glory of God, that our Eye should be sure to be upon that; and therefore the Apostle useth two Phrases, not *unto Glory only*, but *unto Praise also*. To shew the abundance of a thing, it is doubled often in Scripture; I will give you but one Instance, which is pertinent to the thing in hand, it is in *1 Pet. 1. 7.* where he speaks of the great Glory, which our Faith shall have in that Day, as here he speaks of the Glory our Works give God in this day of ours; he saith, it shall be found unto Praise, and Honour, and Glory. He heaps up those Words to shew the Abundance of Glory, which God will give our Faith at the appearing of our Lord Jesus Christ. And let me add this, that the greatest glorifying of God, that is done by the Creature, none knows but God himself and the Soul of a Man. I say none knows, nor is privy to it; and therefore those Works are the most acceptable Works unto God, which are in a Man's own Spirit, whereof the outward Works are but the Fruit: Why? Because therein a Man so glorifyeth God, as no Creature can see it, and that is Glory indeed; and all secret glorifyings of God in a Man's own Heart, and also between God and a Man's self, whereof God alone is the Witness, they are those that God especially accepteth; *he seeth in Secret* (saith Christ, *Mat. 6. 4.*) *and shall reward thee openly.* And indeed therein lies the Glory of God, that he is so respected by his Creature, that a Man doth glorify him so, as God himself only is the Witness of that Glory; and that is properly by what is done between God, and a Man's self, and in a Man's Heart. Therefore the greatest
P 2
Glory

Book I. Glory God hath from the Saints and Angels, is that which no Creature can give a Witness of. Now then to do a thing to the Glory of God, is to do it so, as to please God, aiming at him, moved by his Glory, referring it to his Glory, and intending it so: and this is necessary to every good Work that is a Fruit of Righteousness. I shall give you but a Place or two, *Col. 1. 10.* He prays that they might *walk worthy of the Lord unto all well-pleasing, being fruitful in every good Work.* A Man never walketh worthy of the Lord, that is, as becomes one that hath Communion with God, unless he aims at him in all things to please him. The like Scripture you have in *2 Tim. 2. 5, 6.* compared (for I still chuse out such Scriptures as near as I can that have the Metaphor of Fruit in them) *The Husbandman that labours (saith he) must be first Partaker of the Fruits,* so must God. And saith he, *ver. 4. No Man that warreth, intangleth himself with the Affairs of this Life, that he may please him who hath chosen him to be a Soldier.* It was the Law of the Militia of Rome, and of that Empire, that they should do nothing else but give themselves up to the Commands of their General, and unto matters of War; they were not to be sent of an Errand by their Captains, nor employed by them in any private Business; and all was that they might please him that had chosen them, that they might please their General, to whom, and unto whose Service they were assigned. Thus now to give a Man's self up wholly unto God, to aim to please him in all things, and to act all to the Glory of God, to make that the chiefest Guide and Rule of all my Actions, this is to do all to the Praise and Glory of God.

C H A P. VII.

That our Obedience ought to be continued; That a Man shall in the Day of Christ appear with all those Fruits of Righteousness, which he hath brought forth in Christ to the Glory of God.

THERE is only a third thing to be explained, and that is, what is meant by the Words of the Text, *Phil. 1. 10. Till the Day of Christ.*

Now as in relation to that reference, I do observe from thence:

1. All the good Acts and Fruits of Righteousness, inward and outward, that any Man hath done by Jesus Christ to the Glory and Praise of God, tho in never so weak a measure, he shall appear with them all at the Day of Christ. It shall not be with him as with other Trees that have long born Fruit, and at the last have none appearing on them; but all the Fruit that a Man hath born successively in his whole Life, he shall appear withal at the latter Day. Wicked Men shall appear with all their bad Works, and Godly Men shall appear with all their good Works; and therefore the end of the World (*Mat. 13. 39.*) is called a Harvest; and it is called a Reaping, (*Gal. 6. 5, 6, 7.* where the Apostle alludeth to the Day of Judgment, tho he speaks of our Liberality) *what a Man soweth that shall he reap;* and at the Harvest the Crop comes in all at once, whatsoever a Man soweth, tho he sow Barly at one time, and Wheat at another, and Rye at another, yet at the Harvest all the Crop comes in. *He goeth forth (saith the Psalmist) carrying precious Seed with him;* but when the Harvest is, he shall come again, bringing all his Sheaves with him, *Psal. 126. 6.* All the Works that he hath done, he brings them with him at the Day of Judgment. Now then that which the Apostle prays for in the behalf of these *Philippians*, is, that at that Day they might appear filled with all the Fruits of Righteousness, and Fruits of that kind, which are by Jesus Christ to the Glory and Praise of God. And the Reason is this, because a Man's Fruit remaineth, *John 15. 14, 16.* and remaining for ever, they meet him there at the Day of Judgment: *Charge them that are rich (saith the Apostle, in 1 Tim. 6. 17, 18, 19.) that they be rich in good Works, laying up in Store for themselves a good Foundation against the Time to come.* It will be a Store and a Treasury, which a Man shall meet withal at that Day.

2. As a Man shall appear thus with all his Fruits of Righteousness, so to appear at that Day filled with the Fruits of Righteousness, which he brought forth in the whole course of his Life, shall be of exceeding great Moment and Concernment. It will be of Concernment every way then, besides all the Uses of it now. For,

(1.) As all these Fruits were by Jesus Christ, so there will be a great deal of Honour arise to Jesus Christ, who shall then come to be glorified in his Saints (as you have it in 2 *Theff.* 1. 10.) and to be made wonderful in them that believe, For Jesus Christ shall present us to the Father at the latter Day (*Col.* 1. 22.) and our Fruit will be found on him: *All thy Fruit is found in me*, saith he in *Hos.* 13. 7. All our Fruit, I say, will be found on him, and he will have the Glory of all; therefore to have brought forth Fruits of Righteousness which are by Jesus Christ, will be infinitely to the Glory of Jesus Christ: As he will say, here are the Children which thou hast given me, so here are the Fruits these Children have brought forth. We are married unto Christ (saith the Apostle) that we may bring forth Fruit unto God. I am the Husband (will Christ say) and these are the Children of those unto whom I am married; and therefore a Saint is called the Glory of Christ, 2 *Cor.* 8. 27.

(2.) As this will be for the Glory of Christ, so for the Glory of God the Father, to whom all this was done. Therefore the Apostle *Peter*, 1 *Pet.* 2. exhorts them, to hold forth the Vertues and Graces of Jesus Christ, to have their Conversation honest amongst the *Gentiles*, that whereas they speak against them as evil Doers, they may by their good Works, which they shall behold, glorify God in the day of Visitation; that at that great and general Muster, as I may so call it, when every Man shall shew his Arms, God may then be glorified. So that in respect of the Glory that shall arise to God the Father at that Day, and that even before others also, it is of great use to be filled with Fruits of Righteousness; not only that God may be glorified here in this World (as you have it, *Mat.* 5. 16. that they may see your good Works, and glorify your Father which is in Heaven) but that there may also a great deal of Glory arise unto God, and Confusion of Face unto wicked Men, even in that Day of Visitation.

(3.) It is of infinite use likewise unto us; for I do believe it to be a great Truth in the Word of God, if I had time to open it, that there are degrees of Glory, and especially at that great day of Judgment, which will be according as a Man hath been filled with Fruits of Righteousness, which are by Jesus Christ to the Glory of God, here in this World. The Prophet (in *Jer.* 17. 8, 10. verses compared) compares a Man that trusts in the Lord, and so out of Faith worketh and bringeth forth Fruit, to a Tree planted by the Waters, and that spreadeth out her Root by the River, that hath her Leaf green, and is not careful in the Year of drought, neither doth cease from yielding Fruit. And *ver.* 10. saith he, *The Lord shall reward every Man according to the Fruit of his Doings*; that is, by an Hebraism, according to their Doings, which were their Fruits. Compare the two Verses together, and you shall find them pertinent to the thing in hand: and answerably in *Gal.* 6. 8, 10. saith the Apostle, *as a Man soweth so shall he reap*. Now a Man soweth either to the Flesh, to his Lusts, or to the Spirit; all his Thoughts and Affections are laid out either upon Things Spiritual, or else upon things carnal; or else (as others interpret it) either on things of the Soul and the Eternal Glory thereof, or on things of the Body. Now (saith the Apostle) whatsoever a Man soweth that shall he also reap, both according to the kind and according to the measure: look what a Man sows to his Lusts, to the Flesh, he shall of the Flesh reap Corruption; even to a godly Man, whatsoever he sows to the Flesh will be all lost. But what is sown to the Spirit, it will rise up to Eternal Life; he that soweth to the Spirit, saith he, shall of the Spirit reap Life Everlasting. He compares every Action that a Man doth to a Seed; every Action hath a Seed (let us look to it, my Brethren) a Man sows a Seed in every Thought, in every Affection, in every Word, in every Action that he doth in any kind; and there will either come up Corruption if it be bad Seed, or it will come up to Eternal Life if it be good. *Be not deceived*, saith he, *God is not mocked*, for he seeth and observeth every Seed that is sown, and it is he that makes the Harvest (for so I take those

words

words in Gal. 6. to refer to that coherence) *Be not deceived, God is not mocked, for whatsoever a Man soweth, he shall also reap.* He will look to that, he seeth every Seed you sow, every Thought, and every Affection, and every Action, and he will be sure to make the Harvest accordingly. James speaketh in the same Language too, Chap. 5. he exhorteth them there to Patience in well doing, and he doth it under this very Metaphor I have now spoken of. *Be patient (saith he, ver. 7.) till the coming of our Lord, do but stay till then.* Whence hath he his Similitude? What shall we expect at the coming of our Lord? *Behold (saith he) the Husbandman waiteth for the precious Fruit of the Earth, and hath long Patience for it, until he receive the early and latter Rain: Be ye also patient, stablish your Hearts, for the Coming of the Lord draweth nigh.* He compares the Coming of the Lord to the Harvest, and the time of this Life to sowing of Seed. *The Husbandman waiteth (saith he) for the precious Fruit of the Earth.* It is called precious Fruit, because indeed the Fruit of the Earth is more precious than Gold, for a Man cannot eat Gold; Gold, and Silver, and Pearl, are not so precious as Corn. And sometimes it is precious Seed which is sown, because it cost him a great deal of Mony, and he saves it out of his own Belly to sow it in the Earth; and when he hath done, he endureth all Weathers, and still waiteth and hath long Patience for the Harvest. *Do you also (saith he) wait for the Coming of the Lord, because then is the Harvest, and he will reward every Man according to the Fruit of his Doings.* And hence therefore you shall find (still that I may speak in the Language of the Metaphor) in this Epistle to the *Philippians, Chap. ult. ver. 17.* whenas they had sent him a Benevolence (saith he) *It is not that I desire a Gift, or that I rejoice in what you have done, but I desire Fruit that may abound to your account.* He compares it to Merchandizing; there is, saith he, so much set upon your account in Heaven for it, it is a Fruit of Righteousness, and a Seed sown, which you will have an account of at the latter Day. Certainly, my Brethren, God as he will reward every Man according to the kind of his Works, that is, those that have done good shall go into Eternal Life, as the Expression is; and he will make it out by the kind of the Works, that this Man is a good Man, and the other not; so he will reward according to the proportion, the proportionality. But why should I call it proportion, since it holds no proportion with degrees of Glory? You have a place very considerable, *Rev. 22. 11.* It is Christ's last Speech from Heaven, his last Sermon that he makes; *He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still.* The Reason why he speaks thus of wicked Men, *he that is unjust let him be unjust still,* is because, that notwithstanding all that he had said in this Book, and in the whole Book of God, they would go on in their Wickedness, and because the day of Judgment is deferred, they would be more wicked (as *Daniel* also had foretold in his Prophecy, *Chap. 12. 10.*) but he not offended at it, *But he that is righteous let him be righteous still, and he that is holy let him be holy still;* let him continue and increase in Holiness: And why? *Behold, I come quickly, and my Reward is with me;* that is, I have it ready (for so in *1 Pet. 4. 5.* he is said to be ready to judge the quick and the dead) I have every Man's Account in my Head, and I have the Reward he shall have, for I have summ'd up all the Holiness that is in the Heart and Life of a godly Man, and my Reward is with me to give every Man according as his Work shall be, not only for the kind but for the degree. Why? Clearly, because he that is righteous let him be more righteous, he that is holy let him be more holy; for my Reward is with me, and I will give every Man according as his Work shall be found at that Day. Therefore doth the Apostle here (*Phil. 1. 10.*) pray that they may be filled with Fruits of Righteousness; for the more they are filled with such Fruits, the more will there be Fruit come in then to their account. Truly they hold no proportion with what shall be then, that's certain, none at all: yet as a Man that is casting up of what is due to him, may do it with Counters, when the Money that is paid holds no proportion with the Counters, and yet may truly say, the Money that is paid him is according to that account made up with the Counters; so here, tho all the Fruit we bring forth here, all the Works we do here, are not worthy of that Glory that shall be revealed, they have nothing in them proportionable to it; yet notwithstanding

standing it shall be according to that account. How this stands with free Grace, Chap. 7.
and is not of Works, I have shewed in my Sermons on Eph. 2.

How should these Thoughts make us for ever grow up in Holiness, and to endeavour to be filled with the Fruits of Righteousness? Every Man (saith the Apostle, 2 Cor. 3. 8.) shall receive his proper Reward. It is a Reward proper to his Work, to his Labour. And to the same purpose is what the Apostle says, 2 Cor. 5. 10. For we must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be Good or Bad. In the Body, that is, proper to the Body, as some read it; or as it followeth, as he hath behaved himself in the Body. And he speaks fitably, 1 Cor. 3. 8. Now he that planteth, and he that watereth are one, and every Man shall receive his own Reward, according to his own Labour. It is meant of Heaven; for (saith he, ver. 13.) he shall be saved, yet by Fire; he shall suffer so much Loss, for the Spirit of God will reveal all. Consider also another Place of the Apostle, Eph. 6. 8, 9. he speaks upon occasion of ordinary Duties, of the Duties of Servants that do Service in their Callings; but you may apply it to any thing else that is good, that hath any Ingenuity in it, that is done through Christ to the Glory of God. Servants (saith he) be obedient, &c. not with Eye-service (he speaks not only of holy Duties, but of all that a Man doth, of Servants serving their Masters) knowing that whatsoever good thing a Man doth, the same shall he receive of the Lord. A Man doth such a one a good Turn, and he doth it out of a Principle of Grace and Holiness; whatsoever good thing any Man doth, whatsoever Ingenuity any Man sheweth of any kind, the same he shall receive of the Lord. He would never condescend to particulars else, to a Cup of cold Water, as he doth in Mark 9. All yield, even those that are against degrees of Glory, that at the last Day there shall more Approbation be given to one Man than to another; but why not for ever, seeing a Man's Righteousness remaineth for ever?

And therefore, my Brethren, how should all these things make us endeavour after Holiness, as Peter saith (suffer the Words of Exhortation, for these things the holy Apostles pressed upon the Hearts and Spirits of Men) 2 Pet. 3. 14. Seeing that ye look for such things, be diligent that ye may be found of him in Peace, without spot and blameless (which is the first part) and seeing that these things must be dissolved, what manner of Persons ought ye to be, in all holy and godly Conversations? so it is in the Original. The Apostle Peter, who doth in his Epistles sparkle forth so much Holiness, yet he hath so great and so vast a sight of Holiness, which yet he would attain to, that he knows not how to express it: What manner of Men (saith he) ought we to be! It is a word of Admiration, as when Christ did still the Sea in Mat. 8. 27. what manner of Man is this! (say they) so here, what manner of Holiness should we use, Looking for and hastning unto the Coming of the Day of the Lord, that is, dispatching and doing all we can for our Lives against that Day; and if we have neglected our time, let us begin now to hasten, and to be holy in all manner of Conversations. It is expressed in the plural number, to instruct us that in all Ways, towards a Man's self and towards others, and in all Duties towards God, we should be holy. Our Lives should as it were be in a hurry after the Day of Judgment; as those that are to remove at the Quarter-day, they hasten to do all against the time. Let a Man think with himself, I must have all my time filled up, with every Grace I must abound, and hold forth Christ in every thing, in every condition, and in every relation; and the more fruitful I have been, I shall appear so at the latter Day, and it shall all rebound to my account. Let a Man consider this, it will make him to be like one in a continual hast, dispatching as much Business as he can for his Life.

B O O K II.

The Demeanour of a Christian, as it is expressed under the Notion of Friendship with God. The Example of *Abraham's* being the Friend of God. How in the sense of the Apostle *James* he was justified by Works. How great, excellent, and kind a Friend God is to us. How this Consideration should engage us in a sincere Friendship to him: What are the Duties and Offices to be performed by us, as proper and owing to such a Friendship. Of the Behaviour of a Christian, as it is named Service to God.

James II. 21, 22, 23.

Was not Abraham our Father justified by Works, when he had offered Isaac his Son upon the Altar?

See'st thou how Faith wrought with his Works, and by Works was Faith made perfect?

And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for Righteousness; and he was called the Friend of God.

C H A P. I.

The Obedience of a Christian expressed under the Notion of Friendship to God. The Title of being God's Friend is given to Abraham. The meaning of the Apostle James, when he says Abraham was justified by Works.

MY present Subject is the Obedience of a Man already regenerated, and this the notion of *Friendship with God* will in a large manner serve to illustrate unto us. *Friendship is the Strength of Love*, and the highest Improvement of it: *Thy Friend* (says *Moses*) *that is as thy own Soul*, Deut. 13. 6. Friendship is common to, and included in all relations of Love: A Brother is (or ought to be) a Friend, 'tis but Friendship natural. Husband and Wife are Friends, that Knot is but Friendship conjugal. See one instance for both, *Cant.* 5. Christ had first called his Church *Sister*, and then *Spouse*. And as not contented with both, tho' put together, he adds another Compellation as the top of all, *Oh my Friends!* ver. 1. This *Friendship to God* will therefore most perfectly and compleatly serve to express the Love and Obedience of the Saints to God, which is here set forth in the Text, in the Example of *Abraham*; the State of whose Person, and Temper of Heart is herein made the *Common Standard* of all Believers.

This Phrase of being *Friends to God*, is not only expressive of *the first Work* of God upon us, but it is sufficient to instruct and direct us; and (as the Holy Ghost speaks upon another occasion) *to make the Man of God perfect*. The whole of that Charge given to *Abraham* (who is here made our Pattern, *Gen. 17. 1. Walk before me, and be thou perfect*) is summarily comprehended in this Testimony of his Carriage, whereby he made good the Character of a Friend, and so was called the Friend of God. Other Titles given us do more express our Privileges, as to be called a Son, an Heir; but this of being a Friend to God (the essential Constitution and Essence of which Regeneration first gives us) expresseth more of Duty, and of the inward Disposition of a Christian towards God, tho it also be as high a Title for Dignity as any other. God writ upon the Palms of his Hands, and as a Signet, and a Memorial on his right Hand, the Name of *Abraham his Friend*; he remembers him and his Seed by it again and again, as if all were spoken in that one word. Our Privilege by it I will not insist on, but the Duty, the Dispositions of it I cannot omit, having gone so far in it, which Christ also insinuates, *John 15. 14. Ye are my Friends, if ye do whatever I command you.*

That I may arrive at this portion of Scripture (my Text) as it stands in coherence with the foregoing Words, I must necessarily open the Aim and Intent of *James* therein, which hath had so much Controversy upon it. The Point which he pursues in this Chapter and this Epistle, was to convince loose Professors; who building themselves upon *Paul's* Doctrine (which if it had not been current in those times, there had been no Colour for their mistake) that Faith alone being that which saved us, and justified us without Works, they thereupon had taken up a looseness of Profession in Practice, not judging inward Holiness in their Hearts, or an outward strictness in their Lives necessary; seeing it was Faith alone that saveth. Now in this Chapter there are two *Mediums*, by which he evinceth the Vanity of that Deceit.

1. That even under the Gospel, universal respect to all the Commandments, one as well as another, is required, and upon the same ground to all, as unto any one: Yea, and that at the latter Day, God will judge every Man according to this Rule, which he terms the *Law of Liberty*, ver. 12. The Gospel requires a sincere respect unto all Commandments; this you have from ver. 8, to the 14th. *If ye fulfil the Royal Law according to the Scripture; Thou shalt love thy Neighbour as thy self, ye do well. But if ye have respect to Persons, ye commit Sin, and are convicted of the Law as Transgressors: for whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all. For he that said, Do not commit Adultery, said also, Do not kill: Now if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law. So speak ye, and so do, as they that shall be judged by the Law of Liberty. For he shall have Judgment without Mercy, that hath shewed no Mercy; and Mercy rejoiceth against Judgment. What doth it profit, my Brethren, tho a Man say he hath Faith, and have not Works? can Faith save him?*

The second part of his Discourse, and which he prosecutes to the end of the Chapter, is, 1. That true saving Faith hath always Works of Holiness, or such a respect unto all the Commandments, accompanying it both in the Heart and Life. And, 2. on the contrary, that Faith which hath not these Fruits is but a dead Faith, and not the true genuine Faith, such as all Believers have that are saved. Yea, and 3. That every Man's Faith (and so together therewith every Man that professeth himself to have true Faith) must one day be put to an open Trial to justify the Truth of it self, and of his Profession, and this afore all the World. And the Believer also will be put upon the Justification of his having had such a Faith as God (*ex consequenti*, or in the Sequel) professeth only to justify Man upon; for at the latter Day it is Faith is the Grace that must be tried and found unto Honour and Glory, *1 Pet. 1. 7.* And the Man that shall plead Justification by Faith alone (which *James* contradicts not) and that he had a saving Faith, must undergo this Examination, whether his Faith produced such Works yea or no, as the Nature of true Faith with difference from false and unfeigned Faith (which *James* disputes against) doth note.

Book II. These three Assertions he intermingledly lays down. The first, *ver. 14. What doth it profit a Man, tho he say he hath Faith, and have not Works? Can Faith save him?* The second is in *ver. 17. Even so Faith which hath not Works is dead, being alone, and but such a Faith as the Devils have,* *ver. 19.* The third is in *ver. 21, & 24. A Man is justified by Works, and not by Faith only.* The Issue of all which comes to this, that true Sanctification and Holiness of Heart and Life is required by God unto the Possession and the Enjoyment of Salvation, as well as Faith, and serves to justify the Truth of the Faith, by which he hath alone the right to it.

Now for the Confirmation of all this, he alledgeth the Instance of *Abraham*, as an undeniable Conviction and sufficient Evidence, as his Preface to it shews; *Wilt thou know, O vain Man?* (says he) *ver. 20.* He gives such Professors the Title of vain Men, because they are vain in their Imaginations (*Rom. 1.*) and deceived in what they build on, and their Religion will prove vain (as in *Chap. 1. 26.* he speaks) such a Man *deceives his own Heart, and his Religion is vain.*

Now wilt thou know, that is, shall I give thee an invincible Demonstration for all these things? Both that *that Faith which is without Works is a dead Faith*, a counterfeit Faith, and so of another kind from saving Faith. And 2ly, that who ever pleads he hath Faith, must have a Justification (in a right and true sense) by Works, &c. For this, take that Instance of our Father *Abraham*, *Jam. 2. 21. Was not Abraham our Father justified by Works, when he had offered up his Son Isaac upon the Altar?* We must understand him here closely to prosecute those assertions he had begun, whereof one was, that it was not enough for a Man that would be saved to say that he had Faith; but he must make this good, and shew it forth in his Works. And accordingly as to this Sense, the Apostle must be understood to speak this of *Abraham* (for he speaks pertinently to his own Conclusions laid) that if *Abraham* our Father were now alive, or to appear at the Day of Judgment, and would say or plead that he had Faith, upon which God had imputed Righteousness unto him; that yet even he, as well as any other, must shew that he had such a Faith by his Works, or he had not approved himself to have been a true Believer. And so to be justified by Works, is but to approve himself a true Believer, in difference to a false Faith (which is the main Point, which *James* his Scope was to disprove) And accordingly there is recorded (to which *James* his Words do refer) a Justification of him that followed upon that Work of his: *ver. 22, 23, 24. Seest thou how Faith wrought with his Works, and by Works was Faith made perfect? And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for Righteousness, and he was called the Friend of God. Ye see then how that by Works a Man is justified, and not by Faith only.*

C H A P. II.

How the Apostle Paul, and the Apostle James are consistent in the account which they give of Abraham's Justification.

IF you ask how this is to be reconciled to what *Paul* says, *Rom. 3d & 4th Chapters*, where he says the clean contrary, that *Abraham* was justified by Faith without Works? The Answer (besides what hath been now said) is clear out of the Scope of both Places compared. There is a double Justification by God, the one *authoritative*, the other *declarative*, or *demonstrative*; tho this is all before God, yet it is that which is to be made before all the World by God: And in order thereunto, the one is the Justification of Mens Persons *coram Deo*, before God, as they appear before him nakedly, and have to do with him alone for the right to Salvation; and so they are justified by Faith without Works, either a look'd at by God, or by themselves. God therein passeth an Act of Christ's Righteousness, out of his pure Prerogative; as a King, when he pardons or creates a Nobleman, and the like. And this part of the distinction *Paul* himself puts in

stating it under the Example of *Abraham*; that *coram Deo*, before God, nor *Abraham*, nor any Flesh shall be justified by Works: Rom. 4. 2, 3, 4, 5. For if *Abraham* were justified by Works, he hath whereof to glory, but not before God. For what saith the Scripture? *Abraham* believed God, and it was counted to him for Righteousness. Now to him that worketh, is the Reward not reckoned of Grace, but of Debt. But to him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness. Observe it, he saith, not before God, that is, not in that justification, which is an Act past between God and a Man's own Soul, and in respect of the private Transactions between both.

But God at the latter Day is to proceed as the Judge of all the World (as *Abraham* calls him) and as such to put a difference between Man and Man, and that upon this account; that the one were true Believers, when he justified them; the other were unfound, even in their very Acts of Faith, which they did put forth: And so he is to shew forth a difference between those whom he hath justified thus out of his Prerogative, and those whom he hath left under Wrath. He is to own the one, with a *come ye Blessed*, and reject the other, with a *go ye Cursed*.

Now God hath ordered it so, that he will not put the possession of Salvation upon that private Act of his own, without having any thing else to shew for it. He shews Grace and Favour to a Man without Works; but yet he will go demonstratively to work, and difference believing *Abraham* from unbelieving *Ishmael* and *Laban*; and this by such Works as the other had not to shew for themselves: He will justify his own Acts of Justification, of this Man, and not of that; and he will justify the Faith of him he had justified (which is *James's* main Scope) or if you will the Person himself, as he professed himself to have had Faith. And this is as evidently *James's* Scope, as the other is *Paul's*. In a word, *Abraham's* Person considered singly and alone, yea as ungodly, is the Object of *Paul's* Justification without Works, Rom. 4. 3, 4, 5. But *Abraham*, as professing himself to have such a true justifying Faith, and to have been justified thereupon, and claiming right to Salvation by it; *Abraham* as such is to be justified by Works. Now that this is *James's* Scope is evident; for,

1. It agrees with the Language he useth, which imports his meaning to intend but an outward Demonstration in this his Justification, which he intended, *ver. 18. Shew me thy Faith without thy Works, and I will shew thee my Faith by my Works.* And *ver. 22. Seest thou how Faith wrought with his Works?* So then he speaks of a visible demonstrative Justification, as the Words *seeing* and *shewing* import.

2. This Instance of *Abraham's* Justification (he saith) was *after he had offered up his Son*. Now what was that Justification, but that famous Testimony of God himself, given him thereupon? *Now know I* (says God, *Gen. 22. 12.*) *that thou fearest God*, which is no more but this, I have now a visible Evidence and Demonstration of it; so that whereas before I, upon a private Act of my own, justified thee upon believing, I can now own thee to all the World, and have an Evidence to give upon certain Knowledg. And this Testimony was *Abraham's* Justification.

3. The *23d ver.* also tells us, that he had that Character or Title of Honour given him thereupon: 1. That he was called the Friend of God, which is spoken in relation unto that Act. 2. He is spoken of also as one whom God was not ashamed of to be called his God, nor to own him as a Friend; for he had had upon an Experience what would justify his doing so.

4. And yet further, he herein prosecutes what he had said (*ver. 12.*) that we should be judged by our Works, and so speaks this in relation thereunto. And look in what sense a Man may be said to be judged by his Works at the latter Day; in the same sense, and that sense only, he intends this his Justification by Works, and in no other, for all judging and passing of Sentence must have either Justification, or a Condemnation, as the Sentence of it in the close. So as there is no more danger to say, a Man at the latter Day shall be justified by his Works, than to say he shall be judged according thereto; and the one is to be taken in a similar or like sense unto the other. Now to be judged according to Works (when it is spoken of a good Man) is meant demonstratively,

stratively, as they are Evidence of his Estate. The Apostles Scope being also to shew by God's Approbation given *Abraham*, upon the Story of his offering up his Son in his Life-time, what like Approbation or Justification Christ will declare and hold forth concerning true Believers, when the Story of their Lives and all the Good they have done, or was wrought in them, shall be ript up; *I was naked, and ye clothed me*: And so gives them the Testimony of his knowing that they had done so. As on the contrary, to them that regarded not good Works, he says, *I know you not*, Mat. 7. 23. And *David* speaking of standing in Judgment, useth the same Phrase, *Psal. 1. 5, 6. The Lord knows the way of the Righteous*; that is, justifies and approves: As in that Speech God did *Abraham*, *Now I know thou fearest me*, &c.

And in relation to this outward Judgment at the latter day, our Sentence of Salvation is termed expressly a Justification; and this very thing is asserted by Christ himself, Mat. 12. 36, 37. *I say unto you, that every idle Word that Men shall speak, they shall give an account thereof in the day of Judgment: For by thy Words thou shalt be justified, and by thy Words thou shalt be condemned.* Neither is it any where said, that God will judg Men according to their Faith only; nor will it be a sufficient Plea at the latter day to say, Lord, thou knowest I believed and cast my self at thy Grace: God will say, I am to judg thee so, as every one shall be able to judg my Sentence righteous together with me (1 Cor. 4. 5.) *Therefore shew me thy Faith by thy Works*; let me know by them thou fearest me: for as I did judg *Abraham*, and gave thereupon a Testimony of him, so I must proceed towards thee. And this God will do, to the end that all the Sons of *Israel*, yea the whole World, may know that he justified one that had true Faith indeed

So then, *Paul's* judging according to Works, and *James* his Justification by Works, are all one, and are alike consistent with *Paul's* Justification by Faith only. For in the same Epistle where he argues so strongly for Justification by Faith without Works (as *Rom. 3. 4.*) he in *Chap. 2.* also declares, *That he will judg every Man according to his Works.* He doth so to the Good, v. 7. *To them who by patient Continuance in well-doing seek for Glory, and Honour, and Immortality, Eternal Life*: As well as to the Bad he pronounceth a contrary Judgment, v. 8, 9. *But unto them that are contentious, and do not obey the Truth, but obey Unrighteousness; Indignation and Wrath, Tribulation and Anguish, upon every Soul of Man that doth Evil, of the Jew first, and also of the Gentile.*

Now then to proceed in the Exposition of *James*, *Thou seeest how Faith wrought with Abraham's Works.* Which imports, First, that his Faith was a working Faith, which is the principal Point that *James* drives at. And Secondly, that his Works did proceed out of Faith, and so were accepted. Thus in *Heb. 11. 17.* *By Faith Abraham offered up Isaac*, says the Apostle there. *And by Works Faith was made perfect*; that is, declared and manifested to be true and perfect Faith. Thus we are said to bless God, when we shew his Blessedness: And thus in *2 Cor. 12. 9.* *God's Power is said to be perfected in Weakness*; not that it receives any Perfection from us, but because it is manifested in its Divineness and Perfection. And this the Reason of the thing also enforceth, for the Cause is not perfected by the Effect, but is declared perfected. Fruits perfect not, or make not the Tree good, but shew the Goodness of it. Now Faith is the Cause of Works; and so his Faith was perfected by Works, by being manifested upon Trial (as *Heb. 11. 17.* the Apostle speaks to be perfect Faith, that is, true and genuine Faith (for so perfect is taken by *James*, *Chap. 1. v. 17. Every perfect Gift*) in distinction from Faith that prove it self Hypocritical in the Issue. Thus you say of a true Dye, it is a perfect Colour.

Again then, a thing is said to be *perfected* when it hath attained the end which it was ordained for, or which was aimed at. Thus in *1 Job. 2. 5.* *Whoso keepeth his Words, in him the Love of God is perfected.* Understand it either of the Grace of Love in us, it is perfected when it brings forth the Actions and Fruit of Obedience it was ordained to bring forth: Or take it in respect of God's Love towards us, Holiness is the End and Aim thereof. It receives its intended End and Accomplishment in a Man that keeps the Commandments, for we were chosen to be holy before him in Love.

But let us proceed in the Exposition of *James's* Words, *James* 2. 23. *And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for Righteousness*; that is, upon this his offering up his Son there was a fulfilling of that thing, which aforehand had been spoken of *Abraham*, whereof the Scripture is the Record. First let us consider the thing. 2. The Phrase fulfilled.

1. Let us consider the thing in other Passages of the New Testament, where it is said, A Scripture is fulfilled when it is first done or accomplished, with reference to some Scripture, or Prophecy recorded and written long afore the thing was accomplished. Now that cannot be *James's* his meaning here, for *Moses's* his Books (and so this Book of *Genesis*) were written after, both this Imputation of Righteousness by God, and that offering up of *Isaac* by *Abraham*. The Intent of this Saying then must rest upon this, that what is recorded in Scripture, as said long before of *Abraham's* Faith, was afterward fulfilled and demonstrated, tho both Passages were at one and the same time written by the same Hand of *Moses* long after both. And so it refers to the Priority of Matter, that one Passage fell out afore the other, not to the Writing it self. Now it is evident by the Story, that about thirty Years before *Abraham* offered up his Son, God had (as the Scripture records it) imputed Righteousness to him upon believing (*Gen.* 15. 6.) Yea and upon a bare and naked Act of believing was it that God did impute Righteousness to him. But then, as hath been said, God that justified *Abraham* as his Elect, gave him such a Faith, and such an Act of Faith was then put forth by *Abraham*, as God (to use the Words said of Christ) knowing by Intuition and Foresight the kind of it (he also out of Election having given him such a Faith) to be true and genuine, justified him upon it; it being such a Faith as he meant to follow with all these good Works, that which *Abraham* afterward out of Faith wrought: And indeed *Abraham's* Faith after so many Years brought forth those many Acts of Obedience, *Heb.* 11. 17. There was an evident Demonstration or making good, a fulfilling or justifying of what God had done, and of that Faith he had justified him then upon; clearly shewing that God in justifying him upon that, tho a single Act of Faith, yet had kept to that eternal Rule of his, in justifying any; that such a Faith should be operative and working of Holiness. This *Abraham* in the Sequel fulfilled and made good, and God foresaw he would: And it is observable that in the 15th of *Genesis*, God gave forth the Promise absolutely unto *Abraham* first, and then he put forth that Act of Faith towards it. The Promise was a Declaration of God's immediate Counsel towards him, not founded on any Work precedent, nor Faith, but uttered for him by Faith to receive; *v.* 1. *I am thy Shield and exceeding great Reward.* And *Ver.* 6. *As the Stars shall thy Seed be*; (in which *Abraham* spy'd out Christ.) *And he believed in the Lord, and he counted it to him for Righteousness.* Therefore *Paul* argues that God justified him; as considering him an ungodly Person; neither therein respecting his Works nor his Faith, as that for which he justified him. Now then, upon that eminent Act of Obedience, the offering up his Son (which is recorded *Gen.* 22.) doth God renew the same Promise, confirming it with an Oath; I say, he renews the very same Promise for Substance given afore; *Ver.* 16, 17. *By my self have I sworn, that because thou hast done this thing, and hast not withheld thy Son, thine only Son, That in blessing I will bless thee, and in multiplying I will multiply thy Seed as the Stars of Heaven, and as the Sand which is upon the Sea-Shore; and thy Seed shall possess the Gate of his Enemies.* Now the fulfilling here is in part interpreted by the Word the Apostle useth of this very Speech, *Heb.* 6. 17. *That it was a Confirmation of a Promise formerly given by an Oath.* Referring to the Declaration of himself, *Gen.* 22. as by the 13th and 14th Verses appears: *For when God made Promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.* So then, as this renewing the Promise was but a further Confirmation of what was sure afore on God's part there; so here in *James*, this fulfilling was but a making forth, or open Verification, or Demonstration, or shewing forth on *Abraham's* part, that his Faith God had justified him upon was true and real perfect Faith, such as God only profess'd to justify Men upon. And as the first Promise given *Gen.* 15. was sufficient alone to have assured us; and the addition of that Oath made it not more true or full in real

Verity

Book II. Verity than it was afore, only *ex abundantia* was added for Confirmation: So *Abraham's* Justification upon that bare Act of believing was as full and compleat in the thing it self, as it was now upon the offering up of his Son. Only hereupon a new Ratification was made to his Faith thereof. And so the Saying was but fulfilled, and *Abraham's* Faith (upon which it was first utter'd) justified and declared true; namely, by that Testimony of God's then given, *Now I know thou fearest me.*

2. And Secondly the Phrase well bears it; for in this Sense a thing is said to be fulfilled in Scripture when declared and ratified by some eminent Signal of it. *Acts 13. 32, 33.* When *Peter* brought the *Jews* Tidings that they should have God's own Son for their Messiah (for which he quotes *Psal. 2. Thou art my Son, this day have I begotten thee*) says he, *God hath fulfilled the same unto us, in that he hath rais'd up Christ from the Dead.* Now *Jesus Christ* was not made any whit more God's Son by his Resurrection than he was before; how is it then said by his Resurrection to be fulfilled? *Paul* hath resolved us, *Rom. 1. 4. He was declared to be the Son of God by the Resurrection from the Dead.* It is he that was the Son of God by Eternal Generation, and there was no other such a Son of God, and of whom it was accordingly said in Scripture, *This day have I begotten thee.* This Scripture is said to be fulfilled, when this is manifestly made forth and demonstrated: And this is but the same which God doth every day; when upon occasion of some eminent Act of Self-denial or Suffering he renews Assurance of his Love, and of the Justification of them that have afore believed, as *Job. 14. 21.*

Now then, *that Justification*, which in reality, and for the thing it self was as compleat upon a bare Act of believing as ever it shall be to all Eternity, (and the very Words import it, in that thirty Years before *Abraham's* offering up his Son, Righteousness was imputed to him by believing) yet is said to be fulfilled when demonstratively and signally held forth: And as the Resurrection of the Son of God added nothing to his Sonship that was essential thereunto, so neither did this Justification of *Abraham* by Works (*James 2. 21.*) add any thing to God's real imputing of *Christ's* Righteousness, but was the Signal of it.

So then, let us conceive aright of God's Proceedings herein. Says God of a Man that now but begins to put forth a naked Act of Faith, I do here justify this Man, and I do justify him for ever, and I will never recal it. But a carnal Heart might object, Will God before hand thus rashly give forth an eternal Justification of a Man? Will he not stay until he sees Works to spring from it? No says God, I will adventure to do it now; for when I mean to justify according to my Decree of Election, I give him Faith, the Faith of my Elect: And I see (for he sees all our Thoughts and Wants afar off) this Faith I justify this Man now upon, this sole Act of believing for Justification, to be so genuine, so true and unfeigned Faith, and of the true and right Breed, that I will adventure it, or rather undertake for it, that in the future course of this Man's Life it shall bring forth in his Heart and Life Acts and Dispositions suitable, which shall justify this my justifying of this Man: Which when it shall do, then is God's Sentence of justifying him said to be fulfilled.

When a Man first believes upon a bare Word of God, God in like manner justifies upon that bare Act of believing: And as he trusts God, so God trusts his Faith, or rather undertakes for it, and pronounceth such a Sentence upon him of Justification as he hath sworn (as he did to *Abraham*) never to recal. And yet the Case is such, as if in the future course of his Life that Man did not walk so, as by Works and Dispositions of Holiness accompanying that Faith, to give Demonstration of himself to be a true Believer; God at the latter day must recal that Sentence, as pronounc'd upon a dead and empty Act of Faith. When therefore in his future course he walks suitably, he is said to fulfil or make good that first Act of God; for he gives sufficient Proof and Demonstration that he had, and hath that kind of Faith upon which God alone will be sure to justify a Man, even a working Faith that is lively. And in this sense is that Saying of *James* here to be understood; *And the Scripture was fulfilled which says, Abraham believed God, and it was imputed to him for Righteousness.*

C H A P. III.

Abraham called the Friend of God, upon the Performance of that Act of Obedience in offering up his Son. That what is said of Abraham, is spoken of him as the Father and Pattern of all Believers. That true Faith works in the Heart friendly Dispositions toward God.

THE Apostle James withal adds, *And he was called the Friend of God.*
 1. Some ado there is where in the Old Testament to find this Saying. Some think it not any where uttered in Words, and must therefore be fetcht from such Passages, recorded betwixt *Abraham* and God, as argued he owned him for his Friend, as that Promise, *Gen. 12. 4. I will bless them that bless thee, and I will curse them that curse thee.* And to be a Friend to ones Friends, and an Enemy to all ones Enemies, is the strictest League of Friendship that can be. Also those familiar Conferences and Colloquies vouchsafed to *Abraham*, do argue it. God in reality used him as a Friend, and so did in effect call him so. But over and above there are two evident Testimonies of God, in exprefs Terms giving this Title to *Abraham* by God, *2 Chron. 20. 7. Isa. 41. 8. The Seed of Abraham my Friend.* And this honourable mention of him, compared with those real Transactions of Friendship, does put all out of question, as to the Authentickness of this Quotation.

2. For the Scope and Pertinency of *James* in this Quotation to the purpose he had in hand, it must be considered,

1. That he joins and couples (you see) two several Testimonies, fetcht out of several Scriptures concerning one and the same Person; *Abraham* (whose Instance he had before him to make forth his Assertions out of it:) One in his Story in *Genesis*, the other in the *Chronicles* and *Prophet*. And thereby he would prove and shew that which he intended; That in him Justification, or justifying Faith, and Sanctification, or Works answerable, did meet: Yea, and that from his Faith by which he was justified, did flow true Holiness and Love to God. So as that from his Instance (who is our Pattern) he argues, that where God imputes Righteousness by believing, the Person is made such in Heart and Life, as God may approve of him as a true and real Friend. *Abraham believed, and it was imputed to him for Righteousness:* There is the one. And (says *James*) take this in too, *He was called the Friend of God;* that is, approved by God as such; and he really was such, for God calls things as they are. Now a Friend to God in *James* his Interpretation of it, imports such inward Dispositions of Heart, and such a Behaviour and Deportment in Life towards God, as a true Friend beareth to a Friend; and so is set to exprefs Sanctification in its distinction from Faith, and as inseparable from Faith.

2. He pertinently mentions this Title, of *Abraham's* being God's Friend, as given him more especially upon that Act of offering up his Son. A Friend we know is known in Trial; now God tried him in the dearest thing he had, in requiring that he himself should sacrifice his own Son; which God took so kindly at his hands, as he ever after upon mention of him termed him Friend; this having been so high an Act of pure Friendship toward him.

3. The Apostle pertinently alledgeth it upon this Discourse of true Faith, to shew what a powerful working thing it is, where it is. You see how it wrought in *Abraham's* Heart, it framed and changed his Heart into Friendship with God. *Abraham believed God, and he was called the Friend of God.* You see then what a Faith his was.

4. And lastly, It indeed interprets what *James* meant by *Abraham's* being justified by Works; not the imputing of Righteousness, but the calling and owning a Man as God's Friend. And in the same sense that God called *Abraham* Friend, upon that Act of offering up his Son, in the same sense he is said to be justified by Works in the Verse before. You use to say, such an one is an approved Friend; such

Book II. such did *Abraham* demonstrate himself to be, and God owned him, and entituled him such for ever; which is a clear distinct thing from either *Paul's* or *James's* Interpretation of Righteousness, and justifying the Ungodly.

I have but this to add in the close, which I began with in opening this difficult Scripture, that all this is spoken of *Abraham*, not as a Person extraordinary, but as a Pattern and Father unto all Believers. For 1. else *James's* alledging his Instance had not come home to his Scope, to shew that all Professors must have that Faith and Sanctification that *Abraham* had. And therefore, 2. in the 21st ver. when he begins to alledg it, he says, *Was not Abraham our Father thus and thus?* And therefore we that profess our selves Sons and Children of *Abraham*, must be herein like and conform to him. Yea, 3. it is observable, that in the Places to which he here refers us, *That Abraham was called the Friend of God*; it is still spoken of him in relation to us his Seed and Children: You have it in two Places, *Isa. 41. 8.* *2 Chron. 20. 7.* and in both it runs thus, *The Seed of Abraham my Friend*. It is given him when his Seed is mentioned, and the Entail to *them* is from *him*, because they all are to be Friends to God as well as he.

So then to conclude; look as that Glory, that Heaven which we all expect, and which is the common Receptacle of all Believers, is termed in this very respect the *Bosom of Abraham*, *Luke 15.* And we are said to *sit down with Abraham*, &c. because both he and we go to one and the same common Place: So that same kind of Faith, the same Effect and Fruit of Faith, Sanctification and Friendship to God, is to be wrought in us here, if we be saved with *Abraham*. Now Friendship being put here to express *Abraham's* futable Carriage towards God, in the actings of his Heart and Life after believing, the Deductions from hence are two, and they are proper to his Scope.

1. That true Faith where-ever it is, worketh and frameth the Heart to friendlike Dispositions unto God, and brings forth friendlike Carriage in the Life towards God. This the 23^d ver. holds forth, *And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for Righteousness, and he was called the Friend of God.* This the Stream of this Text fully carries along with it; *James* his Scope is not only or chiefly to shew, that whom God justifies he doth reconcile them to himself, or works in their Hearts friendlike Dispositions towards him; but that a friendlike Deportment, that is, sincere Obedience, is thereby signified, and doth flow from thence, and accompanies it in their Hearts and Lives. And to this very End and Scope it is, that this is cited out of the Old Testament, and again and again repeated: so that however Reconciliation elsewhere mainly imports the Work of God upon us at first in the alteration of our States; yet *Abraham's* being a *Friend*, properly and mainly relates to Obedience and a Behaviour futable to Friendship, as witnessing and testifying that Work and Alteration.

2. Another Inference is, That every Man's Faith, whether it be true or feigned shall and must have this Trial, whether it hath brought forth Holiness in Heart and Life; and every Man is thereby to be declaratively justified, and differenced from all Men that shall be damned.

I shall insist now on the first of these Inferences, to shew how true justifying Faith works this friendly temper to God, which is the Apostle's Scope here. I shall give you a Reason or two for it.

1. From the *Ingenuity of Faith*, if it be true and genuine, that is, futable and answerable unto the *Object* it apprehends; for in a futableness thereunto the Truth the genuineness of Faith consists. For what is indeed the Aim of Faith? when it comes to God and Christ, believing on him, what would it have? What is the thing it looks for from God? And what would it have at his hands? The Mind and Intent, and Scope of my Faith (when I come to believe) is to have God out of an infinite Love (the same out of which he gave his Son to die, and which would yet move him to give him, if he had not done it) out of such a Love to pardon me all my Sins, and to justify me, and to become an Everlasting Father and Friend unto me, and to love me with that Love he loves his Son with, and out of that Love to bestow all things on me. If you ask your Hearts, and your Faith could but tell you, what the meaning of it is (as the Scripture, *Rom. 8.* speak

speaks of *the Spirit* in Prayer) what is its Errand, what its Business is with God, when it casts it self upon God in Christ for Salvation, you will find the very bottom-reach of it to have been spoken in what hath been said; and that this it would have of God, or it is never quiet. Now then if this Faith be but genuine and true, honest and unfeigned (as Christ in the Parable, and the Apostle speaks of it) and so is answerable to its own Aim: If it have any Truth, Honesty, Justice, Equity, or Reality in it, How is it possible it should come to God for such a great Love from him, such a large Fruit and Effect of such an entire Friendship on God's part; but it must work the Heart to a correspondent, an answerable frame in some Sincerity towards God again on our parts? The Faith that justifies us is called a *working Faith* (*ver. 22.*) and surely if it work any thing, it must needs work a suitable Disposition to God, such as it expects from God towards it self. So 'tis evident from the Example of *Abraham* here; look what his Faith expected to have from God, it wrought in a way of Ingenuity the like in his Heart unto God. *Abraham* when he *believed unto Righteousness*, it was founded upon the Promise God had made him of his own Son, his *only Son*, in whom God told *Abraham*, *he and all Nations should be blessed*. Now doth *Abraham* believe to have God's Son given to him and for him? (For *Abraham* saw his Day and rejoiced, *Abraham* being a Prophet, *Gen. 20.7.* and the Father of the Faithful, to whom the first Promise of Christ, the blessed Seed, was made) He must then be understood to have had the same temper which *David* had, of whom it is said, *Acts 2. 30.* *That being a Prophet, and knowing that God had sworn that of his Loins according to the Flesh he would raise up Christ; he seeing this, before spake of the Resurrection of Christ.* So *Abraham*, I say, must necessarily be understood, upon the same account, to know and apprehend Christ, and his Offering up, and Resurrection represented in that of his Son's; which is expressly affirmed, *Rom. 4. & Heb. 11. 17, 18, 19.* *By Faith Abraham when he was tried, offered up Isaac; and he that had received the Promises, offered up his only begotten Son; of whom it was said, that in Isaac shall thy Seed be called: Accounting that God was able to raise him up even from the dead, from whence also he received him in a Figure.* And *Abraham* considering these things, said with himself, *Why then God shall have my Son*, now he calls for him, *my only Son*, or whatever else is dear to me: *Seest thou not then how Faith wrought with his Works, when he offered up his Son Isaac on the Altar?* If his Faith would have God be so great a Friend to him (as God in that Promise had declared himself to be) then Faith frames his Heart to be a *Friend to God*. He *believed* (this namely, which hath been now discoursed) *and it was imputed to him for Righteousness, and he was called the Friend of God*; that is, this Effect the Faith that justified him did work in him. And if Faith be but equal, if Faith be but faithful, if it be but honest (as Christ himself speaks, he calling the Heart, by which the Promise is savingly received, an *honest Heart*, in the Parable of the Sower) if it be but a Principle of Humanity, and deal with God but according to the Principles of Men, as a Man, a sinful Man deals with Man, it must needs work this frame. For this is made by Christ (*Mat. 5. 46.*) a common Principle of Humanity, *to love those again that love us*. And *Solomon* speaks the same, *That he that hath Friends must show himself friendly*, *Prov. 18. 24.* Now Faith is an higher Principle than Humanity; it is a *Divine Principle of the Operation of God* (*Col. 2. 12.*) and therefore must needs by the same Power of God (which from first to last accompanies it) frame the Heart it is seated in unto this Ingenuity of Friendship unto God. And it is seated in the whole Heart, as the Scripture tells us, *Rom. 10.* And that Faith works in this manner to return to God what it receives from God, that Place likewise holds forth, *2 Cor. 5. 14, 15.* *The Love of Christ constrains us, because we thus judge, that if one died for all, and that when all were dead, to the end that they might live; that then they should not live unto themselves, but unto him that died for them, and rose again.* This the Law of Common Equity requires, to live to him, that should have given his Life unto us, especially by his own Death; and this (if you observe it) is put upon this Reason, because we thus judge, which Judgment is the Product of this Principle and Act of Faith, which both believes these things, as of and from God towards us, and withal hath in it an equity, an Ingenuity to make the like returns to God; and therefore it must needs constrain us, when we thus in earnest judge.

Book II. And this holds true of the Faith of *Dependance*, as well as of Faith of *Assurance* (if it be genuine) for even Faith of *Dependance* expects this great Friendship at God's hands, desires it, waits for it, and is not quiet without it. Surely because it so judgeth, and waiteth for and desireth this, it must needs frame the Heart to the like again. And this is the first Reason.

2. The second Reason is from what hath been noticed, That to be sure God accepts of no other Faith, but such as in the kind of it is such as will bring forth Holiness, and works by Love; neither doth he justify upon any other, this being the Faith of God's Elect. Where his Election bestows Justification, there and then, and in them he works that kind of Faith. That there is such a distinction of Faith, *James* holds forth; and God, to whom all his Works are known, from the beginning knoweth where he worketh such genuine Acts of Faith, and where there is such a Root as will bring forth according to its kind, Holiness in Heart and Life, and that works by Love. God foreknows whom he justifies, and knows things in their Causes, and the properties of Causes. Souls of all sorts come with their Faith unto him, and do alike cast themselves upon him and his Grace. And he knows *what is in Man, even their Thoughts afar off*; and as a skilful Herbalist knows the differing Roots of Herbs and Fruits e'er they have brought forth, so doth God know of what kind that Faith is wherewith Men come unto him, and so never errs in bestowing his Justification upon an unsound Faith, that hath not Love to accompany it. God doth not justify any Man rashly, or inconsiderately, so as if afterwards he sees a Soul to withdraw, and not answer his Faith in Works and Obedience, he should then call back his Grant. No, he makes sure work, and whom he foreknew or chose unto Faith, in them he works true Faith, and in them alone; and them he justifies upon their believing. The Just is said to have his Faith, which is proper to him, in distinction from that Faith, which those that withdraw have, *Heb. 10.* compared with that of the Prophet *Habakkuk: The Just shall live by his Faith, but he that makes hast* (tho he seems to believe) *his Soul is not upright in him*, that is, his Faith is not sound, and of the right breed. *We are not of those that withdraw, but that believe to the saving of the Soul*; that is, we are of the number of those that so believe, as to be infallibly saved; 'tis spoken by way of distinction of their Faith, for the other believe too, as the Opposition implies: So as tho many come to God, and put forth Acts of Faith, yet their Faith being not spiritual, nor genuine, God justifies not upon it; for he hath not given them a Faith to the saving of the Soul. He knowing what manner of Faith it is, bestows not that Grace of Justification upon it. I may say of it, as of Christ it is said (*John 2. 24.*) upon his like discerning beforehand, the ineffectualness and unsoundness of their Faith, *Mary believed on him, but Jesus committed not himself into their hands, because he knew them all.* So God doth in this Case.

3. A third Reason: is, God's end in saving us by Faith, was not to lose by us a whit of that Love and Holiness he expects from us; but rather he chose Faith, because whilst it gave all to free Grace, and his infinite Love, it might withal reflect and carry all that Love down unto the Heart again, and shed it abroad in the Soul, and so cause Love to God to spring up with a redoubled encrease and advance. He did not chuse Love immediately, not because he regarded it not, but because if it had not sprung from Faith, as first apprehending his Love, it would have boasted it self, for it had returned something of it self unto God. But whilst Faith is made the Receiver of all from God, and thereupon the Worker of Love in us; upon that account, God's free Love is at once exalted and magnified, and our Hearts quickned, and enflamed with Love to him again.

C H A P. IV.

An Exhortation unto Friendship with God, from the Considerations how great, excellent, and kind a Friend, he from Eternity hath been, and perpetually, and for ever is to us.

MY Exhortation now shall be unto those that are reconciled, and become (in respect of their States) Friends to God already. You see your high calling Brethren, you have the Honour to be called, as *Abraham* was, *the Friends of God*. You are entred into a Covenant of Friendship with God, make something of it: And indeed it is the Scope even of that Place also, *2 Cor. 5. Be YE reconciled to God*. For he speaks unto the *Corinthians*, who already believed, and were converted and reconciled: But be *you*, even *YOU*, *reconciled more*, for even *you* have need of it; and at the best *your* Friendship is but imperfect: and as *you* know but in part, so *you* love but in part. As Christ says to his Disciples, *except ye be converted* (*Mat. 18. 31.*) so say I, *except ye be reconciled*, that is, except you more and more renew your Covenants with God, *ye cannot be saved*. And besides, you make many Breaches with God; and tho the Covenant through his Grace and Goodness notwithstanding holds, yet you had need to make those Breaches up again: *Amantium ira Amoris redintegratio est*, and *Reconciliation* is but the *renewing of Love*.

Consider that those who are perfect Enemies and Rebels to God, whilst they are in that Estate, do but their kind: but you know what it is to offend God, and how it grieves him, his Spirit hath at times set it upon your Hearts, how unkindly he takes any Sin from you. You have felt in part what it cost him to reconcile you, and have tasted *how good the Lord is*, and you have a Principle of Love in you which needs but stirring up. Consider what *Solomon* says, *Prov. 18. 24. A Man that hath Friends must shew himself friendly; and there is a Friend that sticketh closer than a Brother*. It is the Law of Friendship you see to answer it with Friendship again, *mutuis Officiis vivitur*.

And besides, the sweetness that is found in reciprocal Friendship, loyally and sacredly maintained and kept up, it should move you. God will find a sweet Savour in you, and you again will have pleasure in Communion with him. Friendship is the sweetest, and of all Comforts the greatest: therefore *Solomon*, tho he were a *King*, and had the Sum of all Delights, yet he would have one in an especial manner *be his Friend*, *1 Kings 4. 5.* And God, tho he need no Comfort nor Happiness to be added to him, yet he would have Friends to delight himself in, and that should delight in him. 'Twas this that moved him, and therefore that the Comfort of his Love and yours be not much of it lost or impaired, *demean your selves as Friends*. It is Christ's own Argument in his last Sermon to his Disciples, in which he treats them, and admires them by this sacred Name of *Friends*, *John 15. 13, 14, 15.* and amongst other Arguments, he useth this in exhorting them to Obedience; *So my Joy shall be in you, and your Joy shall be full*, ver. 10, 11. There will be mutual and reciprocal Joy and Delights in the Intercourses of it. You will add to Christ's Joy, whose Joy is yet full; and to be sure yours, which is imperfect, will be made full by it. As we use to say, if People do not mean to love, let them never marry; so if Men do not set themselves to walk with God, let them renounce this sweet and obliging relation of being Friends to him: especially this is to be done, if a Man find one, who is *a Friend indeed*, so says *Solomon* in that Place, *There is a Friend is nearer than a Brother*: That will do more for thee than one that cometh out of the same Loins. And therefore *Moses* (*Deut. 13. 6.*) seems to prefer the Love of some Friends to that of some Wives. *If thy Wife* (says he) *entice thee, yea if thy Friend who is as thine own Soul*. Now to such a Friend, if you meet with him (says *Solomon*) *shew your self friendly*. And truly as *Faith*, so *Friendship is rare on Earth*: It is hard to find a good piece of Stuff indeed to make a Friend of.

I have two things therefore, which will make up the measure of this my Exhortation full. 1. *What a Friend God is, and hath been, and will be unto you.* And 2. *Wherein you are to express Friendship again unto him.* You find them both in that Exhortation of Christ; what a Friend he was, *Joh. 15. 13. Greater Love than this hath no Man, to lay down his Life for his Friend.* And from thence he presseth this on them, *If ye be my Friends, do what I command you.*

1. Consider, first, that God hath been your *antient Friend*, even from *everlasting*. The older Friends are, the more we ought to prize them. We esteem of an old Servant, but especially of an old Friend. Therefore saith Solomon, *Thine own Friend and thy Father's Friend, forsake not*, Prov. 27. 10. That is, leave not one who hath been an old Friend to thee, and thy Family before thee. Now God hath been thy Friend and Father from everlasting, therefore forsake him not; he hath loved thee ever since he loved himself. Now if one had loved another ever since himself was, how would this endear him? God hath done this.

2. He is such a Friend as never had his Thoughts off from us. There is not a moment in which he hath not loved us, and had his Thoughts upon us. Other Friends sometimes think and speak of you, but not always; *But God withdraweth not his Eys from the Righteous*, Job 36. 7. And Cant. 8. 6. *We are said to be set as a Seal upon his Hand*, so as he continually looks upon us. It is an Allusion to that Type, *Exod. 28.* wherein *Israel* is engraven, First, upon two Stones placed on the High Priest (Christ's) Shoulders and Arms, *Ver. 11. 12.* then on a *Breast-plate*, or (as 'tis there interpreted) upon his *Heart*, *Ver. 29.* Upon his *Arms*, to shew his Power is engaged; upon his *Heart*, to shew that his *Love* is; and placed *visibly* on both for a Memorial: *Isa. 49. 15, 16. Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? yea they may forget, yet will I not forget thee. Behold, I have graven thee upon the Palms of my Hands, thy Walls are continually before me.* *Jerusalem* (the Type of his Elect) her Walls are continually before him. And in the like Type (*Deut. 11. 12.*) they are termed a Land (for Selection of People) *which the Lord thy God careth for. The Eyes of the Lord thy God are always upon it.* Therefore *David* also saith, *How many are thy Thoughts to us-ward? they cannot be numbred.* If a King casteth but a glance upon a Man, and thinks of his Suit and Business, he counts it a great favour. What is it then for the great God never to have had his Eye off thee to do thee good? And think with your selves, what, and how old are your Thoughts towards him? they are but of Yesterday. Your Friendship began but the other day, but his hath been from everlasting.

3. As it is from everlasting, so to everlasting. The one is called *choosing us from the Beginning*, *Ephes. 2. 13.* The other is called loving us to the end, *Whom he loved he loved to the end*, *Joh. 13. 1.* For a Couple to have been twenty Years married, and to hold out in loving, how great a wonder is it amongst the Sons of Men, especially when many Unkindnesses have past?

4. The first moment he took up as much Love, as he hath ever since had, or can manifest to Eternity. This is high, Brethren, if ye consider it. God loves not as Man, as he is not as Man that repents of his loving: Not as Man that begins to love a little, that hath a Velleity at first, an Affection stirring, and having his Heart inclined, is drawn on to do what at first he meant not to do. No, but all the Grace and Favour, which in time is bestowed on us, was given us in one Lump from Eternity, and all to Eternity is but the Manifestation of it: *2 Tim. 1. 9, 10. The Grace which was given us before the World began, but now is made manifest in Christ, who hath brought Immortality to Light.* And so that Immortality serves but to manifest, or bring to Light the Grace which was given at the first; or (as it is *1 Cor. 2. 9.*) *which was then prepared for them that love him.* So as all that is done since, is but a Show Love hath prepared to entertain you with, and is set out with new Inventions, and studied ways to take your Hearts. And therefore the very giving Christ is termed but the *Commending*, that is, the setting out his Love, *Rom. 5. 8.* And *John* in plainer Terms says, *In this was the Love of God manifested*, *1 Joh. 4. 7, 8.* The Love in *Solido*, in *Bullion*, was all (the whole Mass of it) in his Heart before. And all he doth to Eternity is but the coining of it, stamping this or that particular Mercy, and so paying it forth unto us; *Psal. 138. 8.*

The Mercy of the Lord is for ever. The Lord will perfect that which concerns me. The Connexion of those Words is this, That God having beforehand set down with himself, what he would do for him, his Mercy which was for ever, was but a perfecting, a limning out that Happiness Love did conceive the Idea of, and that perfect, from everlasting. And because an Eternity of Time was required to this vast Work, therefore 'tis he adds, *Thy Mercy, O Lord, endureth for ever*; for so much time to perfect what concerns me (a poor Atom placed in the Eye, or because of thy Love) will take thee up. And will not this affect your Hearts; that have any Love in you to him, or Hopes or Pursuits after such a Love?

5. Consider what his Love hath caused him to do for thee. He first gave thee a Paradise, but that was not good enough. He prepares Heaven, not as that which thou wert worthy of from thine Original, but which he thought meet to bestow, to shew how great a God he is: *Heb. 11. 16. He was not ashamed to be called their God, for he prepared for them a City.* Yea he was not contented with the ordinary direct means of loving; but, as those that are vast and lavish in Entertainments, he must have uncouth, artificial ways to love such as are extraordinary. To love us only the plain direct and downright way, and to give us Heaven the first day, as he did the Angels that never sinned; this was too low, too mean. His Love must have Meanders, Windings, Difficulties, yea much Water to encounter it, and so endanger the quenching of it: all this to commend the Greatness and Transcendency of it: *Love is as strong as Death. And much Water cannot quench it, Cant. 8. 6.* And *Rom. 5. 8. In this God commends his Love, that whilst we were yet Sinners, Christ died for us*: So says St. Paul. And Christ that was to perform it, knew what he did lay down, *Greater Love than this hath no Man, that he lays his Life down for his Friends, Joh. 15. 13.* And yet, O dear Redeemer, at how low a Price dost thou set thy Love, whilst thou entrest into comparative Suppositions of one Man (a mortal sinful Man) dying for another? *Greater Love than this hath no Man*: And in that Supposition art fain to put in this too, as the highest Elevation of Man's Love in supposition, *to lay down his Life for his Friends, to be sure not for his Enemies.* But yet because there could be no higher Supposition made, he is therefore fain to represent his Love to us hereby. Paul makes the supposition thus, *Rom. 5. 7. For a Righteous Man will one die? yet peradventure for a good Man* (that is, one eminently and publickly useful to such a Proportion, as his Life (as 'tis said of David's) is worth ten thousand of other Men) *a Man would even dare to die.* Well, let all these Qualifications meet, and when they do, 'tis yet but a *scarcely*, but a *peradventure*, that any would be found to die for such a one. 'Tis but a supposition of one that is otherwise weary of Life; and yet if he comes to the point, he will shrink at it: therefore 'tis added, *To dare to die*, it is so great an Evil. But to do it *not for Friends, but Enemies*; and to this end, to make them Friends when he could have created new ones cheaper, and enough of them; yet to die for *Ungodly Sinners, Enemies* (as Paul exaggerates our Case and Condition there) and for *him* to die that had *such a Life* to lay down, is an admirable Instance of extraordinary Love. For a mere Man, a sinful Man to die (the Case which both Christ and Paul do put) is but to give up a Game that must be lost a little after, to restore a Forfeiture, a Debt that must be paid; but *my Life* (saith Christ with an Emphasis) *none can take from me* (Joh. 10. 18.) *I lay it down of my self.* Let me say it (which he hints there) his Father could not take it, but that himself consented to it: *For his Father had given him to have Life in himself, Joh. 5. 26.* And will ye know the Value of that Life he laid down? It is the Dignity of the Person gives the Worth to the Life. You have it, and you cannot have more said; *1 Joh. 3. 16. Hereby we perceive the Love of God, that he laid down his Life.* Well, thus dear it cost Christ who was God: And was this nothing to God the Father too, think ye? Was it nothing for God to see one that was God, of the same Nature, and his Fellow, so debased? As it moves Man to see any of their Nature despised, so it moved God to see God the Son, God equal with him, to lay down his Life: It touch'd the Godhead in common, as in the three Persons. But for a Father to give and offer up his Son, is a Love above our Thoughts to conceive, or our Words to express. Your Father Abraham, tho he had too big an Heart to weep for it (you see no Tears in his Eyes, nor mention of them

Book II.
 them when he was about to do it) yet he knew full well what it was to offer up a Son, an *only Son*. To be sure God knew it, and measured it by his own Heart to his own Son, out of the sense of which God uttered those Words to *Abraham*, *Now I know thou fearest me, seeing thou hast not withheld thy Son, thine only Son from me*, Gen. 22. 12. And was not God's Son's Life proportionably dear to him, inasmuch as he is his Father by a more substantial and transcendent Generation? *My God, my God* (says Christ *Mat. 27. 46.*) *why hast thou forsaken me? Thou who art in so special a respect my God and my Father:* (See *Eph. 1. 3.*) And he speaks thus, knowing it would strike and affect his Soul. And yet he speaks but the half of what God did in it; and yet in that consider how he parted with, yea forsook an old Friend, a Bosom Friend; and how Christ also *forsook Father and Mother for his Wife*, the Church, *Eph. 5. 25.* And do you think God to be so insensible, or impassible, or without natural Affection to such a Son, as that all those Speeches should be but Rhetorical Figures, and feignings of a sorrowful part? When, as you have it inculcated *1 Job. 4. 9, 10.* *In this was manifested the Love of God towards us; because that God sent his only begotten Son into the World that we might live through him. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins.* And you have the same also in *Rom. 8. 32.* *He that spared not his own, but delivered him up for us all.* Yea, further think with your selves, that his Father was himself obliged to be the inflicter of his own Justice, to bruise and break him; *when he made his Soul an Offering for Sin*, *Isa. 53. 10.* For no Creature could strike Strokes hard enough to satisfy for Sin. He laid the Wood of the Sacrifice, *viz* our Sins about his Soul; for *he laid upon him the Iniquities of us all:* and he blew the Fire too. All Earthly Bellows would themselves have been burnt, at least not been able to have made the Furnace hot enough; yea his Wrath against Sin was the Fire. Think but with your selves if his Mother *Mary* must have been the Crucifier of him, and must have knock'd in every Nail with her feeble trembling Hands (whilst at every Stroak a *Sword* is said to have *pierced through her Soul*) what Excess of Sorrow would have oppress'd her! But now, even what Man did against him is said to be by God the Father's own Hand and Counsel. And yet to what end was all this Grief and Loss? I might say it, and could defend it, *It might have been spared.* God in his Prerogative could have saved Sinners without it. That Outcry of Christ cries thus loud in mine Ears, *Let this Cup pass: all things are possible to thee.* In which Prayer we must suppose it entred not into Christ's Heart to desire the Elect might not be saved, when he uttered it; and yet supposeth it consistent with that Cup's passing from him. But Love was set upon it to have our Salvation thus, and no otherwise transacted. If Justice might have permitted it, and have let that dismal Cup pass, and slip; yet Love was engaged and resolved to manifest it self this way rather; and the more possible another way might have been, the more should Love be commended in taking this, *That when we were Sinners, Christ died for us.* It was an Extravagancy, a superabundancy of Love, Loves Device, an Invention of Love, that knew not how to shew Love enough. And, my Brethren, these are not Notions or Ideas; these are the greatest Realities and Existencies, which are only to be understood with our Hearts, and not by our Understandings; for *the Love of God and Christ passeth Understanding*, (*Eph. 3. 19.*) and so is not taken in, but by the immediate Impress of the *Holy Ghost*, who is *the Shedder of this Love of God abroad into our Hearts* (not so much into our Understandings) as the Apostle speaks.

6. I come next to God's Dealings and Dispensations towards us; and herein all the Ways of God are Ways of Love and Friendship: He is never but doing us good; *Psal. 25. All his Ways are Mercy and Truth.* He is never out of the Road of fulfilling one Promise, or Truth, or of bestowing one Mercy or other. In his very afflicting he fulfils a Promise, *In very Faithfulness hast thou chastis'd me*, *Psal. 119.* And Faithfulness is the Performance of some Trust, or Promise, out of Love.

7. All he doth, he doth freely for us, and thinks not much at it. A Man must hold Pace with other Friends, and do one kindness for another: But says God (*Hos. 14. 4.*) *I will love thee freely, and heal thy Backslidings:* And *he will* (says

(says Zephaniah, Zeph. 3. 17.) rest in his Love. He is glad and rejoiceth to do his People a Kindness: Jer. 32. 41. *I will rejoice over them to do them good, with my whole Heart and my whole Soul.* In James 1. 5. it is said, he giveth freely, and upbraids not; the word is *ἀπλῶς*, that is, *simply* or *singly*, that is, for no other end than to give, for who can recompense him? So true Liberality, even in us, is termed *ἀπλότις*, 2 Cor. 8. 2. He doth it merely to do good, rejoicing in so doing: And therefore when he hath done, upbraids not; and doth not use to say, I have given thee thus and thus. Often in case of great Provocations indeed, thou mayst hear of him (as David did) but it was but to melt his Heart (2 Sam. 12. 8.) but otherwise he is silent: whereas other Friends will be ever and anon twitting you with Kindnesses.

8. His inward Valuation and real Esteem of you is answerable to, and more than his outward Kindnesses; and really to do so is the greatest attractive of Friendship. He prizeth you above all the World: Isa. 43. 3, 4. *I gave Ægypt for thy Ransom, Æthiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give Men for thee, and People for thy Life.* And he gave real Testimony of this in giving his Son, which was more than a thousand Worlds; Mat. 10. 30. & Luke 12. 7. *Even your very Hairs are all numbred,* the Hair which is the meanest unvaluablest appurtenance of Man, and which in a Proverb the Latins express as a thing of no value, *ne pili estimo*, as we say, I value it not a Straw. Things of worth use only to be numbred, and things that are not are said to be *nullius numeri*. David made it a great occasion of God's Love to him, *That all his Members were written in God's Book*, Psal. 139. 16. But Christ descends to our very Hairs; and not your Hair in the Comb, the Bush of them, but every one the smallest, all are numbred, how much more our Persons.

9. Other Friends will be ashamed of you when you fall into Disgrace and Poverty, tho they knew you never so well before. Prov. 19. 7. *All the Brethren of the poor do hate him;* how much more his Friends that go afar off from him? But the Great God is so far from being ashamed of us, that he takes his Denomination from us, and takes us into his Stile; witness that Expression, *the God of Abraham*, &c. to which that of Heb. 11. 16. refers.

10. In all thy Afflictions he will stand thy Friend; when thou art in greatest Trials and Distresses, then he will shew himself most to be a Friend, which indeed is the time for the Trial of a Friend: Prov. 17. 17. *A Friend loves at all times, but a Brother is born for Adversity.* That is, the special Season that a Man hath use of a Friend for: *In time of Adversity* (saith Job, Chap. 6. 14.) *a Man would have pity from his Friend.* But usually it falls out (as Solomon says, Prov. 19. 7.) *A Man follows them with Words, and they are wanting to him:* But then will the Lord own thee most especially, if thou followest him with Words, with Prayers, and seekest earnestly unto him. Therefore David (Psal. 31. 7.) says, *Thou hast known my Soul in Adversity:* And David speaks it out of the sense of his Love, that he did it then most, when others would not know him nor regard him. And whereas other Friends may be absent, and not able to help thee or advise thee, *he is a present help in Trouble*, Psal. 46. 1. Yea there are Cases, wherein all thy Friends in the World, if present, could stand thee in no stead, but would be miserable Comforters, as in case of Scandal, &c. and then will God break in and own thee: Yea further 'tis said, Psal. 41. 3. *That he makes our Bed in our Sickness.* It is put to express the highest tenderness in Distress, a condescending to do the meanest Office, a readiness to supply all Wants and Deficiencies: and in that, he says, he will make all thy Bed; it imports utmost and universal Diligence and Care, in that which is committed to Servants of the lowest Rank. He will as a Friend sit by thy Bed-side, lay thy Pillow for thee, make thy Bed easy, that is, make a distressed Condition comfortable, fetch thee any thing, take care of every thing, apply himself so to thee, that thou shalt then say, thou art in ease in the midst of Trouble.

11. God will not cast thee off when thou art old, and wantest Strength to serve him; but (as it is in Jer. 3. 2.) he then remembers the Kindness and Pains taken in thy Youth. David prays (Psal. 71. 9.) *Cast me not off in time of old Age, forsake*

sake me not when my Strength faileth. You know God's Answer, long before he prayed it, and since, is repeated with five Negatives to assure us of it, *I will never, at no hand, upon no occasion, leave thee, or forsake thee.*

12. Other Friends, for an ill turn will forget all former good Turns and Kindnesses done, tho never so many; but God on the contrary will forget all thy Sins, and remember them no more (*Isa. 43. 25.*) but not one good Deed or Office of Love, no not one good Thought from the first to the last shall be forgotten, but it sticks in him, and takes deep Impression. Those things thou hast forgotten, at the latter Day he will remember them, and that to requite them. Every Cup of cold Water shall have a Reward: *God is not forgetful of your Labour of Love to his Name, Heb. 6.*

13. Yea when thou art dead, he will remember thee and thine. Other Friends bury their Friendship in the Graves of the deceased, but God not only will take care of thy very Bones (*Psal. 34. 20.*) but remember thee in thy Seed, as David did Jonathan's Posterity. Thus he remembered Abraham's Seed for their Father's sake: *The Seed of Abraham my Friend,* says he, *Isa. 41. 8.* and so he remembered David's Seed, *1 Kings 11. 34. & Rom. 11. They are beloved (and 'tis Gospel) for their Father's sake.*

Lastly, Whatsoever he hath, thou shalt have part of it; nay all he hath thou shalt inherit, *Rev. 21. 7.* God himself can have but all things, and thou shalt have all that he hath: *John 17. 24. & John 12. 24.* Christ speaks with an Heart, as if his own single personal Glory would do him no good, unless we should be with him, and have part of it. All his Attributes shall be for thy Happiness, as well as for his own Glory: his Power, Wisdom and Mercy shall be set on work for thy good; and tho all these Attributes serve for his own Glory, yet they shall as truly and really serve for thy Comfort as for his Glory. All within him and without him shall be set on work for thy good. What canst thou have more of a Friend?

Now if God hath been, is, and will be such a Friend to us, what manner of Persons should we be in returns again unto him? My Brethren, this is your Calling; you are called to be Friends of God, see you walk worthily and answerably unto it, so as to fill up the measure of that Relation, and observe as far as possibly the Laws of Friendship, that ever were or can be feigned to have been between two Friends, for God full well deserves it at thy hands. And it should move you that you were a long time before Enemies, and had nothing but Wars in your Thoughts against him, and therefore you had need now endeavour to make him amends.

C H A P. V.

What the Conversation of a Believer ought to be in performing the part of a Friend towards God. That we should keep up an entire and near Communion with him. What this Communion is, explained in several Particulars.

I Come to that main and principally intended Subject, which is, the Conversation of a Christian towards God, in performing the part of a Friend: I shall insist on some Particulars, wherein these returns of Friendship do consist.

1. The first and primary Head (which will contain divers Particulars in it) is *pursuing after, and preserving entire Communion with God.* Mutual Communion is the Soul of all true Friendship, and familiar Converse with a Friend hath the greatest sweetness in it. Sometimes Solomon compares it to Honey, which as it is pleasant to the Taste, so enlightneth the Eyes, *Prov. 25. 16, 17.* compared, reading, as *Cartwright* doth, for Neighbour, Friend, ver. 17. Sometimes it is compared to Perfumes and Odours, which refresh the Brain and animal Spirits, *Prov. 27. 9. Quintment and Perfume rejoice the Heart, so doth the sweetness of a Man's Friend.*

Friend. And he calleth it Sweetness in the abstract rather than Sweet; for it is certain, where it is found close and entire, it is the most Spiritual Cordial of Man's Life. And indeed Communion is that which distinguisheth this of Friendship from the Intercourses that are in other relations, unless it falls out that Friendship be intermingled with them, as in Conjugal it often doth. Parents take care for and love their Children when young, and they again do honour their Parents and obey them, when yet during their Non-age there is not much Communion nor Acquaintance between them. Between Masters and Servants there is an Intercourse by way of Command and Obedience. Masters maintain their Servants, and Servants render Fear and Service to their Masters, but yet there is not a mutual Communion and Acquaintance between them: And by this doth Christ distinguish Friends and Servants, when he sets himself to heighten the Privilege of this relation, and to endear it to them: John 15. 15. *Henceforth I call you not Servants, but Friends.* For I have unbosomed my self unto you; whatever I have heard of my Father, I have made known unto you: *But the Servant knoweth not what his Lord doth,* that is, there is no Communion between them.

Now altho God beareth all these relations of Father, Lord, Master, &c. which his distance between him and us exacts, yet he also hath condescended to admit us to Communion with himself. *John* seems to speak of it as with an holy boasting of the eminent Privilege which himself and others, that lived up to their Principles, enjoyed. 1 John 1. 3. *And truly our Fellowship is with the Father, and the Son.* The Rise of it lies thus, Christ was God's Fellow (*Zach. 13. 7.*) which Privilege he hath, by being a Son equal with God. And God found this Fellowship so sweet, as he calls us up to the participation of it. 1 Cor. 1. 9. *God is faithful, by whom ye are called unto the Fellowship of his Son Jesus Christ our Lord.* He speaks of it likewise, as that which is the height and top of our Calling as we are Christians: And this Fellowship with the Lord Jesus, doth not only consist in his and our sharing jointly in the same Privileges, as in his Graces, Glory, &c. but it is the Fellowship of his Son *Jesus Christ*; and so also of his Person in all the Sweetnesses of, and Converses with, and Relations to him. And yet, lest in too much Familiarity we should forget our distance, he adds, *our Lord*; as in the Psalm forecited upon the like occasion, having called us his Fellows (*ver. 7.*) he adds (*ver. 11.*) *He is the Lord, and worship thou him.* Now this Communion, as on our part it is to be transacted, is summed up in these things.

1. Besides the common Tribute of daily Worship you owe to him, take occasion to come into his Presence on purpose to have Communion with him. This is truly friendly, for Friendship is most maintained and kept up by Visits; and these, the more free and the less occasioned by urgent Business, or Solemnity, or Custom they are, the more friendly they are. It is made a diminution, tho in his own People; *Lord, in Trouble have they visited thee, they poured out a Prayer, when thy Chastening was upon them,* Isa. 26. 16. A Stranger will visit one whom he hath a Suit unto, and Business with; and we used to check our Friends with this upbraiding, *You still come when you have some Business, but when will you come to see me?* David who hath this Testimony from God, *To be a Man after God's own Heart,* which is equivalent to this of God's, concerning *Abraham's being his Friend,* hath this Disposition of Spirit recorded of him, Psal. 63. 1, 2, 3. *O God, thou art my God! He embraceth him at first word, as we used to do Friends at first meeting. Early will I seek thee (says he) my Soul thirsteth for thee, my Flesh (that is, my self) longeth for thee in a dry and thirsty Land, where no Water is.* Surely David had some extraordinary Business now with God to be done for himself, which made him thus eager after him; no truly, nothing but to see God himself, as it follows, *ver. 2. To see thy Power and thy Glory, so as I have seen thee in thy Sanctuary;* where God had met him, and manifested himself to him: *To see thee,* hath the same Emphasis here, that those Words, *against thee have I sinned,* have elsewhere. And further, what was it in God, that specially drew forth his Heart, and was the Object of his Inquest? *ver. 3. Because thy loving Kindness is better than Life.* And *ver. 4.* thus (if I have no other Reason) *will I bless thee whilst I live.* It is all along the pure Language of Friendship, the very sight of a Friend rejoiceth a Man: *Prov. 27. 17. As Iron sharpneth Iron, so doth a Man the Face of his Friend.* It alone whets

whets up Joy by a Sympathy of Spirits: and in answer hereunto it is characteristically to God's People, called the seeking of God's Face; that is, himself, for so his Face is taken: *Thou shalt have no other Gods before my Face*; that is, thou shalt have my self, or none but my self. Personal Communion with God is the end of our Graces; for as Reason and the Intercourse of it makes Men sociable one with another, so the Divine Nature makes us sociable with God himself; and the Faith we live by is but an Engine, a Glass to bring God down to us: And as for Duties, the Journies end of them is Fellowship with God; and our backwardness to them, if you resolve it into its Original, is a backwardness to entire Communion with God; the Soul therefore saith it hath no pleasure in them. But this Communion was the Apostles *Eden*, and proper Walk; *John* calls us all up unto it, as that which we are alike born to, *1 Joh. 1. 3.* It was *Moses* his Perfection, as he was Christ's Type, *Exod. 33. 11.* *And the Lord spake to Moses Face to Face, as a Man useth to do to his Friend.* You see the Scripture lodgeth this in the Notion of Friendship, therefore attempt, if thou hast not yet tried, this way of seeking God. I have known those who have come to God, as for nothing else, so when they have been come, could mention nothing else; but scorned to blur or soil the noble and royal Intention of their Visit of him with any lower Request, than that of obtaining Communion with him. And take my Counsel, when the Spirit at *some by-time* moves thee, and it is merely a Motion of his; go and stand in the Presence Chamber, that is, put thy self on Duty with this Aim and Design mentioned, and see if he hold not out his Golden Scepter to thee. This shall prevail with him more than the Sacrifice of Rams.

2. A Second way of Intercourse and expressing Friendship to God is this: When thou comest into his Presence, be telling him still how well thou lovest him; labour to abound in Expressions of that kind, than which (when founded in a reality in the Spirit) there is nothing more taking with the Heart of any Friend. That famous Pair of Friends, *David* and *Jonathan*, when they met they spent the most of their time (they had got by stealth, and with hazard of their Lives) in vying and revying, and therein seeking which of them should utter and declare most Love, and manifest most Faithfulness. They weep over one another's Necks, as overcome with the overflowings of each others kindness. The Story affords the pleasantest contention of Love and Friendship, and strivings for Masteries; and accordingly, as to the passionate part, the Victory is decided on *David's* side, *1 Sam. 20. 41.* They both wept one with another, *until David exceeded*, says the Text. And yet again, for the real part and Demonstration of Friendship *Jonathan* had the advantage to outvy *David*; *Jonathan* had a Kingdom to lose for his sake, being Heir apparent by Birth; yet he ventures his own Life to save his, who he believed should be King in his room: *And let me but live*, saith he, *and not die*, *v. 14.* *And let me be the next in the Kingdom*, *Chap. 23. 17.* But *David* had another and greater Friend, even God: And how his Affections overflowed the Banks towards him, the Psalms do shew. How often have we him breaking forth, *I love thee, Lord!* And *O how do I love thy Law!* And how eloquent is he in that his solemn, and his almost last Thanksgiving, *1 Chron. 29.* Now the Truth is, the *real part* is *God's*; the *fond affectionate part* of Friendship it should be *ours*. He had a Son to give away; and his Son a Life, a Kingdom; and both of them agreed to do it. We have little to lose, and can do less for them: O yet let us love them, and love to tell them so. Hast thou ever yet lain in those everlasting Arms? Or, when thou at any time dost, and his Banner of Love is spread over thee, what hath thy Heart meditated concerning God at such a time? As a liberal Heart is said to devise liberal things, so a loving Heart will devise loving things. I us'd to say, whatever Ingenuity, Wit, Rhetorick any one hath (and I speak of those that excel therein) there are times wherein God hath the Flower, the Eminency of them vented in Strains of Love to him in Prayer. He hath at one time or other every Mans Strength and Prime. What Affections or Expressions thou hast to bestow on Friend, or Wife, God will have them from thee to himself; and if thy Spirit be narrow, and shut up to such a way, yet thou wilt and mayst be able to vent that Love thou bearest him, in blunt and downright Expressions: *Lord (said Peter) thou knowest I love thee, if I ever loved any thing.* Yea

I have known some bad and churlish Natures to their other Relations, in whose Spirits, upon observation of them, you should scarce find any Strains of pure Ingenuity pass from them to any other; yet in their Narrations of what hath been between God and them, they have been brought to the lowest Submission; the highest Resignations of themselves for him and his Glory, and as great Strains of Ingenuity as any other. As Physicians say of a Child in the Womb, if there be any good Blood or Spirits in the Mother's Body, the Child will have it; the nutritive and formative Virtue doth and will attract it: So if there be any good Nature in thee, God will have it at one time or other. Yea how often falls it out, that even Souls that want Assurance of God's Love to themselves, yet can please themselves in blessing God, or at least admiring him for that Goodness and Blessedness which is in him, and which he enjoys, for loving himself, and aiming at his own Glory; for his so dearly loving his Son (whom also their Souls love) and for his being good to others? And they find it real in their Souls to do so: Yea, and sometimes when they come to pray, and are shut up for want of vent in other Desires, they yet can fall a telling God how well they love him, and what (if he would be pleased to enable them) they would do for him: And they can do these things when they can do nothing else. Yea, and because in real Performances they find they can do little, and are not satisfied with the Opportunities they have in view at present; the Heart will be venting it self in Suppositions and Feignings with it self, what in Case of God's condemning them at the latter day; so that should they lose their labour, they would say in way of Ingenuity, what Farewell they would then take of him, how they would demean themselves in Hell, when their Souls should be filled with the Noise of others Blasphemies, how they would speak well of him, and rebuke their Fellow-Thieves, as that good Thief did. And because in Suppositions higher Strains of Love may be vented, than God will ever put us really to act; therefore the Heart often seeks vent for its vast Desires this way. Thus Christ, to shew his Love to his Father, in submitting to his Will and Love, made a Supposition of the Cup's passing from him, which yet he knew could not by God's Decree. And thus *Paul* wished himself accursed from Christ for his Brethrens sake. Or else the Heart will go about to do it, by separating Acts of Obedience from self-respects; and this in a way of Supposition of such things as will not fall out: But yet suppose they should; *Yet Lord* (say they) *I will trust thee.* As *Job*, *Tho he kill me, yet will I trust in him.* It was a Supposition of the worst. Or else the Heart will be chalking out within it self, what it would do for God, if it were in such a Power, in such a place of opportunity of Service: As *Herbert* in his Poems speaks. At these, and a thousand other ways, Love will be creeping out when it cannot go, nor (alas) is ever able to perform. And these stirrings and ventings of Love God is infinitely taken with, and knows the Mind of the Spirit in them. These Strains are pleasant, this is Melody and Music in his Ears. Know this, that Communion with God lies not only *μετὰ ἀλλήλων*, as *John* speaks of it, *1 Job. 1. 7.* (as I understand the place) when 'tis mutual; he telling us his Love, and so drawing forth ours, when there is an *Æstus*, a Reciprocation of Love from him to us, and so from us again to him: But also when he doth not shed abroad his in our Hearts, to an overcoming Assurance, and yet strongly draws forth ours to him (as hath been expressed) and that is true Communion with him as on our parts, and affects the Soul accordingly. For tho it be true that we love him because he loves us, as to the reality of the thing; yet it is not always so in our Apprehension, nor necessary to the drawing forth of our Love to him.

3. Delight much in him. Friendship well plac'd affords the highest Delight: Besides what I noted out of *Solomon*, of the sweetness of a Friend; *David* the Father also had experimented it (*2 Sam. 1. 26.*) in his beloved *Jonathan*, *Thou hast been very pleasant to me*, says he there. And again of *Jonathan* 'tis said, *He delighted much in David*, *1 Sam. 19. 2.* If therefore God and thou be Friends, retire thy self into him, and make up thy Delights in him. And thus both Christ and his Church do mutually express themselves touching each other; *O how fair and pleasant art thou, O Love, for Delights!* *Cant. 7. 6.* says he of her. *Behold, thou art fair, my Beloved, yea pleasant*, says she of him, *Cant. 1. 16.* *Psal. 37. 4.* *Delight thy self also in the Lord.* Yea

and the Psalmist prescribes it as the readiest, speediest way to get Dispatch of all our particular Suits and Requests. So it follows, *And he shall give thee the Desires of thy Heart.* As it is said of God, that *to the Pure he will shew himself pure.* (Psal. 18.) So to the Ingenuous he will shew himself ingenuous. A Soul that hath many Wants and Requests to put up to him, and yet comes to him and really says, *Lord, tho I want these and these things in my outward Condition, yet I am well-pleas'd, for I have enough in thee alone; tho I had nothing, and tho thou hast made me these and these Promises, besides the making over of thy self unto me; yet thou art my Portion, mine Inheritance, and my Lot is fallen in a pleasant place in thee,* Psal. 16. Thou art my exceeding great Reward. Whilst God sees that thou thus fettest thy self to delight in him, he at once grants thee all else thou wouldst desire. This is the most compendious Art of Begging. *Be acquainted with him* (saith Eliphaz to Job, Job 22. 21.) *and thou shalt have thy Delight in the Almighty,* v. 26. *And thou shalt have Gold,* v. 24. *And thou shalt have Silver,* v. 25. Thou shalt have any thing of him, take but that Method. Art thou in any great Distress? Go alone, think of his Love, think of himself, what a God thou hast whom thou servest and lovest. His Love, and himself apprehended, embraced and meditated on, affords the greatest Delight. Psal. 104. 34. *My Meditation of him shall be sweet, I will be glad in the Lord.* Little we say is sweet, and Death is bitter (as Agag's Speech implies, the bitterness of Death is past:) But thy loving-kindness, O God, is better than Life, and hath the Sweetness of all good in it, if the Holy Ghost gives thee but a Taste of it. Christ's Love was such as sweetned Death it self to him, which we account so bitter: *It was stronger than Death* (saith Solomon) Cant. 8. 6. How sweet then must that Love in it self be, and to the Soul that tasteth it? Therefore rejoice in the Lord, and again, I say, rejoice; Let God be your chiefest Good in the most prosperous days, and he will be your only Good in your worst days. A Friend is for Adversity; *and therefore tho the Fig-tree blossom not, &c. and all things fail me, yet I will rejoice in the Lord, I will joy in the God of my Salvation,* Habakkuk, Chap. 3. 17, 18. What is the Reason Men pray not often, nor much, and in the end perhaps do give it over? You have the Reason, Job 27. 10. *They delight not in the Almighty.* But yet content not thy self with the Performance of Duties, Isa. 58. 2. *They take Delight in approaching to God;* that is, in the outward Performance of it; but let thy Delight be in God himself. We rejoice in God, saith the Apostle, Rom. 5. 11. And let not Delights derived from God only content thee; but let thy Delight be in God, and the Excellencies that are in him.

4. A fourth Particular wherein the Communion of Friendship lies, is unfolding Secrets. There is a kind of civil Shrift between Friends, saith *Verulam*; the Style of Friend is a Man of my Secret, Job 29. 19. That which is translated *my inward Friends*, is in the Hebrew, and varied in the Margent, *The Men of my Secret.* *A Friend is as a Man's own Soul,* Deut. 13. 6. As in respect of Love, so in respect of laying up all that is in a Friend's Soul, all that is ones own: And this Use and Advantage, or Improvement, a Man is to make of his Friendship with God, to unburden his Mind, and spread his Heart before him. In Scripture, Prayer is termed, *A pouring out ones Soul to God.* So 'tis spoken of *Hannah's Prayers,* 1 Sam. 1. 15. which is interpreted by that in *Lamentations* 2. 19. *A pouring out the Soul like Water, before the Face of the Lord.* She had as it were wept it out at her Eyes, and poured it forth in Tears. The same is eminent also in David, Psal. 142. 2. *I poured out my Complaint before him,* that is, (as it follows) *I shewed before him my Trouble.* And this is done in case of Distress, when the Heart is overwhelmed, as in v. 3. And in the very same Words the Title of the 102d Psalm expresseth it, *A Prayer of the Afflicted, when he is overwhelmed, and poureth out his Complaint before the Lord.* If thou hast some great Affliction of Secret, which is not fit to trust Man, no not thy nearest Friend with, and yet thy Heart is ready to break with it; the Heart in that Case is apt to tell it to Man, that it may have some present Ease: But take my Counsel, try God alone first, and hereby shew how only a Friend thou makest of him, by telling it alone to him, easing thy Heart to him alone. He thinks himself honoured by it, and takes it well at thy hands; and if he encourageth thee, or necessitates thee to tell it to another

another (as in some Cases, *James* 5. 16.) then do so. As for Distresses thou art in, so for thy Sin; the more Communion there is betwixt God and us, the more secret Sins will God discover to us, and the more will we again disclose to God. This is made an absolute Consequence of holding Fellowship with God: for the Apostle having spoken of Fellowship with God, *1 John* 1. 3, 6, 7. he adds *ver.* 9. *If we confess our Sins, he is faithful and just to forgive.* He speaks it, as without which none can preserve Communion with God entire; for whilst we labour to walk in nearer, so closer Communion with God, yet *if we say we have no Sin, we deceive our selves,* *ver.* 8. Now then, here lies the coherence of the 9th *ver.* with the former, *Confess your Sin,* if you say you have Fellowship with him; for the Law and Nature of true and entire Communion and Fellowship, between two as Friends, requires, that if the one sins against the other, he should disclose and confess it; this Friendship cannot hold else, and 'tis well we can have Pardon so. Now says *John,* we do all sin; therefore in order to hold Communion with God, confess thy Sins: And a further Reason is, that one great part of God's Friendship towards us is seen in pardoning Sins: *John* hints it, *He is faithful to forgive;* as a Friend is faithful to perform his Promise: And if he should not, none could retain Friendship a moment with him; but if he pardons, he will have the Score acknowledged, even as tho he promiseth, he yet will be fought to, as the Prophet speaks. And the more the Soul finds that God pardons, the more willing and free it is to confess (*Ezek.* 16. 61, 63.) knowing it is to a Friend that will not take advantage of the Acknowledgment. Likewise lay open all thy Jealousies thou hast of his Love; another Friend would never bear it, but alas! God knows them all already, and is used to them, and will ease thee of them. Tell him all thy Doubts, Scruples and Objections thou hast about thy Estate, and of his Love; spread even all, lay open thy Case plainly without Guile (as *David* speaks, *Psal.* 32.) and he will answer them all, and discover to thee that Sincerity of Heart that is in thee towards him, and how well he loves thee notwithstanding; and this other Friends will not do.

C H A P. VI.

What our Behaviour toward God, as his Friends, ought to be, with respect unto his Providential Dispensations to us. We should ask his Advice and Counsel on all Occasions. We should make use of and depend upon his Favour and Assistance in all Affairs. We should have an entire Confidence in him without any Jealousy or Distrust.

I shall now begin a new and second set of Duties, which our relation of Friendship with him brings upon us; such as do respect his Providential outward Dispensations towards us, as the former related to Communion with his Person. As much of God's Friendship unto us is given forth in his ordering all things that fall out unto us for good; so much on our part lies in observing those his dealings, and applying ourselves to him therein. And for that I give these following Directions.

1. First ask his Advice and Counsel upon all Occasions, and in all (especially great) Turnings of thy Life. This is an Improvement of a Friend, whom we count wise and faithful. Thus *David* sets out a Man who had been his Friend; *Thou, O Man, my Guide,* (says he, *Psal.* 55. 13.) *and we took sweet Counsel together,* says he, *ver.* 14. Yea, when one that we have chosen for our Friend, and is a Friend indeed, is yet below us in Parts and Wisdom; yet we love to see how our Thoughts look in the Glass of his Mind and Apprehensions: You may see it in God himself; who is the most perfect Pattern of Friendship, as of all Relations else. He, you well know, needs no Advice; for who is his Counsellor? *Rom.* 11. 34. Yet when he was to do a great Act, whereof the whole World would ring, and

Book II. and when he knew it would certainly come to *Abraham's* Ears, tho it did not concern *Abraham's Particular* at all; yet says God with himself, I have singled forth this poor Man to be my Friend, and shall I do so great an Act, that will make such a Report, and not tell *Abraham* of it? Gen. 18. 17. *Shall I hide from Abraham that thing which I do?* That Ingenuity that works in the Heart of a Friend, wrought in the Heart of God, infomuch as he could not do a great thing, but he must tell his Friend of it. He speaks as one shackled and restrained by the Laws of Friendship; and upon that Law he had an inward regret, when he came to the Execution of it. The Ground and Account thereof the Text gives you, *Abraham was the Friend of God*: And *Abraham* followed God in the same Path, and upon the same Principle, tho *hand passibus aequis*, not with equal Pace, he stired not a Foot without God's Direction, *Isa. 41. 2.* where'tis said, *God called him* (that is, *Abraham*) *to his Foot*. Which the Apostle in *Heb. 11. 8.* interprets thus, he went out, not knowing whither he went, but gave up himself and every Step unto God's Direction and Appointment. And we have the like Instance of Friendship to God in *David*; *Psal. 73. 23, 24.* *Nevertheless I am continually with thee, thou hast holden me by thy Right Hand; thou shalt guide me by thy Counsel, and afterwards receive me to Glory.* That word *Nevertheless*, brings this as a Lesson and Experiment he had learned from the contrary: He had had the Reins laid upon his own Neck for a while, and was left to the Counsel of his own Heart, and so he had miscarried. *So foolish was I* (says he) *and as a Beast before thee*; ver. 22. *Nevertheless thou holdest me by my Right Hand*, that is, I have found by this Experience, that when I being left to my self, am gone out of the way, yet thou secretly and invisibly holdest me by the Hand, to reduce and bring me back again. And what Lesson learns he from it, and what Conclusion issues thence? You have it in ver. 24. *Thou shalt guide me with thy Counsel*, and I will never more follow my own, but give my self up to thee (as *Herbert* well expresseth it in his Poems) only give me thy Hand, since both mine Eyes are thine. Neither doth the Psalmist mean his Hand merely to guide, but to support and strengthen: *Thou holdest me by my Right Hand*. And I also observe it, that God's guiding of us by his Counsel serves us but in this Life; but afterwards he is said to receive us to Glory: he pulls us up by the same Hand, which here guided us, unto that Glory above. You have seen an Instance or Example of this: See a Promise also on God's part for this, which calls loud upon us for this Duty: *Isa. 30. 21.* *And thine Ears shall hear a Word behind thee saying, This is the Way, walk in it, when ye turn to the Right Hand, or when ye turn to the Left.* God had promised in the words before to give them Teachers, who doctrinally, or by the delivery of the right Rules, should teach'em the good and right Way, *Thy Teachers shall not be removed from thee*, &c. Well, but we poor Christians are to put those Rules and Instructions our Teachers give us into Practice and Execution; and when we are personally to act, we have not our Teachers and Tutors by us, and (God wot) we through Ignorance (as the Psalmist, *Psal. 73.*) or Forgetfulness, are, when we come to act, at a loss, and know not which way to turn us. Hence therefore at the Voice of thy Cry, when he shall hear it, he will answer thee, ver. 19. And upon such Outcries and Occasions, promiseth his Spirit, who can be, and is always with us: *Thine Ears shall hear a Word behind thee, saying, This is the Way, &c.* The Psalmist had said, *Thou holdest me by my Right Hand, unknown to me, and wilt guide me by thy Counsel.* The Prophet says, *Thou shalt hear a Word behind thee*: Wherein he compares him to a Friend, or Companion, that secretly watcheth aloof off another Friend he takes care of, whom he lets go to see how he will order his Steps of himself; yet in great Straits and Turnings, or (as the Text expresseth it) when he turns to the Right Hand, or the Left, comes stealing behind thee; so the Phrase is, *Comes behind thee*, and whispers (for'tis called a Word) *This is the Way, walk in it.* The Prophet compares him to a *bonus Genius*, who doth *Aurem vellicare*, pull him by the Ear, and brings things practicable to our Remembrance, as Christ hath it. The Psalmist compares him to a Companion that never leaves us, but gives Strength as well as Guidance. *Thou art continually with me, and holdest me by the Hand.* These things are evidently spoken of guiding us in Practice, as these Phrases, *This is the Way, walk in it*, as also *Turning to the Right Hand and the Left*, do import. They declare

declare the various Occasions and Affairs of Man's Life, his going hither and thither, as elsewhere 'tis expressed. This for the Promise of God. Now then that God *de facto* effectually performs when he is sought to by thee, that other Passage of the Psalmist assures us, *Psal. 37. 23. The Steps of a good Man are ordered by the Lord.* Which is spoken in respect of that happy Issue and Success which good Mens Actions are through the Blessing of God accompanied withal. But what if he falls into any Disaster? It follows, *v. 24. Tho he fall he shall not utterly be cast down, for the Lord upholdeth him with his Hand.* Therefore in all thy ways take Solomon's Counsel, *Prov. 3. 5. In all thy ways acknowledg him, and he shall direct thy Paths.* To acknowledg God in all thy Ways, doth in Solomon's sense import,

(1.) To come to God in a sensibleness of a Man's own Inability to guide himself in any of his ways; which the same Solomon pathetically utters, *How can a Man understand his Ways?* And Jeremy having by Vision understood that great Calamity that was in his time to come upon his Nation, not knowing what might become of himself, nor which way to take to help himself, comes to God, and cries out concerning his own Person, *Jer. 10. 23. I know that the Way of a Man is not in himself, it is not in Man that walketh to direct his Steps.* And therefore seeing I must be involved in a common Calamity, I submit to thy correcting Hand; *Correct me (if thou pleasest) but not with Judgment, not in Anger.* And God dealt with him accordingly, he had the best Quarter from the King of Babel of all the Jews.

(2.) It imports that we should acknowledg him, by giving our selves up to his Direction, as is evident from what follows, *He shall direct thy Paths.* His meaning therefore is, so to acknowledg him, as to give a Man's self up to his Direction: Or if you will have it in the Terms this Aphorism was first expressed in, *Take his Advice and Counsel.* And so the Opposition both before and after carries it: *Lean not to thine own Understanding, and be not wise in thine own Eyes.* Often, tho Man knows not his own way, yet having distrusted his own Understanding, and coming in simplicity to God for Counsel by Prayer, either God in Prayer leaves a biasing Impression on his Heart, which is the Voice behind him, or by Providence casts him upon it. And truly when a Soul hath thus come unto God, he may blindfold cast it on him. I end this Direction with this great Consolatory, That look as Jesus Christ is thy Priest to obtain and accomplish thy Salvation, so he is thy Prophet; that is, his Prophetical Office is in its kind as much for thee and thy good, and for ordering thy Ways, as his Priestly Office is for thy Salvation hereafter. And he being the mighty Counsellor that knows all Events and Issues, will, if thou hast address'd unto him under that relation, put forth his Abilities and Power given him in that Office for thee; to direct thee as effectually as to save thee; therefore present all to him.

2. When thou hast thus asked and sought his Advice, be sure thou follow it. To that end, observe the Impressions which God upon seeking him maketh upon thy Spirit in Prayer. Observe the most swaying weight that God casts into the Ballance, when otherwise the Scales are even. Observe especially what Spiritual Motives that are purely for God, are cast into thy Heart (for they are from God which are most for God) and follow them fully, as Caleb is said to do. Our Lord and Saviour Christ is in this (as in all things else practicable by us) a Pattern to us. He was (as you know) to die and offer up himself to God, and to enter into a Conflict with his Wrath for Sin. He saw the black Cloud and the Storm coming, and some Drops had been let fall upon his Soul; *Joh. 12. 27, 28.* And Nature (as you know) wrought in him; and you have heard the Voice and Cry of it, *Lord let this Cup pass.* Now you read in *Psal. 16. 7. Christ blessing the Lord for giving him Counsel; I will bless the Lord who hath given me Counsel, my Reins also instruct me in the Night-seasons; I have set the Lord always before me, &c. Therefore my Flesh rests in Hope: thou wilt not leave my Soul in Hell.* Concerning which Passages in this Psalm Peter hath plainly instructed us (*Acts 2. 25, 29 to 37.* that they were immediately intended of Christ, and not of David at all, as his Type or Shadow; as in other Psalms and Passages of Prophecy. And they are (being thus applied unto Christ) the inward workings and Discussions of his Soul when he was to give up himself to that great Encounter and Adventure, the greatest

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greatest that ever Creature was to undergo. You have the inward Agitations of his Spirit, and the Considerations that heartned him to give himself up unto it, v. 8, 9, 10, 11. He mentions the Night-seasons, in which his Reins instructed him. Now you read, *Luke 21. 37.* That immediately before his Passover (*Chap. 22. 1, 2.*) he spent the Mornings in preaching, but the Nights in Mount Olivet, to pray all night to God, according to his Custom, *Luk. 6. 12.* And the Context immediately before this, v. 37. of *Luk. 21.* shews it, *Watch ye therefore and pray,* v. 36. for which his Example is propounded, v. 37. Thus he spent the Night before his Passion: For Jesus knew before hand all that should come upon him, *Joh. 18. 4.* But thus especially he spent that Night in which he was betrayed and taken. You know how he spent the time in Prayers and Conflicts, with strong Cries and Tears, being heard in that he feared, *Heb. 5. 7.* Great Fears and Conflicts were upon him, he was at a stand; *Father, if it be possible let this Cup pass from me.* And when his Soul was thus wrestling it out, God evidently came in with a new and peremptory Declaration, that he would have him go through with it; which that Speech that immediately follows shews, *Not my Will but thine be done;* which (say I) was Christ's Motto. Why now that which I aim at to my purpose in hand is, that Christ blesteth his Father for giving him this Counsel, and supporting him with this Advice, *I will bless the Lord who hath given me Counsel.* To be sure we have cause to bless God that gave him that Counsel, 'twas good Counsel for us; and you hear of this conflicting no more: But after that, tho he knew all that should come upon him, he went forth, and said unto them, *Whom seek ye?* *Joh. 18. 4.* Peter had given him other Counsel, *Master spare thy self;* but God that was his antient Friend, gave him this Counsel, and he thankfully receives it, follows it, and blesteth him for it, that ever he gave it him. My Brethren, such Advices in great and difficult Cases God gives us in Prayer, and by the Word; and the Flesh comes and gives the contrary. *Solomon (Eccles. 7. 16.)* brings in a Man solicited by Flesh and Spirit, by contrary Counsels. Says the Flesh, *Be not righteous overmuch,* not too strict; why shouldest thou destroy thy self, wast thy Spirits in Duties, and bring Miseries and hazards of Ruin to thy Name, Estate and Life, which attend ordinarily a living godly in Christ Jesus? On the contrary replies the Spirit, *Be not overmuch wicked, why shouldest thou die before thy time?* Loose Ways and Courses will bring thee to thy Grave sooner than the Course of Nature, *A Dart will strike through thy Liver,* &c. and thou wilt go to Hell when thou hast done. And *Paul* speaks similarly unto this, *Rom. 8. 12, 13, 14.* *Therefore, Brethren, we are Debtors, not to the Flesh, to live after the Flesh: For if ye live after the Flesh, ye shall die; but if ye through the Spirit do mortify the Deeds of the Body, ye shall live. For as many as are led by the Spirit of God, they are the Sons of God.* The meaning whereof is, follow not the Counsel of the Flesh, it is the Counsel of a Flatterer, an Enemy. It adviseth thee as the young Men did *Rehoboam*, for thy hurt: Or its Advice is like that of *Job's Wife*, *Curse God and die;* or like that of *Peter* to Christ, *Master spare thy self.* Where had our Salvation been then? And where will thine be if thou followest it? But on the contrary, *Paul* exhorts them to give themselves up to the Spirit to be led by him as God's Sons, v. 14. His Advice is the Advice of a Father, of a Comforter; and tho his Advice for the present may lead thee into such a Way and Course, as for which thou mayst hazard Life, yet consider (saith he v. 11.) That he that raised up Jesus from the Dead, and as you heard gave him Counsel to die, will raise up thy mortal Body again: Whereas, if you follow the Flesh's Advice, and mortify not the Deeds thereof, ye shall die. Above all, take heed of rejecting his Counsel when thou hast askt it; as the *Pharisees* are said to have done against themselves (*Luk. 7. 30.*) and the People in the Prophet *Jeremy* did. The Heathen, when they enquired of their Oracles, durst not go and do contrary; nor would *Socrates* act against what his Genius dictated: Much less let us act against the Counsel of God and his Spirit, for this breaks Friendship with him. Yea let me cast in this, take his very Re-proofs kindly; *Prov. 27. 5, 6.* *Even the Wounds of a Friend are faithful.* He speaks it of Rebukes, v. 5. *Let the Righteous smite me (says David, Psal. 141. 5.) it shall be a kindness; let him reprove me, it shall be an excellent Oil, which shall not break,*

break, but cure my Head. If therefore the Righteous God shall smite thee; if the Holy Spirit, who is that holy anointing, rebukes thee in thy way, it is to save thee, to heal thee, and to comfort thee in the end: *He went on frowardly in the way of his Heart, and I smote him,* says God, *Isa. 57. 17.* But it was to heal him; *I will heal him, and restore Comforts to him.* Chap. 6.

3. Make use of his Favour and Friendship in all Businesses, and depend thereon alone. God would have all kindneses run through his hands, for he would have all your Thanks: as *David said to Barzillai, 2 Sam. 19. 38. Whatever thou requestest of me, that will I do for thee;* that doth God say to us. Great Men in Power that are Friends, take it ill if it be a Suit (wherein they can stand us) if we use or trust to other Friends beside them: For by doing so, we either question their Power or their Love.

There are two things which this Direction holds forth: 1. To use God in small matters as well as great. And 2. To make use of his special Favour and peculiar Love in all.

1st. Let us make use of God in small things as well as great, even all. It is said (*Isa. 26. 12.*) *he works all our Works in us and for us.* 'Tis read both ways, for we have two sorts of Works to be done: 1. Inward in our own Spirits. And 2. Outward, which are for us in the course of Providence: And of the two, the inward is of the greater concernment, not to fear what we shall suffer, but what we shall do. We are to use God in small things, and herein God's Friendship exceeds that of Mens; for Men are shy to use great Friends about Trifles, but reserve their Interest for greater; for they are both loth to be troubled, and cannot mind us therein, and their Stock of Favour is soon spent; but God doth not deal so with us. I observe in the Parable made on purpose (as one Evangelist hath it) to encourage us, and provoke us to pray, Christ represents the *πρότασις*, or Story of it thus, *Luk. 11. 5.* That a Man having a Friend, goes to him at Midnight, and says to him, lend me three Loaves. What! trouble a Friend for so small a matter as three Loaves, and that at Midnight, and those not for himself neither, it is for his Friends Friend; *v. 6. For a Friend of mine is come to me, and I have nothing to set before him.* Christ shews the Disposition of a Man in this Case, *v. 7. He from within shall answer and say, trouble me not, the Door is now shut, and my Children are with me in Bed, I cannot rise and give thee.* They are loth to be troubled in such a Case, tho they are Neighbours and Friends, and may themselves need the like at another time. And yet (*v. 8.*) for Importunitys sake, tho not for Friendship, he will rise and give him them. Now the Reddition or Moral of this is, that much more God that professeth himself a Friend and Father (*v. 13.*) *will bear you in whatever you ask,* even the smallest; if a Man asks an Egg, or asks a Fish, as Christ insinuates, *v. 11, 12.* or daily Bread, as he had taught them, *v. 3.* And he thinks it no Trouble, at all Seasons, upon all Occasions to be visited: Come to him at Midnight, come to him for thy Friend's Friend for what thou wilt; this is an Honour to him, he is hereby acknowledged to be God that ruleth and governeth all things, even the least.

2^{dly}. Make use of God's peculiar Love in all, Outward Providential Mercies do come to the People of God out of peculiar Love, as the Connection of *Rom. 8. 28, 29.* tells us. The Love of Friendship in God is the Fountain and Spring of all; out of that he bestows all, and therefore will have it acknowledged in all. If therefore in thy outward Affairs thou seekest God for a Mercy, and thou hast found a particular Promise which mentions the very thing thou needest; yet let me advise thee to go to Eternal Love, and treat with it to bestow it on thee; and treat with it in all, as well as for thy Salvation. My Brethren, the effectualness of this Cause is not known enough; to be sure the thing is not enough practised by Saints.

1. It is utterly a fault, that either, even in great matters they treat not with God, or walk rashly whilst they are in dependance on God for them, that is, they leave the Issue and casting of such a matter to all adventures, and seek him not in it; which often provokes God to give a Man a sound Stroak, a shrewd Blow, e're he is aware, in what is most near to him, as if he cared not where he did hit him. The *Israelites* would have a King; but God gave him in his Anger, and took him away in his Wrath.

Book II. 2. Or else they treat not his special Favour, but leave it to bare ordinary Providence; and things which accordingly come out of ordinary Providence, are by the Course of that Providence turned into bitter Crosses, even to God's own People: tho when they are taught otherwise, and humbled, his Love at last turns them again into Blessings. But those wherein eternal Love is sought, prove pure Blessings, and God adds no Sorrow with them. The Israelites did seek a King at the hands of God, and yet God complains, *Hos. 8. 4. They have set up Kings, but not by me; they have made Princes, but I knew it not.* And yet how could so great a matter be done without him, *by whom Kings reign*, and who knows all that is done in the World? But they carried it so as they sought not God in it, nor acquainted him with it: They did it *ipso inconsulto*, without advising with him, or interesting him in them; and without having Recourse to, and Dependance upon his Favour. If a Man should see his Son or his Friend stand among the Croud of Beggars that wait at his Door for a common Dole, and that he casts his Lot for his Meals with them; to be served as his turn comes, as they are; would not this provoke him, would he not say, what do you mean thus to stand there, are you not at Home? Why do you not come to me for Money for all Necessaries? Or why do you not come in and sit down at Table, and eat with me as become Sons and Friends to do? Thus doth God take it ill to see his own Children carelessly stand at the common Door of Providence, when they should come in and seek what they want by Prayer, and interest his Fatherly Love in the Business. The truth is, that those Blessings only prove pure, stable Blessings, which are fetch'd *ex ipso Dolo*. As God gives, so he would have you receive; now he gives out of Eternal Love, and that therefore he will have us apply unto.

4. Yet I add, take some seeming Denials of particular Requests of thine kindly from him. Remember it is Friendship with a Superior, who is only wise, knows what is best for thee, hath many great and vast ends in the Government of this World, and some things thou hast earnestly desired for thy particular, may and do cross some other, and greater Designs for his Glory. As Kings that have large Interests, Multitude of Persons, and things to deal with, are forced to deny some things which their dearest Favourites ask of them, as crossing some other Engagement, or more general Project. But if God deniest thee, he will be sure to remember thee in some other thing.

The Truth is, we shew our selves unfriendly to God, and usurp upon the Privileges and Dues of Friendship, if we expect every thing should be as we would have it: *Should it be as thou wilt?* as God said to Job. God denied Moses his Request of entering into Canaan, and it was a great Request of him, and yet he murmurs not, but quietly goes up and dies, when God bad him.

5. Trust God especially in great Exigents, and take heed of being jealous of him. Mutual Confidence is a great part of Friendship, therefore David speaking of his Friend saith, *Tea mine own familiar Friend whom I trusted*, *Psal. 41. 9.* If a Man were to procure the Friendship of another, he would deal with him in his kind: As if you were to deal with a Covetous Man, ye would bring him Gold; if with a vainglorious Man, you would flatter him. But now the way to deal with God, and to procure Friendship with him, is to trust him; and the Reason is, because he doth all his kindneses freely: And one that doth all freely desires to be trusted, before he doth the Benefit, and to be thanked after. Since I knew what Love and Friendship was, I have the less wondred why God chose our Faith rather than our Love to save us by, and that he calls so much for it. The Reason is plain, that one that loves much, desires rather (and prefers it far) to have the Party he freely loves, to believe much that he loves him, than that he should love him, for he desires to magnify his own Love to them. Now that is God's distinction, for it is his main end in loving us to commend his Love. The Holy Ghost exhorts, *Psal. 37. 3. Trust in the Lord, and cast all thy Care upon him.* Friends are *Participes Curarum*, They are Partners in Cares. There are two eminent Places for this, *1. Pet. 1. 7. Cast all your Care upon God, for he careth for you.* & *Phil. 4. 6. Be careful for nothing, but in every thing by Prayer and Supplication with Thanksgiving, let your Request be made known unto God.* Be careful or solicitous in nothing; he doth not say, God leaves small things unto us, or that we should

should not be anxious, but avoid τὰς μερίμνας, those Cares that divide and distract the Soul. Great momentous Care is God's work, not ours: *Cast all your Care upon him* (says Peter) *for he careth for you.* He speaks it of the forest Trials under God's mighty Hand, *ver. 6.* He quotes *Psal. 55. v. 2. Cast thy Burden on the Lord:* So much Care as is a Burden on thy Thoughts, lay it on God. What a friendly part is this, that God loves us so well as he would have no Burden lie on our Spirits, but is willing to take that Burden on himself? Let me have all the Load (says he) like a Friend that travels with another, and for his Friend's ease carries and takes off all the Baggage. God is not only willing to bear it with us, but to take it wholly off from us on himself. He doth not only offer to take one end of it, and so ease us (as the word is, *Rom. 8. 26. συναντιλαμβάνεται*) to help us only by taking it together with us at the other end of our Burden, but he takes it wholly off; *Cast thy Burden on him, for he careth for you.* The Truth is (says he) whether you trust him or no, he careth for you: Or 'tis spoken thus, his is the great Care; as if we should say to a Wife that hath a good Husband to her Comfort, *he takes all the Care,* and is so wise as you need take none, but may sleep quietly and take your ease; so doth God say to us. *Qui habuit tui curam antequam esses, quomodo non habebit cum jam es,* says *Augustine.* He took care how to redeem thee from Sin, and he will for all things else: Yea he takes such care for every one, as if he took care of none else. Only indeed this *Paul* requires (*Phil. 4.*) *That in every thing our Requests should be made known to God.* He would not have us so much as troubled, only says he, come and tell me, that's enough, and it is but what a Man would do to a Friend, when burdened, if it were but to ease his Mind: not that God needs that we should make known our Requests to him, for he knows (says Christ) *you have need of these Things;* but that there may be a recourse to him, that he may be acknowledged to be the Carer for you, and also your Dependance on him may be owned (*Prov. 3. 5, 6.*) *Trust in the Lord with all thine Heart, and lean not to thine own Understanding. In all thy Ways acknowledge him, and he shall direct thy Paths.* He speaks it as a Friend, that would have his Friends but come and tell him when they want: 'Tis as if he said, come, and but communicate your Wants and your Necessities to me, and I will supply them. Thus our *Abraham* in the Text did trust in God as a Friend, when he went to offer up *Isaac:* Oh Father, says *Isaac,* *but where is the Sacrifice!* Take no care Son, says he, *God will provide,* *Gen. 22. 8, 9, 13, 14.* Hence that Proverb went amongst the *Jews,* when any one was afflicted, that *in the Mount the Lord will be seen,* and provide as he did for *Abraham* and *Isaac* in their Straits. Let your Heart therefore in all Occurrences be quiet, and repose it self safely in him; trust him at all times, *Psal. 62. 8.* and trust him in all things, and in small things as well as great; make use of him, and come to him for every thing, for he thinks you account him not your Friend else, and he thinks it no Trouble but an Honour to him.

I add to this as an Appendix of it, *Be not jealous of him.* There cannot be a greater wrong done to Friendship; Trust hath made many a Friend, and so on the contrary, Suspicion hath broke many fast and entire Friendships: Hence Charity, or Love to Men binds us to interpret all things well: *1 Cor. 13. 5. Charity thinketh no Evil, believing all Things for the present, hopeth all Things for the future.* And if this Rule hold of Men who are a Lie, as the Scripture speaks, and of whom a Suspicion may be that they are false, and a Lie is in their Ways; Then much more is this true in Love, and much more ought we to act thus to God, who is Truth it self, *Rom. 3. 4.* and Love it self, *1 John 4. 16.* And accordingly as his Nature is Love and Truth, so all his Ways are Mercy and Truth, *Psal. 25. 10.* They are Mercy, in respect of aiming at our good; and Truth, in respect of fulfilling his Promises, and faithful Carriage to us: therefore whatsoever befalls thee, tho it be clean contrary to thy Expectation, interpret it in Love. Many Actions of Men are such, as a good Interpretation cannot be put upon them, nor a good Construction made of them; therefore Interpreters restrain those Sayings of Love, that it believes all, &c. that is, *Credibilia,* all things *believable;* otherwise to put all upon Charity, will eat out Charity. But none of God's Ways are such, but Love and Faith may pick a good meaning out of them. *A bono Deo nil nisi bonum,*

from a good God there comes nothing but what is good; and therefore says Job, *tho' he kill me I will trust in him.* Endeavour to spy out some end of his for good at the present, and if none ariseth to thy Conjecture, resolve it into Faith, and make the best of it. To be jealous provoketh God exceedingly, for no faithful Friend can endure to be suspected: It breaks amity between Man and Wife, when they love never so entirely; and the Reason is, because one that loves and makes a Business of it to shew himself a Friend, and counts it one of his greatest Excellencies (as God doth, for all his Attributes seem but to set out his Love) cannot therefore bear to have it questioned. Take a Man that is both wise and loving, and he had rather be thought unwise by his Friend, than unloving or false to him. It provoked God much, well nigh as much as any thing, that the People of *Israel* said that he brought them into the Wilderness to destroy them: which Sin moved him to destroy many of them. And yet thus, and worse, do many wrong God, who tho' God hath humbled them, and given them many evident Tokens of his Love, and everlasting good Will; yet still they suspect it to be but a common Work, that God hath enlightened them to make their Damnation greater. He hath brought us out of *Egypt* indeed, say they, the gross Sins that others lie in, but it is but to destroy us: *Jer. 29. 11. I know the Thoughts that I think towards you, saith the Lord Thoughts of Peace, not of Evil, to give an expected End.* It was when the People were carried away Captive into *Babylon*; they thought God carried them thither to destroy them, these were their Thoughts; and therefore in opposition unto their Thoughts, saith God, it is no matter what you think, I know the Thoughts I think, even to give an expected end, that is, as good an end as you could wish. God speaks like one suspected, and is fain to comfort himself as it were with the consciousness of his own Thoughts toward them, against the hard Thoughts and Speeches they had of him: Well, but I know mine own Heart, says God. His Eyes were as much and more upon the end of their Deliverance and Peace after seventy Years, than upon the Captivity it self, as appears by the Verse going before; for the End is first ordained, and chiefly in an Agent's Eye. Let but God alone, see the end he made with Job (says James, Chap. 5. 11.) whilst God was pulling down Job's Estate and House piece after piece, Job, nor no Stander by could have known what to have made of God's purpose in it; but the Issue was such, as was evident to the Eye of all Beholders, that all this was in Love. Therefore he useth this Phrase, *Ye have seen the end of the Lord in it.* He did but put down the old House to set up a new one; some interpret it of Christ's Passion, you have seen the end of the Lord Jesus. Whilst the Apostles and Believers beheld him on the Cross, yea the Angels themselves, they might wonder what God meant to do with him, what should be in his thoughts to hang his Son there; but ye have seen the end of the Lord (saith he) *For we have seen Jesus thro' the Suffering of Death, crowned with Glory and Honour, Heb. 2. 9.* This was fresh News in those Days, for 'twas new done, so as they saw it: When thou art in Affliction, thou art apt to think that he is a destroying thee, but thou knowest not his Thoughts. If a Man be poor and down in the World, then he is apt to say, if God did love me, he would not suffer me to be so low; if rich, he is apt to say, that God puts him off as *Abraham* did his younger Sons, and reserves his Inheritance for others. So likewise young Christians are often jealous that God will one day take advantage against them for their offending him and Backslidings, and take his Favour from them, and cast them off; but do not suspect him, for he is a constant Friend. It is a slander *Papists* and *Arminians* have raised on him, That he should cast away those are entered into Friendship with him, and discard his old Friends; and therefore (*Isa. 55. 4.*) God's Mercies are called the *sure Mercies of David*. If others have Comfort, Joy and Peace, which such an one wants, the poor Man begins to be jealous of God, as if God did not love him; as when the *Gentiles* were called, *Zionias jealous*, and took it amiss, *Isa. 49. 14.* and says, *God hath forgotten me.*

6. Study his Favours, how to find out his loving Kindness in them. God would not willingly lose his Kindness in what he doth: As a wise Man would not his Notions on one that is not apprehensive or capable of them, and a Man's Love is dearer to him than his Notions; this is the least Receptation of Friendship that can

can be expected. God doth study how to contrive all the Circumstances of his Mercies, so as to make them Mercies, and to shew his Love in them, and accordingly orders them. He thinks how to bring them in best, to make them take, when and where they will be best placed and bestowed, and most seen, and taken notice of. He waits to be gracious, *Isaiab* tells us: even as a curious Orator orders all his matters, brings in this after this, and sets out all with *Metaphors* and *Elegancies*, and all to make it take and please his Hearers; so doth God strow Mercies through thy whole Life, and you should study them and the Circumstances of them (as you would study and delight to read a curious Speech) and observe all the Art that Love hath bestowed upon the whole. As you shall have a World of Wit and Matter couched in a Word, a short Sentence, so God casts out sometimes a Sea of Love in a drop of Providence, in a small by-passage that a Man would scarce take notice of. *Psal.* 139. when *David* considered but that part of it, of his outward and ordinary Providence only, in creating and conserving him, he wonders; *Marvelous are thy Works* (says he) *and that my Soul knows right well*, ver. 14. *David* had studied them, he was verft and skilful in them? *How precious* (saith he) *are thy Thoughts*, or the Thoughts of thee unto me? *O Lord, how great are the Number of them!* And *Psal.* 111. 2, 3, 4. *The Works of the Lord are great, sought out of all them that have Pleasure therein: His Work is honourable and glorious, and his Righteousness endureth for ever: He hath made his wonderful Works to be remembred, the Lord is gracious and full of Compassion.* His Goodness and Compassion he would have observed by us; more especially, *The Lord is gracious and full of Compassion*, so it is in the close of all, and therein lies the Glory, that is the Conclusion of all. And as in searching into any Experiments in Nature, there is an infinite Pleasure that accompanies such a Study to them that are addicted thereunto: So to him that hath Pleasure in such Works of God, and is addicted to spy out his Kindness in them, there is nothing so pleasant as the Discovery of such or such a new Circumstance of Mercy, that renders it glorious and honourable. Get therefore Skill in his Dealings with thee, and study thy Friend's Carriage to thee. It is the end why he raised thee up, and admitted thee into Friendship with him, to shew his Art of Love and Friendship to thee, how well he could love thee.

C H A P. VII.

What Obedience and Duty we owe unto God, as we are his Friends. We should be fearful of doing any thing to displease him, observe his Commands, and do all from the Principles of Love and Gratitude.

THE next thing to be treated of concerneth what in Obedience we owe unto him, what Correspondencies, what Returns, Observances and Compliances are due to him in our Walkings with him, upon the account of Friendship. Now the general Consideration I would premise to all that follows, is, that this Friendship being contracted between an Infinite God, and Creatures subjected perfectly to his Sovereign Power; he might exact all from us, as simple Obedience due from absolute Servants and Vassals. But he hath been pleased to quit (as it were) that Consideration: *John* 15. 15. *Henceforth I call you not Servants, but Friends.* As if he were content on his part to forget the relation of Servants, and take up all from us as from Friends, provided he hath the same that as Servants we owe to him; which must needs so sweeten all Obedience to him, as not to make the Commandments grievous, and it also puts the stricter Obligation unto Obedience, due as Servants, and superadds some Strains and Dispositions thereunto, upon the pure account of Friendship. So respectful is he of us, that he is content to vail and cover this hard and severe Tax, and to take it up from us under the Notion of Gratitude and Thankfulness. And this Notion will run along, and accompany us thro the whole. Now of such Compliances and Returns of Obedience,

Book II.

Obedience, there are two Branches, which are a known and common trodden Place by every Tongue and Pen.

1st. There is a Fearfulness to displease or offend him as our Friend.

2^{ly}. All possible Care to please and render our selves friendly and respectful to him. I must not instance in particular Duties, nor be large in any thing; only hint such Considerations, as not the Notion only, but the Power of Friendship doth bind us to.

1. There is Fearfulness to displease him, as a Man is fearful to displease a Friend. This is to fear the Lord and his Goodness, as the Prophet speaks. Every Sin by reason of Friendship to him, comes under the Crime and Guilt of Falshood and Petit-Treason: When thou sinnest, then think with thy self that God's Spirit looks back, and says to thee as *Absalom* to *Hushai*, 2 Sam. 16. 17. *Is this thy Kindness to thy Friend?* Or as God himself, Deut. 32. 6. *Do ye thus requite the Lord, ye foolish and unwise? Is not he thy Father that hath bought thee? Hath he not made and establisht thee? If it had been mine Enemy, I could have born it, but it was thou my Friend,* Psa. 55. 12. said *David* of his Friend. And says God again of *David* (who had felt the smart of Wounds received in the behalf of his Friends, and therefore every Word pierced him) 2 Sam. 12. 7, 8, 9. *I anointed thee King over Israel, delivered thee from Saul, gave thee thy Master's Wives: Yea, gave thee the whole House of Israel and Judah to be thy Subjects, and to reign over; and if this (which for this World might well content the largest Heart) would not have contented thee, I love thee so well, that I would have given thee such and such Things.* And you know how the Sense of his Ingratitude brake his Heart. Now translate this word for word into the Stile and Language of the New Testament: *I have loved thee (may God say) and chosen thee my Friend in Christ Jesus afore the World began. I have delivered my Son unto Death for thee, and with him how shall I not give thee all things? Heaven, and Glory, and an Everlasting Kingdom I have prepared for thee, not to tell thee how many Sins I have pardoned, when thou first comest to me and since; and wilt thou serve me thus? Is this thy Kindness to thy Friend?* This grieves God. Against his Enemies he hath a Relief, *he can ease himself,* Isa. 1. 24. *I will ease my self on mine Adversaries:* but on his Friends he hath no Remedy, no other, but having seen their Ways, to heal them; for he cannot, must not ease himself by Revenge. Such things as these should move us. Oh! when thou art about to sin next, and hast the Cup of Pleasure at thy Mouth and Lips, think with thy self at the instant, that it is the Price of thy Friend's Blood, and pour it upon the Ground; you know I allude to the Story and Passage in 1 Chron. 11. 19. Think what was in that Cup which he trembled at: Let this Cup pass (cried he) Dost thou begin at any time to sip of Pleasures Cup? Oh cry out thou likewise! Let this Cup pass from me; my Saviour drank all these as turned to Gall and Vinegar, and shall I make that my Pleasure, which was such Horror and Bitterness to him? And of Sins, take heed of presumptuous Sins, which is a making bold with his Friendship, and the continuance of his Love still notwithstanding. These strike directly at the Root, the Soul, at the Marrow of Friendship; this is a Strain higher than Treason. *David* a King, might have aggravated *Ahitophel's* Fault, in that he was his Prince, his Sovereign; but it was, *Thou my Friend,* which he upbraids him with, and lays to his Charge, his Treason against Friendship. And *Ahitophel* was therein the Type of *Judas*, whose Sin to this day is branded with the Name of Treason: Treason the highest that ever was, *That he who eats my Bread (says Christ) should betray me. Oh keep me from presumptuous Sins!* (saith *David*, Psa. 19. 19.) for they are the next Step to the great Offence, so shall I be free from the great Transgression, than which nothing is higher, or nearer than the Sin of presuming on God's Love. The Oppression of good Nature in any good and sweet Soul we stand in relation unto, is the greatest Oppression in the World: and what oppresth good Nature more than under presumption of Friendship to abuse it? So also upon the same account take heed of Sins that wound the Name of God in thee; How doth one cast Shame upon all his Friends, when he runs into an Enormity? *Noscitur ex Socio*, &c. they account all his Friends and Companions such. *David's* Sin is aggravated by this, that he made the Enemies of God to blaspheme; and nothing puts God more into a strait how

how to acquit himself toward you, and save his own Honour, than in such a Case, either to lose the Service you may yet do, or to dishonour himself by using you any longer therein. Chap. 7.

2. The second Branch of Obedience is (as you know) keeping his Commandments. *Ye are my Friends if ye do whatsoever I command you* (says Christ) Job. 15.

Thus also says Jonathan to David his Friend, 1 Sam. 20. 4. *Whatsoever thy Soul desireth, I will even do it for thee.* Yea Friendship will turn that Sovereign Word of Commands into that more easy Stile, *Whatsoever will please him*, Isa. 56. 4. And yet Yours to command is *Stilus Amicitie*, the Stile of Friendship. A Man can requite a Friend but two ways, either by profiting him, or by pleasing him. Now profit God we cannot; *What is it to him that thou art Righteous?* (says Job) Christ himself could not profit God, witness that Speech spoken of him, *My Goodness extends not to thee*, Psal. 16. But yet please him he did in all things; Job. 8. 39.

1. Let us study with our selves what in our way, and in his Will concerning us, will most please him; and let us make it the Pleasure of our Souls to do it. Let us think with our selves as David did, Psal. 69. 31. *This also shall please the Lord better than an Ox or Bullock that bath Horns and Hoofs.* Let us do what is done by us out of a free Spirit, and not only or barely as commanded. Let us think that of Paul's looks fully this way, 1 Cor. 9. 16, 17. *Tho I preach the Gospel have nothing to glory of, for Necessity is laid upon me; yea wo is unto me if I preach not the Gospel.* Ver. 17. *For if I do this willingly, I have a Reward; but if unwilling, Dispensation is committed to me.* The plain Result of which Place is this, 1. That to do the best Work for God that can be done in this World, is to preach the Gospel; therefore by way of supposition, he heightens and greatens it, *Tho I preach the Gospel*, than which the Angels themselves have not a better Work committed to them. Yea 2. If I outwardly do this Work (says he) with all the Pains and Diligence that Flesh and Blood can perform it with, even to the utmost of the Dispensation and Commission enjoined me, as v. 17. implies: Yet 3. To do this, having this only in my Eye, that I am commanded by God to do it, is not enough, that this was his Scope, is clearly acknowledged out of these his Words, *For Necessity is laid upon me.* This Necessity was not of any outward Restraint; no Man could have compelled him, no more than they could Demas, who left his Preaching, embraced the present World, and fell a Merchandizing, taking the advantage of growing rich at Thessalonica, 2 Tim. 4. 10. It was not for Maintenance and Livelihood, for it was that he was speaking of, that he refused it for Preaching. Yea the Necessity he in these Words intends, is sever'd from that other Necessity of being damned if he did it not, for so it is emphatically expressed by our Translators. Yea (*tanquam aliquid amplius*) *Wo is me if I preach not the Gospel.* He adds it as some further thing, so that the single Necessity of the Command was first considered by him; which therefore v. 17. he thus expresseth, *A Dispensation is committed to me.* But to have preached the Gospel out of such a Necessity only, had not been matter of Glory or Acceptation with God. Yea to have preached it upon these or such grounds only, had been to preach it *à non* unwillingly. The unwillingness being to be interpreted by what he opposeth to it, namely, willingness out of Choice, heartily and freely to chuse the Work out of Love to God chiefly, and the Souls of Men: As one well observes, *unwilling* is not *invitus*, Grotius: but *jussus*; and our Translators have shot that Bolt too far to translate it *against my Will*. So then to conclude this, to do a thing merely upon the Necessity of the Obligation of the Command, tho of God, and only because such a Dispensation is committed and laid upon one; altho in it self the greatest Service in the World, is not with God acceptable alone, in the Terms which we stand in with him, which are of Friendship and not of mere Servants: And therefore over and above there must be a freeness and willingness out of Ingenuity to God, which is to do it for him, as to a Friend. Which that Paul might manifest, he did preach the Gospel freely; to which yet others (he says) were not obliged, but it had been his Profession so to do. And in doing this out of this Principle, and in this manner, the Work had a Glory, that is, a Grace, an acceptableness in it, which else it would have lost. Peter thus expresseth it, 1 Pet. 2. 19, 20. That it is Thank-worthy;

Book II.

worthy, and that from God, τὸ χάρις παρὰ θεῶ; which in the same Verse he also terms Glory; what Glory is it? He speaks it upon the like Occasion of doing Noble, Free and Heroical Acts of Obedience unto God: To be patient and quiet, to be buffeted for what is truly faulty; this is good (says he) but this comes merely under the Notion of Justice, and Duty, and Command, and so what Glory is in it? But if when you do well and suffer for it, ye take it patiently, this is Thank-worthy before God. The Stile and Language imports, that such Actions God takes not only well, as a Master that commands things as a Duty, but also as a Friend doth from the hands of a Friend; not only with an Acknowledgment, *Well done good and faithful Servant*; but with Thanks, which we use not to give to Servants, but to Friends, as having done us free Courtesies: So that altho there are not Works of *Superrogation* (as in respect of what God doth and may command, *Luk. 17. 19. Doth he thank that Servant, because he did those things that were commanded him? I trow not, says Christ*) Yet there is such a performing of things commanded for the manner of it, as is over and above the Force of the Command, even out of Freeness and Ingenuity as Friends. And there are some such Noble and Heroical Acts of Obedience, as carry in their very Appearance a Principle above that of Service, which respect the Necessity of the Command, that God thanks them for them, as a Man doth his Friend for a matter of Courtesy; and they come to have a Glory, a special Grace in them, which simple Obedience hath not. And they also have Thanks, which not the Inter-course of Servant and Master, but between Friend and Friend requires; and which chiefly respect the freeness and nobleness of the Mind we do it with. Now that Christ should use the same word that *Peter* doth, *χάρις*, Thanks: And that *Peter* should say, that to such and such Actions Thanks, and those Thanks from God, were due or suitable: And that Christ should on the contrary say, *Will that Master thank his Servant? I know not how otherwise to reconcile than thus, that when we shall lift up our Obedience out of the Croud and common Rank of Services (which God might stand upon, since he as Lord and Master could so command, and we must be forc'd to say, We are unprofitable Servants, when we have done, as having done nothing but what was commanded us) and shall perform it to God upon Terms and Grounds of Gratitude and Thankfulness, yea as Friends then God condescends also to accept it as 'tis given, not as Duty only, but as free and gives Thanks for it; so Gracious is he if we be thus noble. And all these Places shew, that otherwise (suppose we be saved) yet we lose that Glory, Splendor and Lustre which might be found in our Obedience, if we thus perform'd it.*

2. We should study and search out Works so excellent for the manner of Performance, or seek a Heart so noble, as should render such common Actions extraordinary. God hath studied how to commend and set out his kindness (witness the Death of his Son) and prevent us with his loving kindness, as the Psalmist speaks: And we should (if possible) study out some free-born Acts of Obedience and prevent him with them. Thus *David* unspoken to by God, out of his vast Desires to glorify him, thinks of building a Temple for him; and says God, never spake a word of it, *2 Sam. 7. 7.* Yet because what was in God's Heart rose up so nobly in *David's*, ('twas an ingenuous Thought occasioned it, *I dwell in an House of Cedar, but the Ark of God dwells in Curtains, v. 2.*) God took this kindly; Tell him (says God to *Nathan*) *I will build him an House for it, v. 11.* In Services we do let us study to put an Emphasis of Love upon them, as *Paul* who (when he might have done otherwise) preached the Gospel for nothing.

I shall mention some special Seasons (instead of other Particulars) which thou mayst take the advantage of, to render a quick and diligent Obedience exceeding acceptable to him as a Friend, and Thanks-worthy as from a Friend, *παρὰ τὸ θεῶ* even by God himself.

(1.) One Season is, when after great Falls you are anew reconciled to him, and he hath pardoned you great Sins. You know what Vows *David* made after his Falls, *Psal. 51. 13.* He vow'd to *convert others, to celebrate his Praise, and to offer the choicest of Sacrifices, a broken Heart.* This made *Peter* bestir himself, but upon two Words spoken by Christ after his Fall, *Lovest thou me? Politick Friends bid you take heed of a reconciled Friend that hath been treacherous, and done you*

a mischief, but God delights in such to choose; He therefore chose forth his entirest Friends, (and he knew what he did in doing it) out of the Sons of Men that had offended him, rather than make new ones, for he knew they would love him better. A Friend that is in his radical Disposition of a good and ingenuous Nature, and hath wrong'd you, such a one when reconciled, and you have pardoned him, is the best and fastest Friend in the World. And God will in the end be sure to make those good natured, and true hearted to him whom he pardons; *Psal. 32. 2. Blessed is the Man whose Sins are forgiven, in whose Heart is no Guile.* He couples these two for ever together; hast thou sinned, and hath God pardoned and loved thee freely? This is a new Conversion to thee, a redintegration of a new Love between you; love much, and obey much, as *Mary and Peter* did.

(2.) Labour then most, when in view thou art in least Dependance on him for outward Mercies, and thinkest thy Mountain most strong. In some times of a Man's Life he is set in an enlarged and free State, so as he looks over the present Horizon of his Condition, and sees not one Cloud that any way threatens Rain. He is hedged about (as *Job*) and sees not whence a Breach should come: At such a time meditate (if ever) to act in a more extraordinary manner for God's Interest and Honour. When was it that *David* meditated that forementioned high and generous Act of testifying his Love in building God an House? It is prefaced thereunto, *2 Sam. 7. 2. That it came to pass, when David sat in his House, and the Lord had given him rest round about from all his Enemies.* The Coast was clear (as we used to say) and then the King said, *v. 2. He would build God an House.* He took this special Season to express his Love towards God in; and God took thereupon that special Advantage to confirm his House to him. *Hezekiah* on the contrary, whilst *Zenacherib* lay with his Army before the City, and the ten Tribes were carried captive before his Face, walkt with a perfect Heart: But when his Kingdom was settled, and a Lease of his Life freely sealed for fifteen Years; you know then how he forgot God, and how God took it at his Hands. *Josua* (who was a Man God honoured to bring his People into Rest, having that Testimony given him, that *he followed God fully*) you see a long time after (*Josb. 23. 1.*) that God had given rest unto *Israel* from all their Enemies round about, how he engaged afresh all the People to serve God, *Chap. 24.* and himself especially, *v. 15. I and my Household will serve the Lord.* This was friendly, and God took it accordingly, and recorded it for ever.

(3.) On the contrary, when God afflicts and crosseth thee in thy Desires, and hath denied for the present the Requests thou hast made, apply thy self most unto him. These, tho contrary Seasons, are yet times alike of winning upon God by Obedience; *Eccles. 7. 15. In the day of Good, or Prosperity, be in good; that is, as our Criticks explain it, Be conversant, and exercise thy self wholly in what is good; and in the day of evil, see to thy Ways and consider.* Thus he calls for Holiness alike in both. That was also true Ingenuity which they expressed, *Psal. 44. 17, 18, &c. All this is come upon us, yet we have not forgotten thee, nor our Steps declined from thy Ways.* *Paul* glories more in the Obedience he did in his Infirmities, than in all his Revelations.

(4.) Tho thou hast served him long, and waited, and perhaps he hath done little for thee, in comparison of what for others; yet take occasion still to serve him, and that the more diligently, and be far from thinking much. *Amicitia non est revocanda ad Calculos; Friends are not as Partners that keep Accounts of their Receipts and Expences from each other.* God gives Mercies, and upbraids not, *James 1. 5.* And we should return Obedience, and not repine. *Paul* served God many Years, did more than all the Apostles, as himself says; and yet (says he) *I forget what is past and behind, Phil. 3. and reach and roame after still what is before.* And tho many Years were past already, yet he thought not much at it, that his Condition was not bettered, nor his ways mended; *1 Cor. 4. 11. Even to this present Hour we both hunger and thirst, and are naked, and are buffeted, and have not certain dwelling Place: And labour, working with our own Hands; being reviled we bless, being persecuted we suffer it, being defamed we entreat: We are made as the Filth of the World, and as the Off-scouring of all things unto this day.* You see he puts it into the Account, that to that Hour (*v. 11.*) to that very day (*v. 13.*) he and his Fellow Apostles

Book II. **W** Apollles (the greatest Saints that ever the World had, or was to have) had done such high and so great Works of Service for God, as the World did then, yea doth to this day, and shall to the end of the World owe their Salvation, and Christian Religion to them; and yet tho they had run out so many Years, they were not a whit amended as to their outward Condition. They had neither Meat to put in their Mouths, nor Houses of Abode to dwell in; yea and which still heightens all this, other Christians that were saved as well as they, that had less Grace, and done far less Service, yea for whose sakes they had been employed to do all this, were gratified by God with these kind of Accommodations. The Apostle on purpose sets the Instance of such by this other, *v. 8, and 10. Now ye are full, now ye are rich, ye have reigned as Kings without us; and I would to God ye did reign, that we also might reign with you. We are Fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Yea and v. 9. I think that God hath set forth us Apostles last, as it were appointed unto Death.* You that are Scholars know what he alludes to: It is to the Roman Spectacles, either those in which Men were thrown to Beasts, as the last and lowest sort of Men, to make sport unto the common sort of People (which is *Tertullian's* Interpretation;) or rather to those Gladiators or Sword-Players, who came up last: Of which there were two sorts, 1. Of such as fenced to shew skill, as now adays. 2. Of those that fought but to wounding, and then were fetched off. But the 3d and last sort was of Slaves, or Men condemned to die, who were to fight till they had killed their Fellows, or were killed. And thus God had preordained to his dearest Friends and Servants, his Apollles, whilst they lived, to run through all these Difficulties and Wants, and at last to be killed: And all this too to make them Spectacles to the World, yea both Worlds, Angels and Men, and set them all aghast at them. God had provided a greater Stage and Theater than that at *Rome*, and he sets and brings these poor Men forth to play their Prize for his Glory; that he might only say to them all (as he said to Satan of *Job*) *See you not my Servants Paul and Peter? But what! doth God deal with his best Friends, that do most for him, thus? Then who will serve him? That will I, says Paul, I know whom I have trusted, and I have fought a good Fight, and will die in the Quarrel.* They thought not much at this, they know whom they served. And let that Consideration at first specified, cheer thy Spirit in this Case, which surely was it that carried on the Apollles themselves. They knew and considered, that their radical and original Subjection by the Law of Creation to God was such, that God might command all this, and exact it of them as pure Servants to him, and give them no Wages; that (as it is in *v. 7. of that Chapter*) *whatever they had they had received:* And therefore they owed all they could do for him, upon that account; as *David* says, *1 Chron. 29. 6. Of thine own we have given thee.* Our Saviour had laid in this Consideration in the Hearts of his Apollles, whom afterwards he meant thus to use. He spends one Parable on purpose to let them know their Native Condition as they were Creatures, and what Subjection they stood in to God, as mere and perfect Servants, yea and unprofitable too, when they should have done never so much. He made them know this, that being humbled and prepared hereby, they might see the infinite Grace and Favour in God towards them, when afterwards he should adopt, own and admit them to be his Friends (*Joh. 15. Henceforth I call you not Servants, but Friends*) and how upon that account he would accept of all they should do, the utmost of which they owed, as unprofitable Servants: The Parable you have *Luk. 17. from the 7th Verse to the 11th. But which of you having a Servant plowing, or feeding Cattel, will say unto him by and by, when he is come from the Field, go and sit down to Meat? And will not rather say unto him, make ready wherewith I may sup, and gird thy self, and serve me till I have eaten and drunken, and afterward thou shalt eat and drink. Doth he thank that Servant, because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable Servants, we have only done that which was our Duty to do.* He lays before them the common Condition of Servants unto Men, and what was expected from them after the Customs of Men. A Servant that hath been doing hard and laborious Work, as plowing, or keeping Cattel abroad in the Fields, in all

all Weathers, Winds and Storms; and this all day, when he hath done these long and tedious Works, might seem to expect when he comes home, to have his Supper prepared and ready dressed for him, that he might eat and go to rest, after so tedious a Travel. No, says Christ, none deals thus with his Servants, but he must yet stay, tho weary and an hungry (*To this Hour, says Paul, we hunger and thirst, nay have not so much as an House in this World to come to*) he must yet do another Work, and dress his Master's Supper, but yet then he might expect to sit down, or eat at the lower end of the Table. No, but after he hath dressed it, and served it up, he must stand and wait at Table, run hither and thither, see his Master eat the Meat which himself dressed before his Face, and perfectly stay till he hath eaten and drunken, and afterwards he shall eat and drink; so as he must not do one, but all sorts of Services. And what when all this is done? Doth his Master thank him? *I trow not*, says Christ. Nay he teacheth him to say he is an unprofitable Servant, and hath but done his Duty. How then should this move us? That God should take us up out of this servile Condition, which not our Sins, but our Creation hath condemned us to, and constitute us Friends to himself; and profess (if performed with such an Heart by us) to own and accept all these our Services as Acts of Friendship, for which he will thank us and reward us in the highest measure. Who would not be content to serve so great, and withal so good a God as this?

I shall go on to mention other genuine Properties of Right and true Friendship in the Point of their Obedience to him.

4. Manage all with all Simplicity and plain-Heartedness towards him, in all thy walkings, which is the truest and rarest Jewel in Friendship. A reserved cunning Politician never makes a good Friend, who is an Israelite indeed (as Christ says of Nathaniel, John 1. 47.) *in whom is no Guile*. Our Saviour not only puts a value, but a Rarity upon him; therefore points him out with an *idē*, *Behold, an Israelite indeed*; such as you should not find amongst a Million of Men: And he entitleth him an *Israelite* in this respect, because this is that, which made Jacob's or Israel's Commendation (*Gen. 25. 27.*) That he was a plain Man, *ἀπλῶς*, of a sincere Heart without false or cunning ends, and reaches in his way; whereas Esau was a cunning Hunter, a cunning Gamester, as you say, in his. Now let a Man naturally have what Guile or Cunning he will, real Converse and Acquaintance with God will put him out of it, with respect to God himself, whatever God alloweth him to exercise towards Enemies that seek Advantage. For a Man knows he hath to do with a God, that cuts up to the Marrow, and to the Joints, the socket Bones, and the Heart, and all the Wheels it turns upon: He wriggles his anatomizing Knife through them, *Heb. 4.* David had carried the Business of Uriah cunningly, as to Men; but when his Heart was set in God's Sun, in the Light of God, that Light discovered this Work to be a deceitful close-spun Web of Wickedness, a plotted and continued Villany, which made him upon that occasion cry out, *Psal. 51. 6.* *Behold, thou requirest Truth in the inward Parts, and in the hidden Part thou shalt make me to know Wisdom*. The inwards of a Man are the Seat of Guile, as well as of Truth and Plainness; and upon the discovery of this his Sin to him, he entitleth Grace by the Name of *Truth, or Plainness, in the inward Parts*, and acknowledgeth such a plain Spirit to be the only wise Spirit. David thought himself to be very wise, in ridding his Hands so handsomely of Uriah; but he must not think to carry it thus, and escape God so: he now saw it to have been the greatest Folly in the World, and that it should teach him Wisdom for hereafter; *In the hidden part thou shalt make me to know Wisdom*. And again you have him at it, *Psal. 32. 3.* when he hid his Sin and kept silence, he had Distinctions to fence with, and endeavoured to distinguish himself out from being a Murderer, and Day and Night lay roaring; but in the end he confesseth it, and then God pardoned it, *ver. 5.* *I acknowledged my Sin unto thee, and mine Iniquity have I not hid; I said I will confess my Transgressions unto the Lord, and thou forgavest the Iniquity of my Sin*. And from thence he ever learnt this Lesson, that whom God pardons, and receives to Grace and Favour with himself, from them he takes out that venomous Vein or Sting, that runs thro the Backbone of Guile and Deceit towards himself. Therefore at the second Verse, he couples these two for ever together:

Book II. together: *Blessed is the Man whom thou pardonest, and in whose Spirit there is no Guile.* It is observable that the Apostle makes these two equivalent; to do a thing heartily, and to do it as to the Lord (*Col. 3. 23.*) *Whatsoever ye do, do it heartily, as to the Lord, and not unto Men.* And in the Words before, he says, *Not as Men-Pleasers, but in singleness of Heart fearing God.* That which I observe out of it is this, that nothing will fix the Nature of Man, and make it void of ends, but this knowing God, this Fear of him, and conversing with him. If a Servant would propound to please his Master, yet his own purpose will not make him constant in what is his Duty both absent, as well as present: It will be an uncertain Rule, he will be a Weather-cock in his Actions, observing the Wind, and turning uncertainly with it. Now you walk not plain-heartedly, when you seek out Excuses to put off Duties, and are glad of them; and when you labour to find out Distinctions, to make good those Sins you are loth to leave; and when you walk unevenly in several Companies, as *Peter* did: *Gal. 2. 14.* *He walked not with an even Foot.* When also you use your Wisdom to hold Correspondence with God and the World; as they in *Gal. 6. 12.* When ye have ends of the Flesh in all; and yet would make as if ye did much for God, as *Jehu* did, *See what Zeal I have for the Lord of Hosts.* To magnify Kindnesses, when we design only our own ends, and to make them seem greater, is Guile in Friendship. Friends often lay aside some things they would else do, merely to avoid the Suspicion of by-ends to their Friends. *Paul* walked in Simplicity, or with a Spirit without folds, or doublings, as the word signifies, *2 Cor. 1. 12.*

5. Be faithful to him, in whatever is committed to thy Trust by him, and let thy Friendship move thee. This is the special Epithet of a Friend, that he is a *faithful Friend*, *Exod. 33. 11.* God treateth *Moses* at the first Entry into his Office, as a Friend: *The Lord spake to Moses Face to Face, as a Man speaketh to his Friend.* And this obliged and endeared *Moses* to that Faithfulness, he shewed in all and every particular about his House. Compare with this, *Numb. 12. 7, 8.* *My Servant Moses, who is faithful in all my House, with him will I speak Mouth to Mouth, that is, Face to Face, as a Man with his Friend.* Which manifestly refers to what God had before done, and said of him, *Exod. 33. 11.* to which also the Margent doth refer us. There is none of us but God hath entrusted with something; with Pupils who are precious Ware, and their Souls as well as their outward State are committed to their Governors; with Riches, *Be faithful then in the unrighteous Mammon*; with his Name, keep it unspotted in thee; with Gifts and Talents, improve them to his Advantage; with Power, let it be used and turned for God; with thy Voice in Elections, let God dispose of it, and let those that are God's Friends and godly, have it rather than any other: If God hath entrusted thee with the Truth, *keep that good thing committed to thee* (as *Paul* speaks to *Timothy*) *Be faithful unto Death, and he will give thee a Crown of Life.* Let not God be a loser in what is committed to thee, whatever thou mayst be; thou mayst in the management of what is for God, perhaps lose a Friend, disgust this or that Person. It is no matter, be in all things faithful to God, as *Jacob* was to *Laban*, and served him fourteen, yea twenty Years Day and Night; and if there were any Loss he bare it, *Gen. 31. 39, 41.*

6. Deny him nothing, and yet take his Denials kindly. Friends that are critical in Friendship, if they think they shall be denied, will not so much as ask, for 'twill trouble them. *Abraham* spared not his Son, when God called for him, and he was called the Friend of God. God (to endear thy Friendship to him) sometimes will seem to stand in need of something thou hast. When Christ was on Earth he was poor, and good Souls ministred to him; another time he sends to a poor Man for his Ass, with this Message (which was a strange one, *Luk. 19. 31.*) *The Lord hath need of him*, tho the Cattel on a thousand Hills are his: It was but to fulfil a Prophecy, else we never read he rode, but went afoot many a wearisom Step, from *Galilee* to *Jerusalem*, to and fro unto the Feasts. God hath Business in this World, that concerns his Glory, needs thy Help against the Mighty, needs thy good Word in a good Cause, and thou perhaps art sluggish, or loth to appear in it: think nothing thou hast too dear for him, when he calls for it. *I count not my Life dear to me* (says *Paul*) *to fulfil my Ministration with Joy,* *Acts* 20. 24.

20. 24. And take this for a Rule to guide thee to know what he calls for from thee. When either thou canst not hold that which thou hast, without sinning against him, or when the laying of it down tends to promote his Glory, then God calls for it, and deny him not, he is a special Friend. Remark that Speech of Christ, *he that forsakes not Father, Mother, &c. for my sake and the Gospel's, is not worthy of me*, that is (*Mat. 10. 37.*) of my Friendship; he is not worthy to be held in correspondency withal by me. Chap. 7.

7. Stick close to him in the time of Trial. A Friend, tho he loves at all times, yet is specially born for a time of *Adversity* (*Prov. 17. 17.*) as in a great Case of Distress it is said of *Hester*, she came to the Kingdom for such a time as that: 'twas the greatest thing God had in his Eye, when, and for which he advanced her. There are special Times in our Lives, in which God hath ordained to try us, and bring us to offer up our *Isaacs*, as he required of *Abraham*. Think with thy self, I was converted, born again for such a time as this; shall I sail God now, and bid farewell to his Friendship, when there are such Obligations between God and me? Ah no! they are as Bills of Exchange, and you break all future Correspondencies, if you pay them not.

8. Suffer for him (if there be occasion) gladly, and be greedy of such Opportunities, when brought upon thee by others. As the Wounds of a Friend are faithful (as *Solomon* says) so for a Friend they are honourable; and *Paul* calls 'em Christ's Marks and Scars. The Apostles thought they had a Kindness done 'em, when they suffered for him, and the primitive Saints loved not their Lives to the Death, *Rev. 12. 11.* Do thou stand for him among his Enemies, and take his part. This we expect of those that profess an Eminency of Friendship; and in what Company soever they be, if they are silent at such a time, when they hear their Friend reviled, they strengthen his Enemies in their evil Speeches of him. See how *Jonathan* shewed the part of a Friend for *David*, *1 Sam. 19. 4.* how he pleads for him to *Saul*, when his Life was in danger at every word, for he threw Javelins at him. And do thou vindicate God and his Ways the rather, because thou shalt have Opportunity to do this for him only in this Life; at the latter Day he will appear to defend himself, as *Jude* says. You glorify God amongst his Enemies only here. *He that confesseth me before Men, that is, here, Him (says Christ) will I acknowledge, namely then, at that Day.*

9. Be affected at all things done to his Dishonour, as if it were thine own, nay more than thou wouldst at thine own. Thus *Jonathan* did for *David*, *1 Sam. 20. 34.* 'tis said, *he grieved for David, because his Father had done him Shame.* Friends are like Lute-Strings tuned to each, which will stir and tremble, if one of them be struck. Was God displeased at the Sins of the *Israelites*? It is added, *Numb. 11. 10.* That *Moses* was displeased also. And in another place it is said, that he stood weeping in the Tent-Door, and knew not how to help it, when God was so openly dishonoured by *Zimri* leading *Cosbi*. *Paul's* Spirit was stirred (*Acts 17.*) when he saw their Idolatry. And as thou art to moan on occasion of Sorrow, so to rejoice on occasion of Joy: When Souls are converted, and the lost Sheep and lost Goat are found, he calls his Friends to rejoice with him, says the Parable, *Luk. 15. 5, 6.* *John* being a Friend of the Bridgroom, rejoiced that he should decrease, and Christ encrease, *John 3. 29.*

C H A P. VIII.

Obedience to God described, as it is a Service performed to him. The Character and Properties of those who are his sincere and faithful Servants.

R O M. VI. 17, 18.

But God be thanked, that ye were the Servants of Sin; but ye have obeyed from the Heart that Form of Doctrine which was delivered you.

Being then made free from Sin, ye became the Servants of Righteousness.

IN these Words (as of old in the Types of *Isaac*, *Ismael*, the one the Son of a Bondwoman, the other of a Free, *Gal. 4. 24.*) you have set forth unto your view the twofold Condition of those two contrary Estates, the one of Nature, the other of Grace; and that in the Example and Pattern of these lately converted *Romans*, to whom the Apostle wrote, that had Experience of both: Who first while in their Estate of Nature, had been Servants to Sin; but now their Condition being altered by Grace, they were made free from Sin, and became the Servants of Righteousness; where by Righteousness is meant that universal Spiritual Strictness and Exactness which the Word of God requires. For it is here opposed to Sin, and therefore to be taken as largely as that is. And it hath reference unto the word *Doctrine* in the former Words, as being the whole entire Matter and Substance which that Doctrine commands, and which Christ gave in Charge to his Apostles, *To teach all that believe in him, to do whatsoever he commanded*, *Mat. 28. 20.* And the Apostles coming among these *Romans*, and teaching them that Righteousness which is required of them, God so wrought by their Preachings, that their Hearts were framed and fashioned to the Obedience of it; like as a piece of Clay or Metal cast into a Mould is fashioned to the likeness of the Prints in that Mould, and made serviceable to some use. Thus it was with their Hearts: For God that hath the Hearts of all Men in his Hands, like a skilful Artificer, used their Doctrine, the words of weak Men, as a Mould of Righteousness (as I may call it) whereinto casting and delivering thereinto, casting and fashioning their Hearts, they had the same Image and Prints of Righteousness stamped on them, and were made as serviceable and fit Instruments to be employed therein: They became Servants of Righteousness, shewing and manifesting this in their Lives, obeying that word of Righteousness to the utmost of their Endeavours, and this from the Heart being thus changed and framed thereunto. This is the meaning of the Words, as both the Words in the Original, the Scope of the Apostle, and the best Interpreters do manifestly shew.

Observ. *The Condition of God's Children is to be Servants of Righteousness, or (which is all one) Servants to God in Righteousness, or according to that strictness which he requires in his Will.* For what he calls here serving of Righteousness, he calls *ver. 22.* serving of God; please but God's Law, and you please him. 'Tis true indeed, that the Estate of God's Children is an Estate of Liberty, inasmuch as they are made free from Sin, in regard of Bondage to it; but there are two Masters, which, as we cannot serve both, so we must serve one of them; and if we are free from the one, we become Servants to the other, *Mat. 6. 24.* And also, altho it be true, that (as Christ saith) *Henceforth I call you not Servants, but Friends*, *John 15. 15.* yea Brethren and Sons also in other Places; yet Christ speaks not as exempting them from the Obedience of Servants to his Command: For he tells them, they are not his Friends in the *14th ver.* unless they do what he commands. And he speaks that to shew his Love to them, in that he would deal with them more graciously, than the Lords of the World do with their Servants (tho they be Men like themselves, and he is God blessed

fed for ever) for he would reveal all his Secrets to them, make them his bosom Friends, as it follows there; *for the Servants know not their Masters Will* (that is) are not of their Council, as you are, my Favourites, my Friends, my Privy-Counsellors. *For all things that I have heard of my Father, I have made known to you.* God indeed hath other Servants, that are the Servants of his secret Will and Righteous Judgment; and so the Devil is, and all wicked Men, *Isa. 44. 28.* but such Servants the Saints are not, but of his revealed Will, they are Servants of his Righteousness. They are indeed rather Sons than Servants, he useth them so kindly. God serves himself of wicked Men, but the Saints do serve God in Righteousness and true Holiness.

For the proof of this, why should I heap up Scripture which is so plentiful? To be the Servants of the Lord, was the Title that all the old Patriarchs delighted in so much, boasting to wear God's Livery: So *David, Psal. 116. 16.* And 'tis the Title that the Apostles prefix in all their *Epistles*, as esteeming it most honourable: Yea the Angels themselves do make it to be the top of their Honour, *Rev. 19. 10. I am thy Fellow-Servant to Jesus Christ.* I will omit also the Reasons which may be drawn from our Creation and Regeneration. By the first Creation, every Creature is bound to be the Servant of its Maker: By virtue of our Regeneration, and being created again, as also of our Election, we are to be the Servants of Righteousness. *For we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained that we should walk in them.* In which Words observe, first that God's giving us a new Frame of Heart at our Regeneration, is to that end, it is to the Obedience of Righteousness, to good Works. Every Creature is created to an end, and tied, by virtue of its Creation, to that Work and Service it was created unto, and therefore never rests till it hath attained that End: So all the Creatures serve, yea and rejoice to serve God in that Employment he hath created them in. And then 2^{ly}, observe, That by virtue of our Election we are bound unto these Works, we were ordained to walk in them, and we are indeed chosen Servants. But I shall insist more particularly on these following Reasons.

Eph 2. 10.

1. We are obliged to God's Service, because it is the End, and Fruit of our Redemption by Christ. *Tit. 2. 14.* Christ is said *to have given himself for us, that he might redeem us from all Iniquity, and purge us to be a peculiar People to himself, zealous of Good Works.* I pray mark the Scope of the Words.

(1.) 'Tis said, that Christ gave himself for us; that is, resigned up himself, devoted himself in all that ever he did here upon the Earth for us: 'twas not for himself, since himself was given for us: he became our Servant, *Phil. 2. 6, 7.* He took upon him the Form of a Servant, and was obedient to Death; and in his Death, submitting himself to obey all Righteousness, he was Righteousnesses Servant, and in that our Servant. And why was this? It was to make us a peculiar People to himself, and to be peculiarly laid up for himself; *to be set apart*, devoted, and given up wholly unto him. And therefore in that Place of the *Philippians*, the Apostle exhorts in the 5th ver. that the *same Mind should be in us*; that we should become Servants of Righteousness for him, as he hath been for us.

(2.) Observe in that Place of *Titus*, that Christ giving himself for us, redeemed us; that is, bought us, purchased us out of our Enemies Hands. We are redeemed Ones to God, by the Blood of Christ: Now the Law of Nations gives it, that the Redeemed should be Servants to the Laws of the Redeemer: *You are not your own* (says the Apostle, *1 Cor. 6. 20.*) *For ye are bought with a Price; therefore glorify God in your Bodys and in your Spirits; for you are God's by the Right of Redemption.* But yet because it might be thought, that tho' God's Children are thus redeemed and bought; all the Question is, whether they will, or do become Servants yea or no; for many out of Unthankfulness deny the Lord that bought them, *2 Pet. 2.* But do any of his Redeemed Ones do so? No, they are made willing to serve him.

(3.) And therefore 3^{ly}, observe out of that Place of *Titus 2. 14.* that they are said to be redeemed; that they might be zealous of Good Works; not only willing, but earnest, forward, zealously and hotly pursuing after Good Works of Righteousness; and were it not so, he would lose his End in redeeming us: And there-

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therefore God brings home this Redemption of Christ to their Hearts, how he became a Servant to Righteousness, yea to Death for them, and so frames the same Disposition in them to Christ, that was in him to us, *Phil. 2. 5.* And therefore the Apostle Peter (*1 Pet. 1. 14, to 18.*) exhorting them to be as obedient Children to God, and to walk in Holiness and Righteousness, useth this as an Argument in the *18th ver. Knowing that you were redeemed not with corruptible things, but with the Blood of Christ*; as if he had said, if you did but truly know and believe, that Christ did this for you, and that you have a part in this Redemption, it would frame your Spirits to the like willingness of Obedience unto him, yea, if Mens Hearts did but seriously make account to have Salvation by Christ, and did seek after it truly, they would be willing to obey him in any thing.

But tho they are made willing, yet still the Question will be whether they are made able thereunto, yea or no, and so do really become his Servants, and obey him? Therefore,

4. Fourthly, Know that those whom God calls to be his Servants, he doth in some measure enable them thereunto. Every ordinary Tradesman when he takes an Apprentice, binds himself to teach him his Trade, and therefore how much more God? And therefore old Zachary (*Luke 1. 74.*) speaking of the Fruit of Christ's Redemption in his Redeemed, says, that it is not only to deliver them out of the Hands of their Enemies, but *to grant them* to serve him in Holiness and true Righteousness all their Days. *To grant them*, that is, to vouchsafe and give Strength and Ability thereunto: and to that end we are called by the Apostle (*Eph. 2. 10.*) *A new Workmanship created to Good Works, which he had ordained that we should walk in them.* Here I pray observe three things.

1st. That God creates a new frame of Heart which was not before.

2ly. Observe the End to which he created it, *unto Good Works.* The Phrase implies a giving a Power and Ability in some measure to do them: For as when God is said to create the Heavens to move, what is meant by it, but that he gives a Power to do it, Abilities and Endowments tending to that End? When an Artificer makes a Clock to strike, what is meant by it, but that he so frames it as it shall do so? When God created any thing, he had it to be, and in that gave Powers to act.

3ly. Observe that God had ordained that we should walk in them; his Decree was for it long since, and he cannot be frustrated of his End.

These things being thus cleared, what use shall we make of them?

USE 1. The first Use shall be for Trial, whether we be in the Estate of Grace or no, namely by this, whether we are the Servants of Righteousness or no? Are we the Redeemed Ones, as we all profess our selves to be, when we receive the Sacrament? This Inquiry is the more necessary, because this is the usual Plea of Men, that they are the true and dear Servants of God, and do serve him Day and Night, come to his Service and to Church, and think that is enough. I will name a few Properties of a Good Servant, which I desire you to examine your Hearts by, whether they be in you or no.

1. It is a necessary thing in a Good Servant to know his Master's Will and Humour, and what will please him: and tho I confess there are unprofitable Knowers of God's Will spoken of, that do it not, and who therefore shall be beaten with many Stripes; yet necessary it is that he that doth it, should know it, and that not only for the matter, for so wicked Men do, but for the manner, so to do it as it may be pleasing to God. A Clown that goes to the Court to serve his Prince, if he do not know the Fashion of the Court, will do but untoward Service. And therefore *Eph. 5.* the Apostle exhorting to Holiness of Life, and walking circumspectly, or exactly in that strictness God requires, adds these Words, *not as Fools but as Wise*; that is, not going about good Duties as Fools and Bunglers that do they know not what; but as cunning and wise Artists that know what they do. And therefore at the *10th & 17th ver.* of that Chapter he, expressing his meaning, bids them understand what the Will of the Lord is, and what was acceptable to him; and to know this aright it is requisite to know truly what a God he is, whom we have to serve; and therefore in *Gen. 31. 33.* the knowing of God is made as it were the groundwork of all his Service in the new Covenant. To come therefore to the

lication of the Sign, all Men in their natural Estate having but low conceits of God, do also fall short in their Apprehensions of that Righteousness which would please him (even as Fools out of their shallow conceits can never please wise Men) and hence they never come to be the Servants of God in true Holiness and Righteousness. For the Apostle (*Rom. 12. 1, 2.*) requires a true Work of Grace to discern what that good, and perfect, and acceptable Will of God is. Now by this Truth therefore it is easy to shew, that the most sorts of People in the World are not the true Servants of God, because they never dream of, or do follow after that true Righteousness that he requires. To omit the Righteousness of the Pharisees, consisting merely in carnal, sensual Pomp and Ostentation, in their Masses, Musick, Crosses, Holy-water and the like; I shall consider the outward Righteousness of those sorts of People who live among ourselves.

(1.) There is the Vulgar sort of ignorant People, that think they serve God well enough with their good meaning, and by mumbling over their Creed and ten Commandments, and saying the Lord's Prayer without Understanding. Here is a poor blind Sacrifice indeed. Alas poor People! You worship you know not what; for what God do you think he is, that will be thus served, with saying even what you know not, nor understand aright? Your God must needs be a sottish God, an ignorant God, a foolish God, that would be put off with such ignorant, blind and sottish Service.

(2.) There are profane Persons, that will drink, swear and blaspheme God, rail upon him and his Servants in every Tavern; and yet because they come to Church, and there bow themselves to God, think they serve him well enough. But I pray, consider, what manner of God do you make of him, whom you think you may thus easily deceive, mock and cozen with fair Words and outward Compliments? Tell me, wouldst thou own such a Servant thy self for one Minute, that should rail, conspire against thee, and only now and then come into thy Presence (as *Gehazi* did into *Elisha's*) and there complement thee with good Words?

(3.) There are civil Men that live in the Bosom of the Church, and think by their just dealing and giving content to Men, and by carrying themselves smoothly and evenly in the World, to please God. Will this Righteousness thinkest thou carry thee to Heaven? God must then be such an one as thy self, that careth not much for his Sabbath, his Word, his Sacraments, or his Children, but will be put off with the little Morality which thou contentest thy self with. Didst thou never hear that God was an Holy God, and that thou oughtest to follow after Holiness, or thou shalt never see the Face of God with Comfort? Remember the Righteousness of the *Pharisees*, which if thou exceedest not, thou shalt never enter into Heaven.

(4.) There is a formal Righteousness in Professors of Religion, who because they side with good Men, make a Shew, perform Family Duties, tho' deadly, carelessly, perfunctorily, yet think thus to please God well enough; if they hear the Word, delight in it, speak well of the Preacher, and say of him, that his Voice is pleasant, *Ezek. 32. 33.* and *Ezek. 31. last.* But alas! Bodily Exercise profiteth nothing, that is, fleshly and outward Performances slubbered over, prevail nothing with God without true Godliness; Faith in Christ and a new Nature aims at his Glory, 'tis Godliness must do the Deed. The Hypocrite in the *50th Psal.* thought to please God with Multitudes of Sacrifices, which was the outward Worship of the Law; and these he offered up, tho' without Faith, Zeal and Sincerity of Heart. He thought it would please God well enough, and what was the Reason? You have it at *ver. 21.* he thought God like himself, and what pleased his own carnal Fancy, he thought would please God. I say to these, that think to please God with a Half-righteousness, a dead dull Righteousness, as God says to the People, *Mal. 1. 6, 7, 8.* A mortal Man would not be served so, and yet they thought God would. I desire every one to look into his own Conscience, and let him but ask his Heart this Question, whether he thinks that that measure and pitch of Obedience which he performs, will pass for current in God's Acceptation at the Day of Judgment.

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2. A good Servant will be careful of his Master's Business, bear it in his Memory, and not let it slip: Some Servants when they are sent of an Errand, if they be careful to do it, they will be thinking of their Message all the way; and so it is with a Servant of Righteousness, the Duties which God hath enjoined him in his Word, he is careful of them. What says *David*? *Psal. 119. 15, 16. I will meditate on thy Precepts, and consider thy Ways, and I will not forget thy Word.* And tho' other Business comes in, it shall not put that out of my Head. And therefore as God commands, he remembers the Sabbath, and hath it in his Mind all the Week to plot and contrive his Business, so as that he may attend alone on that Day.

3. A good Servant will stand for his Master's Credit, and not be ashamed of his Livery. He will stand in defence of his Master, and will not hear him wronged; and so is a good Christian, he is for Righteousness wheresoever he comes, and he will take its part, turn him whither you will, and is not ashamed to make Profession to all the World, whose Servant he is. He will practise that strictness, which the World cries down so much; and therefore no wonder if he gets so many a Scoff, and Snubs, and Wry-looks for his Master's sake: And if Men break out against any of the ways of Righteousness, he'll be for the defence of it with all his Might; and if he be called to it, will spend his dearest Blood in the Quarrel. What shall we then think of those meal-mouth'd Professors, that are only for Goodness in the Company of their Fellow-Servants, but when they are in the Company of their Master's Enemies, turn their Coats, and will serve Righteousness, but so far as it may stand with the good liking of their Friends, Parents, Masters, or Neighbours; and for fear of displeasing them, cut themselves short, and will go no further, then may stand with their good liking?

But did Men know and consider, that God whom they serve, is a just God and righteous in all his Laws; How durst they content themselves with a Half-obedience, seeing the same God that gave one Precept, gave another, as *James* saith? No, they would have a respect to all his Commandments, if they had a respect to him, for it is universal Obedience which he requires. Again, did Men consider God to be a Holy God, and to be most delighted in such Duties, wherein we have to do with him in his Ordinances, as his Sabbaths, Word, Sacraments and Holy Meditations, they would labour to please him herein most, and would strive to be holy as he is holy. Did Men also consider him to be an Almighty God, they would come with Fear and Reverence, with Hearts broke and humbled in all their Performances. If God had delighted in Sacrifices (says *David*) I would have given it him, but he knew his Delight, *viz.* a broken Heart, *such* (saith he) *thou wilt not despise*; and this he therefore brought with him in all his Performances. If Men did but consider God was a Spirit, they would labour to worship him in Spirit and Truth, as our Saviour says, that is, with changed Hearts and renewed Spirits, and durst not bring their old Hearts with them, which they had from *Adam*. And if Men did also but consider him to be the Searcher of the Heart and Reins, they would in all their Performances have an eye to their inward Man, and humble themselves for their secretest Corruptions therein. And did Men consider God to be a God jealous of his Honour, they would not dare to rest in things done out of Self-love, and for by-respects, tho' never so secret, but would labour to work their Hearts in all their Performances, to have an eye to God's Glory, and to deny their own Interest and Honour.

4. A good Servant is content to submit, and to be subject to his Master's Will in any thing he commands. *Speak Lord* (says *Samuel*, 1 Sam. 3. 9, 10.) *for thy Servant heareth.* Let God say what he will, he is his Servant, and must and will obey, and is content to hear, and willing to yield any part of that Righteousness God hath revealed in his Word: *Lord, what wilt thou have me to do?* says *Paul*, Acts 9. 6. *To do, Why?* he undid all that ever he had done, and took a clean contrary course to what before he had walked in. *Yea, and what wilt thou have me suffer?* he might have said as well, for what Imprisonments did he undergo, and all for Righteousness-sake? I count not my Life dear, says he, so I may fulfil my Ministration with Joy, here was a good Servant. We'll suppose now God calls thee to offer up thy *Isaac*, to cut the Throat of thy dearest Son, to part with

with that Sin which before thou didst love as thy Life, art thou willing to do this? Thou art a good Servant. Or suppose he call thee to deny thy Credit and Reputation in the World, for the despised Profession of his Truth; and tho thou beest trampled on, so he may have Glory, thou carest not, thou art a good Servant. And so likewise when he calls thee, as he doth us all in his Word, to deny thy Correspondencies with thy former Company, in the unfruitful Works of Darkness, and to fall a reproving them rather, and to gather up thy self from Conformity with the World in their Corruptions, and thou obeyest, tho against the liking of all thy Friends, thou art a good Servant, and shalt not lose thy Reward. And thus also he calling thee to the Spiritual and constant Performance of such Duties, as thou formerly didst neglect, or slightly perform: As to hear the Word, and to repeat it, and so pray it into thy Heart, and to pour out thy Soul in daily faithful Prayer, and to deal plainly with God in confessing thy Sins to him in private Prayer, and to tell all, and to deal as honestly in confessing and forsaking, as thou wouldst have God deal with thee in forgiving; and to turn thy Heart inside outward to him: Art thou herein also willing and careful to obey? Thou art a good Servant. And God also requiring thee to sanctify the Sabbath, and to be at more cost than ordinary, in a strict Care of Thoughts, Words and Actions, *Isa. 58. 13, 14.* Art thou willing to submit? Thou art a good Servant. And God also requiring thee in outward Conversation, not only to avoid such Actions as are scandalous before Men, but to beware of unprofitable Speeches, of spending away of Time, as also to have an eye to the Carriage of thy Heart, watching over it continually, to see how it is within doors, searching and ferreting thy Corruptions out of their Lurking-holes: This Strictness God requires, and it is that great Commandment given, *Prov. 4. 23. Above all keeping, keep thy Heart.* Art thou careful to do this? Thou art a good Servant. I could name an Abundance more of that Spiritual Strictness and Righteousness, but I should be too long. By all the Instances mentioned, examine your selves, whether your Hearts have been brought to stoop and submit, to be made subject to the Will of God: *Rev. 8. 7. 2 Cor. 10. 4. Is every Thought brought into the Obedience of Christ?* that is, is it made pliable, willing, ready and glad to yield, whatever comes of it? Dost thou come to God, saying, *Lord, what wilt thou have me do?* O how many are there in the World, that would go for the Servants of God, whose Hearts yet will never yield to half of this, that never left any of their old Sins for God, nor set themselves in a true earnest Course to do any of these good Duties; nay, whose Hearts are so stout and proud, as they stand out against, and are at Enmity with all these? They cannot endure this Strictness; tell them of sanctifying the Sabbath, and what a waspishness, a peevishness, frowardness and perverseness appears in them, for they can't endure to hear of it!

5. A good Servant is he that sets himself apart from all other Mens Business, yea even his own, to follow his Master's. We use to say of Servants, that they are not their own Men, much less other Mens. *If I seek to please Men* (says Paul) *I am not the Servant of Christ*, *Gal. 1. 10. 1 Pet. 3. 4.* That is, a good Servant lives no longer to the Lusts of Men, no longer squares his Life, so as to please them, by living in the same Lusts as they do: No, but he lives to the Will of God, *1 Pet. 3. 4.* We must not do our own cursed Wills in any thing, we are not our own, that we should live unto our selves, but to him that paid a Price for us. *If any Man serve me* (says Christ) *let him follow me*, *John 12. 26.* And you know what elsewhere follows upon the denying of a Man's self: A Man must deny his own Will, his own Business, and not follow the strain of his own Heart, in doing what he pleaseth, and leaving undone the rest. How far short do Men come of this, as those that will not deny themselves in their carnal Credit, Ease or Sloth, for the performance of good Duties. They will serve Righteousness, but so far as it may stand with the good liking of their Parents, Friends, Wives, Husbands, Masters, Neighbours, and for fear of displeasing them, cut themselves short, and pluck in their Hands.

6. A good Servant, as he knows and is content to submit, so he makes a Necessity too of doing his Master's Will; and whatsoever comes in the way, is not so necessary to him, as this. *David*, a tried Servant of God, says of himself, *Psal. 119.*

31. *I have stuck to thy Testimonies*; it is not meant only in regard of defending them, but practising them; he sticks to it as a Conclusion, this must be done, this Sin must not be committed, this Duty must not be omitted constantly, whatsoever comes between: as *Paul* thought that a Necessity lay upon him to preach the Gospel; and whenas his Friends persuaded him not to go, because of Persecution at *Jerusalem*, *I count not my Life dear* (says he) *die or live, I will go*. *Daniel* also is an Example without all contradiction in this Case; when the Decree was made, that no Petition should be put up to any God but the King only, for thirty Days, *Daniel* would not balk a whit of his praying thrice a day, tho it should cost him his Life; he made therefore you must think a Case of Necessity of it, he could not live thirty Days without private Prayer. Every Man's Heart pitcheth upon some Cause as necessary for him to follow, and to it he sticks, and will not be beaten off of it. Thus a covetous Man layeth this for a Conclusion, that he will be Rich ('tis the Apostle's own Phrase) and an ambitious Man is for Applause, and a voluptuous Man is for Pleasure, let the Commandment do what it will: What care they? There is no wicked Man but sticks to false Necessities, and they hinder his Heart from turning. One Man is hampered with Correspondency with Friends, another entangled in the World, and his Heart hath Interest in many things, and when he thinks of turning to God, he sticks to these things as more necessary. But those that are Servants to God in Righteousness indeed, and in Truth, count Obedience to God the one thing necessary, and that in comparison to it, it is not necessary to be rich or learned, &c. There is in every Man's Life, yea even in every Day, a Time that falls out, wherein a Man's dearest Lusts will be hazarded for Righteousness Service. Observe now in such Passages what it is your Hearts stick to, as most necessary; is it either the obeying thy Lust, or doing thy Duties? Let Men have a Calling, in which they must uphold many unlawful Practices, or they cannot live, what doth the Man plead? 'Tis necessary (says he) that I must live. When Men are cast into Straitness, that either they must sin, or lose their Credit, what is the usual Plea? 'Tis a Case of Necessity (say they) what would you have had me do? Our own Lives afford many of the like Instances to them: examine now your selves, what in these Cases you usually do. Do you rather lay this Conclusion, Let things be how they will, howsoever God must be obeyed; thy Will, O Lord! not my Will be done. Hath thy Heart such an Eye to the Will and Command of God? Thou art then a good Servant, and tho thou failest sometimes in a particular Action, yet still thy Heart in thy Course is firmly set for the Commandment, and makes account so to be, where-soever thou goest. Thou knowest what thou meanest to do, and all the World shall not beat thee from it. I confess a Child of God may have a great deal ado in his own Heart to deny himself in some Cases, yet still his Heart cleaves to the Commandment, and still thinks that to be more necessary; whereas a wicked Man's Heart flights the Commandment in such a Case, and thinks much it should stand in his way, and he leaps over the biggest of all, if need be, for his Master Lusts commands.

7. Another Property in a good Servant is to expect warrant from his Master for what he doth, and not to go about his Business hand over head, or to do so much as he lists, and leave the other undone. Those that are Servants of Righteousness, should look into the Word, as the great Counsel, and should enquire of the Lord, and of his Word. Servants use every Morning to come to their Masters, and know what their Will is; and so should we in all our Actions, that we may have warrant for them. He who in *Micah 6*. thought to serve the Lord with Will-worship, says, *Wherewith shall I come before the Lord? Shall I offer up Rivers of Oil, or a thousand Rams?* What says God there to him? *He hath shewed thee* (saith he) *O Man, what is good, and what the Lord requireth of thee in his Word*. Mariners that sail at random, often cast their Ships away, whenas if they would sail by Compass and Chart, they might safely arrive at the Port. That which is called in Scripture walking with God, is to do as *Enoch* did, who had God ever in his Presence, had an eye to his Commands, and observed his Orders in every particular Case, directing him, *This thou shalt not do, this thou shalt now do*. As the Eyes of the Handmaids were upon the Mistress (as *David* speaks in the Case of Salvation,

tion, *Pfal.* 123. 2.) so should our Eyes wait on the Lord in the case of his Service. The Apostle condemns Eye-service in the Servants of Men, because their Masters are not always present with them, and can't behold them always; but it is commendable in the Servants of God, because they are always in his Presence, and his Eyes behold whatever they do; and therefore they should do all, as seen of him.

8. The last, and indeed chiefest Property of a good Servant (which must be added to all these) is not only to know his Master's Will, and to be content to submit to it, but to do it effectually. You know there was one said, he would go work in the Vineyard, but yet did not, *Mat.* 21. 30, 31. It is not enough to enter into the Profession of God's Service, and to call him Master, and give him good words. For not every one that saith, Lord, Lord, but he who doth the Will of God the Father, shall enter into Heaven, *Mat.* 7. 21. For the same purpose *John* speaks, *1 John* 3. 7. Little Children, let no Man deceive you, he who doth Righteousness is Righteous: And as he that doth sin (as in *John* 8. 34.) is the Servant of it; so he that doth Righteousness, that is, that makes it his Trade, constant Practice, and his Course (for the word *ποιεῖν* notes out an Habitual continued Practice) is the Servant of it: And herein (says *John*, *1 John* 3. 10.) are the Children of God and the Devil manifest; he who doth not Righteousness, is not of God. There be many that in their good Mood will come and profer their Service, and set their Hand to God's Work, but they look back again, and as those in *Hosea* 6. their Goodness is as the Morning-Cloud, and as the early Dew it goes away, like as a Mist or Dew fallen in the Morning, and seems to water the Earth, but when the Sun ariseth, it vanisheth away. When they had heard a powerful Sermon, and had Judgments threatned, being hewed by the Prophets (as 'tis at the 5th ver.) and being wounded, pricked, terrified by the Word of his Mouth, then they would come and submit themselves, and do God a spurt of Service. But yet alas! their Reformation was but as the Lightning (as 'tis at the 8th ver.) that flasheth, and is soon gone again. For (as 'tis at the 7th ver.) still they broke their Faith, and dealt treacherously in God's Covenant: Thus Traitors when they are in Prison, will do any thing till released; but their traiterous Heart remaining still, they are as bad as ever, when at Liberty. These are not Servants, but Runaways, and God will not own them, for he can scarce keep them for one day together.

Nor is it enough to do Service to God constantly, and to abide by it, but we must do it throughly, having a respect to every Commandment: This is God's Testimony of *David* his Servant (*Acts* 13. 22.) That he did perform all his Will; and 'tis *Paul's* Prayer for the *Colossians*, that they might walk worthy of the Lord, and please him in all Things, being fruitful in all good Works, *Col.* 1. 10. To walk worthy of him, is so to walk, as God may not be ashamed of us, but may say, rejoicing in us, as he did in his Servant *Job* (*Job* 1. 8.) Seest thou not my Servant *Job*, an upright Man, one that feareth God and escheweth Evil? We must endeavour to please him in all things, to obey him in one thing as well as another. A Man will not own a Servant, who doth but what he lists, and what pleaseth himself, and leaves his Master's chiefest Business undone, who insists on tithing Mint and Cummin, and leaves the great things of the Law, as sanctifying the Sabbath, and constant private Prayer unperformed. And we must be fruitful in all good Works too, that is, making trial and doing some of all sorts, always abounding in the Work of the Lord. Let us look to ourselves, for there are many (*Titus* 1. 16.) that profess they know God, and acknowledg him for their Master, wear his Livery, but yet in Works they deny him. When a Man in a Constancy acts contrary to what God wills, he denies him. For if his Course was but trac'd, it would be said, surely God is none of his Master, he will own no such Servants; and therefore in Works they deny him.

B O O K III.

Evangelical Motives to Obedience, drawn from the Obligation which God hath laid upon us, by his appointing us unto Good Works, in his Election of us, and by the Greatness of his Love manifested in the several Instances of it. Other Motives urged from the Consideration, that Christ having by his Death conquered the Devil, and destroyed his Kingdom, we are by our Christian Profession engaged to hate him, and fight against him as a publick Enemy to Christ and us, and by all our Actions to endeavour the Ruin of his dark Kingdom of Sin. Other Motives deduced, from the Divine Presence, and Majesty apparent in our Holy Services and Performances: and also from God's Design in the Revelation of his Word, that we should not only read and know it, but practise it too.

Titus III. 8.

This is a faithful saying, and these Things I will that thou affirm constantly, that they who have believed in God, might be careful to maintain Good Works; these Things are good and profitable unto Men.

C H A P. I.

A Motive to Love and Obedience, drawn from the Consideration, that this Obedience is a Business, an Holy Employment committed to us, which we should be careful to discharge. That the Doctrine of Free-Grace enforceth the Performance, and suits our Spirits to it.

MY Design is to consider the Motives, which the New Testament affords to invite Men regenerate to Holiness, Obedience and Fruitfulness in all Good Works; and to this purpose I have chosen this Text as the most eminent, which hath in its Coherence and Connexion, a Comprehension of many the chiefest things that might move us thereto included in it. The Introduction in those Words, *This is a faithful Saying*, refers to what forewent, of which he gives that *Encomium*, and should rather close the former Verse than begin this, as *Luther* and others observe. But because the Apostle's Scope is to bring upon those he would exhort to Good Works,

Works, the weight of all said in the foregoing Verses; therefore it is fitly joyned to this in this coherence, and is as if the Apostle had said, that which I have now spoken is of all Sayings or Doctrines the most faithful, and tends the most of all others to provoke them that believe it, to be careful to maintain Good Works; therefore, says he to *Titus*, affirm these things constantly. E'er I insist on those Motives, which this so faithful a Saying affords to Good Works, I am to speak to four things which serve to open the Text.

1. That the Exhortation to good Works and Obedience, follows their having believed, *That they which have believed in God, &c.*

(1.) Faith then is clearly founded upon no Work in us or upon us, which is the Apostle's Scope to prove, as appears by the 5th ver. where treating of that which is the ground of Faith for Salvation, he says, *Not by Works of Righteousness, but according to his Mercy, hath he saved us.* What God doth to save us, that is the only Foundation for our Faith; and a Man therefore clearly and nakedly believes on God without consideration of Works, *That they who have believed in God, &c.*

(2.) It is in vain to exhort any to Good Works, till they have first believed. Papists slander our Doctrine, that by crying up free Grace and Faith, we deny good Works; and upbraid us, that our Doctrine affords not any Motives thereto sufficient; and because (forsooth) we do not urge them to that end, for which they would have them, namely, to merit Heaven, therefore they reproach us, that we proceed not upon sufficient grounds. But we do indeed proceed in the right Order, first we teach Men to believe on free Grace, as if there were no Works, and then to fall a doing, as if there was no Faith to be justified by: *That they who have believed in God, may be careful to maintain good Works.* Yea, we add further, we urge good Works upon a higher ground, for a better and more noble end than they can pretend to, who assert, that we are justified by them. You'll say, what's that? It is to glorify God. All the World must needs grant, that to glorify God is a higher end than to justify Man: John 15. 8. *Herein is my Father glorified, that ye bring forth much Fruit.* That is the Motive which Christ urgeth. Again, they say, we proceed not on good Ground, because we do not good Works to merit by them. Ay! But we go on a better Ground, which is Love and Thankfulness: whereas theirs is a Motive suited only to Self-love. The Devil endeavoured to blemish Job, Job 1. 9. *Doth Job serve God for nought?* And indeed Religion founded wholly on Self-love and Interest, would be mercenary and base; but to serve God from a Principle of Love and Gratitude, is a noble Act of Friendship. John 15. 14. *Ye are my Friends, if ye do whatever I command you.* But of the others it might be said, you are *my Hirelings* only, you only seek to merit by your Services, and do all to merit Heaven. When Paul (Rom. 6. 22.) exhorts to Sanctification, he gives this as a Motive, that the End is everlasting Life; but yet this Life is a free Gift of God, not what we merit, but what he freely bestows. That's a poor Religion, in which when Men have done all, they are Workers of Iniquity: But now if Men work only for self, they are Workers of Iniquity, for setting up a Man's self is Original Sin; and therefore if we live according to that Principle, we rise no higher than corrupt Nature.

2. It is to be considered, what is the Import of that Phrase, *maintain good Works.* The Words are, *προσάδειν καλῶν ἔργων.* Beza renders it, that they excel, or go before others (namely Heathens) in good Works. The same Word is used, ver. 14. and that sense of comparison is favoured by that Expression, *Tit. 3. 14. Let ours also, &c.* speaking of Christians, as in distinction from Heathens; and so then they that have believed (in the Text) are set in opposition to Unbelievers. It were the greatest Dishonour to Christian Religion (which the Apostle boasts of to be so glorious and faithful a Doctrine) if it should produce less, or not eminently more of Good Works, than moral Principles in Heathens have done. *What singular Thing do you?* (says Christ) *for these Things do the Heathens and Publicans, Mat. 5. 47.* τί περισσόν, what over and above other Men, yea what, that is abundant in comparison of them, and which they think superfluous? Christ had used the Verb of the same Noun (ver. 20.) concerning the Pharisees, who were so full of Works, that they lookt to be justified by them. But

Book III.

But says Christ, except your Righteousness doth $\pi\epsilon\rho\iota\sigma\sigma\upsilon\epsilon\upsilon\upsilon$, overflow, exceed their Righteousness, you cannot be saved.

Another meaning is, that they should take care of Good Works, as their Business, Function, Office, which they are set over, so the Word more naturally signifies; as in *1 Thess. 5. 12. Know them that are over you* (speaking of Officers) 'Tis the same Word, and doth govern a Genitive Case, as here also; so likewise the Apostle (*1 Tim. 3. 5.*) when he speaks of ruling ones Family well, useth the same Word to express a Man's being over it as chief Orderer, Governor and Disposer of it, as a President, which is applied to being over things, as well as Persons. Take any Office of Charge or Trust, especially such wherein one hath others under him, and it hath such a Name in the Greek and Latin Tongues, as to express the matter committed to his Charge; and so we in English express the Office in the Title of the Officer, when we call him, *the Treasurer, Master of the Ordnance, or Ammunition.* These Names import an Office, and a Man's having a great charge committed to his Trust to manage, and this not as a petty Under-Officer, but as in chief. And so the Word $\pi\rho\sigma\acute{\alpha}\delta\epsilon\upsilon\iota$ in the Text, is an elegant Metaphor, and is as if he had said, Exhort them that believe in God to consider what Office and Function by so doing they have taken on them, and are hereby engaged in, even to be in chief over Good Works. And thus it imports three Things.

1. That they have all sorts of Good Works committed to them, as their Business and Employment.

2. That they have them committed to them, as the Ware, the Goods, the Treasure they deal in, to see to it that no kind of Good Work be wanting (as one when any thing is committed to his Charge, is careful of it) and which they are to improve and manage, as the most precious Treasure committed to them as a Trust by God. They are to husband it, and to have the Care of it; and therein they are in chief too, in comparison of all other Men, and are therefore to excel all others by far in Faithfulness, Care and Diligence therein. Moral Civil Heathens, and formal Christians may pretend to this, but you are in chief; you are *bonorum operum prefecti, the Foremen, the Presidents of the good Work-Office*; and God will require that at your hands, which he will not at theirs (as States and Princes do of their chief Officers the account of such things) and therefore as your Place is, so let your Care beto abound and excel therein. And this Interpretation, as it is more natural to the Greek Phrase, so it is more genuine to the former Words, *that they be careful.* That which such Places and Offices of Trust do properly require, is Care; and therefore the Apostle using this Metaphor that he might answer the Force of it, useth also the word *Careful*, and both together do urge with a doubled Strength, this that is required of them. And with this falls in (tho expressed here with a more emphatical Addition) that which is used as a more ordinary ground of Exhortation to Holiness so frequently in Scripture: *1 Thess. 4. 7. He hath not called us to Uncleanness, but to Holiness*; you are to make Holiness your Vocation, your Calling, Trade and Business: And so in *1 Pet. 2. 21. Whereunto you are called*, and every one is to walk in his Vocation. Thus Good Works are the very calling of a Christian.

3. The 3^d Thing to be considered is the Motives, the Incentives here used, which the former part of the Words does direct us to, when he saith, *This is a faithful Saying, these Things I will that thou affirm constantly, that, &c.* It directs us to the Words or Sum of Doctrine afore-delivered: now that Doctrine delivered afore is the Doctrine of free Grace, as it is set out to us in the Work of Father, Son and Holy Ghost, which he had insisted on to this very end in the Verse immediately before, and in the foregoing *Chapt. ver. 11, 12, 13.* all which came in under the comprehension of these Things in the Text, and all which he himself here brings in (as, if you read what is afore and after, appears) to this end, to urge all sorts of Good Works upon all sorts of Believers. Now the Doctrine of Free-Grace is that, to which in an eminent manner the Apostle useth to give the Stile of a faithful Saying. Thus, *1 Tim. 1. 15. This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners, whereof I am chief.* Which Doctrine he would have Ministers most frequent in,

to affirm constantly, and to affirm with a special Certainty and Assurance; for so the word to affirm imports, to speak of them as things that hath the greatest reality in them, and which when so delivered and so uttered, do mightily work upon Men. And so I come to the main Doctrine intended, which shall be made good out of this Context and Epistle, viz. That the Doctrine of the free Grace in God the Father, Son and Holy Ghost, doth afford sufficient Motives and Inducements to Men, already saved by Faith through that Grace without Works, to cause them to be careful to abound (above all others) in Obedience and good Works.

1. The Doctrine of free Grace, is that faithful saying here intended, as that which he sets his *probatum est* upon, to be effectual to this end. *These Things* (saith he, namely to teach) *are good and profitable unto Men.*

2. You have here the free Grace both of God the Father, Son and Holy Ghost, in their several Works; you have them all here.

(1.) You have the free Grace of God the Father: ver. 4. *After that the Kindness and Love of God our Saviour towards Man appeared.* He intends the Father of our Saviour Jesus Christ, viz. God (so in the Greek) whom he calls Saviour in distinction from Christ, ver. 6. *for he* (saith he) namely, this God our Saviour, ver. 4. through Jesus Christ our Saviour, &c. Therefore these are two distinct Persons, and both our Saviours, the one the Father, the other the Son; and he speaks of this his Grace as an hidden Mystery, which we knew not of, being of old concealed in his Breast towards us, and therefore used the word *appeared*, ἐπιφάνη, broke out suddenly, unexpectedly, as Joseph's Love to his Brethren did.

(2.) There is the Grace and Love of Jesus Christ, and his Work, whom he therefore calls our Saviour; and he says no more there, because he had told us (but seven Verses afore, Chap. 2. 14.) That our Saviour Jesus Christ gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People zealous of good Works.

(3.) There is the Grace of God seen in the Holy Ghost, and his Work.

1. The Gift of him and his Person unto us to dwell in us, ver. 5, & 6. The Holy Ghost, whom he shed on us richly, as the word is, and 'tis indeed the richest Gift that ever was given.

2. In his Work upon us, that he regenerated and renewed us; ver. 5. *By the washing of Regeneration, and renewing of the Holy Spirit.*

3. In the concomitants of the Gift of him unto us, expressed first in general and comprehensive Terms, *saved us*, estating us into the whole of Salvation, absolutely and indefeasibly, fully and compleatly, in respect of the Right to it, and this not of Works, but according to his Mercy, mere Mercy. And then secondly, it is particularly expressed in the parts of it: 1. Justification from all Sin, and a Fulness of Righteousness, ver. 7, 8. And 2. a perfect Title to eternal Life, *he then made us Heirs of eternal Life*; not Children only (which is Peter's Motive) but Heirs of eternal Life according to Hope, for so the Words are to be divided from the other: Heirs of eternal Life being Relatives one to the other, these intermediate words, *and according to Hope*, being intended to distinguish our being made Heirs here in this Life from that hereafter. Here it is in Hope, *we are Heirs according to Hope*, but not according to Possession; for as the Apostle says (Rom. 8. 24.) *What a Man sees (or possesseth) why doth he yet hope for it?* Yet so as it is as sure as if we had it, for 'tis an Inheritance, and we are saved (ver. 5.) fully, compleatly already; and so the last Clause of this Doctrine is made good out of the Words, *That to Men already saved through Faith, or of Grace without Works, the Doctrine of this Grace affords Motives to all good Works.*

Now before I come to demonstrate this in each particular, I shall premise this general Proof concerning the whole of the Grace of God in all three Persons. 1 Pet. 1. 13. when he would exhort them to behave themselves as obedient Children, and to be holy in all manner of Conversation (ver. 14, 15.) to move them to this, he had said before, ver. 13. *Trust perfectly in the Grace that is brought unto you in the Revelation of Jesus Christ.* So do I rather read the Words, than as our Translators have rendred them. Trust, τελειῶς, is perfectly, not by halves, (so in the Margent) for this Grace affords a perfect ground and stay for Faith to rest upon; and then it is plain that φερομένῃν, which they translate, in the Grace

Book III. which is to be brought (as in the future and for time to come) may more naturally be understood, *is brought*, it noting what at the present is brought, and so is to be read. It was the word *Hope*, and the *Syriack* Translation together, that diverted this reading; whereas *Hope* is often put for *Faith* and *Trust*, both in the Old and New Testament. In the Old, *Job* 13. 15. that known Place, *Tho he kill me, yet will I trust in him, I will hope in him.* And in the New, *Eph.* 1. 12. *That we should be to the Praise of the Glory of his Grace, who first trusted in Christ.* In the Margent it is hoped, and so in the Greek. Thus then the words, *1 Pet.* 1. 13. may run, *Trust perfectly on the Grace, which is brought to you, or (as the Vulgar) is offered to you.* And the other Phrase, rendered at the Revelation (as if it were at the Day of Judgment) is manifestly *ἐναποκάλυψε*, *in the Revelation of Jesus Christ*, in whom this Grace is made known, and is termed a Revelation, in respect of the former hidness and secrecy of it, compared to the Manifestation of it now, God having kept it secret in the times of the Old Testament. Thus in *Rom.* 16. 25. the Preaching of Christ is called *the Revelation of the Mystery, which was kept secret since the World began.* And at this Peter hath as evident a Name in using this Word here, having (in the Words before, *ver.* 12, 13.) said, that it was kept hid from those of the Old Testament, yea the Angels, who desired to pry into it; but is brought to you, even home to your Doors, in the Revelation of Christ, namely, through the Gospel. Now having thus restored this Scripture in *1 Pet.* 1. 13. to its right meaning; that which I produce it for and apply it unto, is, that the trusting perfectly in this Grace should make us obedient, yea and the more perfectly we trust, the more we shall be obedient; and you can never trust enough or too much upon it, and upon it alone, whilst (as it follows) you are obedient Children, or as the Children of Obedience, made up of nothing else, you carry your selves towards this Grace. For why should the Apostle upon this Connexion and Coherence mention their relation of Children, when he would have the Grace of God to move them, but because there is the sweetest Connexion and Comprehension of these two in the Heart? for no Man rationally is moved to any thing, which he hath not a Principle within him futed to, and which answers that Motive, and which is to be the Life and Soul of it. If a Man be a Slave, one of a mere servile Spirit, this Grace speaks not Reason to him; for that is practical Reason to every one, that futes his Spirit. Now one under the Law (as the Apostle opposeth it to Grace, *Rom.* 6.) can find no Reason, no Strength, no Efficacy in such Cords of Love and free Grace, no more than a Beast doth in Principles of common Reason; but if one be a Child, and have the Spirit of a Child, and is *under Grace* (as the Apostle speaks) then this Grace, that is his Sovereign, teacheth him this Obedience, and he obeys it naturally; for he is a meet Scholar and Disciple to be taught this Lesson. And this another parallel Place in this Epistle to *Titus* confirmeth, *Chap.* 2. 11, 12. *The Grace of God that brings Salvation hath appeared.* Which is all one with what Peter had said, *1 Pet.* 1. 13. *Which is brought to you in the Revelation of Christ.* And because that this Grace, that is in God himself is the Subject of the Gospel, therefore that Doctrine of it is called *Grace*; as likewise because withal it is the Object of our Faith, it is called *Faith*, *Teaching us*, *μαρτ' εὐσ'α*, *teaching and instructing us*, as Children are taught by their Instructors and Tutors. Now therefore as in the Old Testament, they were under the Law as their *School-master*, as their *Tutor* and *Governor* (I put two or three of the Phrases together used by the Apostle, *Rom.* 6. *Gal.* 3.) so being under Grace, their Spirits are taught and disciplined by it, formed and framed to the Principles thereof, and the Lessons it reads, which do all teach denying of Ungodliness, and Subjection to all Dispositions and Duties to God; as he is holy and gracious, which may make him perfect to all and every good Work of all sorts; which he owes to himself in Temperance, to live *soberly*, to his Neighbour in Justice, to live *righteously*, and to God in living *Godly*. That is, it teacheth perfect Holiness to all we owe any kind of Duty unto; for all we do, or can be supposed to owe, are either what is due to God, our Neighbour, or our selves: and it teacheth (as for the Motive or Incentive thereto) all these in one Lesson, the Grace of God appearing to the Heart, and being made manifest to a Man's Soul.

C H A P. II.

That God's Love in Electing us is a great Motive to all Acts of Love and Obedience: That in this his Election of us he hath ordained and appointed us to Love and good Works.

I Come now particularly to demonstrate that the Grace and Love of God, manifested in our Salvation, engageth us to Holiness, Obedience, and Service.

The proper Work of God the Father is Election, and his Grace shines most eminently there. Thus in the mention of all three Persons, and in the ascribing the proper Work to each, the Apostle (1 Pet. 1. 2.) attributes Election to the Father. Now therein I consider two things: 1. *The Act it self.* 2. *The Love, the Greatness of the Grace and Love shewn in it, and how strongly by both we are obliged to Holiness and Obedience.*

1. That God should choose and single, and design thee forth to this Prefecture, to this Office of Care over good Works, engageth to all Diligence and Faithfulness: The Apostle judgeth it but reasonable, and upon that ground urgeth Timothy to give himself wholly up to that Office the great God had chose and designed him unto; and he urgeth his Engagement to do so by what Obligation is found amongst Men: 2 Tim. 2. 4. *No Man that warreth entangleth himself with the Affairs of this Life; but gives over all other Callings whatever (as the Law of a Souldier then was) that he may please him who hath chosen him to be a Souldier.* Paul when he was chosen to the greatest Service that ever Man underwent but Christ, was told by Ananias, Acts 22. 14. *The Lord God of our Fathers (that chose them) hath chosen thee, that thou shouldst know his Will, &c. and hear the Word of his Mouth;* that is, obey him: And the sense of this fired Paul's Heart. And Christ also (Acts 9. 15.) calls him *a chosen Vessel;* to what end? *To carry my Name;* that is, to bear my Name about the whole World, and unto all Ages after, in Holiness of Life, and Purity of Doctrine; a Vessel singled out to do it, purged and made meet for his Master's Use, prepared to every good Work; God having known, owned, and set his Seal upon him for his own by Election, as Paul speaks, 2 Tim. 2. 19. alluding to that in Isaiah; *Be ye pure; ye that bear the Vessels of the Lord touch no unclean thing,* Isa. 52. 11. much more the Vessels themselves chosen to bear his Name, ought not to do so. It was a great and effectual Argument to Cyrus (tho an Heathen Prince) to perswade him to give Leave and Commission to the Jews to build the Temple, even this, that God had so many Years before designed him by Name, that God had said (in Isaiah's time) of Cyrus, *he is my Shepherd, that shall perform all my Pleasure,* Isa. 44. 28. This thus written of him long before he was born, and this coming to his Knowledge; he was moved and effectually moved hereby to perform it: Ezra 1. 2. *Thus saith Cyrus King of Persia, The Lord hath charged me to build an House at Jerusalem which is in Judea:* How much more should it move thee that hast found, or hast good hope of (or thou hast hope of nothing) that God hath writ down thy Name in his Book from all Eternity, as a chosen Vessel, that should know and perform his Will? Paul in like manner strengthens this Charge to Timothy with those Prophecies that had been given forth of him at his Ordination, when he had Hands laid on him by the Appointment of the Spirit of Prophecy: 1 Tim. 1. 18. *This Charge I commit unto thee, Son Timothy, according to the Prophecies which went before on thee, that thou by them mightest war the good Warfare.* By them, that is, to be stirred up the more by them, because it was thus foretold of thee; much more should we be stirred up to our Holy Duty, when from everlasting God hath chosen us hereunto. Now (Eph. 1.) Paul expressly tells us, that *God hath chosen us before the Foundation of the World, that we should be holy and blameless before him in Love.*

2. Holy Obedience being found to be the main thing pitcht upon by God in those Decrees of his, as the principal end under his own Glory unto which he designed us, we should be the more excited to it. The first and primary, yet so in

that place the Apostle makes it; for the Apostle's Scope is (*ver. 3.*) to enumerate the Blessings, and the Acts of blessing, with the proper Designments of them as we are blessed with them in Christ, and to set them in their Order. He begins with Election; *ver. 4.* *According as he hath chosen us in him before the Foundation of the World:* And withal, lays forth the proper principal Designment of Election, as the first Act of all other towards us; and the first and principal is Holiness, *to be holy and unblameable before him in Love.* So that as the Act of Election is distinguished from Predestination, and is the first of the two; so the primary and first Aim God in that first Act of Election had, was Holiness, as essential to the Person who was to be in Christ; and then Adoption, or Sonship, or Right to eternal Life and Glory (which is the Act of Predestination, as 'tis distinguished from Election) is but as an outward Privilege or Dignity superadded. When God chooseth a Man, he chooseth him for himself (*Psal. 4. 3.*) for himself to converse with, to communicate himself unto him as a Friend, a Companion, and his Delight. Now it is Holiness that makes us fit to live with the Holy God for ever, since without it we cannot see him (*Heb. 12.*) which is God's main Aim, and more than our being his Children. As one must be supposed a Man, one of Mankind, having a Soul reasonable, e'er we can suppose him capable of Adoption, or to be another Man's Heir. As therefore it was the main first Design in God's Eye before the Consideration of our Happiness, let it be so in ours. It is not only the means through which God hath chosen us to Salvation: *2 Thess. 2. 13, 14.* *Who hath chosen you through Sanctification, &c.* So Sufferings are also said to be the Means; but this is the End also, and that more than our Glory and Happiness; and therefore Holiness for ever remains, and Love (*1 Cor. 13.*) and *we are chosen to be holy before him in Love.* This Portion has made me understand the reason of that Order, and placing of those Benefits and Fruits of Election; namely, why Election to Sanctification is put first, and so sprinkling of Christ's Blood put after it, yea after Obedience: *1 Pet. 1. 2.* *Elect according to the Foreknowledg of God the Father, through Sanctification of the Spirit, unto Obedience and Sprinkling of the Blood of Jesus Christ.* It is not to shew that Sanctification; Obedience should go before the sprinkling of the Blood of Christ upon us, which is our Sanctification; but his speaking of Election sheweth (as *Paul* also doth) what was the most eminent and principal Designment and End whereto we were elected, even Sanctification unto Obedience. Election was unto Holiness immediately and primarily, and was first and chiefly intended, (I do not say it is greater in the worth of the thing, so Christ's Blood is of infinite value) as that which God ultimately aimed to bring us unto: And tho Christ's Blood is of infinite more value, yet this is more than the sprinkling of that Blood on us, for it remains for ever in Heaven, when we need no more sprinkling of that Blood.

3. To make this Obligation laid on us by Election the stronger, let us consider that as God hath chosen us unto Holiness, and unto good Works, so it is said reciprocally, that he hath ordained good Works for us. Thus the Scripture, that it might inform us, turns it both ways, that as he ordained us to good Works, so he ordained good Works for us to walk in: even as when Election to Glory is spoken of, to shew the Certainty, and God's Love in it; the Scripture doth not only say, we are ordained and prepared to Glory (as in *Rom. 9. 23.* and elsewhere) but that this Glory is prepared for us; *Come and inherit the Kingdom prepared for you,* says Christ: And so says the Apostle (*1 Cor. 2.*) *Eye hath not seen the things prepared for them that love him,* suted aforehand to make them happy. The same we find of good Works, that a chosen Vessel is said to be prepared for every good Work, as you heard out of *Timothy.* And so in *Ephes. 2. 10.* good Works are said to be prepared for us to walk in; not ordained only by way of Precept, for so they are ordained to wicked Men; but by Decree and Predestination, set out as a Man's Work and Way; whence that Phrase of *Solomon* is, *What thy Hand finds to do, do with all thy Might.* A Godly Man's Work (as Christ's was) is given him; and the Apostle speaks it to shew what Ordination good Works have in our Salvation, yet so as they might not derogate from Free Grace, for by Grace we are saved without Works. God that made us new Creatures, and suted us to good Works, had prepared and ordained all sorts of good Works,

to which this new Creature was fitted: As when he made Man, he made Paradise for him to walk in, and set out his way beforehand. Thus God hath chose out Work for us, and (as Christ says, *Joh. 15. 16.*) *hath ordained us to bring forth Fruit, and that our Fruit should remain*; for both are of eternal Purpose.

4. The Consideration that he hath chosen you, not others, how doth it call for Holiness? *1 Pet. 2. 8, 9.* *Christ (says he) is a Stone of stumbling to the Disobedient, whereunto also they were appointed*; that is, with that kind of Appointment, which is to permit them to act as Creatures, and to shew themselves such. He needed not have added that (for he brings it in with an *Also*, or over and above) but to that end, to move them the more to Obedience: Now then to move them he adds, *But you are a chosen Generation, that you should shew forth the Praises of him that called you* (which follows:) So that he chose you (as in the former Words;) and this is spoken as in manifest opposition unto appointing others to Disobedience: The like you have, *2 Theff. 2. 13, 14.*

C H A P. III.

That the great Love of God in Electing of us, should be a strong Motive and Incentive to Love and good Works.

I Come now to the Love shewn in these Acts, and shall demonstrate that all the Mercies and other Graces or Love that are to be found in Election should move us to Obedience: *Rom. 12. 1.* *I beseech you therefore Brethren by the Mercies of God, that you present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.* It is a Transition from Doctrinal Points to Practical Duties; and the Illative *therefore* sends us to Justification, Sanctification (handled in *Chap. 3, 4, 5, 6.*) but it especially sends us to Election, and the Mercies in the Bowels of it, of which he had treated in three Chapters immediately before. This Love of God bestowed on us, in and at Election, the Scripture makes use of a double way to work Holiness and Obedience in us.

1. By way of Imitation, it some way or other teacheth all sorts of Graces, and is the lively Pattern of them to us.

2. By way of Incentive or Motive: So as in such things wherein it doth not so fully serve as a Pattern to be imitated (as in all it cannot) yet in those it serves as Motives and Inflamers thereunto.

(1) By way of Imitation. God's Love in electing us is propounded as a Motive to Obedience: *Eph. 5. 1.* *Be ye therefore Followers of God as dear Children, and walk in Love.* He speaks it of God's Love as distinct from Christ's, for of that he speaks as a further Motive in the next Words. I confess he speaks it upon occasion of God's Love in Justification there, that we should imitate it in forgiving others, as God for Christ's sake hath forgiven us, *Eph. 4. 32.* Yet the Force of the Argument therein holds as strong, yea more strong, in all Considerations about his Eternal Love, which was the Original, the Spring, the Fountain, the Cause of Justification, and all else; yea out of which he then justified, adopted, bestowed all Blessings upon us in Christ. And as the Vertues in a Sovereign Water are stronger in the Spring than in the Streams, so is this Love in God's Heart; and tho it be applied only to Love to Brethren, yet it extends to all Obedience, the Fountain whereof is Love to God; and the Terms he expresth himself in this are Generals, which will reach to all in his Love, and to all Compliance therewith in us unto all Commands. For when we are exhorted to be Followers of God, it is a general that comes in upon occasion of that particular Act of Love shewn in Forgiveness; as often general Rules, and Reasons, and Promises are brought in upon occasion of particular Instances, to confirm and enforce them. Then when it follows, *Walk in Love*: What, doth he mean it in this one Act of it, of Forgiveness? (which is a going forth of Love;) No, but in all the Duties of Love besides. And tho the Apostle instances in this, as a more broad and conspicuous way of God's Love in

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in forgiving us, and thereupon more particularly exhorts us to chalk out the like Path to our selves to walk in, of forgiving others; Yet this is but one of those Walks his Love delights in. He hath dwelt in Love (as *John* speaks) walkt in Love within his own grounds, within himself, (which I speak as warranted by that Phrase, *which he purposed in himself to us*, Eph. 1. 9.) with infinite Delight from all Eternity; and in all these (all so far as he hath made known to us, the head ways of them) we should be Followers of him, as well as in Forgiveness, or the Duties of Love to Brethren. Thus we should walk in Love, and out of Love to him in all those ways which he hath chalked out for us; and this we should do to shew our Love unto him by it. This word, *be ye Followers of God* (that is, as one that follows another in the same Steps) is too dull, too flat a Word, falls short of what the Apostle seems to intend; and therefore is to be taken in, corresponding with those that follow, *And walk in Love*, that is, in the same Steps. In the Original it is, *Be ye Imitators*, μιμηταί. This farther Sense is also aimed at, that we should be like unto God in his Love, as Children are to their Parents in Feature and Disposition; let our Love answer to his, as Limb to Limb in a Parent: Therefore he adds these Words, *as Children*, that resemble the Father, yet often the Grandfather most. And everlasting Love is as the Grandfather that beget, and brings forth all these Effects and Fruits of Love, Adoption, Forgiveness, &c. Yet still this word μιμηταί would speak something more, *viz.* we should act over to the Life the Love of God, as Actors do Stories; we should not only have in our Hearts the Image of it, but we should act to the Life the Postures, the Passions, the Gestures, the Looks and the Casts of that Love of God: And we should have all these continually (as far as may be) before our Eyes, to imitate them in our ways.

(2.) We should set up God's Love, not as a Pattern only to us, but as an Incentive to inflame us; and therefore he adds these Words, *as dear Children*. The Words are in the Original, *ὡς τέκνα ἀγαπητὰ*. 1. As Children to imitate, to act over his Love in all your walkings towards himself and others. And 2. As beloved Children, to take in his peculiar Love to you, to invigorate and act you. Children are to imitate their Parents, as they are their Parents and their Superiors; and so Christ urgeth it (Mat. 5. 48.) *Be ye perfect as your Heavenly Father is perfect*. And so the Apostle urgeth it (1 Pet. 1. 14.) as obedient Children, fashion not your selves, that is, imitate not your former Lusts, *μὴ συζηματιζόμενοι*; that is, be not cast into the Garb, the mode of them, frame not your selves to them; but be holy as I am holy, imitate me your Father. But the Apostle (in Eph. 5. 1.) was enforcing a point of Love. 3. And therefore he adds, *as beloved Children*, as Darlings, whom God loved and delighted to love; this is put in to make God's Love the Enkindler and Incentive of this Divine Fire in us. Consider but how beloved, how dear you are, and have been to him; consider the Endearments of his Love in all the Singularities and eminent Properties of it: What Love was it you were wrapt in when brought forth? Everlasting Love. What Womb of Love was it in which you as Children were first conceived? It was in everlasting Love. By what Love were you chosen and predestinated to the Adoption of Sons, before the World was? Eph. 1. 5. It was that Love which made you Children; neither can any come to know how dear you are to God till they come to discover, and drink of this Love, the Fountain, the Original of all. And indeed it is with respect to having been beloved with this Love, that they are called beloved Children. As also (in 2 Thess. 2. 13.) he gives them this Title and Compellation on purpose, in reference to Election, *We are bound to give Thanks always unto God for you, Brethren, and beloved of the Lord, because God hath chosen you from the Beginning*. He contents not himself to have called them Brethren, but on purpose adds the other word, *Beloved*, because it was in Election they were first and chiefly beloved. And (in Col. 3. 12.) Paul joins both, and makes them an Argument to all Graces of every kind: *As the Elect of God* (says he) *holy and beloved, put on Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering*. It is easy to conceive how Bowels of Mercy and Kindness are required of us as Resemblances of that Love which was accompanied with such infinite Bowels, and Heroick Kindness in God towards us; for out of these God

God chose you at first. It is also to be considered how much *Kindness, Meekness, Riches of Long-suffering, and Forbearance, and Forgiveness*, God ordained in Election to shew forth toward you. The Fountain of them all was electing Love, and in electing Love were found all these, or it designed to shew forth these: only how humbleness of Mind was shewn therein as a Pattern to us, may be a doubt; but it may be easily resolved, by what I have said on *Eph. 2.* where I shewed the Greatness of God's Love, in this respect, that it was an humbling Condescension in him the great God to look down on Creatures. *Psal. 113. 6. Who humbleth himself to behold the Things that are in Heaven and in the Earth.* If to look on them is condescending Goodness, much more to love them, and ordain them Sons, and Friends, and Companions with himself. And it was yet a greater Condescension, to ordain his eternal Son to dwell in humane Nature, and that Nature to become one Person with him, which was the fundamental Decree of all, for we are chosen in Christ as in our Head, *Eph. 1. 3.* Look therefore, whatever Singularities, Particularities there are of Graces of any kind to be found in this Love, they should either be Patterns or Motives unto us, to answer them in Love and Obedience: *Eph. 5. 1. As dear or beloved Children, be Imitators of God.* Take the Words as a Motive, and judg within your selves how forcible it is to any Heart possessed with Childlike Love to God. Suppose God from Heaven should say, what my Child (as that Mother to *Solomon*) my beloved Child, yea as thou art my beloved Child do this or that, and therein obey me, how would this move any of you? Set this before every Command, and think, that God speaks thus to thee, *As thou art my dear Child, thou shalt have no other Gods, thou shalt not commit Adultery, Murder, &c.*

Chap. 3.

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Let us now run over all those special Properties and Singularities by which this Love is commended to us, and see how they all enforce and perswade to Holiness and Obedience, and the giving of all Love to God.

1st. Let us view the Priority of this Love, that he loved us first, not we him. Upon this ground Christ first, then the Apostle *John*, enforceth all Obedience to all Commands.

First, Christ doth it, *Job. 15. 16.* When Christ would move his Apostles to that great and hazardous Work of preaching the Gospel over all the World, when he was gone (as he moved *Peter* in those Words, *Lovest thou me?*) he urgeth this, that he had loved them first, *You have not chosen me* (says he) *but I have chosen you.* He mentions Election to them, and therein this endearing Consideration that he had *first chosen them*, not they him; and then subjoins that he had ordained them *to go all the World over, and bring forth Fruit, and that their Fruit should remain.* It is as if he had thus spoke to them, You did not first provoke me to set my Heart on you, and single you out; but I freely chose and loved you. Then *John* (*1 John 4.*) insists on the same Argument, which he expresseth more takingly thus, *not that we loved God, but that he loved us* (ver. 10.) *and loved us first* (ver. 19.) and we loved not him at all for a long while after his Love and Pity shewn to us. All the Commandments are by Christ reduced to two Heads: *Mat. 22. 37, &c. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind: this is the first and great Commandment. And the second is like unto it, Thou shalt love thy Neighbour as thy self: on these two Commandments hang all the Law and the Prophets.* Now *John's* Scope also (in *1 John 4.*) is to exhort to both, and to move to both. He useth this as the Argument twice in that Chapter: 1. In *vers. 10, 11.* Then 2. In *vers. 19, 20, 21.* At the 10th ver. he heightens the Love of God, *herein is Love, that is, herein is Love indeed;* and he doth this on purpose to draw from us Obedience to that Command, and Love to our Brethren. Ver. 11. *Beloved, if God so loved us, we ought also to love one another.* Therein are comprehended all the Duties of the second Table: *Rom. 13. 8, 9. He that loveth another hath fulfilled the Law: for this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false Witness, thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this, Thou shalt love thy Neighbour as thy self.* Then again says *John*, *1 Joh. 4. 19. We love him* (so ours render it) or *let us love him* (so others render it, and indeed the word ἀγαπᾶμεν, is indifferent to both, and

and favours both alike) because he loved us first, and from thence (*ver. 20, 21.*) he infers Love to our Brethren, and that as a Commandment from that God that so loved us: *ver. 21. This Commandment have we from him, that he who loveth God love his Brother also.* So that Love to God the Sum of the first Table, is enjoined, or rather sweetly flows from what the Law of Love requires, and we are bound to requite Love with Love to one that loved us first, and so highly loved us too, *ver. 11.* The other Argument is fetched from a superadded Commandment (*1 John 4. 21.*) from him that thus loved us; and it is enforced from what Christ had said (*John 14.*) *If ye love me keep my Commandments.* Now in the midst between both these Arguments, he inserts this Axiom (*1 John 4. 17.*) *As he is, so are we in this World.* This belongeth to the Argument, why we should imitate God. The coherence carries it to God in his Love, especially that Love before all Worlds, which he had treated of so largely before; *ver. 16. We have known the Love that God hath to us, God is Love, &c. And herein is Love, that he loved us first, &c. If then, as he is, so are we in this World, we shall have Boldness at the latter Day, because we behave our selves so as to be like him.* Because as he is, that is, as he is in loving us first, and giving his Son for us, such we are in this World in loving others in imitation of him; or *as he is, we are in this World,* that is, we being Imitators of that everlasting Love of his, *we shall have Boldness at the Day of Judgment;* it being impossible God should disapprove of those that are like him, in that which is most dear to him, *viz.* his Love and the eternal Acts of it. Thus *Piscator* and others interpret it.

2ly. Consider the Peculiarity of his Love, that he hath loved you above all others, in which there is another eminency of Love: *Deut. 10. 14, 15. Behold the Heaven, and the Heaven of Heavens is the Lord's thy God, the Earth also, with all that is therein. Only the Lord had a Delight in thy Fathers to love them, and he chose their Seed after them, even you above all People, as it is this Day.* He here sets out the special Love of God in chusing them.

(1) He had choice enough, Heaven and Earth lay all before him, and all things in both, and he could have made every Star, every Pebble so many Sons to *Abraham.* As in the Mass or Chaos, the matter of all Creatures, which lay alike before his Power, out of the same matter he made the dull Earth, he might have made the vigorous and shining Sun; so he had all Creatures in Heaven and Earth, out of which to have made Sons to *Abraham* (as *John the Baptist* speaks) but he chose them out of Mankind, the Seed of Mankind.

(2) He had before him all People of Mankind, made all of one Blood (*Acts 17.*) and out of all he chose thy Fathers and their Seed, out of all (as choice implies) yea above all.

(3.) And 3ly. He made this choice, not out of a bare Act of Will, as one resolved to chuse some Persons, with a Delight to love them, and delighting to shew this peculiar Love to them.

(4.) And 4thly. That Love and Delight was all, and the alone Cause thereto him moving, as that word *Only* (in *Deut. 10. 14, 15.*) implies. *Only the Lord had a Delight in thy Fathers, &c.* Now to what end is all this electing Love thus set forth to us, but to the point I have in hand? *Deut. 10. 12. And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his Ways, and to love him, and to serve the Lord thy God with all thy Heart, and with all thy Soul, to keep the Commandments of the Lord and his Statutes, which I command thee this Day for thy Good?* This Lord, the God of Gods, Lord of Lords, a great God (*ver. 17.*) who is withal so good, so full of Love, of all Love to thee, what doth this God require of thee? (the Hebrew signifies also to ask, request, entreat; so *1 Sam. 1. 17, 20, 27.* in the Petition which *Hannah* put up to God, the same Word is used) What doth this glorious God after all this Love manifested; fall a petitioning thee for? (as the God did beseech, as the Apostle hath it, *2 Cor. 5. 20.*) What doth he ask again of thee, as in answer to all this Love? Nothing but thy Love and thy Obedience, which by the Law of Justice is a Debt from Equals, namely to requite Love with Love, *Rom. 12. 8.* He requires nothing but Love, which (as Christ says) Sinners, the worst of Sinners, the most notorious Sinners in the World pay mutually; *Publicans and Sinners love those that love them, Mat. 5. Luke 6. 32.*

C H A P. IV.

Another Motive to Obedience deduced from God's great Love, in giving his Son to die for us. That he requires nothing in requital of so inestimable a Gift, but that we should love, obey and serve him. Other Considerations of God's Love urged, as Motives to Obedience; that he delights in loving us, and therefore it should be our Delight to love and obey him. The Eternity and Immutability of his Love, urged as Motives to faithful and constant Obedience.

THE greatness and immenseness of God's Love in electing us was such, that he designed to shew it by a Gift answerable, and that was the Gift of his Son to Death, to be a Propitiation for our Sins; and for this let us return again to that Scripture in 1 John 4. 10. *Herein is Love, not that we loved God, but God loved us, and sent his Son to be the Propitiation for our Sins.* And then it follows, *Beloved, if God so loved us, &c.* he puts a [SO] upon it, as leaving it to the Holy Ghost to heighten this [SO] by him unutterable. Our Saviour had done the like: John 3. 16. *God so loved the World, that he gave his only begotten Son.* A Gift so great, that he hath nothing now left he values; *He that spared not his Son, how shall he not with him give us all things?* Rom. 8. 32. Now then consider O Man, what doth this God, that designed to give so great a Gift merely to commend his Love, require of thee again? What! *Thousands of Rams, ten thousand Rivers of Oil, thy first-born in requital of his first-born?* He twice renounceth all or any of these, both in *Psal. 50. & Micah 6.* What is it the Lord asks of thee? (says Moses also, *Deut. 10. 12.*) it is all a diminutive: alas! as good as nothing to him: It is but thy Love, thy Service, which when thou hast returned to him to the utmost thou art able, fall down on thy Knees, and say, thou art an unprofitable Servant. All of it is that which he hath no need of, of which he might say as of Sacrifice, *If I had need thereof, would I ask thee?* It is that God who asks thy Service, who might command it, and 'tis a Favour that he gives thee leave to love and serve him. And 'tis but that Love and Service, which the worth and excellency of this God, if known by thee (tho his Love to thee were as yet unknown) would draw it from thee, and move thee to fear him that is so great (*ver. 17.*) to love him that is so good and loving (*ver. 15, 16.*) and to serve him, namely in outward Obedience, by walking in his Ways, who commands all he doth command for thy good (*ver. 14.*) and so thou servest, providest for thy self most, in serving him. And as for that which he desires thee to part with for him, what is it but what is merely an Hindrance to this Love and Service of him according to his Greatness and Excellency? and to part with it is for thine own good: *Circumcise therefore the Foreskin of your Hearts, and be no more stiff-necked,* Deut. 10. 16. It is an Inference from what he had said before. Now what is that Foreskin that makes thee thus stiff-necked? It is inordinate Self-love: Self-love is the Sum of the Law of Sin, as Love to God is the Sum of the Laws of God. The Laws of Sin tell thee, *Thou shalt not fear God, nor worship him; thou shalt take his Name in vain, thou shalt kill, steal, or commit Adultery, &c.* And if there be any other Commandment of Sin, it is briefly comprehended in this Saying engrafted so deep in all Mens Hearts, *Thou shalt love thy self above all Things whatsoever.* But the Law of God commands Love to God, and Obedience to him springing thence, and requiring the whole Soul and Strength (as Christ speaks) to love God above ones self, as by the proportion Christ sets is evident, *Thou shalt love thy Neighbour as thy self, therefore God above thy self.* Hence this Self called Flesh, which opposeth true Love to God, is Enmity with God and his Law (*Rom. 8.*) and must be therefore cut off and cast away, e'er we can love him, and be subject to his Law, as the Apostle there speaks. And to this purpose, the same Moses preaching the Gospel in another Place, speaks, *Deut. 30. 6. The Lord will circumcise thy*

the Heart, to love thy God with all thy Heart, and all thy Soul. What is it, that
 Book III. this great God that hath out of his Love given a Gift so great, and so to dear to
 him, require of thee? not any part of what is truly and substantially Love unto
 thy self; he permits the whole of it in Substance still to remain, and requires only
 the superfluity of it. The Hebrew Word used for the Foreskin, which is to be
 cut off, signifies a superfluity, as that part of the Skin which the Jews in Circum-
 sition did cut off is. And therefore *Ainsworth* emphatically translates it so here,
 and usually elsewhere, circumcise the superfluous Foreskin; and by the choice of
 that superfluous Skin to be the Subject of Circumcision, was fitly signified how
 little and small a matter it is that God requires of Self-denial in us. What doth
 the Lord require of thee? Not to cut off self entirely, but only the inordinacy
 the excrescency; and so some have understood that of *James* 1. 20. *Lay aside all
 superfluous of Naughtiness.* God requires no more than that thou shouldst part with
 what will hinder thy loving him above thy self: and the word in its Significati-
 on setteth this also, for it signifies a Stoppage that hindreth, and so is to be cut off
 as that which letteth thee in thy loving and obeying him. And upon the whole
 to conclude, consider that in *Deut.* 10. 12, 13. it is expressed, that it is for thy good,
 that thou art to *serve the Lord with all thy Soul, to keep the Commandments which he
 commands thee for thy good.* These Words for thy good, are added to this thy lov-
 ing and serving him; and so to bring this further home to the thing in hand, here
 in thy Love and Obedience unto God doth but fitly and meetly answer, as an I-
 mitation of that his Love in Election, and the Contrivements of it, as was obser-
 ved. For as God in that his loving us, had eminently and above all a respect to
 his own Glory (*Eph.* 1. 16. to the Praise of the Glory of his Grace) yet so as he
 did withal take in such conspicuous Affections of Love to our Persons, that he is
 said to have delighted to love us, and to love us most in this, that he makes him-
 self, and his Love and Glory, our Happiness and highest End, and accordingly so
 contrived his Designs therein, as to hold forth both these, decreeing all for our
 good, as well as his own Glory. Thus in the like proportion and subordination,
 in imitation of this Love of his, he allows us to love our selves in loving him,
 and to that end hath given all his Commands for our good, as out of *Moses* was
 observed; yet so as to set him up above our selves, and make his Glory and the
 Praise of it, our chiefest end and greatest good. And thus *Moses* concludes that
 10th Chapter of *Deut.* v. 21. *He is thy Praise, and he is thy God.*

Let us proceed on to whatever other Singularities or Rarities are to be found in
 this Love, and shew how we should answer them all in Love and Obedience, and
 that all and each should become the highest and most enflaming Motives to us.
 Concerning all which let me premise this general Consideration once for all, That
 by the same Reason that the Apostle urgeth this Circumstance in God's Love, *viz.*
 the Priority of it, that God loved us first as a Motive to Obedience to his Com-
 mands, *1 John* 4. 19, 20, 21. and as *Moses* urged the peculiarity of this Love,
Deut. 10. by the same Reason may and should any other Consideration that com-
 mends it, move us.

Therefore consider, that God in chusing thee, not only love thee, but delighted
 to love thee. 'Twas not barely an Act of Will, that he would chuse some, he cared
 not whom, as being indifferent about it; but it was an Act of Love, and not of Love
 only, but of good Pleasure (*Eph.* 1.) and of Delight too, as you heard, *Deut.* 10.
 How should the Consideration of this sweeten Obedience to thee, not only to do his
 Will, but to do it willingly? This Love should make not only the Command-
 ments not grievous (*1 John* 5.) but a Delight. It is hard to find an Instance of
 this in the Hearts of the ordinary Sons of Men, only in Christ our Head we
 may find and have the great Example. How ready and willing did the foremen-
 tioned Consideration make him to do God's Will in all things, to fulfil all Righte-
 ousness, and to make this Work his Meat and Drink? I have a Baptism to be bap-
 tized with (says he) and how do I long till it is accomplisht? And what was
 one Spring and Motive hereunto? It was even the Consideration, that God had
 chosen him and delighted in him, which made him his Servant and Obedient:
Isa. 42. 1. *My Servant whom I uphold; my Elect in whom my Soul delighteth.* And
 therefore he took Courage and Resolution to go thro with the Work he was cho-
 sen

sen to. Thus it follows, *He shall not fail nor be discouraged*, ver. 4. The Sense and Apprehension which Christ had, that God had written his Name as the Head, at the top of his Book of Life, and that his Name was also engraven deeply on his Heart, made him speak thus in Heb. 10. 7. *Then said I, Lo I come, (in the Volume of the Book it is written of me) to do thy Will O God.* But if you consult the place this is taken out of, there is more of the Disposition of his Spirit added: Psal. 40. *I delight to do thy Will O God:* And in both places this it was that moved him, *In the Volume of thy Book, thus it is written of me.* God had predestinated him as Man before all Worlds, 1 Pet. 1. 20. God had delighted in him, as thus decreed before his Works of old, Prov. 8. 30. And now that his time came, to shew his Love to God, and Work for him, this infinitely quickned him; and therefore having run his Race and dispatcht his Work, he says, Joh. 17. 4. *I have glorified thee on Earth, I have finished the Work which thou gavest me to do:* And it follows, ver. 5. *And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was:* Which is interpreted by that ver. 24. *The Glory thou hast given me (and so ordainedst it) before the World was, for thou lovedst me before the Foundation of the World.* You may easily discern by the Connection of the 4th and 5th Verses, interpreted by the 23d, what had set him on work, and what he had in his Eye, in dispatching all his Work on Earth so willingly, so eagerly: It was God's everlasting Love, that had designed to him so great a Glory, which therefore as soon as now his Work was done, he utters as that the Thoughts of which, and of his having been eternally ordained unto it, out of so great a Love had set him awork. Now then hath God rejoiced over thee from everlasting, in his Intentions to do thee good, with his whole Heart and his whole Soul (as *Jeremy* speaks) how should this Consideration draw out, suck out thy whole Heart from thee, to love and serve the Lord with all thy Heart, and with all thy Soul? Was his whole Soul thus delighted to love thee? (*Deut.* 10. 12, 15.) Was it a pure Act of good Pleasure in him? O how shouldst thou strive (*Col.* 1. 10.) *to walk worthy of the Lord unto all pleasing, being fruitful in every good Work?*

5. Consider that this Love hath been from everlasting, *Jer.* 31. 3. This Antiquity of it, that it is of so long continuance, of so long a standing, should have its distinct Influence also upon thee. This is therefore inserted (*Eph.* 1. 3.) who hath chosen us before the Foundation of the World, to be holy before him in Love. *Paul* minds the *Theffalonians* of it also, to move them to Holiness, 2 *Theff.* 2. 13. *God hath from the Beginning chose you to Salvation, through Sanctification of the Spirit and Belief of the Truth:* From the Beginning, that is from everlasting, 1 *Joh.* 1. 1. *The Word of Life, that was from the Beginning.* This Consideration hath much in it to move us.

(1.) When one hath had his Eyes and his Heart long upon a thing which he desires to see accomplisht, how greedy of it, how delighted in it is he, when he sees it begun to be accomplisht? As Christ sitting in Heaven, and expecting till his Enemies be made his Footstool, when he sees any new Degree of it accomplisht, how doth it rejoice him? If God hath so long since, even from Eternity, designed out Holiness for his Children, he expects earnestly to have holy Obedience and Service from them.

(2.) Consider, that as this hath been in his Eye so long, so how little a time it is since thou wert holy, or beganst to look towards it. His Eyes and Heart were toward thee before the Foundation of the World: and it hath been half thy time perhaps before thou beganst to look after him or his ways; or to set thy self to be holy before him: And when thou didst begin after so long time, thou didst find thy self enwrapt in the Designs of Eternal Love upon thee, that ordained thee to this very thing before the World was. O! how should this quicken thee to hasten thy Work, and to make speed as one born out of time. God loved and chose thee from the Beginning (2 *Theff.* 2.) and had no other Thoughts nor stirrings of Affections, but of Love and Kindness to thee: But thou from thy Beginning hast had no other but Thoughts of Provocation and Enmity against him, for thy Thoughts have been only evil from thy Infancy, *Gen.* 6. 5. As therefore when *David* would move God not to cut him off in the midst of his Days, what

says he? *Pfal. 102. 24, 25. I said, O my God, take me not away in the midst of my Days; thy Years are throughout all Generations: of old hast thou laid the Foundations of the Earth.* This Speech of *David* I turn into an Exhortation unto thee. His Love hath been to thee before he laid the Foundations of the Earth, and throughout all Generations; thy Being and Existence was but as this Morning unto him, and it was the midst of thy Days e'er thou brokest off thy Iniquities by Repentance. Thy time of Love is short, and thou hast already shortned it; O now fall to work, and ply thee, and make, if possible, the rest of thy Life an whole Life to him. *Peter* had a touch of it (*1 Pet. 4. 2.*) yet without upbraiding; for our God is so good as he upbraideth no Man that turns to him from his former Sins. Well, what says *Peter*? *The time past of our Life may suffice us, to have wrought the Will of the Gentiles.* He says no more, yet it is enough to quicken us, yea 'tis the Scope of the Apostle to do it. The Consideration of this, with the other of God's Love, he sets together on purpose to press this Exhortation, that those that have believed should maintain good Works. He fetcheth his Rise from the third Verse, *We our selves were sometimes (too long a time) Foolish, Disobedient, serving divers Lusts:* And yet God loved us all that while. So *ver. 4. When the Love of God appeared that had been hidden, &c.* You therefore that served nothing but Sin before, should be the more diligent now in serving God, &c.

6. Consider, that this Love of God hath been constant to thee and unchangeable, ever since and all along from the Beginning, the same (*2 Theff. 2. 13.*) and so continues to the end, *Job. 13. 1.* Yea it is such as nothing can separate from it; *Rom. 8. 38, 39. I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Jesus Christ our Lord.* And this should move to Constancy and Continuance in well doing always, in which we should suffer nothing to interrupt us, nothing to separate us from it. The Apostle (in that *2 Theff. 2.* from Verse 13. to the end, and *Chap. 3. 5.*) improves this Consideration of the Everlastingness, Unchangeableness of God's Love (for this place speaks at once to both) to move them to Stability in every good Word and Work, and to cleave fast to all the Doctrines and Commandments both by Faith and Obedience. He had spoken before how God would give up the reprobate number of Professors of Christianity to *Antichristian Doctrine and Unrighteousness* (in plain words) *that they might be damned.* But (says he *v. 13.*) *We are bound to give Thanks to God always for you, Brethren, beloved of the Lord, because God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit and Belief of the Truth:* Both these two being necessary to Salvation. 1st. It is necessary to believe the Truth as it is in Jesus. 2^{ly}. To be sanctified, and made holy Men by it; and God from the Beginning hath chosen you to be saved through both. Therefore says he, *ver. 15, 16, 17. Stand fast, and hold the Traditions which you have been taught, whether by Word or our Epistle. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting Consolation, and good Hope through Grace, comfort your Hearts, and stablish you in every good Word and Work.* It is therefore an Exhortation seconded with a Prayer for their Establishment in Faith and Holiness (*ver. 16, 17.*) manifestly founded upon, and deduced from what he had spoken *ver. 13.* now alledged, God hath from the Beginning chosen you. In *ver. 16.* he makes use of it as a Prayer, *God even our Father, who hath loved us, and given us everlasting Consolation, stablish you in every good Word and Work.* The Sum of which is, that God hath out of Love chosen us from the Beginning or Everlasting, and thereby hath given us Consolation everlasting; the Object of it being this his unchangeable Love, his Love which hath been from everlasting, and will be to everlasting. Consolation is put chiefly for the object matter, that might and doth afford everlasting Consolation, as the Doctrine of Faith is called Faith. And thus it is rather to be taken, because his Petition thereupon in the *17th Verse* is, *comfort your Hearts;* namely, with this which is so comfortable a ground of everlasting Comfort. As also because he adds in the *16th Verse, And good Hope through Grace.* He might well say so, for the matter and ground of Consolation is founded on the Pillars of Eternity, on that unchangeable Love of God, of

of which he speaks, whose Love and Gifts are without Repentance. Now the things he suitably exhorts to and prays for, as that which is and should be the Fruit and Operation of that Love in our Hearts, are two. The first is (*ver. 15.*) to stand fast against all Opposition made against the Truth delivered, as Souldiers that keep their ground. The second Exhortation is, to lay hold, sure hold, and hold fast with Strength, *κρατέετε*; therefore the *Syriac* adds *Fortiter*, as *Judas* bad them hold Christ; *Mat. 26. 40. Whom I shall kiss, hold him fast.* Be you as stable, fast, and immoveable in your Faith and Obedience, as God is in his Love, who hath loved you from the beginning, from everlasting. God hath held you fast, and none can, or shall pull you out of his Hands; do you hold as fast to his Commands. The Word signifies also studiously and carefully to observe, *Mar. 7. 3, 4.* and so it relates to Commands given for Practice and Obedience, and imports withal Constancy therein. And by the way, as for their Direction to know what was Truth to hold, and Duties and Ordinances to be observed by them, what to stick to, when in those times Antichristian Dreamers should come to draw them away from the Truth with all Deceivableness of Unrighteousness, he refers to what they had been taught either by Word or by Epistle, so leaving nothing to Revelation immediate as their Rule. Now they had then the Apostle's teaching by Word of Mouth; we wanting that, are left to stick to what is written, as sufficient for us, and as having nothing else to have recourse to, and therefore we must not leave the Scripture, or admit any other, during all the time that Antichrist is to deceive the World (for this is the only Direction that is given for the whole of those times) and we are sure Antichrist is not yet out of the World. Now this standing fast in the Doctrines, and holding fast the Observation of these Traditions given them, he further interprets to be constancy in well-doing: *Chap. 3. 4. And we have Confidence in the Lord touching you, that you both do and will do the things which we command you*; that is, will be constant and immutable in your Obedience, which still in the Enforcement of it hath a Correspondency with, an Aspect upon, and an Inference from that Love of God from the Beginning. This is in his Exhortation. Then *2dly.* in his Prayer, by which he further insinuates their Duty, this Inference may yet a little further also appear; for he grounds his Petition upon those Acts of God's eternal Love, *God even our Father that loved us; and hath given us everlasting Consolation and good Hope through Grace, comfort your Hearts, and stablish you in every good Word and Work.* And *Chap. 3. 3.* he interprets this establishing to be keeping them from Evil: *But the Lord is faithful, who shall stablish you and keep you from Evil*: And he adds in *ver. 4. And we have Confidence in the Lord touching you, that ye both do and will do the things which we command you*; that is, will be constant, immoveable, uninterrupted, in the doing of them. You *both do and will do*, as God hath loved you and will love you evermore; so then to be stable in every good Word and Work, is to keep themselves from evil, both for the present and for time to come for ever. This becomes those who profess to hope that God hath chosen them from the Beginning, that God hath loved them with everlasting Love, and thereby given them matter of such everlasting Consolation. And look what Arguments *Paul* in Prayer useth unto God, to grant this to them, which are thus suted to the matter of his Petition, as you may discern. The same may be turned upon us as Motives to move us thereunto; for what we would move God with in Prayer, God expects should move us in Practice. Now it is the Eternity, Stability, and the Immutability of that Love, which he useth as a Motive to him, to stablish them in every good Word and Work.

The very same Exhortation to Constancy, Diligence, and Unchangeableness in well-doing (if I mistake not) the Apostle in like manner foundeth upon the Immutability of God's Counsels towards the Heirs of Salvation, expressed in his Promises to them, out of the Coherence of *Heb. 6. 11, 12, 13, 17, 18* Verses compared, *We desire* (says he *v. 11.*) that is, exhort, *that every one of you do shew forth the same diligence*, (which out of Love they had formerly, and at first shewn, *ver. 10.*) *to the full Assurance of Hope to the end.* He provokes them to Diligence with Constancy, that they be not slothful but laborious (*ver. 10.*) in every good Work, and Followers of them, who through Faith and Patience (or Constancy

Book III. in well-doing, joined with patient Suffering for it) *inherit the Promises*: And what Promises are they he lays before them, and what is more eminently held forth in the Promise? As he had exhorted them to Diligence and Constancy without slackening, so suitably he lays before them that in the Promise which answered thereto as on God's part, citing the great Promise made to *Abraham* the Father, in the Name and for the behalf of all the Heirs of Promise, *ver. 13. For when God made Promise to Abraham*, who after he had patiently endured, obtained the Promise, *ver. 15.* And in the Promise the Apostle to quicken them hereto singeth out (with an eminent Observation) the Faithfulness and Immutability of God's Counsel (which is the point in hand) and unfoldeth in the Tenor of the Promise the Oath annexed to it; *wherein* (says he) *God willing more abundantly to shew to the Heirs of Promise the Immutability of his Counsel, confirmed it with an Oath, ver. 17.* As God therefore cleaves to us in his Love without Separation, we should in Obedience cleave to him therein with full purpose of Heart, *Acts 11. 23.* As God hath stuck to us, and would suffer none to divert his Love, we should inviolably stick to his Commands, as *David* did, *Psal. 119. 31. I have stuck unto thy Testimonies.* And as nothing shall, or can separate us from the Love of God in Christ, as on his part; and as none of all those Millions of Heroes far excelling us, that have been in all Generations, so took his Heart as to alter his Purpose of Love towards us, or to allure him from us; so neither let any thing ever separate us throughout our course, from pursuing after Communion with that Love in keeping his Commands. Let not Wife, Children, Honours, Riches, Pleasures, Temptations on the left hand or right hand, or whatsoever can fall out, or present it self unto us, ever separate us from the Love and Service of God. He that forsakes not these, being wooed by so great a Love (as hath been described) he is not worthy of him and his Love, nor of the least Beam of it. An Heart enflamed with this Love will do or suffer any thing. I make a great Observation of this in the Instance of *Paul*, when Christ had brought him first upon his Knees, and had humbled him, having struck him off his Horse; Lord (said *Paul* then) what wilt thou have me do? but when afterwards this Love of God had fired his Heart, then what was it he was not content to do and suffer? And when (in this *Rom. 8.*) the Tide and full Sea came in and overflowed his Heart, insomuch as he crys out, Who shall separate me from the Love of God in Christ? Then it was that he was willing to have been himself separated from Christ, accursed from Christ (as Christ was from God on the Cross) for the Glory of God in the Conversion of his Brethren. Now nothing but this Love could have raised up his Heart thus high.

I shall conclude this part of this Discourse with what *Paul* concludeth his in the 2d and 3d Chapters of the 2d *Thess.* He had exhorted them to Constancy, prayed for Stability in every good Word and Work, laid before them the eternal Love of God to move them, and also put the Lord in mind of it, to move him to grant it to them, and had expressed his Confidence herein; *Chap. 3. 4. And we have Confidence in the Lord touching you, that you both do and will do the things that we command you.* But how should we attain this (might they say) and what is the best, the readiest way of all other to arrive thereunto? He immediately adds, *And the Lord direct your Hearts into the Love of God.* So prays he, and in praying thus for them suggests the most effectual way to attain to this Obedience. By the Coherence before-mentioned, I understand it of the Love of God towards them, that Love spoken of *Chap. 2. 16.* And this is that single, and only, and all-sufficient Direction *Paul* gives them unto all Obedience, *viz.* to have their Hearts guided into that Love, and the Comprehension of the Heights and Depths of it, as elsewhere he prays for the *Ephesians.* And this is to be obtained no way but by Prayer to the Lord to lead them into this. When you hear any Duty prescribed, you presently call for Directions; and those are usually as difficult to practise and attain as the things or Graces they are prescribed for. *Paul* here prescribes but one, but it is a Sovereign one, and withal the only way to attain it, *viz.* Prayer. The Lord, or Person he prays unto is the Holy Ghost, manifestly distinguished from God, namely, the Father, and Jesus Christ. The Love of God the Father, and the longing after and waiting for the Revelation of Christ in his Glory, at

are here made the subject Matter, the Journies end, the Sight, the Enjoyment, the Object of the Spirit's giving them. And so elsewhere it is made the proper Office of the Holy Ghost, to lead us into all Truth (*Job. 16.*) to guide our Feet into the ways of Peace; and as meetly it is appropriated to him here, to direct our Hearts into the Love of God, and Longings after Christ. For as he it is who is given us of God, to communicate the Love of these other two, who sustain the Consideration of Objects to be revealed and communicated by him: So (*Rom. 5.*) The Love of God is said to be shed abroad in our Hearts by the Holy Ghost, whom he hath given unto us, as on purpose to that end. So then you have all three Persons in this small Verse, and a Prayer is made to the Holy Ghost, under the Title of Lord, which some deny to be found in the Scripture. The Word that is here translated to direct is *κατευθυναι*, that is, to guide you by a strait way, or by a right Line. It hints this further to me (which hath been in my Heart from other Considerations) that of all ways and means that tend to work and keep us, the Love of God apprehended, and enflaming Love in our Hearts to God again (for so I take the Love here, both Passively and Actively, for he leads us into Love unto God, by discovering the Love of God) is the direct straightest way of all other, the shortest cut (as we use to say) for it is by a strait Line. There are other Motives and Perswasives that have done victoriously, but this excels them all: As I use to say of that way of living by Faith immediately, in comparison of poring upon Graces in our selves, and importing Assurance therefrom; that this latter is rather a going about, and fetching a Compass with a great deal of Difficulty and Uncertainty: But that other way of Faith is as the North-East Passage to the Indies, the shortest and speediest way of comforting and upholding the Heart when found out. The Love of God shed abroad will contribute more in a Moment towards our Comfort and Peace, than all other Considerations in a Man's whole Life. And therefore pray as *Paul* did, that the Holy Ghost would direct your Hearts into the Love of God. And withal, this Prayer informs us, that our Hearts do of themselves seek out other ways to encourage and uphold them in Obedience, and other Motives are more suted to the natural Disposition of them, and we are apt to neglect these Considerations of God's Love; therefore it is that he so solemnly prays to the Holy Ghost, to guide and direct them into it, because otherwise they would never find this way, or light upon it.

And observe lastly, that the Subject of this the Spirit's Guidance is said here to be the Heart, for indeed that is the proper Seat and Vessel for God to shed abroad his Love into, as (*Rom. 5.*) the Apostle doth in like manner express it. It is the Heart and not the Understanding (for this Love passeth Knowledge:) And I having upon occasion of handling the Greatness of this Love (on *Eph. 2. 6.*) viewed all that I could find in the Scripture, to set out the Greatness of this Love by, found little to what might have been expected, to exaggerate and greaten a Subject of that Magnitude this is of. I resolved the reason of it into this, that it is left to the Spirit to make an immediate Report of this Love by Impressions of it, rather than by Notions, or rational Arguments, or Inferences. It is left to him to speak that to the Heart, which can be but whispered unto the Mind. It is too big for Words, and too Glorious to be clothed with Man's Apprehensions, much less Expressions, and it is fit only to speak it self; and that may be a reason also, why we find so little of rational Inducements drawn from this eternal Love to enforce Obedience. (I have given you all I could find in the New Testament.) I attribute it to this, that this Love spoken by the Spirit to the Heart, persuades to it without any more Arguments, and will not take in the Assistance of Reason or Notions, or Inferences to urge the Commands of it self, but will it self do it, and doth it abundantly. It remains that I pray as the Apostle doth, *2 Thess. 3. 5.* The Lord direct your Hearts into the Love of God.

C H A P. V.

Motives against Sin, because it is Satan's great Work and Interest, who is Christ's greatest Enemy.

1 John III. 8.

He that committeth Sin is of the Devil: for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the Works of the Devil.

THE Subject on which I intend to discourse, is Motives to Holiness and against Sin, drawn from such Arguments as the New Testament affords; such as arise from the Thoughts of Christ and his Love, and from the consideration of the End and Design of his Death.

In the Discourse of Christ the Mediator, Vol. III. of his Works.

One great end of his Death, I have already shewn in another Discourse, to be his overcoming Satan thereby, and so redeeming us from the Power of him, that had the Power of Death. What Motives to Holiness the consideration hereof will afford, is the thing now to be considered, and what use Faith may makè hereof to strengthen and help the Heart against Sin. Now the Scope of this Text is punctual to it: The Apostle's Scope is to give an Exhortation unto Holiness and against Sin, and to this end he sets forth Christ and Satan as two Opposites and Antagonists; Satan, as is denoted to us, having set up Sin as his Work, and Christ is described as the Founder of Holiness, and Destroyer of Satan's Work. These two have drawn after them all the Sons of Men into two several Parties, who are here, and shall be hereafter distinguished for ever, by the Poise and Inclination of their Spirits, and Course and Sway of their Lives, as they stood to Sin, or Righteousness, and shall accordingly be judged to belong to either Christ, or Satan. *Little Children* (says the Apostle, *ver. 7.*) *let no Man deceive you; he that doth Righteousness, is Righteous, even as he is Righteous: and he that committeth Sin is of the Devil, for the Devil sinneth from the beginning. For this purpose was the Son of God manifest, that he might destroy the Works of the Devil,* *ver. 8.*

Christ the Son of God, is the Fountain of Holiness and Righteousness to all that hope for, or expect Salvation from him: *Ver. 3. Every Man that hath this Hope in him, purifieth himself, even as he is pure.* And, *ver. 5. In him is no Sin.* And, *ver. 6. Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, neither known him.* So as (*ver. 7.*) *He that doth Righteousness, is Righteous, even as he is Righteous.* Christ requires of all he justifies (although he imputes a Righteousness of his own to them) that they themselves be so truly and really Righteous in their Hearts and Lives, as rightly from thence to be denominated Righteous, as truly as all other Denominations are from what Qualifications are in a Man, from which he acts accordingly. A Man is termed a wise Man, that hath a Principle of Wisdom, and acts wisely, tho he may have Mixtures and Strains of Folly; so giving the like allowance to a Holy Man, he that doth Righteousness, makes it his Business, Work, Trade and Study to do so, is Righteous. *Let no Man deceive you* with the Doctrine of the imputed Righteousness of Christ, as if it discharged you from having a true inherent Holiness of your own, such and the same for kind as he had. No, it obligeth you unto it, to be your selves *Righteous, even as he is Righteous.*

Now to sharpen the Exhortation, and make it yet more pungent, he sets forth withal Satan, Christ's Enemy and Opposite, and the contrary Head, Fountain Leader and Author of all Sin, and Opposer of all Righteousness, who sinned from the beginning, and was himself the first that brought Sin into the Creation

Chap. 5.

perpetrated it himself, and was the Cause of it in all others. And who not only when sinned and diffused it, but he *sinneth from the beginning*, that is, hath continually made it his Trade to sin, and to cause others to sin. Tho' *Adam* brought it in among Men, yet it was but by one Act, and of that Act Satan was the Designer; but *Adam* was not the continual Cause of Sin to others, and is dead long since, and ceased to sin, but Satan sins still from the beginning. He sins not only personally from the beginning, but by provoking and tempting others continually; for so the Devil's sinning from the beginning is here principally to be understood, as he is the Causer of Men to sin, as at the beginning he did to our first Parents, and he thereby makes the Sins we commit his Works: For our Sins, or the Sins in us, as caused by him, are called his Work.

1. Our Apostle brings in this of Satan's Interest to Sin in a distinct, yea a farther Motive to the Saints against Sin, to be superadded to the former. He had said, that Sin was a Transgression of the Law, *ver. 4.* That Consideration is to move you as Creatures and Subjects to God; for you are therefore to be such as live under Law and Obedience, but that is denied now-a-days to be any Obligation, tho' to *John* it was. But consider your selves as Persons redeemed by a Righteous Saviour, bearing your Sins, who took Sins away (*ver. 5.*) and in whom is no Sin; he could else never have taken Sin away in us, nor could he have any other end in dying, than to take Sins away, seeing himself had none. Will not the Ingenuity of this move you? Then (as the Apostle *John* says) consider whose Interest, and whose Cause Sin is; it is the Devil's Work, and if the Law of Subjects will not move you, let the Law of Arms. That Sin is the Force and Strength of the Kingdom of Satan, Christ's Enemy, is an higher Aggravation of it, than it is a Transgression of the Law. What is but Felony in time of Peace as a Breach of the Law, is Treason in time of a common Engagement: And to gratify a professed Enemy at such a time, is as Witchcraft and Rebellion.

2. As he thus sets forth Sin as the Devil's proper Work, thereby to deter from it, and exhort the more powerfully to constant Holiness; so he pronounceth every one that commits Sin, to be of the Devil, and that hereby the Children of God and Satan are manifestly distinguished: *Ver. 10. In this the Children of God are manifest, and the Children of the Devil; whosoever doth not Righteousness, is not of God, neither he that loveth not his Brother.* He instanceth in that one Duty, and he turns it both ways, either to Omission or Commission; and the Reason he gives is full, for the Devil sins from the beginning, that is, makes a Trade, a Practice of it. He interprets it to be meant of a Way or a Course of sinning, as by the other he signifies a Course of Righteousness. Of the Devil he saith, *he sins* (not hath sinned) *from the beginning*; he hath made it his Work without Interruption, without Ceasing: therefore whosoever he be that continues in Sin, commits it, makes a Trade and Practice of it, is of the Devil, for he sins as he doth. As a Gentleman may do an ignoble Work of a Tradesman, but yet ceaseth not to be noble by it, for he lives upon his Lands, and not upon his Work: so may a Godly Man do a piece of a Sinners Work, and he doth it too often, but he doth not make it a Trade, nor live on it; he lives on higher things, and if he belongs to Christ, Christ will not suffer him to continue in Sin, for Christ came to dissolve the Work, as the Trade, the Haunt of the Devil in him; and he would wholly lose his End, if he preserved not his own, if he broke not that haunt, that way of sinning, and the Dominion, the Rule, the Work of Satan in him, and so defaced that Character wherein the Children of Satan resemble their Father, in being Workers of Iniquity, as Christ calls those (*Luke 13. 27.*) that have been the greatest Pretenders to him. They shall be found to have been (if you take their whole course) *such Workers of Iniquity*, *Luk. 13. 27.* And in this sense he that commits Sin is here taken, as by the Opposite afore, he that doth Righteousness is Righteous. Where not one alone Act of Righteousness, but he that worketh Righteousness, that makes it his Study, Business and Life, is meant: *He that lives in Sin is of the Devil.* He speaks of the differing States of a Believer and Unbeliever; because Christ was manifested to do this (or to do nothing) namely, to dissolve the Devil's Trade and Work in us. He hath spoiled the Devil's Business, and he will suffer no Man (whom he died for) after he is ingrafted into him, to be the Devil's Factor.

1 John 1. 10. & 2. 1, 2.

Egyptus

Book III. 3. The Apostle holds forth Christ and Satan to be two Fountains, the one of Sin, the other of Righteousness. All Mankind (according as their Courses and Ways are) fall either to the one or the other, and are either of God or of the Devil. Tho Men consider it not, they hold of the one or the other *in Capite*, as of their Head: yea they are Children of one of these. John 8. 44. *You are of your Father the Devil, and his Lusts you will do.* Their *Indoles*, Genius, Disposition and Practices are the same that his are, and he is their Prince, their Sovereign, their natural or rather unnatural Lord; and in this the Children of God, and of the Devil are manifest: even as here the Apostle says, *He that commits Sin is of the Devil, and he that doth not Righteousness is not of God.* He knows not Christ, nor ever truly saw him, or was acquainted with him, *ver. 6.* for he came to take Sin away, to dissolve the Works of the Devil, &c. and therefore all you that profess the Name of Christ (says *John*) look to this, and examine your selves by it, deceive not your selves, but walk by this Example.

I have thus given you the general Scope of the Apostle's Words: and the Design of my following Discourse, is not now to urge that point of the distinction of a regenerate and unregenerate Man, by their several Courses of Sin and Righteousness; but to exhort Believers in Christ unto all Practices of all sorts of Righteousness, and to dehort them from all Sin upon all Occasions. Now unto this end (which is also *John's* Scope) I shall present unto you (which this Scripture is so great a ground for) the great and dividing Interests of these two Opposites, Jesus Christ and Satan, in respect of Sin and Righteousness. The Devil sinned from the beginning, and drew Men after him, and set up this Design; and Christ was promised from the beginning, and in the end appeared to break this Design of Satan. The Devil had always a Faction for him, and for Sin from the first; and therefore *John* instanceth (1 *John* 3. 12.) in the eldest Son of Reprobation, *Cain*; *Not as Cain* (saith he) *who was of that wicked One, and slew his Brother.* So that if you profess your selves to belong to Christ, you are thereby instantly engaged to set upon the Practice and Advancement of Holiness and Righteousness, and to oppose and destroy Sin upon this Interest and Account, that you are engaged together with Christ, and so his Interest in this became yours. And to put an Addition of Strength hereto, and to encourage you the more therein, I shall joine to this another Scripture, which is the close of *Peter's* first Epistle, 1 *Pet.* 5. 8. *Be sober, be vigilant; because your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour.* The things which out of this Text I have designed to handle, are principally two.

1. That there is a general Engagement of all Christians against Satan, as against a common Enemy, against whom as such they should all direct, intend, and point their Opposition in fighting against Sin, and the Force of that Engagement.

2. I shall propound the Encouragements we may take to our selves in this great Conflict.

1. There is a general Engagement of all Christians against Satan as their common Enemy.

(1.) The Devil is a common Adversary (so *Peter* speaks of him) a malicious Enemy seeking whom he may devour, making that his chief End and Business, to destroy and devour Mens Souls as a Lion doth his Prey: An industrious Enemy walking about, and spying out Advantages privately and particularly against every Soul.

(2.) Satan's chief Work and Business, wherein he shews himself our Adversary, lies in drawing us to Sin. This the coherence of the Apostle *Peter* shews, for his Exhortation is, *be sober and watch*, which evidently hath respect unto Lusts, inordinate Affections growing upon a Man's Spirit, and those are the Advantages which Satan seeks; and by the prevailing thereof it is, that a Man is devoured by Satan, and to effect this it is, that he walks up and down to do this his Business.

(3.) The Saints resistance of Satan herein is a common Engagement. He is your Adversary (*ver. 8.*) and not yours only, but of all the Brotherhood (as the Word is) *that are in the World*, who suffer and are in danger and jeopardy in this respect from him; who therefore as one Man, are all engaged against him to resist

resist him. And in fighting against Sin, they should point, and direct, and intend their Opposition against Satan also (whom resist, says *Peter*) and have an aim at him in their resisting of Sin, sharpening and whetting up their Spirits against

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(4.) The Force of this Engagement is to be considered.

1. For the first, that the Devil is our Adversary, and a common Enemy, I will not insist on it.

2. That to draw us to Sin, and to preserve our selves from Sin, is the great Interest on both sides; namely to draw us to Sin, and to move us to yield to loose Affections, is the Devil's Interest; and to be sober and to resist him herein is ours. *Heb.*

12. 4. *You have not yet resisted unto Blood, fighting against Sin.* To what purpose comes in that addition *fighting against Sin*? It is to shew that the eminent matter

of Contest, and Contention, and Scope of a Christian is to fight against Sin, which every true Believer hath set up as the principal Business of his Life in this

World. A Christian is Sin's Antagonist, as the word here rendred, *fighting a-^{Ανταγωνιστι}gainst*, is in the Original. Well, but how is it connected with the former Speech? *Ζημερον.*

He had minded them (*Chap. 10.*) how they had already in their Goods and Names been prejudiced and spoiled: What was the bottom Cause of it, but fighting a-

gainst Sin, because they would not deny Christ, or forsake their Profession, and to sin against Christ? On this account the Apostle puts all those their former Suffer-

ings. Now (says the Apostle) for this Principle and Resolution if you continue in it, as it is indeed your End and Interest, you may be brought to Martyr-

dom, unto Blood, which yet you have not been, as many others have afore you. And it hath not been resisting Authority, or Opposition to Men, and a contending

with them about a worldly Power, or Interest: but the World through Satan's instigation comes upon them, to urge them to a compliance with sinful Customs

and Practices, and they hold fast to their Principle, to fight against Sin (that they would not sin, was the bottom ground of their Opposition) and so chose to suffer

rather. So then not to sin, to fight against Sin, is at once the Interest of all Christians, and the Cause of all Persecutions, which by sinning they might avoid;

but (as it is in *Chap. 11.*) *They chose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season.* This is our Part and Interest;

but then on the contrary the Devil's part is to sin, and to draw Men to sin is his Interest; yea it is the main End and Design of that other part of his Power, *viz.*

the bringing Persecutions on the Saints, for he doth it to draw and tempt them unto Sin; that is in his Eye and Design more than to vex them, or to bring an outward

Misery upon them.

That Subject therefore which I shall a little insist on, is the Demonstration how much, and how properly and peculiarly our sinning is both the Work of Satan,

and also the Interest of his Kingdom: to set forth both which, that Place 1 *John*

3. 8. doth most fully serve of any other Scripture.

1. That Scripture tells us he hath sinned from the beginning, therein charging him, as he that was the first that brought it into the Creation of God. He was

the first that sinned himself, *John 8. 44.* he is said to speak *a Lie of his own*, for none tempted or tempteth him to sin; and he is the Father of it, as the first In-

venter of any Trade is termed in *Gen. 4. 20, 21.* And moreover he was the Cause of it in all others, and that in a far different manner than *Adam* was, or any of

Mankind have been to others, as *Jeroboam* or the like. *Adam* brought in Sin by one Act traduced down to us, but himself is long since dead, and hath ceased to

sin; but the Devil sins from the beginning, and hath made it his Trade continually to sin, and draw others to sin: and they are the Sins in us Men, as caused by him,

that are termed his Works, for they are those Works of the Devil, which Christ came to dissolve and to take away, *ver. 5.* But Christ was not manifested to take

away the Devil's Sins that are personally in himself, nor shed a drop of Blood to hinder him from sinning; but his Sins and his Works as in us, these Christ

came to dissolve, these Sins which are his wicked Work in us.

2. Sin is in a peculiar and proper manner termed his Work more than ours, and is owned by him accordingly; and thus tho we are the Actors of these Sins more immediately, yet it is Satan who loves Sin, as it is a Work of Iniquity: He is

Book III. the very Inventer, and loves the very Workmanship of it in us, as Christ loves in a Believer the new Creature, which in Christ Jesus is created unto good Works, Col. 2. 10. A Mechanick that works to get his living, loves not so much the Work he makes, as the Livelihood that comes by it (as of the makers of Diana's Shrines it is said, *Acts* 19. 24.) and so Men love Sin for the Pleasure, that cannot be enjoyed without it: but there are principal Artifts (as they are termed) the curious Painters and Inventers, who when they have invented a curious piece that pleases their Fancy, love the Work it self. Thus doth the Devil love Sin as his own Work: and as God having made the World, upholds it, gives Virtue to Nature, and works hitherto (as Christ says) so Sin being the Devil's Creature, he preserves it, upholds it, diffuseth it, and so sins from the beginning in tempting and provoking us. *Adam* poor Man, when fallen (by whom it is said that Sin entered into the World, *Rom.* 5.) as also our Mother *Eve*, but look'd upon all the Sins, he or she saw any of their Sons commit, as Evils of which themselves were the Cause, and viewed them with a sad and heavy Heart, and with this mournful Reflection, I have made all this Work in the World. But the Devil looks with another Eye upon all the Sins which are done under the Sun; and says as *Nebuchadnezzar*, This *Babel* and Confusion in the World have I built for the Honour of my Majesty in my opposition to God. He looks as God did upon his Works, and is refreshed, for it is merely, purely his own.

3. It being his Work, and he the Inventer, he hath the Monopoly of it, the Gains of it (and let him enjoy them, as by the ordinary Law all first Inventers use to do) and all we Men work but under him, tho we are also said to seek out many Inventions (as *Solomon* speaks) but so as he hath the chief Business and Affair in it. Sinners take pains, like the Merchants from far that travel Sea and Land; that is, go over all things delightful in this World, the Delights of the Sons of Men, and seek to and fro to bring in Pleasures from them to themselves, and fall into many Snares and Temptations, that pierce their Souls with many Sorrows: but the Devil hath the Custom out of all, and they bring in but the Bullion to this great Sovereign's Mint. The Coinage, the Prerogative thereof is his, and 'tis his Stamp and Supercription the Works bear. Sinners like the poor *Israelites* gather Straw where they can find it, do burn (*1 Cor.* 7. 2.) and are enflamed with Lusts, but it is his Brick which they make. If you ask how his Glory, his Kingdom, his Greatness is increased by it: I answer.

(1.) The Power, the Glory of his Kingdom lies in sinning; for Sin, as Sin, is his Interest, and Sin (as it opposeth God) set him up at first to build Pyramids and Trophies for his own Glory in dishonouring of God. You are busy like Bees flying to and fro to a thousand Flowers; and poor Souls, you aim at Honey, but then you return with it unto his Hive, where you, and he, and Honey, are all burnt together. Look as Christ's Kingdom consists in Peace, Joy, Righteousness (*Rom.* 14. 17. *Heb.* 7. 2.) so the Devil's Kingdom consists in Sin, and his Throne is establisht by it. *Eph.* 6. 12. The Devils are called Rulers of the Darkness of this World, and the World is the bound of his Dominion; but that wherein properly his Rule lies, is the *Darkness*, the Sin of the World, which he is the Ruler of; insomuch as that, which is his top Interest, is Sin, and his Throne is establisht by it, and founded and built upon it, as Christ's Scepter and Throne is a Scepter of Righteousness, *Heb.* 1. 8. A Scepter is an Ensign of Power, and Kings Scepters are made of Gold; but Christ's Scepter is formed of Righteousness, pure Righteousness: and this is that Interest of his Kingdom, so of Iniquity is the Interest of that of Satan.

(2.) Our sinnings through his Temptations are the greatest, if not the only Delight and Pleasure he hath. They are as Meat and Drink to him, his Food and Nourishment, and we thereby become Caterers and Providers for the Devil's Banquetting. This is founded on *1 Pet.* 5. 8. for wherefore is it that *Peter* gives him here the Character of a roaring Lion, and compares him thereunto, but to represent him as one that seeks for a Prey? for roaring is here attributed to him, as to terrify in respect of the dreadfulnes of the Danger, so in relation to his own hungering after a Prey; a Soul acting Sin is his Prey, *Psal.* 104. 22. The young Lions roar after their Prey, and so the Devil doth too; for it follows in *1 Pet.* 5. 8.

5. 8. that he seeks whom to devour, and to that end walks up and down, and seeks a Prey both by spying out a Christian's looseness of Spirit, and also by eyeing God to have a Commission from him to fall upon him. In *Psal.* 28. 5. a roaring Lion is translated by the Septuagint λέων πένων, the same word which *Peter* here useth for devouring. When a Lion is hungry, he roars more terribly: and as roaring is from the Speediness and Impatiency of Desire, so the Satisfaction of that Appetite is Delight, and devouring the Prey is his pleasing Enjoyment; sutablely his Pleasure is Sin, that is his Prey, and when you sin much, and draw others to sin, you feast the Devil with the Blood of your own Souls. His Curse was to eat Dust for his Food, *Gen.* 3. 14. being banisht Heaven, he lives on Mens Lusts, and on things earthly, in which yet he delights not, for he tasteth not Meat or Drink; but to tempt others herewith, and to draw them to sin, this delights him, and is a Joy to him. The Apostle termeth all our Righteousness σκύβαλα, *Dogs-meat*; but the Sins are the Devil's Meat, and therefore he walks to and fro seeking it, as Lions do their Food, *Psal.* 104. 22. yea he calls other Devils to feast with him. *Plutarch* says, the manner of young Lions is, when they have their Prey, to roar, to invite other Lions to come and eat with them; so the Devil brings seven other Devils worse than himself; and as there is Joy in Heaven if a Sinner be converted, so in Hell when a converted Sinner falls into sinning.

4. Let us but view what Expressions the Scriptures use of Mens sinning against God, and turning aside from him to serve any Lust, and we shall see that they evidently argue, that our sinnings are the Devil's Interest. Thus the Apostle (*1 Tim.* 5. 15.) speaking of younger Widows marrying again when they had vowed themselves to Christ, as was the Practice then, says, that they had already turned aside after Satan. If we never so little decline from Christ, return to Satan; and if we give way to any Passion, it's to give place to the Devil, *Eph.* 4. 27. And what he says of Anger, Wrath, &c. he intends also of any other Sin or Lust, *Let him that hath stoln, steal no more, as giving place to the Devil.* Thus also when *Peter* would exaggerate *Ananias's* Sin (*Acts* 5.) he saith not only, *Why hast thou sinned?* but *why hath Satan filled thy Heart?* Thus he that commits Sin is of the Devil, *1 John* 3. 2. He is of his side and Party, yea of the Devil as of a Father, *John* 8. 44. Yea the measure of Mens Wickedness more or less is expressed, by their having fewer or more Devils in them; *Mary Magdalen* had seven Devils, *Mark* 16. 9. And the Devil is said to return to an apostate Backslider with seven Devils worse than himself, to express that his latter Days should be more wicked than his former; yea the Scripture calls a Sinner Devil, *John* 6. 70. And as *Judas* joined with the Devil in betraying Christ, the Devil is said to have entred into him, *Luke* 22. 3. Yea (consider it Brethren) tho a Man be a good Man (as *Peter* was) yet in any foul Act or Sin he puts off the Christian, and turns Devil for that time. It was the sharpest word that ever Christ uttered to a Man that was Holy, *Get thee behind me Satan, thou art an Offence to me,* *Mat.* 16. 23. It was the worst Word that could be given him, and yet Christ, who is Truth, spake it; and he exceeded not in Passion above the merit of the thing, for Guile was not found in his Mouth. And he speaks it with Indignation, as of one he abhorred, *Get out of my Sight, I cannot endure to look on thee.* It doth not signify, that Christ loved him not, but Christ spoke thus, that he might the more pungently and piercingly set on his Sin upon him. Thus the incestuous *Corinthian*, tho a good Man (*1 Cor.* 5. 13.) is called τὸν νόπερον, that wicked Person: The Man was good, he had Spirit or Grace in him to be saved (*ver.* 5.) yet in the Act he was a Devil; for ὁ νόπερος, is the Stile of the Devil in *John*, and elsewhere. And therefore it is that Excommunication is to be a delivering up to Satan; and the Apostle would have him delivered up to Satan (*ver.* 5.) as a sutable Punishment. Thus you say, when you turn an untoward Servant, or Child out of doors, *Now go to your Companions.* And thus an excommunicated Person is delivered to Satan, as it were in these Words, *You acted the part of the Devil in sinning, he entred into you, and you cast your Lot with him* (as *Solomon* speaks) and therefore let the Devil keep you Company a while, and asright and torment you, that so you may learn what it is to have the Devil again. And accordingly at last wicked Men, as having followed the Devil's Delign, are cast into the Fire prepared for the

Book III. the Devil and his Angels, and they and he are tormented together in the same Lake of Fire and Brimstone common to both, because the Cause, the Engagement was common to both. All these and many more Expressions, which might haply be gathered together, evince this, that Sin is the Devil's great Interest, and that to sin is to maintain the Devil's Quarrel, to fight Satan's Battels against the Lord, to build up his Kingdom, to strengthen his Cause, to side and take part with him.

USE 1. If it be so (as I have proved) that Sin is the Devil's great Business, and the Interest of his Kingdom; then we may be sure, that in every Sin to which we are indulgent, we have dealings with the Devil: whilst we are in this World (as *Peter* speaks) we are subject to be tempted (as *Paul* says, *Gal. 6. 1.*) and therefore *let us be sober and watch*, and (as *Christ* exhorts, *Mat. 26. 41.*) *watch and pray, lest you enter into Temptation*. Our dear Lord had then taken three of his strongest Disciples to assist him in his Temptation, the forest that ever was: they fell asleep; Well says he, you will have your turn, your time of Temptation will come, and you had need watch better for your selves than you have done for me, or you will be undone. And in that *Compendium* of Prayers our Lord gave us, he puts in two Petitions much to one purpose, *Lead us not into Temptation, but deliver us from that evil One* (so in the Greek) the Head, the Author of all Evil. That Particle $\alpha\lambda\lambda\alpha$, *but*, shews its Coherence and Conjunction with the former Petition; and so the meaning is, that God would not so give us over to Satan, as that he should devour us, or undo us. He doubles this Petition, and twines it both ways, because Temptations to Sins are all our Lots; and therefore we should eye the Devil in them, as one with whom we have to do. And tho it is true, that no Man is tempted but of his own Lust (says *James*, *Ch. 1.*) yet there is no Lust stirs, but this Tempter blows it up. He observes which way the Stream is inclined to run, and he applies his Winds to blow in accordingly: there is no great Sin, but he hath a hand in it, if not by beginning it, yet by promoting it. This you may learn of the same *James*, *From whence come Wars?* says he, *James 4. 1.* 'Tis true that they arise from our Lusts, that war in our Members, prone enough to rise up in Arms upon every Occasion, and from thence is all inordinate Love of the World. And the Spirit that is in us, lusts after Envy fast enough of it self; but yet there is over and above a Devil that acts and inflames all these; and therefore when he gives Counsel against all these, he closeth all with this, *ver. 7. Resist the Devil* as the great Leader of all these warring Lusts. If you have bitter Envyings and Strife in your Hearts, this Spirit is not only earthly and sensual, but the Devil is in it, 'tis Devilish. Are there Divisions and Offences in Churches? (*Rom. 16. 17.*) the Devil is in them; so *Paul* suggests (*ver. 20.*) comforting them, that the God of Peace, that loves Peace, and is among them, would tread down Satan the Head, the Ringleader of them, shortly. Doth Anger arise? Take heed, the Devil stands at the Door watching to enter, *Eph. 4. 26, 27. Be angry and sin not, &c. neither give place to the Devil*. A Lust given way to, opens the Door for him to enter, and fill the Heart; and what he speaks of Anger, is true of all those Sins he there names afore and after, *viz. Lying, Stealing, Uncleanness, &c.* Is a Man covetous and resolved to be rich? *he falls into Temptation and into a Snare*, *1 Tim. 6. 9.* Whose Snare it is you may easily know, by what it is joined with, *viz. Temptation*. It is the Snare of the Tempter, which in *2 Tim. 2. 26.* is called the Snare of the Devil. Thus every Lust is, and by it he entred into *Ananias's* Heart and filled it, *Acts 5.* Hath a Man an evil Tongue? Tho it is bad enough of it self, yet the Devil heats it in his Forge, enflames the Lust of it, and sharpens the Wit to it: *James 3. 6. The Tongue is a Fire, a World of Iniquity amongst our Members; it defileth the whole Body, and setteth on fire the course of Nature, and is set on fire of Hell*. In like manner with respect unto Uncleanness, this unclean Spirit takes all Occasions to tempt us, *1 Cor. 7. 5.* The Apostle exhorts Man and Wife not to be a long time afunder (but upon absolute Necessity) *lest Satan* (says he) *tempt you for your Incontinency*; that is, whereas the most of Men have not that Gift of Continency (which, *ver. 7.* he says he had) and therefore to avoid Fornication and Burning, are supposed to marry (*ver. 2.*) Satan spies out all Advantages to stir up that Lust

e'er you are aware (you having that in you which the Apostle calls your *Incontinency*) and to provoke you to some unclean Act. All Lusts else are the Devil's Snares; and in a word, in all these Cobwebs there inhabit Spiders, and every stragling Love of inordinate Affection that goes out, and is fastened to any thing in the World, is the Spiders Dancing-Rope, to go in and out of his House upon.

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USE 2. What Weight should the serious Consideration hereof have upon our Spirits, both to preserve us from sinning, and to humble us for having sinned.

1. To preserve us, and to be a Motive against sinning. Doth any Lust begin to boil within thee? Think with thy self, and say, this is Satan's Scout, he is in Ambushment not far off, and the Devil is now approaching, for lo I feel his Darts, his fiery enflaming Darts, as *Paul* calls them. These Darts cast into my Heart, came out of his Forge, I feel them as Fire in my Bones; and as in War Darts use to be thrown at the first onset, when the Enemy is approaching, so are these; but he will come on with sharper Weapons and forer Assaults, and enter into me, if I take not heed. Our Saviour Christ espied him afar off, Now is the Prince of this World a coming (says he) so mayst thou, as one Army doth another, when their Forelorn is approaching. Christ indeed could say with Comfort, *He hath nothing in me*, but thou canst not say so, for he hath that in thee will betray thee to him, and join with him against thee. Think then with thy self, Now I have to do with the Devil, and now resist, and give not place to the Devil. If thou wert sure thou hadst to do with the Devil, thou wouldst avoid him; if he took a Shape and appeared to thee, thou wouldst not deal or truck with him: but know, that when thy Lust, thy Passion, thy Pride or Covetousness is up, he is surely at thy elbow. As therefore the Apostle (*Heb. 13. 2*) exhorts to Works of Hospitality, because thereby some unawares have entertained Angels, as *Lot* and *Abraham* did; so for certain thou by letting in this or that Sin, lettest in the Devil, and entertainest him, tho thou seest him not. And tho thou yieldest but to one Act of Sin only (as thou thinkest) yet thou serveest the Devil, and dost his Work; yea and hast Communion with him. The poor Prodigal aimed but at Husks to fill his Belly (*Luke 15. 15.*) but he could not enjoy them, but by joining himself to the Farmer, the Devil, whose all the Swine and Pleasures of Sin in this World are. Oh consider this! I would not (says the Apostle, *1 Cor. 10. 20.*) *that you should have Communion with Devils*. All Men, especially Christians, abhor that; he takes that for granted, and yet 'tis in the Nature of the thing it self: by yielding to Sin, you become Companions with the Devils, as they in eating things sacrificed to him did. In eating his Dainties of sinful Pleasures, he seems to feast you, but really and indeed you entertain him. In sinning we have Communion with Satan, as in Righteousness we have with God, only with this difference: In Works of Righteousness we have Communion with God, in a Work that is God's (for as Christ saith, we work the Works of God) and then further, we have Communion with his Person by Faith eyeing him, and walking in the light of him, and in so doing he often manifests himself to us; but tho we have not such sensible Communion with the Person of Satan, as with God by Faith, yet having to do with his Works wherein he acts us, we have remotely to do with his Person. For as Merchants (each with other) we have to do with his Wares, and his Commodities, not only for the present, but for hereafter. Now then, in the entrance to any Sin consider upon what is said, that it is the Devil, who is thy Guide, and wilt thou follow him? Thou makest thereby a kind of Covenant to serve him, e'er thou art aware of it. All Men do it implicitly (as we say of them that go to cunning Wizards) but in such a Case thou wilt do it explicitly.

2. Hast thou sinned, and therein acted the Devil's part? Humble thy self greatly, and that upon this consideration, that thou hast sided with Satan, and the Devil hath cause to say, thou hast manfully or rather devilishly took my part this day. The Apostle *James* having shewn, that in yielding to their Lusts they closed with the Devil (*Chap. 4. 1, 2, & 7.* compared) exhorts them to renounce Satan, and to draw nigh to God, and then to be afflicted and mourn. Humble your selves (says he) in the sight of the Lord. Would it not break thy Heart to hear Christ from Heaven,

Book III. Heaven, after such or such a Sin or Fact, to call thee Devil, and to bid thee get thee behind him, as he did to *Peter*? Now Christ hath the same Affection in this respect whilst he is in Heaven, and when he was on Earth, not only to turn away his Face, and withdraw the Light of his Countenance from thee; but with Indignation (for that present) to reject thee, and cast thee behind his Back, and to remove thee as an accursed thing in his Sight. Christ said thus to *Peter*, and thou deservest it, but humble thy self and be not discouraged; for at another time when the same *Peter* had played the Devil worse by far, in forswearing his Saviour, and had acted the Devil in his Colours (for the Devil is a Blasphemer and the Father of Lies, and *Peter* had done both by lying and forswearing Christ) yet then Christ turned not his Back but his Face upon him. Christ looked back, and one Look of Christ cast the Devil out (as the Believer doth experience, that when Christ appears by Faith in the Heart, the Devil is gone) and *Peter* went forth and wept bitterly. Be not therefore discouraged, for Christ still loved and prayed for this *Peter*, and exercised these varieties of Dispensations to the same *Peter*, to shew us that he useth both upon occasion to his Children, and we should have the one in our eye to humble us, the other to encourage us. We have an Enemy on Earth, Satan, but an Advocate in Heaven, 1 *John* 2. 1.

C H A P. VI.

A Motive to Holiness and to fight against Sin, drawn from the Consideration, that this Holy War is a Common Engagement, in which all Angels and Saints are Confederates.

I Shall now demonstrate, that there is a common Engagement of all Believers against Satan, in fighting against Sin, and that they are to point and direct their Opposition against him. My purpose is not to enlarge upon the Warfare of a Christian, the Subject of so many Tongues and Pens, but my Scope is to whet and edge your Spirits against Sin, whenever you find your Spirits tempted and Lusts high, and to animate you unto an Opposition to the Devil.

I shall give you the Story of this War against Satan, and shew how antient, and how long a continued and universal an Engagement this is.

1. God in Paradise proclaimed this War, and stated it there, so old is it; it began there, and 'twas proclaimed there. I will not for the present go so high to say, that it began before between the Son of God, and these evil Angels in Heaven, tho some affirm it. This Devil he affronted our great God in both his Courts, his Court in Heaven where Angels are, and his Court on Earth, Paradise, which God himself built for *Adam* personally, as the Seat of him who was made King of all the Earth, and Father of all Men. The Devil by tempting our first Father and Mother was the Cause of their first Sin, which was the Original and Fountain of all ours. Because thou hast done this (says God, *Gen.* 3. 14.) and done it enviously, maliciously and subtilly, knowing what would be the consequence of it to all Mankind, thou art therefore accursed. The Man and Woman were deceived as Birds by the Fowler, but the Devil was the Deceiver, and therefore he is cursed above all. It is therefore the common Quarrel of our Nature, as we are Men, to make War against him.

This engaged God himself, God laid it to Heart on our behalf, and shall not we? Yea it drew in all the three Persons, who appeared in making Man, and said, *Let us make Man after our Image*, which this Devil sought to deface. They are all answerably disgusted at this destroying of their Image, and are resolved to renew it.

1. It was God the Father, who dealt then personally with the Devil, and who cursed him; for it was he that gave the Law to *Adam* of not eating the Forbidden Fruit, as appears by this Discourse; and it is the same Person that curseth Satan, and he it is that is that God of Peace who treads him under, *Rom.* 16. 20. And

Chap. 6.

And it is the same God of all Grace that helps us against him, 1 Peter 5.

9, 10.
2. God the Son was he that was to become the promised Seed, and who was on purpose designed out by God to deal with him. It was he who was instantly proclaimed the General upon the Place of the Affront, and the Head of this Quarrel; and so he was then professedly engaged, and that by his own Consent standing by.

3. The Holy Ghost, tho not mentioned, yet to be sure we may find him to be there, as he must needs be Satan's Opposite hereupon. For the Devil spoiled that in Man, which is more properly his Work (Holiness being the Work of the Holy Spirit) and their very Titles ever hereafter shew their Opposition. Thus the one is called the Holy Spirit, and Satan is termed the unclean Spirit in the *Evangeliſts* and in the *Acts*, no less than two and twenty times; and so he is called too in the Old Testament, *Zach. 13. 2.* and he and his Angels are frequently called Evil Spirits both in the Old and New Testament. And the Opposition of these two is seen in every Saint's Heart every day. These Words also in *Gen. 3. 15. I will put Enmity between her Seed and thy Seed*, do involve the whole Seed of elect Men as well as Christ, as I have shewn in another Discourse. Thus it is an universal Engagement: yea, and as you see God's Heart was so upon it, and his Councils and Resolutions in this Point so ripe and ready, as he stands not deliberating; but upon the very Place in Paradise where the Mischief was done, and well nigh as soon as it was done, he proclaimed War. He stays not so long as till he had turned Man out of Paradise: yea and he professeth himself to be the Beginner, Contriver and Undertaker of this War; *I will put* (says he) *Enmity, &c.* It is a War then of God's own making, and properly his, more than ours. Thus great and solemn it is, not a Quarrel only against Sin, but against the Devil, between thee and the Serpent, that is, the Devil.

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As the War was thus early proclaimed, so you read how accordingly it was carried on from the first, that Men began to multiply in the Earth, even by the two first Sons of Men, Sons of *Adam*, that were in the World; the Devil took the one, *Cain*, and God took the other, *Abel*. This early Division and parting of the Seed, *John* takes notice of, 1 John 3. 10, 11, 12. *In this the Children of God are manifest, and the Children of the Devil; whosoever doth not Righteousness, is not of God, neither he that loveth not his Brother. For this is the Message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked One, and slew his Brother; and wherefore slew he him? Because his own Works were evil, and his Brother's righteous.* As if he had said, this different Seed and Quarrel, which in *Gen. 3.* was spoken of, caused Arms to be taken up presently. The Devil as he had set up, so he carried on his Design, and drew Men after him from the beginning. He had a Party for him from the first of the Sons of *Adam*, *Cain*: and God carried on this Quarrel in like manner, against Sin and the Devil in the Heart of the next Son, *Abel*. Sin was the Interest that made the Division, for *Cain* killed him, *because his Works were evil, and his Brother's righteous*, says the Text. And these two, *Cain* and *Abel*, led on all that followed under the whole Old Testament, all under it fell the one way or the other. The Elect then, as they had the promised Seed in their Eye, so withal they had Satan as their Adversary in their Eye, whom they should oppose; for by their being instructed in the one part of the Promise, they were also in the other. And hence the word *Satan* (or Adversary) was the usual Name both antiently and frequently in the Old Testament given to the Devil, even from *Job's* time, *Job 1. 6. & Chap. 2. 1 Sam. 29. 4. 1 Chron. 21. 1. Psalm 109. 6. & Zach. 3. 1.*

In the end the General himself came down into the Field, and he was manifest to destroy the Works of the Devil, yea and he died in the Quarrel (I need not repeat what I have said at large about this) and when he had by Death destroyed him, he triumphed over him, and left it to you *ἐπιτελεῖσαι*, (as *Peter's* word is) to accomplish the Victory. So then unto that War, which against Satan and Sin as his Work was proclaimed by God in Paradise, Christ founded the *Alarum*, and upon his Cross set up his Royal Standard thereon, appointed that the

In the Discourse of Christ the Mediator, in Vol. III. of his Works.

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rendevouz to draw elect Men to him when he was lift up, *John* 12. 32. and unto it and him hath been the gathering of all the Saints ever since. Know then, that Christ in redeeming us, not only intended an Obedience to his Father, and Glory to him, and our Salvation with it, but withal he aimed at the Destruction of Satan: he acted not only the part of a Son that learned Obedience, and of a Saviour, but also of a Warriour, an Avenger and Destroyer. Now the Saints are to fight in this Quarrel, out of the same Interest Jesus Christ doth, and they ought to be spirited with his Aims and Ends; therefore (*1 Pet.* 4. 7.) we are exhorted to arm our selves with the same Mind that was in Jesus Christ our General, and therefore to direct our Opposition as Christ did: and whereas (*Heb.* 2. 14.) he is said to have destroyed him that had the Power of Death, in the 10th ver. he is set before us as the Captain of our Salvation, ἀρχηγός.

No sooner was Christ gone to Heaven, but unto this Standard all the Saints and Brotherhood on Earth, the Church Universal, have and do flock in all Ages, and enrol their Names. *We* (says the Apostle Paul) *wrestle against Principalities, &c.* *Eph.* 6. 12. *We*, he speaks it indefinitely in the Name of all the Saints; and so Peter speaks too, *Resist your Adversary* (says he) *knowing that the same Afflictions* (that is, the same Temptation from him) *are accomplished in your Brethren that are in the World*, that is, this is the common Cause, in which all Saints are engaged, not one excepted; and is not this a great Engagement then? That which is translated Brethren, is in the Original Brotherhood, ἀδελφότητα, shewing that they are engaged, not only all and every Saint, nor singly all and every one, but as a joint Body, they all strive together as one Man: so then, these are the two eminent parts of the Communion of Saints, namely to love the Saints, and to resist this common Enemy, and the whole Brotherhood is engaged in both. And the same God that hath put in Love into the Brethren, hath put into all their Hearts also an Enmity against Satan, in fighting against Sin. The Apostle adds *in the World*, and so speaks of all Saints in all Places, and in all Times present and to come. The Catholick Church, and the Communion of Saints are joined together in the Creed, and are of equal extent in this.

Your Baptism is the Sign and Sacrament of this universal Engagement, so the Primitive Christians understood it: *Hi sunt Angeli quibus in lavacro renuntiamus.* In the Common-Prayer-Book it is made *Sacramentum Militare*, manfully to fight under Christ's Banner against Sin, the World and the Devil, and to continue Christ's faithful Soldier; and again particularly it is interpreted to be a Promise, to forsake the Devil and all his Works; and the Scripture is not averse to this very Notion, if the whole Coherence of the sixth Chap. of the *Rom.* be observed. The Apostle speaks of our being baptized into Christ, and our Conformity to him professedly avowed in Baptism, *ver.* 3, 4. to the 12. and what is his Inference from thence? *ver.* 12, 13. *Let not Sin therefore reign in your mortal Bodies, neither yield you your Members, as Arms, or Weapons of Unrighteousness, but yield your selves unto God.* So then through Baptism, they were *Milites Sacramento obstricti Duci*, in allusion to the Roman Custom of being by an Oath (which was called *Sacramentum*) engaged to their General. And whereas he says, *yield your selves unto God*, add but that of *James* 4. 1. and it carries it to this Engagement against Satan I insist on: for whereas the Apostle (in *Rom.* 6.) had in Military Language expressed it thus, *Let not Sin reign to obey it in the Lusts thereof, but yield your Members as Weapons to God*; *James* following the same Metaphor (*Chap.* 4. 1, to 8.) thus speaks, *Whereas Lusts war in the Members, yield your selves to God, resist the Devil.* The Devil is the Leader, Lusts are but the Common Soldiers.

All Men therefore must of necessity fall to one side or the other, either be subject to God and so resist the Devil, or be subject to that evil Spirit. He supposeth every Man when tempted, to be set in the midst between God and the Devil, putting themselves under God's Protection, or yielding themselves unto God; they are engaged in a War, as against their Lusts, so against the Devil, and are thus to direct their Opposition in fighting against Sin. *Calvin* * hath a good Speech on those three Passages of *James*, as they lie, whereof the first concerns our Duty to Men, Humility, *God gives Grace to the Humble.* 2. Submit to God. 3. Resist the Devil. He shews (says he) whither or against whom we should

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should direct our Opposition; for whereas he had taught Modesty and Humility towards Men, and Submission towards God, he with the same Breath sets Satan as our professed Enemy, whom we should rise up against and resist, and give no Quarter to him; but whenever thou wouldst mortify a Lust, in laying the Knife to the Throat thereof, thrust it down even unto the Devil's Heart also, give that one Blow, and all with the more Violence as spighting him therein. Reach him in thy Intention and Aim, for God warrants thee to do it in that blessed Curse, *I will put Enmity between thee and the Serpent*; and Christ loves that you should do it (for himself did so) for his sake, and in his Quarrel.

The last thing to be considered is, what Force and Efficacy this Engagement against Satan should have upon our Hearts to make us Holy, to resist the Devil, and to fight against Sin, as it is Satan's Interest; which if you please, you may take and turn into the use of the former. We have lived in times, in which we have all felt more or less the Power of a publick Engagement in our Spirits, and have seen by Experience of what Efficacy it is. Let me speak to you then in the Language of the Times you have run through. When after thou first gavest up thy Name to Christ, thou didst oblige thy self in this so solemnly a stated and publick War, yea and further from that Time, every one of you was then set as in a Garison, to keep his own Soul, and to preserve it from Lusts which fight against the Soul; so as it's not to be looked at by thee only or singly, as thine own Soul, and thine own Salvation, but also as now made a Castle and Fortrefs of Jesus Christ delivered up unto thee to be kept as with a Garison. This Allusion is warranted by all these Scriptures put together, *Luke 11. 21, 22.* and *Peter's words 1 Epist. 5.* kept as with a Garison, and *Paul's words, Phil. 4. 7.* to which may be added that of *1 John 5. 18.* *He that is born of God keeps himself, that the Evil One touch him not.* So then thou hast in Charge, as *John* speaks, to keep thy self that the Evil One touch thee not, nor come within thee. Now think what a Trust this is, not only of thine own Soul, but of a Garison of Christ's, and what a Wickedness must it be at any time to betray it, or to hold Correspondency with the Enemy; yet so in every Indulgence unto Sin thou dost. And moreover, consider that thoa Transgression in time of Peace is but a small matter, as to steal some trifle, or for a Servant or Apprentice to run away; yet to run away, yea to step aside in time of War, is Death. *Adam's* sinning at the first was a Transgression of the Law, but it was but as in time of Peace: yea, all thy sinning in unregeneracy, was but as in a time of Peace, in comparison to this now (when Satan kept his House, thy Heart was in Peace, says Christ, *Luke 11. 21.*) but every Sin now is against the Law of Arms; it is a sending Supplies to the Enemy, or a letting in a Foreign Power into Christ's Quarters and Dominions.

1 John 5: 18.

But to urge more particularly the Force of what hath been but even now discoursed, *Peter's* Exhortation here you see is to resist the Devil, which is done in resisting Sin, and in doing that we must have our aim at Satan, and be moved the more with an Opposition unto him; and what Spirit truly exalted would not the consideration of each of those Particulars move and raise? The next time then that thou art tempted to Pride, Uncleaness, Envy, Revenge, Covetousness, or any other Lust (in which the Devil is always at the Head) make use of these Considerations to strengthen thy Spirit against both them and him.

1. Is it nothing to thee to consider how antient a War this is, and hath been, an old Feud descended from hand to hand, till brought down to thee from Paradise, and an old Hatred tho in a successive Body, as a Nation whets on to pursue the Destruction of the Enemy? *Ezek. 25. 15.* The Devil as he is the old Serpent, so he is the old Enemy. As *Solomon* says, to sharpen Friendship, *Thy Friend and thy Father's Friend forgot not*: So say I, to sharpen thy Hatred against the Devil, thy Enemy and thy Father's Enemy forget thou not. Satan is thy Enemy, thy first Father's Enemy, the Empoisoner of our Nature, the Adversary of all the Saints, remember this and resist him. Therefore when the next Temptation from him riseth, think with thy self, shall I ever yield to such an Enemy?

2. All that is Holy in Heaven or Earth are combined with thee in this Quarrel, thou art environed not only with a Cloud of Witnesses and Spectators, but with a Crowd of Fellow-Engagers. All the three Persons were drawn in, and espou-

fed this thy Quarrel; all the Holy Angels have fallen in, and in respect of their Opposition unto Satan it is, that they are termed an Heavenly Host, the Militia of Heaven, *Luke 2. 14.* and their Opposition to the Devil is on our behalf, as appears from *Rev. 12. 7.* And as these engaged with thee are greedy and curious Spectators and Beholders of the Issue of every Temptation; and as I told you there was an Invisible World you shall one Day judg, so there is an Invisible World that beholds you in all your Actings with, or for Satan. We are Members of that other World, and in fighting against Sin do carry on that general Cause of that other World, striving to do God's Will on Earth as 'tis done in Heaven. God hath made us a Spectacle to Angels and to Men herein, *1 Cor. 4. 9.* When Christ had to do with Satan in the Wilderness, and in the Garden, he had Angels both times to view him, and to guard him, and minister unto him. I have shewed in another Discourse, how Christ had made the Devil a Publick Example before the World, *Col. 2.* and if the Devil gets thee to sin, he makes thee a Publick Shame before the same World. I charge thee (says Paul to Timothy) before Jesus Christ and the Elect Angels, walk so and so, *1 Tim. 5. 21.* and as the Things of this Life are made small matters in comparison of those of the other World by the Apostle (*1 Cor. 6.*) so thy Sin, as it is known amongst Men (which is but Man's Day) is a small matter unto the Blot thou hast in thy Reputation before God and Christ, and the Angels in that other World. And God himself and Christ, are the greatest Spectators of all: *2 Chron. 16. 9.* *The Eyes of the Lord run to and fro through the whole Earth, to shew himself strong in the behalf of them whose Heart is perfect towards him: herein therefore thou hast done foolishly,* said Hanani the Seer unto Asa. Thou hast shamed thy self quite before the great God: you may behold this in the Case of Job (and it is worth our considering) how both God's Heart wrought, and how the Devil's, concerning Job. That Conference between God and the Devil about him is carried so, that you see the Heart of each how they are affected with this Spectacle: you find God begins and boasteth of Job, as one he loved to talk of; *Job 1. 8.* *Seest thou not my Servant Job? there is none like him on the Earth, fearing God and resisting Evil.* Which the Devil could never fasten on him or bring him to, as you may see by his Conversation, *Job 31.* throughout. God boasts of him, as a General would do of some eminent Worthy, that was never yet foiled or taken Captive; or as a Master or Tutor would boast of some eminent Scholar: and O how this pleased God at the very Heart, as I may speak with Reverence! Well, when he had given Satan leave to bring all these Evils on him, and Satan came before God another time (*Chap. 2. 10.*) the thing God again spoke of, was still concerning Job (*ver. 3.*) *And the Lord said unto Satan, hast thou considered my Servant Job? there is none like him in the Earth, fearing God and eschewing Evil, and still he holds fast his Integrity.* And tho thou hast moved me against him, yet all thou hast done hath not moved him: those words, *And still he holds fast his Integrity,* God let fall on purpose to vex and confound the Devil, and to shew how much he gloried in it; and the Devil, as put to the foil in it, puts it off upon want of some further and greater Trial, in which God lets him use his Skill. The Result of both maketh this apparent, how much it confounds the Devil to think I have tempted this Man, and I cannot for my Heart get him to yield, and on the contrary how much it rejoiceth God to see Satan so often assault a Man, and yet (still) to hold fast his Integrity. God puts the Emphasis there, as on the other side he observes with Grief how often a Man hath been foiled: This they have done these ten times, says God, *Numb. 14. 22.* It mightily heightens the Spirit of a Soldier to fight in the view of his General, that (as Paul says to Timothy) *he may please him who hath chosen him to be a Soldier,* *2 Tim. 2. 4.* True Stories have many Instances, and Romances imitate the Truth herein, and bring in Great Champions fighting in the sight of their Lover, whose Honour and Service they have undertaken. Let us look to Jesus the Author, Finisher and Crowner of our Faith. *Blessed is he that endureth Temptation, for when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that love him,* *Jam. 1. 12.* This Paul had in his eye, *I have fought (says he) a good Fight; henceforth is laid up for me a Crown of Righteousness, which God the Righteous Judg shall give me at that Day,* *2 Tim. 4. 7, 8.*

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7, 8. He eyed God (as they in their *Olympick Concertations* did the Judges) to see how he stood with a Crown and a Shield, *Psal. 5. 12. Thou Lord wilt bless the Righteous with Favour, thou shalt crown him about as with a Shield* (so in the Original) God both assisting as with a Shield in the Combat, and ready afterwards to crown him that overcomes. O! whom would not the Consideration of these things hearten, to stand out against Sin and Satan therein. O! where are *Job's* and *Paul's* to be found on Earth, that hold fast their Integrity?

3. Consider how the General came down into the Field, was tempted in all things as you are, and at last died in this Quarrel, to overcome on your behalf. Now the Death of the General enrageth the Soldiers (as was seen in the Battel, where *Gustavus Adolphus* King of Sweden lost his Life) and they make their Enemies Lives go for it; and by his Death Christ hath begun to make thee free, and hath (as was said) entrusted thine own Soul to thee, as a Castle for thee to defend. If a Town or Castle hath cost Blood, the Blood of many Soldiers to win it, and he to whom it is entrusted should yield it up, how heinous would the Action be? So much Blood as it cost the gaining, so much will be reckoned to the Betrayers of it. But hath it been the Life of ordinary Soldiers, or your own Conquests that gained your Liberty? No, it was the precious Blood of Jesus Christ, which redeemed you from your vain Conversations; and shalt thou now give it up to his utter Enemy whom he came to destroy, and whom he by Force threw out? and wilt thou do this for a few good Words, for Husks, and such wretched Allurements?

4. Remember how it was told thee, that thy Saviour perfectly triumph'd for thee over this Devil, as conquered in thy Name and Stead: now this is a great Incentive; as the Apostle reasons from his Death against Sin (*how shall we that are dead, live any longer therein?*) so I from his Triumph. Thou art more than a Conqueror in him, and Conquerors fight with other Spirits than other Men, as those that know not how to be foiled. This know, that it is thy Duty by Faith, and thou oughtest and art bound to triumph in Christ, and to give Thanks for the Victory as already past. *Paul* in the midst of the Conflict, falls a thanking God, *Rom. 7. ult. I thank my God through Jesus Christ.* And, *1 Cor. 15. 51. Thanks be to God that giveth us the Victory through Jesus Christ our Lord.*

Now then, 1. if it were but barely betraying what Christ triumph'd for, how dishonourable were it? In so doing, look as Christ put the Devil then to open Shame, thou puttest Christ to open Shame before the Devils: as *Heb. 6.* the Apostle speaks, Thou makest what in thee lies Christ's glorying void, which *Paul* professeth he would rather die than do. But it is more especially so, when thou thy self hast also given Thanks for the Victory through Faith. View this in the Glass of the times, if Publick Thanks have been given for a Victory, or the gaining of a strong Hold, and a Triumph made upon it, and the great Guns let off; for the same Persons to yield up, what themselves thus joined in Triumph for, how dishonourable and hateful were it? As thou art to shew forth Christ's Death till he comes, so Christ's Triumph also, and so to act as a Conqueror, as to be able to say, I have overcome that Evil One. Nay let me tell thee, in case thou yieldest to thy Lust, thou givest occasion to Satan to triumph, and that not only against thee, but against Christ also; and so thou not only failest Christ, but shamest him. O that ever Satan should with an easy Suggestion win that from Christ, which he so triumph'd for! The Reason why the Devil and Wicked Men rage so in open Scandal, and a Saints known Falling, is, because he remembers the Shame Christ once put him to; and now, thinks he, I am revenged for it: and so with the greatest Joy he spreads and multiplies the Report of it, so infinitely doth he please himself with it. You find in the Psalms how *David* still prays, he might not be made a Scorn to his Enemies, nor that they should triumph over him: the same holds much more in respect of Spiritual Enemies.

Add unto this, the further baseness of it in this respect, to yield to, and to be overcome by a routed Enemy rallying again, by a stigmatized Enemy (for remember how Christ used him) by an Enemy thrust through. If a known Cheater should come to your Shop, whose Nose is slit, or Ears cut off, would it not be accounted the greatest Folly to be gulled by such an one?

Book III. Last of all, let it something move thee, that we are to be his Judges. You are to judg the fallen Angels, how will you be fit to do it, if you sin with them? How dishonourable is it for Judges to be found to have cast their Lots with Cut-purses and Thieves, or for Judges to leave their Seats (now you sit with Christ in Heavenly Places, *Eph. 2.*) how unworthy and unbecoming is it?

I shall conclude with a few Words of further Direction and Incouragement, drawn from what *Peter* says, *1 Pet. 5. 9. Whom resist.*

1. From the word *Resist*, consider that Satan who tempts you, is an Adversary without you, the word ἀντίστη doth import this. *Peter* speaks of them in whom Christ dwells, and bids us understand our selves herein, that when Satan tempteth any of us, he is but as one that stands without us, and we are to withstand him as one that attempteth to come in upon us. Compare this *1 Pet. 5. 9.* with *Eph. 6. 13.* Take unto you (says *Paul*) the whole Armour of God, that ye may be able to withstand those Principalities and Powers, spoken of *ver. 12.* Not only the like word ἀντίστημι, *withstand*, imports this, but the other Metaphor here also; for it were in vain to exhort a Man that had his Enemy in his Bosom, to put Armour on (which is a thing he is clothed with) to withstand him. It is the Case indeed of every unregenerate Man, to have the Devil within him, who is therefore in the first place to be exhorted to turn from Satan to God, and to have Satan cast out of him; but a godly Man is assaulted by Satan from without. That other Exhortation also (*Eph. 4. 27. Give not place to the Devil*) argues him without us, seeking to come in, and to get room or place in our Hearts. If you give way to a Lust, he enters in: yea it is made one eminent Difference between a Man unconverted and converted, that Satan is within them whilst unregenerate. Hence Christ is said to have cast out of *Mary Magdalen* seven Devils that were within her, dwelling as in their own House, *Luke 12. 24.* So in *1 John 4. 4.* this Difference is put between the World and Godly Men, that Christ is in one, Satan in the other; *Stronger is he that is in you, than he that is in the World.* He doth not only work in Wicked Men effectually, but he himself is in them: yea as Christ is said to be in us, and we in Christ mutually; so of the World 'tis said, that the Devil is in them, and that they are in the Devil, *1 John 5. 19. the whole World lieth in Wickedness,* the Words in the Original are ὅλος ἐν τῷ πονηρῷ κείται: he had said before, *he that is born of God keepeth himself* (that is, take his whole Course) *that the Evil One, ὁ πόνηρος, toucheth him not;* which evidently argues, that Satan is not in him but without him, much less is he in Satan; and then he adds these Words, *the whole World lieth, ἐν τῷ πονηρῷ,* in that Evil One (as he had done in the former Verse) that is, the Devil the Author of all Wickedness. And *John* in this Epistle had designed out the Devil by ὁ πόνηρος, that Wicked One, *Chap. 2. 13, 14. Chap. 3. 12. Cain was of that Evil One.* And this is a deeper Phrase than to say they are under his Power; for it implies in its Analogy, that as of their natural Life it is said, they live, move and have their Being in God, so of their Life as sinful, that they lie and move in Satan, and he is their Element as it were. They are all as young Ones in his Belly, and are quickened and nourished by that Wickedness they take in from him, as the Child is by the Mother. But it is a great Advantage to a Believer, that his Enemy is without him. A strong Party may be kept out by a few that are in an House, and will stand to defend it; and therefore give not place to the Devil, but if he knocks, open not to him, for if he sets in his Bill, he will turn the Master out. Yea let me strengthen this yet further, that there is a Stronger within us than is without us: *1 John 4. 4. Ye are of God, little Children, and have overcome them, because greater is he, viz. Christ, that is in you, than he that is in the World.* And so it concerns Christ to help us to keep possession more than it doth us, for we are his House, and he as a Son is to take care over his own House, *Heb. 3. 6.* and Christ's Graces in us are the Goods. Now it concerns the Governour that hath a Fort committed to him, and is in possession, most to defend it. It concerns him in point of Honour, tho the Goods within be of little worth, to defend and maintain his own, especially whenas he hath already triumph'd over the Enemy. All our Conflicts therefore, are mainly to shew forth Christ's Power the more in us. 'Tis true, that against these Ships that launch forth with Christ in them, the Devil (who is the Prince of the Air) will be

be sure to raise up Storms, but be of good Comfort, Christ is in thee, tho thou art but a poor Cock-Boat, ready ever and anon to be overwhelmed, and Christ will never suffer himself to be cast away. *Julius Caesar* said to the Mariner in a Storm, *Tecum fortunam Caesaris vehis*; but a greater than *Caesar* is in thee. All those Storms and Waves are but to shew his Power in rebuking them, go to him and awaken him, and he will do it for thee.

2. Another Encouragement is, that if thou standest stedfast and fixed in thine own Will, he cannot hurt thee; this both Words, *resist* and *stedfast*, do imply. There can be no greater Security given to combat with any Adversary than this, that he cannot wound thee, unless thy self will. I shall but add this Illustration to it, when Christ was tempted by Satan, and he had *had* Power to carry his Body up to the top of a Pinnacle of the Temple, from whence a Child with a push might have thrown him down with ease, yet the Devil could not; which is the more observable, in that he could hurry and bring his Body to the very Place (as he can us to an Object, that shall tempt us and bring us into ticklish and tottering Circumstances) yet still throw him down he could not, he must have his own Consent to that, and he could do nothing but persuade. Thus it is with thy Will, for Christ's Temptations are the Patterns of ours. *Austin* makes this the Wonder, that whereas the Devil is a Dog in Chains, yet lo how he doth prevail! when yet he can only bark and sollicite, but hurt and bite none but him that is willing, and joins himself to him. The like hath *Bernard*, *Videte Fratres quam debilis est Hostis, qui non vincit nisi volentem.*

Neminem potest mordere nisi cum qui se ei conjunxerit; latrare potest, sollicitare potest, mordere omnino non potest nisi volentem.

3. Be but stedfast in believing, and thou art victorious. Have but an inward Courage, let not thy Heart fail thee, and thou conquereest. *I have prayed* (saith Christ) *that thy Faith fail not.* Keep up thy Heart but in confidence (so saith the Apostle, *Hold fast your Confidence*) for Faith supports it: yea it is but having a Eye, a Look unto Christ, the Author and Finisher of our Faith, and unto God, the God of all Grace (as the 10th ver. points out) It is but to cry out to him for help in time of need (as the word signifies, and as the Apostle, *Heb. 4. 16.* directs us) it is but to see our own Weakness, and to look out for a Strength in the Grace that is in God and in Jesus Christ, and we overcome. *2 Tim. 2. 1.* *Above all take* (says the Apostle, *Eph. 6.*) *the Shield of Faith, wherewith (alone) ye shall be able to quench all the fiery Darts of the Wicked One.* And the Reason the Apostle here puts the Article, *ἐν τῇ πίστει*, is not to note out Religion in general, but the eminent use of that Grace in this Victory. This is your Victory, even your Faith, *1 John 5. 4.* I enlarge not on this, only observe the easiness of such a Victory, as an Encouragement to us, as Christ says, *Fear not, only believe,* *Luke 8. 50.*

I go on unto what is more directly propounded by *Peter*, purposely for Encouragement, in those Words, *Knowing that the same Afflictions are accomplished in your Brethren, that are in the World.* It ought to be a Comfort and Encouragement to us, that to be thus tempted is the common Lot of all the Brotherhood, universally in the World. They are all Fellow-Sufferers with us in this kind, not from Men only, but from Satan by fore and grievous Temptations; and this will afford unto us a double Consideration for Encouragement against Temptations.

1. That there are all sorts of Temptations dispensed amongst them. If they have not that which thou hast, they have some other, yea and every one hath that which shall be personally most grievous to him. There are manifold Temptations, as *James* and *Peter* says, and God exerciseth all with one or other; and the more to lead thee through them, is the more to make thee perfect, for Christ was thus made perfect, that he ran through all, therefore be not discontented with thy Lot. Yea the Apostle intimates that the same, the very same that befall any one, do befall some other in the World (which is a wide Place, and hath many Saints in it) *τὰ αὐτὰ τῶν παθημάτων*, *the same of Sufferings*, that is, *the same sort* or kind of Sufferings that befall one, befall some other, they have all sorts amongst them. We have heard *Job* complaining (says *Calvin*) did ever the like befall another? (in his 3, 4, 5. Chapters) But the Apostle here on the contrary saith, that nothing doth befall us in this, which we may not behold in some or other Members of the Church. In *1 Cor. 10. 13.* the Apostle comforts the *Corinthians*

thians with this, *There hath no Temptation taken you* (saith he) *but what is common to Man, but God is faithful, &c.*

(1.) He speaks to them as Believers, and as considered in the State of Grace, and as those that were under the Protection of God and his Promises, why else doth he comfort them with this word, *but God is Faithful?* &c.

(2.) He speaks of Temptations to Sin, yea of their having been overcome of Sins, and great Sins, Idolatry, Fornication, Murmuring: and he had laid before them great Punishments for such Sins, *Let him that standeth* (saith he) *take heed lest he fall*, namely, into Sin for time to come. And then to comfort them for their having fallen, he adds, there is no Temptation hath befallen you, but what is common to Man, that is, to the Saints of God, as clothed with humane infirmity, by reason of which a Saint may fall into Sin. *Camero* says, Sins cannot be meant, because the Promise is, *they shall be able to bear them*; now it is not a Promise to the Saints to be able to bear Sins. But I answer, that Promise imports two things.

1. That Sins are Sufferings to the Saints and the greatest, why else doth he speak of *bearing* them, and speak of this as proper to a Saint?

2. The Promise is not that their Spirits should bear them, that is brook them, as being contented with them as Sins; but that they should be able to submit to the Providence of God under them, and not despair (as *Calvin* saith); and Submission to God in point of Sinning, and bearing up ones Heart not to despair, is the greatest Patience.

A second ground of Encouragement is from this, that all the Brotherhoods being involved thus in Temptations, is part of the Communion of Saints. Consider how not all singly, but all jointly as one Man are engaged with you in the same Strivings; and so helping one another, ye strive together as one Man, and *multorum manibus grande levatur opus*; one is fighting in one Place, another in another, one against one Lust, another against another, and this should hearten all and every one. This mightily encourageth Soldiers that they fight together: Now thou hast the Hearts of all the Saints with thee, yea every one helps each other by their Prayers, by their Victories; yea by virtue of this Communion of Saints, all the Prayers thou puttest up for thy self are for the whole, and what thou lovest is lost to the whole Party. How doth this move the Jesuits in their Undertakings every where in the World? What thou winnest is won to the whole Party; every Prayer thou puttest up for thy self, is put up for the whole, as Christ in that his Form of Prayer hath instructed us. And at the latter Day you will all rejoice together, and Stories will be told, who did most valiantly at such and such a time, how thou wert stormed and the Devil's Mine sprung, which he had been a long while a contriving, and how thou stoodest it out against all.

C H A P. VII.

Chap. 7.

Motives unto Holy Obedience, and unto a Boldness in our Christian Profession, drawn from the Majesty of the Lord that appears therein. With an Exhortation to preserve it, and the Means of maintaining the Honour of our Profession.

Mark VI. 20.

For Herod feared John, knowing that he was a Just Man and an Holy; and observed him: And when he heard him, he did many things, and heard him gladly.

WE have here a great and strange Wonder, a Wolf (or as Christ called him, a Fox) afraid of a Lamb. Herod a King, is afraid of John Baptist, which shews a plain Contest between two Majesties which should overcome. We have here a King reverencing a greater Majesty than his own in a Subject, and in a Subject too of the meanest outside, clad not in Silk, as those in King's Houses (as Christ said of him) but in Camels Hair. I may upon such a strange Encounter say, *What ailest thou O Herod, that thou fearest John?* Look on him, what is it thou viewest in him to work the least degree of Fear? Art not thou a King? Take Heart, reassume Spirit. Ay, *but he is an holy, and a just Man,* and overcomes me (says Herod) and that is all the Reason indeed. *Herod feared John, knowing him that he was a Just Man and an Holy, and revered him; and when he heard him, he did many things, and heard him gladly.*

There are two Doctrines natural to this Scripture.

1. That there is a Glory and Majesty shines in the Graces, and Lives of Holy and Just Men, so far as they are Holy.

2. That there is a special Majesty and Authority discovers itself in the Word of God preached, when it is delivered and administered by Holy Men. Here is both Fear and Reverence, as the Effects assigned to a double Cause: (1.) Reverence to his Preaching upon hearing of him. (2.) Fear, because he knew that he in his Person was a Just and Holy Man.

I say there is, as an Authority, so a Majesty, for it encounters here with the Majesty of a King, and outshines it to an Awe and Reverence; and therefore must be in its Kind, a Majesty greater than what was stamped upon him. There are other Proofs of it, as in *Isa. 26. 10. The Majesty of the Lord is said to shine in a Land of Uprightness.* And these two Sentences are strictly to be conjoined, as to this sense, That where Uprightness in righteous Men dwells; there, in those upright Men, the Majesty of the Lord shines and appears, which wicked Mens Consciences, tho' glimmeringly, do discern, altho' they will not behold, that is, acknowledg it. The Reasons of the Doctrine are,

1. Because God is in them, and darteth eminent Beams of his Majesty out from them, in their Conversations: *2 Cor. 6. 16. I will dwell in them and walk in them, and I will be their God, and they shall be my People.* And, *1 Joh. 4. 16. He dwelleth in God, and God in him.* God is said to be in them; therefore as the Body hath a Majesty in it (which appears in the Subjection of Beasts to the Face of Man) because a reasonable Soul dwells in it, and a Majesty answerable to such a Soul, appears in it, so it is here. And as *Solomon's Temple,* wherein God manifested his glorious Presence, is therefore said to be glorious, in the Scriptures; much more are these living Temples of the Holy Ghost, wherein God keeps his Court and Residence. The King of Glory cannot come into the Heart (as he is said to come into the Hearts of his People, as such, *Psal. 24. 9, 10.*) but some Glory of himself will appear; and as God doth accompany the Word with Ma-

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jefty, because it is *his Word*, so he doth accompany *his own Children*, and their Ways with Majesty, yea even in their greatest Debafements. As when *Stephen* was brought before the Council, as a Prisoner at the Bar for his Life, then God manifested his Presence to him, for 'tis said, *his Face shone as the Face of an Angel of God*, Acts 6. 15. in a proportionable manner it is ordinarily true, what *Solomon* says of all righteous Men, *A Man's Wisdom makes his Face to shine*, Eccles. 8. 1. Thus *Peter* also speaks, 1 Pet. 4. 14. *If you be reproached for the Name of Christ, happy are you; for the Spirit not only of God, or of Grace, but of Glory resteth upon you.* And so in the Martyrs, their Innocency, and Carriage, and Godly Behaviour, what Majesty had it with it? What an Amiability in the sight of the People, which daunted, dashed and confounded their most wretched Opposers? So that, altho *the wicked Persecutors did eat up God's People as Bread* (as 'tis Psal. 14. 4, 5.) yet it is added, that they were in great fear upon this very account, *That God is in the Generation of the Just.* God stands as it were astonish'd at their Dealings, *Have the Workers of Iniquity no Knowledge?* (so in the words afore) *That eat up my People as Bread*, and make no more ado of it, than a Man doth that heartily eats his Meat. They seem to do thus, they would carry it and bear it out; but for all that they are in great fear whilst they do thus, and God strikes their Hearts with Terror then, when they most insult. Why? For *God is in the Generation of,* or *dwelleth in the Just*; and God gives often some Glimmerings, Hints and Warnings to the Wicked (such as *Pilate* had concerning Christ) that his People are righteous. And this you may see in Phil. 1. 28. *And in nothing terrified by your Adversaries, which is to them an evident Token of Perdition, but to you of Salvation, and that of God.* In that latter Passage I observe, that an Assurance of Salvation, and a Spirit of Terror, and that of God, is given to either. In the Old Testament it is recorded of *David*, 1 Sam. 18. 12. that altho *Saul* hated him (ver. 9.) and sought to destroy him (ver. 10, 11.) yet *Saul* was afraid of *David*, because *the Lord was with him, and was departed from Saul*, which is the Reason in hand. God manifested his Presence in *David*, and struck *Saul's* Conscience with his Godly and Wise Carriage, and that made him afraid.

2. The second Reason is, that God hath subjected the Consciences of all Men to the Graces and Uprightness that is in his People, which will appear by three Things.

(1.) There is an assenting to and approbation of their Courses in Mens Consciences. There appeareth to them an Amiability and a Beauty therein; so as they cannot but say, *their Ways are good.* Thus *Paul* says of himself, who yet was spoken against more than any Man; 2 Cor. 4. 12. *We have renounced the hidden things of Dishonesty, not walking in Craftiness, but commending our selves to every Man's Conscience, in the sight of God.* His Conversation was such, as any Man that knew his ways and manner of Life, could not but in his Conscience approve of what he did, as Good, and Holy, and Just. And thus *David* was so upright in his Actions, that *Achish* the King of *Gath*, an Heathen, acknowledgeth it: 1 Sam. 29. 6, 8. *Surely as the Lord liveth, thou hast been upright, and thy going out, and thy coming in, is good in my sight, and I have found no evil in thee: yet the Lords* (for their Envy at thee, and their own particular Interest) *favour thee not.* The like he says too at the 9th ver. *Thou art good in my sight, and as an Angel of God.* And such Trust did he repose in him, *he made him Keeper of his Head*, and committed his Life to him, 1 Sam. 28. 2. And the Reason of all is, because Holiness is Light, and so is to the Conscience as Light is to the Eye: Eph. 5. 8. *Ye are now Light in the Lord, walk as Children of the Light.* If you ask what that Light is which is in them? He answers, *That the Fruit of the Spirit is in all Goodness, Righteousness and Truth.* So that their Godliness, and what is the Fruit of the Spirit in them, is Light. And as sore Eyes that cannot endure to behold the Light, yet cannot but say, that the Light is good, 'tis amiable, 'tis glorious and beautiful; so 'tis here, an Holy Profession and Life is as Beauty is to the Eye; if the Eye be opened, and Beauty laid before it, it cannot but acknowledg it such.

(2.) An Holy Profession and Life hath not only an amiability in it, but an Authority also to reprove Wicked Men. Eph. 5. 11. *By walking in the Light, you* (the

(the Saints) shall reprove their Works that they are evil. And this Authority ariseth thus, that Holiness doth manifest Sin and the Vileness of it in evil Men, and lays open their Consciences to themselves, by the Light shining in a Believer's Profession and Life, and so reproves them, for their Consciences have in and of themselves a Light that shews them their Villanies, and therefore they practise their Wickedness in secret: Eph. 5. 11. *It is a Shame (says he) to speak of what is done in secret by them.* There is a Shame in it, a Guile in their Courses, which they avoid by Secrecy; but by the coming in upon them of the Light of a contrary Holiness, which hath a Glory in it, the Shame of their secret Wickedness riseth up with the greater Power upon them.

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(3.) Holiness in the Saints hath the Authority of a Judg, as to the Consciences of Wicked Men, and it is a Forerunner of what Authority they shall one Day exercise; for they have the Honour to be Judges in the World to come, and they do begin in their Lives here. So *Lot* was among the *Sodomites*, and therefore the Saints are said to bind Wicked Men in Cords (*Psal. 2.*) And Wicked Men look upon a Godly Man as a Judg, and fear him as a Judg; and as they fear the Word, so they dread the Lives of the Saints, as *Herod feared John, because he was a Just and a Holy Man.* And thus so far as any Severity of Righteousness did appear, the wise and grave Men obtained Authority amongst the Heathen upon this very Principle. God gave them restraining Graces of his Spirit, and an Authority accompanying them, insomuch as we read of *Cato* being a Man of immovable Justice and Austerity, that the generality of the People would cease their Plays, and such sinful Spectacles, till he was passed by. 'Tis the Counsel *Seneca* gives, that a Man should set before his Eyes a *Cato*, or a *Lelius*, as a Judg of his Actions; *Cogita Catonem Judicem.* Now if these Glow-worms that shined in the dark had this Authority on Mens Consciences, what Honour have all Christ's Saints, if they endeavour to hold forth Holiness, who ought to be burning and shining Lights in a crooked Generation?

Lastly, True and genuine Holiness is the lively Image of God; and so much as there is of the Image of God, so much Glory and Majesty is there: *2 Cor. 3. 18. But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord;* The Image of God, according to the proportion of its Appearance, in any Kind or Degree, hath a Majesty in it, as God himself hath; and still so much of the Image of God as appears, so much Majesty. As for instance, in Man, tho fallen, there being left some Prints of the Image of God, and Superiority over Beasts, answerably there is a Majesty in Man, by reason of which Beasts do fear him. Thus also there is an Impression of Majesty upon Kings and Magistrates, of whom God hath spoken, *I have said ye are Gods,* as in relation unto Men; and God accompanies them with a Majesty, and an Authority answerable. And so far as God doth back this his Image, so far they reign, and rule, and their Subjects Hearts are touched to obey them, as *Saul's* Subjects were, when he was made King. So of *David*'tis said, *That God had subdued the People under him* (*Psal. 45.*) and the Church is called *the Queen*, as being the Spouse of Christ, and her Children are stiled *Princes*: and as Christ is said to have Glory and Majesty in the third and fourth Verses, so in like manner (*ver. 9.*) she is said to be *all glorious within.* As Queens participate of Majesty with their Husbands, so the Church with Christ.

The Doctrine thus proved, an Objection is to be prevented. You will say Experience confutes all this; for there are no People counted viler then the People of God, and their Ways are esteemed *Foolishness*, and they are insulted over and opposed; where then is this Majesty you have spoken of?

1. I answer, that some, tho brought up in the Church, yet never saw the Light, nor were acquainted with the Power of Godliness, or the Profession of it, but have lived as Men in Vaults, and were never brought forth to see the Light, and so speak against what they know not, *Jude 10. Peter* also attributes it to Ignorance, that foolish Men speak against the People of God, *1 Pet. 2. 15. That you may put to silence the Ignorance of foolish Men.*

Book III. 2. Godliness is yet further prejudged to many such by Misreports. Men look upon it through false Mists, and distorted Mediums, false Glasses, false prejudicate Suggestions, which Enemies have instilled unto them: Even as Bernard a Holy Man did upon the *Waldenses*, whom he wrote against. Report (say they in *Jer. 20. 10.*) and we will report it. Thus of Christ Men spake by hearsay, some one way and some another, *John 7. 12.*

3. The real Scandals, yea the utter Fallings away of many professing Godliness, confirm them in this Opinion; so as indeed the Majesty of God's Ways, and of the Profession of them, by this means comes to be much obscured; yet so as it still appears. For tho many withdraw and fall back, yet they may see some who are true, that hold out, and rejoyce as a Giant to run their Race.

4. Godliness being clothed with so mean an Outside (as it was in Christ, that there was no Form nor Beauty in him, *Isa. 53.*) is therefore obscured; for the World looks for the Kingdom of God to come with Pomp, as did the *Pharisees*; but the best of the Saints are said to have worn Sheep-skins, *Heb. 11.* They were Leather-Coats, of whom yet (says that Scripture) *the World was not worthy*, who (as that insinuates) dealt unworthily with them, because they discerned not their Worth, by reason of the meanness of their Condition. And Christ says, *Because the Poor received the Gospel, therefore, blessed are they that are not offended in me.*

5. The Blame lies much upon true Christians themselves, who do not labour to express the Beauty of Holiness, and to put forth that Majesty, as they ought and should. They soil it by too many Infirmities, and suffer their Hearts and Lives to lie bedusted, till all the Glory is covered over therewith. There is too much Indifferency, not a due Resoluteness and Peremptoriness for the Ways of Grace. There is too much Self-seeking and Earthly-mindedness, and conforming to the the World; and carnal Men view only (as the *Egyptians* did) the dark side, are intent upon the bad that is in them, but despise and turn away their Eyes from their Graces.

6. Tho all Men should see it, the Holiness of the Saints, and have Glimmerings of it more or less, yet God (*Isa. 26. 11.*) tells us, that *they will not behold it*, that is, acknowledg it, but deal unjustly with it, oppose, scorn and deride it, for it is the Majesty of God shining in Uprightness; which they are said to deal (oppositely) *unjustly* with, which also is in the next Verse interpreted to be, *their Envy at God's People.*

And this will easily appear, if you consider but two Principles that are in the Hearts of Men.

1st. There is Conscience, to which Godliness approves it self more or less, as Conscience it self is enlightened.

2^{ly}. But there is withal another Principle more prevailing in the Hearts of carnal and unregenerate Man, *viz.* a Wisdom devilish, earthly and sensual, as *James* speaks; by the Dictates and Principles whereof Men are guided and ruled, imprisoning that Light of Truth in the Conscience, labouring to blind it and put it out all that may be. Now these Lusts and sinful Dispositions making Men drunk (as the Phrase is, *Deut. 29. 19.* they are said to add *Drunkennes* to *Thirst*) tho they have some Glimmerings of this Majesty, yet whilst this Drunkennes lasts, they stand not much in awe of it; and therefore it is no wonder they are so neglective of it. A Servant, over whom his Master hath a great Hand and Authority, and he fears him exceedingly; yet if he be drunk he is regardless of his Master, is not afraid to abuse him: And thus whilst Men are drunken with Lusts, they mock, and contemn, and slight Godliness and Godly Men. But observe them on their Death-beds, and in their Month of Pangs of Conscience, as the Prophet speaks; when their Lusts are allayed, and the Heat gone, and the Drunkennes over, and they are a little sobriified, as at the Day of Death, or Sickness they will all be; then the Remembrance of their Ways and Carriages, and their Revilings and Misusings of Godly Men, dashes them and confounds them: And then they will send for a good Man, as *Pharaoh* sent for *Moses* at *Midnight*, and desire them to go and serve their God, and to bless them also. You will all be made sober one Day, *1 Pet. 4. 1, to 7.* the Apostle there useth this Phrase of *living to the Lusts of Men*; for it is one thing to live and please their Lusts, and another to live to their Consciences. 7. And

7. And lastly, Their opposing of Godliness doth not argue but they may have some Glimmerings of the Majesty of it, and yet not sin against the Holy Ghost in their Opposition. For they may hate it out of Love to their own evil Works. John 3. 20. *Every one that doth evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd.* For Sin causeth Rebellion, and puts all out of Order; and so as Beasts, tho there is an innate Majesty in Man over them, yet at times they will (as Christ says) turn upon you, rend and devour you; so 'tis here in this Case, Psal. 14. *And have they no Knowledg?* (says the Psalmist there) *who eat up my People as Bread.* And so in Psal. 2. *Let us cast away their Cords from us.* And truly thus Men deal even with God himself; there is no Principle more rooted in the Heart, than that there is a God, and that he is a Judg, *Yet the Fool says in his Heart there is no God, and there is no Fear of God before his Eyes.* Yet it cannot be denied, but that the Majesty of the Lord himself appears to Mens Consciences.

USE I. Is there such Majesty stamped upon the Graces and Lives of upright Ones? Then first this may be an Encouragement to them to go on, and persist in these Ways, and to abound in Holiness, and to strive to get a reality and excellency therein: For look, how much more real, serious Grace, Sincerity and Holiness appears in you; so much more Majesty and Authority appears also. Be bold in that Holy Profession, which hath been grounded upon the Rock, and which hath a Spring of Regeneration and Sanctification to maintain it; for there is such a Majesty annexed to it, as will bear out it self, and dash, and confound and muzzle its foolish Opposites in the end. This is a great Motive unto Godliness, and so the Prophet useth it, Isa. 58. 8. *Thy Righteousness shall go before thee,* that is (as Calvin hath it) the Testimony of thy Goodness and Uprightness, shall appear before God and Man, and be an Usher to make way for thee in the Hearts of Men. *And the Glory of the Lord* (that is, the Majesty of the Lord) *shall be thy Reward,* fighting for thee in the Consciences of Wicked Men, or shall environ and encompass thee round, as that Light did Paul when he was struck off his Horse. As the Apostle makes this a Discouragement to sinful Ways and Courses, that Shame attends them, and is the Fruit and Issue of them (Rom. 6. 2.) so on the contrary it may well be an Incitement to Holiness, that Majesty, and Glory, and Honour, and Fear, and Reverence in the Consciences of Men, doth accompany it even here in this Life. And so the Apostle makes it his concludent Motive to the *Philippians*, which he shutteth up all with, Phil. 4. 8. when he had exhorted them to walk in those Ways they had heard and seen in him (ver. 9.) see with what Elo-gies he adorns them, *Whatsoever Things* (says he) *are true, and to be revered* (for so the word is, *ὅσα σεβόμενα*) *veneranda; whatever are pure and lovely; or amiable; If there be any Virtue or Praise,* that is, any thing worthy of Commendations (as all Virtue and Godliness is) *think of these Things.* By these Epithets the Apostle allures them to Godliness, Holiness and Purity, even because they are amiable, lovely, drawing Reverence and Praise with them. So he calls them, because they are so in themselves, and they are thus to the Consciences of Men. And it is their Consciences, that is, the noble part that is in them, and chief Relick of the Image of God: and therefore tho by reason of their Lusts they distast and despise you, as being contrary thereunto; yet in the highest, noblest part, and most retired Thoughts, they do approve and praise you: Cant. 6. 9. *The Daughters saw her and blessed her, and the Concubines they praised her.* And the Testimony of an Enemy is the best Testimony in the World, as Moses argueth it, *Our Enemies being Judges;* Deut. 32. 31. Be therefore encouraged to hold forth the Word of Life, as Lights in a crooked Generation: Phil. 2. 15, 16. *That ye may be blameless and harmless, the Sons of God without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as Lights in the World; holding forth the Word of Life.* Altho the Majesty of true Godliness be under Clouds now, yet the time will come, when the Sun shall break forth as at Noon-Day. Psal. 137. 6. *And he shall bring forth thy Righteousness as the Light, and thy Judgment as at the Noon-day.* And even in this World when thou art dead, the Envy of Wicked Men against thee will cease: *Post mortem cessat Livor.* But thy Name will live, and be precious, for the Rust will wear off, and the precious Metal appear. Read through-
out

See Beza
on both
Words.

Book III. out the Scriptures, and the Stories of all Ages of the Church; and look what a Man, or Company of Men professing Piety and the Truth were in any Age, such in the end will their Name be, and be owned in after Ages to come: and the reason is in *Micah 7. 8.* *When I fall, I shall arise; when I sit in Darkness, the Lord will be a Light unto me.* And, ver. 9. *He will bring me forth to the Light, and I shall behold his Righteousness.* And the Reason of all is, that there is a Truth in thy Holiness (as the Apostle *John* in his 2d & 3d Epistles styles it) yea and the greatest Truth: for if the word written be such a word of Truth, as Heaven and Earth shall pass away, sooner than the least Tittle of that shall fail, and therefore God preserves it in the Truth of it for ever; then much more the Truth written in Mens Hearts and Lives, not with Ink, but by the Spirit of God, will be verified and ratified by him in thee; and God thinks himself obliged to back *Truth*, being the God of Truth, and cause it to obtain and prevail. But there is another Reason, that is, the Glory of God that is in thee; *Isa. 46. 13.* *For Israel my Glory.* And the Saints are the Glory of Christ, *2 Cor. 8. 13.* and Christ will see to his own Glory, as it is engaged in them: and therefore in *Isa. 26.* he says, *They shall see and be ashamed for their Envy at the People.* However know this, that by a bold holy Profession of Christ, and his Ways in Sincerity, tho intermingled with very many, and perhaps great Infirmities, you make work for the Day of Judgment: *1 Pet. 2. 12.* *Having your Conversation honest among the Gentiles, that whereas they speak against you as evil Doers, they may by your good Works which they behold, glorify God in the Day of Visitation.* They now speak evil of you, for what they espy to be faulty in you, and wickedly pervert your best Actions, and brand you with Hypocrisy and carnal Ends, yet they shall be forced to glorify God then; and all the glimmering Convictions or Suspicions they had darted into them, will rise up against them in that Day. And tho now the Seeds of these Convictions are sown in Weakness in their Consciences, and pass thorough them but as ordinary, cursory and common Thoughts, yet they will rise in Power, when Christ shall revive them.

USE 2. Let me exhort those who are invested with this glorious Profession, to manifest, and preserve and maintain this Majesty, and not to suffer it to be soiled and justly debased in the Eyes of Men. It is not considered by Godly Men as it ought, what they have committed to their Trust, even the Majesty of the Lord, and that they carry the Majesty of the Lord about with them, and that therefore they should be careful how to behave themselves (as we see Men of Place and of Authority are) lest they should do any thing unworthy of it, so as to debase and vilify it. For were this considered, our Lives and Carriages in the World would be other than they are: What manner of Men should we be in all Holiness of Conversation? But Professors do not consider this, that they have that in them, which if it were maintained and preserved as it ought, and in that Purity it might be, would not only reprove the unfruitful Works of Darkness (*Eph. 5. 11.*) but put to silence also the Opposers (*1 Pet. 2. 15.*) yea cause them to be ashamed who speak evil of the Ways of God, as it is *1 Pet. 3. 16.* It would plainly dash and put out of countenance, the Pomp, Glory and Splendor of all unregenerate Mens Courses, whose Glory when it is at the highest top thereof, is but their Shame. That therefore you may have this consideration of, and respect unto, the Majesty of the Lord in you, consider but these Grounds and Motives.

1st. If you consider it but barely in it self, as an Honour put upon you, you ought to have a regard to it and a care of it; and therefore the Apostle (*1 Cor. 6. 19.*) when he would dehort them from Uncleanness and Fornication, he puts 'em in mind of the Honour that was in their Bodies, *Know you not* (says he) *that they are the Temples of the Holy Ghost?* As if he should say, if you considered the Honour that is put upon your Bodies in that relation, you would not debase them and defile them, and take the Members of Christ, and make them the Members of a Harlot; and therefore (*1 Thess. 4. 4.*) he speaks of possessing a Man's Vessel in Holiness and in Honour, that is, they were to labour to keep it undefiled, in respect of that Honour that is put upon it. As Fornication is thereby aggravated, that it is the defiling the Honour of the Body, which ought to be preserved;

ved; so likewise by the same Reason, all Soil, and Scandal and Filth in you, above what it is in other Men, may be aggravated by this Consideration; That it is a debasing of the Majesty of the Lord in you: and therefore also this is made one of the chief and main Aggravations of Drunkenness, that it debaseth the Glory and Honour that is put upon Man, and the Image of God in him, and lays a Beast in a Man's room. Take Example from Customs among Men: You see Kings having Majesty stamp'd upon them, how careful are they to preserve it inviolate, and undiminished and undebased, tho they are Men subject to Infirmities as others, Heaps of Dust as well as we? therefore what Actions of State and Distance are invented and observed, merely to preserve the Dignity of their Character?

2ly. But 'tis the *Majesty of the Lord*, it is not yours, but his put upon you by him. Magistrates have an especial Care and Endeavour to preserve their Authority; and therefore tho they would put up many things, were they only personal Wrongs and Debasements, yet if that Authority they have comes to be debased, they will stand to maintain and preserve it, especially when one represents a King, as Ambassadors do. They use strictly to stand upon all Points, to advance the Majesty of their Master, and take that on them which otherwise they would not, and forbear to do, not what is unworthy of them, but of the Person they represent. Now therefore consider this, you that are Saints indeed, you that bear about you the Divine or Godlike Nature, *2 Pet. 1. 4.* Consider that God's Majesty is stamp'd on you, the Beauty of the Lord is on you, *Psal. 90. 17.* You are his Glory, *Isa. 46. 13.* You represent him in this World, and are in his stead. Consider therefore what manner of Persons you ought to be in all Holiness of Life and Conversation, *2 Pet. 3. 11.* and therefore endeavour so to live in the World as God would, if he were now amongst us as in the Days of his Flesh, according to that Speech, *1 John 4. 17. As he is in the World, so ought we to be in this World.*

3ly. If the Interest God hath in it will not move you, then let your own engage you to have a care to maintain the Majesty of your Profession.

1. Consider that you are to be the Judges of the World hereafter (*1 Cor. 6. 2.*) and therefore how ought you to behave and demean your selves, that you may have that Authority in Mens Consciences therein, and that you may be a Witness against them without exception? But if you are guilty of the same Crimes whereof other Men are, they may except against you as incompetent Judges. As therefore you look to be honoured with this Prerogative at the latter Day, lay the Foundation of it here.

2. If you look no further than this Life, you have need to look to maintain this Majesty, for you will else be unfit Instruments in doing good to the Souls of others; you cannot rebuke, nor can you exhort, unless you have Authority and Acceptation in Mens Consciences. And therefore *Paul bids Titus rebuke and teach with all Authority, Let no Man despise thee (Titus 2. 15.)* that is, preserve thy self from all just Contempt, and occasion of Men despising thee in their Hearts, that thou mayst be fit to reprove, and rebuke, and teach others, and do good to their Souls. One that keeps himself without Rebuke and Reproof, blameless, may with Authority rebuke another, and it will be taken well; and the Rebuke will stick the faster, as being thrown by a powerful hand. For as God first accepts the Person, then the Offerings, so do Men; if the Person be not accepted with them, and in Authority over them, their Reproofs and Rebukes will be the less acceptable also: and therefore the Apostle requires that a Minister, because he is to be employed in bringing home of others to God, should be one of a *good Report even among them without*, lest he fall into Reproach, and so his Ministry do little good upon them. So that if Ministers or others would do good to the Souls of others, they must labour to preserve the Majesty and Beauty of Holiness.

3. Suppose you will not be moved by these Considerations, yet if you respect your own Safety, and would preserve your selves from the Injuries of a malicious World, and from the Strife of Tongues, so as to muzzle Mens Mouths, and silence them from speaking evil of you, or chain their Hands from Violence towards you, then preserve the Majesty of God in your Profession, for it will preserve you. This kept *Herodias* and *Herod's* Fingers off *John* from killing him, tho

tho they itched to be at him, *Mark 6. 19, 20.* 'tis said, she had a Grudge against him, and would have killed him; and *Herod* (as 'tis likely) had a mind to do so too. But 'tis said she could not; for *Herod feared John as a Just and a Holy Man.* And when he did murder him at last, it was with much Reluctancy, Grief, and Sorrow of Heart. It was this kept Christ safe a long while also. The Rulers of the *Jews* would have often laid Hands on him, and would have spoken against *John*, but that they had by their Holiness won such Authority in the Hearts of the People; therefore it is often said, when they would have attempted this, they dared not, *because they feared the People.* And therefore if Rulers Hearts were set against you, yet this might be a means to keep you safe, and keep off many Attempts and Abridgments of Liberties, which else would light upon you. And the Truth is, it is one of the greatest Wonders, that the World and Devils, being such strong and deadly Enemies to God's People, should keep their Hands off of them, they being so few and the other so many. But it is this Majesty of the Lord appearing in them, that is a Curb upon Men; and God's being with them casts a Fear upon their Hearts. There is an excellent Place for this, *Psal. 105. 12, 13, 14, 15.* where speaking of the Preservation of the Patriarchs in the midst of the *Canaanites* their utter Enemies, he brings it in as a Wonder, that when there were but *a few Men in Number, yea very few,* and Strangers also, exposed to Indignities, yet God suffered no man to do them wrong, yea secretly reprov'd Kings for their sakes, speaking and suggesting to their Hearts and Consciences, that they were his Anointed, namely, his People anointed with the Graces of his Spirit (as all Christians are, *1 John 2. 20, 27.*) and that they were Prophets: The Conscience of this restrained *Abimelech* from doing *Abraham* wrong, *Gen. 20. 7.* yea and this was a means at the first, for the Primitive Christians to have Peace (*Acts 2.*) there being some converted by the Apostles, who continued stedfastly in their Doctrine and Fellowship, and breaking of Bread and Prayers; and *ver. 43.* it is said, Fear came upon every Soul, so as they were a Terror to the Wicked amongst them. Ah! my Brethren, were the Majesty of the Lord but advanced and preserved in this Kingdom by continuing the Word and Ordinances, and giving them full Scope and Liberty to make the desert Places of this Kingdom to see the Excellency and Glory of our God (as it is in *Isa. 35. 1, 2.*) then should our Enemies bow down before us, and lick the Dust of our Feet (*Isa. 61. 14.*) and as the Fear of the Lord fell upon the Nations, when the *Israelites* came into the Land of *Canaan*, so it would now on our Enemies. But because it is so much depressed among us, and the Majesty of the Lord not beheld, acknowledged and advanced, therefore God goes not out with us. See this in *Jehoshaphat's* time, *2 Chron. 17. 7.* because he sent his Princes and Priests into all the Cities of *Judah* with the Book of the Law, the Priests to teach, and the Princes to back the Word, and cause the People to yield to it; therefore the Fear of the Lord fell upon all the Kingdoms of the Nations that were roundabout, so as they made no War against him. This is the Way to secure the Kingdom, by thus advancing the Majesty of the Lord.

4. To conclude all with this as the last Motive hereunto, consider these opposing times, wherein there hath been long a great Battel fighting in Heaven (that is, in the Church) whether Godliness, or Civility and Formality, &c. should get the Victory, as of old between *Michael* and his Angels, and the Dragon and his, whether Gentilism or Christianism should prevail. Now you have a Weapon in your own Hands if you would but use it, *viz.* the Majesty of the Lord that is stamped upon you. Draw it forth and unsheath; as Christ, when the Soldiers came to take him with Staves and Spears, did but exert his Majesty, and they fell all to the Ground. And tho your Enemies be more in number, and have more Swords and Staves than you, yet if you would but hold fast that Majesty that is in you, they would not be able to stand out. You are an Army of Kings, and a few of them against a Multitude of Slaves are likely to get the Victory. When the *Russian* Bondslaves had rebelled, and gathered a great and mighty Army, their Masters agreed to meet them with no other Weapons than their Whips, whereby they used to lash them; and all lashing them together, the Remembrance of their Authority over them, and of the Smart of the Whip formerly felt, struck such Terror into them, as they fled like Sheep before the Drivers. You therefore that

are the Ensign-Bearers of God's Majesty, be exhorted to fight it out, and to contend with wicked Men, and Godliness at length may prevail. The Majesty of the Lord is your Reward, and therefore till the Glory of the Lord departs from *Israel*, never despair of Victory. Know that there is a Promise made to the Church under the Gospel, giving this Hope, *Isa. 61.* He speaks of Christ, and his coming to preach the Gospel, which Christ himself (*Luke 4.18.*) interprets of himself, and of the Church under the Gospel. In the 6th and 9th ver. there is this Promise made, *Ye shall be named*, that is, acknowledged *the Priests of the Lord.* And 'tis added, *Men shall call you* (even the Standers by) *the Ministers of our God.* And at the 9th ver. 'tis said, *Their Seed shall be known among the Gentiles, and their Offspring among the People; all that see them shall acknowledg them, that they are the Seed which the Lord hath blessed.*

But now it will be asked what you are to do, what means there are to manifest and preserve this Majesty of the Lord in your Souls and Lives?

Unto which in general let me premise but this, That then you do it, when you so far approve your Hearts and Lives to Mens Consciences, by walking in this World as God himself walked; that Men are convinced and judged, and say, of a truth God is in you. This Description in general, I take out of that *1 Cor. 14. 24.* and what there is said of Prophefying in the Assembly of the Saints, I apply to their whole Lives. When you so walk and demean your selves, and so in all things approve your selves to Mens Consciences; that whereas now it is in Report and Profession that God is among you, and Men are in doubt whether it be so or no; Men are convinced that it is so, and that of a Truth (as it is there) God is in you; then the Majesty of the Lord appears in you.

1. I say, approving your selves to Mens Consciences, for that is the subject Party, or the Territories of that Majesty. That you may not conceive amiss of it, I do not exhort to Surliness, Pride, Stateliness, keeping aloof off and at a distance, which is a thing the World objects to Godly Men. No, this is the Devil's Majesty, and of the Princes and Great Ones of this World, which comes to naught, as the Apostle says (*1 Cor. 2.6, 7.*) distinguishing between the Wisdom of this World, and that which is of God, and between the Majesty of the Lord, and of the World. Now as the Kingdom of Jesus Christ is not of this World, so neither is the Majesty of his Kingdom. And therefore, 'tis not heaping up of Riches, Learning, worldly Respect and Authority, that is a means to advance this Majesty, but 'tis endeavouring to be Holy as God is Holy, *1 Pet. 1. 15.* Therefore,

2. I add, it is by living holily, as Christ would if he were here. It is to be merciful as he is merciful, kind, faithful, true as he is, pardoning of Injuries as he doth, purifying your selves as he is pure; in a word (as you have it, *1 John 4. 17.*) it is demeaning your selves here as God would if he were in the World: and therefore think not, thou canst no way advance the Majesty of the Lord, because thou art poor, or contemned and despised, and not regarded in the World for thy poor outward Condition. For Christ was all these, and yet the Majesty of the Lord appeared in him, and *Peter* says they were Eye-witnesses of it, *2 Pet. 1.* And thou in all these Estates, mayst approve thy self to the Consciences of Men, as Christ did. If thou art poor, yet if thou keepest thy Sincerity, and dost not use shifting base unlawful means, but walkest faithfully in thy Calling, and manifestest that thou livest by Faith, and dependest on God, and shewest a contentedness in thy Condition, and that thou livest a more comfortable Life by the help of thy Faith, delighting thy self in the Almighty, than those that have most Abundance: The Majesty of the Lord appears more in thee than a Professor, that glisters more in the World in regard of outward things. Or art thou in Disgrace, and in Reproaches, abused and contemned? labour to approve thy Heart to God, seek the Honour that is of him, be patient and revile not again; only take heed that thou sufferest not as an evil Doer, and be not discouraged from practising all the Duties of Godliness with Constancy and Chearfulness, and thou shalt then approve thy self to the Consciences of Men, and the Spirit of Glory shall rest upon thee, *1 Pet: 4. 14.* Keep but thy Innocency, and let them do what they will, thy Light shall break forth as clear as at Noon-day. And that

Book III.

that Majesty which shall appear in thee, shall melt all the Disgraces cast at thee as the Sun doth Snowballs cast at it before they come half way; or they shall all fall off like Burs cast upon a Looking-Glass. For still know this, and build upon it, that nothing from without can debase the Majesty of God in a Man, no outward Condition whatsoever (as Christ says of Defilement, that nothing from without defiles a Man, but all Defilement is from within, a Man's own Heart) nothing from without can foil the Majesty of God in him, but all that Men lose is from within, from Sin, and sinful, ungodlike, unchristlike and unfaintlike Carriages in their several Conditions.

But I shall now shew some particular means, whereby Christians may maintain and keep the Majesty of the Lord from being foiled and debased in them, and preserve Holiness in the Beauty, Lustre and Brightness of it, so as to commend it to Mens Consciences with Authority.

1. Christians must be innocent and harmless. I premise this, not as tho in itself simply and alone, or chiefly the Majesty of the Lord did appear (for many are so, in whom the Beauty of Holiness doth not appear) but yet it is a thing that is fundamentally and mainly necessary thereunto, and which serves much to commend it and approve it to Mens Hearts. For as in all Pictures and Paintings there are Ground-Colours laid, which tho simply in themselves have little gloss, yet must first be laid, or else the Brightness of the other Colours, and Oil and Varnish, in which all the gloss lies, will not so eminently shine and appear: So, nor will the Beauty of Holiness and Majesty of the Lord appear to be in you, or come to be approved of in Mens Consciences, without Innocency and Harmlessness. And therefore when the Apostle (*Phil. 2. 15, 16.*) tells them, that they were to shine as Lights in the World, in the midst of a crooked and perverse Generation, and they were to hold forth the Word of Life, that is, to hang forth that Holiness the Word requires, as a Light in a dark Night: He withal admonishes them, that if they would shine thus indeed, they must be *harmless and blameless*, which tho simply it be not the Light, yet 'tis the Lanthorn as it were, through which it shines; which if it be not made of some diaphanous and perspicuous matter as Glass, and that kept clear too, the Light is dimm'd, tho never so great, and is kept from shining: and therefore if they would shine as Lights, and hold forth the Word in their Lives, they must be blameless and harmless, they must keep their Innocency, they must keep their Lives clear, pure and undefiled, and from being spotted in the World, as *James* says, *Jam. 1. 27.* And he adds also this Motive as the effect of this, *That ye may be the Sons of God*, that is, manifest that you are of him; that as he in this World doth no Man wrong, so neither do you injure any Man: and by this, you shall both manifest your selves to be Children of your Father, and approve your selves to Mens Consciences. And tho a Man hath never so much Holiness and Sincerity in him, yet by any failing in this kind, he shall never approve it to Mens Consciences, for Men look upon this Light through this Lanthorn. As Magistrates when they are not innocent, but Oppressors in any kind, or Bribe-takers, and do Men wrong, are made obnoxious by it, and lose their Authority by it, and their Hands are often tied by it in punishing Sin and Wickedness, and they cannot execute Justice as they ought and should: No more will ever Holiness uphold its Majesty and Authority in Mens Hearts, when you are thus obnoxious to Men. And therefore *Samuel* contesting with the *Israelites* for rejecting him who had been their Judg, professeth his Innocency, *1 Sam. 12. 3. Whose Ox or Ass have I taken, or whom have I defrauded or oppressed? Or at whose Hands have I received any Bribe?* If he had indeed been guilty, then to have despised, and rejected his Authority had been the less Offence. You therefore that have this Majesty of the Lord committed to you, should have a care so to carry your selves in Dovelike Innocency and Evenness to Men here, that God may expostulate with those men at the latter Day, who now reject and contemn his Majesty stamp'd upon you. Whom of you all, then God may say, did they wrong, or deceive or defraud, that you did so much speak against them? Is it merely that they were holy and zealous in my Service, and in those Duties I require? In the *5. Nehem.* when some of the *Jews* had oppressed their Brethren, by letting Corn to use, and had taken Mortgage of Lands of their Brethren in a time

Chap. 7.

time of Dearth, and the like cruel uncharitable dealings were among them ; see what he says at the 9th ver. in this Case. *Is this good that you do? Ought you not to walk in the Fear of our God, not to dare to do this? Why? Because of the Reproach of the Heathen their Enemies.* They had the Name to be the People of God, and how durst you do it (says he) knowing that God would be reproached, and your Religion reproached by it? And he good Man professeth, that because he would credit Religion, and shew the Fear of God was in him, he had not been chargeable as former Governors were, yea had not taken that which by Custom he might. At ver. 16. *But so did not I, because of the Fear of the Lord.* He required not his Due (ver. 18.) because of the hardness of those times ; even that Allowance which was appointed to him as Governor he required not, and all this for the Fear of the Lord. His meaning is, that he did it in reference to God, whom he feared, that he might honour him, and credit his Religion in him the more, and that there might be no Cause of reproaching it, as it may be expounded by the 9th ver. And this was it which made old *Jacob* say to his Sons, his cruel Sons (*Gen. 34. 30.*) who oppressed the *Sichemites*, that they made him stink in the Nostrils of the Inhabitants. And so Injuries done to Men that are Enemies to the Gospel, by Revilings, or Defraudings, or by Violence in any kind, will cause Religion to stink ; for Men being so great Lovers of themselves, and Haters of Holiness, are sensible of Injuries done unto them in any kind, and revenge all upon the Religion you do profess. And as the Injurious Carriages of the Sons of *Eli*, in taking of the Flesh of the Sacrifices where they pleased against the Law, caused the People to abhor the Sacrifice of the Lord : So if you be found wrongful to Men, and justly provoke their Self-love in them by any means, it causeth them to abhor all your other Profession, and all the Duties of Holiness, which otherwise they could not but approve.

2. Labour to do good to all as much as lies in your power. This is a second means to help to commend that Grace that is in you to Mens Consciences, to cause them to think well of it. This you may see was the means, whereby in the Primitive Times, the Christians at first got favour with the People, notwithstanding their cleaving to the Apostles, continuing in their strict Doctrine, and separating themselves from the World, and meeting together and praying, *Acts 2. 44.* All which are Matters, at which the World so much storms ; yet because they parted their Goods to them who had need, and brake their Bread freely, it is said (ver. 47.) they had favour with all the People, whilst they did thus strive to honour their Profession. And this is one thing that credits God himself much to the World, and wins good Words from Men of him, whom tho they hate, and truly hate him as Holy and as a Judg, and cannot endure that Majesty of his which appears in the Word, yet because he doth good unto them, and gives them Rain and fruitful Seasons, and thereby bears witness to their Hearts of his Goodness to them ; therefore they speak well of him, and many say they love him, because he is good to them : whereas should they only know him by his severe and strict Commands in the Word, and by those glimpses they have of his Majesty therein, they would assuredly express Revilings of him, and would not have that Esteem of him that now they have. So when wicked men see and view in you nothing but Zeal for God and Duties of Holiness, and feel none of your Goodness extended to them, they will more purely hate you ; but if besides your Zeal to God, they find you do good to them, then out of Self-love Men would be drawn to approve good Courses, and to see and acknowledg that God is in you ; for they love those that do good to them, and speak well of them : insomuch as the Heathens used to ascribe Divine Honour to those Persons, and thought something more in them than Men, who did them some great, extraordinary, publick Good.

Nihilo proprius homines ad Deum accedunt, quam salutem hominibus impertiendo. Cic.

Having dispatched the preparing means to make Godliness to be approved of Men, and acceptable to them : I come secondly to such things, wherein it may appear and be put forth.

1. Shew forth the Graces of the Lord Jesus Christ, as *Peter* exhorteth : *1 Pet. 2. 9.* Shew forth the Virtues or Praises of him, who hath called you out of Darkness into his marvelous Light, being holy in all your Conversation. In your eating and

and drinking, in your Callings, express other Ends, doing all in such a manner, that it may appear all is done for God and to God. Whether you eat or drink, let all be to his Glory: and as *Zachary* prophesieth, let Holiness be written upon the Bells of the Horses, and upon your Bowls, *Zech.* 14. 20, 21. that is, when you go to plow or cart, or sit down to drink, or go to War, let all these be done in a holy manner, that Men may read upon your Drinking-Bowls as it were this Inscription, *Holiness to the Lord*; that you dedicate them your selves, and all you have to God; that these Vessels of common Use, may become as truly dedicated to God in a Holy Use of them, as the Bowls in the Temple were: and even in these common Actions, endeavouring to express Holiness, and Fear, and Reverence and rejoicing in God, you may make as great a Difference appear between them, as performed by you and others, as is between a Picture varnished and oiled, and another that hath but bare dead Colours. Moral Virtues sanctified have a Holiness, a Glory put upon them; therefore *Peter* useth the same word, to express the Graces of Christ in that place, that *Aristotle* doth to express his moral Virtues by. Express you Christ in them, let his Holiness appear in you.

2. Abound much in Holy Duties (*Isa.* 61. 3, 6, 9.) in praying, in mourning and humbling your selves for Sin, in sanctifying the Sabbath, &c. In the 3^d ver. 'tis said of those that *mourn in Sion*, and are broken-hearted Christians, and fruitful *Trees of Righteousness*, that *God may be glorified*; that they at the Altar shall be named the Priests of the Lord, for the Holy Sacrifices they should daily perform and abound in; and Men shall call them the Ministers of our God, when they are diligent in praying with their Families, instructing them, and whetting the Word upon them. *Men shall call them so*, and give that Report of them; and ver. 9. *All that see them shall acknowledg them, that they are the Seed whom the Lord hath blessed.* Therefore as *Paul* says to the *Philippians*, Ch. 1. 9, 10, 11. *Be filled with the Fruits of Righteousness, which are by Jesus Christ unto the Praise and Glory of God*; that God may be glorified, as *Isa.* there says, and so Christ also, *John* 15. 8. and then God will thus glorify you according to his Promise, *Those that honour me I will honour*: So to abound much in private Prayer, tho in secret, and none knows it, yet it will add a Lustre to thee in thy Conversation. Conversing with God so familiarly 40 Days, caused *Moses* his Face to shine, when he came off from the Mount; and so conversing much with God will make thy Face, thy Presence to shine. As *Wisdom* is said (*Eccles.* 8. 1.) there to make the Face to shine, so much more will Prayer; for a Man by much Prayer keeps close Communion with God, God walketh with him, and he with the Lord. Let all thy Actions too, shew forth thy Meekness and Humility, &c. The meekest Man by Nature must learn another kind of Meekness of Christ, *Learn of me, for I am meek and lowly.* Forgive Injuries because God hath forgiven you, you were sometimes injurious to others. That which did win Christ's Authority, was Holiness and Meekness, *Psal.* 45. 4. *In thy Majesty ride prosperously, because of Truth, and Meekness and Righteousness.* Meekness did add Majesty and Grace to him; he that is holy God will exalt, and others will exalt the Man who humbleth himself: Be patient in wrongs, nothing overcomes and wins Ground more. It is the best Victory, you overcome in the Heart of the Party that wrongs you, you melt it, dissolve it, and heap Coals of Fire upon his Head; you overcome in the Eyes of others, and are in their Esteem above him, and he under you. So *David* overcame *Saul's* Conscience, *1 Sam.* 24. 17, 18. when he had *Saul* (his Enemy that sought his Life) at an advantage, and some bid him kill him when he was asleep, yet he spared his Life and forgave him. This mightily convinced *Saul*, and drew this Confession from him, *Thou art more Righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil*, ver. 17. And, ver. 19. *For if a Man find his Enemy, says Saul, will he let him go well away?* He looked upon his own Heart, and saw he could not have found in his Heart to have done this, and few Men else would have done it. Such Bowels of Mercy are proper only to God's Elect. Such a Person indeed will favour and smell of Prayer, and having gotten God into his Heart, the Gleam of his Presence with him will appear in every thing he doth. It will compose the Heart, and compose the Countenance also and thy Conversation, and cause all to shine. That

Men shall say of thee, the contrary to what *Job's* Friends said of *Job*, when they saw him impatient (they said, *surely this Man restrains Prayer from the Almighty*) but they shall say of thee, *surely this Man prays much, and is abundant in it, his Carriage all day long is so heavenly.* Chap. 7.

Labour also to humble thy self, and to mourn, and confess thy Sins with much and daily godly Sorrow; for Humiliation removes the Shame that comes by Sin, which covereth anothers Face, and which daunteth anothers Heart: but thou wilt shew thy self thereby clear in this matter, as *2 Cor. 7. 11.* and God also dwells in an humble Heart, and draws nigh to him; and so God's Presence appears more in such an one, and God also will lift up him that humbleth himself under his mighty Hand.

Labour also to make Peace betwixt others and God: this will make thy Steps beautiful in their Eyes, when they discern thou aimest at their Souls good, and sanctifiest the Sabbath strictly; for that Day, by reason of the Duties of it, is a Glorious Day, *Isa. 58. penult.* that Day is as a Christian Parliament-Day, wherein he rideth in his Robes as it were, and the Majesty of God will appear in thee all the Week after. So also be much in Holy Conference of the things that belong to the Kingdom of God. *Psal. 145.* *David* speaking of the Saints, says, they shall speak of the Glory of *Christ's* Kingdom, and make known to the Sons of Men the Glorious Majesty of his Kingdom. Speak great Words of God, your Interest in him, Privileges by him, and what Glorious Things are laid up for those who love him.

But then 3. be sure you say and do: for the want of this the *Pharisees* lost their Authority in the Hearts of the People, and *Christ* won and gained it from them. As *Paul* says of himself, that he would make it appear, that he was powerful not only in Writing, but that he was so in Presence also; so do you endeavour to express more Power in your Lives than in your Speeches: As *Christ* did not often in plain words tell them so much that he was the Messiah, but says he, *Let my Works testify.* As Man never spake as he did, so never any Man did the Works he did. Endeavour to be mighty in Word and Deeds also, *Luke 24. 19.* As Kings will not dispute but do, so do you, do not stand talking only of the Majesty of his Kingdom, but as *David* said to *Solomon*, do it, *1 Chron. 28. 10.* That all may come from you, *tanquam in Verbo Regis & Sacerdotis*, you being Kings and Priests to God your Father; and let all your Principles of Holiness appear to be with you, as the Laws of the *Medes* and *Persians*, which you never turn or go from, but are irrevocable. This will preserve and maintain Majesty indeed, as it doth Majesty in a King.

4. Do all you do with as much Reality and Fervency of Spirit as you can (*Apollus* is said to be a mighty Man, not only in regard of his *Eloquence*, but *Fervency* of Spirit also, *Acts 18. 24, 25.*) that Men may not see Light only shining before them, but feel Heat, and Vigour, and Energy also in you. *John* was a shining and a burning Light: It is not shining Light only, but it must be burning Light that confoundeth Wicked Men. There is Light in the Work it self when it is done, but the Heat lieth in the Spirit and manner of doing it; be fervent in Spirit, serving the Lord; contend earnestly, put forth your Might in whatever you do, as *Solomon* says, *Eccles. 1. Be zealous of good Works.* Press to the Mark, as aiming and endeavouring to reach as far as possibly you can: labour not to do much only, but to have your Spirits shine much in that which you do, that as the Darkness of *Agypt* was not discerned only by the Eye, but was felt also, so let the Light of your Works not be seen only, but let them be felt also; express Seriousness and Reality in all, else they will think as they do, that you act but a Part. Actors on the Stage, tho they act the Parts of Kings upon the Stage, yet who fears them? There appears no Majesty because they do but act, and have not the Spirit of Kings, nor the Affections of Kings, tho they take on them for a while the Person, State, Actions, and speak the swelling Words of Kings.

5. Endeavour to do all with Sincerity, aiming to manifest Holy Ends in all, and manifesting and laying aside of your own Ends and Aims. Thus *Paul* did approve himself to Mens Consciences, *2 Cor. 4. 2.* we have renounced
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the hidden things of Dishonesty. He had no secret Ends and Aims, no underhand Projects for himself: nor have we walked in Craftiness (unless it were to win their Souls, as he says elsewhere) but by Manifestation of the Truth, commending ourselves to every Man's Conscience, and to God also, in the Sight of God. And therefore, see how he endeavours to manifest and clear to them through that whole Epistle, that he sought not theirs but them, and did preach the Gospel freely to them: And so also in the 1st Chap. of that Epistle, ver. 12, 13. Our rejoicing, says he, is this, the Testimony of our Conscience, that in Simplicity and Godly Sincerity, εὐκρίνεια, perspicuitate animi, with a Mind you might see thro, we have had our Conversation in the World, and not in Fleshly Wisdom: that is, we have endeavoured to shew we have had no Ends of our own (for fleshly Wisdom will still be propping for it self; as Job says (Job 22.) a worldly wise Man is profitable to himself) but still the Event hath shewed that God was our Aim, and we have walked in Godly Sincerity; and this with such plain-heartedness and cleanness of Mind, that you might see through us in all our Actions. And we write no other things to you, than what you read and acknowledg; that is, what we now say of our selves by Writing, you have formerly read in our Actions and Conversations; and you do acknowledg it, αναγινώσκετε, recognoscitis, you may remember it was so, you know so much already, and may now remember that this is true; and so I hope you shall acknowledg, that is, have cause to do so unto the End.

6. Be constant and even in your Courses, walk not unevenly but steddily. The Primitive Christians, who, as I said before at the first, won so much upon the Hearts of the People, are said to have continued in the Apostles Doctrine; and that Welldoing, whereby (1 Pet. 2. 15.) we should put to silence the Ignorance of foolish Men, notes out a continued Act of welldoing. Kings, who sometimes take State on them, or any Superior else, and then neglect it as much another time, lose Majesty by it: *Qui servat Constantiam, servat Dignitatem, vincet aliquando pertinax bonitas.* Gamaliel gave this Sign and Aim, to know whether they were of God or no, if they go on and hold out; if not, they will come to nothing, says he: and Constancy therefore overcomes and convinceth, because it argueth Reality; for it is impossible long wholly to dissemble, and act a mere part. The Heathen could say of their *Fabricius*, by reason of his Constancy, that Virtue was incorporated into him, so as it was as possible to turn the Sun out of its Course, as him out of his way of Virtue.

7. Let Christians be unanimous and communicative each to other; this we have commended to us by the Example of those Primitive Christians, who grew in favour with the People; they continued in the Apostles Doctrine and Fellowship, and in breaking of Bread and Prayers, Act. 2. 42. and Fear came on every Soul, v. 43. For (as David says, Psal. 14.) God is in the Generation of the Just. God is in every one of them; but when there are more together, there is more of God among them, and he shines more. An Army of Kings bandied together, strongly cleaving and entering into mutual Leagues (as when the People of *Israel* came out of *Egypt*) a Fear must needs fall on the Nations about them. They fear your Face, and they fear your Prayers as Cannon-shot from Heaven. *Hereby shall all Men know that ye are my Disciples, if you love one another, if you cleave together; by this they shall know that God and Christ is in you.*

Last of all I will give you a Caution or two.

1. If you would preserve Authority in wicked Mens Hearts, have no Fellowship with them in the unfruitful Works of Darkness: Distance reproaches them, and keeps Authority in their Consciences. But reprove them rather, says the Apostle, Eph. 5. *Nimia familiaritas contemptum parit*, they will espy out your Weaknesses, and work upon them.

2. Take heed of violent Passions, rash Anger, Impatiency: as they come from Weakness, so they will weaken you in their Hearts; such Passions make Servants controul their Masters, Children their Parents. As Drunkenness is to Reason, so are violent Passions to Grace; they are a short Drunkenness, and so exposeth you to contempt: as *Noah* when he was drunk, *Cham* mocked him though he was his Father, for he then discovered his Nakedness and Shame, and so dost thou in thy Passion.

3. Take

3. Take heed of Earthly-mindedness; it were Debasement to a King, and would lose of his Esteem and Majesty, to load Muckcarts every Day: so you who are Heirs of Heaven, it must needs debase you to lade your selves with thick Clay. Let your Affections, your Conversation be in Heaven, where your Treasure is; magnify not Earthly Things above their own Rate, as the World doth. *Alexander* knew *Porus* to be a King by his contemning all things: Do not fear Men, as Kings do not; contemn the Pleasures of *Aegypt*, as *Moses* did. *Nebuchadnezzar* left his Throne and fed among Beasts, his Glory then departed from him.

4. Take heed of falling into scandalous Sins; like *Dalilah* it will shave thy Hair, and then thou wilt be as another Man, and the *Philistines* who revered thee before will mock thee. Going up to his Father's Bed, did lose *Reuben* his Excellency. As *Thamar* said to *Amon*, thou wilt be as one of the *Fools* of Israel, and they all will laugh at thee as at a Fool, and whither will thy Shame go? Thou thereby strengthenest the Hands of the Wicked, and they will say, behold he is become as one of us.

C H A P. VIII.

Motives to Evangelical Obedience from this Consideration, that it is the great Design of the Gospel to promote the Life, and Power, and Practice of Godliness.

James I. 23.

But be ye Doers of the Word, and not Hearers only, deceiving your own Souls.


Holiness of Heart and Life is urged upon us, as we stand in relation to the Word of God, as written and engrafted in the Heart, which Holiness in other Scriptures is called, obeying from the Heart that Mould of Doctrine, that is, answering it in the Life. Here in the Text it is called doing of the Word. *James* spends most of this Epistle upon it, to urge it, and to shew the Vanity of that Religion which is destitute of it. Now by doing the Word in a large sense, not simply outward Obedience is meant, but the whole Conformity to the Will of God in the inward and outward Man: it is a Conformity to all that the Word exhorts to. Now the Word exhort to Faith, to change of Heart, to inward Sanctification in the Will, as well as to a Godly Conversation, and so all inward holy Dispositions and Motions are doing the Will of God. Thus the whole Building from top to bottom, Faith, and both inward and outward Holiness, are called doing by Christ: *Mat. 7. 24. Hearing my Sayings* (says Christ) *and doing them, is to build on a Rock*, namely, on himself. The Reason is, because doing hath relation to Command. Now his Command is to believe, *1 John 5. 23.* Faith is therefore called the Work of God, *John 6. 29.* (it is indeed the Work of all Works) and so to increase in habitual Grace, Faith, Knowledge, &c. is called doing; *2 Pet. 1. If these things be in you* (says he, *ver. 8.*) but he says *ver. 10. If ye do these things.* When *Paul* disputes (as we do against the Papists) that no Man is justified by Works: What! doth he mean external Works only? No, but he excludes from our Justification our whole Righteousness, both Root and Branch, the *inward* as the Root, and *outward* as the Branches, because under Works of the Law is comprehended a compleat Conformity to the Law, and to what the Law requires, and so he means hereby inward as well as outward Holiness. For when the Law says do this, it therein commands inward Holiness in doing; as the Root of doing, or the Law is not fulfilled. And thus when the

the Law forbids any evil Work, it forbids Original Sin as well as actual, for
 Book III. Law binds the whole Man.

1st. It is the end of the Word to enjoin such entire Holiness. 1 Tim. 1. 5. *Now the end of the Commandment is Charity out of a pure Heart, and a good Conscience, and Faith unfeigned.* The Apostle in that Chapter reckons up many Particulars, and concludes (as if he had not mentioned all) *If there be any thing else contrary to sound Doctrine, according to the Glorious Gospel.* He concludes in general, to involve all Particulars not enumerated, and he calls it the Glorious Gospel, as that whose Glory would not love Iniquity. Now says he, the end of this Commandment is Love to God and Man, out of a pure Heart sanctify'd inwardly, and rightly directing it, and for pure ends, all which unfeigned Faith worketh in him that believes. This you see then is the end of the Command, and this is one end of believing the Gospel if in Truth. And his Scope is to compare this Doctrine with Jewish Fables, and Tradition (*ver. 4.*) which consisted in Speculations and Disputes; whereas all our Doctrine in every part of it tends to Practice, and this is the Glory of our Religion, that all the Truths of it tend to Holiness and Godliness, and are practical or strengtheners of us in Practice. The Incarnation of Christ, God manifested in the Flesh and ascended to Glory, is termed the great Mystery of Godliness, and the whole Doctrine of the Gospel is called the Doctrine which is after Godliness, *Tit. 1. 1.* 1 Tim. 6. 3. For that is it, which it all tends to, and all Truth is practical; therefore John calls it *doing the Truth* (1 Joh. 1. 6. a strange Phrase to a speculative Philosopher) and *walking in the Truth*, John 2. Ep. In the *Epistle to Timothy*, the Apostle Paul had spoken of exhorting Servants and Masters to their respective Duties; for indeed every Truth in the Gospel savingly known, will have Influence into the Actions of all Relations, to make Men conscientious in performing them, and holy in them. He instanceth but in one kind, to shew the like in all the rest, and to shew the Glory of all sound Doctrine in that respect. The same Apostle (*Tit. 2. 1.*) calls the Gospel sound Doctrine, because it tends wholly to Soundness and Integrity, and to make the whole Man such in all and every part of him, and to keep every one in their Duties; as Aged Men (*ver. 2.*) Aged Women (*ver. 3.*) Young Men (*ver. 6.*) Servants (*ver. 9, 10.*) for the Grace of God, namely the Gospel of Grace, teacheth Men all these Duties. And because this is the professed End and Scope of all the Doctrine of Christianity, and of the Word held forth by the Professors of it themselves, and in the nature of the thing it self; therefore if Men profess the Truths of it in any kind (thereby differencing themselves from other Men) and yet prove faulty in their Lives, presently the Word is blamed by others: *Tit. 2. 5. Let Wives be obedient to their Husbands, that the Word be not blamed.* Or as you have it, 1 Tim. 6. 1. *That the Name of God and of his Doctrine be not blasphemed.* Not only the Name of God, but even his Doctrine is mentioned; and why? But because 'tis expected all his Doctrine should tend to Holiness, and to make all Relations (for of Servants he there speaks) holy: And on the other side, walking holily in all Relations, is said there to adorn the Doctrine it self, as well as to glorify God. Thus every Defect and Miscarriage lights on the Word, and the Truths professed, as being such Truths which teach Men otherwise; and all Holiness tends to glorify the Word, as that which is the great Design of it. And indeed all Holiness and Obedience is but the holding forth in the Conversation, that Word of Life which is in the Heart, and changeth the audible Words into a visible Work. The Saints are as *Lights in the World, holding forth the Word of Life*, Phil. 2. 15. As Grace is but the Word ingrafted, so Obedience is but the Word held forth. When the Apostle says you shine as Lights, he makes use of the same Word used by the Septuagint (*Gen. 1.*) for the heavenly Lights: for as the Light that is in the Stars is ordained to be held forth to the World to quicken things below; and as the gathering together of that Light (which was scattered by the first Days Creation over all the Mass of Matter) into those bright Globes, the Subjects of it, was the Work of the 4th Day; so God in the new Creation hath taken that Light which is diffused through his Word, and hath gathered it into the Hearts of his Saints, to give Light to a dark World. The Word in the Heart, is as the Light seated in the Stars, which is called *Lux*, and the shine of it

it *Lumen* is the outward Splendour of it; and as Light in the Stars is ordained for shining to others, so is the Word to be held forth in Obedience, that it might the more enlighten Men. And unto this difference of *Lux* and *Lumen*, Light and Shining of that Light, the Grace in the Hearts of the Saints being as the Light, and good Works as the Shine of it for which that Light is ordained, Christ's Speech imports (and the Apostle, as some think, alludes to it) *Ye are the Light of the World, let your Light so shine before Men, that they seeing your good Works, may glorify God the Author of that Light, and that so you may glorify your Father which is in Heaven*, Mat. 5. 14. The like Expression we have, *Jam. 3. 18. If any Man be endued with Knowledg, let him shew out of a good Conversation his Works.* A good Conversation full of good Works is the best Demonstration of Knowledg; it is a Knowledg shewn forth, and therefore it hath the same effects that preaching the Word hath: *1 Pet. 3. 1. If not won by the Word, they may be won by their good Conversation.* So God tells us also, *Isa. 29. 24. When they see my Children, the Work of my Hands (God's Workmanship in them created to good Works) they that erred shall learn Doctrine, shall come to Understanding by it.* The end of the Word is, not to fill Mens Brains with Knowledg or Speculations, but it is altogether practical. It gives Rules for all Actions of Men: *2 Tim. 3. 17. The Scripture was written that the Man of God may be perfect, thoroughly furnished to all good Works.* The Scripture is not like a Philosopher's Lecture that discourseth of the Heaven, and the Earth, and Nature of all things; but it is a School of Action, that gives Directions and Rules for all sorts of Life, and Motives enforcing them. God in his Word hath condescended to give Directions and Prescriptions about the meanest lowest Actions of Man's Life; and to what end, because the Religion it teacheth consists in doing, *That you may hear and do*, Deut 30. 12. And God singeth out the ignorant and foolish of the World for his Scholars, and hath revealed this Mystery unto Babes, and concealed it from the Prudent. Had he intended only to teach matters of Knowledg and Speculation, he would have singled out the rarest Wits of the World, and have poured out all sorts of Knowledg to fill them: But he hath stuffed his whole Word with Exhortations, Directions to Practice, and made all Knowledg and Mysteries in it, but subserve to it; and he hath Scholars answerable, the foolish of the World. And why? because they are as capable of doing his Will as the wisest. They can love, fear and obey him, as well as the wisest. It is therefore Practice he aimed at in all the Word he hath delivered; and *He (says Christ, Mat. 12. 50.) is my Mother, Brother and Sister, that doth the Will of my Father.*

2ly. To do, and to be active in God's Word and Law, is the End and Perfection of the reasonable Creature, and of all the Abilities God hath given Man, *Eccles. 12. 11. To keep the Commandments is the whole of Man.* So it is in the Original, which is more emphatical than to say, the whole Duty of Man. It imports, that this is the adequate End and Perfection of Man, all he serves for, all he was made for. Man's Soul is an active Spirit made for Doing and Action, and never doth, nor can lie still from that instant it first began to think, or desire. As the Heart in the Body sleeping and waking never ceaseth Motion, the Soul much less, but the Pulses of its Thoughts and Desires are always beating. God himself is pure Act: *John 5. 17. My Father worketh hitherto, and I work.* And the nearer any Creature comes in its Degree and Rank of being to God, the more active we see it to be. Heavenly Bodies that are in place nearer to God, the third Heavens being his Throne, how active are they, they never cease moving, the Sun rejoiceth as a Giant to run his Race. Now the Perfection of the Activity of all these lies in this, that they all are in their Actions subject to a Law, an Ordinance, a Statute of God, which they keep: and from this Consideration concerning them and other Fellow-Creatures doth *David* raise himself and others unto Obedience, *Psal. 119. 89, 90, 91.* his Scope is in that Psalm and round about those Verses, to shew that himself a King, and all that are truly righteous, do live and act by the Law and Word; and he confirms himself and them in their Obedience and Allegiance, by what is common with them to the whole Creation. God hath not (says he) given a Word, a Law and Ordinances, and Institutions only to Men, but his Word is established in Heaven, and all the Stars observe his Or-

Book III.  dinances, and are his Servants; and which is the Wonder of it, they continue to this Day according to his Ordinance. These heavenly Peers from the Sun to the least Star, never transgressed the least Constitution of his, during three thousand Years (as this Place gives Testimony in *David's* time) nor during two thousand and an half to our times. There is not a Star hath crept an Hairs breadth out of the Stage and Course God set it into run; the Sun nor Moon never failed (but when God once or twice extraordinarily commanded them in *Josbua* and *Hezekiah's* time) of the Minute appointed them for their going down: it knows its going down, *Psal.* 104. 19. it moves, it winds about from one end of the Heavens to the other, from South to North in a Peer; and yet when it comes to the Tropic, 23 Degrees from the Equinoctial, which is twice in the Year, in Summer when at the highest, in Winter when at lowest, it stirs not an Hairs breadth further, but returns back again (as a Servant or a confined Person that is limited in his Walk and Pale) tho' it hath the whole Heaven before it to expatiate in, yea and tho' it walks about the World in a Day; *David* gives the Reason of it, 'tis God's Servant. And the Souls of Men as they are more active and more noble, so they needed more Rules and Laws to regulate their Actions. The Soul hath as spacious a Course as the Sun in the Heavens: *The Law of God is exceeding broad* (says *David*) to sport and delight our selves therein (as the great Waters are to the Whales to play, and tumble up and down in them) and yet this noble Creature which in activity exceeds all other of this World, is not lawless; but its Perfection lies in this, that all its Activity be exercised in the Law and Word of God, as the Rule of it.

3^{ly}. It is the end of inherent Grace in the Soul, and of our Union with God, that we should be Doers of the Word; as Needles are touched with a Loadstone, that they may point due North. Sin is a Weakener, and yet we see how active it is, how mad are Men of their Sports, they sleep not if they have not done Mischief, and commit Uncleanness with Greediness, *Eph.* 4. 18. and yet the Life of Sin is but Deadness. But Grace is Life, *You hath he quickned*, *Eph.* 2. 1. It is Strength, *Strength in the inward Man*, *Eph.* 4. a Likeness to God, and therefore active, *A Workmanship created to good Works, which he before ordained we should walk in*, *Eph.* 2. 10.

4^{ly}. As an holy Activity is the Nature of Grace, and the Soul of it, so the Perfection of it; as it is the Health of the Body to act and stir according to the Laws of Nature, as to eat, drink, &c. Grace is called the perfect Law of Liberty, *James* 1. 25. and it makes the Man of God, so that he who continues in it is blest in his Deed: *Prov.* 16. 17. *He that keeps his Way keeps his Soul, he that goes out of it is robbed of it.* His Fruit is in Holiness, and *in keeping the Commands is his great Reward.* Yea the Word it self so far as you receive it into your Hearts is an active thing. If you have it but in your Consciences you cannot be quiet for it, it will put you upon doing, and it will accuse and excuse accordingly, as you obey or disobey it. *Rom.* 2. 15. It shews the Work of the Law written in their Hearts, and it works there, and all Truth would break out in practice, if Men did not *imprison it* (so *Rom.* 1. 18. the word imports) But if it have a place in the Heart and the Affections, it shews it self to be the Word of Life indeed (*Phil.* 1. 15.) that would break out into the Life. It is quick and powerful, *Thy Word was as Fire in my Bones* (says the Prophet, *Jer.* 20. 9.) and *I was weary of forbearing, and could not stay.* You carry Fire in your Bosoms, and Fire will not be smothered.

B O O K I V.

The Danger of a loose, careless and unfruitful Profession; or the Danger of Mens living under the Dispensation, and Enjoyment of the Ordinances of the Gospel, *viz.* the Preaching of the Word, the Sacrament of the Lord's Supper, and Church-Communion, if they live in Sin, indulge their Lusts, or be unfruitful. Two Cases resolved, 1. How far a regenerate Man is capable of sinning against Knowledg. 2. Wherein the Sin against the Holy Ghost differs from other Sins against Knowledg.

C H A P. I.

The Text in Heb. 6. 7, 8. explained, with some Observations from it.

Heb. VI. 7, 8.

For the Earth which drinketh in the Rain, that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth Blessing from God.

But that which beareth Thorns and Briars is rejected, and is nigh unto cursing, whose End is to be burned.

MY Design is to convince Men of what great Moment and Consequence the Ordinances of God are to the Souls of them that live under the Dispensation of them, for a Blessing or a Curse, according as they are fruitful and obedient under them and improving of them, or remiss and negligent; and by this Consideration to move them to all Strictness and Holiness of Conversation. To this end I have taken this Text.

1. The Apostle speaks to Professors that had long lived under the Doctrine and Means of Salvation, who yet had made but small Proficiency. Thus he speaks in the foregoing Chapter, *ver. 12.* *When as for the time ye ought to be Teachers, you have need of one to teach you again which be the first Principles.* Yea and they were fallen back to this (as those Words imply) *to become such as have need of Milk.* Whereupon he exhorts them (Chap. 6. 1.) *To go on to Perfection,* namely, both in Knowledg and Holiness.

2. And he lays before them the Danger that Professors are in, if the means of Grace have not their due effect; and this Danger he sets before them in the Example of many that have been enlightened and fall away, and are never renewed again to Repentance.

Book IV. 3. He represents the Condition of Men under a Similitude of the Earth (to which he compares Mens Hearts) when it either proves fruitful or barren. Those Hearts that drink in the Rain and bring forth Fruit, have a Blessing to bring forth more Fruit; and on the contrary, that Earth or those Hearts that bring forth Thorns upon often drinking in that Rain, are rejected and then cursed. The Equity of this Proceeding is taken from the same and like Law, that by the same Reason the Fruitful should receive a Blessing, by the same the Unfruitful should have a Rejection, for so both God and Man use to do with the Earth in like Cases. When Man hath bestowed his Pains to till it, and God seconding Man's Labour hath sent his Rain upon it, and it brings forth nothing but Thorns; then it comes to pass, and that deservedly, that Man rejects it (as the Word is) and God curseth it; and the End or Issue of it, is to be burned together with its Thorns.

I shall now open the Particulars of this Similitude, and unto what the Allusion thereof should refer. Here is Earth bringing forth of Thorns, upon having the Rain falling on it, rejected, cursed, and whose End is to be burnt, and the Estate of Men that fall away compared thereunto. What is there in other Scriptures?

No one Place will help us to understand all of these jointly, but some Places will give Light unto the one, some unto the other.

More immediatly Paul had in his Eye the Parable of our Saviour concerning the thorny Ground: Mat. 13. 22, 23. *He also that received Seed amongst the Thorns, is he that heareth the Word, and the Cares of this World, and the Deceitfulness of Riches choke the Word, and he becometh unfruitful. But he that received Seed into the good Ground, is he that heareth the Word and understandeth it, which also beareth Fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.* The thorny Ground (the third Ground, as 'tis termed) notes out the highest sort of Temporaries that fall away; and answerably, it is the highest sort of those Temporaries, and the eminentest Gifts of them, Paul had been speaking of: *Ver. 4. For it is impossible that those who were once enlightened, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, &c.* And as Christ there differenceth a good Hearer's Heart (the fourth Ground) from this thorny Ground, that the good Earth receives the World, brings forth Fruit sixty, and an hundred fold; so answerably in this Place, the Earth that is fruitful is said to be blessed, that is, to bring forth more Fruit, but that which doth not, is cursed and rejected. And again, as in the Parable of the thorny Ground this is added, that *they bring not Fruit to Perfection*, that is, mature, kindly ripe (*Luke 8. 14.*) so upon this Place Interpreters have generally made the like Observations, that of the good Earth it is here said, *τιωρεσα*, *it begets its Fruits, brings them forth*, as a mature Birth; of the other, the thorny, it is said, *εκφερασα*, *it casts them out as abortive*, so Grotius. And the different Cause of these Events in both Places, is in like manner resolved into the difference of the Soil it self; for in all these sorts of Grounds, the Seed sown is the same, the Rain that falls the same: But there are said to be Thorns in the one, that is, the Roots of Lusts remaining unpulled up, and these grow up again after the tops have been cut off, and insensibly draw away the Sap, and so their Hearts are never regenerated. The other is a good Ground or Soil, where Lusts are parted with, and the Heart changed (*2 Pet. 1. 4.*) and made *Partaker of the Divine Nature, having escaped the Corruption that is in the World through Lust.* And thus Paul distinguisheth of these here, declaring professedly, that those that fall away never had true and saving Graces: *We hope better things of you, and things that accompany Salvation*, instancing in their Labour of Love, which the Enlightnings in those other had not. Paul's Hope of these Hearers, that the Issue of them would be different from the other, lay in this, that altho their standing at a stay and not thriving was a shrewd ill sign, yet notwithstanding that, he believed that they should never so apostatize as those others had done, because this Apostacy befalls only those that never had honest and changed Hearts, nor a Work that had Salvation in it; but he *hopes better things of them*, and to have been wrought in them, and *things that have Salvation annexed to them*: as if he had said, When I consider that first Work upon you, how sound and

and thorrow it was (*Heb. 10. 32, 33, 34.*) When I but call to remembrance the former Days, in which after ye were illuminated ye endured a great Fight of Afflictions; partly whilst ye were made a Gazing-stock, both by Reproaches and Afflictions; and partly whilst ye became Companions of them that were so used. For ye had Compassion of me in Bonds, and took joyfully the spoiling of your Goods, knowing in your selves that ye have in Heaven a better and an enduring Substance. He knew God would certainly revive them again, but yet in the mean time to quicken them, he lays before them, and minds them of the Example of those that fall away.

2. That other part of the Similitude, *The Earth that brings forth Thorns is nigh unto cursing*, alludes manifestly to the State of the Earth before the Fall, and after the Fall compared together. Before the Fall, the Earth was so blessed of God, that it was fruitful with very small Pains, by virtue of that first Word of Blessing, *Gen. 1.* Paradise is termed the Garden of God, because so eminently blessed of God. And thus it is with Man's Heart, his Soul was planted in the Original Constitution of it, a Paradise unto God, planted with a right Seed, out of which all Graces rose up and grew, and Man so long inherited a Blessing from God: But falling from God, then on the contrary, to shew how cursed Man himself was, God cursed the very Earth it self to bring forth Thorns. Now as *Adam* was a Type of *Christ*, and his World of *Christ's* World, so even this Instance also represents what falls out under the Dispensation of the Gospel. Altho Man be fallen in *Adam*, yet to them that live under the Gospel, God sends his Word and Spirit to manure them once more, and try if they will be fruitful (so you have it both in *Isa. 5.* and in the Parable of the Vineyard) God sends *Messengers* and *Dressers* early and late: And if now the second time of it self it brings forth Thorns, then (as of Trees *Jude* says, *ver. 12.*) it is twice dead, and so twice curs'd, first in *Adam* through his Fall, then by their falling from a second Work which they have lost.

3. For that other piece of the Similitude, *Whose End is to be burnt*: It may be an Allusion to the Condition of the Earth in *Sodom* and *Gomorrhah*; for as the Inhabitants of those Cities are made Types of Men under the Gospel (*Jude 7.*) so here their Land or Earth may also be supposed to be so. Now (*Gen. 13. 10.*) it is said of that Land for the fruitfulness of it, *that it was watered as the Garden of God.* So then as the Inhabitants of that Land, the Men of *Sodom* are in *Jude* made *Examples of the Vengeance of Hell-fire*; so the Curse that befel that Earth for their sakes, that was once the nearest Resemblance of the Earth in the State of Innocency, may be considered to have been singled out by God, to make it the shadow of the Hearts of those most eminent Professors, whom proving unfruitful God above all other curseth. For so this Place and Soil is not only turned into a barren Wilderness, as the Psalmist threatens, but into a Lake (as Hell is called) of Brimstone. The Vapours which arise out of it, do kill all the Birds that fly over it; and the Apples that grow on the Banks thereof to this Day are a Proverb, *Apples of Sodom*, looking fair, but falling to Dust when touched, and all things burnt and blasted. And unto this Earth thus cursed and burnt up, doth the Apostle here compare the Hearts of Apostates cursed for being unfruitful, and unworthy, abusing the means of Grace.

4. There is one thing yet more, that in prosecution of this Similitude, he compares the means of Grace which these enjoy, unto, (1.) Rain; (2.) The Tillage or Manurement of it, *The Earth that oft drinks in the Rain, and is dressed.* This of the Rain I know some apply to the preaching of the Word, which is compared by *Moses* to the Rain, *Deut. 32. 2.* & *Isa. 55.* yet I rather take it that here the Apostle doth in this Place intend two sorts of means vouchsafed to Mens Spirits, whereof the one he compares to the Rain which comes immediately from Heaven, the other to that of Man's Work in manuring and tilling the Earth; so noting out distinctly inward Influences, Illapses, and Dews of the Spirit by the Rain; and denoting means outward dispensed by Man's Ministry by the other, as Sacraments, Preaching, Admonition, or the like. And my Reason is, because look as the things themselves in the Similitude it self are different, the Rain is from Heaven which God alone can give (who is thereby distinguished from the Idol Gods that cannot give Rain) whereas the dressing,

plant.

planting, yea watering with Waterpots (*Paul plants, Apollos waters*) are the Works of Man, and so a different means from that of the Rain which God gives immediately: So answerably, in the Means or Dispensations vouchsafed by God, signified by these unto Men living under the Gospel, I observe how *Paul* doth as distinctly mention two sorts of them in the former part of his Discourse: 1. Inward, a being enlightened, a partaking of the heavenly Gift, and of the Holy Ghost. 2. Outward, teachings by Men (*Heb. 5. 12.*) which also that Passage, having *tested of the good Word of God*, that is, of the Gospel as preached by Men, implies. And so the two parts of the Similitude of my Text (*ver. 7, 8.*) correspond fitly with those two parts of Dispensations by God vouchsafed (*v. 4, 5, 6.*) for even unregenerate Men partake of the Holy Ghost, as Rain and Water from Heaven, and it falls as the Rain both on the Hearts of bad as well as good.

I shall now add two sorts of Observations, whereof the one concerns the Ground that is cursed, the other the good Ground, where true Grace accompanying Salvation is wrought.

Obser. 1. *First concerning the bad Ground that is cursed, observe, That in carnal Hearts all Influences from Heaven and Means outward administred, do but nourish Self, and in the end their Lusts, altho by accident, as Paul speaks of the Law's causing Sin, Rom. 7. 7.* The Rain causeth Briars to grow as well as Corn and Fruits, and a poisoned Plant turns the Rain into Poison. Thus Men turn Grace into Wantonness and Presumption, and the Power of Mens Lusts prevail over all such Enlightnings. The Thorns did not only overtop, outgrow and choke the Gifts and Graces given, but did convert and turn the Actings of those Gifts into Thorns. The Rain rots dead Oaks in the end, and so do the Means these.

Obser. 2. *That God in rejecting such as are more deeply enlightened, proceedeth by Degrees, and not until they have oft drunk in much means.* So also the Parable of the Figtree holds forth, *Luke 13. 8.* he first stayed two Years, then afterwards one Year longer, and digged and dunged it. He goes on by degrees; as 1. He deserts it, which is here intimated by being nigh to cursing, that is, by Withdrawments, in comparison unto what he once afforded in drawing nigh to them. Then 2. he curseth with final rejection, if they become such as God hath no pleasure in, which he shews by being more strange to them; yet he doth not presently curse them, tho they are next door to it, as the word (nigh) here implies, and as it is elsewhere taken, *Luke 21. 30, 31.*

Obser. 3. *That in this Life God may curse such Men, when 'tis a long while after that they are burnt and cast to Hell.* That indeed is the end of all, but it may come long after cursing. Thus the Fig-tree (*Mat. 21. 19.*) stood aboveground after it was cursed, and thus God sware against the *Israelites* in the Wilderness long afore they died, *That they should not enter into his Rest.*

The second sort of Observations are concerning the Elect, those that here are supposed to have good Hearts.

Obser. 1. *That altho they may stand long at a stay, and seem to go backward, yet God will not take the like advantage of them in the end.* This is evident from this Instance here. Many of these *Hebrews* that still professed were such, as for the time they might have been Teachers; and yet they still needed Milk the lowest Nourishment, they needed even the *first Principles to be taught them.* Yea it is added in that *12th ver. That they were become such as needed Milk.* Even as old Men that are decayed, come to live most on Milk again, their Stomachs are so weak, and so are these too decayed in Strength and Appetite to things holy. These deserved that Cursing that was executed upon those others, that by such degrees fell off; but yet the Apostle says, *We hope, better things of you, for God is not unmindful of your Labour of Love, &c.* which they formerly had. They had such a Work, which (as he loved) would again revive, and yet he sets this severe dealing of God's with others before them to quicken them; this being in it self an ill Sign in any, and shewed they were nigh unto Cursing, and had best look to it. *Solomon* committed the same Sin against *Jeroboam*, whom God set up, that *Saul* did against *David*, and yet God pardoned the one, and cast off the other. **And the Reason is, because God treats in his Dispensations of Grace to the one according**

according to the Tenour of a Covenant of Works, but with the other according to the Covenant of Grace, which (Heb. 8. 9, 10.) is differenced thus, *Not according to the Covenant that I made with their Fathers, in the Day when I took them by the hand to lead them out of the Land of Egypt, because they continued not in my Covenant, and I regarded them not, saith the Lord. For 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 Mind, and write them in their Hearts; and I will be to them a God, and they shall be to me a People.* Chap. 2.

Obser. 2. *That even to good Hearts, the Blessing of much Fruit is not at first or presently vouchsafed, until they have oft drunk in the Rain, and then a Blessing from God comes, as it is said, (Heb. 12. 11.) of Affliction, that afterwards it yieldeth the peaceable Fruit of Righteousness unto them which are exercised thereby. 'Tis afterwards, not presently, and after having been exercised thereby long.*

Obser. 3. *That the heavenly Influence by Ordinances compared here to the Rain, is not always violent or sudden, but gentle and sweet. It sends down, τὸ ὑπερὸν, molliores & minores Guttas (so Hyperius observes the Word here used is) signifying that smaller Rain that falls softly, wets and soaks in by degrees, as Moses in Deut. compares the Word, Deut. 32. 2. My Doctrine shall drop as the Rain, my Speech shall distil as the Dew, as the small Rain upon the tender Herb, and as the Showers upon the Grass. And in Isa. 55. 10. the Word is compared both to the Snow and the Rain; the Snow always falls gently and so soft, that if a Man were blind, he would scarce discern its falling. The Rain sometimes falls more violently, and the Snow lies often long upon the Ground unmelted as it fell; but then a Thaw comes and melts it, and it soaks by degrees into the Earth, and serves to make it fruitful as well as the Rain. So Ordinances work often not so much by Violent but still Impressions; as they alter the Habit of the Mind, as a diet Drink doth that of the Body, and work not as Vomits, Purges, or such like violent Physick. For Impressions that are violent, have their Violence from the stirring of Self in Mens Hearts (which is an impetuous Principle when once raised) and not from Grace.*

C H A P. II.

That our worthy and suitable Living under the Ordinances of the Gospel brings a Blessing, but the contrary a Curse on our Souls. The Danger of those who living under the Preaching of the Word of God, indulge their Lusts, or are unfruitful.

THE last and main Observation is this, *That our Worthy or Unworthy living under the outward Ordinances of the Gospel and those Dews that accompany them, especially the Word of God, is of Infinite Moment and Consequence for Blessing, or a Curse unto Mens Souls; and therefore Men should be wary how they deal with them.*

I take in both sorts of Means, 1. The Rain; 2. The Labour of the Husbandman; and add especially the Word, for he speaks there especially of the Doctrine of Salvation. There are those that look for Rain immediatly and alone from Heaven, but they shall never have the Benefit of it, if they neglect or despise the means that are needful to make the Ground fertile. Paul plants, Apollos waters, God gives the Increase, but by their watering and planting; and therefore they are said to be Co-workers with God, 1 Cor. 3.

To make the main Observation good, I shall go over the Instances of all outward Ordinances of the Gospel, and shew the Danger of neglect in making due Improvement of any of them.

1. In the beginning of the Gospel and the first dawning of it, when the Kingdom of Heaven was but at hand, John Baptist came preaching and baptizing. *The Law and the Prophets were until John, but now the Gospel is preached, says Christ,*

Christ, *Luke 16. 16* and one Seal thereof, and but one, *viz.* Baptism, was administered together with it. Now see and consider what a more severe Warning *John* gives thereupon, both to the Receivers or the Rejectors of it: *Now bring forth* (says he) *Fruits worthy of Repentance.* Now nothing will do but *Fruits worthy*, that is, suitable, answerable to the Profession of Repentance, which by so powerful a Means and Ordinance God called for and required. By *Fruits worthy* is meant, that they should behave themselves like to true Penitents (as *Luke 12. 36.* the Phrase is) like unto Men that wait. The Words here in the Text, *Fruits meet*, help to expound it. *Fruits meet* are such that are proportioned to the Cost; as when he elsewhere says, *Walk worthy of the Gospel*, because now God will not bear so long as formerly, for *now the Ax is laid to the Root.* If before, when you sinned against the Dispensation of the Law and the Institutions of it, God punished with Temporal Punishments, and did only lop off the Branches, and did not smite the Root, the Spirit, but the outward Man was then perhaps smitten, and it may be it was long first too; yet now the *Ax is laid to the Root*, that is (as I take it) *to Mens Souls*: for he compares the Persons of Men to Trees, and the Soul is the Fountain of Life, as the Root is to the body of the Tree. In the old Law, Men were cursed in the Field, and in the Bushel, but now they are cursed in the Church at a Sacrament or Sermon. And he says *now*, to shew that God will not stay long with the most of Men, e'er he strike their Souls with Hardness and Impenitency. Every Word is in the present, the Ax is laid, not shall be; every Blow, inward Check and Motion tends to ruin, if there be not Fruitfulness. The unfruitful Tree *is cut down, is cast into the Fire*, as elsewhere 'tis said, *He that believes not is damned already*, *John 3.* God takes less time to dispatch Mens Souls, makes quick work with them, and either hardens or softens them. These Threatnings (I take it) are not spoken of *Jerusalem's* Destruction, and rooting up the Nation, that was 40 Years after; but this here is threatened more speedily to the Persons he speaks to. *Every Tree in particular shall be cut down, and cast into the Fire, even to Hell.* All this *John* says of his Baptism, and the Doctrine that accompanied it, to rewarn them, that if they took that Engagement upon them, they should consider what they did. But then the *Pharisees* thought with themselves, if your Baptism be such an Edg-Tool to cut to the Roots, we will not meddle with it, and so avoid the Curse you threaten. Hear what he says of them, and let all learn to fear and tremble: Christ says of the *Pharisees* (*Luke 7. 30.*) that *They rejected the Counsel of God against themselves, being not baptized of John.* This Baptism, thus requiring and obliging unto true Repentance and Regeneration those that received it, was called *the Counsel of God*, because it was that which by God's Counsel or Institution was appointed for their Salvation. But seeing that in the End and Intent of it as appointed by God, it required Repentance and Fruits worthy of Amendment of Life, they chose to reject it, they slighted or rejected it, it was against themselves they did this, and to their own ruin: and so their rejecting of it God took more heinously at their hands than others Unfruitfulness and Impenitence that received it.

2. Of Christ's Ministry that followed upon *John's* (*Luke 3. 16, 17.*) 'tis said, *He shall baptize you with the Holy Ghost and with Fire, whose Fan is in his Hand, and he will thoroughly purge his Floor, and will gather the Wheat into his Garner, &c.* That fanning there is in this Life, for 'tis of the Corn whilst in the Floor (if you mark it) afore it be laid up in the Garner, Heaven; and by it is meant the speedy Discovery and Separation that Christ makes by his Spirit, of the Spirits of Men by Spiritual Judgments, for neglecting the means, and thereby severing Temporary Believers from true, leading them forth with the Workers of Iniquity. Others take this fanning for that Discovery which shall be made at the Day of Judgment; but to me it seems clear to be in this Life, whilst the Corn is in the Floor, as the several Degrees of this Comparison do shew. The first whereof is the bringing in the Corn into the visible Church or outward Profession, which in the Analogy of this Comparison is as the Harvest. Answerable is that Speech of Christ, *the Harvest is great* (that is, many are to be brought in) *but the Labourers are few.* *The Regions* (saith he) *are white to the Harvest*; this was spoken when Men yet stood as Corn in the Field, not reaped but ripe for it, and the Harvest was the brig.

bringing them in. The next to this is that fanning here spoken of; and the threshing and fanning in the Floor are the means used after they are come in: then the third and last thing is the laying them up safe in Heaven till the latter Day, which is called, *Gathering them into his Garner*. Now this fanning or severing here in the Floor is more expressly intended of Temporaries, than of Men loose or worldly; for 'tis the *Chaff*, whom the Fan there is said to deal withal, not the *Tares*. And the Harvest to which the preaching the Word is compared, calls Men out from the World; but this Fanning is of the Chaff brought in by the Harvest, and it is severing it from the Corn. So then Christ prepares in this Life for the Day of Judgment, severs, discovers Men here; and he does it by the Fan in his Hand, the Spirit accompanying his outward Administrations. I shall close this of Christ's Ministry with that dreadful Prophecy of *Malachi*, prophesying of the Ministry of *John Baptist* that forerun, and also of Christ that followed. How terribly doth he speak of both as of a Day of Judgment? *Who may abide the Day of his Coming, and who shall stand when he appeareth? For he is like a Refiner's Fire, and the Fuller's Soap*, Mal. 3. 2. And in ver. 5. saith he, *I will be a swift Witness against the Sorcerers, and against the Adulterers, and against the false Swearers*. And Chap. 4. 1. he says, *Behold the Day cometh that shall burn as an Oven, and all the Proud, yea and all that do wickedly shall be Stubble*. This bright and hot Season of the Gospel's Ministry and Ordinances, concluded the Rejecters under a State of Hardness and Condemnation, more than Ages before had done.

3. As to hearing the Word preached by Ministers to the end of the World, Christ in many Parables gave great Warnings concerning it, but more eminently in *Luke 8. 18*. *Take heed therefore how ye hear, for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even what he seemeth to have*. Compare this with *Mark 4. 24*. *Take heed what you hear, with what measure you mete it shall be measured to you, and unto you that hear shall more be given*. He had shewed in the foregoing Parable (as here in the Text) the State of the stony and thorny Ground, Hearers and Professors, and his Conclusion or Inference from thence is; *Therefore take heed how and what you hear*. I may add from the Drift and Connexion, *Take heed what kind of Hearers you be*.

(1.) What kind, for of four sorts but one is good; and therefore be solicitous that you have good and honest Hearts, such as the fourth Ground had.

(2.) *Take heed what you hear* (*Mark 4. 24.*) that is, take heed to give answerable Attendance to the weight of the matter, according as it falls out to be delivered, for these are the *great Things of the Law*. And he adds a Reason, *with what measure, &c.* God deals in a proportion: look what from a Sermon one gets, and brings again with him to the next, that will cause an Increase by the next; else there is danger of a Decrease.

(3.) *Take heed how ye hear*, and Christ's Reason in *Luke* is, *To him that hath* (that is, useth that which he hath received by hearing well) *to him shall be given*. For so *Matthew* speaking of the Talents warrants us to interpret it, *Whosoever hath not, from him shall be taken away what he hath*, Mat. 25. 28, 29. He that used not his Talent is said not to have it, which is thereupon given to others, even what thou shouldst have had, but through careless neglect hast missed it.

Unto this so grave and solemn a Caveat of our Lord and Saviour, add the consideration of these dreadful Properties and Efficacies, and Operations of the Word set before us by the Apostle, on purpose to make us know and understand of what moment and consequence it is unto us, how we shall have to do therewith: *Heb. 4. 12*. *For the Word of God is quick and powerful, sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discoverer of the Thoughts and Intents of the Heart*. In the 2d and 3d Chapters and beginning of this, he had given abundant Warning to take heed of neglecting the Word that was preached to them; and to enforce it in this Ver. bids them consider what a Word they had to do withal, it is a living Word, it is a *quick Word*, and an eternal Word. And therefore as the Apostle says, *Chap. 10. 31*. *'Tis a fearful thing to fall into the Hands of the Living God*: So say I of the Living Word, it revived the sense of Sin; when the Light of it came

came into *Paul's* Conscience ; then *I died*, says he, *Rom. 7.* As some Metals will not melt till some other Metal be put to them, so nor will Sins melt or dissolve into the Conscience, till the Word comes as Fire, and mingles with them ; and when God sets it on work again, then it runs through the Soul like Hail-shot, or like Quicksilver.

It is a living Word also in this respect, that it is eternal. You may think it vanisheth with our Breath, but it lives for ever, and your Thoughts will have to do with it for ever : *1 Pet. 1. 23. The Word of God abides for ever.* And if you ask what Word it is, even that (says *Peter*) *which we preach to you.* What if the Word is convey'd and set on in that Ordinance of Preaching, if it is written in the Heart, it goes to Heaven with you ; if 'tis neglected, yet the Holy Ghost will bring it to your remembrance, and so it will abide and go to Hell with you. You shall repeat Sermons enough there, and the Sermons will be the Doctrine, and all your Sins will serve for matter of Uses, of Terror and Dread for ever : *J/3. 55. His Word shall not return empty or in vain.*

2. The Apostle adds in *Heb. 4.* that the Word is mighty in Operation ; as in its own nature it is all Life and Spirit, so it is in Operation. It will exquisitely torture, and become an Executioner of Men in Hell : *it divides* (says he) *between the Marrow and the Bones,* which expresth the most exquisite Pains. God's Wrath and his Word do torment Men for ever in Hell ; *1 Cor. 10. 6. It hath in a readiness to avenge all Disobedience, when your Obedience is fulfilled.* He compares it there to an Armory of Weapons and Instruments of Death of all sorts that are made ready (as the Psalmist speaks) and laid up to be brought forth. And the Apostle there suggests to Mens consideration what mighty effects it will at last have in avenging all Disobedience, by what in the mean time it hath in converting and bringing the Godly into Obedience, and in subduing their Lusts. *It is mighty* (says he there) *in casting down strong Holds, and high towering Imaginations.* Have you seen hurricane Winds or Earthquakes, as they are in some parts of the World, that overthrow Towers to the very Foundations, tear up Hills by the Roots, and throw them into the Sea ; toss up Ships riding at Anchor like Tennis-balls, and hurl them upon the Dry land ? Or have you considered the Power of Lightning, when it breaks the Bottles that hold it, or Thunder when it roars in the midst of Heaven, blasting every green thing where it lights, and withering them to a deadness in an instant, shivering the mightiest Trees to Splinters, disheveling and tearing off the Bark, drinking up the vital Sap ? Such and so great (tho not so visible to the outward View or present Sense) is the Power of the Word. *The Voice of the Crier cries, All Flesh is Grass ;* and instantly, *The Spirit of the Lord blows upon it ;* withers all the Glory of the World to a believing Soul, and *every Vally is filled, every Mountain is brought low.* It tears Mens Hearts rooted in evil (as low as the Center of them) from their dearest Lusts, it makes their Consciences to boil as a Pot, and the Waves thereof to roar, and then with one word stills them, and calms the Winds and the Waves, and they obey it, and the Heart is pacified. As an Hammer it breaks the Rocks, and as Fire it melts the Elements with fervent Heat, melts and dissolves the most rocky, stony and stubborn Heart to Water, and works it to such a softness as fits it to take any Impression. Now the Apostle from hence argues (as you see) the Operations upon the Godly in this World in their Conversions to bring them to Obedience, and the same Word will be as mighty to revenge, when your Obedience is fulfilled. The Word hath had its full Work upon all the Saints, until then these Energies of it upon the Hearts of wicked Men are suspended ; but then it will work as powerfully another way, yea more powerfully in avenging, because it will take hold of the whole that is in them, which is nothing but matter for it to work upon ; and it will work at once, whereas on the Godly it works gently and but by degrees. Look as strong Physick, if it works not to purging out Humours, works to Death and Tortures ; so in the Godly their Lusts are purged by the Word here, but in the Souls of others it works Pain and Anguish. *He shall slay the Wicked by the Breath of his Mouth.* This Sword which comes out of Christ's Mouth (*Rev. Chap. 1. & Chap. 19.*) will cut (*Acts 7. 54.*) to the Heart, and divide between the Marrow and Bones, and will be directed by his Skill that gave

gave it, and that knows how to torture exquisitely by it, and who knows what parts are most sensible, and who will apply it to them. Both the Word of God and the Wrath of God are compared to Fire: Jer. 5. 14. *I will make the Words of thy Mouth as Fire, and this People as Stubble, and they shall devour them.* Fire came out of the Witnesses Mouths (Rev. 11. 5. the Word spoken by them) which kindles the Fire of Hell in Mens Souls, and devours the Adversaries; and therefore take heed how ye hear. If you were to take some desperate Remedy that hath a Danger in it, ends or mends (as Quicksilver in some Cases) how wary would you be to take it right? Such is this Word and every Portion of it, therefore take heed how ye hear. Men feel not this now, nor do they imagine what a Design God hath upon Men in this Dispensation of hearing and preaching. He prepares and lays a Train for the other World, yea and this instrumentally serves to all his Designs upon the Ungodly that obey not his Word.

1. It prepares for the great Assize at the last Day, by sending out Hue and Cry after wicked Men, whose Damnation pronounced slumbers not, nor lingers, 2 Pet. 2. 3. It also makes Inquisition for Blood, Adultery and all other Sins, finds them out, and in God's Name arrests the Offender: These Things hast thou done, and thinkest thou to escape? It is a swift Witness against the Adulterer and Forswearer (Mal. 3.) because when they go to commit these Sins, it comes in and says, thou shalt not commit Adultery, &c. Also it serves to bind Men over to Hell, even whilst in this Life. As the Truth of the Gospel makes the Believers free indeed, as Christ says (John 8. 32.) so it claps Irons upon others, and binds them over to the great Assize. It is as the Coroners Inquest that prepares the Inditement for that Day: As the Devils are reserved in Chains (as Jude speaks) so wicked Men by the Cords of this Word; for whose Sins we bind (if they repent not) they are bound in Heaven. The Word makes Mens *Mittimus's* for Hell, that Prison Peter speaks of; and wicked Men resent this sufficiently, which causeth their Opposition against it. It is to them the favour of Death unto Death, which strikes them dead even here, as many poisonous Vapours in Caves and Caverns use to do.

2. At the latter Day the Word will do its Office yet farther.

(1.) Then the Word will be the Discoverer of all Sins known and unknown. *It searcheth the Heart and Reins*, Heb. 4. It penetrates the Thoughts and Intents of the Heart, and as a searching Drug, gathers all the Humours into the Stomach; so will this Word gather the sad remembrance of all Sins into the Conscience: or as Angels will gather together Mens Persons, so will the Word gather thy Sins from all the four Corners of the World, in what Place soever committed.

(2.) It will be Mens Judg: John 12. 48. *He that receiveth me and receiveth not my words, the Word that I have spoken, the same shall judg him at the last Day.* As if Christ had said, I shall not need to judg, my Word will do it.

Book IV.

C H A P. III.

The Danger of those, who being Partakers of the Sacrament of the Lord's Supper, do by ungodly or unfruitful Lives act contrary to the Institution and Design of that Ordinance.

1 Cor. X. from ver. 1. to ver. 13.

Moreover Brethren, I would not that you should be ignorant, how that our Fathers were under the Cloud, and all passed through the Sea; And were all baptized unto Moses in the Cloud and in the Sea: And 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) But with many of them God was not well pleased, for they were overthrown in the Wilderness.

Now these things were our Examples, to the intent we should not lust after evil things, as they also lusted.

Neither be ye Idolaters as were some of them, as it is written, The People sat down to eat and drink, and rose up to play.

Neither let us commit Fornication as some of them committed, and fell in one Day three and twenty thousand.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents:

Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer.

Now all these things happened unto them for Ensamples, and they were written for our Admonition, upon whom the ends of the World are come.

Wherefore let him that thinketh he standeth, take heed lest he fall.

THE proper Scope of this Scripture is to set forth the high Provocation and Extremity of Danger for Men to live in their Lusts, while they profess and partake of those two great Ordinances, *Baptism* and the *Lord's Supper*. The Coherence and carrying on of his Discourse was this: In the 6th & 8th Chap. he had setly by many Arguments dehorted them, both from corporal and spiritual Fornication, the spiritual was the eating in the Idols Temple. Then making a Digression in the 7th Chap. to decide Cases about Marriage (which was appointed as the Remedy against Fornication) in the 9th Chap. he also closeth with a vehement Exhortation unto the subduing and keeping under of every Lust, ver. 25, 26, 27. *Every Man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible Crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the Air: But I keep under my Body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a Castaway.* And this is (as you read) of necessity unto the partaking of Salvation. Now then to enforce both those two particular Exhortations against those two Sins, as also this general Exhortation occasioned thereby unto an universal Strictness and Watchfulness; he lays before them (and insists upon it) the great and solemn Obligation which their Profession of having been baptized, and their usual Partaking and Communication of the Body and Blood

Blood of Christ did put upon them; yea and he prosecutes this up and down, and leaves it not till unto the end of the 11th Chap. And he enforceth the Obligation which lies upon us Christians, from the evident Example of the *Israelitish* Church in the Wilderness. And here I observe, how throughout the *Epistles* of *Paul*, *Jude* and *Peter*, the State of that Church, when in the Wilderness, is more eminently set out, as the most lively Shadow and Type of the Condition and State of the People of God under the Gospel, because the whole time of our Lives after Conversion, is a Passage from out of the State of Nature to the heavenly *Canaan*. Now these *Israelites* enjoyed for substance the like Ordinances unto those two of ours, *Baptism* and the *Lord's Supper*, and yet indulged their Lusts, yea those very Lusts, from which he had in those forementioned *Chapters* so earnestly dehorted these *Corinthians*, namely, Idolatry (*ver. 7.*) Fornication (*ver. 8.*) remonstrating how God had in Wrath, upon that very consideration of their living under such Ordinances, broken forth upon them, had overthrown and destroyed them; and that therefore under the Gospel, the Neglecters and Prophaners of these Gospel-Ordinances, must proportionably expect a sorer and severer Punishment, by how much our Ordinances exceed theirs in Glory, Evidence and Spiritualness. This Scripture therefore is punctual to this Argument in hand, and is indeed here handled *tanquam in propria sede*, as all other Truths of Concernment for the most part are in some one designed Scripture or other.

I shall draw forth all the several Particulars therein, unto these five Ranks or Heads.

1. That the *Jewish* Church in the Wilderness did enjoy for the Pith and Kernel of them (altho the fleshly Rind or Shell was thicker and more gross, and of a larger bigness than ours) the same Ordinances of *Baptism* and the *Lord's Supper*, as we do now under the Gospel, for he terms them twice the same in substance, *ver. 3. They all did eat of the same spiritual Meat, and did all drink the same spiritual Drink, ver. 4.* This sameness of them was then represented in a near outward likeness and distinct resemblance, even of the very two parts of our *Lord's Supper*, as well as in a resemblance of that of *Baptism*. Our *Lord's Supper* hath two parts, or rather a distinct reiterated Representation of Christ, in his Body as Food, in his Blood as Drink, *1 Cor. 11. 24, 25.* So in like manner, he finds out both these as distinct in their Dispensations then; for the *Manna*, the Type of Christ's Body, who is the Man from Heaven, was their Food, and their Drink was the Water out of the Rock, the Type of that Water and Blood which came forth of Christ's Side, as *John* for the History of it avers with a great solemn note of Observancy in his Gospel, and interprets it for the Mystery of it in his Epistle. And you may observe again here, how that to the end he might thus more evidently hold forth this sameness, and the parallel of their Sacraments to ours; he omitteth the mention of *Circumcision* and the *Passover* (which yet were the standing Ordinances of that Church, both in the Wilderness and afterwards) because these, though the preceding Types of our Sacraments, yet in respect of an outward Likeness were more dark and cloudy: And he chuseth rather those which were but occasionally and extraordinary, and only in the Wilderness. For as I said afore, that the Estate of that Church, whilst in the Wilderness, was the liveliest and most momentary Type of the Gospel-times; so also those Sacraments extraordinarily and peculiarly to them administered, were Types of these of ours. They came near the Life, both in the distinction of the parts of them, and outward resemblances to every common Eye and first View. The sprinkling or mizling of the Rain in the Cloud, and going through the Water of the Red Sea, was even to the vulgar View a visible baptizing. It had the Resemblance and Appearance which *Circumcision* had not, unless to a more spiritual Artift's Eye, that could discern the Proportions of the one and other. And again, their eating *Manna* as Bread from Heaven, and their drinking of that Rock, doth bear and carry more of likeness to our Bread broken, and Cup we drink of, in the outward appearance thereof. And it is an Argument of no small weight against the *Papist*, both for the number of Sacraments that there are but two (because the *Jews* had but of these two sorts answering to our two, but all whether ordinary or extraordinary are reduced unto two) as also for the Cup or Communication of this

Book IV. this Spiritual Drink as well to all the People of God, without confining it to the Priests or Levites, as of the Bread, for so in their Dispensation of it 'twas typified. They did all eat the same Spiritual Meat, and they did all drink the same Spiritual Drink, even as well as all were baptized, &c. which ingenious *Estius* seems to acknowledg to be the mind of that ensuing Passage, 1 Cor. 12. 13. *By one Spirit we are all baptized into one Body, and have been all made to drink into one Spirit.* It alludes (says he) to the Cup in the Sacrament.

2. The Apostle sets before these *Corinthians*, how greatly God was displeas'd with these *Israelites*, that lived and continued in those Sins, aggravated and made far more sinful by the Participation of such Ordinances, *ver. 5. With many of them God was not well pleas'd.* He says indeed no more, but thereby means to express the highest Displeasure; as in like Phrase he speaks of Apostates from God and Christ, Heb. 10. 38, 39. *If any Man withdraw, my Soul shall have no pleasure in him.* But is that all? No, but of all other Men in the World, God's Wrath and Fury doth smoke against such a Man (*Deut. 29.*) as of all Men an Apostate is most hated by him. And as the Reason of this so sore a Displeasure, he insinuates withal that one Speech, that that Manna and Rock, &c. were CHRIST, *ver. 4.* That Rock was Christ, that is, it signified, represented and exhibited our Christ to them, and it is therefore called a Spiritual Rock. As our Sacraments are not Christ bodily or personally, but spiritually, that is mysteriously in signification and representation to our Faith, as was also the brazen Serpent. Jesus in the Heavens, and that hung on the Cross, is Christ personally: The Church his Body, of which he is the Head (1 Cor. 12.) is Christ mystically; the Sacraments are Christ mysteriously or spiritually, so as in them we see and behold Christ really and spiritually, partake of him, and have to do with him, as if we were present with him: Gal. 3. 1. *Before whose Eyes Jesus Christ hath been evidently set forth crucified among you,* that is, as really as if he had been crucified among them, as he was once at *Jerusalem.* One would wonder that so plain and express a Saying, that *Rock was Christ,* should not have decided Christ's meaning in that like Speech of his touching the same thing, *This is my Body, this is my Blood,* both being spoken in the same sense and no other. Now that Rock was Christ significatively and mysteriously, and the Papists themselves dare not say the Rock was the Flesh and Blood of Christ transubstantiated. Hence then it was, that the *Israelites* in all their sinnings offer'd an open Affront and Contempt to that Christ, whom sacramentally they did eat and drink every day, and discerned not the Lord's Body in it; and therefore (*ver. 9.*) they are said to have tempted Christ: so as hereby it came to pass their Sins were not barely Transgressions of the Law which was given them, but they were aggravated by this, that they therein undervalued that Christ, who was held forth to them, tho' but in those shadows.

3. He sets before them the Severity of the Punishments that besel them, which he alledged as Tokens how highly God was displeas'd with them. For in those Days God shewed and manifested the Proportions or Degrees of his Wrath upon Mens sinning, by the visible and extraordinary Punishments he executed. His Expressions of those Punishments are, *They fell* (*ver. 8.*) *They were overthrow'n* (*ver. 5.*) both do import violent Deaths, as of twenty three thousand in one day. They died not as other Men, but were taken away in heaps by the immediate Hand of God. Then again it is said, *for murmuring they were destroyed of the Destroyer,* *ver. 10.* Now *Heb. 11. 28.* compared with this, tells us that the Destroyers were some of the Angels (whether good or bad I dispute not) who killed the *Aegyptians* outright at the Passover; you find it also *Exod. 12. 23.* and thus in like manner is this to be understood.

4. He plainly applies and bringeth all this home to the *Corinthians*, as living under the same and more spiritual Sacraments that represented Christ.

(1.) That he applies all this to them his Preface imports, *ver. 1. Moreover Brethren, I would not have you ignorant, how that all our Fathers were baptized, &c.* that is, moreover, or over and above other Considerations afore delivered to move you to Strictness, I would have you lay to heart deeply the Examples of God's former dealings with others, yea of those that were therein your Fathers, and you

you their Children, in whose Sins therefore if you tread, you as their Children shall be sure to reap from God Punishments answerable; as the Threatning in the second Commandment given about Ordinances runs, *I will visit the Sins of the Fathers on their Children.* And then in prosecution of this he further urgeth, that they and these *Israelites* had the same, the very same Ordinances for substance, which he inculcates twice, *ver. 3, 4.* And indeed the whole Discourse is bottomed upon that supposition, and had otherwise not been to the purpose, his Scope being, that they therefore must expect the same or sorer Punishments, committing the same Sins, aggravated by this, that they lived under the same Ordinances. But yet moreover he brings all home to them, *ver. 6. Now these things were our Examples (or Types of us) to the intent we should not lust after evil things.* This Nail driven thus home, fastens all upon them. These things *ταύτα*, were *τύποι ὑμῶν*, Types.

(1.) Prophetical, for Types have the nature of Prophecies to be fulfilled (as *Adam* was a Type of *Christ*, *Rom. 5. 14.*) and so did foretel, that under the Gospel many professing Strictness of Religion and Conversion (which was as a coming out of *Aegypt*) and boasting in their Privileges in these Ordinances, should fall into the like Sins, and so incur like Punishments. To which sense that first part of *ver. 11.* strongly leans: *All these happened unto them for Examples*, that is, God brought them upon them as Types to us, he aiming therein at what should be again acted over, and more fully, under Gospel times afterwards to come.

(2.) They were Types monitory, that is for Admonition or Warning, which the Apostle expressly urgeth in that other part of *ver. 11.* *And they were written for our Admonition*, as Buoys or Seamarks to warn us that we dash not upon the same Rock, *Christ*, manifested to us under like, and far more glorious Ordinances.

2 He insinuates that God will be far more severe towards them that live under Gospel-Ordinances.

(1.) Those, he says, were but Types, which word is twice used; that is, all these things that befel them were, *rudiores imagines perfectionis*, such as a Draught with a Cole is to a Picture, embellished and drawn to the Life, *ὡς ἐν τύπῳ*, as *Aristotle's* Phrase is.

(2.) These their Sacraments he speaks of, tho for substance the same with ours, yet for their manner of Administration were inclosed about with an Husk or Rind of a fleshly Dispensation, which made them but Shadows of ours in comparison. They drank of the Rock which was *Christ*, but their Beasts drank of the same, and so it served to another purpose besides that of representing *Christ*. Their Baptism was cloudy, 'twas as in a Cloud; and instead of its being said to be into *Christ* (as the Gospel runs, *Rom. 6. 3.*) the Apostle says, they were baptized visibly but into *Moses* (*ver. 1.*) and so into *Christ* but as at a second and remote hand, typified forth by that *Moses*. In like manner their Passover *primâ Intentione*, and nextly and immediately, signified to them their Deliverance out of *Aegypt*; but that being the Type of our Conversion from *Satan* to *God*, Spiritual Deliverance came therefore to be thus signified thereby at second hand, *secundâ Intentione*, and remotely (tho yet mainly and in its primary Intention designed) but yet that out of *Aegypt* was the next and immediate Deliverance signified. Now as their Ordinances, as enclosed in this Rind, were more outward and fleshly than ours, which have that Rind now shaled off, and *Christ* is thereby immediately and only held forth; so,

(3.) The Punishments for neglects or profane sinnings under them were visible, but outward and temporary, as by bodily Death, &c. which is but the breaking the Shell, the outward Man: But our Gospel-Ordinances being more spiritual, have answerably Punishments that are so. As *God* blesteth in Spiritual Things now, so he curseth in Spirituals also, and they are the Curse *in Solido*. *Of how much sorer Punishment shall he be thought worthy* (says the Apostle, *Heb. 10. 29.*) that profanes *Christ* as revealed in the Gospel? For example, were they stung with Serpents (*ver. 9.*) and destroyed of the Destroyer (*ver. 10.*) by a bodily Death inflicted; we under the Gospel that live in such Sins, are given up to *Satan* (*1 Cor. 5.*) either by Terrors to drive the Elect to *Christ*, or by Seduction and a Curse to drive Reprobates to Hell; as the Devil entred into *Judas* whilst he

received the Sop : I cannot say he received the Lord's Supper, but the Fall-
 Book IV. over he did, and Christ sealed up his Rejection at that Ordinance.

(4.) The Apostle having spread these things before them, his conclusive Inference is, *Let him that thinketh he standeth, take heed lest he fall.* Men use in their Thoughts and Speeches to boast themselves of their Enjoyment of such Privileges as these, and do bolster themselves up in them ; but know, that they will not guard you from the Curse, nor privilege you at all in that respect. Yea let every such Man know, that this sacramental holy Ground is the most slippery Ground that Men can stand on, as Ice is ; and therefore if he falls, he falls most dangerously, he falls upon the Rock Christ, and he that falls on this Stone shall be broken, *Luke 20. 18.* And also together therewith all the Sermons he hath heard and Sacraments he hath received, fall upon him. The Fall of that House was great, (says Christ also, *Mat. 7. 27.*) *Therefore let him that thinketh he standeth, take heed lest he fall,* that is, fall under the participation of such Ordinances. And this Coherence of these Words with the former Discourse is manifest, and the proper drift of them. Nay, and the Apostle judgeth not this one Caution enough, but seconds it with another : ver 15. *I speak to wise Men,* that is, Men that know how to apply all this, and how fully it suits your Case and Condition ; and *ῥητέετε*, see to it, consider or take heed unto what I say. Neither hath he done with this Exhortation, but heaps on another, *The Cup we bless is the Communion of the Blood of Christ, the Bread we break is the Communion of the Body of Christ : And ye cannot drink the Cup of the Lord and the Cup of Devils, and ye cannot be Partakers of the Lord's Table and the Table of Devils,* ver. 19, 20. Which Speech or Reasoning, I know, is more particularly intended against that idolatrous Practice of sitting in the Idols Temple (which he had discoursed against, *Chap. 8.* and which was one particular Sin he gave instance for in the *Israelites*, ver. 7. for which God had punish'd them) yet for the ground and extent of it, it doth by way of Application come home against Fornication, or Indulgence to any other Lusts, feeding on the Objects of them as *Anima pabulum*, and worshipping them as God, and sacrificing the dearest of our Intentions to 'em. These are Idolatry, says the Apostle, as some Copies have it : *Col. 3. 5. Mortify therefore your Members which are upon the Earth, Fornication, Uncleanness, inordinate Affection, evil Concupiscence and Covetousness, these are Idolatry.* A Man hath therein Fellowship with Devils, for they are the Devil's Dainties. They that feed on these Husks, eat of the Table of Devils, have Fellowship with Devils, whose Works these are, *1 John 3.* I would not, says *Paul*, you should have Fellowship with Devils, it is an utter Inconsistency, and will overthrow your Profession and Religion, and eat it out. Ye cannot drink the Cup of the Lord and the Cup of Devils. Well, the Apostle prosecutes it yet further, for his close is ver. 22. *Do we provoke the Lord to Jealousy, are we stronger than he? Jealousy is the Rage of a Man,* says *Solomon*, *Prov. 6. 34.* And it is the height of Anger and Displeasure in God ; and if any thing put him into it, it will be to find thee that professest to lie in his Bed of Love, in his Bosom, such is the Lord's Supper, then going from it to lie in Bed with the Devil, engendring Lust, Malice and Mischief. If the Veil could be taken away, Men would see that whilst their Souls brood upon their Lusts, they are entwined close and coupling with Serpents, yea with Devils. *Do you provoke the Lord to Jealousy?* You may observe that God doth only (at least above all other) profess himself a jealous God, when he gave forth the second Command, that is the Ordinances of his Worship forbidding the contrary. Now the Lord's Supper being the top Ordinance of the second Commandment under the Gospel, to profane it by nourishing Lusts, provoketh God to the greatest Jealousy, and sets God at defiance ; and therefore those Words are added, *Are you stronger than he?* that is, Can you encounter him? Which you must make account to do, if you go thus on.

C H A P. IV.

Chap. 4.

1 Cor. X. 1, to ver. 13.

Moreover, Brethren, I would not that ye should be ignorant, how that all our Fathers were under the Cloud, and all passed thro the Sea, &c.

Concerning the Danger of unworthy receiving the Lord's Supper, either in being unfruitful, or living in Lusts under the Participation of it, I shall add some Considerations that both aggravate the Sinfulness hereof, and so heighten the Danger of it. Both which will appear, if we consider the Nature and Intent of this Ordinance in the Institution thereof, either on God's part, or what is to be done by us or ours.

1st. On God's part, it is to represent and exhibit the whole of Christ as crucified for us, in the most direct, immediate, adequate and expressive manner.

2^{ly}. On our parts, it is publickly to solemnize and shew forth his Death, and erect a fresh Memorial of it, with Profession of our Interest in his Person, his Death, and all the Benefits thereof. Now to sin against so great Obligations arising from both, how much must it aggravate our Sin?

1. On God's part in the Institution of it, it represents these things to us.

(1.) It represents Christ in the most immediate and expressive manner, which will appear if we compare it with the other Ordinance of the Word read or preached. In the Word read or heard, we have directly and first to do but with some Truth, and so with Christ considered but either as the Author and Deliverer of that Truth, or at most but as that particular Truth concerneth him and treats of him, or of some particular Benefit of his, or some Excellency of his, or some Action of his for us. And these are singled out to be treated on by piecemeal, unto which our Thoughts are required immediately to be intent, according as the matter thereof is: yea further often, some point of Duty on our part, yea some discovery of some Sin by the Law and our Sinfulness, with the Threatning annexed thereto, are treated of. All which are remote from Christ, and but as a Schoolmaster to drive us, and that too upon second Thoughts, rising up unto him and his Person. Even as the Sick thinks of the Physician upon a second Thought, after the sad Apprehension, and a long and deep Consideration of his own Malady. But in this Ordinance of the Lord's Supper, we have to do with Christ himself, his Person, &c. We are put upon him, let into him immediately and directly, and are to converse with him, as a Spouse with her Husband in the nearest Intimacies. He is the Image in that Glass, and not a glimmering collateral Beam of him only which casteth a Shine; but the Sun of Righteousness it self is the direct and adequate Subject of that Representation, and our Eyes are called to view him with open Face. The Word preached is termed the Word of Christ, Col. 3. and elsewhere, but it is no where termed Christ; no, nor is Prayer or any other Ordinance so named, but the Rock was Christ, the Bread is Christ, of which he says, This is my Body, and of the Wine, This is my Blood; yea and it is Christ entire, whole Christ. We have to deal with the whole of his Person, the whole of his Death, the whole of his Benefits, Promises, yea all that was purchased or procured by him. Yea, and we have to deal with all this in the most expressive real manner; it is whole Christ represented as to the Eye: whereas a Sermon, if it did represent whole Christ, yet it would be but to the Ear; and you know things by the Ear strike more dully and slowly, but by Sight more really, and make a lasting Impression. Mine Eye affects my Heart, as the Psalmist speaks.

(2.) It represents Christ also as crucified, which is the top and eminent Subject of the Gospel, 1 Cor. 2. 2. we see Christ glorious, and sitting at God's right hand in Heaven, and yet we see him too as one dying and crucified: Yea and it is that

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 Christ who is now in Glory, who is represented as crucified. It is his Death that is shewn forth herein (1 Cor. 11.) his Body broken and his Blood shed. Whilſt one Eye of Faith is called to look up to his Perſon as now in Heaven glorious, and we ſee Jeſus crowned with Glory, &c. Heb. 2. (which is neceſſary, for where elſe can the Soul find his Perſon as exiſting, and ſo make an Addreſs unto Heaven, but where he now is alive in Heaven?) with another Eye we look back upon him as formerly hanging on a Tree, bearing our Sins in his Body, bearing, and repreſenting and undertaking for our Perſons. Now what a Sight is this? and what a ſtrong mixture of Affections muſt needs accompany a Sight ſo ſtrange?

Now to raiſe up your Thoughts a little, let me ſpeak unto you in that Language, wherein Chriſt ſpake to the People concerning their going forth in Troops to ſee *John the Baptiſt*, as a Sight of Novelty (*Mat. 11. 7, 9.*) thereby at once to reprove their common ſlight Eſteem of him, as alſo to raiſe them up to a true value of him: When you come to a Sacrament, conſider what do you go forth to ſee? A Thing of ſmall value, a Trifle, a Reed ſhaken with the Wind; or that which is of ſome more moment, as you would go to ſee an Ambaſſador or gaudy Courtier making his Entrance in State and ſplendid Apparel. No, ſays Chriſt, I tell you, you ſaw a Prophet, yea more than a Prophet. But this here is a Sight of more than all Prophets, than that of all Angels and Saints (which we ſhall have of them as aſſembled together at the latter Day) if we could ſuppoſe it without him, yea than of the Glory of Millions of Worlds, if that could be repreſented in the twinkling of an eye.

Let me ſay further, Men uſe to flock to other Sightſ, either that are real, as to an ordinary Execution, or ſome rare Invention of Mens Art, or elſe that are in ſhew, as the acting over of ſome Story that hath ſome deep Plot in it, or of ſome noble and heroick Perſon; the Sum and Height whereof comes to this, that ſuch an one paſſeth through the loweſt Debaſement, leaving it and deſpiſing it with an unheard of Greatneſs of Mind, to the end to ſave his Country, and to reſcue his contracted Spouſe fallen into the utmoſt Gulphs of Dangers and Miſeries, and then after that himſelf riſeth up to that Glory, which as a King or Lord was his Inheritance originally: And then to the Participation thereof he pulls up his Spouſe, and crowns her with Glory and Honour in the ſight of all the World. How are Mens Fancies tickled and filled with the bare ſhew, outward and empty Appearance of ſuch a Story acted to the Life? How long do they ſtick therein? How are their Thoughts and Diſcourſes taken up therewith a long while after? Yea and this where all that is preſented concerning ſuch a Perſon, doth nothing concern themſelves. The Perſon had no relation by Race or Country, or any way to them, yea it is but a very Fiction. But here behold the greateſt Act or Thing, that ever the great God did, or means to do for ever, ſet forth but once in this World, actually performed in a few hours ſpace, containing in it the deepeſt Myſtery, Plot and Contrivement that ever lay in the Breſt of God, or that his Wiſdom can bring forth, and in which all his other Counſels are bottomed and centred; wherein alſo you have repreſented the King of Kings, the Lord of Glory coming diſguiſed in the Likeneſs of ſinful Fleſh from Heaven, to redeem his Church, his Spouſe, from Sin, Death, Hell and Wrath, hanging on a Tree, ſuſtaining her Perſon, bearing her Crimes and Miſeries, and for her ſake encountering with and conquering thereby all his and her Enemies, and triumphing over and making an open Shew of Devils led captive, becauſe they were her Enemies and great Seducers; and then flinging off that Form of frail Fleſh, and in an inſtant appearing in the Form of God, ſitting down at the Right Hand of the Majeſty on high, in ſo great a Glory, as only the only begotten Son of God and Lord of Glory was capable to be arrayed withal. At the ſight of which and his firſt taking that Place in Heaven, all the Angels of God fall down and worſhip him. Is there any ſuch Sight elſewhere to be ſeen on Earth? Yea, Doth Heaven it ſelf afford ſuch another, unleſs it be of him? And is this a bare Sight, an outward Shew made to ſtrike thy Fancy? Yea, Is it not over and above of the greateſt Concernment to thee? This Perſon who fills this Scene, and whoſe Story it is, is of the neareſt Relation unto thee that ever any was, thy Saviour, Head and Husband.

band. Yea, and these Actings of his that are therein presented, are of the highest moment to thee. Is not thine Eternal Redemption, the cancelling the fatal Sentence of thy Condemnation, the taking away thy Sins by his bearing of 'em, acted over before thee in thine own View? *Tua res agitur.* Thou committest new Sins every Day, and still seest anew how the Book is crossed by the Lines of his Blood drawn over them; but these cross Lines are like to those which are drawn with the Juice of Onions or Lemons, not appearing until they are brought to this Light of the Word, and then upon this Occasion they rise up either more dimly or more conspicuously unto Faith's View. Either these things are true, and true of thy Soul, or thou art undone, thou art lost for ever, for thou hast an Heart like to *Gallio* (*Acts* 18. 17.) and regardest none of these things, and wilt not go over the Threshold to see a thousand of such Sights.

But take a farther Prospect, and consider, Is all this in the Intendment and Institution of it, a mere Presentation to the Fancy and Memory, as those of other Stories are? No, they are real, and the most real unto Faith, as much as any Sight thou seest of a thing when it is first done. The Holy Ghost is the Presenter of this Scene, and to a believing Soul makes substantial and subsisting Demonstrations of all these, and a thousand more concerning him; for *Faith is the Substance of things not seen*, *Heb.* 11. 1. See how the Apostle speaks (*Gal.* 3. 1.) *Before whose Eyes Christ hath been evidently set forth crucified among you*, as if you had indeed stood and seen it. There is such an Emphasis in those Words, *crucified among you*, that some have interpreted this Scripture to mean their crucifying Christ by their Apostacy, answerably to what he says, *Heb.* 6. 5. But it is spoken of the Reality of the Representation which the Holy Ghost makes. And Christ tells us as much concerning this Ordinance of the Lord's Supper, *John* 6. 55. *My Flesh is Meat indeed, and my Blood is Drink indeed.* It is not fancy only, as when a Man dreams he eats; but if ever thou hast found a Reality, a Solidity, a Subsistence in any Meat thou hast ever eaten and digested; there is (according to Christ's Institution) a greater Reality unto Faith in this Sacrament. The Apostle also calls Faith, *A discerning the Lord's Body*, *1 Cor.* 11. 29.

Tell me then now, canst thou come to, and daily live under such a sight as this (which was on purpose appointed by God to renew the Impression often, and to draw all Mens Hearts unto him, *John* 12. 32. & *Chap.* 3. 14, 15. compared) and then go away and sin, and live in thy Lusts? Or if thou dost, is it not an infinite Aggravation of thy Sins, if they be willingly indulged unto, and can the Danger be other than answerably great? I shall but urge upon you that which *Paul* doth, *Gal.* 3. 1. *Who hath bewitched you that ye should not obey the Truth, before whose Eyes Christ hath been evidently set forth crucified among you?* He aggravates all by this, that it was a Representation (or lively picturing, as the word signifies) of Christ, and him as crucified; and *that* so to the Life, as it ought to affect them. Yea, the thing in the nature of it was such, and so great, as should have made an Impression never to be impaired. *Paul* stands wondring and aghast at it, looking on them as Men that had not their common Senses, *Who hath bewitched you* (says he) your Stupidity must be from the super-addition of some evil Spirit more than ordinary. Suppose thou hadst been an Ocular Witness and Spectator of Christ's being crucified at *Jerusalem*, as *Mary* and *John* were, and thou hadst with all them known what had been the Intent and Purpose of God and Christ in his being crucified, yea and thou hadst believed it had been to take away thy Sins and to save thy Soul, or it could never be saved, and thou hadst known all this, and meditated so on it upon the Place all the while it was a doing, and hadst seen the Nails knock'd in, and thoughtest withal, such a Sin which I have so often committed, is the Hammer that reiterates these Strokes till they are driven unto the Head; and suppose Christ had said unto thee then (as he did to his Mother, *Woman, behold thy Son*) Sinner, behold thy Saviour; All this is for thy Sake and Sins, I hang here bearing thy Person, and thy Body of Sin is with mine nailed to the Cross, and is crucifying together with it: Couldst thou have gone away from this Sight, and sinned again as formerly? Yea, would not this Sight have so stuck with thee, as whenever thou wert about to sin, the Thought and Impression of it would still have risen up, and quelled it more than all the

Prohibitions and the Threatnings of the Law? Let me now make an home Push upon thee, Hast thou been at a Sacrament, and hadst thou true and real Faith, that Faith did or would have set thee down by the Cross, as *Mary* was; and thou mightest stand by and behold all, and not only go over it in a way of fancy as over any other Story, but in a way of subsistence of things not seen, as well past, as present or to come. Conclude therefore (as *Paul* doth, *Gal.* 3. 1.) that it is some extraordinary Spirit of Wickedness and Fascination, which hurries thee to go afterwards and sin again.

2. Let us consider the Sacrament of the Lord's Supper, as on our part celebrated. It is a publick shewing forth by us his Death, one to another, that partake in it; and it is doing it before all others *in remembrance of him*, with Profession that we hope and believe we are the Persons for whom he hath done all this. This you have, *1 Cor.* 11. 24, 25, 26. *And when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you, this do in Remembrance of me. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood; this do ye as often as you drink it in remembrance of me. For as often as ye eat of this Bread and drink this Cup, ye do shew the Lord's Death till he come.* We do therefore avowedly give our selves up to him, as his professed Followers and Disciples; *Who thus judg, that if one died for all, then were all dead; and that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again.* This is the Nature of your Act in it. His giving himself to Death was his own Act, but this is yours, *viz.* to celebrate and perpetuate the Memorial of it. Compare this a little with the Passover instituted upon their coming forth out of *Ægypt*: *Exod.* 13. 8. *Thou shalt shew thy Son in that Day, saying, This is done because of that which the Lord did to me, when I came forth out of Ægypt (commemorating all the Deliverance) and it shall be a Sign upon thine Hand, and a Memorial before thine Eyes, that the Law of God may be in thy Mouth, &c.* And when a Jew had taken a Passover, and understood this to be the Intent of it, and then look'd but upon his ten Commandments (the Preface whereto is this, *I am the Lord that brought thee out of Ægypt*, and so in the Force thereof sets on every Command, both against Sin and for Duty) What a renewal of solemn Obligation did that Ordinance of the Passover, the Seal and Memorial hereof, rise unto? Now then, a Christian, who joins in celebrating the Lord's Supper (and therein, in a clearer manner than the Passover, shews forth the Lord's Death) cannot but discern that the Action and Intent of it speaks, that this is done because of that which the Lord did to Christ for me; and this is a Sign and a Memorial I am to carry with me ever in my Eye, that the Love of God may be in my Heart, and held forth in my Life in futable Obedience. This is, and ought to be the Preface writ over every Duty, or Prohibition of every Sin; and thy Conscience necessarily dictates to thee, *I must carry the Memorial of this in my Hand, lest I put forth that to Wickedness, which I stretched forth to lay hold on that Sacramental Christ. This is to be continually in mine Eyes as a Remembrancer, that look as if a dead Father, who at his Death had given such and such Instructions and Commands to his Son, should often appear to him, or appoint a Glass in which, when he looked, he presently would appear to him therein, on purpose to mind him of his Commands, and oblige him to them: This is the Nature of that Ordinance concerning Christ to me.* What says Christ? *John* 15. 14. *If you be my Friends, keep my Commandments; and it is edged with this, No Man hath greater Love than this, to lay down his Life for his Friends.* O how would we carry in our Eye, the Apparitions Christ makes and gives at a Sacrament, or offers to give unto us if we brought Faith? And if we are about to sin, the Thoughts of Christ crucified, as renewed at such a Sacrament, do or should come in and haunt us. And if we should notwithstanding indulge Sin, and not divert from it, how do we aggravate thereby our Sins against him, and provoke and tempt him? For if Christ crucified thus so oft, appears and stands in our way, and yet we go on to sin, it is worse than what the dumb Ass did at the Apparition of an Angel, and as bad as *Balaam's* Course was, who was reprov'd. This we are apt to do, and therefore he bids us to renew often this Remembrance of him, *As oft as ye do this, 1 Cor.* 11. 27. As the Apparitions made to the Patriarchs,

triarchs, all the Ordinances of the Old Testament, and the Obligations of them, are nothing unto this in comparison, by reason of the Knowledg we have of Christ that accompanies this Sacrament. And yet you read how heinously God took the sinnings of *Solomon*, that had appeared to him twice, *1 Kings 11. 9.* And what sad Punishment for transgressings after Ordinances, or Obligations for temporal Mercies held forth thereby, did the *Israelites* incur? But now all the wondrous Works and Deliverances out of *Aegypt* are but Trifles unto this, our Salvation by Christ commemorated in this Sacrament.

2. Add to this, that on our parts we take an Oath of Fidelity to Jesus Christ in the most solemn manner, and we do it upon these Considerations and Obligations specified. You know the Name of Sacrament was given to this Ordinance by the Antients upon this account; and (as I think) there is some Aspect from Scripture that looks that way. For *Paul* having discoursed of Baptism, and the Import of it as an Obligation to Holiness and Obedience (*Rom. 6.* from the 3^d to the 13th) he then subjoins thereto as the consequent thereof, how every such Christian had as a Soldier and Servant yielded up himself and his Weapons or Arms (so he calls his Members, *ver. 13.*) as Weapons of Righteousness unto God and Christ, as his Captain. You know what was the Law of a Soldier, *2 Tim. 2. 4.* he gave himself up, and that by Oath, to please him that had chosen him to be a Soldier. You know the Severity and Danger of Martial Law in the Case of running away, or stepping aside. Now at every Sacrament thou art drawn into an Oath to Christ, thou avouchest him to be thy Saviour, as they (*Deut. 26. 17, 18.*) are said to do at the offering the first Fruits. *Thou hast avouched the Lord this Day to be thy God, and to walk in his Ways, and to keep his Statutes, and his Commandments, and his Judgments, and to hearken unto his Voice. And the Lord hath avouched thee this Day to be his peculiar People, as he hath promised thee, and that thou shouldest keep all his Commandments.* Thou forswarest all thy Sins, and you know the Danger of Perjury, especially when it is the Breach of such an Oath so oft renewed, and upon so solemn Occasions.

3. I shall now spread the Danger before you, as the Apostle hath set it forth, *1 Cor. 11.* By going on in thy Lusts, *thou becomest guilty of the Body and Blood of Christ, 1 Cor. 11. 27.* That is; thou dost in effect do that which the *Jews* did in crucifying him; and how heavy a Sin that was to that Nation, the Curse ever since shews. What an heavy Imprecation was that? *His Blood be upon us and our Children.* The Blood of any Man is valuable, the Blood of a Saint is much more precious to God, *Psal. 116.* but the Blood of Christ, by which God redeemed us all as with a sufficient Price, is much more precious. Now to have the Guilt of this lie on thee, O think what it is! By this thou becomest guilty of his Blood, both by evacuating the shedding of it (as *Paul* says, then Christ died in vain) and also by fostering that which was the Cause of his crucifying, *viz.* thy Sins, whereby thou makest thy self an Abetter of that barbarous Murder. Also by profaning that Blood in undervaluing it, by preferring thy Lust before it, thou puttest Christ again to open Shame, *Heb. Chap. 6, & 10.* for as by thy joining in the Sacrament thou didst undertake publickly to shew forth his Death as undergone for thee and thy Sins; so by scandalous Sins, thou dost as publickly contradict thine own Act, and shamest him by doing the contrary unto what that Death was intended for by him, and unto what thy Celebration of the Ordinance tended on thy part: thou defilest not only the Temple of God on Earth, the Church of Christ, and Body of Saints (and such an Offender will God destroy, *1 Cor. 3. 17.*) but thou disgracest the Person of Christ, in whom the Fulness of the Godhead dwells bodily, and who is the Tabernacle of God in Heaven, *Heb. 9. 11.* This is the height of Popish Blasphemy, *Rev. 13. 6.* The Blood of the Sacrifices under the old Law, which were in their signification an Holy Thing, were made by Mens sinnings that offered them but as the cutting off a Dog's Neck, and so but as Dog's Blood (as *Isaiab* says) But now in the New Testament, the Blood which thou dishonourest is Christ's Blood, that hath been sacrificed first for thee; and by living in thy Lusts, thou dost shew that thou accountest it but as Dog's Blood. Thou art guilty of that Blood also, by making that Ordinance (appointed to so high Ends) to represent a mere nullity, and of none effect. For

in the like Case says Paul, 1 Cor. 11. 20. this is not to eat the Lord's Supper, and Book IV. (ver. 27.) it is termed but eating of Bread, not the Body of Christ, for 'tis but bare common Bread to such an one; even as he accounted that Body and Blood but as a common thing, in still preferring his Lusts thereto.

Yea, such a Man eats and drinks Damnation to himself, ver. 28. of that Chap. Temporal Judgments are often inflicted on the Godly, and on the Wicked Eternal: *I will curse your Blessings* (says God in the Prophet) and 'tis a certain Truth, that what is intended as the greatest Blessing, if abused, is turned into the greatest Curse. And to have the Fulness of the Blessing of the Gospel, which Christ by being made a Curse purchased, turned into a Curse, how great a Curse must that be? Thou eatest and drinkest Poison if thou comest in thy Sins, or if thy Participation of the Ordinance doth thee no good against thy Sins, and so thou art guilty of thine own Death and Soul's Blood also, as well as of Christ's Death. It will rot thy Soul, as the Water the Woman drank did her, Numb. 5. 27, 28. So shall thy Soul be cursed if thou returnest not. And whereas thou professest to come to remember Christ, and his Death and Suffering, God is provoked thereby to remember all thy Sins: Hosea 8. 13. *At their Sacrifices now will he remember their Iniquity.*

C H A P. V.

The Danger of those, who being in Church-Fellowship and Communion, yet their Lives are inconsistent with such a Relation.

THE fourth Ordinance of the Gospel is the publick Censures of the Church, consisting of Admonition, Rebuke, and Excommunication. There is a great Danger of a Man living in Lusts, having put himself under the Capacity of these; for God is engaged the sooner to bring thy Sins to light. 1 Tim. 5. 19, 20. he had given Directions to Timothy to deal impartially in Church-censures (ver. 19, 20.) and not to be rash in laying on of Hands; and then he concludes of both, ver. 24, 25. *Some Mens Sins are open aforehand to Judgment; Aforehand, going before to Judgment: and some Mens Sins follow after, namely, eis neion, unto Judgment, ver. 25. Those that are otherwise cannot be hid.* As I take it, 'tis spoken not of the Day of Judgment, but of that Judgment that is made at receiving in an Elder, or a Member, which was antiently done by laying on of Hands. Who-so sins, tho they have escaped the Cognizance of the Church, yet because they have adventured to take upon them so great and sacred an Office, they cannot be long hid, if they repent not and forsake them. In like manner, Men living under the Peril of the Censure of the Church (which he had spoken of, ver. 19, 20.) if they will venture to go on to sin, and think still to escape the Knowledge of Man, yet because they live and have put themselves under so great an Ordinance, as is the Judgment of the Church (which he there also speaks of) and fear not that God by his Providential Discovery may bring them under it; therefore if their Sins be not such as go before to Judgment, for a long time through God's Patience, yet God will in his Providence order it so, that their Sins shall follow after, *eis neion*, unto Judgment. And so the meaning is, that if Men have lived long in a Sin, and have escaped the publishing of it to a Church, which doth profess the Exercise of exact Discipline, and is accordingly heedful of Miscarriages as it ought to be; God engageth himself (if the Person repent not) the sooner to give him up to such Sins as shall follow after to Judgment, so as their Iniquity, by reason of this Dispensation, will find them out and cannot be hid. And upon the equity of that other Coherence, namely the Respect to Ordination and Admission, this Rule will in a proportion hold of this Censure also. Now how dangerous a thing it is to be given up to the Censure of the Church, the Apostle tells us, when he calls it a delivering up unto Satan, 1 Cor. 5. Now if any will say, we will avoid this Danger, and keep our selves out from such a Bond,

let them consider what follows (1 Cor. 5.) *Those without God judgeth*, and will do it sufficiently. I take it, those Words do insinuate a great Privilege that those within a Church, who live in a subjection to a Judgment, if they sin, have in comparison of those that live without, be they Heathen or Christian Professors. For if they be within, God forbears to judge them personally, till that means of the Church hath been used, which if neglected, he then falls on both, 1 Cor. 11. A Man is under a Protection (as it were) and God takes not the matter into his Court, because it is under Trial in another, which is a means to reclaim him: but those that live without, are immediately exposed to God's judging them, who will deal with them accordingly more severely, *As Whoremongers and Adulterers God will judge*, Heb. 13, &c. So that if any Man will stay out to avoid being judged, he falls under a more severe Court.

Chap. 5.

Take the last Ordinance of a Church, *viz.* Church-Contribution and Collection for the Saints, it being not a Civil Matter (as giving Alms is) but an Ordinance religious. It is a *Ministration*, λειτουργία, 2 Cor. 9. 13. and it is reckoned up with Prayers, and Preaching, and breaking Bread, Acts 2. 42. for so I understand that Word, which is translated Fellowship, and is carried in the Translation, as if it were the Fellowship of the Apostles that were there intended. But it is κοινωνία, *Communication*, namely of Goods, more largely mentioned in the Verse after; and also in Heb. 13. 16. *Be not forgetful ἐν ποίαις ἢ κοινωνίας, of doing good, and of communicating.* 'Tis the very same word, as also in Rom. 15. 26. where it is translated, *Contribution to the Saints.*

1. I say, it being thus a Spiritual Ordinance and Sacrifice, as all Church-Offerings are (as Heb. 13. 6. it follows, *for with such Sacrifices God is well pleased*) therefore if Men deal unworthily herein, they are in danger of having a greater Curse hereby, perhaps not upon their Estates, but in their Spirits. If you will take an Estimate how heinously God takes dealing falsely in this, because 'tis a matter of Worship; you may see it in that first Example of a Judgment in those Primitive times executed on *Ananias* and *Saphira*: And thereby, as you may see how heinously God takes it, so also why it was so, not that they were bound to have given all their whole Estates, ver. 4. *Whilst it remained, was it not thine own? And after it was sold, was it not in thine own Power?* But they having dedicated the whole in an open Appearance to God, to withhold part was a lying, not to Man, but to God. It was not in a matter merely human between Man and Man, as the Promise that makes a Debt is, or as a Bargain between Man and Man, but the Holy Ghost (ver. 3) was the Person, with whom in that Work they dealt, and with whom in all Works of that nature we also deal now. And tho God inflicts not such extraordinary Punishments now upon Mens Bodies, yet you may from thence gather, how much he is displeas'd at the like as a Sin, and in what Danger Mens Spirits are in such cases, of a Spiritual Judgment and Curse, which is more usual under the Gospel, and which accordingly Men shall find at the latter Day. Mat. 10. 15. he threatens those who should contemn the Gospel, not with a Temporal Judgment, but (as if forbearing such under this Dispensation) he threatens them with a greater and worse. *Sodom and Gomorrah* (says he) were punish'd with visible Judgments, tho extraordinary: *But it shall be more tolerable for Sodom and Gomorrah, than for these in the Day of Judgment.* Till when he may defer it. When therefore thou drawest near to God in this lowest Duty of Worship, yet because it is an Offering to God (Mat. 5. 23.) *E'er thou bring thy Gift to the Altar, reconcile thy self to thy Brother.* And by like reason, if thou be guilty of, or livest in any Sin, reconcile thy self to God, otherwise even this Act of Worship will provoke him the more.

C H A P. VI.

Two Cases concerning a regenerate Man's sinning against Knowledge. The first Case resolved, How far such an one is capable of sinning against Knowledge; and what is the difference between his sinning against Knowledge, and an unregenerate Man's sinning against it.

THAT a regenerate Man may sin against Knowledge, we will take the Instance of *Solomon* only to prove it, who sinned against his Knowledge, yea and that the experimental, clear and tasting Knowledge of God and his Ways, yet remained Godly. That he sinned very far against Knowledge, see *1 Kings* 11. 4, 7, 8, 9. where we read that his Wives turned his Heart away after other Gods, that is, so far as to build high Places for all his Wives, *ver.* 7, 8. and this for them to sacrifice and to burn Incense on to their several Gods, *ver.* 10. And this Sin of his is brought in by way of Aggravation, that God had given him a special Commandment against this Sin, and so he had had a special Light against it; yea (*ver.* 10.) it is added, *He (therein) turned his Heart away from God, who had appeared to him twice*, that is, after he had strong Revelations, and Impressions and Appearances of the true God upon his Heart, after he had known him, not only with a common Knowledge of Education, as others do, nor by Faith only, as all Believers do, but had superadded to it an especial appearing and drawing nigh of God to him, with a great Acceptation of his Person and Prayers, manifested by God to him, and this *twice*. Thus he sinned every way against an expressive, clear, experimental Knowledge, the best and purest of Knowledge he could have, unless he had been took up to Heaven (as *Paul* was) and yet he says, *Eccles.* 2. 3, 9. that *his Wisdom remained with him*, namely, his Grace and Knowledge, for he speaks not of his Gifts of Wisdom (since that they should remain was no wonder, such common Gifts remaining in the wickedest of Men) but of that Wisdom, which in his *Proverbs* he so commends: yea and he says, that *He acquainted his Heart with Wisdom*, *ver.* 3. *tho it took hold of Folly*, that is, closed with Sin; and therefore in the Opposition, by Wisdom he means true Grace, so that he sinned against Knowledge, and yet still remained a Godly Man. Yea and again, when for this the Prophet had appointed *Jeroboam*, as from God, to be King over the ten Tribes, when *Solomon* heard this (*1 Kings* 11. 4.) it is said, *that therefore Solomon sought to kill him*, which was as directly against God's Will revealed by a Prophet, as was that of *Saul*, when for the same Cause he sought to kill *David*, because he was assigned his Heir and Successor in his Kingdom. But God had established his sure Mercies with *David* and *Solomon* his Child, and not with *Saul*; and therefore God pardoned *Solomon*, and turned him fully again unto himself, as his Book of *Ecclesiastes* shews, whenas he rejected *Saul*. Having given you this Resolution of the Question in the general from this one Instance, I shall endeavour more particularly to explain the Truth by Answers to several Questions.

The Questions may be made concerning either some particular *Acts of Sins* committed, or concerning a regenerate Man's *whole Course*, as either of them do relate unto sinnings against Knowledge.

Quest. 1. If the Question be concerning particular Acts of Sins; we grant,

Affertion 1. That a Godly Man may, against actual Light and Knowledge, commit particular Acts of Sin, and omit the Performance of some Acts of Duties. Thus *David* had some Light against the *numbring of the People* when he did it, for *Joab* reasoned the matter with him, and reprov'd him for it, *2 Sam.* 24. 2, 3. and in the 4th *ver.* *All his Captains shewed their Dislike* (namely, of his Pride in it) yet still he persisted and would have it done. But yet this was not such a strong smiting Light, as that which came upon him after he had done it, then it did strike upon his Conscience, *ver.* 10. and altho he saw it to be a Sin afore, yet he saw it not in that manner; for it is said, that then his Heart smote him, which shews that before it had not thus smote him; he knew it before, but minded it not much,

was not attentively apprehensive or struck with the sense of it; but now his Heart smites him, and he cries out, *I have sinned greatly*, and so recalled the doing of it. Chap. 6.

Quest. 2. But then the Question will be, May he not sin, when he hath a strong Pulse of Conscience against a Sin, a *smiting Light*, as I may so term it?

Affertion 2. Yes, he may sin against a strong Pulse of Conscience. Holy Peter without question had a strong Light to the contrary, when he denied his Master; and for the clearing of this, know that a regenerate Man's Conscience being sanctified but in part, there is much Light in it that is not sanctifying Light, all his Knowledg about Sin and Grace is not the *Light of Life*; so as he hath a Remainder of mere natural Light of Conscience in him, as well as a regenerate part of Conscience: and hence it may fall out, that natural Conscience in him may stir strongly, and beat much against a Sin in a natural Way, but upon such Motives and Considerations, as are common to him with carnal Men; when yet true Light is not so fully stirred up against it, it being as the good Pleasure of the Holy Ghost to work in us how and as he will: 'tis a new and peculiar Work of the Will and Spirit to do that, *viz.* to stir the regenerate Part. David had a strong working, and buffling of natural Conscience in him, when he lay roaring under Terrors of Conscience (*Psal. 32.*) yet still it prevailed not with him to confess his Sin: the natural Light of Conscience was then stirring in him, when yet the regenerate part of Conscience was not; for if that had wrought thus strongly, as the other did, it would have made him kindly to have confessed and mourned for his Sin, as it did when he confess'd his Sin to *Nathan*. By the like Reason, before a Godly Man commits a Sin, natural Conscience may have a strong Work, when yet true Light against the Sin hath not: There may be Thundrings and Lightnings in his Conscience, which God's sanctifying Spirit is not so much in, and so he may sin against much Blustrings of that common Light, when yet true Light, which should cause him to hate it, and strengthen him against it, is calm and down; for the Light of natural Conscience is as the Light of Straw or Sedg, it makes a great Flame of a great Blaze, and so glareth much in Mens Eyes, terrifies much but heats not; whereas true Light when it is kindled, is the Light of solid Fire, wherein there is less Flame and Flashing, but more Heat and Efficacy upon the Heart to restrain it from Sin. No question but the Apostle Peter's Conscience strongly wrought in him, his Heart throbb'd within him, when yet it prevailed not to keep him, but one Look of Christ convey'd the Spirit to him, and so stirred up sanctified Light, and broke his Heart presently. So when *Nathan* came to *David* to reprove him for his Murder, tho his Conscience had strongly wrought afore, as appears by the *32d Psalm* (which is thought to be made upon that Occasion) yet the Spirit of Grace came not on him to stir up sanctified Acknowledgment, till *Nathan* came to him; and then how easily did he confess it at the first? *I have sinned*, said he.

Quest. 3. But you will further say unto me, May not a regenerate Man sin against a strong, smiting and checking Direction of sanctifying Light, and of the Spirit of God moving to the contrary, and striving with him, by Motives suitable to the regenerate Part?

Affertion 3. I answer yes, Why else doth the Apostle say, *Eph. 4. 30. Grieve not the Spirit, whereby ye are sealed?* Now then a Sin is properly against the Spirit, when against that which is his proper Work, which is to excite to good, to restrain from evil; and then we grieve him when we sin against such a working of his, as wherein, like a Father, and as a Friend, he gives Counsel and Direction to the contrary. We grieve him in going against such Works of his, wherein he shews himself a Father to us. When Wicked Men sin against the common Workings of the Spirit, they indeed vex him and provoke him; but when a Godly Man sins against those peculiar stirrings of his as a Spirit of Grace, then it is that properly they are said to grieve him: and yet herein they may go so far, even his own People, that they are said to rebel and vex his Holy Spirit, *Isa. 63. 10.* he speaks it of his own People. Now Rebellion is a Sin against Knowledg and Light, and such Light, wherein as a Friend he sweetly admonished them, for the Punishment is, he turned their Enemies and fought against them, in rebuking them in Wrath. But

Book IV.

But yet these things are to be considered in this Case.

1. That then the Spirit doth not put forth an overcoming Light in such Cases: for tho in all such Acts, whereon the Salvation of his People depends, as their Conversion at first; and his not suffering them to depart from him, therein the Holy Ghost works overcomingly and effectually in all that shall be saved; yet he works not so in giving Light or Strength in every Act of resisting Sin, or in persuading to Duty, therein the Spirit doth not always put in Strength enough into our Light, to prevail against the Temptation, but only to bear a strong Testimony against it, to the end that our Weakness might so much the more appear. For as the Holy Ghost doth not sanctify you as perfectly at first, as he could do if he pleased, but in part only; so neither doth he persuade us effectually in every Act or Motion of Grace, as he did not *Hezekiah*, but left him to himself, that he might see what was in his Heart. The Holy Ghost, even when he stirreth up the Light of the regenerate part, yet often doth it not so effectually as to prevail; he doth sometimes *stirare*, but not *persuadere*, often *movere*, but not *permovere*; as he stirs not up all his Wrath against us, so often not all his Grace in us, and then we fall. In the 6th of *Gen. 3.* there is a *striving of the Spirit* mentioned, which Man's Corruption overcomes: the Holy Ghost, being a free Agent, putteth not always that full Weight into the Scale that might weigh down the other, tho it moves it much; but *Gen. 9. 27.* there is a persuading *Japheth* mentioned, wherein he puts such Weight into his Light, as it prevails with a Man, whereby the Lord makes a Motive, an Apprehension to prevail upon the Mind, as he made the Counsel of *Hushai* to prevail against the Counsel of *Ahitophel* (*2 Sam. 17.*) and so preserved him.

2. The second thing to be considered is, that when a regenerate Man sins against such Motions of the Spirit, and of true Light stir'd and acted, that always then he is in a Passion, some strong Lust and Motion of Sin, and Law of the Members is risen suddenly upon Arms in him. And tho he may sin deliberately, when Passion is not so much up, or when his Spirit is bound and becalmed (as I shall show afterwards) yet if such powerful Light be stirring in him, if right Motions and Gales of the Spirit be breathing on him, it must be a strong Tide of Passion then that carries him against it, which yet it may: as *Aza* a Holy Man, after a good Sermon of the Prophet's (wherein 'tis probable that the Spirit breathed) wherein the Prophet had reprov'd him for his Sin, was in such a Rage with it, his Passion and Choler being provoked by that Reproof, that he cast the Prophet in Prison; and the Reason is, because a strong Lust or Passion doth break the Intention of Judgment, and weakens it, and so diverts it, to consider in a more intimate manner the Pleasure of Sin, which his Mind hath a present Impression of, rather than to attend to the Counsel of the Spirit. So *Anima dispersa fit minor*, the Strength of the Soul is dispersed and weakened, and so soon overcome, as Vapours ascending in Sleep, bind up the use of Reason and Senses, and then Fancy prevails. In like manner, a strong Lust and Motion of Sin, lays Judgment asleep, that it is not fitly it self, but hath an interrupted, broken Working and Operation. And again, a strong Lust doth alter a Man's Judgment, as a Fever doth a Man's Tongue. The Things he knows hurtful are relished as best, whereas good and wholesom Food he hath no pleasure in; and therefore tho the Physician be by and adviseth to the contrary, yet often he will have what is hurtful: for *qualis unusquisque est, talis ei finis videtur*. We judg of Things as they fute with our Desires, therefore when a strong Desire is up, Judgment is perverted against it self; and therefore when Passion is up, tho there may be Light enough to discover the Evil and the Sin to us, yet not enough to dispel the Mist and clear up the Mind, and so a Man errs and is misled.

3. Yet thirdly, this is to be added in such a Case, that tho the Passion carries it, yet that Light is not in vain, but hath an answerable effect upon the Heart in working an inward Resistance there; and tho it hath not its perfect Work, yet a proportionable effect, so far as it stirs it works, so much stirring of Light, so much Reluctancy in the committing of it: for tho that regenerate Light prevails not to hinder the outward Act of Sins, yet it breaks the Force of the Blow and Strength of the Lusts within, it causeth a contrary Lusting and Reluctancy in the whole

whole Man against it even in the Act, and so hath a proportionable and good effect. So that tho Passion carries it, yet but by a few Voices and with much ado, it finds a strong Party of Grace in every Faculty against it, in the Understanding disallowing it, in Will hating it, in the Affections lusting against it; a strong Impression over the whole Man, a strong Stream running another way; so as he cannot do that evil in that full manner that others do, so as that Light in the working of it avails so far, that he may still be able to say, *It is not I that hath done it*; so as thereby the Holy Ghost doth manifest the Goodness of the Heart, even in the midst of Infirmity, that by their sense of that inward Combat, and of a Seed of God that cannot sin, the Saints have as much Comfort often, as Discouragement in the Fall.

Quest. 4. But you may further enquire, May not a regenerate Man sin against Light when he is out of Passion, and so sin deliberately against Light?

Affertion 4. I answer yes, *David* did so in the matter of *Uriah*, wherein he went soberly on: and tho it be true he was in a great strait, being afraid of Shame and Scandal, which he thereby sought to hide; yet that Passion had time enough to cool. It was not properly a Passion, which is a subitaneous Flushing: indeed that of his Adultery was from such a Flush of Passion; but this of *Uriah's* Murder was a more continued Distemper, sedately stirred, and retained and considered. And so *Isa. 57.* one that is the Child of God, is said after God had smitten him for his Covetousness, to go on frowardly in the Way of his Heart, and therefore without Passion.

1. But then when a Godly Man thus sins, it is when he hath been already disadvantaged and brought low, and into Captivity by some former Passion, which also was *David's* Case. This more settled Distemper began at his Adultery, which was but a Passion; but yet that having interrupted his Communion with God, and his Soul being thereby spoiled and left empty of Spiritual Comfort, God's Spirit was already grieved and withdrawn from him, and he left naked; and the regenerate part was knock'd down with so horrible a Sin, and lay under Hatches manacled, and was thro the Deceitfulness and Guilt of that Sin exceedingly *hardned from God's Fear*, as a Godly Man may be, *Isa. 63.* And he being thus already weakened, no wonder tho he be quietly carried on to further Wickedness: and tho a sudden Passion is not, nor was not much up, yet the Spiritual Part being so much down, and Corruption flesh'd, and he put into so great straits, no wonder if he was bold to proceed to further Abominations. A wise Man being made suddenly drunk, may be transported to do strange Acts in that drunken Mode, yet but whilst that Drunkenness lasts; when it is over and he comes to himself, he wonders at himself. But suppose further, that tho the Drunkenness be over, yet it may leave him so enflamed, as to cast him into a more violent lasting Distemper of a Fever, which doth more continually distemper his Brain. This was *David's* Case indeed, the Passion that cast him into this Fit was over, but it left him in an universal Distemper; it had weakened Grace, enflamed all corrupt Lusts and Humours in him, and now his Spirit was fit for any Abomination, which he should by any strong Temptation be put upon.

2. Or else, tho a Man is not fallen into any gross Act of sinning, yet by long insensible neglects he may be brought into some Consumption of Grace, having neglected to stir and to keep up Spiritual Apprehensions; so as his Light is as a Candle burning blew, or in the Socket, and he sleeps (which was the Case of the five wise Virgins) insomuch as tho a Man hath many Glimmerings, and actual Apprehensions come into his Mind (and so his Sins are against Knowledg) yet they are not quick, fresh and vigorous, but wan and stale. I say, when by reason of this, Spiritual Affections are brought very low and weak, starved as it were in regard of any Communion with God, heavy and dull in regard of any Endeavours after it: In this Case also, no wonder if Men deliberately steal out for Comfort elsewhere. And some have understood this to be the Case of the Prodigal, as being meant not of one, a new converted out of a profane Course, but of the returning of one who hath been converted already; but whose Affections thro Fellowship with the Pleasures of Sin have been estranged from God; and thus he being starved in regard of Comfort from God, deliberately joins himself to another for Husks.

Book IV. *Quest. 5.* Now if in the last place, the Question be concerning a regenerate Man's Course, Whether in regard of his whole Course, he may be said to live and practise according to his Knowledg?

Affertion 5. The Answer is, that not only no unregenerate Man lives according to his Knowledg, but that no regenerate Man, neither doth live fully and exactly answerably thereunto, nor doth he, nor can he fill up the measure of it with Practice answerable in his whole Course.

Which Proposition I yet limit and explain by these four Cautions.

1. That indeed it is true that he lives not (take his whole Course) in any one track of sinning, or way of Wickedness against his Knowledg; *There is no way of Wickedness in me* (says David) it must be understood, *none that he knew of*, for he speaks it after he had now come from an exact and diligent Search made into himself and Ways. *Search me Lord*, says he, for he himself had search'd himself and found none; which Search must needs be, by bringing his Course of Life and Ways, and his Light together; but yet it is as true, that thro his whole Course and the tract of his Life, he doth continually fall short of what he knows in all his Actions.

2. But then, when we say he falls short of, and lives not according to his Knowledg, the meaning is, he falls short of doing the things he knows in that full Latitude, whereto he sees the Commandment which is Holy and Spiritualextends; for by Knowledg in the Assertion must be understood, not only the Knowledg whereby a Man doth know, but the things themselves which are known, in the extent of their being known: and so it is used in ordinary Phrase of Speech, for *Fides est vel qua creditur, vel quae creditur*, it being taken both for the Faith whereby we believe, or for the things we do believe: so is Knowledg taken also; and as the things believed are called Faith, so we sometimes express the Objects known, calling them Knowledg. Now if by living according to his Knowledg be meant, that he lives exactly according to all the Latitude of what he knows concerning the Commandments, and the utmost Strictness revealed to him, which as David says (so far as he saw into them) are exceeding broad, and broader than his Life could extend to; so no Godly Man doth live according to his Knowledg, he knows more for the Object of his Knowledg, than he can reach in Practice. Thus Paul, *Rom. 7.* comparing his Heart and Life with the Law, saw a further Spiritualness in the Law, than he could answer in his Heart and Life. And so *Phil. 3. 12, 13, 14.* *I reach* (says he) *to the things that are before*, not as if I had already attained it; he speaks it of a Christian Course, he had Light which discovered still a further Horizon of Godliness, mightily beyond and distant from that, to which at present he had arrived; a vaster Latitude before him than he was able to stretch unto, a higher Pitch than he was able to reach unto: as a Child may have Knowledg to discern what a fair Copy that is which is set before him, and be able to read it and like it, when yet he wants Skill to write after it. A Man knows he should love God with all his Soul, and all his Heart, that he should pray constantly, fervently without Distraction: but how do we fall short of all this? But if living according to his Knowledg be understood, of the Knowledg it self, by which he knows them, that Axiom of Divines will here take place, *That so much as a Man knows he practiseth; and he that says he knows God, and keepeth not his Commandments, is a Liar*, says John, *1 John 2. 4.*

3. But then this must be understood of true, real, practical Knowledg, *The Light of Life* (as Christ calls it) such Knowledg as the Apostle calls, *Knowing as we ought to know*: for otherwise we have much more Light about the Ways of Grace and Holiness, than is sanctifying in us; much of that Light of Conscience, which is in a regenerate Man's Mind, remains in a great measure un sanctified, seeing Conscience is but in part purified (as I said before) and then a regenerate Man hath often a large Addition of Gifts of Knowledg, for the good of others, more than would otherwise serve his own particular only; as Stewards have more Money than for themselves: and therefore if we take measure of all such Knowledg as is in him of Gifts and Conscience, it must needs be too big, and too wide for his Practice.

4. And then, if Practice be confined and meant of the outward Performance only, then so Rom. 7. 8. Paul himself says, *He was not able to perform all he knew*; but if by Practice be meant a continual serving of the Law in the Mind, more or less, as true Knowledge is active in him; as he there speaks in the 25th ver. which in the same Chap. is expressed by doing, and is so esteemed in God's Account: So it is always true, that so much true Knowledge as is stirring in the Heart, so much Practice is found throughout his whole Course; and tho he knows more than he is able outwardly to perform, yet the best of his Will is to do as much as he knows, ver. 18, 19. and his Will therein is as large as his Knowledge, and both to keep the Law exactly only. As his Knowledge is intensive imperfect, tho extensive and objectively much larger, as extending it self to all the Commandments of God, and the utmost strictness of them; so also his Will, tho it be intensively imperfect, and weak or not able to bring all he knows into Performance; yet it is extensively as large as what he knows, aiming and stirring after the highest Perfection: So that look how far his Knowledge reacheth, so far doth his Will also which is the Principle of Action; and therefore his Practice may be said to be likewise as large as both, tho all imperfect.

And now we have explained how far a regenerate Man may sin against Knowledge, and fall short of it in his Course; it will be needful to add some Differences to all this, between his sinning thus against Knowledge, and an unregenerate Man's, lest Wicked Men be hereby encouraged, or Godly Men themselves made presumptuous. And herein my meaning is, not to handle all these Differences which may be given in their sinning, but only their different Carriage towards their Knowledge; and these Differences we will severally fit to the main of the foregoing Assertions.

And first we will begin to difference this which we brought in last, concerning falling short of his Knowledge in his Course, which tho it be common to regenerate and unregenerate Men, yet with these Differences.

1. That tho a regenerate Man fall short of his Knowledge in his whole Course, yet he preserves and fosters all his Knowledge still in the utmost extent of it, and keeps up his Assent to all that Strictness he knows, and which he hath been convinced of, and labours also to wind his Heart up to it, and this still he endeavours to do; as he goes on to know more, he preserves the same Opinions of the Strictness of God's Ways, and studies to confirm himself in the Truth of them, and lets not his Light to settle, keeps it as his Standard, which he measures his Heart and Actions by. But now an unregenerate Man, when he sees his Heart and Life cannot agree with Strictness, he labours to cut the Standard, and makes it even with his Bushel, to bring his Opinion to his own Heart and Ways. And what is more than he is able to do or means to do, he reckons it too much preciseness. The former Instance of a regenerate Man you may see in Paul, and what he says of himself is true of all regenerate Men in their measure, as it was true of him in his measure; only his measure was larger, in which respect indeed he puts a wide Difference between a lower sort of Christians and himself in that same Place. *I see the Mark (says he) and what is before me. Now (says he) I look not to what is behind, but endeavour to reach to what I want. Phil. 3. 13. I do stretch to the utmost. And, ver. 14. Press to the Mark.* He sets up to himself the highest Pitch of Strictness (he knows to be so) as his Mark, and that he alters not; he moves not that to himself, but moves himself to it. *And as many as are perfect (says he) are thus minded*; that is, whose Hearts are perfect with God. Now because it would be said, but some do not think God's Ways so strict as you, have not so large Apprehensions as you have of them, and are not so strict as you: It may be so (says Paul) but yet two things he says.

(1.) That God will by degrees reveal it to them, who are Spiritual, in time, as fully as to me.

(2.) And he exhorts that nevertheless whereto we have attained, let us all walk; that is, so much Knowledge more or less that thou art convinced of, proportion thy Endeavour unto, and not thy Knowledge to thy Endeavour.

(3.) And he insinuates as much as if he had said, Whereas I may seem too strict for some of you, and to have attained to more than you, therein follow me, says he;

he, think not to have me come back to you, but come up to me; whereas an unregenerate Man now will persuade one, that is more strict than himself, to come to his Pace, or else he hates him.

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2. Tho a Godly Man falls short in many particular Acts of what he knows, and so can't make his Life and his Knowledg adequate and even, yet take his whole Course, he brings his Heart to subject it self to all he knows, makes it answerable and conformable to every particular thing known, and hath a care to do so and keep it so from day to day, but especially at such times, when he more solemnly reneweth his Covenant with God, and sets himself to make his Heart perfect with God; which Perfection lies in this, in a willing Subjection to all he knows. This you may see to be the Fruit and Effect of *David's* Knowledg, *Psal* 119. 104. *David* says there, *He had gotten much Understanding*; by the Word he knew more Sins than others, had a larger Insight into Duties commanded than others had: and as he says in another Place, *Thy Commandments are exceeding broad*. Now what was the Fruit and Effect of this Knowledg in his Heart? He says, *Therefore do I hate every false Way*. You may observe, that as his Knowledg was such a Knowledg as wrought Hatred to the Sins he knew, so he had compared particularly his Heart with his Knowledg, and surveyed the one and the other, and remark'd all the particular Sins he knew, and of them all he says in particular, *I hate every one*: He goes over to Particulars, makes his Heart and his Knowledg even, and brings it to a Hatred of every false Way, which he knew to be such; and so for Duties he doth the like, *ver.* 106. He brings his Heart in subjection to every Duty he knew; and tho he had fallen often, yet he takes and renews often an Oath of Allegiance of his Heart, to submit to every one, *I have sworn* (says he) *that I will keep thy Commandments diligently*; he will not suffer his Heart to stand out as a Rebel against any: but (as the Apostle says) *1 Cor.* 10. 4. *He brings every Thought into Obedience, to the Knowledg of Christ*; and so makes his Knowledg and his Heart in the Subjection of it to every Command, to be even of adequate Extent. So that suppose in a Godly Man, that some Duty and his Heart have been Strangers for some while, yet he brings them together again, renews his Acquaintance, makes them Friends ever and anon; and when they are brought together, tho he hath omitted a Duty, and hath been a Stranger to it, yet after a little Conference with his Heart and it, they are as good Friends as ever, he finds his Heart is in it again. So on the contrary, if he hath admitted any Familiarity with any Sin; yet he makes his Heart and every Sin to break Friendship, and so makes his Heart and his Knowledg adequate; so as he can look about them, run over all, and go through every Particle of his Knowledg, and can truly say there is no Sin I know to be such but I hate it, and can part with it, no Duty but I have a Heart willing to submit to it, and is agreeable to it. And this making the Heart perfect is that which should be done from day to day, when a Man prays and renews his Covenant with God; so *David* did when he came to pray, *Psal.* 66. 18. He made a Separation between his Heart and every Sin he knew such, and especially when he came to the Altar with his Offering, as you to the Sacrament; so as ever and anon, he doth as at his first Conversion (every new Act of renewing the Covenant between a new Conversion) go over all particular Sins, which either he hath lately been tempted unto or may be, and breaks his Heart off from them, and so he views all Duties either he is called to, or may be called to, and brings his Heart into Obedience to them; so as he hath a care to make all adequate, and to walk so, to subscribe to all often, as I may so speak, tho he hath failed in that full actual Conformity required at all Times and upon all Occasions: but there is no Wicked Man in the World that keeps his Heart thus, and makes it thus correspondent to his Knowledg, but either he neglects to do it, or if he goes about it, he cannot get it to part with every Sin, nor to submit to every Duty; it stands out, and will not take the Oath of Allegiance to every thing, at least doth not this ordinarily in his Course.

3. In regard of particular Acts of sinning; tho a Godly Man may commit a Sin against a smiting strong Light in Passion (as in the former Assertions was discovered) yet these Differences may be assigned.

(1.) There is much in his whole Heart, that takes part with his Light and backs it, and speaks on its side; and tho his Conscience threatneth, terrifies, reproves and checks, yet still there is something in his Heart is glad of all this, and rejoiceth in it: so says the Apostle, *Rom. 7. 22. That he delighted in the Law, and the Light of it, and this as it wars and fights against his Lusts; for there is a regenerate part suitable to that Light, and is glad of all the Buffets and Blows that Conscience gives the Heart for the Sin, for the Light that is in him fights and speaks of his side; but Conscience, Knowledg and Light in a wicked Man hath nothing to back it and uphold it, Rom. 1. 28. he likes not to retain the Knowledg of God. Indeed to know the Truth, and view it, and the Beauty and Harmony that is in it, may be exceeding pleasant to him (John 5. 35.) but when this Truth being once received, begins to be busy with him, and to intermeddle in every Action, as such Light will, and to tell his Heart, this Pleasure of Sin ought not to be enjoyed, and this Duty ought to be done, and so applies it self and sticks in to guide him in every particular Action; this reproving Light he likes not, and so desires not to retain it, nor to carry it along with him where-ever he goes: tho he was delighted with the bare shining of the Truth, yet the reproving of the Truth in his Heart, he likes not. But a godly Man having a Heart suitable to his Light, delights in all the Checkings and Reproofs of it, as speaking on its side and against his Enemies. Here now a wicked Man, who in a particular Act, dares not commit the Act it self against Light, yet his Heart is against the Light it self. As Baalam, *If thou wouldest give me this House full of Gold, I would speak no other than God speaks; yet his whole Heart was against this Light, would have given another Message, and would have reversed his Blessing, and went with such a Hope and full Desire, so as his whole Heart was against the Light and Truth, tho he obeyed it. But now on the contrary, a Godly Man, tho he may commit the Sin which is against his Light, and the Truth of the Law in his Conscience, yet still his Heart is for the Light, and says, the Law is Holy and Good, Rom. 7. 14. and this, not with an Assent which he cannot but chuse to afford it, but so as he is glad there is such a Law, tho it condemns him and Sin: any Truth of Christ that is revealed to him, which crosseth his Aims never so much, he doth not only assent that it is true and good, but is glad it is a Truth, and says it is best it should be so, and so takes part with it.**

(2.) Hence ariseth a second Difference between the Carriage of a Godly Man's Heart towards his Light, and a Wicked Mans, *viz.* That a Godly Man's Heart is active in using the Light he hath against his Sin, and in provoking and stirring up his Heart to Duty; but a Wicked Man, tho he may be active in getting Light, yet is passive rather in the use of it in his Heart against Sin or to Duty. It is common indeed to both to have Light come in against a Sin, both before and after, yet so as a Wicked Man's Heart is but rather a Patient in regard of it; but a Godly Man's Heart is an Agent, that endeavours to bring it in, and to use it against his Sin. This you shall find, *John 3. 19.* where Christ distinguisheth a Wicked and a Good Heart by this, *by coming to the Light.* A Wicked Man comes not to the Light, but the Light to him, Christ puts the Difference not in not having, or having Light; but in their coming, or not coming to it; which notes out, that Wicked Mens Light comes in upon them, the other call it in, and come to it, and gladly bring their Hearts, Lives and Estates to it. For instance, before a Wicked Man commits a Sin, whilst he is addressing himself to it, Light of Conscience may break in upon him, it being appointed as a Controuler and a Watch over him and his Ways, and not suffer him to sin securely and untaken notice of. But now a Godly Man when he is tempted to sin, he himself stirs up that Light which is in him to withstand it. When he hears the Thief knock, he lights his Candle presently, gathers his Thoughts together, muffers up such Considerations as he can think of as Weapons to resist it with, considers what Motives, what Arguments are against it, calls up such a Place of Scripture as had lain sleeping in him, remembers such a piece of a Sermon, in such a Corner of his Heart laid up against this time; and armed with this Light, all he could muffer up on the sudden, he encounters his Enemy: So *Joseph did, How shall I do this, and sin against God?* He considered what God was, and what Sin was, to keep him from it; whenas

Book IV. a Wicked Man on the contrary, when he would enjoy his Sin, he useth his Light to find out Shifts rather than Arguments against it; he would shut the Windows, but that there are some Crannies at which Light will come in, and find him out, even as *Eliab* found out *Ahab*, *Hast thou found me O my Enemy?* Such he judgeth his Light, he would imprison the Light that is come in, that it might not interrupt him; and so when he hath sinned, tho' Light be brought in as a Witness, and terrifies and checks, and whilst it follows him, he judgeth himself, confesseth it to God; yet otherwise he would be content to pass it over, nor would set his Thoughts to consider, what he had done to the end to humble himself, but that such Thoughts are set upon him, as they were upon *Cain* and *Judas*, when he repented himself, and upon *Darius* when his Thoughts troubled him; but he would not go about to trouble his Thoughts about Sin, but that Sin troubles his Thoughts, being set on by the Spirit of Bondage. But now when a Godly Man hath sinned, he stays not till his Thoughts be troubled about it, but he sets his Mind awake to consider his Sin; he stays not till a Writ be served upon him, but sues out for one, useth his Light to examine it, searcheth into every Corner and Circumstance of it, sits as a Judge on himself, judgeth himself lest he be judged, calls in his Conscience as a Witness, and so goes and humbles himself kindly and willingly before his Father; so they, *Lamen. 3. 4.* stir up themselves to set their Light a work, *Come let us search and try our Ways, and turn to the Lord.* They stir up the Light in them, light the Candle, and go down into every Corner: As *David* did, *Lord* (says he) *I have searched.* He used all Knowledge he had in it, and when he had done, he sets the Windows and Doors open, desires God to bring in Light and search also.

(3) The third Difference is, that tho' a Godly Man may commit an Act of Sin against Knowledge, and on the contrary a Wicked Man thro' Knowledge and Conscience abstain from sinning; yet in a Godly Man Knowledge will overcome, and be too strong and powerful for his sinning, and not let him depart from God: but in the other, in the end his Sin will be too headstrong and overpowerful for his Knowledge, so as to make him to depart from God, and to go on in Sin. So *2 Pet. 2. 20.* those who through Knowledge had escaped the Defilements of the World, were again overcome. Whereas, *Rom. 6. 14.* Sin hath not Dominion over a regenerate Man, who is under Grace. Which Places expound each other; for to be overcome is to yield a Man's self a Servant again to Sin, *Rom. 6. 16.* so as to be pleased and rest in that Condition, and so to go on in it: but a Slave's Spirit never returns upon the Child of God, but the Knowledge of his former Condition rescues him again, and will not suffer Indentures to be drawn between them and him, to become a constant Servant to it.

Now the Reason of this Difference is, because Knowledge in an unregenerate Man hath the whole Frame of the Heart, and all the Strength of the Will and Affections armed against it, so as it governs, but as a Tyrant, by Threats, &c. But Grace and sanctifying Knowledge hath a great Interest and Party in the Will and Affections for to back it, so as it fights not alone; but there is a whole Man to fight with it, if it be but mustered up by Knowledge. And now therefore, tho' Knowledge in the one, ruling only as a Tyrant, may for a time overcome a whole Country, and keep them under, and so Conscience in a wicked Man rules the whole Man, and restrains it from Sin for a time, yet this cannot hold long; for the Power of every King lies in the Law, Hearts and Agreement of his Subjects, and willing Obedience to his Laws. Now therefore Knowledge and Conscience in an unregenerate Man, having none other than a tyrannical Power; therefore (as all Tyrants are) it is hated of all the whole, whilst it doth rule and curb unruly Lusts, and in the end they rise up and overcome it, and depose it and imprison it (so *Rom. 1. 17.*) as *Herod* did *John*, tho' he feared him. And in the end they begin to slight his Threats, and so overcome Knowledge, going on in obeying the Lusts of their Hearts, let Conscience say what it will; and by how much the more they were overawed with it, so much the more they slight it now. But Knowledge in a regenerate Man hath an Interest in the whole Heart, even as it's a natural Prince; it hath the Hearts of the chiefest and the Strength of the Subjects, namely, of the Will and Affections, and

and therefore tho it may be foil'd in a particular Combate, lose a Field or two, the Man carried Captive, yet Knowledg in him musters up its Forces again, having such a natural Interest in the House, as it rescues the Heart again; and therefore tho he be overcome in an act of sinning, yet he pitcheth another Battel, challengeth it into the Field again at new Weapons, *Prayer and Confession*, and never rests till it hath overcome Sin again, so as what it loseth at one time it recovers at another; if Sin overcome one way, Grace will overcome another, yea and still wins Ground, so as the Believer never continues to go on in a Sin, or is overcome of it.

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3. Whereas it was said in the former Assertion, that a Godly Man might deliberately and presumptuously sin, when he is out of Passion; there are these two Differences, between his sinning, and that of a Man unregenerate.

(1.) Altho a Godly Man may break a particular Commandment again and again against Knowledg, yet his Knowledg never suffers him to go on so far as to venture knowingly to break the Covenant of Grace with God, and to depart from him; when he hath gone on so far in a Sin, as he comes to apprehend he must break with God, and lose him, if he goes on any further, this Apprehension stays him, stops and brings him back again; he may presumptuously venture (tho seldom and always to his Cost) to commit an Act of Sin against Knowledg, because he may withal think, that by one Act the Covenant is not broken, nor all Friendship and Love hazarded between God and him, nor his Interest in the State of Grace nor God quite lost by it, tho he may well think he would be displeas'd with him: but if he should begin to allow himself in it, and to continue to go on again and again in it, then he knows the Covenant would be broken, it cannot stand with Grace; and when this Apprehension comes, and comes in strongly, he cannot sin against it, for this were to cast away the Lord, and to depart wickedly from him, now so he doth not. So *David* tho he sinned highly and presumptuously, yet, says he, *Psal. 18. 21. I have not departed wickedly from my God*; that is, I have not so far departed from him, as tho I apprehended I should utterly lose my Interest in him, yet I would go on. No, for he is my God, there lies the Consideration that kept him from departing from him; so *Psal. 44. 17. We have not dealt falsely in thy Covenant*, says the Church there. Many Acts of displeasing him may pass and be ventured; but if the Holy Soul thinks that the Covenant lay at stake, that God and he must utterly part and break off, thus far he will never go. And hence it comes to pass, that a Christian finds it often harder to deny himself in small matters, than in the great Trials and Turnings of his Life: for usually in great Trials a Man looks upon them as Passages appointed of God on purpose to try him; and if he should fail him then, he thinks he should lose him quite, never look him in the Face more, nor be owned by him: and in these Cases, and when such Apprehensions are set on, the Heart sticks close to God, and returns from sinning, for God hath put his Fear in their Hearts that they should not depart from him, *Jer. 32. 40.* But now a wicked man lying in a Course of sinning, and being in the pursuit of his Sin, altho he apprehends he loseth God thereby by going so far and longer in it, and breaks quite with him, yet he will venture to go on still, as those that defer their Repentance do, and such others; as *Esau* when he sold his Birthright, wherein he is made a Type of such. So also *Saul* did, he knew God would cast him off, if he destroyed not all the *Amalekites*, yet for fear of the People he ventured to spare the best of them, *1 Sam. 15.* and rejected the Word of the Lord, and cast God away by that Act. And so many when they have gone so far in an Estate of sinning, that they apprehend and are convinced that they are in a damnable condition, yet venture still as securely to go on as ever; these sin against the very Covenant and the Terms of it, break the very fundamental Condition of it: but this no Godly Man, apprehending or knowing it, can do, nor be false in the fundamental

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 Parts of the Covenant, for such a Violation of it would shut Men out of the State of Grace, for it is not compatible to it. As God keeps the Believer from doing so, so his Knowledg and Fear doth, as *Jeremiah* says, *Jer.* 32. 40. A Wife that is loving may venture sometimes to do many things she knows displeasing to her Husband; but if she should apprehend he would certainly divorce her and cast her off, she would not venture on them, she would not lose her Husband. Now to continue in any Sin a Godly Man knows would break the Covenant, and cause an utter Divorce, this the Fear of God in his Heart, and the Knowledg of the Goodness of God, and of his Interest in him, as the Church reasoneth, *Hosea* 2. 7. will not suffer him to do. So also for the Performance of a Duty, tho a Godly Man may neglect to perform it, and that long, against his Conscience (tho it is dangerous so to do) yet herein he acts as a Man that hath a Bond in a Friend's Hand, and may neglect such a Day of Payment, because he may hope to excuse it and humble himself; but in the end when he shall come to apprehend, that if he takes not some Order about it, his Bond will be sued, all his Estate of Grace mortgaged, an Execution come out; when this is served upon his Conscience, this rouseth a Godly Man; when an unregenerate Man will go on for all this, as Deferrers of Repentance do.

(2.) Tho a Godly Man may deliberately commit a particular Sin against his Knowledg, and therein despise the Commandment of God, that is, make bold with it for that Act (as *David* did, which is most fearful) *2 Sam.* 12. 9. yet he doth not reject or cast away the Commandment, which he thus knows, so as to forsake or renounce Obedience to it as to a Commandment, which he cannot nor will not bring his Heart to be subject unto, as a wicked Man in some one Commandment or other usually doth. So *Saul* is said to do, *2 Sam.* 15. 23. *Thou hast rejected the Word of the Lord, and therefore God hath rejected thee from being King*; because he cast off the Government of the Commandment, and would no longer be subject to God, therefore God took away his Government over others. He stood out as an Outlaw and a Rebel in that Act, and so the word intimates in that same Verse, for his Act is call'd Rebellion and Stubbornness. Now tho *David* made bold with the Commandment, and did so much despise it, yet he stood not out as an Outlaw, as one that would not come in to obey it, or that rejected it. A Subject may presume in a particular Act to transgress a Law, and so *David* did, but yet intends not to shake off the Yoke of Obedience in any thing to his Prince, becomes not a Rebel, an Outlaw to any Commandment, as every Wicked Man doth in regard of some Command or other. Tho Wicked Men know that the Sabbath ought to be kept strictly, they will not only in Particulars make bold with it (which is a high kind of sinning) but their Hearts cannot be subject to it, yea will not, and so stand as Outlaws; they say in their Hearts, *This Man shall not reign over us*; such a Commandment they will not be subject unto, and so go on from day to day, not despising it only but rejecting it, as the *Jews* did *Christ* for being King. So also did they, *Luke* 7. 30. who are said to reject the Counsel of God within themselves; they knew they ought to subject themselves to *John's* Doctrine and be baptized, but they scorned to seem to follow a poor Man. And so in the *50th Psalm*, the Hypocrite is said there, tho he knows God's Will (for he takes it into his Mouth) yet to cast the Law behind his Back. Now when a thing is cast behind a Man's Back, he hath no more an eye to it, but leaves it behind him; but a Godly Man, tho in a particular Act he passeth by the Law, yet he sets it before him, looks to it as a Mariner to the Loadstone to sail by it, he turns not his Back on it: But (as *Paul* did, *Phil.* 3. 14.) he sets this Mark before him, and aims at it in a course of constant Obedience. Whereas those did the contrary, of whom the

the Prophet speaks, *Jer. 5. 5.* These (saith he) have broke the Bands and the Yoke. Every Commandment which a Man knows, becomes a Bond to tie him to God, and as a Yoke to keep him in his Compass and Rank, and bring him into Subjection. Now a Wicked Man breaks the Bonds and Yoke in pieces, will not be subject to some Commandment or other; but a Godly Man, tho he may go astray against his Knowledg, and run away, yet still he hath the Yoke about his Neck, he hath a Resolution and Heart still to be subject, and doth not break the Bond in pieces, and give himself a Liberty and Allowance to be free from any Commandment, tho sometimes he make escapes: as an Apprentice, tho he breaks the Conditions, yet tears not the Indentures as a Wicked Man doth.

USE 1. The first Use is rais'd from the differences between a Godly Man's and an unregenerate Man's sinning against Knowledg. Which is to exhort you to examine your selves by them, my Brethren; all here have some Knowledg, all know some Sins and some Duties. Go and examine how thy Heart carries thy self to thy Knowledg: It is a short way to convince Men by, used by the Apostle in *Rom. 1.* for tho the *Gentiles* had lived according to Knowledg, it would not have saved them; yet it might negatively demonstrate their Estate naught. Dost thou not desire to grow in Knowledg, to the end thou mayst know how to glorify God more? And as thou dost grow, dost thou not still desire to bring thy Practice answerable to it, and to run the faster, the further off thy Practice is from what thou knowest thou shouldst do? It is well with thee. But dost thou rest a in pitch and course of Duties, and say, This is enough to save me, and what needs more? Thy Estate is naught then. Hast thou not a care to keep thy Heart even with thy Knowledg, to make it perfect, when thou prayest and receivest the Sacraments? Hidest thou not thine Eyes from any Command, as it is said they in the Prophet did from the Sabbath? And when thou knowest it, dost thou not rest till thy Heart be loosned from thy Sin, and made subject to all Duty, to pray, read the Word, and sanctify Sabbaths, and to examine thy Heart, to confer holily? &c. Thy Heart is naught, if thou dost not and wilt not be found perfect before God. Art thou afraid of any Truth, and sorry that it is a Truth, when thou knowest it, because it crosseth thy Lust? Art not glad of that busy Light that is in thee? but dost thou wish thy self rid of it? Art thou overcome of any Sin, and tho thou knowest it to be a Sin, yet in the end goest on and allowest thy self in it, let Conscience say what it will? Hast thou a Heart can defer Repentance when thou art persuaded thy Estate is naught, and go on in sinning when thou seest thou must lose God if thou dost? thy Heart is naught then. Dost thou reject any Commandment, and daily walk, as if there were no such thing to be minded by thee, as if it were not to be put into thy *Memorandum* to have a care of? Dost thou pass Sabbaths thus, and Praying-times over thus? thy Heart is false with God then. My Brethren, believe it, at the latter Day the first Course God will take in his Order of convincing, and condemning Men, will be to reckon and account what Knowledg they had, and so then to examine how they walk'd accordingly. *Rom. 2.* *Those without the Law shall be judged without it,* for it will afford matter of Conviction sufficient to take what Sins they knew to be Sins, and yet finned in them: And therefore in the first Chapter of the Epistle to the *Romans*, the Apostle goes no further, but instanceth in such Sins as natural Light taught them. Do thou so of what thou knowest, and see how thou answerest that Knowledg.

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And as for you that are Professors, and know more, I here charge you, either leave professing to know God, leave noting Sermons, and repeating them, or else make your Hearts perfect, and your Lives answerable: For St. John says plainly, *He that says he knows God, and keeps not his Commandments, is a Liar,* 1 John 2. 4. an Hypocrite. Wherein lies the Power of Religion, but in ruling and moulding the Heart to what you know?

U S E 2. Tho a regenerate Man may sin so far against Knowledge, yet this is not to encourage any to go so far, and presume they may still be in the State of Grace. No, but as the Apostle says, *These things we write to you, that you sin not.* Nor do I speak these things so to you, that you may be discouraged, presently to think all is naught, and to call all into question. I would have such as would presume on what hath been said, not to make so bad a use of so true a Doctrine, but consider the heinousness of sinning against Knowledge, and withal the fearful Consequences of making bold with the Commandments of God. A Sin of Knowledge will stop thy Mouth both to God and Man. When thou goest to pray to God, it will clap a Lock upon thy Heart and Lips; so it did on David's, as appears from *Psalms* 51. where after that great Sin, he prays to God to open his Lips, for that they had been sealed up: Besides, it will cause God to give thee up to Terrors, to lose the Comfort of all thy Grace. And as thou sinnest against Knowledge, so Knowledge and the Guilt of thy Sin shall fight against thee; and tho he will not give thee up to thy Lusts, as he gave up these *Gentiles*, and to a reprobate Mind, for thou art his Child; yet he will give thee up to a terrified Mind: And as seven Devils enter into one that falls after Knowledge that belongs not to God; so in thy proportion shall seven Devils be let loose to terrify thee: And as their latter End is worse than the beginning, so shall a worse Humiliation cease on thee than at thy first Conversion. If thou wilt go to the utmost of what is compatible with the State of Grace in sinning, God will answerably bring thee to the utmost Border of Hell, as far as thou canst go and not go in, to the depth of that Despair which may stand with Faith. This often he doth: yea happily he will shorten thy Life, cut thee off before thy time; for he that sins presumptuously, *Numb.* 15. 30, 31. should be cut off. And the Laws of Men not now taking notice of thee, God will cut thee off, at least in thy Apprehension, from the Number of his People; thy own Thoughts and Speeches shall excommunicate thee, thou shalt lie roaring and cry out, thou art none of his. Therefore take heed of doing any thing presumptuously by what hath been said, but make this use of it, that if in time past thou hast thus sinned, and art therefore now in the Dungeon, and so thinkest because thou didst sin so grievously against Knowledge, that therefore thou wert never truly regenerate, to comfort thee, consider what hath been said.

U S E 3. Is it so heinous to sin against Knowledge? This should teach us to be valiant for the Truth, if evil times come. Those Truths which you are now assured of, flinch not from them: remember what St. Paul says to Timothy, 1 Tim. 6. 12, 13. *Fight the good Fight of Faith, that thou hast professed before many Witnesses.* And I give you Charge in the Sight of God, who is able to quicken you if you die for it, and of Jesus Christ who himself witnessed a good Confession before Pilate, and denied not what he knew was Truth, that you do so too; tho others will say with Pilate, *What is Truth?* and make a Jest of it: but never deny

deny it. Be ye cast in Prison, the Truth will make you free, *John* 8. 32. and pay all thy Charges: and therefore do not thou imprison it, as the *Gentiles*; for the Children of God can do nothing against the Truth not heartily; they cannot deny it, and stand out denying it, as the Martyrs could not, it will break Prison-Doors; for when they had subscribed, they could not be quiet till they had torn out their Names again. We can do nothing against it, but for it all we can, *2 Cor. ult.*

Chap. 7.

C H A P. VII.

The other Case resolved, Wherein the Sin against the Holy Ghost differs from other Sins against Knowledg.

THERE is yet another Case or Question to be answered concerning sinning against Knowledg, and that is, what difference may be between any other Sin against Knowledg, and that great Sin of all other only impardonable, which is in an especial manner called a Sin after receiving the Truth, and after enlightning, *Heb. Chap. 6. & 10.* And this is necessary to speak a little of, for it is homogeneal to this Head, it being an essential Ingredient into that Sin, and a necessary Circumstance of it, that it is against the greatest Light; and so the Apostle in both Places expresseth it, as also because many poor Souls that sin after Enlightnings, or have fallen off from the Practice of what they have professed, think therefore they have sinned that Sin, because against so much clear and tasting Knowledg: And indeed there is no Man almost, that hath been enlightened, but those Places have had a Blow at him, or may come to have. Now therefore as I have given you differences between a regenerate Man's sinning against Knowledg, and an Unregenerate Man's, so I will also between ordinary Unregenerate Mens sinning against Knowledg and this, there being a Peculiarity in it: for it is not simply sinning against and after tasting Knowledg, for then the Saints should sin it, *Solomon* and *David* had done it: nor the resisting of the Spirit in the Motions of it; for then they, *Isa. 63. 10.* who were God's People, should be guilty of it: nor is it simply hating the Light as contrary to our Lusts, for then every one that doth evil should be guilty of it, as *John* 3. 18, 19. nor hating God as he is considered a Judg, commanding such strict Laws, for so the *Gentiles* should have sinned it, who never knew the Gospel (*Rom. 1. 30.*) and then every Unregenerate Man, whose Mind is Enmity to God and his Law, *Rom. 8. 17.* should be guilty of it: no, nor is it speaking evil of, or injuring those we know to be Saints, for then *Manasses* should have sinned it, who slew the Prophets, and filled *Jerusalem* with Blood, who yet was brought up well; for *Hezekiah* being a Godly Man, surely had him instructed, and he was twelve Years old e'er he died: and at *2 Chron. 33. 10.* it is said, the Lord spake to him, so as he had notice of all. And also *Herod* had sinned it who put *John* to Death, whom he revered and knew to be a Holy Man: But yet he did not sin the Sin against the Holy Ghost, for he was sorrowful. Therefore to clear this to you:

First, It is not sinning against any kind of Knowledg of things in the Word, that makes this Sin, for it is not sinning against the Knowledg of the

Book IV. the Law, to commit Adultery, or blaspheme God against Knowledge, which is this Sin; for *Heb.* 10. 28. the Apostle makes it a further kind of sinning than despising any part of the Law: yet to despise the Law was to sin presumptuously, and to reproach the Lord therein, *Numb.* 15. 30, 31. and is opposed to sinning ignorantly: And Christ says, every Blasphemy shall be forgiven but this. But it is a sinning against the Light of things revealed in the Gospel, the Light of the Offer of Grace, of the Spirit accompanying that Light, with tasting of the Goodness of that Offer; so *Heb.* 6. *Heb.* 10. 29. and against the Work of the Spirit in themselves and others; and it is not *γνωσις* only, but *ἐπιγνωσις*, a Conviction and Evidence wrought of the Truth and Goodness of them.

Secondly, It is not every kind of despising the Truths of the Gospel, but such as is accompany'd with a despiteful causeless Contempt of 'em, and Indignation against them. It is not the undervaluing of the Offer of Grace to the Pleasures of Sin; so the young Man did, who yet was sorrowful. So many do who defer their Repentance, prefer their Lusts to Christ and Mercy, who yet are converted after; for this Contempt is but because they cannot enjoy Christ and their Lusts; if they could have him with their Lusts, they would: 'tis but comparatively they thus contemn it, joined with some Esteem of it and Desire after it. But this Sin includes in it a simple Contempt; therefore the Holy Ghost expresseth it, by trampling underfoot Christ's Blood, and esteeming it as a common thing: If they had a Cup full of his Blood, they would pour it on the Ground, not only preferring other things before it, but trampling it as Mire and Dirt, as the Jews did Christ, saying that he was a Devil, yet knowing him to be the Messiah, (as appears *Mark* 3. 28. Christ speaking of that Sin) debasing it in their Esteem, and so also doing despite or contumely, as the word signifies, to the Spirit of Grace; contemning, not resisting only, his Work in themselves or others; not opposing the Saints only, but having no reverence of them.

Thirdly, Their Hatred to God and Christ, and the Light and Work of the Spirit, and his Saints, is a revengeful Hatred, therefore called a crucifying of Christ again, and doing despite to the Spirit: for you must know there may be a twofold Hatred of God and Christ, and the Saints; one primary, direct, and hating them as such; another secondary, occasioned and stirred up, because they are crossed by these and vexed by them: as *Abab* hated *Micaiab*, not as a Prophet, but because he said contrary to what he would have had him; and so *Herod* against *John Baptist*, because he preached against his Lust, it was not as he was a Holy Man, not *sub eo Nomine*.

Now all unregenerate Men may come thus to hate God secondarily, and indirectly, because they look on him as a Judge, and to hate the Saints because their Light reproves them and vexeth their Consciences, and they cannot be quiet for them; for it is in Hatred as in Love. And as a Wicked Man may love a Godly Man, yet not as Godly, but for some Amiability and Profitableness by his Godliness to him, as *Darius* loved *Daniel*, *Pharaoh* loved *Joseph*, and *Achish* loved *David*, for the Usefulness and Benefit they had by their Grace: So Wicked Men hate Grace also, and they generally do it as being contrary to their Lusts, and therefore speak evil of the Saints: But now this revengeful Hatred which is bounded primarily against the Person of God and Christ, this causeless Hatred (as Christ expresseth this Sin, *John* 15. 24, 25.) seeing and hating causelessly all the Saints, he knows such, in relation to the Covenant of Grace established with them, because they are Saints and God's Children, this may seem to be the Form of this Sin; therefore they are said

to crucify again to themselves the Lord Christ; for were it in their Power they would do it; and that which is the Devil's Master Lust is theirs also, John 8. 44. *His Lusts ye will do*, says Christ, speaking of the *Pharisees*, who desired to kill him out of a revengeful Disposition, and so they sinned this Sin. It was a revengeful Hatred set them awork, and thus they also are guilty of this Sin against the Holy Ghost, who do despite to the Spirit of Grace, *Heb. 10. 28.* and so against all Saints as Saints: for seeing they cannot be revenged on God, they persecute them; and so these love Sin, not only secondarily for the Pleasures that come in with it, but as Sin, because it provokes God, because they know it will anger him; which Revenge is made their Bosom-Lust, and all resolved into it, and is stirred up in them, by reason they apprehend God to have cast them off; therefore they are said to have *εὐδοχῆν κρισεως*, to receive Judgment, *Heb. 10. 27.* whereas others standing in Terms of Treaty for Grace with God, have not this revengeful Disposition stirred up in them, but those other malicious Sinners are desperate.

Chap. 7.

F I N I S.

A

DISCOURSE

Of the three feveral Ages which
Christians do run through,

In their Course of

FAITH

AND

OBEDIENCE.

1 John II. 13, 14.

Ver. 13. *I write unto you, Fathers, because ye have known him that is from the Beginning: I write unto you, Young Men, because ye have overcome the wicked One: I write unto you, Little Children, because ye have known the Father.*

Ver. 14. *I have written unto you, Fathers, because ye have known him that is from the Beginning: I have written unto you, Young Men, because ye are strong, and the Word of God abideth in you; and ye have overcome the wicked one.*

C H A P. I.

The Design of the Apostle in the Text explain'd. The Characters of the several Ages of Christians are drawn from what is found as an excellency in each of these Ages in Mens Natural Life.

THIS holy Apostle, who had an advantage for Holiness in this Life above many of his Fellow-Apostles, in that he liv'd the longest of them, and so to grow up therein; and in the Course of his Life had run through all the several Ages or Seasons that any Christians do pass through; and having had experience in other Christians of what was eminent in, and proper unto each Age of Men in Christ; writes distinctly unto all sorts accordingly, and sets down what Eminency in things Spiritual, and therewithal what Duties belong'd unto these several Ages.

Chap. 1.

These Ages in Christ he divides into three, according to what Nature divides them into; tho' the Custom of Speech speaks four.

1. Fathers in Christ.
2. Men grown up; which is translated *Young Men*.
3. Babes, or new Converts, not yet grown up; but true Believers all.

But this must be notic'd by the way, for the right apprehension of these three Ranks or Classes of Christians (which hath to our *English* Readers occasion'd a confounding of what the Apostle intended should be differenced) The word *Little Children*, twice so render'd in *ver. 13*, and *14*. by the Translators, seems as if *Little Children* in the *12th* verse were the same with *Little Children* spoken of in *ver. 13*. whereas the Words in the *Greek* differ: *τεννία* *Little Children* in *ver. 12*. is *Filioli*, or *little Sons*; but *παιδα* *Babes* or *Infants*, in *ver. 13*. is another word. The first, *τεννία*, *ver. 12*. is the common Appellation of Saints in this Life, involving the whole Church, both *Fathers*, *Young Men*, *Babes* and all. Our Lord himself first us'd that word *Little Children* of and to his Apostles, *John 15. 33*. and *Chap. 21. 5*. for they are *all Sons*, as *Gal. 3. 26*. and but *little Children* all of them whilst in this Life, in comparison unto what in the other World they shall be; unto their elder Brethren in Heaven *made perfect*. See *1 Cor. 13. 10, 11*. *When that which is perfect is come, then that which is in part shall be done away. When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child; but when I became a Man, I put away childish things, &c.* But in the *13th* Verse our Apostle *John* distributeth those *Little Children* that are Christians, into three sorts, express'd by three Ages in Christ, and terms the new converted ones *Infants* or *Babes*; which are but one rank or sort, distinguish'd from *Fathers* and *Young Men*.

So that this *first*, this Title of *Little Children*, *ver. 12*. denotes the whole Church on Earth jointly and in common; the *second* in *ver. 13*. the *whole Church* distributively cast into three Ranges. In that *first* he mentions a Privilege common to all three; namely, *That their Sins are forgiven them, in the Name of Christ*. As also *Eph. 4. 3*. This belongs to them all first and last; even *Babes* have all their Sins forgiven at first, as the *Colossians* from their first Conversion, *Colos. 3*. As the Title *Sons* or *Children* is common, so is this Benefit of Forgiveness.

This I pass, and handle not.

The three several Ages are my Subject.

By which the Ages of Christians, according to their Years *as Men*, are not so strictly and chiefly intended: For if the Discrimination be meant according to *Nature*, that is, their Ages *as they are Men*, then very *Infants*, that are sanctified, should be intended; but not so: for it is those only that were capable of understanding this Epistle, written by *John*; or else it were frustrate to have said, *he wrote unto such Babes*: therefore he means not *Infants* according to the Course of *Nature*. And besides, it may and doth fall out, that some old Men may be *Babes in Christ*, that is, *New Converts*; and that Christians long converted who should (*for the time*) be, as the Apostle says to the *Hebrews*, *of a full Age*, yet continue to be *Babes in Christ*, *Heb. 5. 12, 13, 14*. Tho' then they are even old Men, *as Men*; and if they be in Christ, are to be treated and reverenc'd by all others *as Fathers*, *1 Tim. 5. 1, 2*. because old Age is found in the way of *Righteousness* in them, as *Prov. 16. 31*. But these are not the *Fathers* that are here meant by *John*.

So that these sorts of Ages are three degrees in Christianity, or in Christ; sorted by their Stature in Christ. There is a *Stature in Christ* spoken of, *Ephes. 4. 14*. and these three are the Degrees unto that Stature: And therefore the Apostle is principally to be understood of what several Ages Christians are of as they are grown up into Christ, according as their measure is of the true saving Knowledge in them of Christ: For according to that measure we find their Ages computed. Thus the *Corinthians*, whom the Apostle calls *Babes*, and adds, *in Christ*, *1 Cor. 3. 1*. to shew how he meant it, namely as they were *in Christ*; for otherwise *as Men* they were grown up in Years, yea and had been some years converted; and suitably as he says these *Babes in Christ*, so you may add the same here to and of these whom our Apostle speaks of, and say, *to you Fathers in Christ, old Disciples,*

cles, as in the *Acts*, of much standing and long Experience: and in like manner, *young Men in Christ*, and *Babes in Christ*.

My Scope in handling these is to shew the peculiar Appropriation that belongs to each Age, which here the Apostle schematizeth them in; to the end that you may have some help to discern what Age you are of in Christ: many are to seek as to the knowledg of their Age in Christ. My Scope is also to direct what each sort should aim at, and apply themselves to seek for at God's hands; that they computing the time they reckon upon for their having been in Christ (tho the exact time many know not) yet by several workings may guess at, and have liv'd such or so many years in having had such workings on them, so as for the time they might well be out of their Babeship; they may see what for the time they ought to have attain'd, and seeing themselves to fall short, to humble themselves accordingly: perhaps when old in Years, yet Babes in Christ still. 'Tis a great part of *Wisdom* to know *the Times*, so in *Esther*; and Christ speaks of *discerning the Times*: but this is more, to know what the seasons that our particular Persons are under, to the end to provoke us still to forget what is behind, and to seek further.

I come now to open these three Characters of the three several Ages in particular.

Towards the understanding the Difference of these Characters in particular;

First, some Cautions are to be premis'd, to prevent a misunderstanding either of the Apostle's or my Intent.

1. The first and principal one, and which is to be remember'd and taken all along, both as a note and guide of Interpretation, and finding out the Apostle's Scope, and to prevent mistaking in judging our selves or others, is, that in designing forth these special Characters or Notes to these several Ages, his meaning is not as if what is attributed singly, were appropriated to the Ages mention'd, in such a manner, as that the same are not at all to be found in the other two. For instance, 'tis the Character of Babes, *to know the Father*; this is not to be understood as if that old Christians did not also continue to know the Father. The like of that other of middle-ag'd Christians, as if they only were *strong*, and as if they *only did overcome that wicked one*. No; for that Knowledg of the Father that is in Babes, may be and is continued in them when grown up to be *Young Men*; and grows up in Fathers to a higher degree than in either. And in like manner, spiritual Strength to overcome is continued also, yea and increas'd in old Christians. We see that *Love of the Father*, and so the *Knowledg* of him, is common to Christians of all Ages, Ver. 15. *If any Man love the World, the Love of the Father is not in him*: that is, he is not a Christian. Likewise, whereas young Men are said to have *overcome Satan*, that is, his Tentations; noting also, how that Age is incident to them: Yet Babes also have their Tentations to Sin, and sometimes are enabled to overcome; they have their Deliverances and Victories; and Babes and *Sucklings have Strength to still the Enemy and the Avenger*, Psal. 8. which Christ applies to the little Children that cry'd *Hosanna*. So as it is not the meaning, that any of these Attributes are so peculiar to any of these sorts; but that there may be found the same in some degree in each other: but his Design is to set forth what is more singular in every of these Ages, what more eminent.

Again, these three appropriated Notes are to be understood with a *potius*, with a *Rather*: As that Babes do at that Age rather apply themselves to pursue after, and are fond of the Father and his Love; and so of the rest in theirs.

Again, nor as if when they were Babes, they had only this Grace of knowing the Father, and not of him that was from the beginning. *New-born Babes*, says Peter, 1 Epist. 2. 1, 2, 3. *have tasted that the Lord is gracious*: and that Lord there meant is Christ, as it follows Ver. 4. *To whom coming, as to a living Stone, chosen of God, and precious*: 'tis Christ he speaks of.

Moreover, when I say, what is *more eminent* in any Age, I speak it not *comparatively* to the other two, as if the other two had less of the Love of the Father, as they grow to be young Men or middle-ag'd Christians, than when they are Babes; but 'tis specially in comparison of all other Spiritual Excellencies in themselves, at that Age that this special Character, that is appropriated thereto,

Chap. I. is found *eminere*, and to abound in the practice of it. As for instance, Babes (which are the lowest) have their Victories as well as young Men, and the Knowledg of Christ who was from the beginning, as Fathers are said to have: yet if you would know what their Hearts and Affections are taken up with most, it is the fatherly Mercy of God; to cry *Abba* Father to him, and to seek of him as such the Pardon of their Sins; and perhaps also further, to have the Apprehension of the Love of the Father, in his Love and Design in sending his Son to be a Propitiation for Sins (which in the fourth Chapter is treated of) so that this Comparison is (not more or above the other two, but) in respect of other Spiritual Workings of Heart in themselves, and which is often more stirring than any other.

Again, the meaning is negatively, that in comparison to those other two, Babes have not yet attain'd to the Excellency of the other two, that is, they are not grown up to that Strength, as to go thorough those Conflicts and Tentations that young Men are exercis'd withal, nor to know Christ in that manner which Fathers have attain'd unto.

Again, it may also be that not simply what their Hearts do most abound in at that Age, more than in any other Age; but what is the top Excellency which at that Age they arrive at, in comparison to whatever else is in them; and so to the Excellency of the thing it self at that Age, he aims to set forth. The Thoughts of Babes may perhaps be exercis'd more about Humiliation for Sin, or the like; yet this of knowing the Father is the top Excellency of any other Exercise of Grace they have in them.

Again, there is to be an allowance given to the Liberty which God's free Grace, in his various Dealings with his Children, is pleas'd to reserve to himself, and doth take and will take, according to his good Pleasure; and his free Grace will not be bound to such accessory Rules as are not simply essential to our being Christians, nor of the Essence of *that Being*, in the State of Grace, and concern the *bene esse*, the well being of them only; but his *special Grace* will break in, where and how it pleaseth him. Some are begotten strong Men in Christ (which is the Property of the young Men here) as *Paul* was from the first. He can ripen his Corn soon, for his gathering them into his Floor; as is seen in many Converts, who shoot up to a strange degree and stature of Holiness and Communion with the Father and Son, when God means to take them to Heaven to himself. *Enoch* attain'd to a higher Strain of Perfection in three hundred Years, than his Fellow-Patriarchs in nine hundred: it is therefore what in the ordinary Course of God's Dispensations falls out, *plerumque*, and for the most part. And to shew in what seasons Saints converted grow up into; there are several Seasons, for Buds to shoot forth in one Month, then Blossoms in another, &c.

Lastly, these Characters, altho they belong not simply unto Christians, according to their Ages as Men, in this World (as was said) but to their degrees of Stature in Christ; yet the Characters are borrowed from, and assimilated unto what is found as an Excellency in each of these Ages, in Mens natural Life; and not without a great Elegancy transfer'd to the like falling out, in these Ages in Christ.

1. Wisdom and experimental Knowledg and Remembrance of things long since past, is that which old Men delight in, and is eminent in Men wise; answering to which is, Fathers, *you have known him who is from the Beginning.*

2. The Glory of young Men, and Men grown up, is their Strength; *Prov. 20. 29. The Glory of young Men is their Strength; Wrestlings and Victories:* answerable to which is, *Young Men, you are strong, and have overcome that wicked one.*

3. Infants, they rejoice in the sight and presence of their Fathers and Parents, and in their talking of them; answerably, *Babes you have known the Father.*

A second thing to be premis'd, is an account touching my *Method* in handling these Characters, because I shall not keep to the Order the Apostle hath set them in; which we see is *Fathers* first, and the Condition of *young Men* or *middle-ag'd* Christians

Christians in the middle, and Babes last; he proceeding and keeping to the Order of Time, and the due Honour to be given, as to Fathers first. But my aim in handling them being only to set out the just difference of the distinct Characters appropriated here to them; especially between those two of Babes and Fathers; whose Character in common is to *know*, and have Communion with one of these two Persons; but distinguish'd by some special Acquaintance, with the Father the one, or with Christ the other: Whereas in his mention of the middle-ag'd, he doth not at all speak of their Communion with either of these two Persons (tho it is to be suppos'd such a Communion with each is, in the measure of their Age in Christianity, found in them also) but their Character carries us only to consider their *Conflicts with Sin and Satan*, and their *Overcomings*, to set them forth by. Hence I judg it meet, as to my now mention'd purpose, to link the handling the Characters of those two, *Babes and Fathers*, together; finding it also to be the fairest and best way to come to discern the difference between them, in respect to the difference of their Communion; whilst we view and compare them together: The Knowledg of, and Communion with the Father in the one; and of and with Christ by the other. And then after this Dispatch to treat apart, and singly by it self, that of *middle-ag'd Christians* last, but these other two first.

And thirdly, because a Fellowship and Communion with one of these Persons, in a *more eminent* manner, is the difference the Apostle intendeth, when he says, *Babes know the Father*, and *Fathers Christ*; I shall therefore inlarge my Discourse, and take into my Method the point of Communion with these Persons, not in the Latitude thereof; but especially the point of Inequality of Communion with these Persons (which is apparent from the Instances of these two Ages in the Text) which Christians may, and do often meet withal in successive times of their Lives (and not only at those two Ages) sometimes to be more with one Person, sometimes with the other; as God is pleas'd to dispense it. And then in the end to give a more special account how, and why *Babes know the Father*, and *Fathers Christ*. The whole of what concerns these things, to which I limit my self, I shall proceed to prove by God's Grace, and explain by these gradual Approaches, fetcht from out of the third and fourth Verses of Chap. 1. compar'd with the Words of this 13th Ver. of Chap. 21.

C H A P. II.

Of Communion with the two Persons of the Godhead, Father and Son; and how a Believer in his several Ages hath suitably Communion sometimes more with the one, sometimes more with the other.

IN successive times of a Christian's Course he doth come to have more eminent Communion with one of the Persons, than with the other; as with the Father more than with Christ, or with Christ more than the Father, in Vicissitudes. This shall be treated and explain'd in several gradual Proposals, with the Reasons and Uses thereof.

That which is common to both these Ages of Christians is to have *known* either, or both of these Persons: and to *know*, is not a literal doctrinal Knowledg only, that floats aloft in the Understanding, and rests there; but which takes and overcomes the Heart: Prov. 2. 10. *When Wisdom enters into thine Heart*. And is that Knowledg which the Apostle calls the *Excellency of the Knowledg of Christ*, Philip. 3. 10. And in our *John* here, ch. 4. 7, 8. 'tis a Knowledg wrought by Regeneration and being born again; *Every one that loveth is born of God, and knoweth God*: and ver. 8. *He that loveth not, knoweth not God; for God is Love*: and Chap. 3. 6. *Whoever sinneth* (whose whole Heart is in some Sin or other) *hath not seen him, nor known him*. So as to know either the Father or the Son, is to have our dearest Affections and Desires after, our Love to, Delights and Rejoicings drawn forth to them; to have Faith on them, *They that know thy Name,*
* will

Chap. 2. *will trust in thee*, Psal. 9. 10. to have the multitude of our Thoughts running still upon them; *How precious are thy Thoughts to me!* So David, *I am continually with thee.* Also 'tis to have our wonted special Recourse unto that Person we know, in all Wants and Needs; John 4. 10. *Jesus answered, and said to her, If thou knewest the Gift of God, and who it is that saith to thee, give me to drink, thou wouldest have ask'd of him, and he would have given thee living Water.* Also to hold an *intimate Converse*, Communion, familiar Fellowship with these Persons, in our Treatings with them about our Salvation, for the obtaining of it, upon those Considerations which are most proper to that Person, whom we treat withal about it: as either according to what his Person is, or his special Work and Hand in our Salvation is; according to what he hath done for us, and the Relations he bears to us of God as the Father, and Christ as the Mediator for us. Which latter in the former Chapter the Apostle had express'd in one Word, *to have Fellowship*; and that Fellowship mutual between us and them, [*one with another*, ver. 7.] For thereby he means not the Communion other Saints have one with another, as the fruit of that Fellowship with God; he is not speaking of that there at all: But it is a Communion of God with us, and of us with God; and of Christ with us, *one with another.* And of that he had spoken immediately before, ver. 3. and 6.

Obf. *The Height and Prime of Christian Religion lies in Fellowship and Communion with the Persons of God the Father and Christ.* This the Apostle openly professeth to have been the Top of his own, and his Fellow-Apostles Religion; for in their Names he speaks it, and commends it to us, in saying, *Truly our Fellowship is with the Father and the Son.* And therewith (as their Religion) commends it to all Christians, to the end of the World. In that Word [*our*] Fellowship, he speaks of themselves, the Apostles; who also were those [*we*] who have heard, &c. ver. 1, 2. And certainly what was the Top of the Apostle's Religion, must be accounted the Height of our Christianity in this Life. And therefore the Apostle also proposeth it at the beginning of his Epistle, as the ultimate Scope thereof; and thereby to draw on all sorts of Believers to make it their Mark also, and to bring them to such Fellowship as themselves had.

The Height of Popish Religion, and of many others also, is to converse with Maxims and Articles of Faith: and take we the soundest of those Truths they profess, yet their Faith of them is but a Fellowship as with so many Propositions Theological; with a general Knowledg of, and Assent to them. And this Faith they set up instead of Faith justifying; which first draws our Souls unto a Communion with the Person of Christ, and to the Father, and to seek his Grace and Face through Christ, to justify us, as Persons that are in our selves ungodly. This first brings us into Fellowship with the Father. This Faith is the first occasion of, and begins our Acquaintance with either of them. But that other general Faith is that which they cry up as the *Catholick Faith*, as they call it; without drawing our Hearts unto the Persons themselves, and our applying our selves to both or either; leaves us without intimate Acquaintance with them at all: which that justifying Faith, as we teach it, doth; and it is the Nature and Property of it so to do. But to believe on the Pope, and on the Church as the Judg, and formal ground of all their Faith, which they term *believing as the Church believes*; and so they finally issue in Fellowship with the Pope as their Head. And the utmost end they have of exacting this kind of general Faith, is to bring Men into, and retain them to hold *Communion* (forsooth) with their Church: and that's the main they drive at.

And then in their Worship also, whom have they Communion with, but *Saints departed*? whom they pray to more than to *Christ*, or the *Father*: and in Prayer is exercis'd our highest Communion; and theirs with God and Christ is convey'd mediately through them. And which falls lower yet, this Communion in this Worship is with the *Images of those Saints*; and accordingly they have but a dead lifeless Communion: for their Images are dead, and their Worship of them *is like unto them*; and at best but the Image of what is true Worship, and Fellowship with the Person of the Father and the Son.

Others ask them their Religion; they declare it to be a Belief of what the Scriptures say to be true, and to give assent to them (which we do also, and receive with all acceptation all the Sayings and Truths deliver'd in the Word of God) as to believe that there is a God; That Christ is the Saviour of the World, and died to save Sinners: And unto which general Faith they add a Devotion (which is in all naturally towards a Deity) out of which they worship him; having this good hap, to be cast upon the true God and Christ, as the Objects of that Devotion. And then they stir up the Principles of Vertue that are in them naturally, edg'd by Gospel-Motives of Heaven and Hell; which, with the Aids of the Spirit assisting these Principles in the Will, is the whole of their Religion. But to have personal Communion with the Father and Christ, and to keep such ado about getting Christ, and to hold and preserve Communion with God the Father and Christ, and to make them the great Aim and Work of Faith; this they think to be at least needless.

But let them and all the World know, that the Top and Summit of our Religion is to obtain, and then to retain and hold Fellowship with the Person of God the Father, and of Christ; and that hereunto we exercise our selves night and day: That tho the general Faith is our Faith also, and that we make use of that great Principle of *Faith*, as the great Engine, Instrument, and Means, whereby to have Communion with these Persons, and that to live in a Converse with them as Persons; yet our Faith rests not, can no way content it self with the Belief of *the things*, Truth or Propositions, tho about Christ and God the Father, or the Spirit; that is, those Divine Truths or *Maxims about them*. For our Communion is not with *Propositions*, but the Persons; and aspires and carries us still to come at, and to the Persons. We seek continually to have their Love manifested, their Hearts won to us; and behold the Glory of God in the Face and Person of Christ, as the Apostle speaks, *Phil. 3. That I may win Christ*. And have the Father and Christ made ours: *They are our Rest*; the Center of our Souls. We make use indeed of the Faith and Belief of the things or Truth aforesaid, to affect our Hearts to the Persons the more, whom they are spoken of; as that, *it is God that justifieth, it is Christ that died*: And therefore the *Love of Christ constrains us, because we thus judg, that Christ died for us, who were all (in our selves) dead, and condemn'd to Death of Soul and Body: and this affects us, and draws forth Love out of us, to live to him that died for us*. But the Objects that ultimately terminate our Faith, are the Persons of the Father and Christ themselves, to find and obtain their Loves to our Souls. They are not the things abstracted from Communion with their Persons that satisfy us, or which we live upon. Our Faith makes use of them as Helpers and Inducers, and the Bringers of our Souls to them; and then Soul and Person treat together: and we plead and urge those things spoken of them Persons in the Scripture, in our Treatings with them. But it is their Persons, and their Hearts or *their Desires* to be towards us, as the Spouse speaks in the *Canticles*; that we seek. Also we pray, and are conversant in all Ordinances of publick and private Worship, serving God night and day; we seek, we pour out our Souls, we repent, and turn from Sin, and set our selves to all known Duties: but these are not our *Rest*, no not in this Life. But all we do is in a tendency to arrive at an acceptable *Access* and *Reception* by those Persons, even before we come to Heaven; and thereby to keep up Communion with them, as holy *Jude*, ver. 20, 21. *But ye, Beloved, building up your selves on your most holy Faith, praying in the Holy Ghost; keep your selves in the Love of God, looking for the Mercy of our Lord Jesus Christ unto Eternal Life*. If God would send Angels down to us, or *Mary* the Mother of God to converse withal, whom the Papists make their greatest Object of Converse, and would not vouchsafe a gracious Intercourse with his Person, that would not satisfy our Hearts: Yea, if God should take us up to Heaven it self, and there are many glorious things and Privileges to be had there, Rest, Felicity, Joy, the best Company of all the Angels, and Spirits of Men made perfect; we profess that our Souls in the midst of the Enjoyment of all these, if looking about us we should not spie out Christ, and the Glory of the Father, we should cry out, O but where is Christ! we see not him yet: we should be at a loss

Chap. 2. loss for want of him. Col. 3. 1. *Seek those things which are above* : and so we profess to do ; but how ? Because Christ is there, to whom our Hearts run : *Where Christ*, says he, *sits on the Right Hand of the Majesty on high*. 'Tis he draws our Hearts upwards to the things above. And if he would continue (as now to our Faith) being *hid in God*, when we come thither, we should be damp : But if he appear once, who is our *Life*, our Hearts would live, and we should appear in *Glory with him*. All the things there would not content our Souls, were he not there ; *Whom have I in Heaven but thee ?* you know who said it. And not Christ only, but God also is the Object of our Aspiration, ver. 3. *Your Life is hid with Christ in God*. Even Christ's Life is in God, and therefore ours much more ; and to them by Faith we go for it, even to their Persons continually.

And our Apostle John puts the reason for this upon the very same account that Paul doth there in that Third of the *Colossians*. For having term'd Christ *the Word of Life* (ver. 1. and in ver. 2. *that Eternal Life which was manifested, and who was with the Father* ; that is, who himself had his Life in, and personal Converse with the Father, during all Eternity) hence therefore *our Eternal Life* also lies in Communion with these Persons of *Father and Son* : and therefore Christ in his last Prayer to his Father, to move him towards us, proposeth this as the summary End of that Errand, of his being sent by him into this World, John 17. 2, 3. *As thou hast given him power over all Flesh, that he should give Eternal Life to as many as thou hast given him*. And this is *Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent*. And this Life is not enjoyable only in that *Life to come*, but this Fellowship is begun and attain'd (for so it may be) in this Life, and hath a *Fulness of Joy*, as the Product of it ; ver. 4. *And these things write we unto you, having of this Fellowship, that your Joy may be full*. I say to be enjoyed in this Life ; for to that end it is he says he directeth them to these things, which he wrote whilst in this Life ; even whilst we walk with God here, as ver. 6. And our Apostle expressly says, *Christ who is our Life*, Col. 3. 4. And these Persons are always *living*, for us by Faith to have access unto, Eph. 2. 18. *For through him we both have an access by one Spirit unto the Father*. And we find them to be alive, and to give forth that Life to our Hearts, when we come and make our Addresses to them : and it is the Converse with their Persons, which puts Life into the Truths we believe ; as without which they would be but dead things to our Souls.

Let our Opposites content themselves with their general Faith, for Faith, and despise that Faith of Application and Recumbency, and cry up their moral Vertues, of which they boast, that they are the Principles and Seeds of gracious actings which are found in any ; and that the whole and main of their Salvation in this Life, is but the Restitution of them by Christ, unto that State of Holiness which *Adam* was created in : unto which by the Improvement of those vertuous Dispositions left in corrupt Nature, through an aid of the Holy Ghost, which is but external to the Soul, they hope by their own Endeavours, with imperfect steps, to attain unto. And in their Catechisms, let some of them give this account why they omitted *consulto* to have put in the *Doctrine of the three Persons*, because forsooth they wrote a *practical Catechism* ; as if the Notion of the three Persons influenceth not at all the *Practice* of a Christian. No, that is with them no part of their active Exercise, but a mere contemplative Speculation. Whereas we profess with the Apostle in this Epistle, that the Knowledg of and Communion with these Persons, is both that which is the ultimate End and Tendency of all the other part of our *practic Religion* ; as also which all along quickens and gives life to our Souls, in all that is of practice whatsoever ; and also into all other the Doctrines that are found in that our Religion. And observe but the Scope and Procedure of this Holy man in this Epistle, whose Method in our Religion and Practice we profess to follow. Now he proposeth this Fellowship as the supreme End of his writing, at the very beginning ; and therewith propounding the Doctrine of the Father and Son, against all Errors then extant, ch. 2. he then exhorts to Holiness, and keeping the Commandments, as the means to obtain, and keep our Souls in this Communion. We profess we can no longer enjoy this Fellowship with either Father or Son, than that thus we walk ; even as he thus

thus expressly chap. 1. v. 6. affirmeth, *If we say that we have Fellowship with him, Chap. 2. and walk in darkness, we lie, and do not the Truth.* And chap. 3. 3, 4, 5, 6. *Hereby we do know that we know him, if we keep his Commandments: He that saith I know him, and keepeth not his Commandments; is a Liar, and the Truth is not in him; but whoso keepeth his word, in him verily is the Love of God perfected: hereby we know that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked.* I need refer to no more Passages, for you meet with this Doctrine of his up and down the whole Epistle: and this is the Order and Method of the Practice which we profess in our Religion.

I only add, to the end none may be discourag'd, that Christians either enjoy this Communion, or have their Spirits restlessly carry'd on to seek it, and cannot sit down quiet short of it; and so are of that Generation that seek his Face, as Psal. 27. 8. which must necessarily proceed from God the Father's or Christ's having first made himself known to them: and so it is affirm'd, *God (first) said, Seek ye my Face, and my Heart said, I will seek thy Face,* Psal. 27. 8. And the constant seeking of Communion with him is sanctified effectually to cause such Souls to keep his Commandments, as well as to rejoice in the sensible Enjoyment of that Communion.

Obs. It is a Property common to all the Saints, to have had from the first some knowledg. of, and to hold and maintain some Fellowship, in some measure and degree, with both these two Persons, God the Father, and the Son. This is in common to all more or less, plainly or obscurely, either implicitly or explicitly; therefore *John* in this Epistle is not only peremptory that those who shall deny the one of them, doth consequently deny the other, ch. 2. 23. *Whosoever denieth the Son, the same hath not the Father;* but on the positive too, ch. 4. 15. *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.* [He that confesseth] that is, believes on Christ, and receives him as a Saviour, and treateth of his Salvation with God in and through him (according to that in *Rom.* 10. 9, 10. *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart that God hath rais'd him from the Dead, thou shalt be sav'd: for with the Heart man believeth unto Righteousness, and with the mouth Confession is made unto Salvation*) and then it follows in that of *John*, that God, that is, the Father (as in the Verse before) dwells in him, and he in God; which Dwelling, in *John's* wonted Phrase, notes such a mutual Fellowship, as two that dwell in one and the same House, and under the same Roof together, use to have one with the other: and therefore he that knows the Son, knows also the Father; and vice versa. And truly when these two Persons are in the Heart, the Spirit must be also: read the Verse before that last, ver. 13. *Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.* It is not therefore, nor can it be that any true Christian should be utterly a stranger unto either, but if he knows the one, he must know the other; although with *Philip* they may not so distinctly reflect upon that Knowledg.: God the Father to save through Christ, and Christ to save as sent by the Father, are those fundamental Points of New-Testament Faith; and both compriz'd by Christ in that Summary, the famous and ordinary Sanctuary of Believers; *John* 3. 16. *For God so lov'd the World, that he gave his only begotten Son, that whoso believeth in him should not perish, but have Eternal Life:* unto which the 14th Verse of our *John* the fourth Chapter answers; *And we have seen and do testify, that the Father sent the Son to be the Saviour of the World:* And the mind of that Speech, *Whosoever believeth on him,* in that third Chapt. v. 16. is thus to be understood on Christ as sent, and given out of such a Love by the Father; and therefore Christ joins both, *John* 5. 23, 24. *He that honoureth not the Son, honoureth not the Father that sent him. Verily, verily, I say unto you, he that heareth my Word and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation, but is pass'd from Death unto Life.* So then both Father and Son are the Objects of our Faith, if we be sav'd; and therefore some knowledg. of both is requisite in every Believer: as if their Faith be chiefly or more explicitly carry'd forth to God the Father, yet it is God the Father in Christ. *God was in Christ reconciling the World,* is the Substance of the Gospel Ministry; and in Christ comes in and must come in, as God's Instrument, sent to merit our Salvation.

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The fourth Assertion from the Words of the Text is, that although it is common to all New-Testament Christians to have a true distinct saving Knowledge both of the Father, and of the Son Christ, in some measure or degree; yet that then the Knowledge of the one may abound, more than of the other: But specially that in their growing up into Acquaintance and Fellowship with both, it may and doth fall out, that in successive times of their Lives, through God's Dispensations therein, they are led into, and have and enjoy a more intimate Fellowship, free and open-hearted, and enlarg'd Converse with some one of these three Persons, more than they find to be with the other of them; that is, both on those Persons part whom they converse with, they find one of them more accessible, more free and open-hearted towards their Souls, more ready to entertain them, and receive them graciously; and also on their own part, as they find themselves more dispos'd, according to their various Ages, to treat with one more than another.

Now to the end I may explain this Point of *successive Communion* with the several Persons, thus at times and in this manner, indefinitely to be understood; I shall still continue to have recourse for Help and Light unto the third and fourth Verses of the first Chapter, which I have already made so much use of, and join'd with this my Text of Chap. 2. and shall give those Animadversions upon those Words, comparing them together with these Words of my Text, as will conduce to this my proposed aim.

1. That it is that Fellowship and Communion (which I term the *After-Fellowship*) which Christians hold after Conversion, that this Interchangeableness I intend falls out in, in the Course of the whole of their Christianity till Death. I am not inquiring now into what falls out, as to the inequality of the knowledge of Father or Son, at first Conversion; for it is this *After-Fellowship* the Apostle intends, and which he here exhorts those he wrote to, when he says, that *you may have Fellowship with us, and truly ours is with the Father and Christ*; that is, the same Fellowship which himself and his Fellow-Apostles, whereof some were yet alive (in whose names, or at least in his own, he speaks) who had been long since converted, and had grown up into a high and steady continued Converse and Fellowship with both Persons; in which they had liv'd to that day, and now enjoy'd. And that is the Fellowship he invites all unto (as being capable of it) being already Believers, as he supposeth them he wrote to; and it is such a Fellowship, which in process of time would produce in the Course of it a *Fulness of Joy*, ver. 4. which at first Conversion usually falls not out. Lastly, it is that Fellowship which Christians have in their Walkings, that is, their Course of Christianity, which he speaks of: for in ver. 7. *If we walk in the Light, that is, in Holiness, &c. we have Fellowship, &c. having oppositely refuted and discovered false Professors, ver. 6. If we say that we have Fellowship with him, and walk in darkness, we lie, and do not the Truth.* The mind of his Invitation therefore is, that all you that have an Entrance (which is *Solomon's* word in the *Proverbs*) or a Beginning of the Knowledge of God and Christ, set your Hearts and Endeavours with your whole Might, by and with holy Walking, to grow up into a further and higher Fellowship and Acquaintance with these Persons; and then your Joy will at length be full, when your Communion comes to be with both.

2. The second Animadversion from these Words is, that our Apostle *John*, and the rest of the holy Apostles, had attain'd unto a Fulness (so far as in this Life men are capable) of this equal or like Fellowship with both the Father and Christ, in their daily Walkings; and therefore it is attainable at once in this Life by us Christians: for else he would not have propos'd his and their Example to provoke us to Communion with both. And when he speaks of himself and them, he speaks indifferently, you see, of this Fellowship with both; not mentioning either with any Pre-eminence of one above the other. And his adding, that their Joy may be full, confirms it; for unless it be with both unto a like Fulness, it would be but Joy in part, not full Joy. We find also the Apostle *Paul* prays for the *Thessalonians*, for their Communion with both, in 2 *Thess.* 2. That both Father and Son might *comfort their Hearts*, ver. 16, 17. Now our Lord *Jesus Christ*

Christ himself, and God even our Father, which hath loved us, and hath given us everlasting Consolation and good Hope through Grace, comfort your Hearts, &c. And to them that are grown up into much Holiness in the diligent and faithful keeping the Commandments, Christ promiseth, John 14. 23. *If a Man love me, he will keep my Words, and my Father will love him; and we will come unto him, and make our abode with him.* Hence therefore Christians in their future course of Walking are capable of intimate Communion with both (as to the *Thessalonians*) through the distinct Manifestation of the Love of both to their Souls, as that in *John* shews.

3. Yet thirdly *de facto*, or in the Event it so falls out, that in the long progress of God's more slow and ordinary Dealings with Christians, by reason of, and through their like uneven, unequal, and imperfect Walkings with God, they attain not to a full enjoyment of Fellowship with God and Christ, in an Eminency, in a Constancy, and at once together: for unless it be thus with both, their Fellowship ariseth not to a full Joy, here spoken; which ariseth not unless an eminency of Fellowship be held with both. But God with great Intermissions vouchsafes it imperfectly, and what he doth is by turns and vicissitudes; sometimes more with one, sometimes with another. One time Christ doth personally more openly visit the Soul with his Presence and Love; sometime the Father, and that singly. This seems plain to me, from comparing this Text and that other, ch. 1. that whereas in the first Chapter he utters this as a general Maxim, *These things I write to you* (meaning all) *that you may have Fellowship with the Father and Son*: which is a general Encouragement given unto all Christians, and belongs to all to entertain it, as that which they were all capable of, and was their duty to seek. Yet, mark it, here in this place coming to the particular sorts of Christians, severally and apart consider'd, that then he should in such a sever'd manner say of Babes, *I write to you, for you have known the Father*; and of Fathers singly, *I write to you, because you have known Christ the Son*. This his attributing it specially to *Babes* to have known the Father, without mentioning their knowing of Christ; again in a special manner to *Fathers* to know Christ, omitting the mention of their knowing the Father; argues that in the Course and Progress of the Communion which Christians ordinarily do enjoy, it proves usually that *Babes* do especially know the Father; and *Fathers*, Christ the Son: And that *de facto* it had so fallen out in the Apostle's Observation ordinarily. The Apostle writes thus out of Experience, and upon a Survey of Christians in his days, which were Patterns of the like ordinary Dispensations in after Ages. However, I acknowledg, there might and may be some special Exceptions, and more frequently in such as live not many years after Conversion, and so are ripen'd thereby for their compleat Communion with all the three Persons in Heaven; growing up unto much Holiness in a short space: As also in such whom God out of his good Pleasure vouchsafes extraordinary Dispensations of Grace unto, above what he does to many others.

This Assertion thus stated, and for the present indefinitely only propos'd, as to particular times and seasons, without defining that Communion with the Father unto *Babes*, or with Christ to old Christians, or confining the one and t'other to either of these Ages; I shall endeavour to prove by Instances.

1. Take a view of God's general Oeconomy, or Dispensation to his whole Church, comprehensively taken in one Prospect and set together, that is, of his Church in the Old and New Testament, from the first to the end of the World; and perhaps it may serve aptly to represent unto you some Image or Pattern of his dealing with particular Souls, the Members of that Church, and afford some Semblance at least of the various Manifestations of himself and his Son unto them. In the Old Testament, you know how God manifested himself as the Father, far more abundantly and clearly than he did Christ his Son; and their common frequent Converse vvith him, did accordingly far more exceed that of theirs vvith the promis'd *Messiah*, vvhom they yet all look'd for to come into the World. Their Thoughts, Affections, Hearts, Prayers, Addresses, and Recourse, ran out to God under the Title of *Father*; yea and directly, and plainly, and expressly

Chap. 2. pressly to him, as such by name, and under that Notion ran out unto the Father with a full and open stream. *Moses* speaks it of him as a relation that was commonly known, and taken for granted among those in his Times, Deut. 32. 6. *Do you thus requite the Lord? is he not thy Father that bought thee, and made thee?* thus speaking to the whole People. A Father by a double Title; of Creation, that made thee; of Redemption, that bought thee: which in the Type is New-Testament Language: And they had it by Tradition; for *Moses* speaks it as generally receiv'd. And so it follows, ver. 7. *Ask thy Father, and he will shew thee; thy Elders, and they will tell thee as much.* It was the common Profession of that Nation, Mal. 3. 10. *Have we not all one Father?* of that whole Church, which therefore our Translators in their Margin parallel with that in the New Testament, Eph. 4. *One Body, one Spirit, one Lord Christ, one God, and Father of all, &c.* ver. 4, 5, 6. And upon that account God as owning it, urgeth them with it, for Obedience from them, Mal. 2. 6. *A Son honoureth his Father; if I be a Father, where is my fear?* And when they, or any of them were in any distress, they us'd to urge that same upon God for help; Jer. 3. 4, 5, 6. *Wilt thou not from this time cry unto me, my Father, thou art the guide of my Youth? Will he reserve Anger for ever? Will he keep it to the end? Behold thou hast spoken, and done evil things as thou couldest. The Lord said also unto me in the days of Josiah the King, Hast thou seen that which backsliding Israel hath done? She is gone up upon every high Mountain, and under every green Tree, and there hath play'd the Harlot.* This the wickedest Hypocrites had learned, but the truly Godly; when they began to repent, and turn truly and in reality to God, their Conversion is set out by this, that they avouched him to be their Father indeed, and in another manner; renouncing all their Sins, and cleaving to him as a Father: for in the same Chapter, ver. 19. *But I said, how shall I put thee among the Children, and give thee a pleasant Land, a goodly Heritage of the Hosts of Nations? And I said, thou shalt call me my Father, and shalt not turn away from me.* They cried *Abba* Father as well as we, and in the same sense that we: this was the foundation of their turning to him. And again on God's part he avowedly declares that to be the ground and motive in his Heart, why he did work a saving Work upon them, even that he was their Father, Jer. 31. 9. *They shall come with Weeping, and with Supplications will I lead them; I will cause them to walk by the Rivers of Waters, in a streight way wherein they shall not stumble: For I am a Father to Israel, and Ephraim is my First-born.* Who from everlasting had lov'd them, ver. 3. *The Lord hath appear'd of old unto me, saying, Yea, I have lov'd thee with an everlasting Love, therefore with loving Kindness have I drawn thee:* And that I am sure is the Father in the New-Testament Language, Eph. 1. 4, &c. And unto these Passages in that Chapter of *Jeremy* do our Translators refer that Promise, 2 Cor. 6. 18. *And I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty:* the same Person God the Father intended in both; which I observe to prevent an Objection, that God as God is only so call'd in the Old. And after Conversion, their Converse and Fellowship with God was maintain'd, as with a Father to them, they claiming an Interest in him, knowing him to be such, and pleading it with him, *Isa.* 63. 16, 17. *Doubtless thou art our Father, tho Abraham be ignorant of us, and Israel acknowledg us not; thou, O Lord, art our Father, our Redeemer, thy Name is from Everlasting, O Lord! why hast thou made us to err from thy ways, and harden'd our Heart from thy Fear? Return for thy Servant's sake the Tribes of thine Inheritance.* Their Hopes of Mercy and Forgiveness lay therein, *Psal.* 103. 12, 13. And the Mercies of God (which are so specially attributed to the Father, and he as the Father of them) are more often and more largely dilated on, and set forth unto us in the Old Testament, as the other Attributes of the Godhead are, than in the New. And unto those in God they mostly had recourse, as expos'd to them in the Promises and large Declarations thereof to them; and convers'd with God under the Apprehension and Faith thereon. 'Twas a current Character of an Old Testament Saint, *One that hoped in his Mercy, trusted in his Mercy:* and you find the Pleas of it in every eminent Prayer almost; as by *Moses*, Num. 14. *David*, in the *Psalms*, and others of the Prophets; read *Nehem.* 9. *Ezra* 9. *Dan.* 9. Also in their Thanksgivings, we know the constant Song

Song of Praise in the Temple was, *for his Mercy endures for ever, &c.* and of Chap. 2. *Isaiah* the Prophet, *Isa. 64. 1.* And in this manner was their Communion with God, distinctly and by name the Father, managed and transacted, and God's with them. Mercy's Gates had all the Suitors, the Addressees went this way. *All Flesh came to him, because there was Mercy with him, that he might be feared.* Whereas Christ the Son was rarely in a plain explicate manner nam'd, that is, by his Name spoken of; and his Redemption was involv'd most in obscure Types: which tho they pointed their Faith towards him as to come, yet their Fellowship and Converses with him were rare; as his also with Men were extraordinary, and vouchsafed but to extraordinary Persons, upon extraordinary occasions: as to *Abraham*, in the case of *Sodom*; to *Jacob*, when *Esau* came with four hundred Men to seek his Life; to *Joshua*, under the Title of Captain of the Lord's Hosts, to encourage him to those Wars with the *Canaanites*. Nor did they put up their Petitions in his Name unto the Father; none that I remember of them, unless *Daniel* in his *for the Lord's sake*, ch. 9. and *David* (as some interpret it) *for thy Word's sake*, 2 Sam. 7. 21. Or unless that in the Sacrifices they offered, when they worshipped, which was a Converse with Christ at second hand, and but in outward Shadows and Figures, as in the Epistle to the *Hebrews*: Types of Christ's Sacrifice, and hiddenly signified thereby, which the carnal *Jew* understood not, and but as something understood by the Godly themselves remotely; but not so clear and professed as the Father.

There may perhaps an Objection start up in some Mens minds, which I pre-occupied even now, by paralleling some of those Scriptures alledg'd at first in the Old Testament, with others out of the New.

The Objection is, That it was the Godhead, or God in the three Persons was he, whom as so consider'd the Old-Testament Saints had recourse unto, under the Relation and Title of *Father*; but not with the Father, as in the New-Testament sense Christ reveal'd him, the first Person of the Trinity, the *Father of Christ*, and in him our *Father*: and therefore this Instance will not hold, as to the present Argument in hand.

But besides what I animadverted to prevent this, I further answer.

Ans. 1. That it is one and the same Person bore the Relation of Father in the Old, and whom Christ came more clearly to reveal under the New, *John 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.* It is God, as the Father of Christ the Son, who is especially spoken of there; and 'twas he, one and the same, who bore the Title of *God* and *Father* under the Old. There is but *one God* and *Father* under both, as *Eph. 4.* who had been honoured with that Title commonly (and no other Person commonly but he) by the *Jews*: unto which Christ gives testimony, in saying, *John 5. 23.* *That all Men should honour the Son, as they had honoured the Father.* He speaks it to *Jews* of the Old Testament, who had all along in an open Profession honoured the Father, who was the Father of Christ as the Son, and had committed all Authority to him; that now under the New Testament, they should honour the Son as professedly and knowingly, as the *Jews* had done the Father.

Ans. 2. That under the Old he was known as the Father of the Son, and so as distinct from the Son, as the Father of him. To this Assertion two Scriptures, *Psal. 2.* and *Prov. 30.* give witness. *Prov. 30. 4.* *What is his Name, and his Son's Name, canst thou tell?* And the same is evidenc'd by Promise to *Solomon*, *1 Chron. 22. 10.* which in the Type was God the Father's Speech, spoken to his Son (*Heb. 1. 8.*) and as a distinct Person, as the Father is from the Son; the like to which see in *Psal. 89. 26.*

2. The other Instances of some *Primitive Christians*, that long after the Apostles had diffus'd the Knowledge of Christ upon the World, and it had taken root, and brought forth fruit over all the World; there yet continued upon divers Christians of these times, a very dim and obscure Knowledge of Christ, through their being addicted to the Old Testament way: And this not only upon the *Jews* converted to Christianity, which the Apostle *Peter* insinuates, when writing

Chap. 2: writing to his Countrymen, Jewish Christians, his second Epistle, as he had also done his first, chap. 1. 1. And it was in the latter end of his Days too, when the Gospel had long been preach'd by himself and his Fellows, as in the 2 Epist. 1. 14. he declares, *Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shew'd me.* And Christ's Words to him were, *When thou art old.* He thereupon tells them, ver. 19. that tho' they did well to take heed unto that Word of Prophecy, viz. the Old Testament prophesying of Christ; unto which they were so addicted, that they would entertain no more of Christ than they found fore-prophecy'd concerning Christ therein, as Paul before Agrippa testified of himself, Acts 26. 22. that he said none other things than those which the Prophets and Moses did say should come: Yet that that Word, Peter tells them, was but as a Light that shineth in a dark place, until the Day-dawn, and the Day-star arise in your Hearts: and that Day-star is Christ, Rev. 22. 16. And the Day-dawn is the clear Manifestation of the Gospel, revealing Christ as it had been preach'd, in its full Brightness, by himself and other his Fellow-Apostles. And the reason of their shortness herein was the want of an inward Light of the Spirit and Manifestation of him, that was yet further to arise and visit their Hearts; whereby (as in 2 Cor. 4. 6.) *God who commanded Light to shine out of Darkness, hath shined in the Apostles Hearts, to give the Light of the knowledg of the Glory of God in the face of Christ.* Whilst yet the Knowledg of God as Father, shining more brightly in that Old Testament, which they attended more unto, must needs accordingly be ascendant to them, in comparison of their Knowledg of Christ from thence.

Nor did this Divine Knowledg of Christ, and an Old Testament Spirit, abide upon these Jewish Christians only, but among many new converted Gentiles also; which I have formerly shewn, from the third Chapter to the *Philippians* (who were Gentiles converted) where the Apostle having made discovery of his own personal Exercise of Spirit in his daily Communion and Fellowship with Christ, from ver. 8. to the 11th. *Yea doubtless, and I count all things loss for the Excellency of the Knowledg of Christ Jesus my Lord; for whom I have suffer'd the loss of all things, and do count them but dung that I may win Christ; and may be found in him, not having my own Righteousness, which is of the Law, but the Righteousness which is by Faith of Christ; even the Righteousness of God, which is by Faith: That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, that I may be conformable to his Death; if by any means I may attain to the Resurrection of the Dead.* And how much his Soul was fir'd therewith, you may read in the Verses that follow. But the Close wherewith he shuts up that his Discourse, may seem strange; ver. 15. *As many therefore as are perfect, let us be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you:* which manifestly refers unto that whole foregone Narrative, how and what his Mind and Heart was, and had stood towards Christ, and the excellent Knowledg of him; so as to win Christ and have Fellowship with him, even in his very Sufferings: wherein as many as were perfect and compleat Christians, he says were like minded with him herein; and were addicted and affected towards this Knowledg of Christ and Fellowship with him, as himself was. But there were but few of these (as his Complaints, and Usage of that Speech in other Epistles shews) and if in any thing of what I have now profess'd, says he, of the excellency Knowledg of Christ, ye be otherwise minded (not in Opinion so much as in the Affections and Exercise of Spirit) otherwise, as the Word in Col. 3. 1. is us'd, addicted, affected, and carried out more towards other things reveal'd, so as that your Minds should at present be diverted, the Stream running in other Channels more; *God shall reveal even this to you.* Now I could not, when I consider'd the Coherence of this Text, and that how the occasion of the Apostle's writing that Epistle having been that the Leaven of the Doctrine of the Circumcision, and thereby cleaving to the Mosaical Law in force, had been urg'd by false Teachers to be received by them; the Doctrine of which, tho' we read not that it had taken place in their Opinions, yet there remained so much of an Old Testament Spirit in them, and so much Effect; that noise of the Circumcisionists Doctrine had upon them, as to draw their Eyes to look more wishly upon the Old Testament way in the moral Parts of it, as to incline and dispose their Spirits more and more attentively that way:

way: When I consider'd these things, I could not, I say, put any fairer Interpretation upon this Passage and that in the following Verse, or give any other account about these *otherwise-minded*, who were true Christians (for that he plainly supposeth and distinguisheth them from *Circumcisionists*) but that an Old-Testament Spirit did so abide upon them, as they entertain'd not, nor took in that excellent Knowledge of Christ, as it shone in the Gospel, in that eminent manner that the Light that had shin'd about them did require: which tho they had receiv'd and profess'd, yet in so remis a degree, as caus'd him thus to speak. Their Spirits were addicted unto the way of the Knowledge of God, and the exercise of the Fear of God, and Motives to his Commandments, which they met with in the Old Testament, which damp'd much their practical Light towards Christ; and to live by the Faith of the Son of God, and from being so kindly affected and acted by the Motives of the Gospel drawn from Christ.

And the reason was, that although all Truth belonging unto the whole of our common Salvation, was once for all deliver'd unto the Saints, as *Jude* ver. 3. even the whole Body and System of Faith, by Christ the Son, *Heb.* 1. and his Apostles, as fully as ever it was to be; yet in respect to the setting it on, and bringing home that Faith unto their Hearts (and we may say to *Ours*, of many to this day) in respect to such a *sealing Instruction* (as *Elihu* in *Job*) and in some with a deeper Impression than other some, and even those Points of Faith that are of necessity to Salvation it self (as the Knowledge of God the Father and of Christ are) God is therein pleas'd to go over them in some Hearts with a slighter hand, and but as the first Draught of a Picture, with dim Colours and less bright; and so lets them abide for a while: tho yet he makes a true Resemblance, such as that you may know the Person by, whose Image it is. Whereas in some other Hearts he goes over the same again and again, and ceaseth not, but works it up unto a far greater Life and Glory. God takes several pauses, so as we may say of these *Teachings*, that he doth it at *sundry times*; even as well as under the Old 'tis said he did. And herein God and his Spirit useth a liberty to *whom and when*, and knows not a certain Method, *1 Cor.* 12. 8. *For to one is given by the Spirit the word of Wisdom; to another the word of Knowledge by the same Spirit.* And hence the Apostle speaks of *Supplies of the Spirit*, *Phil.* 1. yea, of *perfecting what is lacking in our Faith*, *1 Thess.* 3. 10.

2. I shall give the reasons of this Dispensation.

1. These two Persons are both in themselves and in their works for us distinct, and would therefore accordingly be known distinctly of us; and to be so fully known, as to be honour'd by us in the most ample manner, in which they are in the New Testament reveal'd to us, *John* 5. 23. *That all Men should honour the Son, even as they honour the Father:* from which place I observe,

1st. That it is the design of the Father, that both himself and his Son be honour'd by all Men, yea and the Son [as] the Father; and this is the design of his *sending his Son* into the World, and of his *committing that power of quickening*, *v.* 21. and of *judging Men*, *ver.* 22. unto him.

2^{ly}. I observe, that this is yet effected at and by *successive times* (which is the Point before me) The *Father's* being honour'd by Men, he speaks of in the present time, *as they honour*; as at that time when Christ spake this, the *Jews* generally did: but of the Son, as of that which was yet more and more to be done; *That they should honour the Son, even as, &c.*

2. If they come to be known as fully as they ought to be by us, and as they are reveal'd in Scripture unto us. There are a great many things concerning them, and belonging to either of them, to be known by us, which for us to do fully and distinctly will require successive times and successive Impressions for either; and such as to have our Thoughts to dwell upon them too: As

1st. For the Father.

(1.) There is the Person of the Father, as the *Father of Glory*, *Eph.* 1. the Fountain of the Deity, the Begetter of his so great a Son, and from whom the Holy Ghost proceedeth: This as to his Person.

(2.) We ought to know the *Riches of his Mercy, Love*; for these are more properly attributed to the Father, as in the same *Eph.* 1. so *2 Cor.* 13. 14. The

Chap. 2. The Love of God (the Father) spoken with distinction from Christ and the Spirit; and *Father of Mercies*, 2 Cor. 1. 3. said of him who is the Father of Christ.

(3.) We should know the whole of his Work and Hand in our Salvation; as in chusing us in Christ, Eph. 1. sending his Son into the World, which Corinthe in *John's* Gospel so dilates on, and our *John* in this Epistle, Chap. 4. 8, 9, 10. *He that loveth not, knoweth not God; for God is Love. In this was manifested the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins: and all spoken of the Father. And ver. 14. We have seen and do testify that the Father sent the Son to be the Saviour of the World.*

(4.) The bestowing on us all spiritual Blessings ought to be known by us. 'Twas he was the Contriver, and is the Donor of them all, Eph. 1. whereof that one of Sonship and Adoption, wherewith we have a right to glory, our Apostle in this Epistle also so admires, and sets out with a *Behold*, in chap. 3. 1, 2, 3. of this Epistle; *Behold! what manner of Love the Father hath bestowed upon us, that we should be call'd the Sons of God; therefore the World knoweth us not, because it knew not him. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is: And every Man that hath this Hope in him, purifieth himself, even as he is pure.* There are multitudes of other things more, like to these, whereby the Father's part is set out, as in *justifying us*, Rom. 4. *Drawing us to Christ*, John 6, &c. And to know the Father in and by all these distinctly, and to have our Minds to dwell upon them, will ask time and multitude of Thoughts, both to take them in, and then to be answerably affected with them: *to dwell in God*, in the Intuition of all these, which is our *John's* Phrase up and down this Epistle; but especially upon this Theme and Argument of the *Father's Love*, ch. 4. 16.

2ly. The like may be said of Christ; that we are to know and have Fellowship with him, viewed in the Excellency of his Person; to know and have Communion with him in his Offices, Priest, Prophet, King: also to contemplate what *he did for us*, in that he took Flesh, bore our Sins, suffer'd Reproach, all Sorrows, died, bore the Curse and Wrath of his Father, rose, ascended into Heaven, and there appears for us, and brings us to God; intercedes for us continually, pleads the Fulness and Over-sufficiency of his Righteousness, his Ability to save to the utmost: then his Mercy, Grace, likewise in all these, Bowels to receive Sinners; his Gentleness, Meekness, Lowliness of Mind to converse with them, after they come to him; his Long-suffering to bear with them that come to him, his Faithfulness to stand by them in all their needs; his avowed Resolvedness *not in any wise to cast them out* that come to him, but *to raise them up at the last Day*.

I mention these on the Persons parts, and proceed unto those on our parts.

2. On our parts; we are in our Capacities *narrow-mouth'd Vessels*, and cannot take in all at once, all these things of either; which was seen in the Apostles, as Christ tells them, John 16. 12. *I have many things yet to say unto you, but ye cannot bear them now: even the Knowledge of the Father, wherein of the two they excell'd in; yet thereof he says, John 16. 25. These things have I spoken to you in Proverbs; the time cometh when I shall no more speak to you in Proverbs, but I shall shew you plainly of the Father: In Proverbs, that is, but obscurely.* We in this Life are Children, 1 Cor. 13. and our Capacity of being taught is but as of Children, *here a Line, and there a Line*, as the Prophet saith; and we say of the Mind, *Intuitio est tantum unius*, as the Eye looks wisely but on one thing at once, so our Minds. But these things, the Mystery of God the Father and of Christ, are so great, as the Mind need go over them by parts; one piece of them to be presented and set on upon our Hearts at one time, other of them at another; as in your great Optick Glasses, the Eye is fain to go travel over the Body of the Moon by parts and quarters. This Scantiness and Clungness, that the Intention of our Minds is but upon some one thing at once, we find in our knowing and minding of other Divine Objects and Duties or Exercises. As in Humblings for Sin, our Thoughts are swallow'd up therewith abundantly at some times, and are as it were wholly in

in it; then at another time we are all upon seeking for Grace and Holiness; then at a third season, for Faith and Assurance, &c. We are as wholly intent on these by fits (if I may so speak) so as to be less on other Dutys and Exercises. And so it may and doth fall out in our Communion with the Persons, as if we did cease to value the one as well as the other; or so as if we were wholly taken off from the other: but our actual Intentions for that present are lessen'd through our Narrowness, whilst they are intended and heighten'd towards the other.

But this *Deficiency* on our parts is not simply to be understood in respect to that disproportion of our Understandings, only consider'd as *naturally*, unto these so transcending Divine Objects; but from that dimness of a true *Spiritual Light* in us, without which supernaturally given, the natural Man understands nothing at all of Communion with these Persons, nor any other Divine Objects. Concerning which dependance upon Spiritual Light, I propose these few things to clear this Point to us.

1. We must know that there is a *double sort of Knowledge* of spiritual things in the Hearts of Men. There is first a true spiritual Understanding (which is proper to the Regenerate) as the Apostle, *Col. 1. 9.* by way of distinction terms it; as likewise in ver. 6. he calls it a *Knowledge in Truth*: and either Phrase is us'd with connotating a difference from another sort or kind of Knowledge; namely, a literal speculative Knowledge of them. The first *Spiritual Understanding* is to be understood, not in respect of the *Object* only, as because it is of spiritual things; but further, from the *manner of Knowledge*, to know them *spiritually*: and so the Apostle accurately distinguisheth, to shew the difference of it from that Knowledge of them that is in *natural Men*, *1 Cor. 2. 14, 15.* And in like manner the second, *knowing them in Truth*; which is when the Mind doth really attinge, and take in spiritual things, as they are in themselves; being represented by the Holy Ghost to the Minds of spiritual Men in their real Nature and Excellency: and that only is a *true Knowledge*. The same you have in *Eph. 4. 20, 21.* to know the *Truth as it is in Jesus*; even as in *Col. 1.* the *knowing the Grace of God the Father in truth*: both which import a Knowledge that is otherwise, and may justly be termed *Counterfeit*, because it reacheth not to the reality of the things, but only entertains Pictures of them. And the differing Character and Truth of this spiritual Knowledge is, that it is operative, and carries on the Heart with it unto the things spiritual it apprehends, and as they are represented and apprehended in their real spiritual Nature; and as such attracts and draws the Heart to them: which is by a Divine Seed of Light cast into the Heart, that hath a formative Virtue accompanying it, and that *forms Christ* really in them; whereas natural Light forms but *false Conceptions*, as they are call'd; whereof the Wombs that go with them do always miscarry in the end.

2. The second Proposal is, that even in Persons truly regenerated, especially that are knowing, there may be and is much of such literal Knowledge of *things that are spiritual*, that yet is not true spiritual Knowledge (in that sense it was explained and stated) but mingled with what is spiritual. This you may see in the *Corinthians*, *1 Cor. 1.* who were *Saints*, ver. 2. and *sanctified in Christ Jesus*; of whom he gives this *Elogium*, for their Knowledge of spiritual things, in ver. 5. and 7. *In every thing ye are enrich'd by him in all Utterance and in all Knowledge; so that ye come behind in no Gift.* And yet of those Persons of them he thus sets out for Gifts, he gives the true Character of Saints; *Waiting for the coming of our Lord Jesus Christ.* And yet of these Saints he in ch. 3. 1. speaks thus; *And I, Brethren, could not speak unto you as unto spiritual, but as unto carnal; even as unto Babes in Christ*: which could not have been, unless it be allowed that their knowledge in Gifts and Utterance about spiritual things far exceeded their true *spiritual Knowledge*; of which spiritual Knowledge he had discours'd in the latter Verses of the foregoing Chapter, ver. 14, 15. which I even now cited. And then this immediately follows, and in respect thereunto he plainly says they were not spiritual: which if that Knowledge he speaks they had, had been such in the total of it, it would have made their Hearts answerably spiritual; which they were very far from, as if you read on in that Chapter you will easily acknowledg. And the reason why, and how it comes to pass it is so, is clear: for as you all acknow-

Chap. 2. ledg that in a regenerate Man there is in every Faculty a great part that is unrenewed, a mixture of Flesh and Spirit; so by consequence it follows that there is such a knowledg of spiritual things as is common to other Professors that yet remain unregenerate. And that part of Understanding in Men regenerated but in part, so far as it is unregenerate in them, is yet capable of a knowledg of them by common *Gifts* spiritual, as well as those that are not truly as yet renewed are. Therefore the Apostle distinguisheth in those believing *Corinthians*, *Spiritual Gifts*, and *saving Love* and Charity, 1 Cor. 12. 13.

'Tis true that this difference of Knowledg being most conspicuous in what is in the several Persons of Men regenerate and unregenerate, in that in the Unregenerate there is no true spiritual Knowledg at all, no not in the lowest degree, but it is but notional and literal; whereas in the Regenerate there is by Regeneration a principle of this real Knowledg inlaid; and therefore we difference the spiritual Estates of the one and the other by the difference of their *Knowledg*, as well as by other Characters: Yet there is a mixture of notional Knowledg with spiritual in the same regenerate Person; which tho it prejudiceth not his being in the Estate of Grace, no more than his having Sin in him, and Darkness in his Understanding doth; yet still that mixture is from a distinction and difference of the Knowledg it self that is in him. When therefore we difference the Knowledg of a Man truly regenerate from that which is in a common Professor and temporary Believer, our meaning is not as if *all* and *the whole* heap and bulk of Knowledg of spiritual things, that is in a regenerate Man, were in the total of it all of it holy and sanctifying, affective and effective, according to the full extent of that his knowledg of them; whereas in the other, the common Professor, it is wholly un sanctified: Nor is it that the Height, Breadth, Depth of a regenerate man's Affection towards those spiritual things he any way knows, should be adequately answerable to the Dimensions of his Knowledg, every way consider'd; no, but knowledg by Gifts for the good of others and himself, and knowledg of saving Grace are distinct in such a Man regenerated: And both being mixt and put together in his Understanding doth bear the name of *Knowledg*, or the *Knowledg* which that one Man hath and is the Possessor of; we may as so consider'd in the general affirm, that *his Knowledg compounded of both*, doth far exceed his holy Affections, and that his Heart is not in a measure sanctified according to the measure of his Knowledg. And to that Christian that discerns by experience the difference of these two Knowledges in himself (which is a great and true sign of Grace to discern it) it becomes the greatest matter of Humiliation to find that his knowledg of hol: things objectively, doth exceed the Holiness of his Heart affectionately and effectively, his Life falling so short of it: yet still take it with this Caution to be added, that their Knowledg objectively consider'd, doth extend with some degree of spiritual Affection accompanying it even unto all things which they know; and which in respect of the Sincerity of their Hearts they have a respect and affection unto all which they know. But yet this is no more intensive, than according to that degree of true spiritual Knowledg, more or less, that is blended with that notional Knowledg; so as in respect of that additional of speculative and *gift Knowledg*, their Hearts fall so much short, and are not adequate unto that Knowledg.

If it be reply'd; But is not all the Knowledg a godly Man hath sanctified to him?

Ans. Yes, in that sense that all other things are sanctified to him, to be some way or other for his spiritual Good. But it is not all of it *sanctifying* Knowledg, and directly operative: And yet it hath this more near and appropriate Tendency unto the Sanctification of him, than other things have, that it is in his Heart as fit combustible matter, as Tow and Flax that lie near Sparks of Fire, ready to be enkindled by that true spiritual Knowledg that is in him: and his case is, as if we suppose as if Tow and Flax encompass Fire in the same Hearth, and there wanted but a blowing up the Fire, and it readily enflames the Tow presently, and assimilates it into Fire; and then both work together upon the Heart. Yet this falls out but as the Holy Ghost shall vouchsafe a special Assistance; and stir up the spiritual Light and Fire in a Man; which Similitude agrees with the Apostles

Apostle's Phrase in his Exhortation to *Timothy*; *Stir up the Gift that is in thee*: which is done by the Holy Ghost's Assistance. You have commonly heard that word *stir up*, is in the Original, *as you do a Fire*. And the Gift that was in him, was that additional Knowledge, which is always larger than a Man's gracious Knowledge, and lies in a great part of it like Materials unkindled, yet laid upon the Fire, to the end to be kindled by it: and so that Gift Knowledge becomes spiritualiz'd and sanctifying Knowledge together.

The use I put these Premises to, and the Corollary I draw from these two Proposals, is to prevent a great Objection, which might be otherwise made against what was alledg'd in the former Instances. The Objection may be this; That the Doctrine of Christ and his Apostles, having as fully discover'd Christ as the Father, and the Father as Christ, unto their Disciples in the primitive Times; and that they were affected in some degree to either of the Persons according to that Doctrine: yet how should it come to pass that their Spirits should be carried forth and addicted to Communion with, and towards one, rather than the other?

The Resolve of this appearing Difficulty lyeth in this, that tho their literal, notional Gift Knowledge, by the Doctrine of the one, might be equal with their Knowledge of the other, yet the true spiritual Knowledge, which affects and turns the Heart, was unequal: the Holy Ghost did not blow the Fire to enkindle the one, as much as the other. And so they came not to have that intimate, affecting, operative Knowledge towards Christ, as towards the Father; and so their Hearts were not drawn out to a like Communion with both of those Persons at once. And then it was they were *otherwise minded*, as to the knowledge of Christ (as the Apostle's Phrase is in that *Philip. 3.*) that is, *otherwise affected*, addicted, &c. as I open'd it; unto which the third Proposal being added, will further clear.

3. The third Proposal; That indeed the Holy Ghost doth direct, draw out, and intend more or less, that true spiritual Knowledge in the actings of it towards spiritual Objects, that yet are of equal weight and moment, according to his own good Pleasure: And therefore an unequal Communion of Believers with the Father and Son, at one and the same time, may and doth often fall towards them. This is certain, that the degrees of our spiritual Communion with either of them, depends upon a more large, or less degree of true spiritual Knowledge; and that as it is at the instant time acted, and drawn forth more or less by the Holy Ghost. And the Holy Ghost may enlighten us with such an affecting and enflaming Light, in a more intense degree to the one, whilst to a lesser degree towards the other. I added, when it is acted and drawn forth, &c. and the reason is, that tho every regenerate Man hath an inherent Principle or Habitude of spiritual Knowledge, capable alike of all and each of spiritual Objects; yet that which makes them more or less manifest, is a Divine Light which God causeth to shine into the Heart, and hereby to actuate that Principle: *It is Light* (says the Apostle) *that makes things manifest*. And as the degree of Light about them is, accordingly are our Apprehensions of them; and according to our Apprehensions of them, our Hearts and Spirits are affected; our Communion with them is higher or less intense. We see in Nature that it is not only the less or greater Vigor in the Eye, which is the Principle of seeing inherent in us, which causeth the difference in seeing; but 'tis the Light also shining more or less, doth actuate and bring forth things to a visibility, to a greater or less degree; which if wanting, the clearest Eye in the World, if in the dark, sees nothing: or if the proportion of Light be dim and small, it discerns less. Now the vouchsafing of this spiritual Light, and the degrees of it, doth depend wholly upon God's good Pleasure; who takes a liberty to dispense it as he pleaseth: and the reason of this is, because we of our selves are not sufficient to think one good or holy Thought. And that tho we are not totally in habitual Darkness, but have a spiritual Principle of seeing spiritually; yet in respect of true actual sight and the degrees of it, in that respect we should be continually but Men in the dark. And therefore in the same place the Apostle says, *2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing, as of our selves; but our sufficiency is of God*: we are not able to educe one good Thought.

Chap. 2 Thought. And ch. 4. 6. For God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the face of Jesus Christ. It is not that God did at first once shine into our Hearts and enlighten'd us, or that we have an abiding Principle of Light in us; but he must give us every moment Light to see withal. And we are no wiser, nor spiritually know any more of things spiritual, than at the instant he gives it; which is the Apostle's Phrase to the *Ephesians*, *Christ shall give thee Light*: yea command it, or create it continually, as he did Light out of Darkness.

And, which is yet more to this purpose, whereas other Light of the Sun, Moon, or from any other lightsome Body, do alike irradiate all the Objects that are near them in a House or other open place; this of spiritual Light from God doth not equally enlighten all, or any spiritual Objects, but doth in a more especial manner irradiate some one particular Divine Object at once more than another; which he casteth Light upon more than others, and terminates the Eye of the Mind thereto; or like as a Hand that manageth the Light in a dark Lanthorn (and such is his spiritual Light shining in our dark Hearts) that he opens and shuts (as the Phrase in the *Revelation* is) as he pleaseth. And the Spirit of God, who is given to reveal these deep things of God, is the freest Agent in this, and takes a liberty, dividing to every Man as he will, *1 Cor. 12. 11*. Even as in *John 3*. he is said as the Wind to blow where he listeth, and as to what Person he pleaseth, unto what light or degree thereof he pleaseth: and hence also comes this inequality in the Point in hand. These reasons are from what is on our parts. I return again to such as concern the Persons of the Trinity, to be now added after those that concern us; for I said, I should sort and handle the one and the other intermingledly.

There are these farther Reasons that concern the Persons that move them to this Dispensation of this alternate Communion with themselves.

1. They are willing and content to take their turns and vicissitudes of manifesting themselves, sometimes the one, sometimes the other, in our narrow Hearts; to the end that each of them may have in the issue, the fuller and more distinct Manifestation of themselves: They are pleas'd to give way one to the other in their Communion. From hence it was, as we said, that the Son suffer'd himself to be so much and so long conceal'd, during the time of the Old Testament; and the Father had the vogue in the Church then. And under the New, altho all Judgment is originally the Father's, yet hath he committed all Judgment to the Son, and judgeth no Man, but in and by the Son; to the end that all might honour the Son, &c. *John 5. 22, 23*. We may observe likewise the Spirit under the New: Also the third Person conceals himself; insomuch as tho 'twas he who indicted all the Epistles of the New, and therein wisheth Grace and Peace from God the Father and from Christ, not mentioning himself, from whom yet Grace and Peace do proceed equally with the Father and the Son: And altho 'tis true that both *Father*, and *Son*, and the *Spirit* also, be in some measure and degree known by every Believer, which the Words of Baptism shew; *In the Name of the Father, Son, and Spirit*, as having a joint and equal Interest in our Salvation: yet are they content that our Intentions of Mind and Affections should run with a shallower stream at times towards some one, than they do towards another: Altho *appretiative*, or in the esteem of them in their Judgments, all Christians value and honour all three alike, as one God, three Persons blessed for ever. So that it must not be understood as if I meant that our Minds were quite taken off from the one, whilst they are carried forth to the other, whilst thus our Affections are more intentionally taken up with any one of them.

Yea, these Persons are so far from Jealousy in this case of one another, lest one should have more of us than himself, that they do help forward and advance the glorifying of one the other unto us. Jesus Christ the Son, when he hath once been thorowly reveal'd and made known to any Soul himself; 'tis he when once believ'd on by it, that reveals the Father unto us, *Mat. 11. 27*. *No Man knows the Father, but the Son, and he to whom the Son reveals him*. And, *vice versa*, when Christ is reveal'd and made known to you, and your Hearts drawn to him, and

and your Hearts taken up with the Communications of him; you must know it is the Father that concealedly doth this, John 6. 45. *It is written in the Prophets, And they shall be all taught of God: Every Man therefore that hath heard and learn'd of the Father, cometh unto me.* So Gal. 1. 25. And then Christ taketh his turn afresh and anew to reveal the Father; John 16. 25. *The time cometh that I will shew you plainly of the Father.* And the Spirit is as zealous and forward to glorify both; John 16. 14. *He (the Spirit) shall take of mine and glorify me, (and take of the Father's too, and glorify him also to your Hearts) by shewing it to you.* And I say, he glorifies the Father, as well as Christ; for so Christ intends his Speech, ver. 15. *All things that the Father hath, are mine; therefore said I that he shall take of mine, and shall shew it unto you.* Herein they take their turns also; John 17. 1. *The Hour is come that thou, O Father, shouldst glorify thy Son, that thy Son may glorify thee:* in their Courses to glorify one another. And they having an Eternity of Time to glorify themselves unto us in, are not hasty for themselves; they have time enough afore them to do it in, and take their seasons. And however in Heaven they will be sure then to manifest themselves to us at once, to the full, and together.

2. Seeing that by reason of our great Sinfulness that remains in us, and through want of growth to a perfect Holiness, we are long a growing to be fit, prepar'd, and dispos'd to enjoy an eminency of Fellowship with both at once, and together alike (which is yet attainable) yet till then, each Person is pleas'd to take a singular Contentment in such sole single private Visits, with a Soul by turns. And the very Privacy, that it is done alone, doth afford a special Delight to the Person; and the Privacy of them, in that they are single thus alone, doth afford a special Delight in the mean time to that Person that communes with us, till we grow up to be meet Company for both. This the whole Book of the *Canticles* shews, wherein Christ hath those Intercourses with his Spouse, he and she alone. You may see how he caresteth her, and talks to her, and she again to him, *I am my Beloved's, and my Beloved is mine;* as if none's else: when as yet she was the Father's as much as Christ's. But Christ was her Husband, and by that relation having a special and appropriate Interest in her, thence a peculiar private Converse with her, came to have an answerable Solace in it. The Sweetness of a Friend when alone enjoy'd, hath some Advantages in it in some respects, which a joint Society of others with him, tho' Friends also, hath not. As that alone one can be more free and enlarg'd in Expressions of mutual Love one to the other, and more particularly direct his Love to that one Friend alone, and the like. As in the way of our Friendship we often do; when we would enjoy a special Friend indeed, we invite him to Supper alone, to have his Company alone. And there is a Resemblance of some such thing, as affected as it were by Christ himself, in that Overture of Christ's, Rev. 3. 20. *If any Man hear my Voice and open the Door, I will come into him, and will sup with him, and he with me:* That Reduplication [and he shall sup with me] denotes an Aloneness of them two together, supping hand to hand, as we say: And he names no other but himself, to come with him in that eminent way that he himself came. It denotes also that 'tis mutual; that she entertains him, and he her, and each bring their Cost with them. He sups with her, and she with him: He feeds her with his Fruits and Viands, and his Love better than Wine; read Cant. 5. 1. *I am come into my Garden, my Sister, my Spouse; I have gather'd my Myrrh with my Spice; I have eaten my Honey-comb with my Honey; I have drunk my Wine with my Milk: Eat, O Friends, drink, yea drink abundantly, O Beloved.* And she again invites him to eat of hers, Cant. 7. 12, 13. *Let us get up early to the Vineyards, let us see if the Vine flourish, whether the tender Grapes appear, and the Pomegranats bud forth; there will I give thee my Loves. The Mandrakes give a smell, and at our Gates are all manner of pleasant Fruits new and old, which I have laid up for thee, O my Beloved; there will I give thee of my Loves:* 'Tis all of it her Speech to him. And thus this private Intercourse of Loves, proper to them two alone, doth in the interim serve to please, till the Fulness of God the Father, Son, and Holy Ghost, come together in upon the Soul.

Chap. 3. 3. They are all there in the mean while stay'd and contented with private Transaction, during our Narrowness and Non-age: even this, that when we have a more eminent Communion with any one Person, we have a secret under-Communion with the other two; tho' implicitly with the other, and more distinctly with some one. And 'tis well it is so; for otherwise we should be guilty of a forgetting the Holy Ghost in the most, whilst we have Communion with the Father and the Son objectively; that is, as the Persons whom our Souls are taken up with, as the Subjects of our Converse, whilst the Holy Spirit is content to be the Revealer of both, and to have the honour of that; as also that he knows he is honour'd in their being honour'd by us. And the reason is, because the Foundation of our Comfort in our Communion with any one Person lies in this; that that Person we have the joyful Fellowship with, is *God*; that is, it makes our Joy *a full Joy*, as chap. 1. in such a Fellowship. That's the Spring, the Source of all Comfort, that in that Person the Fulness of the Godhead is; without which our Converse would be empty, and but as with a shadow. Now if our Fellowship with one of the Persons, be fundamentally with him as he is God, and all three are but one and the same God; then in having Communion with that one, we have it with the rest. The common Interest of the Godhead (which is one and the same in all) is glorified thereby in us, to us, and by us; and some give that as the full Intent of the Apostle's Speech, 2 Cor. 4. 6. We beheld the Glory of God in the Face or Person of Jesus Christ. For why, because both he is look'd upon by us to be God, and as in whom we apprehend (whilst we exercise our Faith, &c. on him) that the Fulness of the Godhead dwells personally in him, and so we have Communion with him as God; and in beholding him, we behold the Glory of God the Father also. Yet because this Enjoyment of all three in some one is but impliedly, therefore hath God order'd a further special distinct Fellowship with each. And hence the Love of the Spirit is made mention of, Rom. 15. as well as of the Father, or of Christ. The Spirit is God, and he that dwells in God, dwells in Love with any of the Persons. And so in having Communion with the Holy Ghost in his Love, or with any other Person in their Love, we have Communion with God. And therefore in this case it is not a leaning to one Person more than to another; for they are all but one God, and each one glorified as one God: *I and my Father are one*, says Christ. Likewise in honouring the Son, we honour the Father who hath such a Son; a wise Son is an Honour to his Parents, as often in the *Proverbs*.

C H A P. III.

The Character of Young Men, or middle-ag'd Christians in Christ.

1 John II. 14.

THE Word here translated *Young Men*, says *Grotius*, notes out Men *militaris Aetatis*, that have attain'd to the Age and Fitness of being Soldiers; and in that semblance is here apply'd unto Men in Christ, those that in a special manner are drawn out into the Field against Satan. And this Condition being the middle between that of Babes, new Converts, and that of old Age in Christ, who in nature use to be exempted from War; hence therefore all that space between an old Age in Christianity and that of Infancy in Christ, is comprehended under the Title of *Young men*, who are in a special manner *military Men*. By this rule the Christian *Aera*, or account of Ages in Christ, is measur'd here: whereas in Nature, according to our wonted Division, we reckon four, *Babes, Young men, middle-ag'd*, and *old Men*; whereas here but three: and upon this it is, that the greater space of time is allotted to this of *Young men*. New Converts in Christ, tho' Men grown, are not young Men in Christ presently the first hour; and there is a middle Age besides to be pass'd thorow, e'er they come to be Fathers; and thence all that time between those two, of Babeship in Christ, and

and old Age in Christ, must be understood and meant by what is translated *Young men*; comprizing and taking also in, that which answers to what in nature we call *middle Age*, even all that time from Babeship, till old Age in Christianity comes, as a time of more usual Conflict and Fighting against Lusts (which are the bloody Battels) and it ordinarily falls out, God converting Men more generally whilst young in natural Years, that that middle Age in Nature is co incident with this middle Age in Christianity.

There are two things to be handled, as touching this Age.

1. That during that Age, or space of time, Christians are most assaulted with Lusts.

2. How it is that they are said to have overcome, and that this should be attributed to them in so special a manner.

For the first.

1. The Condition of a Christian is describ'd to be a Warfare; *Fighting against Sin*, Heb. 12. 4. Their Interest is to fight against Sin and the Tentations of it: And that is the ground of all other Quarrels with the World.

2. Satan and his Angels are at the head of this Battel; *That wicked one*, says the Text: and Eph. 6. 12. *We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World; against spiritual Wickedness in high places.*

3. There are special seasons for War; so in the World, as Solomon says, Eccles. 3. 8. A time when Kings go forth to Battel; and so in Christianity.

4. The special time of this Conflict against fleshly and worldly Lusts, is this *middle Age* of Christians in Christ. 'Tis true that old Men to the last become not wholly *Emeriti*, are not *discharg'd from this Warfare* (as Solomon's Phrase is of Death) for Eph. 6. 13. the Apostle speaks to them that have fought to the last, *That after you have done all, you may be able to stand.* There are therefore Assaults upon old Christians to the last to cast them down; even those who have yet done all that good Christians are suppos'd they ought to have done, in the foregone part of their Lives: yet when *you have done all*, says the Apostle, it is well ye have Grace given *to stand*, and keep your Posts at last. And above all, their Danger lies, that the World is apt to ensnare them; and therefore the Exhortation here in the 15th Verse, *Love not the World, &c.* is made unto both the middle-ag'd Men and the Fathers, according to their several Inclinations. *Piscator* hath observ'd this. But to take heed of Errors in Faith, and the way of believing, is incident to *Babes*; and therefore that Exhortation, ver. 18. is more peculiarly made to them, *παιδία, Babes, &c.* The *Thessalonians* were new Converts, *Babes*, when he wrote his Epistle. And what was *Paul's* fear of them at that Age, but lest their Faith had been assaulted? 1 Thess. 2. 5. *For neither at any time us'd we flattering Words, as ye know, nor a cloak of Covetousness; God is witness.*

5. Yet this middle Age is the eminent time of Warfare unto Christians, during that Age of their Christianity. *Overcoming* importeth a Fight, a Warfare; and in that Overcoming is attributed in a special manner to them, it argues the Assault to be fiercest then, then to be the heat of the Battel with the Adversary.

The Reasons of this.

1. They are in a middle Condition, between that lower of *Babes*, and that of old Age; and so they partake in a great proportion of both. The working of Corruptions doth follow mens Inclinations in Nature; and middle-ag'd Christians in the posture of their natural Inclinations, are precipitant of both; of Lusts of Youth, as the Apostle calls them, because of their Violence and Predominion, which is most in them, that flow from Fancy, Heat, Vigor of Nature; as Mirth, Jollity, Frolickness of Youth, as you call them. And truly I think Christ had some little Reflection upon such as these, in what he said to *Peter*, John 21. 18. *When thou wert young, thou girdest thy self, and wentest whither thou wouldest.* *Peter* had shewn a forward Youthfulness in ver. 7. in casting himself into the Sea with his Coat girt on; 'twas a youthful trick, and what of Folly and Ostentation was in it, Christ seems to reprove. Pride of Parts also, and of Gifts; *Let him*

Chap. 3. *him not be a young Novice, lest he be puffed up.* Voluptuousness, Incontinency, Intemperance, overmuch Delight in vain Company, and such Lusts as these, are not yet so abated and cool'd in these middle-ag'd ones, but that they retain a great Inclination to them; and then they partake of old Mens Lusts. Pride and Lusts of carnal Wisdom, Love of the World, and Honour, and Riches, are already begun to grow up in them; for they are come to a ripeness of Temper: Cares likewise begin to enter, and to come about a Man, and to grow up with the Word: their Heads are full of business, intent upon things earthly. Children grow up, and call for a Provision for them. And thus being in the middle of both, when it falls out as middle Age, as they are Christians, doth contemporize with a middle Age in Nature, as often they do; they are then under their Æquinoctial, under which Climate mens Bodies are incident most unto Distempers.

Babes are more obnoxious unto Doubts and Tentations about their Estate in Grace. The Sun's rising is accompany'd with Clouds and Mists, which, as it ariseth higher, are scatter'd: and Christians in their Infancy, are by the mixture of the Remains of the Spirit of Bondage, with some dawnings of Faith, and Hopes of God's favour (which they are usually yet fully assur'd of) kept more awful of yielding to Sin, and Indulgence to Lusts; which by *John Baptist's* work of Humiliation, had stounded them more than mortified them: But the middle Age having somewhat outgrown those Fears, and attain'd more quietness of Spirit, as to the Hopes of their spiritual Estate, the Spirit of Bondage being much worn out; and yet perhaps those are not grown up to a full and settled assurance neither, so continually actuated in them, as to keep Lusts down. Their Lusts therefore are apt to gather up much of their crumbs again; and assurance not being full and spiritual enough yet in them, they walk in a greater Exposedness to the rising up of Lusts, and Satan's stirring them up in them.

Then 2. their Adversary the Devil, he is let loose more by God upon Christians in that Age, as to the point of stirring up Lusts (for so still I state it) In the Parable, at the first when he is cast forth of a Man, he is much restrain'd as to entering into a Man again, when he is thrown out for a while: and the measures and methods of his assaulting are order'd and dispos'd of by God; his times are in God's hands: Satan shall cast you into Prison for ten days. Now in the Parable, Mat. 12. 43. *He walks a while in dry places, seeking rest, and finding none:* being put out of trade and dealings with that Man he's cast forth of, as he had afore; not having power over and upon the Man, as he had wont, in point of carrying him to Sin and several Lusts. This Confinement thus against his will, notes a restraint of him from God, that in a Punishment interdicts him to places that are dry, and as a Wilderness to him; even as 'tis thought that when Satan hath tempted a man to actual Murder, or to perpetrate some such great Villany, which cannot be known by Man; God often in that case confines that Devil that tempted him to the house or place where 'twas committed, till by the disturbance he makes (which you call haunting the House) notice is given to some of Mankind, whereby it may be known both *that*, and sometimes *what* the Murder was, and where the Man murder'd was buried: that being come to Mens cognifance, then let Man look to it to search it out. Then the Devil is releas'd; God having made that promise, that by whom Man's Blood is shed, by Man shall his Blood be shed. So is it here: God for a present Punishment to that Devil, who had so long born rule over a poor Sinner, whom he had taken captive at his will, and been the Tempter of to so much evil, throws him out and banisheth him; takes away his power as to the violence of such kind of Temptations, as formerly he had wont to use, namely unto grosser Evils of sinnings; puts him out of that Employment; lessens his trade that way with his old Customer, tho he may permit him to tempt in another kind, as to Despair or Presumption, but not this way; which is the worst and most grievous of Temptations, when a Man is overcome by them.

And it is as to such Defilements in point of Lusts, that Satan is thus restrain'd; for the Man had reform'd greatly upon the casting out of Satan, and there is both time and season allowed and allotted by God to do it in: for he *sweeps* the house, throws out the filth and dust, and *garnisheth* it with the outward Paintings of many

many new Vertues and Gifts: inſomuch as Peter (referring to this) ſays, 2 Epift. Chap. 3. 2. 20. *That he is clean eſcap'd the Deſilements of the World*; or which the World lieth in. And by the Co-incident of the Matter in both places, of Chriſt's here, and Peter's there, 'tis evident the Apoſtle refers to this Parallel of Chriſt's: compare but the Apoſtle's words, ver. 21. 22. (*For it had been better for them not to have known the way of Righteouſneſs, than after they have known it, to turn from the holy Commandment deliver'd unto them. But it is happen'd unto them according to the Proverb, The Dog is turn'd to his own Vomit again, and the Sow that was waſh'd, to her wallowing in the Mire*) with Chriſt's words in the Parable, ver. 44, 45. *Then he ſaith, I will return into mine Houſe, from whence I came out; and when he is come, he findeth it empty, ſwept, and garniſhed. Then goeth he, and taketh with him ſeven other Spirits more wicked than himſelf; and they enter in, and dwell there: and the laſt ſtate of that Man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked Generation.* So as they are worldly and miry Luſts he aſſaulted them with, to turn them from the holy Commandment.

And this is for ſome time alſo, that the ſtate of this Man continues in this freedom from Satan in theſe reſpects; for when he hath walk'd his walk through dry places, vext and melancholy at his Diſappointments, he after a while thinks thus with himſelf, to return to his old exerciſe and employment, and makes trial (but ſo at firſt, ver. 44.) then he ſaith, *I will return to my houſe, from whence I came, &c.* and finding a Man yielding, he takes more and worſe Devils to aid him.

If the Objection be, that this Inſtance is of a Man that falls away, and ſo not applicable to true Chriſtians that hold out.

My Answer is.

1. 'Tis true, that in the point of falling away, theſe two, a true Chriſtian, and this Inſtance, agree not.

2. My Aſſertion ſtands good in this, that if God reſtrains Satan from tempting, or prevailing over ſuch temporary Profeſſors in groſſer Evils, at their firſt reforming for a time, then he doth it much more unto true and real Converts of his own.

3. Satan's new invading and returning upon this Man, who after apoſtatizeth, is not from this, that he knew him to be not a ſincere Convert, with difference from one that is ſincere; No; God reveals no ſuch thing to him. Nor can he diſcern that ſoon; but the one and the other are alike at firſt in his eye. And ſo he returns upon the ſame Opinion, and Apprehenſions that are common and alike of either, one as well as t'other; he makes his aſſault upon the like ground, hoping to prevail upon the one as well as t'other, not knowing which God will preſerve and cauſe in the end to ſtand, and which not. And therefore the Argument I have us'd from that Scripture doth hold good; and the caſe of a ſincere Convert and another, comes all to one, in reſpect to Satan's renewing his aſſaults: for the reaſon for his new aſſaulting the one, is the ſame for the other; and he is by God alike reſtrain'd from the one, as he is from the other, and let looſe again by God in a like manner upon either. For otherwiſe, if God ſhould therein put and diſcover a difference, Satan would have knowledg afore-hand, who are ſincere and who not; if any conſtant difference were obſerv'd by God in this particular.

And 4. God thus orders it in a tender gracious Diſpenſation towards his own, whoſe Condition at firſt needs this; *They fall into Temptations, if need be,* 1 Pet. 1. 6. But truly there is no need of the falling into, much leſs prevailing of ſuch Temptations at firſt; for they would utterly put them off, and ſplit their Faith quite: God reſerves them till they are habitually grown ſtronger in Grace, as the Text here; *I write to you, young Men, for ye are ſtrong.* God ſuffers not his Eaſt-wind to blow upon tender Plants, at their firſt ſhooting forth, *Iſa. 27. 8. In meaſure when it ſhooteth forth, thou wilt debate with it: he ſtayeth his rough Wind in the day of the Eaſt-wind.* Nor lets he out any Temptation they are not able to bear. This holds in point of ſinning, as well as in point of ſuffering; yea much more.

(4.) This Diſpenſation is in conformity unto Chriſt. When was it that Chriſt began to be tempted (and indeed he with all ſorts of Temptations by Satan

Chap. 3. at once) but when he arriv'd at the years of the middle Age of Man, at thirty years? You read not that during his private Life he was tempted afore (tho we cannot affirm that he was altogether free and devoid of them) but there is an Intimation that sometimes afterwards Satan did return; he departed from him, says the Story, for a season. And to be sure that all along after his entrance into that publick Life, he was exercis'd with continual Temptations from Satan and the World; insomuch as himself notes that time, whilst he had walk'd with his Disciples, to have been his special time of Temptation, Luke 22. 28. *Ye are they who have continued with me in my Temptations.* And at, or about those Years of natural Age, unto most Converts, may the account of their middle Age of Christianity begin.

Thus much for their incidency unto Temptation, insinuated in that there is a Conflict; an Overcoming, which was the first thing singled out.

But there is a second, and of greater difficulty, and that is, *How and in what respect they are said more eminently to have overcome Satan?* For are they not in their Conflicts apt to be overcome, and to yield to corrupt Affections? and how far they may be overcome, is not to be determin'd by Man.

Gualter
uti maluit
præterito,
propter
certitudi-
nem victo-
riæ.

1. This as a difficulty Calvin and others have took notice of; *Vicisse dicit, qui adhuc sunt in ipso bellandi; alia conditio in hoc bello, Mars enim aliis dubius, & eventus belli anceps: Nos priusquam congregiamur, jam sumus victores; quia Caput nostrum Christus semel totum mundum vicit.* "He saith these have overcome, who are yet in the very Act of warring; the case is otherwise in this War, for the Battel to other Warriors is doubtful, and the Event of the Battel uncertain: whereas we, before we encounter, are already Conquerors; because our Head Christ at once hath overcome the whole World.

2. If Christ maintains a Conflict in thy Heart against Sin, that there is a Seed of God yet abiding in thy Heart, that doth never, can never yield to Sin, or an Act of Sin; although the corrupt Law in the Members carry them to the outward Act, yet this reluctancy is a keeping the Field, a not laying down the Sword: thus our Apostle in his third Chapter, ver. 9. *Whosoever is born of God, doth not commit Sin, for his Seed remaineth him; and he cannot sin, because he is born of God.* And Rom. 7. ult. when you hear that Outcry in your Hearts, *O miserable Man that I am, who shall deliver me?* As Jehosaphat cry'd out, when environ'd with Chariots, fighting against him, 1 Kings 22. 32, 33. and 2 Chron. 18. 31. *And it came to pass when the Captains of the Chariots saw Jehosaphat, that they said, it is the King of Israel; therefore they compassed about him to fight: but Jehosaphat cry'd out, and the Lord help'd him; and God mov'd them to depart from him.* So that Man there in Rom. 7. ult. cries out, and by Faith gives thanks afore-hand, in the assurance of the Victory; *I thank God, through Jesus Christ our Lord.* When it comes to be a confidence, God hears our Cry; *we then have the Petitions we ask of him.* 'Tis our Apostle's rule, though the performance be delay'd, and thou mayst still be actually overcome. Here this Passage is added, *The word of God abideth in you: and ye have overcome the wicked one.* Whence I gather, that if the word of God (which is that Seed of God; chap. 3. 9. as Peter tells us, 1 Epist. 1.) abideth in thee unexcused; not shaken out of thy Heart, UNCHOAKED (as I may difference the case of true Believers from others, the thorny ground, from Christ's Word us'd in the Parable, in saying that in the thorny ones Lusts CHOAK the Word in their Hearts) but in thee it remains rooted; and as a Spring works out the Mud that stopt it, and humbles you, and reduceth you to God again: *This is a Victory.* Join these two together that are in the Text; *The Word of God abides in you, and you have overcome that wicked one;* to this sense that this is an evidence you have overcome, because a Seed of God still abides in your Hearts unconquerably, so as the Assaults of Sin and Satan have not, cannot totally prevail against you.

But you will say, these are but Generals, common to all Ages of Christianity: They all, yea Babes, in these respects may be said to have overcome, as well as young Men.

The answer is; That this last-mention'd Consideration may in a more special respect be attributed unto middle-ag'd Christians, rather than Babes: for by that time

time this Age is come and gone, they must be suppos'd to have run through much, and a long space in fighting against Sin, and to have had many bloody Noses given and taken in those Conflicts: and yet that they should be able to say after so many wounds receiv'd, I have still the same spiritual Life of Christ abiding in me, *I am yet alive*, I am still heartned to fight it out, I will never lay the weapons down; this is an evidence to them, namely that *after so long a time*, the Word of God is still abiding in their Souls: *The root of the matter is in them*. A signal evidence it is that there is *that* in them that *cannot sin*, nor close with Sin. Conscience alone will not keep the field so long, nor hold out; at best it doth clamour against Sin, but will soon be flatted, and the edg of its resistance be taken off. But this is a constant Principle of Holiness abiding in them, that really fights against Sin, which can never be still'd nor *return thither*. And this is a Pawn and Pledg of a certain Victory in the end; and a surer Pledg thereof, than that which young Beginners, who have not run through so great a time in so fore and so re-iterated Temptations of all sorts, can have experience of; such as these middle-ag'd Christians have: and therefore this Honour is rather attributed unto them, than unto Babes. That Grace is preserv'd in the midst of violent Assaults, tending to extinguish it; that a drop of Oil should maintain it self above Water, or in the end still get uppermost, notwithstanding all the stormy Surges of the Sea, when they rage most to overwhelm it.

5. Take the most of Christians, and their Experience will tell you, that in their Conflicts against grosser Evils and Lusts, they oftner not yield to the Act, than are overcome into it: for which I refer you to other Writings.

6. Instead of many other Answers, I will add this; That the estimate of Overcoming, lies not in accounting how oft thou hast been foild, rather than overcome, by not yielding; but in this, that if thou hast had *many times* in thy Life, yea and at *any time* thou canst remember (for *such Overcomings* as I shall now mention, are more rare and less seldom discern'd, than in reality they fall out and occur) that thou hadst a clear Victory, out of pure Motives and Considerations, which are proper to true Grace; as which were drawn from the Interest that God and Christ have in thy Soul, and thy Soul in them; as from the Grace of God, Union with Christ; the Power of his Death apply'd, through Faith its having recourse to it; and the power thereof brought home to thy Heart thereupon; *Thou that hast overcome, shalt overcome*. There fall out often to God's Children many frustrations of Temptations from Lusts and Satan's assaults, by *providential Occurrences and Motives*, whereby God restrains his own in the nick of opportunity, as he did *David* by *Abigail*; which we are indeed to bless God for, as *David* there did, *1 Sam.* 25. 32, 33, 34. for they are out of Grace and Favour towards us, when not out of pure Grace in us: And therefore *David* blesteth God for that of his there, and so should we. Yet these are not so evidential to us of our overcoming, or of Victories on our parts; they are *ways to escape* (as *1 Cor.* 10. 10.) rather than Victories: But such as are purely from our having had recourse to Christ for Strength against them; and then Motives that arise precisely from our Converses and Communion with God and Christ, as aforesaid, with Strength coming in, with downright Blows to dead them; and not *per modum diverticuli*, by way of diverting the Mind: for so any other Thoughts that get in do; they may take off and turn aside for the present the Mind from a Lust, a Fancy, a strong Incurfion: but such Overcomings mention'd are *signal*, in open Field, and by force of Arms, spiritual Arms; and may be recorded Exploits of spiritual Chivalry, and among the famous and wondrous Works that God works in us, and for us.

Use 1. The first Use is an Admonition to middle-ag'd Christians. 'Tis an *hour*, or rather a *long season* of *Temptation*; and no Man knows what Trials he may in Temptations to Sin run through, nor at what time most: we are therefore call'd to stand upon our *watch* continually, and to be *sober*, as in *1 Pet.* 5. 8. where at ver. 10. *But the God of all Grace, who hath called us into his eternal Glory by Jesus Christ, after that ye have suffer'd a while, make you perfect, stablish, strengthen, settle you.* Suffering a while is not only or mainly in a time of Persecution for Christ, whereof he had spoken *chap.* 4. 17. but from Temptations to Sins, which are

Chap. 3. are the greatest Sufferings; and the Devil watcheth that he may devour or drink up a man's Soul (as the word is) he swallows down some Professors, as we do a Draught; and so Judas was serv'd by him. He springs a Mine, and suddenly blows them up. Cities besieg'd stand upon their guard, when an Enemy is at the Gates; and keep double watch and ward, and especially in the seasons, as in the Nights, when the season is for Onsets and Assaults; and countermine their Mines. This middle Age is the time wherein most Temporaries fall away, as the thorny Ground, in whom Lusts grew up with the Word, till they had chok'd the Word; so that there was some long time of Profession pass'd first. Whereas the stony Ground presently gave out; when the Sun of Persecution was up, they withdrew in the infancy of Profession, and did not stay till their middle Age: These were as rath ripe Fruits, and are nipt with an April Frost before Summer comes. Those other, the thorny, abide longer, for their Humiliation was deep; yet not so deep, but that the sense of the Bitterness of Sin went off and decreas'd, and so they prov'd unfruitful for some time before they died: They are wither'd Trees, as Jude compares them; autumnal Fruits, as his Expression is. They fall as Leaves in the Autumn, in the declension of their Years, before the Winter of old Age comes; and seldom or never continue till then.

Use 2. Again, you middle-ag'd Christians, set your selves to overcome at that season with all your might; for as it is the special season of *Temptation*, so of *Overcoming*. Make it your Glory to obtain Victory, during that season; *The Glory of young Men is their Strength*, Prov. 20. 29. Which was seen in the Wrestlers and Strivings at the *Olympian Games*, where Crowns upon the publick Charge were given unto the Overcomers; unto which the Apostle alludeth, 2 Tim. 2. 5. *And if a Man also strive for Masteries, yet is he not crown'd, except he strive lawfully.* And if you will know what 'tis to strive lawfully, read 1 Cor. 9. 25. *And every Man that striveth for the Mastery, is temperate in all things: now they do it to obtain a corruptible Crown, but we an incorruptible.* Therefore go on thus to fight that good Fight, that you may lay hold upon eternal Life, 1 Tim. 6. 12. And tho you be often foil'd and put to the worse, yet rise up, and to't again. And there are two Motives: 1. 'Tis a good Fight, wherein you are to overcome, if you continue to fight, and faint not. 2. Lay hold on eternal Life; this is the Reward, the *Bravium* in your Eye. *He that is slow to Anger, and ruleth his Spirit; that is, overcomes himself; is better than he that takes a City*, Prov. 16. 32.

Use 3. Reckon with thy self how many Victories thou hast had; how oft you have overcome, and how often been foil'd; how many set Battels thou hast fought, wherein the Archers have shot sorely at thee, but thy Bow abode in its strength: these do turn greatly to thy Glory at last at the Day of Judgment, and thy Comfort now in this Life. The Promise that concludes all the Epistles to the Churches, runs thus, *To him that overcometh.* The *Indians* in *New England* fighting with short Hand-clubs, wherewith they knock down their Enemies, look how many Men they have kill'd in several Fights, they set down at the Club-ends so many Notches; which they keep and shew for their Glory. How often thou hast kept thy self from thine Iniquity, and how often thou hast been overcome, keep an account, to the end to humble thy self the more.

I come now to the opening of the first Character given to these young or middle-ag'd Christians; *I write to you, Young men, says he, because ye are strong.* There is a double spiritual Strength; one that is radical in the Soul it self, consisting in the strength and vigor of habitual Graces: The other assistant thereto from the Spirit, according as he is pleas'd to arm and fill the Soul with himself, joining with it by strengthening the Graces in us; which you read of Eph. 3. 16. *That he would grant you according to the Riches of his Glory, to be strengthened with might by his Spirit, in the inner Man.* And this latter accessory Strength is there meant, as that which is granted by God, as we have need of it, which we have every moment; but in special Assaults and Temptations, so as to overcome, 'tis a Strength given to help *in time of need.* There is some likeness in both these, in the Strength of the Body; there is an inward and abiding Hability in the Limbs and inward

inward parts; a sprightly Vigor fit for any Action, whereto Strength is needful to be put forth; which others that are Children or sickly want: and this is abiding in them when asleep, as in the Body of a Lion or Elephant, in *Job* 40. 17, 18, 19. *He moveth his Tail like a Cedar, the Sinews of his Stones are wrapt together; his Bones are as strong pieces of Brass, his Bones are like Bars of Iron; he is the chief of the ways of God: he that made him, can make his Sword to approach unto him.* And there is an assistant Strength, which strong Wine, or some spiritul Cordial gives, over and above the natural. The Psalmist's similitude of a Giant, implies both; like a Giant (who is stronger than other Men in his natural Hability) *refresh'd with Wine*, which adds thereunto, and makes him more potent to act: so there is an habitual Strength in the inner Man of a Christian, grown up from a Child to be a Man, to a full age; which here the Apostle hath in his eye. That as in nature Babes are weak, Children are weak, but middle-ag'd Men are strong, in respect of such an inward abiding Strength in them; and so 'tis here intended. And in respect to this habitual Strength it is, that in other Scriptures some Christians are term'd strong, others weak, as in the 14th and 15th Chapters to the *Romans*, and the Prophet *Zach.* 12. 8. of the times of the New-Testament Saints; *In that day shall the Lord defend the Inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the House of David shall be as God, as the Angel of the Lord before them.* The Angels, they are said to excel in Strength, and so the opposition runs between weak and strong Christians. But then the assistant Strength of the Spirit filling that inward Man, whereof *Eph.* 4. 18. *Be not drunk with Wine in excess, but be fill'd with the Spirit: who filling you, strengthens, cheers you as Wine; and wherein is no excess, but an access of a mighty Power, when he mingles with our Spirits, and is as Wine that flushes our natural Spirits.* And that is the Strength that *Petition Eph.* 3. especially intends; and the main Strength also, in respect of which these middle-ag'd Christians are said to be strong, and by which to overcome: for therein it is that indeed our Strength now lies.

But although this habitual Strength of the inward Man may be intended here by *John*, yet we must know that the Compare of our spiritual Strength, with that of the Body, instanc'd in, runs upon unequal feet; for our spiritual Strength lies principally in the *Supplies of the Spirit*, as *Phil.* 1. they are stil'd, and not in our habitual Graces: whereas the chief of bodily Strength lies in the Body it self and natural Spirits; and the additional Strengtheners are small comparatively. I would therefore for illustration sake of this great Point, fetch my Parallel or Comparison from such Persons, whose Bodies, tho by natural Constitution strong, yet had that Strength intended and elevated by the Spirit's coming upon them, enabling them to act, and fight, and overcome; which was *Sampson's* case: and that indeed will serve to set forth this. *Sampson* had no doubt a natural Strength, far exceeding other Men, in himself and in his Limbs, such perhaps as Giants, which yet we find not that he was: But then he had superadded to that the Might of the Holy Ghost, falling upon him at times, and upon occasions; as when he pull'd down the Pillars of that Play-house of the *Philistines*, like as 'twas afore said of him, *Judges* 15. 14. *And the Spirit of the Lord came mightily upon him, and the Cords that were upon his Arms became as Flax that was burnt with Fire, and his Bands loosed from off his Hands.* And ver. 15. *He found a new Jaw-bone of an Ass, and put forth his hand and took it, and slew a thousand men therewith.* And chap. 13. 25. *And the Spirit of the Lord came upon him at times, &c.* And this Assistance he sometimes had by Faith and Confidence in God, that he would vouchsafe; as in the story of that 13th Chap. he ventures unarm'd, yea bound, to meet more than a thousand *Philistines*, that were resolv'd to kill him; and the Spirit came not in him till he was amongst them: yet he ventur'd it afore. This was therefore in Faith (whereof the Apostle speaks, *Heb.* 11.) that such an Assistance would come upon him: and so in the other case of the two Pillars.

And this extraordinary Supply of strength by the Spirit, sutes best to set forth spiritual Strength here; though withal I profess not to compare such extraordinary Exploits and Atchievements, wherein *Sampson* was made to excel all other Men whatever, and himself at other times, by the Spirit's coming on him, with those ordinary

Chap. 3. ordinary Overcomings here; as if I intended that the middle-ag'd should be acted by such miraculous Excesses and Actions, comparatively to other Christians, the Spirit's coming on them. No; but I make use of it to this purpose, to illustrate how as *Sampson's* strength to do what he did, lay not in his own inherent Strength, but the Spirit's assisting him with his Power, hiddenly joining with his and elevating of his; and that therein it was his Strength did lie: Thus so here, in the Spirit's supplies it is, that these middle-ag'd mens Strength doth also lie, or any others in spiritual Actings and Overcomings; and that it was not the habitual Strength of their own Graces. And the Scriptures are express in it, *2 Tim. 2. 1. Thou therefore, my Son, be strong in the Grace that is in Christ Jesus.* It were to contradict this Passage, and dishonourable to Christ our Head, to narrow this *Grace that is in Christ Jesus*, unto that habitual Grace inherent in us from Christ; as if that were our Strength. No; 'tis that which is in Christ Jesus his Person, in his keeping, and his giving forth, as we are to act: for when he exhorts, *Be ye strong, &c.* he speaks it as in order unto doing and acting, and the increase of Strength. And it would soon be ill with us, if we should be left to that kind of Strength alone, to act withal, as *Adam* was: No, ours is in the Person of Christ, the Power of an endless Life residing in him, and assisting us according to his Strength, which by Faith going to him for, he gives forth to us. For as he is our Life, *Col. 3. 4.* so he must be acknowledg'd *our Strength*: for what is Strength, but Life in an active Vigor? And this the Apostle tells us, from his own Experience, was it that enabled him to do all things, *Phil. 4. 13. I can do all things through Christ who strengthneth me.* 'Twas a Strength in and for the act, that strengthneth me; and 'twas in what he was to do, I am able to do all things through Christ that strengthneth me in the doing. Let us walk therefore in an habitual emptiness of Self-confidence, waiting on Christ for Strength, remembering that of the Apostle, that when I am weak, then I am strong; and be in this sense weak, that the Power of Christ may rest upon you. There was one King, of whom it is said, he was help'd till he was strong. *Peter's* Confidence in the present sense of his own Grace, *though all Men leave thee, I will not*, was the ground of his Fall; he went out in his own strength: *Isa. 45. 24, 25. Surely shall one say, In the Lord have I Righteousness and Strength; even to him shall Men come, and all that are incens'd against him, shall be ashamed. In the Lord shall all the Seed of Israel be justified, and shall glory.* We all profess that Righteousness of Justification (and that is meant there, as appears by ver. 25. *In the Lord shall all the Seed of Israel be justified*) that's alone in Christ, *the Lord our Righteousness.* Now the same is said of Strength: Our Strength lies in him, and as he will give it forth, we have Strength; and as he with-holds, we are weak. And there is the same reason for this, as for that other, in their several proportions, wherein they may differ; that in him we should glory, as it follows there: therefore look out to him for it, as the word is, ver. 22. *And unto him shall Men come.* Ver. 24 *Surely shall one say, In the Lord have I Righteousness and Strength; even to him shall Men come.* Therefore go to him, come to him for Strength; he will strengthen you.

But you will say to me, If you interpret this of middle-ag'd Christians, because you are strong, to intend chiefly the strength of the Spirit of Christ, in respect of assistance to act; and not so much that inward Strength, which is in themselves, wrought by Christ and the Spirit; how could he make this to be middle-ag'd mens eminent Property? for this Strength, tho it works in us, yet is extrinsecal to our Spirits. And again, even Babes may be influenc'd as much with such a kind of Strength, as middle-ag'd Christians may be suppos'd to be; for it is wholly what is without themselves, till sent in at the time of acting: and Babes are as capable and receptive of this kind of Strength to overcome Temptations (which is the matter whereto we speak) as the middle-ag'd, if the Spirit of the Lord come upon them. And what can the middle promise themselves more thereof, than Babes may do; or the Apostle for them, that he should say comparatively to Babes, *ye are strong?* Doth not the Prophet, speaking of the *Messiah's* times, *Isa. 35. 3. 4.* say, *Strengthen ye the weak Hands, and confirm the feeble Knees: Say to them that are of a fearful heart, Be strong, fear not; he will come and save you.* And at ver. 6. *Then*

Then shall the lame Man leap as the Hart; even from the first-hour that the Power of Christ, and the Spirit comes upon him. Which is spoken not of the Miracles in such mens Bodies only, but of spiritual Strengthenings also. For those words in ver. 3. *Strengthen ye the weak Hands, and confirm the feeble Knees*; that precede these other; are applied by the Apostle in the Epistle to the *Hebrews*, unto spiritual Feebleness and Strength. Chap. 3.

'Tis true that the Dispensations of assisting Grace in the acting our inward Man, is depending wholly on God's good Pleasure, as *Phil. 2. 13.* and he can, and doth sometimes ordain, that is, vouchsafe Strength unto Babes and Sucklings. *Psal. 8.* and they are often carried at first, as with a Spring-tide of extraordinary Assistance; which yet afterwards, when that Land-flood extraordinary is run and spent, the Stream is contracted to an usual Channel, and falls unto, and becomes Ebb-tides, and greatly decrease: as in my *Treatise of Growth in Grace* I have observ'd. Yet for answer to the Objection.

Ans. 1. That God more ordinarily vouchsafeth adjuvant efficacious Grace to overcome Temptation, according to the measure of Grace habitual or inherent: and therefore when men are grown up to more radical inward Strength, he gives more effective assisting Strength; he meteth forth Temptations to the ability our inward Man is furnish'd withal, as that we are able to bear them, as *1 Cor. 10.* he declares his measure to be. And then he vouchsafes his actual supply of aiding Strength, according to the proportion of that inherent stock of Ability he sees in the inward Man; which if it effectually assist us, will prevail: And then as the Conflicts grow greater, our additional Aids are together therewith increas'd. Now if it be thus, then the Objection comes to be in a great measure solv'd; for the additional is ordinarily proportion'd to the inherent habitual Grace, and so the measure of both comes to one. It falls out in this, as it was with *Sampson*; the Spirit assisted *Sampson* when grown up to the full strength of a Man, far more than when he was a Child, and naturally weaker; although when of younger years he at times fell on him and by Fits, as we heard out of *Judges 13. ult.* yet not to perform such prodigious Exploits, as after he was grown elderly. The Spirit observ'd a *Decorum* of his Assistance, proportion'd to his Years.

The Grace of God works freely indeed, and will shew his Freedom; he obligeth not, nor ties himself absolutely to such Rules and Measures as these always, and to all Persons: but at his good Pleasure takes liberty to withhold his supplies from such as have most of this inherent Grace we speak of, to shew the Weakness of all our Grace, as it is in us, without his further active influencing Grace, working the Will and the Deeds, and also that his Grace is tied to none. This we see in *David*, when he was left to sin more foully in his middle Age, than in his *first days* (as they are call'd) and so in like manner *Hezekiah*, both grown up to a middle Age in Grace. Yet this Assertion of ours concerns only what his more ordinary Dispensations are. And truly of those I may say, that although God's Grace is free, yet it delights to observe set rules in those Dispensations; as to give promise, that *he that bringeth forth much Fruit, he will purge to bring forth more Fruit*, *John 15. 2.* That is one rule with himself likewise, *He that is justified, let him be justified still.* Yet more and more, *Rev. last. And to him that hath, shall be given*: and the like. For therein his Grace is seen to give Grace, that he may be mov'd to give more Grace: and thus it come to pass, that habitual Grace being increas'd by the exercise and using of it it self, where it is once begun by Regeneration; that then the Influences of active and overcoming Grace from God come to abound more, as habitual Grace through long exercise hath abounded. 'Tis like God's blessing some Men in their outward Callings (and 'tis God that gives power to get Wealth) the Promise being, that the diligent hand makes rich. God giving a Man power to be diligent, superadds Riches as cast in, over and beyond that diligence, as the Reward of it. This we see in some Merchants, who through Diligence having obtain'd a large stock for Trade, God in his good Providence vouchsafeth their special *Hits* (as they call *good haps*) singular overplus Advantages that fall out in their way: and thus it is here. And that God increaseth the inward stock of habitual Grace within us, by gracious Diligence in holy actings, I have long understood to be the mind of

Chap. 3. of that, in Rom. 6, 22. *If ye be Servants to God, you have your Fruit unto Holiness.* To be the Servants of God, is to be holy; the Fruit therefore of serving God, is a Communication of more Holiness. Fruit imports what is of the natural growth of a Tree according to its kind. If the good Tree increaseth in bulky Holiness, the Fruit thereof will be more and larger Holiness. And which is strange in Nature, the Tree will grow bigger in the Body and Sap of it, by how much it bears more Fruit. The Fruit it brings forth in holy Actions, causeth the Stock to grow more in quantity still greater. The ground I interpret that place thus, is, that in the foregone Ver. 19. 'tis said, that yielding our members Servants to Righteousness unto Righteousness; that is, that our active Righteousness in our Walkings and Obedience, or Righteousness acted and exercis'd, is Righteousness unto Righteousness; that is, tends to an Increase of habitual intrinsecal Righteousness, which is the Principle of further acting.

Whereunto I add, that God gives assisting Grace in proportion to the measure of Grace acquir'd and gain'd: He crowns his Graces in us with more Grace: Ten Cities to him that had increas'd his one Talent to ten; he crowns habitual Strength, gotten by exercise of Holiness, with more enlarg'd Strength. And so the Apostle might well say of them, who through long exercise of Grace, had acquir'd much inward Grace, that *ye are strong*; and that in both these senses of a *being strong*, in comparison to Babes.

Nor doth that Objection wholly or universally enervate this Assertion, *viz.* That he suffers some in their middle Age much to decline and fall away in Strength; for still it often in experience proves to be in the issue, that they are recover'd to their wonted Vigour again, and act more strongly than ever: as *Sampson* did at last, when his Hair was grown again; which was the Signal, and as a sacramental Token of his recovering the Spirit again, as it had been before the cutting of it. And it may perhaps prove the truth, that by Falls, and great and long Languishments, and gradual Decays in actings of Grace in some middle-ag'd Christians; it proves there is not so much a decay of the stock it self of habitual Strength in the Root and Principles of it, but in the exercises of it: such as we see in strong-bodied Men, that fall into a Consumption, or some other Infirmity, that occasions a present languishing, that they become for outward Motion as weak as Children; when yet the radical strength of their Constitution, and of that which they were grown up unto, recovers again, as *Sampson's* Hair did; and they die in a far greater spiritual Vigor than ever: as *Sampson* at his death was empower'd and cloth'd wsth a far more mighty strength by the Spirit, than ever he had in his whole Life, after the recovering of his Hair.

Ans. 2. Middle-ag'd Christians have through long Use and Experience learnt Self-emptiness in their acting Holiness more, so as to make them not to be so confident they can do this or that, in the strength of Grace inherent. And this is a Lesson long a learning, and perhaps more hard to be learnt, than to go out to Christ for the Righteousness of Justification. And it is taught by long Experience; for as Experience breeds Hope in the way and course of believing, so Experience of having so often been foil'd, through going about to act from the strength of inherent Grace in our selves, doth at last teach us the most effectually this dependence on Christ.

And truly there are divers things that concur upon and after our first Conversion, that give occasion to us, if not to think it is from the strength of inherent Grace receiv'd by Regeneration, that we do then act; yet so far at least, as to divert our Thoughts from so attentive looking out of our selves for a further efficacious assistance from Christ, to work in us both the will and the deed. As,

1. They find in themselves, as other Men, a Will, which by God is appointed to be the free Principle of its own Motion, and of our actings.

Then 2. upon Regeneration we find a new Principle of Holiness wrought in us by Christ; which, as another Nature, possesseth and inclineth our Hearts unto what is holy, and residing in our Wills, disposeth them in some measure, tho imperfectly, so to act; there being by reason thereof, a natural Agreeableness and Suitableness between our Hearts and such Actions, as such, so far as we be regenerated.

3. Christ leaves not this his new Creature to it self, but himself with his Spirit dwelling therein, cherisheth and acteth it, as the Mother doth the Child in her Womb, and nurseth it as when she hath brought it forth; yet this he doth unknown that it is he that doth all. He is a *God that hides himself* in these his actings at first, as in other things he useth to do; whether the Soul puts forth acts of Faith, and dependancy for his special help in the acting of it, yea or no. Christ bears from the Womb, as well as to the hoary Age; as the Prophet *Isaiah* under this similitude expresseth it: and it is said of *Ephraim*, when he was a Child, God holding him up in his Arms, taught him to go. In which case, though a Child useth his own strength, else it were not a teaching him to go; yet the Weakness of his Limbs is such, as it is the strength of him who holds him up, in the virtue of which he goes: and yet when it is thus holden up, it takes no notice of the other's supporting of it, but is ready to ascribe it chiefly to its own Ability, and so to be confident in venturing to go alone, and then it falls. And yet Christ bears us, and carries the Lambs, and those which are with young in his arms: Thus assisting, because he would encourage it in our Weakness, and also to make a discovery of the Quality and kind of this new Creature, acting it self in us.

And 4. This new Creature thus assisted, being a Divine Nature, and inclining us, as a Nature useth to do, unto good Works to walk in; although we cannot but be sensible that the Infusion of that new Principle it self, has been wholly from the Power and Efficiency of Christ, and not of our selves; the new inward frame of our Hearts being in a good degree so contrary to what was formerly in the unregenerate Estate we had liv'd in: Yet still as to the actings of that new Creature, after it is wrought, we are not presently made so sensible and aware of that great Power that carries it on, and so not of dependance on Christ without us, as of our Head that influenceth all those our actings also, but are apt not to look on it further than that it is, or as if it were the *Pondus* and Sway of that new Creature, which as a new Creature carrieth on our Wills and Affections, as in a natural way, so far as we are regenerated: even as in sinning we had found afore and do after, that our corrupt Inclinations naturally carried us unto the contrary. And this new infus'd Nature we look upon working as a contrary Nature to that other of Sin, as two contrary streams running cross, as indeed they are. And having been but newly brought acquainted with Christ, that acquaintance begins at first chiefly in our seeking out our Righteousness of Justification in him, and receiving from him therewith this inherent Principle of Holiness, which is his Image; as both being absolutely necessary to that season, and the Condition of a new Convert, who having come forth newly from a state of sinning with full Career and Consent of Will, and made sensible of Sin and Damnation, and possess'd with fears of Hell and Wrath, the grudging Fits of which we for a long time are not quite rid of: the strength and intention of the Mind is swallowed up with these so necessary things, at that present to be had from Christ, as the sole Remedy to the present case. And then the Spirit secretly supplying us with that Assistance, we by Faith should from the first go to him for it, but he hiddenly performing that in us and for us, without our minding it or looking out for it; the Spirit mingleth his Power (unperceivably to us) with the Activity of our Wills, in the new Creature. And further, we being as then fresh-water Soldiers, not train'd up enough to the observation of the many Ebbings of this Stream, and the flowings again thereof, to be from the Spirit of Christ, we do not discern his either increasing and raising up the Flood, or his with-holding so to do, to be the Causes of such a Variation in our actings, according to his good Pleasure.

These things consider'd, it is no wonder if we be more Strangers for a while at the first, unto this great point in our Christianity (and all of Christ is not learnt at once) of this continual dependance on Christ for acting, than we were of his Power in regenerating us. For at Regeneration we were convinc'd of that total contrary Corruption that had invaded, possess'd, and fill'd our Souls, so that we saw no one spiritual Good to have been in us; but now the Activity of our Will being thus furnish'd anew, with that new stock of habitual Grace to set up withal, and so vigorously assisted (though insensibly to us) by the Aids of the Spirit; we are prone to think that we have a spring of Good within our selves, that bubbles up

Chap. 3. continually what is good ; and so our Thoughts are far remov'd from the sense that we are not able to think one good Thought within our selves, but that all our sufficiency is of God. And although it may be suppos'd we might more easily be brought to receive the Doctrine, of this our Emptiness and Insufficiency to act ; yet practically to discern it, so as to set our Spirits a-work upon it, and enure our Hearts to the exercise of it, it is no wonder if (considering what hath been said to be our case) we be in the course of our Spirits apt and inclinable to put much of that hidden assistance the Spirit supplies us with, upon the natural Tendency and Activity of the new Creature, as a Divine Nature in us : ascribing the power and force of the Wind we see not, that carries on and drives the Stream, unto the natural *Pondus* and Propenseness of the Stream it self to run that way ; till we come to have had the experience of such Interchanges, Ebbings, and Flowings mention'd, and thereby come to see and judg what little Strength we of our selves have, with all our inherent Graces, and when left never so little by the Spirit, and his ceasing to act us, and what difference there is when we are enlarg'd by Christ and his Strength, to run the ways of his Commandments.

But 5. There is yet a further thing at the bottom of this matter, and is the ground of our aptness to be misled in this point ; which is, that we are prone to it by Nature, both that corrupt Nature by the Fall, yea and pure Nature also, as it was in *Adam's* first state by Creation ; for in that pure Estate he and we his Posterity, if he had stood, had been under the Covenant of Works in all its differences from the tenor of the Covenant of Grace ; whereof this was one part, *to work and act from what is in our selves.* And tho by Conversion we are brought into the Covenant of Grace, yet the Principles of the Covenant of Works do mightily abide in us, and the secret unperceiv'd Influences thereof greatly prevail in us, and at least obstruct us and keep back our Hearts from the clear Knowledge, at least Practice and Exercise of Gospel-principles : although they be by Conviction entertain'd by our Judgments, yet the Principles of the Covenant of Works cleave as the Skin to our Flesh ; for they are the Law of Nature. This needs not to be largely insisted on.

'Tis evident enough, that corrupt Nature in Men unregenerate, but enlighten'd and endow'd with excellent spiritual Gifts, *gratis* given them, together with some supernatural Assistances vouchsafed in, and for the exercise of them in holy Duties ; doth convert them all, both Gifts and Assistance, to its own selfish ends predominantly, and from the Strength of such ends moving and acting them, they perform what they do in holy things. I need not insist on this neither. But I carry up my Demonstration higher, and deduce it from that of pure Nature in *Adam* afore the Fall.

1. Now *Adam* had first a Will, that was to be the free inward Mover and Author of its own Motion, and of those imperate Acts his Will should command to be put forth by him.

2. He had a full and perfect stock of Holiness, and of Love to God, concreated with, and residing in his Will ; posing it only unto what was holy.

3. He had a Concourse (as they speak) or Concurrence (which we better understand) of an Aid and Strength from God, giving sufficient power to will and act what was holy and good ; a *posse si vellet*, a power if he would act holily.

And these he had from God, as due by Creation, or, which is all one, by the Law of pure Nature, which it was meet God should furnish him withal : if he would create such a Creature reasonable, it was meet that then God should at, and by virtue of his first creating him, furnish him with all these ; especially giving withal Promises of Life and Threatnings of Death according to his holy actings, or the contrary. And if we suppose him not sufficiently furnish'd with all these, his Fall, or Deficiency had not been imputable, as Sin to him.

Now he that hath those two first Principles of a Will ; 1. Its being the Mover of it self from within it self ; and 2. a compleat Holiness swaying that Will only to what is holy ; 3. Join'd with a power of Assistance from God, as shall excite the Will, and give his Will sufficient power to act, if he will, he may and must be said to act and will from himself, when he acts or wills ; for the Will is his own,

the Holiness he acts from and with is his own due, and in that respect natural to him by Creation-Law; and the concurrent *Assistance* from God, that is, so much and so far as to have power to act and to will, is no less his Creation-due likewise. And God in vouchsafing such an Assistance requisite to enable him to will, did therein no more for him in his kind; that is, according to the natural Law and due of a free-will Agent, which was to be its own Mover from within it self, unto the Act; than he did in his Concourse with each and every one of his Creatures in their actings in their kind, who keep his Ordinances to this day, through that Concourse God gives them. But Man through his Free-will, not using that Power, fell by what was purely his own. Chap. 3.

But my Scope in this recital of these three Principles, which may be stil'd *Adam's* own Strength, due to him by the Law of Nature, is to shew that these Principles of acting from our selves, naturally sticking in us, as *νοῦναι ἐννοῦναι*, common Principles of Nature use to do, are so prevalent, even after we have been enter'd into the Estate of Grace, and receiv'd the knowledg of Christ, that we are exceeding apt and obnoxious to those Principles still, and to be misled and misguided by them in the actings of Grace, and to go their way in seeking of Salvation; and that therefore it is no wonder if new Converts do so, when they find they have a Will that must still be the immediate Mover within it self of its own Action now when regenerate; and that by Regeneration they have a new principle also of Holiness, the very same for the bulk and matter of it that *Adam* was created in after the Image of God, *Col. 3. 10.* and find that Principle to be fitted, suted, and dispos'd agreeably to every good and holy Work; and tho when they act and have efficacious Assistance, that works the will and the deed in them, they have it all from Christ living in them, effectually working in their Hearts, beyond giving them a bare *posse*, power to act holily; yet this exceeding greatness of his power they discover not; and therefore, *Eph. 1.* the Apostle prays that the Eyes of their minds may be more and more enlighten'd, to know the exceeding greatness of his Power that works in them, whilst they act holily and spiritually, and yet conveying its Influences so hiddenly, that they are apt to think it the Efficacy of a new Nature. For they finding they are, tho supernaturally, yet secretly assisted by the Spirit in holy ways, so as to think, and to find that it is as a Nature in them, that they do it naturally with delight, &c. such is the Suitableness between their Hearts and the Duties of Holiness, when they are drawn out to them; I say, it is the less wonder that their Hearts should think they act in that manner that *Adam* did, from this Strength as if it were their own (tho indeed wholly receiv'd) and from themselves: or that they should attempt to act from those Principles within them, and put so much Confidence therein, so as to omit to look out for a continual renew'd Assistance from Christ, their new constituted Head. We see the like Ensnarement lies in the point of Justification. Men find they have good Works, perform holy Duties, &c. and the Scriptures term it a Righteousness; and the Principle of pure Nature in *Adam* having been, that he was justified by that Righteousness of and in himself, how doth this Principle, because it is the Law of Nature, adhere and cleave to mens Souls, and caus'd *Paul* to be afraid of his own Righteousness, lest he should be found in it? so that it is a long time that Believers stick in those Weeds clinging about them, and obstructing them in their way of believing on Christ's Righteousness alone. But so it falls out, that when they have through long and often Renunciation of their own, and wonted endear'd Embracements of Christ's Righteousness alone, got free of that Intanglement, they yet remain longer incumber'd and obstructed in this other I treat of, of acting in their own Strength. And as in a Tree that is to be pull'd up by the roots, after that some greater Roots, whereby it was naturally fastned in the Earth, are loosened and cut, yet it will stick still by some other lesser Fibres, smaller Strings that have no less hold fast than those other had; even so it is here. And till all whereby we cleave to old *Adam's* state be broke, which is long a doing by degrees, we are not grown up into that Compleatness in Christ which we ought to have, and which Union with Christ affordeth. And although I dare not say, the Holy Ghost may not secretly act them efficaciously beyond these Principles, whilst they discern it not, and so help them to overcome; and that the acts of Holiness, which the Holy Ghost draws

Chap. 3. draws forth of them, according to these Principles, may not be acceptable to God; being in reality and truth from the Image of Christ, wrought in them by Christ; and Christ effectually working in them, though they have not the cognizance of it, nor recourse to him for it; as hath been the case of many true Professors: yet still there is this wanting to make them strong indeed, to act steadily and constantly.

And this hath been the case of many true Professors at first for some time, and was of the Apostle *Peter*; till by the woful Experience of so dreadful a Fall, he saw his own utter dependancy on Christ, as without whom he could do nothing, and therefore was to abide in him: as Christ in his last Sermons a little before had instructed him, which he then understood not. And his Sin lay not in this, that he had not a true and real Resolution at that present time never to forsake his Master; (yea, to me it seems certain, that it was a Resolution sprung from out of true Grace, and cleaving to Christ at that time, and drawn forth by the Spirit, and it was not feign'd: And take that purpose of his abstractedly consider'd, and it was acceptable so far) But his Sin lay, 1. In that he discern'd not that it was Christ and his Spirit, who was the Author thereof at that present, and was to be the Maintainer of it and Finisher of it in him; and ought to have, in the sense of his own Insufficiency, pray'd as *David* did for the People, 1 Chron. 29. 18. *Keep, O Lord, this purpose in the Heart of thy Servants.* 2. His Sin lay in the Confidence he had for the future, or time to come, that he should ever retain that Spirit; whereas a Man is no further holy, than at the instant God makes him so to be. 3. In vain boasting of his present Strength, comparatively to all others; *If all Men forsake thee, yet not I:* and for this cause Christ let him fall with this reserve, praying his Faith might not fail; that he might learn what *Paul* did in another case, *not to trust in himself, but in Christ to strengthen him.* And in like manner thus it is and hath been with many Professors, till in the end through Experience of their own Inability, they come to see and know what it is to have Christ a supernatural Head to them as Members, for Motion, and a spiritual Root to them as Branches; and thus as Branches to bring forth Fruit in and by him, *Phil. 1.* and in him all their Fruit is to be found, and therefore Juice, and Sap, and Strength to bring forth, is to be fetcht from him. And that therefore they in spiritual Actings are to walk in an habitual Self-emptiness, and a daily Renunciation of this active Power of their Wills, as strengthened by inherent Grace alone, though wrought in them by Christ; and still to be saying within themselves, that which *Isaiah* prophesied of, *One shall say, In the Lord have I Strength,* *Isa. 45.* and sensibly to acknowledg, that that Power that is in Christ as their Head, united to them, must give the effectual casting stroke in holy Actings, and carry on the Will to them with Power. And this is the Strength the Apostle *Paul*, *Phil. 4.* and *John* here speak of; which Christians, till grown and beaten out of Self-confidence in their Wills and inherent Grace, do not learn sufficiently, and for want of this they come so much to fall, as *Peter* did; God having pronounc'd that in his own Strength no Man shall prevail. Now the Experience of the Saints failings, through the want of these things; as also on the contrary, the Experience positive, that when they are weak in respect of their own Strength, Christ's power doth rest upon them; these two Experiments, besides other Lessons given them by Christ in time, cause middle-ag'd Christians to live in a greater dependance upon Christ's Strength to be communicated, as without whom they find they can do nothing; and that all their Fruit is found in him. And this, I say, caus'd the Apostle here in both respects, whether of habitual Grace, or assisting efficacious acting Grace, to say of them, *Ye are strong.*

For 'tis a certain truth, that the more we walk in a constant sense of our own Weakness, and Dependance and waiting for Christ's strength to be put forth in us, the more strong we are: not in our selves, but as the Conies are in their Rock, as *Solomon* says. And this justly and deservedly is to be said, in comparison of Babes, who like young Boys, in fighting with their Fellows, have more eagerness and stomach, but find themselves weak, and easily overcome: whereas to say in our Hearts, as *David* did against *Goliath*, *I come against thee in the Name of the Lord of Hosts,* confirms our Strength.

Answ. 3: God vouchsafes occasional Helps and Assistances, according as our Temptations do grow and increase; according to the rule of *Paul* the Apostle, that as his Distresses abounded, so his Consolations abounded also. And this proves true in Temptations to Sin, our greatest Sufferings, as well as in any other. Now God having (as the Doctrine was) allotted Temptations greater to middle-ag'd Christians, than unto Babes; hence he is graciously pleas'd in the end and issue, to afford Strength to overcome: and in the view of this, the Apostle might deservedly say of them rather, *Ye are strong.*

FINIS.

THE
WORKS

OF

Thomas Goodwin, D. D.

The Fifth Volume.

PART III.

CONTAINING A

DISCOURSE

Of the Blessed State of Glory, which the Saints
possess after Death.

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A

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Saints possess after Death.

C H A P. I.

Of the Blessedness of a Dying Believer.

Revelations, XIV. xiii.

And I heard a Voice from Heaven saying ; Write, Blessed are the Dead which Die in the Lord from henceforth : Yea, saith the Spirit, that they may Rest from their Labours, and their Works do follow them.

MY design is to Discourse from this Text concerning Death, which is the shooting the Gulph into the separate State of Souls.

1. It is apparent from the Words immediately preceding, that the *Season*, and so the *Occasion* of these, was an imminent Danger of Saints suffering unto *Death* ; and all other Persecutions accompanying the *keeping the Commandments of God, and the Faith of Jesus*. This is pointed at as with the Finger, and that Twice in that 12th Verse. Here (says he) *are they that keep the Commandments of God, and the Faith of Jesus*. That Particle *Here* in historical Narration, is set to Note out the *Time*, when some observable Thing fell out, as well as it doth a Place ; wherein Piscator glosseth upon that Word thus, *in hac parte Prophetia* ; for an historical Prophecy began a New at the 12th Chapter ; which from thence goeth over all Times, viz. from the Primitive, till the Day of Judgment. And this Particle *Here*, accordingly Points at some special Succession, and Occurrent that falls out in a particular *Time* ; as a Time wherein there would be extraordinary Trials of the *Patience of Saints to the utmost* ; the Word *Patience* by a Metonymy, signifying the Objects, or Matters of the Exercise of *Patience* ; the Particle *Here* likewise, Points at such sad Occurrences to fall out at that *Time*, as would try every Vein of their Hearts, who kept the Commands of God ; and also Denotes, that



God would then Vouchsafe such Measures of Patience to his People, as should be signally Eminent, and Singular; and deserving this Remark, *Here is the Patience.*

If you be desirous to know the Time wherein these things are to fill out, look back to, and Compare herewith, another Passage in the 13th Chapter foregoing: Wherein you have at once an entire Scheme, or Representation of the Rise, Power and Cruelty of Christian Rome, when turned Antichristian; and of her Followers and Adherents. And there you find a Note of Animadversion inserted, *ver. 10. He that leadeth into Captivity, shall go into Captivity; he that killeth with the Sword, must be killed with the Sword; here is the Patience and Faith of the Saints.* And suitably to this next ensuing 14th Chapter, there is given another like entire Map, and Representation of an opposite Company that followed the Lamb, in a Succession all along Contemporary with the Times of that Beasts Reign; and of his Associates. And you find in the middle Part of that Story there, the same *Reflections* for Substance, that are here given, and there first uttered; and here in the appointed Time marked out, when Death, and all Cruelties were to be Executed on these Saints. It is again repeated here in *ver. 12.* of this Chapter; as that which occasioned these Words of my Text, in *ver. 13.* where you find *Death, and Dying* also spoken of; answerably to their being *killed* in that Passage of the former Chapter. So then, we know where we are; and the Persons whom the Words concern: And withal a punctual Designation of the Time; all which the 7, 8, 9, 10, 11, *verses*, do instruct us in; teaching us to reckon from the beginning of the breaking forth of the Light of the *Everlasting Gospel*, in the height of Antichristian Darkness that went afore, Preach'd by Three Angels, each after other; Age after Age; and more clearly the latter, then the foregoing, discovering Rome to be *Babylon*; and ordained to Ruine: And crying Louder, and Louder against their Idolatries; and calling upon Men to *worship God* alone: And also detecting their *unwritten Traditions*; which they had mingled with the Gospel. All which you may observe to be apparently reflected upon, in those *Verses* 7, 8, 9, 10, 11. *And I saw another Angel flie in the midst of Heaven, having the Everlasting Gospel to Preach to them that dwell on the Earth; and to every Nation, and Kindred, and Tongue, and People: Saying with a loud Voice, Fear God, and give Glory to Him; for the Hour of his Judgment is come: And Worship him that made Heaven, and Earth, and Sea; and the Fountains of Waters. And there followed another Angel, saying, Babylon is fallen, is fallen; that great City: Because she made all Nations drink of the Wrath of her Fornications. And the Third Angel followed them, saying, with a loud Voice; if any Man worship the Beast, and his Image; and receive his Mark in his Fore-Head, or in his Hand: The same shall drink of the Wine of the Wrath of God, which is poured out without mixture, into the Cup of his Indignation: And he shall be tormented with Fire, and Brimstone, in the Presence of the Holy Angels; and in the Presence of the Lamb: And the smok of their Torment ascendeth up for ever, and ever: And they have no rest Day, nor Night, who worship the Beast, and his Image; and whosoever receiveth the Mark of his Name.* And the Notice of this, as the special Season will conduce towards the understanding some Things of Moment in the Text; as you will more clearly discern when I come to open that Word *Henceforth*, in the Text. This for the Season, and Occasion.

2. The Scope, and Ultimate Design of the Words was to Comfort, Hearten, and Strengthen those Saints in their suffering Death; when any of them should be called thereunto; for Christ. And as to Comfort, so withal to *Direct*, and *Excite* them, that in their *Dying for the Lord*, and his Cause; they should especially look to this, *to Die in the Lord*. And that also all other Saints, who were Expectants of Death every Moment should Live as *Dying Men*; and put, and keep their Spirits into a Posture of *Dying* daily; as those that might be hurried to Death, they know not how soon: And therefore ought to be daily in the continual Exercise of Faith in the Lord Christ. And though it might be their Lot to Die in their Beds a natural Death, yet they should see to it; that they exert and put forth all sorts of *Dying* Graces, whereby to glorifie Christ their

their Lord and God in their Hearts in their Dying; to the utmost they were able: As much as possible, as if they were Dying at a Stake for Christ.

3. The Substance of the Matter it self spoken, sufficiently sheweth this to be the Scope of the Words. *Blessed are the Dead* (says he) *that Die in the Lord,* &c. Which Matter is summarily resolved into these Three Things.

1. That there is a State of full, and perfect Blessedness to be entred into, and possessed by the Souls of Saints, as soon as they are Dead; which is the Mind of that first Saying, *Blessed are the Dead.* Which Blessedness is further amplified in the latter Clause, because they then shall Rest from their Labours; and their Works follow them. Unto which the Voice from Heaven super-adds, a pronouncing them Blessed that *Die in the Lord:* That is, that Die in a lively Faith, and stedfast Hope in the Lord.

2. That this might be effected in the Hearts and Spirits of Dying Believers; and thereby that full Blessedness, promised in the first Saying, attained; and Believers Hearts established in it: The Holy Spirit hath passed a Promise of his own, to make it good in those suffering Times; and from thenceforth to bless Multitudes of his Dying Saints so to Die in Faith, and Hope, and the Exercise of other Dying Graces. *Yea, saith the Spirit.* Which I take to be an Engagement, and further Promise of the Comforter himself; undertaking more than ordinarily to accomplish in Believers Hearts, what the Voice had spoken, testifying to the Truth of it; and engaging his Word to see it performed.

3. With all these, take in the Importance of that small Word, *from henceforth:* As denoting a special Priviledge of suffering Saints, in those persecuting bloody Times: And so running along thorough the succeeding Gospel Times downwards.

All these Things mixt together with, and digested by Faith; having been spoken, and thus spoken: 1. By an immediate Voice from Heaven. 2. Commanded to be registred into the Sacred Canon. And, 3. Attested over and besides, by a Personal Warrant of the Holy Ghost, may perhaps be esteemed as one of the strongest, and most spiritfull Cordials, that ever was Compounded for Men that are a Dying; or that live in a continual Expectation of Death, they know not how soon. And perhaps it may come to be so valued by those, if not in this, yet in following Generations; whom the Efficacy of this following Word [*from henceforth*] takes hold of, it reaching, and extending to the end of the World, and for ever, for our Comfort; (if we would apprehend it:) But for certain unto theirs upon whom the latter Ends of the World are a coming: In which the Light of the Everlasting Gospel will grow. So as what the Apostle says upon his own having Discoursed of the Resurrection, and Glory that follows thereupon; in *1 Thes. 4. Comfort one another with these Words:* The same you may Write upon this Alabaster Box of Cordial; the Outscription on it; *Comfort for dying Saints.* And the pretious Ingredients within do speak it. 'Tis no wonder then, that this Voice from Heaven should so solemnly Command the recording of this Saying: *The Voice said unto me, Write:* Which puts a singular Remark of Honour upon it, in that this single Passage should have so particular a Command concerning it, to write it: Whereas in *Cap. I. II.* at the Entrance of this whole Revelation, there had been a general Command, *WRITE,* once for All: And by Vertue of that Command it was, he still did write what he saw, or heard revealed to him; unless once when he was forbidden to Write, *Chap. 10. II.* But this; and none but Two more other, have such an indigitated redoubled Command for them. And the one of them is the *Invitation* of the Lambs Bride to her Marriage with Christ: *Rev. 19. 9. And he saith unto me, WRITE, Blessed are they which are called unto the Marriage-Supper of the Lamb. And he saith unto me, these are the true Sayings of God.* And the other is, when the Marriage is Consummated, *Rev. 21. 5. And read with them the Verses afore, and after; for they contain the Sayings he was to Write, ver. 3, 4. And I heard a great Voice out of Heaven, saying, Behold the Tabernacle of God is with Men, and he will dwell with them; and they shall be his People, and God himself shall be with them, and be their God: And God shall wipe away all Tears from their Eyes, and there shall be no more Death;*

Chap. I. *Death; neither Sorrow, nor Crying; neither shall there be any more Pain; for the former Things are passed away. Then ver. 6, 7. And he said unto me, it is done; I am Alpha and Omega; the Beginning, and the End; I will give unto him that is a thirst, of the Fountain of the Water of Life freely. He that overcometh shall inherit all Things; and I will be his God, and he shall be my Son. This is the Blessedness of the New Jerusalem, which John saw come down from Heaven, ver. 2. And I John saw the Holy City, the New Jerusalem, coming down from God out of Heaven, prepared as a Bride adorned for Her Husband. And this in my Text is the Blessedness of Souls separate, who in the mean while, go to Heaven: Both are proclaimed by a Voice from Heaven: And I believe it is the Voice of God Himself, that sits upon the Throne, that uttereth both. And if, of the whole Scripture it be said, That whatever was written, was written that we through the Scriptures might have Hope; as Rom. 15. Then surely this single Piece the Words of my Text (which is commanded to be Written) above many other Scriptures; for over and besides its coming from Heaven immediately, it hath also the Broad-Seal of the grand Witness on Earth, The Spirit, (1 John 5.) set to it; after it is Written, and Spoken; Yea, saith the Spirit, &c. And it so directly, and solemnly speaking to the Point of Blessedness in Heaven, to be presently enjoyed by dying Souls; must needs be intended to give us Hope, the Hope of all Hopes; That Blessed Hope, Tit. 2.*

OBSERVATION.

That for dying Saints to have their Souls enabled to exercise Faith, and Hope on the Lord Christ in the Hour of Death, is a singular, and superadded Blessing over and above that of being Blessed in Heaven.

Blessed are the Dead, that is the common Inheritance of the Saints in Light: But Blessed are those that Die in the Lord, is an additional Priviledge. Even as to believe is a Gift common to all Saints, but to you (says the Apostle to the Philippians, Phil. 1. 29.) is given not only to Believe, but to Suffer: And yet to Believe is far the greater Gift of the Two, for in that is our Salvation, and it is absolutely necessary thereunto: But so is not Suffering, for a Saint may be sav'd without it, tho' not without Believing. Yet in that Manner, and upon the same Account that the Apostle magnifies Suffering, when added to Believing, and that it is a farther special Priviledge, over and above Believing, so it is here in this Case of the Blessedness of a Believer, who dieth in the Lord. I do not say, that to Die in the Lord, is in it-self a greater Blessing, than the Glory that follows in Heaven: Or that no Saint comes to enjoy the Blessedness of Heaven, unless he Dies in the full Exercise of Faith. There are many Cases fall out to the contrary, and it may in that respect serve as a Relief, that the Blessedness of Heaven is spoken of, as distinct from this of Dying in the Lord. But yet still, it is a Blessing in it-self alone consider'd, to whomever it is vouchsaf'd, and it is a Blessing over and besides that of Heaven. And we may Comfort such a Saint, so Dying, with this Thought, that God hath given him not only to enter into Heaven, when he Dies, but hath bless'd him in his Dying with a lively Faith, and stedfast Hope in the Lord Jesus.

1. It is a great Blessing comparatively to the Case of many other Saints in Dying, whose happy Lot it is not to have such vigorous actings of Faith, and Hope at that Hour. And therefore such Dying in the Lord, is pronounced as a Blessedness in the Second Place, after the declar'd Blessedness of all Believers, who Die in a State of Salvation, and as Additional to it.

2. It is a Martyrs Blessing, who are the Eldest Sons of Blessedness among all the Sons of Adoption, and unto them it is generally vouchsaf'd. The Design of this Voice from Heaven (Rev. 14. 13.) is to speak unto Martyrs, and to Comfort, Encourage, and Direct them in their Dying, and to make a Promise to them of their being extraordinarily Blessed in the most violent, and torturing Death. And to bring a Christians Heart (especially in Time of youthful, or manly Years) to be cheerfully willing to Die in the ordinary Way, there is need

need of great Supplies of the Spirit; And the Apostle had great expectation of them, whether he lived or died, *Phil.* 1. 19, 20. And therefore, to be in any measure assisted at such a Moment, is a special and singular Blessing to a Man. But to have Faith Overcoming Unbelief, and Triumphant in the Victory, and to have the whole Soul filled with Joy unspeakable and full of Glory; not only to hold his Trust and Confidence in Christ to the End, (*Heb.* 3. 14.) so as to Die Quietly and Composedly, having his Heart stay'd on the Lord Jesus, as knowing on whom he hath believed; but to be fill'd with all Joy and Peace in Believing, and to Abound in Hope, (*Rom.* 15. 13.) this is a Martyrs Privilege and Portion. And now then, for any Christian to have a Martyrs Confidence, and Joys, without a Martyrs Sufferings: How inestimable a Blessing must this be?

3. The Soul is Bless'd who dies in the Lord, because in that very Hour Christ admits him into the actual Possession of the Eternal Inheritance, which he had purchased; it was this Reception which *Stephen* pray'd for, *Acts* 7. 59. *Lord Jesus receive my Spirit.* And he not only receives it into his own Bosom, but he brings it to God, and Presents it to him with a Joy infinitely more Abounding, then can be in us. So that then it is, that Christ is Glorified, and Rejoiceth in us; and so we may be said rather to Die to the Lord and his Interest, then to our selves. And therefore,

4. The Believer is Blessed who Dies in the Lord; that is, who Dies in the lively Exercise of Faith and Hope; because Christ is Infinitely more Glorified upon us by such our Dying, then ever he was in our whole Lives. We do not only then take up from him a New Estate, and are remov'd into it, and as truly admitted by him, as our Gracious Lord, unto that Eternal House Above, not made with Hands, as ever any Tenant is admitted by the Lord of the Mannor: But, He then makes us compleatly Qualified for our New Glorious Habitation. He consumes all our Lusts, and makes our Spirits perfect, and perfectly meet for the Eternal Inheritance; *2 Cor.* 5. 1, 2, 3, 4, 5.

5. The Believer is Blessed who Dies in the Lord, because he hath the Spirit to support him in that Hour which would otherwise be Dark and Gloomy. The Spirit was given us for that Hour, as a Friend is said to be Born for Adversity, *Prov.* 17. 17. And certainly He who was given for a Comforter to thee all thy Life-long, and hath delivered thee out of all thy Distresses and Fears, will certainly carry thee through this: And though thy Heart should for a while fail thee together with thy Flesh, yet God and His Spirit will not fail thee, *Psal.* 73. 26. And truly, the Interest of the Spirits own Glory, (besides that He is that good Spirit to do good to us) His Interest I say moved him. No Merchant more rejoiced to bring his Adventure home into the Haven, after he had carried the same safe through so many Storms, than the Spirit doth rejoice to bring a Soul He hath Wrought upon, and who was committed to his Trust safe to Heaven: If a Christian be but reproached for the Name of Christ, happy are you; for the Spirit of Glory and of God resteth upon you, (*1 Pet.* 4. 14.) that is, the Spirit of God becomes a Spirit of Glory upon them, and in them, viz. as he enables them to bear it with a Glorious Joy, surpassing what the Greatness and Heroickness of a natural Spirit would do: Yea, exceeding that extraordinary Assistance the same Spirit gives upon other Occasions to the same Persons. And thus the Spirit of Glory rests upon the Soul of a dying Believer, and this is made good in many Believers with Joy at their Death; and yet it is more ordinarily seen, in supporting at the least the Spirits of all; and in giving supplies of the Spirit to the most, as the Apostles Word is, *Phil.* 1. 9. And he speaks it in relation to Death as well as Life, as will appear by comparing, *ver.* 20, 21.

Use I. Let us look to it, that we Die so as to be Blessed, that we Die in the Lord. To Die is a Business no Man doth but once, and is a Business of the greatest Moment of any, we ever performed; and therefore, to be directed and assisted in it, is answerably a great Blessedness. If we miscarry, and fail much in some Acts that are of great Consequence in our Lives, (as who hath not done) yet we relieve our selves with this Thought, that we hope to be more assisted, and to do better at other times in our following Course. And oftentimes

times Errors in our Lives, are Sanctified by the Spirit to be a good Warning, and Provocative to do better afterward. But if we miscarry in Dying, we shall never have an Opportunity to amend the Fault. If we were indeed to revive, and Die a Second time, the Error might be rectified and repaired; but alas! It is appointed for all Men *but once to Die*; and therefore to Transact that well, must needs be a Blessing indeed.

Use II. Let us regard it as the End, and the last Act which will finish the whole. Let us regard it as the Conclusion, that shuts up the Story of our Days past, and through which we enter upon Eternity. Let us regard it as the Centre of all the Promises, that are made to us for this Life, in distinction from the Life to come. Let us look on it as the Point, whereon we stand, between the Life we have pass'd, and that other we are entering into. It is the End that Crowns all, which is foregone in doing well; yea, dying in the Lord is the Crown of Perseverance. That and Conversion, are the two greatest Blessings; and as the one is the *Alpha*, so the other is the *Omega*. Conversion puts us into Christ; but Death, and holding our Confidence to the End possesseth us of Christ, *Heb. 3. 14. For we are made partakers of Christ, if we hold the beginning of our Confidence stedfast unto the End.*

CHAP. II.

That the Soul of a Believer doth not Sleep, or is not in a State of Inactivity till the Resurrection.

John II. xxv, xxvi.

Ver. xxv, *Jesus said unto her, I am the Resurrection and the Life; he that Believeth in Me, though he were Dead, yet shall he Live.*

Ver. xxvi. *And whosoever Liveth and Believeth in Me, shall never Die: Believest thou this?*

THERE is no Truth but hath in this Age, amongst us, been either Controverted, Contradicted or Questioned: And; among others, that great Fundamental One, *Concerning the Active Life, and Glorified State of a Believing Soul after Death.* Some saying, it perisheth until the Resurrection; others, that it liveth not a Life worthy of the Name of a Life, nor of so much Activity as it hath now by Faith; but *tantum non*, or in Effect in a State A-kin to Death: It sleepeth all the time, until the Day of the Resurrection, when it is awakened with the Body. And this they Argue upon occasion of those Speeches in Scripture, of the Saints sleeping. Now our Lord and Saviour hath, upon occasion of *Lazarus* his Death, and his then present State after Death; and also in relation to his Resurrection, which Christ meant to effect afore their Eyes; uttered something home unto this Point.

First, Christ Himself had termed his Death a Sleep; *ver. 11. for ver. 13.* It is Interpreted by *John* to be spoken of his Death. Now, then in Christ's Sense, to Sleep and to Die is manifestly all one; the one being a Metaphorical or Similitudinary Expression; the other a Literal, Plain, Real Expression, of one and the same thing; which is manifestly what is said, *ver. 14. Jesus said plainly to them, Lazarus is Dead.* Infomuch as Death is in plain Terms, the same that Sleeping was in the Metaphor, which he was occasioned thus plainly to Express; because they, his Disciples, Dream'd of no other Sleeping as meant by our Lord, then of one who is still alive, and takes bodily Rest; as appears by *ver.*

ver. 12, 13. Then said his Disciples, Lord, if he Sleep, he shall do well: Howbeit, Jesus spake of his Death; but they thought that he had spoken of taking rest in Sleep. Hence in Christs Intention, that part of *Lazarus* only, that is, his Body, which plainly Died; that only is said Metaphorically to Sleep: And so *Lazarus* is said to Sleep, as in respect thereof only. So as those that will affirm the Souls of Just Men to Sleep, must affirm that in plain Terms, their Souls do also Die: For Christ, (who began that Expression, which the Apostles after Him used;) intended both to be one, and the same; and so *Lazarus* his Sleep to be really a Death: And therefore both the one, and the other, were intended but of, and in respect of the Body; unless they will affirm that Souls do Die.

Now our Saviour Christ further, to vindicate his meaning for such a Sence as I have assign'd; doth at the 25th verse affirm Two Things of himself, and correspondently Two Things of us Believers, by Vertue of our Union with Him; that are Members of Him. 1. Says He, *I am the Resurrection*. And, 2. *The Life*. Both which he speaks of what He will be effectivly to us; as elsewhere *John* 14. 19. He speaks, *Because I live, ye shall live also*. And from these Two, Christ draws two distinct Assertions, concerning us.

1. The First concerning the Resurrection: *He that believeth in me, though he were Dead, yet shall he Live*. So as if ye should suppose both Body, and Soul Dead; yet I must not lose them says Christ; but raise them up: And so what ever of them, any may suppose to Die; (as the Body doth,) I will be sure to raise it up, for I am the Resurrection.

2. But then Secondly, Christ assures you, and delivers it for a certain Truth; that the Noble, Chief Part of every Believer; and which is indeed Himself, doth never Die; after his Believing: So it follows, *And whosoever liveth, and believeth on me, shall never Die*. That Life which he had by Believing, which is his proper Life; he shall never loose: Nor shall that Life ever Cease, or Sleep: Even as Christs own Life doth not, nor shall not; *For I am the Life*, (says he) a continual Principle, and Fountain of Life; that never ceaseth communicating Life, unto those that are mine: I am the Life, as to mine own Soul, so to His; and therefore there is that in Him shall never Die, and therefore not Sleep; (for in Christs Sence, Sleeping is one and the same with Death;) and that is his Soul: And again at the Latter Day, it is not his Soul that is raised up, as it was not his Soul that Slept; or Died; but his Body only; or the Man in respect of the Body: And further it is said of Christ, that he now lives a more glorious Life then when on Earth (as in *Rom.* 6. 10. it is said of Christs Life, after his Death; *In that he lives, He lives unto God*;) and that likewise we are to reckon our selves alive unto God, thorough *Jesus Christ our Lord*; that is, to be for ever alive unto God as He was: For He is the Life, and the Pattern of the Life; and so there shall be no Cessation of it; as there was not in his Soul, in, or upon his Death.

And this says Christ, as it is a certain Truth in it self; so likewise so necessary a Truth for you that are Believers, that I would have you put it into your Creed, *Believest thou this*; (says He to *Mary*;) and accordingly it was put into the Creed of all Believers, by the Primitive Saints. The Resurrection of the Body, they limited only to the Body; and so Death, and Sleeping to the Body only; but as to express the State of the Soul, they added Life Everlasting: Amen.

So then, this is the Result; *That a Believer, in respect of his Soul, doth continue to Live, after Death, a Life of Activity, and Blessedness; and never Dies, nor Sleeps*. Christ pronounceth it in *Lazarus* his Case, whilst as yet Dead; as a distinct Thing from his Resurrection: and speaks so, not in respect of any new Life at the Resurrection. And indeed seeing that by Death, Faith is done away (*1 Cor.* 13.) that which is Perfect comes in the room of it; and then for certain the Soul is not in a worse Case; enjoies not a lower Life to be sure, after Death; but is made perfect with that, which is the Perfection of Faith; and therefore with a Life that is far more Perfect then that of Faith; for

Chap. III. for the Spirits of Just Men are then made Perfect; and this of Life, Faith is stiled but imperfect, and therefore done away.

CHAP. III.

That the Souls of Believers immediately after their Separation from the Body, Live an Happy Life in the Enjoyment of God, Prov'd from the Account, which we have of the State of dying Saints both in the Old, and New Testament.

Discourse of the Creatures, and the Condition of their State by Creation. Book 2. Ch. 11. in Vol. 2. of his Works.

OF the Glory of the Body after the Resurrection, I have Discourfed largely in another Treatise: The Design of my present Discourse, is to prove that the Souls of dying Saints do live a Life of perfect Holiness, and Blessedness in the Enjoyment of God, and Christ in the Heavens, until the Resurrection.

1. It is a Life.
2. It is a Life of Perfect Holiness.
3. It is a Life of Blessedness in the Enjoyment of God.
4. It is a Life of the Saints living in a Company together.
5. As for the Place, it is in the Heavens.

No one Proof will comprehend all, and each; but one will arise out of one Proof, another out of another. Neither will I range the Proofs to the Method of these Particulars as Heads, but rather go over the Scriptures from First to Last, which opened, you will sometimes see one of these Particulars arise; sometimes another, and out of the whole each, and all of these.

1. I shall concerning this Estate, produce Proofs out of the Old Testament.
2. Out of the New.

In the Old Testament, I shall Instance only in *Abraham*, because it will carry the Condition of All other Believers of the Old Testament with it; he being the *Father*, and so the Pattern of *all the Faithful*.

I observe, that Christ and the Apostles *affected* (if I may so speak) to Use the Instance of him to prove the greatest Foundations of Religion. Christ used it to prove the Resurrection and the Souls Immortality against the *Sadduces*, who denied both; *Mat. 22. 32. Have you not read, that which was spoken by God to you, 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.* And the Instance of *Abraham* is also alledged by *Paul* in the Point of Justification; by *James* for Sanctification: In like Manner our Divines have had their first Recourse to *Abrahams* Case, to prove this State of Blessedness to the Souls of Men, that Die in the Faith immediately after their Death. It is evident, that God Preach'd to him the Foundations of the Gospel in plain and real Terms: And so it falls out, that in one and the same Chapter (namely, *Gen. 15.*) God delivers to him.

1. The Great and Fundamental Point of Justification by Faith; and that by Imputation, then which the Gospel knows no higher. So *ver. 6. And he believed in the Lord, and it was counted or imputed to him for Righteousness*: Which *Paul* invincibly urgeth in Two Epistles.

2. And Secondly, What Heaven is, and wherein Mans Happiness consists. He declares it plainly, *Gen. 15. 1. I myself am thy shield, that is, in this Life, and thy exceeding great Reward, after this Life ended.* For Reward is after the finishing of Work; and therefore having said before, Walk before me, and be Upright. What is this Reward, but the Blessedness of Heaven without

Types or Metaphors, nakedly, and in the Substance and Quintessence of it expressed. Christ himself (of whom, and for whom the 16th Psalm was professedly Penned) says no other, nor no more of it, *Psalm 16. 5, 6. The Lord is the Portion of mine Inheritance, &c.* For the Joy of which was set afore him, it was, that he laid down his Life, endured his Cross, and his Heart was glad, and his Flesh did rest in Hope, as in the Psalm it suitably follows *verse 9. For in thy Presence is fulness of Joy, at thy Right Hand there are Pleasures for evermore, ver. 11. all in God alone.*

3. Thirdly, God takes in the same Chapter a fit Occasion to acquaint him for his Comfort, what the Condition of his Soul should be, *Thou shalt go to thy Fathers in Peace, thou shalt be buried in a good Old Age.*

Now the making forth, of the Happy State of his Soul after Death (then to have God his exceeding great Reward) as also of the rest of the Souls of Just Men in the whole Old Testament, is absolved in these Four Particulars.

1. By a more narrow Consideration of the Coherence of these Words, as here they stand circumstantiated with those Observations, which the New Testament makes upon these Words afore and after. The Promise to *Abraham* was made in a Vision given him, and is circumstantiated afore and after with the Promises of *Canaan* to his Seed after the Fourth Generation. *And also that Nation, whom they shall serve, will I judge; and afterwards they shall come out with great Substance. And thou shalt go to thy Fathers in Peace; thou shalt be buried in a good Old Age. But in the Fourth Generation they shall come hither again, for the Iniquity of the Amorites is not yet full.* And *Stephen* plainly commenting on these very Words (*Acts 7. 5, 6, 7.*) takes Notice, that as for *Abraham* himself, *God gave him none Inheritance in it, no not to set his Foot on;* yet he promised that he would give it to him for a Possession, and to his Seed after him, when as yet he had no Child. *And God spake on this wise, that his Seed should Sojourn in a strange Land, and that they should bring them into Bondage, and intreat them Evil Four Hundred Years, ver. 5, 6.* Which is the Summ of these very Verses in *Genesis*. And *Paul*, afterwards further opening the Mystery of this, shews; That God would thereby signifie, that he meant and intended him, and those succeeding Patriarchs *Isaac* and *Jacob*, a far better State and Condition, expressed by *Country* or *City* fill'd with Inhabitants, which in the mean Time was to be enjoyed by them, seeing that they to whom the Promises were first made did not yet possess *Canaan*, but their Seed. So *Heb. 11. 9, 10. ver. 9. By Faith (Abraham) sojourned in the Land of Promise [as in a strange Countrey] (observe that) dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same Promise. For he looked for a City, which hath Foundations, whose Builder and Maker is God. And ver. 13. These all died in Faith, not having received the Promises, and confessed that they were Strangers and Pilgrims on the Earth. For they which say such Things, declare plainly (observe that) that they seek a Country. It is evidenced by this, that they, to whom the Promise of Canaan was first made fell short thereof, ver. 16. But now that is upon this Declaration of Gods, that they should not possess Canaan, it was that they desire a better Country, that is an Heavenly. The meaning is, it was shewed hereby, that their Expectations were diverted and pitched by God on a State of Blessedness in Heaven in the Enjoyment of God. For it follows, *God is not ashamed to be called their God,* according to that elsewhere, *I am the God of Abraham, &c.* And here it is said, *I am thy exceeding great Reward.* Which Speeches of God were greater Words then the Promise of *Canaan*, and God should have been ashamed to have spoken these Things, if he should have disappointed them of the Promise of *Canaan*, and given that to their Seed after them, and if he had not reserved some greater, and more excellent Thing in the mean Time to be possessed by them, which was worthy of that Title, *I am the God of Abraham, &c.* Yea, their Seed should have been in a far better Condition then they, if they must have stayed for that Heavenly Country; till the general Resurrection; for then these to whom the Promises were first and chiefly given, would have had far the worst of it in Comparison of their Seed. For their Seed should have possessed the Land, and yet have as soon*

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been possessed of the Glory of the Resurrection as *Abraham* and *Isaac* were. Then observe, how in the Entrance to this Paragraph, *Heb. 11. v. 13.* there is this Clause *these all dyed in Faith.* Why is that so specially put in, for it had been said, that whilst they lived, they had professed, that they sought, another Country, and desired an Heavenly, *v. 14. 16.* But over and above you see, it is added, *They dyed in the Faith*; because, upon their Deaths it was, that God Promised their Entrance into that Heavenly Country, and they accordingly in dying believed to Enjoy it; which they had here seen afar off, but by Faith, and pursued after but by desires.

Now to return again to *Genesis* the 15. 15. After God had declared Himself His exceeding Reward, and declared him justified from all Sins, and gave forth, that not he but his Seed should possess *Canaan*; then to quiet him, he declares what should be his State after Death, that so he might Die in the Faith thereof. For thy bodily Estate thou shalt Live long, and to a good Age and be Buried: This was an outward Blessing. 2. Thou shalt go to thy Fathers, in Peace, or as some Read it into Peace; this for thy Soul. And, 3. Thou shalt pass into a Country and City already better Inhabited: Namely, with all thy Godly Forefathers. And this God mentions; First, because the height of his Comfort and Expectation lay in that. And this says God, shall be thy Condition in the mean time, whilst thy Seed are possessing the Earthly *Canaan*, instead of thine own Personal possessing of it.

This, by comparing all these things together, serves to Illustrate in the General the Scope of these Words, and this Assertion out of it. More particularly, there are two Phrases to be attended to. 1. *Thou shalt go to thy Fathers.* 2. *in Peace*; or, as some Read it, *into Peace*: And both these Phrases were first used of *Abraham* about his Dying, by way of Promise; they are the first in all the Book of God.

So then the Second thing, for the making forth of this, will be the opening this Phrase, *thou shalt go to thy Fathers.* By which some would have no more meant than this, *thou shalt Die*; so *Vatablus* and others. And it is certain Death is always thereby meant; and when ever it is said; *they Slept with their Fathers*, (which is up and down in the Books of *Kings* and *Chronicles*) it certainly doth signifie Death only, the Sleep: Namely, of their Bodies in the common receptacle of the Earth. But when it is said *they go to their Fathers, or are gathered to their Fathers*; the just Query will be, whether further, what concerns the Soul and the State thereof is not thereby principally intended. Now, so it falls out, that when *Abrahams* dying it self cometh to be Recorded; this here promised, [*of being gathered to his Fathers*] is distinctly and apart, and over and above his dying mentioned, as importing some further thing after Death; and that besides his Burial also. And this being the promise beforehand, must be supposed to intend one of the greatest Comforts, God could give him against his Dying, and his not possessing personally that Land; And so it is to be Interpreted, by what we find in the Records of his Death. Now, *Chap. 25. 8.* It is thus said, *then Abraham gave up the Ghost* (as of Christ it is said) *and dyed, and was gathered to his People*, (which Interprets this here of going to his Fathers) *and his Sons buried him.* Here are enumerated (as I take it) all that concerns Death distinctly or apart. 1. A giving up the Soul into the Hands of God. 2. The Death of the Man, or Dissolution of the personal Union between Soul and Body; Namely, that he dyed and ceased to be a Man as before. 3. *And was gathered to his People*; and this is a thing distinct from Death, for he mentioned that before, and it follows after his dying, and is distinct from his Burial also; for, that follows after this *ver. 9.* *His Sons buried him.* So then that gathering to his People, which is distinct from giving up the Ghost from Death, and Burial, Imports something besides all those other.

Again, as this was then first promised, and spoken of *Abraham's* Death; so we find all these Four things in the the same Words and in the same Order, even the very same said of *Isaac*, *Gen. 35. 29.* *And Isaac gave up the Ghost and dyed, and was gathered unto his People, being Old and full of Days; and his Sons* Esau

Esau and Jacob buried him. The like is said of Moses and Aaron, in Deut. 32. 50. Die and be gathered unto thy People, even as thy Brother Aaron died and was gathered to his People. So that to be gathered to his People in Abraham, and the rest of these Holy Ones, was a distinct thing from Death and the Consequent of it.

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If next the Enquiry be, what more especially this means, *To go to his Fathers, and to be gathered to his People*; taken thus, distinct from dying Burial, &c. The Account lies fair, that it respected his Soul, and the State thereof after his Death. For to be gathered to his Fathers and People, imports a Company of People not only Extant, but selected and gathered together already, to whom he goes, and is gathered. Our Saviour Christ, speaking of this our Abraham and all the Godly departed, says, that, *now they live unto God*, (Luke 20. 38.) When as to the Worlds Eye *they are not*. There is then a People, a Company of Souls that live unto God, whom when an Holy Man gives up the Ghost, his Soul is gathered unto, whilst the Body lies buried in the Grave.

1. Gathering imports a Careful Sorting, or Collection of things that were Confusedly dispersed: (as Isa. 57. 8.) And so that though all Sorts are in this World mingled, both Good and Bad together, as Tares and the Wheat; yet, now the Good are Gathered, Sorted, and Reserved, and kept Safe together. The same Phrase is indeed used in common, of Bad as well as Good; as of Ishmael in the very same Chapter, the Phrase is used as well as of Abraham (of which Ishmael, where you will Rank him I will not Dispute; you know he persecuted Isaac, and is made a Type of the Covenant of Works, if supposed wicked) in the same, Gen. 25. 17. It is said, *And he gave up the Ghost and died, and was gathered to his People*. But, though the Phrase is in common use of Good and Bad, both having Immortal Souls to be gathered; yet, each is to be understood in their respective Sense. The one went to his People; the other to theirs, according as their Condition was when they Died.

Gatakers Sermon on that Text, Gen. 15. 15.

2. More especially, the Souls of God's Saints may well be said to be gathered to their People, and their Fathers when they Die; because, they go to that peculiar Place where all their Godly Countrymen and Ancestors are. Nor, doth it hinder to be understood of Abraham, albeit, the most of his Countrymen, and many of his Fathers might be Idolaters, seeing many of both Ranks were Pious, and went to God when they Died, and might be stiled *His People*, though little of Kin to him, that were the People of that God whom he Served. Yea, as well might all the Faithful that were before him be termed his Fathers, whether Carnally he were Descended of them or no; as all the Faithful that came after him be termed his Sons.

Smith on the Creed, p. 600. on this Text. It could not be meant of the Bodies of his Fathers, for they were buried in another Country; nor of their Souls, for they were Idolaters; But, it was meant of the Fathers of his Faith, to such as he was, Holy and Good Men. For such as a Man is, and Converse with in Life, he shall be gathered to.

And indeed, if there were such a gathering of Souls unto a Company in the other World, that they all went to one and the same Place, and to one and the same Company; this would destroy what is here first spoken of Abraham, as a Promise and a Blessing, as also of the rest, Isaac and Jacob, Moses and Aaron. It had been a Loss and a Disadvantage, to have gone into the Popish Limbus, which differs little from Hell with them for Place; it having also the Punishment of Loss accompanying it, which is the worst part of Hells Punishments.

Abraham had a great Company of Holy and Godly Fathers, Adam, Enoch, Noah, &c. Forerunners in Holiness, (which are termed our Fathers) Abel and of the Seed of Seth, which had been gathered afore him in the other World, whom God promiseth him here, that when he Died, he should go unto.

And, the Consideration of its Opposite may greatly Conduce, to Confirm and Illustrate this different respective gathering of Souls to their several Companies, as intended in that Phrase; though common to both as, Judges 2. 10. For this Serves that Notion of Mr. Mede, that in the Old Testament, the first and most Ancient Phrase to Express going to Hell, was, to go to the Company of the Gyants; so he renders it of many Places of the Proverbs, Prov. 9. 18. *He that goes into the strange Woman knows not (or Considers not) that the Gyants are there; and that her Guests are in the Depths of Hell*. And, Prov. 21. 16. *The Man that wandreth*

Diatribic Part I. on Prov. 21. 16.

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wand'reth out of his way shall remain in the Congregation of the Dead. The Original is *Rephaim*, of the Gyants. This *Atapide* and others, have taken Notice of also. The Gyants were those Men eminently wicked, that lived afore the Flood; upon whom, the Flood came and swept them to Hell; for, by Reason of them, *the Iniquity of the Earth was great.* Gen. 6. And, because Hell had a flush of them, and was Replenish'd at once with such a numerous Addition: Hence from their Company, it bore the Name of the Place of the Gyants. Yea, and they were those of whom *Peter* Instanceth in, when he speaks of *the Spirits in Prison*, or in Hell, to whom in the Ministry of *Noah* Christ Preacht, *1 Pet. 3. 20.* So then for wicked Men to be gathered to their Fathers (namely, in Wickedness) was all one, as to go to the Gyants; that is, eminently wicked, who were Men of Renown for Wickedness.

Now then, if wicked Men are gathered to the Congregation and Company of wicked Men, as severed from the Godly; then answerably, when *Abraham* and *Isaac* and *Jacob* dyed, and are said to be gathered to their Fathers, it is meant of their Predecessors in Holiness. And, that it is said of *Abraham* first, was because, he was the Father of all the Faithfull to come, and because by this time, Heaven had a considerable Company of the Spirits of just Men, made Perfect from *Abel's* time, even the Godly out of many Generations. And truly, if we Consider the Importance of that, which in the first Introduction unto this Discourse, was asserted; that *Abraham* and these Fathers whilst they lived, are said to have sought and desired a *better Country and City made by God.* It comes all to one, for that was to go to a City and Country plentifully Inhabited, and Replish'd with those of their own Kind, Tribe and Affinity. This a Country or City speaketh and supposeth, and so differs not from going to his Fathers, or *being gathered to his People*; that is, to his Countrymen and Kindred.

And which yet more, adds to the Confirmation of this, our Saviour when he would Express the *Gentiles* being gathered and going to Heaven; he doth it thus, *Mat. 8. 11. They shall sit down with Abraham, Isaac and Jacob, in the Kingdom of Heaven.* Their going to Heaven, is set out by their going to these renowned Fathers, to their Company, to their Place and Enjoyments, to whom the Promises of Heaven more Eminently were made; and, therefore it is in Effect to say, that they should go to their Fathers, even as wicked Men do to theirs.

3. It was promis'd to *Abraham*, that he should *go to his Fathers in Peace, or into Peace,* *Gen. 15. 15.* By *Peace* you know the *Jews* expressed the whole of Blessedness, the Affluence of all Happiness. Answerably, in the New Testament, *Peace* is wisht as the Effect, and the total Effect of Grace, or the utmost that Grace in the Heart of God hath designed to us. The *Jews* ordinary Wish at parting was, *go in Peace*, which is all one with that usual Phrase, *I Wish you all Happiness.* When therefore God promiseth this to *Abraham* at his Death; look as Gods Well Wishes and Promises, must be supposed of Greater good Things than Man can Wish or Give; so far doth this Promise made by God exceed all, that Man can be supposed to Desire of Happiness unto another his Friend, as *Abraham* was to God? And so this also Phrase intends a future Happiness after Death, unto his Soul, when his Body should be laid in the Ground; as the next Words shew:

I know the Phrase of *Dying in Peace*, is sometimes used in Scripture, to Express such a Death or Departure hence, as in a Man, the great Desires of a Mans Heart are Accomplish'd; so as there is nothing left to detain him. As when *Jacob* saw *Joseph*, *now let me Die* (says he, *Gen. 46. 30.*) and as (*Luke 2. 26. 29.*) in the Case of *Simeon*; *It was revealed unto him by the Holy Ghost, that he should not see Death before he had seen the Lord's Christ.* ver. 29. (says he) *Lord, now lettest thou thy Servant depart in Peace according to thy Word.* Whose Speech may yet, be well supposed to have this meaning, *now let me depart hence into that Peace in Heaven, which Thou hast provided for those that wait upon Thee, from which I have hitherto been detained to see this Sight of my Saviour, and according to thy Word.* For else, his Soul may well be thought to have desired

desired still to live and to see his Works, and hear his gracious Words, which Kings, and Prophets (Christ said) did Desire to hear and see: Whereas he now leaves him in his Swadling Clouts to go into this Peace we speak of, on which his Hopes were fix'd.

But that which more confirms the Assertion, That this great and first Promise to *Abraham* (besides what hath been said, that it was made to his Soul, distinct from that made to his Body) was intended not of an outward, quiet Death only, but of going to Rest and Happiness, Is the Correspondency which this holds with that Promise, which, in Analogy to this made to *Abraham*, we find made to every Believer, that walks in his Uprightness, as *Abraham* did; *Gen. 17. 1.* The State of all after Death, who walk in such Uprightness, we have express'd, *Isa. 57. 1, 2.* *The Righteous perisheth, and no Man laieth it to Heart; and merciful Men are taken away, none considering that the Righteous is taken away from the Evil to come. Their State after Death follows, He shall enter into Peace, they shall rest in their Beds. Whoever he be that walketh in his Uprightness: Or each one walking, or that walketh, &c.* Which Words are evidently spoken of the Happiness of Souls after Death, and so do fitly Interpret this Promise he made to *Abraham* in the like Case. It is their State after Death is spoken of, for their Death is spoken of, *ver. 1.* in their perishing (as to this World) and being taken away: And as the Comfort and Consequent thereof, 'tis said, *He shall enter into Peace. He (to be sure) shall be Blessed.* The Prophet *Isaiab* speaks of it, as of a new State or Condition succeeding the Former, for it is entring into it; and it holds Correspondency with that of Christ, *Enter into thy Masters Joy, Mat. 25. 23.* And it agrees also with another Phrase of *Entring into Life, Mat. 18. 8.* And the Words of *Isaiab* are exactly Parallel to that which was said of *Abraham*, and in the same Order. 1. *He shall enter into Peace* and Blessedness, as to the Soul. 2. *They shall rest in their Beds*, that is, their Graves; Death being the Sleep of the Body, as often 'tis expressed in the New Testament. unto which the Words of the Prophet Answer in another Place; *Isa. 26. 19.* *Thy dead Men shall live, together with my dead Body shall they arise: Awake and Sing, ye that dwell in Dust: For thy dew is as the dew of Herbs, and the Earth shall cast out the Dead.* And this Entrance into Peace, is therefore meant of the Souls entring into Joy and Peace, during that Time that the Body rests in it's Bed, namely the Grave. Nor is it spoken of Martyrs only, that Die in evil Times by Persecution, but on the contrary, of those that Die afore such Times approach; yea, and universally of every one that walks uprightly.

4. Now *Fourthly*, For a Confirmation of all this, Christ in the New Testament hath Termed (whilst yet the State and Language of the Old Testament was in force) that State of Bliss which Souls then departing had, *Abrahams Bosom*, *Luke 16. 21.* And their being gathered thither, as expressed in the Old, is stiled by Christ, *A being carried by Angels thercunto.* And indeed *Abraham* having been set up as the Father of all the Faithful, as their State on Earth is named, A Life of Faith common to him and them, so the Estate of their Souls also in Glory, until the Resurrection is expressed by the State of his Soul as the chief Guest, in whose Bosom they all are to Lye, or sit down as Guests with him at the same Feast.

Now though that Story of *Lazarus* and the Rich Man be but a Parable, yet as every Parable, so that, must have a principal and substantial Scope, and main Drift it Centers in; and from that Drift we may as safely Argue (as from any other Scripture. Now it hath no Scope, but what is utterly Insignificant, if this be not the Scope of it; namely, to shew the different State of Godly Men and Wicked Men after this Life. It signifies nothing, if not this; and if so, again it is as evident, that that State of the Soul afore the Resurrection is there intended. For the Time of the opposite Rich Mans Torment, was whilst his Body lay Buried, and the Time of *Lazarus* Happy State immediately followed on his Death. So *ver. 22.* *And it came to pass, that the Beggar died, and was carried by the Angels into Abrahams Bosom: The Rich Man also died, and was buried.* It was also, when *Dives* had Brethren on Earth, capable of being warned to avoid coming into that Place. See *ver. 27, 28.* *Then he said, I Pray thee*

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thee therefore Father, that thou wouldst send him to my Fathers House: For I have five Brethren; that he may testify unto them, lest they also come into this Place of Torments. It was also afore the general Resurrection; for ver. 30. He Pleads, that if one went from the Dead, they would Repent. Lastly, It was whilst they had Moses and the Prophets to attend unto, as the Means of Salvation to whom Abraham refers them, ver. 31. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the Dead. And therefore also was it a State of Souls, as supposed under the Old Testament, when Moses and the Prophets were the chief Means of Salvation, and no Scripture else Extant. And that Lazarus his Lying in Abraham's Bosom, was Heaven and an Heavenly Condition, may be Confirmed by these Two Things.

1. That he was carried into it by Angels. Now their only Walk is between Heaven and Earth, ascending and Descending upon Christ; John 1. 51. They go not to Hell. It is also the Place which the Angels belong unto, for themselves are the Inhabitants of Heaven.

2. But Secondly, and more expressly, the Saints of the Old and New Testament are said to sit down with Abraham in the Kingdom of Heaven, Mat. 8. 11. Which is not the State of the Gospel, for Abraham lived not in those Times; but a State of Glory. For oppositely 'tis said, ver. 12. That the Children of the Kingdom shall be cast into utter Darkness. So then, put altogether, Abraham's Soul upon his Death went to his Godly Fathers into Peace, Adam, Enoch, Noah, and the rest of the Saints in the Old Testament after him, are said to enter into Peace, each of them after the Example of Abraham; Isa. 57. Yea in the New Testament, to be carried where Abraham is to be laid into Abraham's Bosom, as the common Receptacle of Souls, Gathered to their Fathers, says the Old Testament; and Carried to their Fathers, says the New. And this Place is the Kingdom of Heaven, as Mat. 8. 11. Hence then the Argument riseth strong, That all the Godly of the New Testament, from the First to Last, from Abel to Lazarus were upon their Deaths carried to Heaven. And further, that they were all found there that were Dead, when Christ hung on the Cross, appears by Col. 1. 20. And (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. In which Speech it is certain, that those of Mankind in Heaven are meant, however the Angels may come in; for Men are properly Subjects of Reconciliation (the Angels but Analogically) for they are Men, and not the Angels who Sing, Thou hast redeemed us by thy Blood, Rev. 5. 9. Compare the Angels Song with this, ver. 12. And indeed tho' the Patriarchs were all in Heaven already, yet Christ paid for their Attonement; For He Died for the Redemption of Sins, that were under the Old Testament, Heb. 9. 15. And I will say, that they must all have come down from Heaven again, if his Sacrifice for their Redemption had not been offered up.

Now that which in the Old Testament was Abraham's Bosom, and sitting down with Abraham, that in the New is call'd being with Christ, and Paradise, and the Kingdom of Heaven. The Stile indeed is altered. The God of Abraham, said the Old Testament. The God and Father of our Lord Jesus Christ, says the New, Ephes. 1. 3. So to be gathered to their Fathers, to be with Abraham, was the Old Description of Heaven; to be with Christ, which is best of all, is the Character of it in the New. This Day shalt thou be with me in Paradise, says Christ, to the dying Thief.

The Scriptures of the New Testament speak more punctually and abundantly this Point, Christ having brought Life and Immortality (and all the gradual Advances of it) to Light.

1. There are some which are so plain, that I shall not insist on them, viz. The Example of the Converted Thief, to whom Christ said, This Day shalt thou be with me. And the Instance of Stephen seeing, when he was to Die; the Heavens opened, and therein the Glory of God; and saying, Lord into thy Hands I commit my Spirit, Acts 7.

2. Another set of Instances is in *Luke 16. 9.* And I say unto you, make to your selves Friends of the Mammon of Unrighteousness, that when ye fail they may receive you into Everlasting Habitations. And in *2 Cor. 5.* from the 1. to the 11.

1. I shall Explain that Instance, which we have in *Luke 16. 9.* Those Everlasting Habitations, there mentioned, manifestly are in Heaven, where are many Mansions, and the Words are the Moral Part of the Parable of the Steward. That look, as that Steward, when he saw he must quit his Office of Stewardship, and be put out, considered with himself, *What shall I do?* ver. 3. And resolved to make Friends of his Masters Debtors, ver. 5. That, when he was put out of his Stewardship, they might receive him into their Houses, ver. 4. And this was wisely done says Christ, ver. 8. And do you imitate this Wisdom of his, tho' not the Wickedness of it. As if Christ had said, in this World ye are but for a Time, the Places and Stations, Riches, Power, &c. you must give over. And what will ye do then for the next World?

1. Christ expresseth Death and the Souls going out of this World by *our failing*, that is, either as of a Steward, turn'd out of House and Means, or as a Merchant that Breaks, that hath a Statute of Bankrupt Sued forth against him. Such a Statute is Death, *Statutum est omnibus semel Mori.* When Spirits fail, Friends on Earth fail, Riches fail, and cannot deliver; when a Man's Soul goes Naked out of this World into another, even as he came Naked into it; then the Rich, the Great, the most Potent, and honourable are Bankrupts. And this Time, *when you fail*, is not the Day of the Resurrection, for then we are set up again and restored. The Body is sown in Weakness at Death, there, and then is the failing; But it riseth in Power.

2. Christ shews, that at that Time the Soul is put to it, what it shall do, and whether it shall go? ver. 3. *The Steward said within himself, What shall I do?* The Soul hath Reason (and Christ adviseth it) to consider, what it should do next upon its failing; for the Soul is Immortal, and must go some whither. *Animula vagula quæ abibis in loca.* Said the Emperor *Adrian*, when Dying. *Spartianus in ejus Vita.*

3. He compares the State of the other World in Heaven, to a City or Country, where are many Inhabitants gathered, already replenishing of it; and accordingly many Houses built, and all Accommodations. *Abraham* and the other Patriarchs are said in the Old Testament to be gathered to their Fathers. It comes all to one with what is said in the New, *Heb. 11. 10.* For he looked for a City which hath Foundations, whose Builder and Maker is God. And ver. 14. it is said, *That they sought a Country*, that is, an Heavenly. As every City supposeth Inhabitants there Dwelling; and there in Houses, &c. and suitable Accommodations for Inhabitants: So Christ in Analogy expresseth it here, that when we fail, and are to be gathered to our Fathers gone before us, *They may receive us into Everlasting Habitations.* That we having done good to them, or those of their Kind and Country, now gone to Heaven, they may receive us, and welcome us into House and Home. He expresseth it after the Manner of Men. When one comes to a Strange Country, what is more desirous, then that a Man should have Friends there, that should as it were welcome a Naked New-comer. What kind Hospitality is it in God, that he should receive a Man into his House, and Home, for the good which he did here! And this Habitation is no other then in Heaven, for 'tis call'd an Eternal, Real, Habitation. First, For the Soul without the Body, then for Soul and Body too, *2 Cor. 5.* For where the Souls and Persons of Just Men live for ever, there to be sure is Heaven. Now that after the Day of Judgment they shall live in Heaven none ever denied: And if when they Die and Fail, they are received into the same, then they are at that present admitted into Heaven and Heavenly Habitations, as well as afterwards. If the Souls of Just Men were admitted into any other then what is Heaven, afore into Heaven only; after their Bodies were united, then the Place, which first received them, could not be call'd Eternal Habitations.

USE. Do good then especially unto the Elect and Household of Faith: Do good to these above other, for thou wilt be gathered to them, and they will acknowledge

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knowledge it, or God at least on their behalf: And it will be a Joy to thee then, and may be a Comfort to thee now, to think that there are those in Heaven, to Whom, or to their Children, or Relations for their Sakes, thou hast done Good.

C H A P. IV.

That the Souls of Believers do, immediately after the Death of the Body pass into a State of Glory, demonstrated from the Design of the Apostle Paul, in 2 Cor. 4. 17, 18. To encourage the Saints to endure all Afflictions and Calamities of this Life: And from his Design in 2 Cor. 5. 1. 28. To Comfort them against all Apprehensions of Death.

II Corinthians IV. xvii. xviii.

Ver. xvii, *For our light Affliction, which is but for a Moment, worketh for us a far more Exceeding and Eternal Weight of Glory:*

Ver. xviii. *Whilst we look not at the things which are seen, but at the things which are not seen: For the things which are seen, are Temporal; but the things which are not seen, are Eternal.*

II Corinthians V. i, ii, iii, iv.

Ver. i, *For we know, that if our Earthly House of this Tabernacle were dissolved, we have a building of God, an House not made with Hands, Eternal in the Heavens.*

Ver. ii, *For in this we groan earnestly, desiring to be clothed upon with our House which is from Heaven:*

Ver. iii, *If so be, that being clothed, we shall not be found naked.*

Ver. iv. *For we that are in this Tabernacle do groan, being burdened: Not for that we would be unclothed, but clothed upon, that Mortality might be swallowed up of Life.*

ONE Eminent part of the good News of the Gospel is, the Blessed Estate of Souls Instantly, upon the Dissolution of their Bodies; and this, in the Name of all the Primitive Christians, doth the Apostle here utter, as their Faith; we know, &c. So then we have it not as Pauls Doctrine alone, but as the common Faith of Christians. And that,

In these Two Points.

- I. That our Bodies shall be raised at the last Day. And,
- II. That in the mean time our Souls shall Live.

In these Two did Christ Instruct *Mary* in the 11th Chapter of *John*: The First is in ver. 25. *He that believeth on Me, though he were Dead, yet shall he Live*; there's the Resurrection of the Body: The Second is in ver. 26. *And whosoever liveth and believeth in me shall never Die; Believest thou this?* In Answer to the Resurrection of the Body Christ had Prefaced, ver. 25. *I am the Resurrection*; in Answer to the Living of the Soul, he says, *I am the Life: Believest thou this?* Says he: Put this into thy Creed, as the Primitive Believers did into theirs.

In Correspondency to both these Two so positive Assertions of Christ, I observe our Apostles Preface in the foregoing Chapter, ver. 13. *We believe and therefore speak*; and what are those Points, we Believe, and therefore utter with Confidence? 1. *The Resurrection of the Body with the Glory that follows thereupon.* The ultimate Object of our Faith, ver. 14. *Knowing that He which raised up the Lord Jesus, shall raise up Us also by Jesus, and shall present Us with you.* 2. *The Glory of the Soul in the mean Time presently after Dissolution, this is in ver. 1. of this Chapter, For we know that if our Earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands Eternal in the Heavens.*

This is certain, That the Holy Ghost hath penned in the latter Part of the foregoing Chapter, and in these Words, more Lines about the State of Glory than in any one Scripture again, together, in the whole Book of God.

And the Controversie is, what State of Glory it is, that in these Words, is meant.

I shall fix the State of this Controversie by these few Premises.

1. That the Apostles punctual and proper Scope is, to Comfort himself and all Believers against Death: For he puts the Case in such Terms, *If this Body be dissolved*; he speaks but generally afore, &c. in Chapter 4. but he in the 5th Chapter particularizeth the Case of *Death*: And again, he utters this Comfort, in the Name of all Christians in the World. *We know, if our earthly House of this Tabernacle were dissolved, &c.* And it is intended to shew, what Comfort and Cordials Believers have against fainting at the Thoughts of Death, for this Verse by this Word [FOR,] &c. carries us up to the 16th Verse, as a Reason, why *we faint not, always being delivered to Death, &c.*

2. The Question then next is, What it is should be that proper, special Matter of Comfort against Death in this 5th Chapter ver. 1, &c. And hereupon, comes the Difference of the Opinions to be stated.

1. Whether *only*, that if their *earthly Bodies* be now dissolved, their Souls should have instead thereof *other manner of Bodies*, as compared to *another House* for their Souls to dwell in; namely, those Bodies which shall be made glorious at the Resurrection?

Or 2. It may be Queried, Whether the *whole Glory* of the Soul, *either* whilest *without the Body* till the Resurrection, or *with the Body* after the Resurrection, is meant? Yet so as that, However immediately upon Dissolution, the Soul should have a *Glory*, which is ready prepared for it, which the Apostle calls here *Our House*: And which after Dissolution it presently should enter into, and is entertained in; and takes as it were Possession first of, until both Body and Soul shall be joined again together, to a more full and compleat Possession of the same *Glory* for ever.

So as the difference in *General*, between these Two Opinions is, That the one Confines the whole *only* to the *Glory* the *Soul shall have in the Body*; the other Opinion of ours enlargeth it self to the *Glory* of all States from the Instant of *Death*, and so through all *Eternity*; and affirmeth, that according to the intent of this Scripture, this *Glory* commenceth or beginneth from the

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Time of Dissolution: So as their Opinion excludeth, or cutteth off all that Part of the Glory of Men's Souls out of the Body; and not to be meant in this Place, but ours takes in all; only it doth particularly Contend for this, That the Glory of the Soul out of the Body being that which is *next*, and of general Concernment to the Saints till the Resurrection, and that being a space for so long a Time to come, even almost Two Thousand Years from the Time of the Apostles writing, this meaning should therefore be intended by him.

But yet more particularly, to the End that the State of this Difference of Opinion may be understood, and thereby also, what the Conduct or Steerage of our ensuing Discourse is to be, it must be further related concerning *that Opinion* of those, that makes the Glory of the Body, the Subject of the Apostles Discourse.

1. How that some of them seem to Interpret the whole of the Paragraph, from *ver. 1. to ver. 10.* of the Glory of Soul and Body only, when joined together. Yet it may be withal observed of those Interpreters, that when they come to give the meaning of the 6, 7, 8, and 9th *Verses*, they there fall flat; or as treading upon Ice do slide them over, not openly affirming of either which is meant: When yet they had openly Interpreted the Four First Verses of the Glory of the Body, when joined to the Soul only. For indeed the Words in those 6, 7, 8, Verses are so clear *for the Souls Glory apart, without the Body*, and for its Presence with the Lord when separate, that they could not oppose that meaning: Only I find *Grotius* so daring, as to Interpret those Words *present with the Lord*, *ver. 8.* to be meant of the State after the Resurrection; when yet the Words speak of that Presence which falls out, when we are Absent from the Body in the very Words afore.

Estius in Locum.

2. *Estius* therefore an ingenious *Papist* halves the Matter, and takes Part with this first Opinion for the Bodies Glory, so far as the five first Verses go; but then when he comes to the 6 Verse, he falls in with the other Opinion: And says, that all the next Words from thence are meant of the State of the Soul after Death till the Resurrection, and accordingly he begins his Comment upon the Words of that 6 Verse thus, *That because some might say (upon this Discourse of the Apostle hitherto, in the first five Verses held) That this Glory of the Body (which you comfort us withal) is not presently attained after Death, but perhaps is a long while yet to be expected: That therefore now, in the 6 Verse (the Apostle subjoins, and falls upon) the Glory of the Soul separate.* And from thenceforward, *Estius* is as fully ours (as to this Point) as could have been desired. He might have been so sooner, even from the very first Verse; There was Reason enough for it.

3. *Calvin* upon the first five Verses, being to Interpret what was meant by *our House in, and from Heaven*; plainly says, 'tis uncertain whether it signifies *a State of Blessed Immortality, which befalls (immediately) after Death, or whether the Body made glorious, such as it shall be after the Resurrection.* *There is no Inconvenience in either Sense (says he) but in the End he closeth with this Sense; That the Blessed State of the Soul after Death (so then he prefers that of the Glory of the Soul when separate to be meant) should be the beginning of this Building, but the Consummation should be the Glory of the last Resurrection.* And *this Exposition (says he) the whole Context doth best make Good.* So that he also carries it to both States. This is his Judgment of the five first Verses. But then for the 6, 7, 8, 9, Verses, he is fully in it. That the State of the Soul after Death is only meant. Thus both in his Comment on that Place, *ver. 8.* as also in his set Treatise *de vivis* against the *Souls sleeping*; he argues it, from the whole of this our Apostles Discourse here, as a most Plain and Cogent Scripture, which to resist (he says) *were to resist the Spirit of God* in it.

I profess to be of Holy and most Judicious *Calvin's* Mind, in this his Sense of this Scripture; and shall endeavour to make forth, that the whole of this so large a Discourse is meant of the State and Glory of the Soul after Death, not excluding, but taking in that also after the Resurrection; which that one Word, if no more doth invincibly Argue and take in, when he Terms it *Eternal in the Heavens*: And therefore the whole from First to Last, even to Eternity

nity must be intended. Only I shall, in this Discourse of mine, plead alone for the separate Souls Glory, leaving the State *after the Resurrection*, to those, that will read their Comments. Or any other, that will Contend for it.

4. It is meet also, to take Notice of what is the proper State of the Question between Us, and other Interpreters, whilst we shall be upon the first Verse, distinct from what will be the State of the Question, when we come to the 2, 3, 4, Verses. In the first Verse, they of that first Opinion, well near universally say, The Apostle, for the Comfort of all Saints against Death, delivers this Doctrine, of their having one Day spiritual renewed glorious Bodies, instead of these Earthly; yet so, as with all, they acknowledge his Scope in that Verse to be, That it is God's more general Appointment for all Saints first to Die, and to be Dissolved, and then by a Resurrection of their Bodies, to have new Bodies restored, at and by the Resurrection: Thus they Interpret the Matter of this first Verse, *We know, &c.*

But then, as for the 2, 3, and 4th Verses, they affirm his Scope to be, that the Saints *Knowing*, that by the ordinary Dispensation they cannot have such Bodies glorious, unless *first they Die*; yet this *DYING* being abhorrent to Nature. The Apostle expresses thereupon the Saints desire, rather to be *cloathed upon* with Glory, whilst they continue in their Bodies alive, and so to be immediately *Changed* without Dissolution; but yet with this Correction or Supposition, that they be found of the Number (if it should fall out to be God's good Pleasure) of those Saints that are alive, and *Cloathed* with Bodies at the Resurrection; and not *Dead or Naked*, as the generality of the Saints will, at the Approach of that Day, be found to be. Thus they Interpret the 3d Verse. So then with them the Doctrine of the first Verse is, That we shall have glorified Bodies by a Resurrection after Dissolution first, and that as the general Case of Believers: But that notwithstanding, the Object of the Saints *desires* expressed in the 2, 3, and 4th is, to have the Priviledge to escape that Dissolution, and have a Glory put upon their Bodies without it, as an Exception to that general Rule: And to have that Change, which indeed is spoken of to be at the Resurrection, of them that shall be then alive, at the same Time, that those that are Dead do rise.

Now 5ly, The State of the Question which I propose to the Proof, is, whether the Apostles Scope be not to Comfort these *Corinthians*, and the Generality of the Saints with this, That when their Bodies are Dissolved, they shall have a Glory in the mean Time until the Resurrection; and further my Undertaking is, that he carries this great Truth (as his Scope) uniformly on, throughout all the following Verses to *ver. 10.*

Ere I do begin with the first Verse. It will be very conducive to Consult, whether this had not been his Scope likewise, in the last Verses of the former Chapter, immediately preceding this first Verse, which I the rather choose, because in doing so, I shall by Degrees make Approaches, (beginning thus further off) which I Hope will in the End surround and carry this difficult stronghold of Scripture, which hath been so often taken and wonne by Parties of different Perswasions, as each have imagined to themselves. The Connection between those Latter Verses of the former Chapter, and this first Verse is so Innate and Congenial, as we should loose some of our Strength in this Argument, if we did not take along with us, what they aforehand have spoken.

The Words of the latter Verses of the former Chapter are these, 2 Cor. 4. 16, 17, 18. *For which cause we faint not, but though our outward Man perish, yet the inward Man is renewed Day by Day. For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal weight of Glory. While we look not at the Things which are seen, but at the things which are not seen: For the Things which are seen, are Temporal; but the Things which are not seen, are Eternal.*

Which Words, suppose they were considered absolutely, and singly, and as cut off from their Correspondency with this 5th Chapter, do yet contain strong Evidences, that not only the Glory of the Body at the Resurrection, but the whole of the Glory both of the Soul separate afore, as well as after is aimed at in them.

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1. In that whilst we live, and continue here in this World, our inner Man is said to be renewed daily, that is grows Young within us, whilst our outward Man, that is our Body, and outward Condition of Estate, Name, and what-ever else thereto belonging perisheth. So as though we loose every Day on that Hand, yet this inward Man, every Day grows up stronger and more vigorous. And what is, or can be intended hereby, other then to make way and lay a Foundation for this Truth, (as by an evident Token) that between that utter perishing of the Body by Death, that will in the end befall us, and that Restauration of it by the Resurrection (spoken of *ver. 16.*) this inner Man is ordained to live in the mean Time without that Body or outward Man, and therefore is growing up of it self alone unto a Maturity, as that which is intended to live another Day (as we say) when severed and apart. To evidence which, you see (says he) how unto Sense the Body goes down, and the Soul thrives (as the 3 Epist. *John 2. ver.* hath it) as being that whose Estate God hath a Care of; it being to live with himself during that *interfittum* or mean Time, even as the Chicken grows in the Shell unto a Maturity, and then breaks it, and lies away into another and better Estate, which is the Prophets Comparison, *Psalms 90. 10.* And can you think, that this inner Man thus nourished to a Virility, by God shall be turn'd into a Languid Condition, when severed? Or have a dead Sleep or Palsie take it, and so Chill until the Resurrection? No, it is in a tendency to Perfection, as *Heb. 12.* shews

2. Consider in the Words, how during this Life (wherein the outward Man is a perishing) that Glory to come is all the while a working for this inward Man; and this inward Man also, is all that while a Being wrought upon, and making ready for that Glory, and both fall out together, but during the space, only, of this Life. The one you have in the 17th *ver.* of the 4th *Chap.* and the other at the 5th *ver.* of the 5th *Chap.* It is said, that God himself works us; *For the self same thing.* And Gods renewing our inward Man in the 4th *Chap.* is the same thing with Gods working us, *Chap. 5.* And working us for that self same Glory spoken of in *Chap. 4. 17.* Which is wrought for us by Afflictions; yea, and (which is Gods Artifice in it) the self same Afflictions which Work, that, so exceeding weight of Glory, are used by God to Work our inward Man for that Glory. And (which is most observable to our Purpose) both these Workings, the one of Glory without Us, the other of renewings of Grace within Us, are but in the space and during the Time of this Life, and both continue all the while and cease together. The Afflictions work best in that Moment; and our Souls they are also wrought upon but during that Moment; and the determining of both Ends with our Lives. For as it is but the Afflictions of this Moment that Work the Glory: So it is the Dispensation of God in this Life only that renews the Soul, and but whilst in the outward Man: And at Death, and with Death all such workings of either are at an End. And what doth this mean and argue, but that the working of both ending in that one Period, that therefore these Two, the inward Man, and Glory that had gone as together, tho' divided, should at, and upon Death (the common Period to both) meet, and be Joined or Married together, the inward Man being made ready for that Glory as fully as ever it shall be; and that Glory made ready for it. What then shall let, or who shall forbid, that these Two should not be Joined together. Surely this is the Time, the full Time for this Souls Enjoyment, and first Entrance into that Glory it was wrought for.

3. Add to this Account of the Apostle the Series, Order, and Succession of Time he sets for these Things. The Time allotted for these Workings, He says, is but for a Moment, and that Moment is but the Term of each of our Personal Lives; so expressly, *Rom. 8. 18.* they are call'd the Sufferings of this present Time. And the next Stage he sets is an Eternal Life and Glory, without any mention of any other Space coming between. He mentions these Two, and but these Two, and these Two immediately succeeding each the other; and Comforts us, not only that our Afflictions are but for this Moment, but withal chiefly to Note the Shortness of the Time, unto the beginning or entrance into Eter-

Eternal Life and Glory, which is ready wrought for the Soul, and the Soul for it during that Moment: And that the Ending of that Moment, is the beginning of that Eternity, and that, that Ceasing and Afflictions therewith, Eternal Glory succeeds, so that these Two divide *Time* betwixt them. But if there had been so long a space as Two Thousand Years afore that beginning of this Eternity to come, between this Moment and the Resurrection, he either would have excepted it, or not have put this Moment and Eternity so together. It is the Account of Times which he here maketh. And Believers that Groan as they Count and Reckon the greatness of the Glory (as *Rev. 8. 18.*) So in these Groaning, they do reckon or account the Time, till their Freedom and Inlargement: And the Thought of the shortness thereof doth Comfort them, as well as the greatness of the Glory expected. No Apprentice or Servant counteth his Time more till he is Free, and shall set up for himself then a Believer doth; and then the Apostle doth for them, both in this Place, and that other in *Rom. 8.* And to be sure, that Term of Two Thousand Years, if these Souls had been to stay for this Glory so long (which the Holy Ghost who wrote this foreknew, and we have the Prospect and Experience of Sixteen Hundred Years being now past) is not to be reckon'd as a Moment. Therefore the Apostle would not have reckon'd this Moment and Eternity in so successive an Order, and have left out the Account of Thousands that were to come between them, when he intended thus to Comfort them, even to a Moments Time, when the very Thought of Two Thousand Years stay would have been a long Time indeed, unto such eager and groaning Souls; as *ver. 2, 4,* of this *Chap. 5.* They are set forth to be, unless the Apostle had some way satisfied them about the Interim, as appeareth by the cry of How long! Of those separate Souls, *Rev. 6.* Nay, if these Souls here wrote to (supposing them to Exist, and to be after Death) should have had an Intermision of Injoyment of God for Two Thousand Years to come, this Time of so long Interval, that would have proved to be unto such Souls, who had been inur'd unto Communion with God already, during this Moment of Afflictions, and some times had injoyed the Earnests of Heaven (as in the 5th *ver.* of this 5th *Chap.* you have inserted as an Argument for separate Souls Injoyment) a far greater weight of Affliction, then what the Afflictions of this present Time amount unto, which is but for a Moment; and the Apostle might rather have indigitated and termed them the Afflictions of that Interval to come, then those of this present Time, as in *Rom. 8.* he speaks.

4. The like Division of Things connoting the same Succession of Time in the 18th *ver.* (which is the last of this *Chap.*) Seconds and Confirms this. *While we look not at the Things which are seen, but at the Things which are not seen: For the Things which are seen, are TEMPORAL; but the Things which are not seen, are ETERNAL.* In this Division of Things, he Sums up the whole of what we are to run through, or which can be supposed we should run through in and under all Times for ever, or that shall befall us from that instant wherein, any Saint at present is, for they are all either Temporal or Eternal. The Temporal he also calls Things which are seen, Visible here, in this World, by our worldly Eyes or natural Eyes; the Eternal which are not seen; That is, not otherwise, then by Faith, *Which is the Evidence of Things not seen, and Substance of Things hoped for,* *Heb. 11. 1.* By Temporal then he means, the Good or Evil Things injoyed or suffered in this Life or World; and by Eternal All, and the Whole that are to come, as the Reward of what was done in this Life, in the other World to come; which are Things as yet unseen otherwise then by Faith, and Hope; and therefore the Things that are wholly to come are unseen, according to that, *Rom. 8. 24. Hope that is seen is not Hope.* And further, by distinguishing, or opposing these Two Temporal and Eternal. He with all Connates and Divides the whole length of Time we are to run through, even as he had afore more plainly done, by his Moment and Eternity in the Words of the 17th Verse. Now I would ask unto which of these Two doth the State of the Soul (of an Holy Soul) till the Resurrection belong? It is certain not to *Temporal*, though it should be cut off from the Account of that Time, which follows after the Resurrection. It might indeed be
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said *Temporal* as in respect to the Time, namely, of its Duration, merely for the Term of its Widow-hood from the Body, which ends with the Resurrection; yet to be sure, it is none of those *Temporal* Things, which the Apostle here Terms *Temporal*, for they are such Things only as are for the Term of this Life, and so stiled because they last but for this Time, in Distinction from those other to come. And besides this State of the Soul, after this *Temporal* ended, is unseen (in this Life by us) otherwise then by *Faith*, as well as what shall be after the Resurrection. So then, that State of the Soul after Death, must be cast, as that which belongs unto *Eternal*; and both that, and all after makes up together but one entire *Eternal*, whether of that State of the Soul separate, or that of it after the Resurrection. For so, and not otherwise is the Distinction or Opposition unto the *Temporal* Enjoyments of this Life made up Full, and Exact, and Compleat, whereas if this State of the separate Soul were not included, and comprehended under that of *Eternal*, this Division were utterly imperfect; unless any will say, That there are Two *Temporal* States of the Soul afore the general Resurrection, and that from that Time only *Eternal* Things do Commence and Begin, which no Man will dare to affirm. So then, as *Eternal* doth begin (as we say) a New Account; so the State of the Soul separate, and that of the Resurrection are made up, as to that one New *Æra* or Account; and are summed up into one Total of *Eternity*. And we in common Speech use to say, that when a Man Dies *he enters into his Eternity*; because it is the beginning of a Man's Reward, whether of Punishment or of Glory, whether whilst his Soul remains severed, or is join'd again to the Body. Now if this separate State must be put unto that Part of the Account of what is *Eternal*: Then you must necessarily take in *Glory* too, for so in the 17th Verse he had said, *An Eternal weight of Glory*; and again, Chap. 5. 1. *An House Eternal in the Heavens*. So then, we must not exclude this separate State from *Glory*; for after *Temporal* is ended, it is an *Eternal* which succeeds, and that *Eternal* (saith the Apostle) is *Glory*; and an *Eternal* House also stands ready to receive the Soul, which is all one with *Glory*. And although the State of it out of the Body be *Temporal* in this Sence, that is but for a Time, yet this separate State being a Part, yea, the beginning of the Possession of that *Glory*, which shall never end, but be more perfectly and tully Consummated, when the Soul, and Body are re-united: Therefore the *Glory* in both States is termed *Eternal*, because from the Time of the first Possession of it, that *Glory* is continued to all *Eternity*; and is the same *Glory* for Kind, though not for Degrees.

So then, the Argument riseth strong from all these Things. As we use to argue against Purgatory, that there being but Two Ways mention'd in Scripture, the Broad and the Narrow; and but Two Bounds and Endings of those Ways, *Eternal* Life, or *Eternal* Death; there are but Two Sorts of Passengers, *Righteous* and *Unrighteous* which the Scriptures speak of, and therefore no Third or Intermediate Condition between: So I Argue (out of our Apostle) there being but these Two Stages and Measures of Time, *Temporal* of this Life, *Eternal* in the other mentioned by him, and when and where the one Ends, the other must be reckoned to begin, there being no State or Space between, and also this *Eternal* State being so expressly termed *Glory*, *Eternal* *Glory*, and the inward Man, or Soul it self being *Eternal*, and to Exist when the Body the Outward perisheth, and this Soul being wrought for that self same Thing; shall not such a Soul invincibly Conclude, when it comes to Die, my *Now*, my present Moment, and all *Temporal* Things are ended with me: Welcome *Eternity*, and the Possession of Things not hitherto seen, but hoped for, which the Apostle tells me, is no other then *An Eternal Weight in Glory*, which now begins, the other being ended.

A Second Head of Arguments may be taken from the special Connection, and Coherence which the Words of the Text, 2 Cor. 5. 1. hold with these foregoing Words in Chapter the 4th. Which the Particle *For*, doth carry us back again unto. *For we know that if, &c.* 'Tis an Account (says *Musculus*) given

given, why that we Christians look so intently upon Things Eternal, and on that same Eternal Weight of Glory; for we full well know, that if this earthly House were dissolved, we shall enter upon them. The Things that are Temporal cease, and our Eternity then begins. We come then presently to be Partakers of that Eternal Weight of Glory; or, which is all one, of that Eternal House in Heaven. And therefore, we have good Reason to look upon, and intently to Mind those Things Eternal, so as to over-look the other. For there is but this little, so little a while, between Us and our Enjoyment of them, even but till our Dissolution. This Faith brings Eternal Things to us, and not to look at them as Things afar off. And it is the nearness of Things, and not the greatness only, if apprehended far distant, that doth affect Men. Faith is a Telescope, an Optique Glass (to which the Allusion may seem to refer) that brings them near to us, as Glasses use to represent Things otherwise greatly Remote: And because they are so near as our Death is, therefore we are affected with them.

These Words, *For we know*, &c. carry us also to the 16th Verse, and so bring in a New Reason, why *we faint not* at the Thoughts of Dying, *ver. 16. Therefore we faint not*, no not at *Death*, *For we know*, &c. 'Tis a Continuation of Reasons thereof, now observe the Parallel between his Comforts, or Reasonings to Comfort Christians both *there* and *here*.

1. There against the Miseries of Life; this is made a Reason, why *we faint not*; inasmuch as our *outward Man only doth perish*, but then the *inward Man* is renewed. But then further to shew Gods uninterrupted Care towards us in this Life, in this *Renewal of the inward Man*. He further adds, *Renewed every Day*.

2. Answerably here (*Verse 1.*) And in as Congruous an Harmony comes in this Cordial against Death: That even, when this outward Man is dissolved, our inward Man shall from that instant of Time, without Interruption or Discouragement have entrance into Glory. As there was not a Day past over their Heads in this Life, in which their inward Man was not more or less renewed, so when *Dissolved*, or upon Death in like Manner they shall not stay a Day, not from being renewed only, but from *being swallowed up of Life*, (as our Lord Christ says to the Thief on the Cross, *Luke 23. 43. To Day shall thou be with me in Paradise*) and to insinuate this, the Apostle adds these Words *Eternal in the Heavens* in an opposite Parallel unto that other Expression *Day by Day*, Eternity is a Continuation of Time for ever, without Succession of *Day by Day*, as the Schoolmen have observ'd. Eternity is spoken of here to shew, that as upon Dissolution, there is a beginning of it to the inward Man; so there is a Continuation without Intermision, in like Manner, as there had been in this Life a continued renewing of them *Day by Day*. And it is therefore, that he heartens us not to faint any more at Death, then at Afflictions; because God is proportionably as much careful over us in one State, as in the other. That as he did not renew us for one Day only, and then suspend his Work for a Year, or many Years, and then Visited us again; but every Day renewed us in this Life, so likewise when this outward Man comes to be Dissolved, this *inward Man hath an Eternal House*. For God stays not forbearing to Glorify us for many Thousand Years, or until the Resurrection. *The Days of Darkness are many* (as *Solomon* says of Lying in the Grave) until then: But here is *an Eternal* follows upon Dissolution, a beginning of a continued *Ævum*, when Time shall be no more, as to this glorified Soul.

Now then to bring it home to the Point in Hand; were there not an entering into Glory for that inner Man, as instantly to succeed Dissolving without Suspence, as the renewal of that inward Man is that accompanies Afflictions, and which was continued without Interruption; the Souls of Believers would not have had so full Consolation against Fainting at the Thoughts of Death, and at its Approach, as it had against those other Miseries of Life. But if we take the Apostles Words in the Sense which hath been given, there is full and abundant Consolation against all fear of Death. For the Believer may say, it matters not how soon I Die, since whenever I Die I enter presently into

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into Glory, and therefore, *I will not faint at Death*. I need not Care when, or how, I lay down my Life, seeing there is a present Provision made. This one Thought renders the Consolation home and compleat every Way: Where that other Opinion, that he should Post us off to the Resurrection reached not to this, for *Hope so long deferred* would make the *Heart faint and sick*. Whereas here the nearness of it, and the greatness of that Glory, both of them coming upon a Man's Soul, both at once do swallow up all Thoughts of Trouble, or Discomfort any Way. And this Reason did in Part cause *Musculus* to incline to our Opinion, as it hath been Stated.

And now e're we go on, let us take a Pause and consider a little, that after the Apostle had forelaid all the Things. 1. Of an inner Man (in Distinction from the Body) which sure God had such a Care of to preserve, &c. And, 2. That these Afflictions (which are but the Perishings, the Mouldrings of the outward Man) Work an *Eternal Glory*: And for whom, but for this *inner Man* on Purpose renewed to enjoy it. 3. That these Afflictions are for the Moment of this Life; namely, whilst this inward Man dwells in this outward Man, which is going to Destruction. And then, 4. That this Eternal succeeds, when this Temporal Life ends: Unto which Eternal, he calls all their Intentions to be fixt upon it. I say, when he had thus forelaid these Things, and brought down the Series of his Discourse thus far, he then immediately upon all this, brings in the Supposition and Mention of Death in this first Verse. What (says he) if not only our *outward Man perish*, but be utterly *Dissolved*, the whole House *pull'd down*. What then? Call but in a Jury of all Men, and of all Saints, and what would their Expectations be upon, certainly upon this; what should upon that Dissolution become of that *inner Man*, he talkt of, when left a Widdow, and alone, and separate from the Body. If a Sage *Heathen*, as *Plato*, or *Socrates* had been discoursing so sadly of the Immortality of the Soul, how it grows Wiser, as the Body grows Older, and then had fallen into the Supposition of the dying of the Body, and had but said, if this Body be dissolved: Surely all his Auditors would expect and desire instantly to hear something of what should be the State of that Soul, he had prædicated to be Immortal, which, when this Body is dissolved, shall still subsist. But our Apostle had much more engag'd himself from the Materials of his former Discourse, to Answer our Expectations in this, for he had not only instructed them with the Knowledge of an Immortal Soul, but how that Soul was preparing, to be furnished, fraught and fitted with Graces every Day, and how an *Eternal weight of Glory* was working for it. And he had call'd off their Eyes from all Things in this World, and fixt them on these *Eternals*; and then after all comes in with the Case and Supposition of Death. He doth certainly therefore in his following Answer speak Home and Close to that which should be the common Expectation of all Men in such a Case. As 'tis the Voice of all Men in general. *Who will shew us any good?* (Psalm 4.) So more especially, when we come to Die, what will then next befall us, and come unto us. This the Parable of the Steward shews us, I must (says he) be turn'd out of House and Home, *What shall I do?* Luke 16. 3, 4. That is, what shall I do next, *Animula vagula quæ abibis in loca?* But above all Men, this would be the special Expectation of Saints: The Apostle *Paul* therefore, being to give an Answer in this Case himself, having started the Question: He for the Comfort of all Saints may well be thought to frame his Answer unto what is the more general Care, the pressing and next Thought or Sollicitude of all Saints.

But then add to this, the Periphrasis, or Circumstance of Speech, by which the Apostle chose to express *the Supposition of Death*, and it will still induce us to think, that the Answer or Resolution he gives should be to this very Point; namely, *The State of the Soul when separate*. To this End observe, how he expresseth *Dying*. He saith, not in plain and short Words; *If we Die*, which is the usual Way of Speech, but frames it thus, *If our earthly House of this Tabernacle were dissolved*. Which Circumlocution of Speech, I look upon as the *Sluice* between the Apostles former Discourse, (Chap. 4.) and what he

he here Discourseth (Chap. 5. ver. 1. to ver. 10.) concerning what is to follow with Respect to the State of the Soul after Death. As Death it self is the Passage between both Worlds, so he Lets in, and applies all, he had spoken but indefinitely of Eternity; and Glory (in the latter Part of Chap. 4.) and brings it all down definitely *ad articulum Mortis*, as we say, to the Point and Supposition of Dying, as the Time designed by God to be the *Epocha*, from whence all those Glories fore-mentioned in that 4th Chapter are to Commence, and begin, and take Place in that *same inner Man*; and so the Stream onward unto the 10th Verse carries on a more Particular Discourse concerning the State of this inner Man after Separation from the Body.

It is I say most remarkable, that by this Circumlocution, *If our earthly House*, &c. he doth most lively represent Death to be such a Separation of this inward Man from the outward the Body, as that this inner Man doth survive and still exist, as it did afore. And to that end look as in the former, *Finit duo Homines* (saith Gualter) He represented the Condition of the Soul in the Body by *Two Men*, an *Inward*, and an *Outward*, on Purpose to set forth how whilst the outward perished, there was still an inward Man, was still renewed *during this Life*: So in like Manner now that Death comes to be expressed, *Fingit duo Domicilia*, He sets up the Comparison of *Two Houses*, which this inner Man removes from, and unto: Thereby manifestly declaring, that it subsisted still; yea, and but shifted its dwelling House at Death. Which could be to no other end done, then still to make Way, to shew what would become of this inner Man after this Separation. Now to this end he termeth this outward Man an House, as unto which the Soul is the *Inmate*: And who knows not that the Indweller doth, and can live and survive without his House; neither his Life nor Livelihood depends upon it, nor none of his inward Worth or Wealth, which he personally carries about him, it is but his removing out of it. And that Word, *OUR Earthly House*, plainly intimates, that this inner Man, the Indweller bears away the Name of the Person, assumes the Title of *Lord*, and Owner, and so carries it away alone from the Body, as the Lord of a Mannor-House doth from his House. As if the Soul should say, my House is dissolved, but I my self am still safe, and as I was. I my self am not Dissolved, 'tis but my House. Yea, which more fully demonstrates this, he termeth it a *Tabernacle*, when 'tis elsewhere termed an House, yet but of *Clay* dissoluble, and whose *Foundation is in the Dust*, soon thrown down as the House built on the Sand. But least that should signifie too much dependency of this Inmate upon it, that by tenderneis and obnoxiousness to Cold and Weather; when exposed, it might Die (as Shell-Fishes, and Snails, when their Shell is crushed, and they are separated from it, Die:) He therefore adds, it is a *Tabernacle*. Now a Tabernacle is a covering, that hath not so much as a Foundation which Houses have, but it is merely a Covering; and is set up but as for present Conveniency for a Shelter, and he that dwells in it, is himself so little Dependant on it, that he can take it, and carry it on his back, and pitch it when, and where he pleaseth: And it is used by Pilgrims, and Wanderers, and Souldiers, as you know, that least of all depend upon these Tents. *Heb. 11. 9.* It is said of *Abraham*, *That by Faith he sojourned in the Land of Promise, dwelling in Tabernacles with Isaac and Jacob, for he looked for a City, which hath Foundations*, &c. They were Sojourners that dwelt in Tabernacles, and Tabernacles had not Foundations. And this was a Type, and a Shadow to them, and to us in them; that both they then, and we now (that is, our Souls) do *dwell in Bodies, that are but Tabernacles*. For the Apostle tells us, *Ver. 13.* That by this, and other their Speeches, *They confessed, they were Strangers and Pilgrims upon Earth, declaring plainly* (namely, by these as Types and Sayings of theirs) *that they sought a Country*, ver. 14. Doth not this Paralel further argue the Apostles intent to be to speak to that Point, *What should become of this inner Man*, now it comes to subsist alone; certainly he doth not ablegate us to the Resurrection, when it shall have its Body again: But means to shew what God will do with it in the mean Time, in this Interim of Subsistence by it self out of the Body.

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Another Head of Arguments is drawn from the Terms in which he forms and shapes his Resolution unto this Supposition of Death; or, *If we Die.*

1. *We have,*] &c. As this inner Man is the Person, and bears the Title of it; so when by Death it is turn'd out of House and Home, we can comfortably say *exouev* [*We have*] that is, instantly, presently, an House prepared ready. It is not *Habebimus, We shall have*; namely, at the Resurrection. Look as the next Thought of every Man, Good and Bad upon the Supposition of Death [*If we Die*], is what is next, so as readily, as roundly the Apostle Answers to it, and says, *We have,* &c. And truly what needed more Words, to perswade any that this was his meaning? If he should say, *We have,* and yet intend *Habebimus, We shall have,* which is the Sence, that other Interpreters would put upon it, he had, when so great an Expectation had been raised of what should be next and immediately, greatly disappointed us. Yea, and though you suppose that sometimes in the Phrase of the New Testament, the *Present Tense* is put to express the *Future*; yet in this Case, the Apostle would not have made use of such a Criticism Sure, if ever he would speak plainly, and in the most direct Sense, then surely now. As Christ in the Case of comforting his Disciples with the Promise of Heaven; says, *If it had not been so, I would have told you,* (John 14: 2.) So here the Apostle would not have held them under-hand with an Expression of *We have,* when yet he meant no more then *We shall have,* retaining them under Hopes of a Reversion, for Distance of Time is a great Matter in the Case. Now he intends their Comfort here, as in 2 Cor. 5. Even as Christ did there, in John 14. And he intended the utmost of their Comfort: And so surely speaks as plainly, as to the Point of *Time*, according to the Tenour of his Expression; as Christ did, as to the *reality of the Thing* it self. So then *Estius* is very Dilute in his Interpretation, when he says, that the Apostle by the Words, *We have,* only means, *We shall have.* For it is certain, that *now* we have the *First-fruits*, and beginnings of *Eternal Life*, and *he that Believes shall never Die,* John 11.

2. Put the Particle [*If*] and the Words [*We have*] together, and Consult the Analogy of Speech in all Languages.

1. Such a Posture and Form of Speech ordinarily importeth [*When*] and so to say, *if it be dissolved,* is all one as to say, *when it is dissolved.* And this Speech here, and that of our Saviour (Luke 16. 9.) insisted on, is Paralel as to the Phrase, as well as in the Subject Matter (now Christs Words are, *When ye fail, they may receive you into Everlasting Habitations.*) Only this here of the Two is more Significant, and Punctual. That if it so fall out, (fall it out, when 'twill) we have a present Provision. And it is, as if a Man should say, I have at present a mean Cottage, a Country House I dwell in, but if Changes come by Fire or Tempest, Wars or Plunderings, that this be ruined; I have another dwelling, a *City House* (to which Heavens Glory is compared, Heb. 11. 10.) ready Built and Furnished to remove unto. Insomuch, that it is the same, as if in like Speech, the Apostle had said, *We shall never want an House; but if we be driven hence, we have another.* But if his meaning were, that for that other House we must wait the Resurrection; we should in the mean Time have been left at a loss in our Thoughts for an House.

2. The like Frame of Speech to this, *If this were Dissolved, we have,* &c. We ordinarily use, when we look at the present Condition as an hindrance to what, if that were removed, we should presently enjoy as more Happy, and more Desireable. So that it is, as if he had said (pursuing his begun Discourse, and the eager Intention and Working of his Mind, and its fixing on this Eternal State, of which in the last Verse afore) we should have Possession of this Glory presently, instantly, were it not for this same Body that stands in our Way, and keeps us from it. If it were but Dissolved once, we have a Glory ready. The Apostle hereby expresseth, how a Christian looks at this Body (as at present) as an Impediment, as that which Lets (as the Apostle speaks in another Case) us in our Way; and till it be taken out of the Way we are detained. Thus we speak of one that hath a great Estate in Land, which is out in a Lease to another, or of a Widdows Estate in

in a Copy; if that Lease were out, and expired, or that Widow Dead, I have instantly the Possession of a great Estate to fall to me, I have it, it is mine already; there is nothing but a little Time, or such an ones Life between me and it, *if they were but Dead once, I have it.* The like you say of an Heir under Age, and so here, if this earthly House were dissolved, and the Lease of this Life but expired, I have another to enter into.

Now that which strengthens this to have been his Scope in this Form of Speech, are Two Things.

1. That he maketh the Demonstrative Effect of this to be a *Groaning*, ver. 2. *For in this we groan, earnestly desiring, &c.* Now Groans are Expressions of earnest Desires, that are obstructed, hindred, and oppressed, and kept from their Attainment. *Groans* superadd that unto *Desires* simply considered, and that Phrase *ἐν τῷ* [*in this*] *we Groan*, either refers to earthly House, that is, whilst we are in this Tabernacle, or it serves to express Time, *ἐν τῷ χρόνῳ*, *in-terea Temporis, in the mean Time we Groan.* And both these come all to one, Beza in locum. in Acts 14. 16. to shew the ground of *Groaning*; namely, because either during the Time of our being in the House, till the Time of that Lease is out, Time hinders us; or that whilst this Body lasts, and remains undissolved, we cannot arrive to that other House, but we are kept from it, and hindred: Or else *ἐν τῷ* is for this, or upon this Account we Groan; namely, because we are detained from the Enjoyment of our Desires. These Interpretations fall all in to our Purpose.

2. In the 6 and 8. Verses, He expressly makes a being at Home in the Body an Absence from the Lord, and a Man's own People; and he makes these to be the Two Peregrinations, such as whilst the one lasteth, the other is not attainable, nor doth, or can begin: So as in plain and express Words, he teacheth them to look at our being in the Body, as an Hindrance and a Let to the Enjoyment of the Lord. And therefore, we desire rather to be absent from the Body, and we *Groan* saith the 2d Verse, in this Body, as that which hinders us, and keeps us from our other House, *For if this were dissolved we have, &c.* Now if either of these Two Senses given of this Form of Speech, hit the Apostles Intention, as both lie fair, either that, *if (as noting Time) it were dissolved we have, &c.* Or that further our being in the Body, is an Impediment to the other: If either of these (as 'tis hard if one or both do not) it carries the Point in Hand.

3. Let us consider those Two Metaphors of *an House*, ver. 1. And of *a Garment*, ver. 2, 3. Under the Notion of which he shapes the Substance of his Answer. And by which the Holy Ghost chose to signify the Condition we are to have, if dissolved. *We have (saith he) a Building of God, an House not made with Hands, Eternal in the Heavens. And we Groan to be CLOATHED upon,* ver. 2, 3. And we shall find by the Coherence of this Place and other Scriptures, that they fully fall in with, and serve our Assertion; namely, they serve to express the Glory it self, which we are to have in the Heavens, as well of the Soul whilst separate from the Body, as when again joined to the Body.

Now those that would exclude the Glory of the Soul whilst separate, as having been in this Place intended, they with all do narrow these Metaphors to the Body it self, when it shall be made Glorious. And one great Argument of theirs is taken from the Opposition used here, That if by our Earthly House of this Tabernacle be meant our Bodies, then by our House made without Hands in the Heavens must be intended also our Bodies, as they shall be made *Heavenly* at the Resurrection; 1 Cor. 15. Even as their Earthly Man, and Heavenly Man are set in Opposition. And in this lies a great Part of their Strength, but now I turn it otherwise, not only by way of Answer, but by Way of Argument to the contrary. That if by the Metaphors of *House*, and *Garment*, or *Cloathing*, the Glory of Heaven it self, whether of Soul separate, or of Soul and Body, be meant in Scripture, and not necessarily the Body alone as an House made glorious with, and for the Soul to dwell in, then there is an open way, and the Plea lies fair for the separate Soul's claim to this *House* and *Cloathing*

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Cloathing upon, in the mean Time. But that under these Metaphors the Glory of Heaven it self abstractly considered is meant, is evident,

1. From the Context, for what is this *Eternal in the Heavens* here, but that, which but Two Verses afore it, he had stiled an *Eternal Weight of Glory*.
2. It is evident from other Scriptures.

An House, Luke 16. *Receive you into Heavenly Habitations*, Ver. 9. And *John 14. 2. In my Fathers House are many Mansions*. And the Glory it self is compared to an House, because a Man enters into it, and dwells in it, *Enter into thy Masters Joy*, for it is too great to enter into the Master himself. It is called too, *A Building of God not made with Hands*. The same is spoken of the Glory it self, of Heaven; and not of the Body. It is *a City which hath Foundations, whose Maker and Builder is God*, Heb. 11. 10. A City is an Aggregation of Houses and Buildings; of Houses, that are not Tabernacles; but are fixt and have *Foundations* for Perpetuity, which in the Text is *Eternal in the Heavens*, in Opposition unto this *Tabernacle House*, and is the Opposition made there also, *Ver. 9. Dwelling in Tabernacles*.

3. That other Phrase of a *Garment*, you have *Rev. 6. 11.* used to express the Glory of the Saints in that other World. Yea, those that are for that other Sense, and Interpret this House from Heaven to be our Bodies, are yet forced; or at least must acknowledge that Phrase twice used, *Ver. 2. and 4. [Being cloathed upon]* to be meant of *Glory*, for it cannot be meant, that we remaining in these Bodies, should yet be over and above Cloathed upon with other Bodies over them. It were absurd to say, He should mean a putting new Bodies for Substance over these we have already. As *Musculus* hath observed: So as *even according to their Interpretation* which they would put upon it, *Glory abstractly* considered, must be intended as that wherewith we are Cloathed upon: And if under that Phrase *[Cloathed upon]* *Glory* abstractly considered, is intended by their Sense; then under the Word *[House]* also the same must be intended. For the Apostle joineth both as *one*, ver. 2. To be *CLOATHED UPON* with our *HOUSE* that is from Heaven. And again in *Ver. 4.* It is *[Life]* that is said to swallow up the Mortality, and therefore *Glory simply considered* is the Thing, the Apostle intended in his Discourse. And if so: This of an *House*, &c. are applicable as well to *the Soul to be Cloathed* upon therewith without *the Body*, as when it is *in the Body*. For that the Soul separate is capable of Glory none can deny.

In the Fourth Place, to come yet nearer and more Home to the Point in Hand. The Glory of the Soul when separate from the Body is in the Scriptures (yea it falls out in those very Scriptures fore-mentioned) plainly and directly intended under these Two Metaphors thereby expressing that State of Glory Men's Souls have, when apart from their Bodies.

1. That the Soul when separate from the Body hath an House of Glory, or a glorious Condition compared to an House, provided for it. This is clear by that of *Luke 16. That when ye fail, they may receive you into Everlasting Habitations*. Which must be our House in Heaven; for 'tis that House in which *Everlastingly* the Soul dwells both out of the Body first, and with the Body for ever.

2. The other of being Cloathed upon, we have *Rev. 6. 9, 11. And when he had opened the fifth Seal, I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held. And white Robes were given unto every one of them*. You see they are the Souls of them that were slain, and that whilst going naked out of their Bodies, that have Robes given to cover and array them, as a *Reward*; (as the Word given imports,) *The Gift of God is Eternal Life*, Rom. 6. *White Robes*; Ensigns of Glory and Blessedness. When they come to Heaven they are a new installed, both *Kings and Priests* (as this Book hath it) and accordingly cloathed with new Robes.

1. *As Kings*: So *David*, 1 Chron. 15. 27. *Joseph* as Governor, Gen. 41. 42. *Mordecai*, Esth. 6. 11.

2. *As Priests*: Who when first brought into the inner Court of the Temple, had their Vestments put on; so these Souls when first entred into the Holy of Holies,

Holies, that is, Heaven (as the Epistle to the *Hebrews* speaks) are Cloathed in their Robes. This is more plain, *Chap. 7. 13, 14, 15. These have washed their Robes, and made them White in the Blood of the Lamb. Therefore are they before the Throne of God, and serve him Day and Night in his Temple, and he that sitteth on the Throne shall dwell among them.* 'Tis an Allusion to the Custom of the Priests, when a-new admitted into the Temple.

3. And Thirdly, White Robes are an Ensign of Glory. The Angels of Glory, when they appear, they do appear *Cloathed in long White Garments*, Mark 16. 5. John 20. 11. The same is said of these Souls, because now made *like the Angels*.

4. For Souls separate to be thus *Cloathed upon*, agrees with the Phrase *Naked*, used in the Text; as alluding unto the State of the Soul new coming out, from being *Cloathed with a Badge*; and so having *Robes* put over it: And this more properly, than it could be spoken of Souls continuing in their Bodies without Dissolution, of which more anon.

In the last Place; It may be observed, That he speaks of this House and Glory as now ready, and built, standing empty as it were, and waiting for its Inhabitants. It is *a building of God not made with Hands*. And that you may see, I do not observe this without Ground; Compare with it that Parallel of *Heb. 11. 10. Abraham looked for a City, whose Maker and Builder is God.* And ver. 16. *Wherefore God was not ashamed to be called their God, for he hath prepared for them a City:* And had done so when he first called himself his, and their God. And Christ in like Manner says, *I go to prepare a Place for you: In my Fathers House are many Mansions.* Now of the Body, that Spiritual Body to come, it could not be thus said, that it were *built* and *prepared* already: For it is as yet to be raised up, and it lies in the Grave until that Day, as *Peter* speaks of *David*, Acts 2. And again, when is this declared concerning *Abraham* and those Patriarchs? The Words are spoken of what was provided and prepared for their Souls against their Death; as that which comforted them against their not possessing *Canaan*, but dwelling in *Tabernacles*, and so also against that their Deaths, as I shewed, and as the Matter indeed evidenceth of it self

And the Parallel and Correspondency of that Place, concerning those Saints of the Old Testament; and of this my Text concerning the Hopes of the Saints of the New is very great and strong. In the Verse afore, *Ver. 9.* It is said, *Abraham sojourned as in a strange Land, dwelling in Tabernacles with Isaac and Jacob.* Types both of their own, and of our dwelling in the Term of this Life, *in these earthly Houses and Tabernacles.* For when the Jews his Seed were possessed of this Land, and dwelt in Houses of Stone, yet they were to keep a Feast in *Tabernacles* once a Year, to shew they dwelt but as in *Tabernacles* at the best, shortly to be pull'd down: And yet *looking* all that while for a *City, whose Maker and Builder is God*; when their *Tabernacle* Condition should be ended. And God to Comfort these Patriarchs against this their *Tabernacle* Life at present, and their Dying without the Possession of *Canaan*, Tells them he had already prepared a *City* (which is an Aggregation of Houses) for them. And in the styling himself their *God* and their *great Reward*, (as to *Abraham* he doth) he thereby sheweth at once both that their Souls should still live (for as Christ says, *God is the God of the living*) and also that he had took Care of them, made Provision for them, and would not for the least space of Time leave them destitute: But had prepared another Countrey and Houses to entertain them in. Wherefore saith the Text twice, *God is not ashamed to be called their God*: Even because he had made such abundant Provision for them, like to the great God indeed; if but a Man should have a Friend that were turn'd out of House and Home, and should not have an House to entertain him instantly upon it, he would be ashamed: And so would God says he, if he had not prepared a *City* for them. *Abraham* is call'd the *Friend of God*, even as God stiles himself *his God*. And *Abraham* therefore shall not want (no not for a Moment) Entertainment when his *Tabernacle* Condition ceaseth. May God hath prepared another aforehand on Purpose for him.



C H A P. V.

A State of Glory for Believers upon their Dissolution, Demonstrated from those Vehement and Earnest Desires, which God hath implanted in them, after such a State.

II Corinthians V. ii, iii.

Ver. ii. *For in this we groan earnestly, desiring to be cloathed upon, with our House which is from Heaven.*

Ver. iii. *If so be, that being cloathed, we shall not be found naked.*

THE Sense of the First Verse being thus fixed, to specifie the Glory of the Soul upon the Bodies Dissolution; our next Work is, to Examine, whether the following Words do give up themselves there-to; yea, or no: For, if they should be found averse to, and not correspondent herewith, or favour another Sense in the Second Verse; we profess, we must relinquish it in the First Verse also: Although we may safely and assuredly, take the Sense of the 1st. Verse, as the *Cynosura*, or Pole-star, to steer us in the Ensuing Interpretation of the rest. This First Verse, as it leads on the rest, so it holds the Balance; which is evident by this, that he there utters what is the *Faith of a Christian* concerning the Glory to come, when he is dissolved: And in *Ver. 2, &c.* he proceeds to shew the *Effects, or Workings of the Heart* and Affections towards this Glory, as flowing from this Faith. True, Saving Faith or Knowledge, always works upon the Affections suitably to the Object believed or known: *For we know, &c.* says the first Verse; There is the Act of *Faith: For we groan, earnestly desiring,* *Ver. 2, 4.* There are the *Affections* flowing from this *Faith*, and flowing from it as the Effect from the Cause. Hence then, it will evidently follow, That *Look what Glory it is, that in the first Verse, he hath proposed as the Object of our Faith*, the very same we aforehand conclude, to be the Object of our *Desires and Groanings*; *Ver. 2, 3, 4.* which is evident again by *Ver. 5.* Now he that wrought us for the self-same Thing is God, &c. This is the Conclusion of his Discourse from *Ver. 1.* as from thence, He draws a Thread through the whole afore, and ties a Knot of it at *Ver. 5.* by telling us that the *Self-same Glory*, which he had spoken of (*Ver. 1.*) as the Object of Faith, and as the Object of our *Desires* (*Ver. 2, 4.*) was the End aimed at in Working all these, and whatever else Effects of Grace in us: I say, then (in the Apostle's own Phrase) it is one and the *self-same Thing* of Glory, which still he professeth to carry through all these Verses, from the first to the last. Let this be our Rule then, and let us keep to the same, the Exposition of all that follows.

But although (as I said) we might safely conclude, and take for granted, that this is the Sence of these Second and Third Verses, the same which is of the first: Yet we will still put the Issue upon a particular Examination of each Word in the second and third Verses. I shall go from Word to Word, and see how all will comply with this Interpretation, that the Glory of the Soul after Death is first in Order here intended.

For we groan. He had said afore, *We know, if this Tabernacle be dissolved, we have, &c.* This Particle, *For*, leads on a Demonstration from the Effect. It is a Demonstration or Evidence.

1. That *There is such a Glory* for the Soul: For God's Spirit would not otherwise have stirred up such groaning Desires (which is *Aquinas* his Note upon the Place, and it is a good One) for if there be no regular Desire in Nature, says he, but that by God's Ordination there is an Object existent for it,

it, then surely not in Grace, and therefore it must be so here, that if the Spirit of God doth work such vehement Desires after such a Glory, that then there is such a Glory extant or ordained to be; *Blessed are those that thirst, for they shall be satisfied*; Mat. 5. 6.

2. It is an Evidence, that our Faith is real Faith, and that we Christians do truly *know*, and really *believe* so much; Why? For we constantly groan after this Thing we thus know, Desires following upon Knowledge.

3. This Particle, *For*, with what follows, comes in as an undoubted Sign and Evidence, who they are, that are the Persons here, that shall be Partakers of this Glory, they are such, as upon the Faith and Knowledge they have of this Glory, *Do groan earnestly* after it Day and Night, and thereby do particularly come to know, and are personally assured thereof, because they find their Desires constantly maintained in them after it, and so the Words run, as to this Sense, *We know*; and we know it by this, *For we groan* after it. For such continual Groans are the infallible Effect of True and Sanctifying Faith, and so tokens and evidences to the Persons in whom they are, that this Glory is ordained for them; yea, and as the Apostle says (*Rom. 8. 23.*) They are *The first Fruits of the Spirit*, and so the very Beginning and *Earnest* of that Glory, as the 5th. Verse also speaks.

This may serve for the Opening of the Connexion; now for the Point it self afore us, I argue for it, out of what hath been said. This Second Verse being thus intended, as a Demonstration, that There is a Blessedness estated upon Holy Souls upon Dissolution (which hath been proved to be the full scope of the 1st. Verse) and that Demonstration being founded on this, that if God hath wrought groaning Desires after an Object, he hath also designed that Object to be existent, wherewith to satisfy those Desires, and if so, then certainly this Blessedness of Souls, we speak of, must be the very Thing groaned after, and desired in this Second Verse. For it is made the Object of our Faith, *Ver. 1.* whereas if we take the Interpretation, Others give of this second Verse, the Demonstration would then lye cross to it self, *viz. That upon Dissolution, there is such a Glory ordained the Soul, because God daily stirs up Desires in Christians after a Glory, to be put upon their Bodies without Dissolution at all.* Now this were most incongruous and utterly improper, for not only the one followed not from the other, but the latter doth run upon a contrary Supposition to that other, and therefore can never be made a Demonstration of the former. I would exemplifie the Absurdity of this by a like Instance. Suppose, a Woman hath an Husband condemned to dye, would this be taken as a Legal Evidence, that the Prince hath estated on her a Dowry or Widow's Estate *If her Husband dye*; because, forsooth, it can be proved he set her on Work to petition, and desire of him that her Husband might not dye, but have an Estate settled on him and on her, both living still together; certainly, she could make no Claim at all of an Estate, or Widow's Dowry after her Husband's Death thereby. For the latter runs upon a Supposition of what is clean contrary to the former. It might indeed be morally argued, that the Prince did bear a good Will and Respect to the Woman, to take Care of her, if her Husband were dead, but legally she could not plead, that such a Jointure, or Dowry were his declared Intendment; and the like Invalidity of Evidence would be found here.

But if we understand it, that this Groaning is a Demonstrative of the Truth and Reality of that Faith, which a Christian is said to have (*v. 1.*) concerning that Glory, and of his Propriety in it upon this Ground, because these Groanings are wrought by God in his Heart, as the sure and proper Effects of such a Faith, which carrieth his Soul out in Desires after that Glory, he believes: This doth absolutely and necessarily require, that that very same Glory, which is the Object of this Faith for Knowledge, should also be the Object of those his Desires: For Knowledge worketh upon the *Desire* in the *Vertue of the Object known*, or at least it must be granted to work it towards the Object known. But now in this Case to say, we know, and know by Faith, there is a Glory for our Souls when our Bodies are dissolved (as intended in the 1st. Verse) because we are carried out to desire a Glory of our Bodies and Souls, without any Dissolution of our Bodies

Chap. V.

dies (as intended in the 2d. Verse.) Here is no Consequence at all between these two as Cause and Effect, for they have several Objects; it must therefore necessarily remain, that it is one and the same individual sort of Glory is believed and also groaned for, insomuch as if the Glory of the Soul upon Dissolution of the Body be in the first Verse intended, as that which is believed, it must be the same and no other that is groaned for, v. 2. And indeed the Object of both is therefore specify'd, and set out under one and the same Expression in both Verses; namely, *Our House*. Thus much may suffice for what this Demonstrative Particle, *For*, doth afford.

2. The Next Words are, *IN THIS*, ἐν τῆτῳ, *we groan*.

There are three Interpretations put upon this Phrase, and each and all of them will comport, and fall in with my Argument in Hand.

1. *Εν τῆτῳ*, *In This*, is put (says *Beza*) for *Interea Temporis*, ἐν τῆτῳ χρόνῳ, *In the mean Time*; he referring us to *Acts* 24. 16. for the like Usage of the Phrase. And so taken the Words of both Verses will look at one another thus, *We know, if our Earthly House be dissolved, we have a Glory then at that time to be given us: For in the mean time*, namely, until that our Dissolution, *We groan* for it. This Interpretation so connected evidently points out the Time of Dissolution to be the last Period of that Groaning, and the Beginning of the Enjoyment of that Glory. There is only an Interim, or Space of Time till then.

A Second Sense given is, that the Phrase, *In this*, signifies, *In this Tabernacle*; as *ver. 4.* seems to explain it. But yet even then, if unto this you joyn but that Clause, *If this Tabernacle were dissolved* (which will still be sure to follow us, and enter its Claim to be taken in as the *Terminus* and Occasion of our Groaning) then certainly it falls most naturally to this Sense, That in this Tabernacle, we groan for that Glory, which when it is dissolved, we shall have in a Condition that is *out of it*; and that whilst we are in this Earthly Tabernacle, we therefore groan until it be dissolved upon the assured Knowledge, that if once it were dissolved, we have a Glory in Heaven ready to be given to us.

The Third Sense given is, *Unto this we groan*, or, *For this*. Thus the Oriental Versions, the *Syriack* and *Arabick* render it. *A Lapid* out of the first of them gives this Sense in those plain Words, that we groan for this, that our *Mortal House were dissolved*; and so the Sense runs clear, That seeing we know, we cannot in the Ordinary Course, set by God (v. 1.) attain this Glory unless dissolved, we groan out of an Eagerness of Desire. even for that Dissolution it self in Order, and in a Tendency thereunto; even as *Paul* says (*Phil.* 1. 23.) *I desire to depart* (as our Translators have render'd it) namely, in Order to be *with Christ*. And truly, although Dissolution is not in direct Words made the Object of our Groaning here, yet take the whole Contexture, and it is tacitly, and perhaps necessarily supposed and implied in this place: And to that End it was, the Apostle made that Correction and Limitation of his Meaning, v. 4. *We Groan being burthened, not that we would be uncloathed*, that is, whereas I had said, even we groan for this Alteration, being burthened, yet not simply, or for its own sake, or the natural Consequent thereof, *Ease* from Burthens, or the like, but to the End to obtain that Glory, which cannot be had without a Dissolution.

3. The next Words are, *We Groan*. The Apostle having pitcht the *Date* of our Expectations to be *Dissolution*, there appears therein a special Reason, why we should be said *To groan* (that's his first Word) as well as to *Desire* (which he adds) which how it makes for our Sense I shewed upon v. 1. The Effect of which lies in this, That because this Earthly, Vile Body stands in the Way between Us, and the immediate Enjoyment of this Glory; this therefore, gives us just Occasion of *Groaning* in this Tabernacle. Groans, we know, are properly *Desires obstructed and hindred*; and we *In this Tabernacle* (till it be dissolved) looking upon our selves as hindred and detained all that time from that desired Glory, Hence we groan. And further perhaps it is said, that *We groan in this Tabernacle*, or, *in the mean time of this Life for this Dissolution*, as in a Distinction from the Desires, which separate Souls in Glory have for that Greater Fulness, of *Glory to come at the Day of Judgment*, which are *Desires* in

in them indeed, but not *Groans*; they being satisfied and quieted in the mean Season, with a Glory suitable to that Condition of Separate Souls, they being made *Spirits perfect*, as perfect as the Spirits of Men separate from their Bodies can be. *A white Robe being given every one of them*; (Rev. 6. 11.) they are bidden therewith to *Rest*. But in Saints on Earth there is A Groaning, until their Change from this burthensome Life shall come, and their Pilgrimage, and Apprenticeship be out. *We that are* (that is existent) *in this Tabernacle*, we do groan, and we only, v. 4.

And hence a new Argument may be added, strengthening and confirming what hath been urg'd, That if the Souls of Saints departed had not such *Robes*, that is, a *Glory* instantly given them when out of this Tabernacle, truly it would occasion after their Departure hence *New Groanings*, or the same to be still continued; and then the Apostle would not have terminated our Groaning only unto our being in this *Tabernacle*, or in this *mean time*, nor would he have confined it only to this Life: But if *We groan here being burthened*; (as v. 4. hath it) we should have had Occasion to have groaned a second Time in the other World also, if Glory had been suspended, and we had been still *delayed*, especially withal considering that *Eagerness* of Desire, which the Apostle there expresseth to be in us, after a being *cloathed upon*. But, says our Apostle, *In this we groan*, and in this only: And therefore, there is a Blessedness in the other World, that waits for our Souls against our coming thither, which is bestowed presently upon the Soul which satisfies it, and prevents all Groanings for ever, after Dissolution.

Unto all this, it is Objected by those of the other Opinion, that in *Rom. 8.* the Object of the *Groaning* of the Saints is expressly said to be *that State of Glory*, that follows upon the *Resurrection*, and therefore, that also is here intended. The Words there are, *Even we our selves groan within our selves, waiting for the Adoption, the Redemption of our Body*: Ver. 23.

Objection.

For Answer, 1. Neither *We* nor *They* can deny, but that *both that* Fulness of Glory at the Resurrection, as also *this* Entrance into and Beginning of Glory, which the Spirits of Just Men made perfect do in the mean time enjoy, are, and ought to be the Objects of Christians *groaning for* here in this Life: And if both are, and ought to be, then look, as some Scriptures mention *the one* more eminently as the Object of our Desires, so some other Scriptures must also be supposed to do the other, and so that hinders not at all, that this should be the Meaning of the Apostle here; yea, it would rather seem, that as *that* of the *Romans* speaks of our Groaning for the Redemption of the Body, so it leaves room for this here to speak more eminently of that, which is for the Soul's Glory in that mean time, 'till that of the Body be added.

Answer 1.

2. Secondly, I Answer, There is a *Different Ground*, or *Occasion* mentioned for *that Groaning there*, and for *this here*; which distinct Characters are engraven upon each to mark out the one for that one Sence, the other for this other. The *Occasion* of their *Groaning*, *Rom. 8.* is *the Doctrine* of the *Restitution* of *all Things*, the *Revelation* and *Glorious Liberty* of the *Sons of God*, v. 19, 21. to be *MANIFESTED* to all the World, and to be accompanied with the freeing the *whole Creation* from that *Vanity* and *Bondage* they are now in, and for them to have a Participation of some Priviledge in a suitable proportion. And so *that Groaning*, which the Saints have *thereupon*, is after that which is common with the *whole Creation*, in the universal Perfection of it, and of Us Saints, as the Object of it there: But this can no way be drawn, as a necessary Instance, that should give A Law to the same Intendment of this Groaning here, where the Occasion is upon another Thing, which in the mean time falls out, *What if our Earthly House be dissolved*, which falls out to some Christians or other every Day: But what then? why then *We have an House*, &c. A Glory in the Heavens ready for us, and this Groaning here coming in upon the mention of Glory in the Interim (v. 1.) Hence it hath for its Object the State that is next, even of the Soul upon its Dissolution: So as the Ground of this Groaning is a particular Case, and upon an Occasion different from that other in *Romans 8.*

Answer 2.

Chap. VI.

Answer 2.

Again, 3. If they urge that Place as parallel to this, because of the Word *Groaning*. We must take Liberty to urge another parallel Place, because of the Word *Desiring*; which is in Order of the next Word in this Verse to be taken Notice of. We groan earnestly, *Desiring*. Now elsewhere the Object of our *Desires* in this kind is made that Glory, the Soul hath upon Dissolution, *Phil. i. 23. Having a Desire to depart, and to be with Christ, which is far better: Yea, and to Depart first, as it is in Order to our being with Christ; that is the Object of his Desires there.* So then set one against the other.

4. The next Word is, *Desiring*. The doubling of these two shew the instant Eagerness of Desire; as in *Gen. 31. 30. Longing, thou longedst; or, Desiring, thou desiredst.* Thus also in *Luke 22. 15. With Desire have I desired;* as a Woman longing, or groaning in Travail to be delivered, and desiring to bring forth a Child. Now such vehement Longings, and double Desires are usually, if not always pitcht upon, *What is to be had presently,* and not long delayed. When we see not much Time in View betwixt, then it falls out that Desires are quickened, and doubled, and sharpened, even by what is near, and very near. Now the Glory at the Resurrection, although greater in it self, yet is and was to them afar off, and is so yet to us. *But if we were once but dissolved, we should have an House. This Salvation is near* (as the Prophet speaks) there are but a few Moments between, but a few Inches. It is this Proximity, or Nearness that moves, and stirs up a Desiring. *We desire, &c.*

But further Consider 'tis with a *Groaning we desire*. There is some Emphasis, both put together, to our purpose. *Groaning* respects the present Condition of Misery and Frailty, *v. 4. We groan being burthened:* And *Desiring*, respects the *Glory* that is to follow Dissolution. Take a Woman in Travail, *Groaning under Pains*, and withal suppose her being told, and assured, or to know assuredly, that when she is delivered, she shall have a *Son*, a *Man-Child*, which Man-Child shall thirty or forty Years after, become a Great Emperor over many Dominions; but for the present upon her Delivery, he shall be born a King, and made Happy and Glorious: Certainly, her groaning Desires in this Case would be pitcht upon this, that is next, and more immediately to follow upon her Delivery. Her very Pains and present Throws, and Groanings, would rather so direct and guide her Thoughts and Desires, rather than to cheer her self meerly with what should be many Years after. For, alas, she is in present Pain, and in that Case to think of a present Deliverance, and thereupon withal of a present Greatness and Glory; though less, would move her much more in groaning to desire.

That which is desir'd, is, *To be cloathed upon with our House, which is from Heaven;* as it follows in the next Words. That by *Our House from Heaven*, which is also here compared unto a *Cloathing*, that under the Notion of us, both these Metaphors or Similitudes *The Glory of the Souls departed* afore the Resurrection was clearly expressed in the Scriptures, I shewed in opening the 1st. Verse. Therefore, I shall not at all insist on those Words any more, but my Business now is to be taken up about this Expression, *Cloathed upon;* and so I shall shew why the Glory of the Soul even afore the Resurrection should be termed *A Cloathing upon*, implying *An upper Garment* unto the Soul when separate from the Body. And hereupon begins a second Controversie; from what hitherto hath bin prosecuted (upon *Ver. 1.*) This Word, *Cloathed upon*, being used twice by the Apostle here, and those other Words that follow as in Explication of it, *Cloathed*, and *Naked* putting us upon a new Disquisition. Those that understand the first Verse, to speak (under the Metaphor of *An House, &c.*) of our Glorious Bodies to be given us at the Resurrection, do similarly, or in correspondent like manner interpret these Words, *Cloathing* and *Nakedness*, (*v. 3.*) to refer unto *our Bodies*. The Soul of a Saint *dead*, and separate from his Body, is said (say they) to be *naked*. But we that stand for that other Interpretation given of *Ver. 1.* That the Glory of the Soul presently upon Dissolution is intended, do in a suitableness to that Opinion say, That these *Metaphors* of *Cloathed* and *Naked*, are used in reference unto the Cloathing by *Grace, Holiness, or the Righteousness*

ness of Christ. And so our being *Cloathed upon* with Glory, doth respect a putting of Glory over that Soul that is first *found Cloathed* with these, here in this Life. Chap. V.

And accordingly, either as the Soul at Dissolution wants, or is devoid of these, it is said to be *Naked*; as having put on these, 'tis said of it, that it is *Cloathed*, and so in a prepared Disposition unto Glory: And answerably it is either left for ever utterly *Naked*, and exposed to Gods Wrath, or it is *Cloathed upon with* that Glory in Heaven, provided for all such, who are *Cloathed* with Christs Righteousness. Whereas the other Interpretation says, the Glory of Heaven, and Immortality put upon both Soul and Body, is the *Cloathing upon*, that is here intended; our Bodies say they, being the natural Cloathing to the Soul.

As to *their Opinion*, they to carry it on throughout are constrained to make some Variation in the Sense, of the 1st, 2, 3, and 4th Verses, as I observed at my Entrance into the 1st Verse. For they say, that in that first Verse, the Apostle intends to utter the general Faith of all Christians to be this, that if they Die, and their Bodies be Dissolved; yet however, they are sure to have their Bodies restored with Glory by the General Resurrection: But then as for the 2, 3, 4th Verses, they say, his Scope should be, that in Consideration they must thus first Die, and have their Bodies Dissolved, and their Souls and Bodies first to Part (which is so Abhorrent a Thing to Nature) therefore Christians do generally Groan, rather to have their Souls continue still *Cloathed* in the Body; and so without Dying both of them together, to be *Cloathed upon* with the Glory from Heaven, which one Day our Bodies shall have: And this they make the meaning of the 2d Verse, *For in this we groan, earnestly desiring to be cloathed upon with our House, which is from Heaven.* And yet, because such desires are not *Regular*, nor such as they ought to be, if carried out to Things *impossible*, or which God never willeth; therefore the Apostle adds a Correction to these Desires, as grounded upon a Supposition of what is Gods Ordination towards some *Saints*; Ver. 3. *If so be, that being Cloathed, we shall not be found Naked*; namely, that seeing it will be the Lot of some *Saints*, to be found alive at the Day of Judgment: Who shall not Die, but have their *Bodies* on the sudden *Changed* and *Cloathed upon* with Glory (as you have it in 1 Cor. 15. 51, 52. and 1 Theff. 4. 15, 17.) and this being then a known and common Notion, possessing the Hearts of all Believers in those Primitive Times: Accordingly these Interpreters do suppose, that *Paul* here utters his own, and directs all their Desires, generally to groan after this Privilege, that they might not Die; but that, without being Dissolved, their Bodies might be Changed into glorious Bodies, without any more ado. And unto this Sense, they Interpret the 3d Verse, *If so be, that being Cloathed, we shall not be found Naked*; that is, (say they) our Desire or Groaning is limited to this *Supposition*; or with this Correction (saith *Piscator*) *If so be*, it prove to be our Lot to live till that Day, and so being then still *Cloathed* with our Bodies, or, *alive, we be not found Naked*; that is, in the number of those *Saints* that are *Dead*: So that *being Cloathed*, they Interpret, *found Cloathed with their Bodies*; and *Nakedness*, they oppositely Interpret to be *Death*; and *to be found Naked*, to be of the Number of the generality of the *Saints*, who will be *Dead*; and their Souls separate, and naked from their Bodies just at the Resurrection. And then the Words of the 4th Verse, do (as they suppose) with full Stream fall into their Channel. Ver. 4. *For we that are in this Tabernacle do Groan, being burthened* (with daily Miseries and Infirmities) *not for that we would be uncloathed*; that is, we would *not Die*, Nature causeth us to abhor that, but we would be *Cloathed upon* *Alive*; that is, living in our Bodies until that Day. We would rather have our *Bodies* (which are but as a Garment to the Soul) *Cloathed upon* with that glorious State, that so *Mortality* which is now the Condition of our Bodies might be consummately, and once for ever *swallowed up of Life*, as at that Day it will be to those that so remain, yea, unto all else, that then shall rise, as in 1 Cor. 15. you have it. This is the brief Summ of their Opinion.

Hammond.

Vorstius.

Piscator.

Est igitur quæ-

dam correctio,

quasi dicat non

tamen affirmo

fore ut superin-

duamur, sed

tum demum su-

perinduemur si

reperiemur [sc.

in adventu Do-

mini] indui

scilicet corpori-

bus id est vivi;

non autem ex-

uti, i. e. mor-

tui, Calv. in

verba.

Chap. VI.

In which Interpretation of theirs, there is this apparent Variation (I might say *Deviation*, for such it will be found anon) between what they deliver to be the Sense of the first Verse, and of the other that follow, that the Apostle should intend in the first Verse, the *Resurrection* it self of glorious Bodies after Dissolution, and Death first supposed; but in the following Verses, they divert to another *Supposition*; namely, unto a Glory of our Bodies without Dissolution or a Resurrection, and under that Consideration make it the Object of all Christians Groans, and Desires.

But we on the other Hand frame our Interpretation uniformly, as to one and the same Thing being the Object both of our Faith and Groans, thus.

1. That the Saints know by Faith, that if once these earthly Tabernacles were Dissolved; they have, instantly upon that Dissolution, an House and Cloathing of Glory prepared, and ready built to entertain them, both then, and so for ever; whether in the Body, or out of the Body, afore, or at the Resurrection; and they knowing this assuredly by Faith, do therefore.

2. Groan for the Time of their Dissolution, as the next and first Stage of that Glory; as *Job* did, *Job* 14. 14. *All the Days of my appointed Time will I wait, till my Change come.* They Groan out of eagerness of *Desiring* the Possession of that Glory, which is thus to begin, when this miserable Life is ended, and then a Life will begin, which shall never have an end.

3. Those, who thus Groan, and expect, are yet with all admonisht to be careful, and earnestly solicitous to put on more and more the inner Man, to be Cloathed with Grace, and to be found having the Righteousness of Christ; and to keep their Garments close about them to the Last, lest they be found Naked, which is the Case and Condition of Multitudes of Professors, when God takes away their Souls; and unto that end it is, that the Apostle inserts this, by way of Caution or Warning. *If so be, that being Cloathed, we be not found Naked,* ver. 3. And to put them in continual Mind of this, and to make way for this Caution, as expressed under these Metaphors, it was, that he on Purpose chose that other Metaphor, of being (whereby to express the Possession of Heavenly Glory) *Cloathed upon*, as that which supposeth, a being found under Cloathed with Grace and Holiness: The Necessity of which Cloathing by Grace, he illustrateth by the contrary Condition of these Mens Souls, that depart this Life devoid of this Cloathing. How unconceivably miserable must they be, that *are found Naked*, not of their Bodies only, but of all spiritual Cloathing; and thereby lie exposed to the Wrath of God, driven out of all Shelter, House, and Home, and covered with nothing but Confusion of Face?

C H A P. VI.

That the Cloathing mentioned in the Text, 2 Cor. 5. 3. Doth Import the Spiritual Cloathing of the Soul in this Life, as a Preparation unto Glory.

THE Difference of Interpretation being thus Stated, there are Two Things to be Treated of in the 2d and 3d Verses.

1. That *Cloathing*, and answerably *Nakedness* here, are similitudes that do refer unto to *spiritual Cloathing* of the Soul while in this Life, as it is a Preparation unto Glory or to a being *Cloathed upon*.

2. I shall shew the Incongruities that accompany that other Interpretation, which asserts that *Cloathing* and *Nakedness* should relate simply to our Mortal Bodies.

The Account and Demonstration of the first, will be dispatcht by these ensuing Conclusions or Considerations.

1. No Man can deny, but that the ordinary and frequent Use of these Two Phrases in the Scriptures (when they are used as Metaphors, and applied to the Soul, both which is the Case here, what ever Sense be taken) is intended of spiritual Cloathing, or Nakedness, especially when thus conjoined, and set as in Opposition together, *Cloathed* and *not Naked*, as here, which Doubling of it must have a special Emphasis in it, and that as to our Sense; and against theirs, of which more in the Sequel. *I Counsel thee* (says Christ, *Rev. 3. 18.*) *to buy of me White Raiment, that thou mayst be cloathed, and that the shame of thy Nakedness do not appear.* And in *Rev. 16. 15.* *Blessed is he that keeps his Garments, lest he walk Naked, and they see his Shame.* He turns it both Ways (as it is here) *Cloathed*, and *not Naked*. This last Place I cite, because in many Copies and *Scholia's* upon this 3d Verse of my Text, it is found in the Margin thereof, and thereby we are referred unto it, as a Comment upon the Words. Æstius.

2. If the next Enquiry be, what more particularly the Scripture holds forth, to be our Spiritual Cloathing to be obtained, first in this Life, in order to that other: It is to be considered, that the Scripture last cited, mentioned *Garments* in the Plural; as indeed in Use amongst Men, the ordinary Apparel of every Man consists of more Garments than one; and that in Distinction from his uppermost Garment he is Cloathed upon withal. So that the Cloathing of the Soul in this Life, though consisting of Two Garments, is reckoned but as one Cloathing, in Distinction from that Glory we are Cloathed upon withal in the other World. Now, this Cloathing in this Life are (as *Calvin* observes upon this Place) Two, 1. Christ's Righteousness. 2. Sanctification of the Spirit.

1. Christ and his Righteousness put on by Faith, *Gal. 3. 26, 27.* *For ye are all the Children of God by Faith in Jesus Christ. For as many of you, as have been Baptized into Christ, have put on Christ.* Which is fitly termed a Clothing, for a Cloathing serves for a covering of Nakedness and Deformities, and sometimes Sores and Defilements. And our Justification by Christ's Righteousness, is in that respect stiled a Covering to us, as well as an *Adorning* of us, and making us Righteous in the sight of God. Therefore in one, and the same Place, Righteousness is said to be imputed, and thereby Sins to be covered, as the Apostle clearly argues it, *Rom. 4. 6, 7.* By his comparing the Words used of *David's* Justification (*Psalms 32.*) expressed by covering Sin; and of *Abraham's* Justification, which was an *Imputation of Righteousness without Works of our own*; it is apparent that this Righteousness, with which we are cloathed, must be anothers; for also it is said, to be imputed to us. And whose but Christ's Obedience (*Rom. 5. 19.*) is said to make us Righteous, whose Name is *Jehovah our Righteousness*, as the Prophet hath it. This his Righteousness also is that fine Linnen clean and white, given the Church against her Marriage, *Rev. 19. 7.* *The Marriage of the Lamb is come, and his Wife hath made her self ready.* And ver. 8. *To her was granted, that she should be arraigned in fine Linnen, clean and white: For the clean Linnen is the Righteousness of Saints?* This is Christ's, and not her own Righteousness. For 1. It is given her over and above *her being made Ready*, under which is meant *that readiness*, or her *preparedness of Sanctification for Glory*, (as after will appear) to shew that it was her own, for it is said, she her self made her self ready, by the help of Grace: But of this other Righteousness it is said, that it is *granted unto her*, as a further Gift and Donary of her Husband. The Spouse, the Woman useth to send fine Linnen against Marriage to the Husband of her making: But here the Husband sends the Wife a Cloathing of his own making. Yea, and it is not only said, that fine Linnen was given her; but that it was granted, she should be Cloathed with it, importing a Righteousness merely put over her, and so put on by Faith, and not wrought by her self. And besides all this, what I Assert is evident from another Reason. Our Righteousness is not fine, and clean, and white, but as menstruous Raggs, entermingled with Defilements: But this Righteousness imputed, and with which we are Cloathed, is both clean, without Impurity, and white, as estating unto Glory.

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ry. Unto all this it may be added, that he (in *Rev. 19. 8.*) by way of Eminency points at it, for he says, that this is the *Righteousness of the Saints*. In the *Greek* it is, *This fine Linnen are the Righteousness of the Saints*. Which *Brightman*, with Vehemency urgeth against the Popish Justitiaries, and layeth it at their Door. He asserts not (says he) *The Righteousness of the Saints is this fine Linnen*, but, *This fine Linnen*, thus granted her to be cloathed withal, is that, which is the Righteousness of the Saints; that only Righteousness, which they stand righteous before God withal; even they that are most holy need to be cloathed with it, to come to the Prefence and Enjoyment of their Husband, and to be cloathed with it over and besides their own Righteousness. And what I have asserted is also evident from this, That every Saint in particular is justified by this Righteousness, hath a share in it, yea, hath the whole of it for his Justification, therefore it is termed *δικαιοσύνη*, in the Plural. So then Christ and his Righteousness, is a Cloathing put upon the Soul in this Lfe, in Order to that other Life.

2. The Second Thing is our own Inward Holiness, and our Walking holily. You find both in *Ephes. 4. 22, 23, 24.* *That ye put off concerning the former Conversation the Old Man, which is corrupt according to the deceitful Lusts: And be renewed in the Spirit of your Mind: And that ye put on that New Man, which after God is created in Righteousness and true Holiness.* And to the same Effect the Apostle speaks (*Col. 3. 9, 10.*) *Lye not one to another, seeing that ye have put off the old Man with his Deeds: And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him.* And further, both Places affirm; The Image of Holiness in Man was at his first Creation to have been a Cloathing to his Soul; so as it might have been said of him then, *He was cloathed, and not naked.* Which accordingly appears also by him, that when by Sin he had lost that Image, he fled even from God, as naked in Soul, as well as in Body; *Gen. 3.*

But let us in the mean time observe not a little of Resemblance, or Parallel between these two Places now cited, and this of our Apostle that is afore us; which is something to the further carrying on the Proof, what should be the Apostle's Scope here. You may remember, we observed (as in Order to our Opening the first Verse of this fifth Chapter) how the Apostle, by way of Introduction thereto, had spoken of our Soul's (considered as distinct from the Outward Man of our Bodies) as an Inward Man, which was renewed from Day to Day (so *ver. 16. of Chap. 4.*) and then we made some Parallel between these Words, and some Particulars in this first Verse. Now observe, how further, this is carried on in these Scriptures now cited, under the Metaphor of being *Cloathed*. For he useth the very same Language. An Inner Man, *there* is made the Subject of this Cloathing; also that Inner Man, *there*, by being cloathed is still said to be further renewed: The Words are exprefs, *Put on the new Man, which is renewed in the Spirit of your Minds:* And that is the most Inward Part of our Souls in distinction from our Outward Man. Now then let us first take and put these Things mentioned in this Place, in like manner together. I. *An Inward Man renewed*, whilst the Outward perisheth: And, 2. *When this Outward Man is dissolved*, we, that is, our Souls *Be cloathed, and not found naked:* And then let us bring these two alledged Parallel Places unto these, and they will readily inform us, *That the Soul cloathed with the Image of God, and found such at the Dissolution of the Outward Man, is all one with that Inward Man, which in our Life time was daily renewed, whilst the Outward Man did moulder, and perish:* Which as you know is the plain Sence, that hitherto hath been driven at: So as he useth but a new Metaphor, in this second Verse, *Chap. 4. of Cloathing;* to exprefs what he had afore spoken of this *Renewing*.

II. The Second Consideration is, That this other Phrase of *being cloathed upon* with Glory, is fitly, and congruously spoken in relation to this of our Souls being first cloathed with Christ's Righteousness, and with Holiness in this Life; as in Order to our *being Cloathed upon* with Glory in that other, which will appear from those Reasons.

1. Take the Thing it self, 'Tis evident that Grace and Christ's Righteousness are in this Life in Order unto, and a necessary Preparation unto Glory, as an Under-cloathing, fitted and suited to an Upper-cloathing upon. That looks, as if you will lay Varnish, you must first lay some Colour capable of it, or it loseth its Gloss and Verdure; so 'tis here.

1. Our being cloathed with Christ, and his Righteousness, is a necessary Pre-requisite to Glory; because it gives the Right to it as to an Inheritance: So in that place, cited for that purpose, *Gal. 3. 27, 29. Those that have put on Christ are Heirs*; and so in many Places more.

2. Holiness in Heart and Life, that other Part of our Cloathing in this Life, which is next us; is every where termed a Preparation to this Glory, *Without which no Man shall see God. Heb. 12. 14. Yea, without which no Man can see God. John 3. 3.* The Church therefore, by her decking her self with Holiness, is said to make *Her self ready* for the Meeting of *Her Husband*, in that forcited *Rev. 19. 7.* which in *Rom. 9. 23.* is termed *A Preparation to Glory.* And thus likewise, in *Ephes. 5. 26, 27. Christ sanctifieth and cleanseth his Church, that he might present it to himself a Glorious Church.* And it is not to be past over, That what is in *2 Cor. 5. 2, 3.* spoken in a way of Metaphor, of *being Cloathed*, in Order to *Cloathing upon*, our Apostle in the fifth Verse of the same Chapter, as to the Reality of the Thing utters thus, *He that hath wrought us for the self-same Thing is God.* That is, he that by working Grace, and Holiness in us hath fitted us for this Glory: Which in the Phrase of this 3d. Verse is expressed, *Hath cloathed us to be cloathed upon*: Or, if you will have it in the Language of the Psalmist (*Psal. 45. 13. The King's Daughter is all glorious within. Her Cloathing is of wrought Gold, she shall be brought into the King* (and his Palace, *ver. 15.*) *in Raiment of Needle Work*; which how that answers to this, *He that hath wrought us for the self-same thing, is God*: I leave to any Man to judge. The Context then confirms the Reality of this Metaphor.

3. The Metaphor it self tells us, That Glory is *A Cloathing upon*; as a Garment put over these Garments first had in this Life, that is, it is an Upper Garment; which among all Nations hath been made Use of *Pro Veste honoraria*, as a Sign of Difference of Persons of Honour from others. Every Man hath his Ordinary Cloaths, but Men of Honour and Rank have besides upper Garments to shew their Dignity, Superiority, &c. Kings and Nobles have their ordinary wearing Apparel for every Day, but when they go to be Crowned, or to be invested Kings or Nobles, or go to Parliament, they have Robes or Mantles, upper Garments proper to their Greatness. Thus *Joseph*, when advanced Second in the Kingdom was arrayed in Vestments of fine Linnen (*Gen. 41. 42.*) *Pharaoh* commanding them to bow before him. Thus *Daniel* was arrayed by *Belsazzar*, *Dan. 5. 29.* and thus also was *Mordecai* cloathed, *Esther 8. 15. He went out of the presence of the King in Royal Apparel* (as his Upper Garment) *Being in a Garment of fine Linnen and Purple* (as his Ordinary Garment besides) And to this Day the Kings of these *Eastern Nations* do put (as a Sign of Honour) an Upper Garment on those they favour. The *Great Turk* lets no Ambaffador with his Followers come afore him, but he gives them Upper Vestments out of his own Ward-robe, and lets them wear their own ordinary Apparel besides. Thus the Saints, when they are first actually installed Kings in Heaven have *Christ's Righteousness*, and their own Holiness, which they had obtained and worn in this Life. But these are but as their common Apparel, worn every Day, that is, both in this Life and the Life to come. And as ordinary Apparel, though consisting of two Garments, is yet reckoned but as one sort of Apparel, taken in distinction from those upper: So both *Christ's Righteousness*, and our Holiness are in that respect reckoned but as a *Cloathing*, because 'tis that in this Life we are cloathed withal; and this Robe of Glory also unto which Sanctification prepared, and *Christ's Righteousness* gave Right, is an Upper Garment, *A Cloathing upon*: Though indeed *Christ* is our Cloathing in both: *Christ* in Glorification is as an upper Garment, but in Justification he is an under Garment, because in this Life, but yet still *Christ* is *All in All in both.*

And

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And this Notion, That Glory is as an upper Garment, that Place seems to favour. *Rev. 6. 11. White Robes were given unto every one of them* (speaking of Souls in Glory) given them now when new come to Heaven (as the Context shews) and yet they did come cloathed to Heaven, with *Garments dipt in the Blood of the Lamb*, which they had in this Life (*Rev. 7. 14.*) yet now anew are Robes given them: Glory must therefore be said to be *A Cloathing upon*. And truly let it be considered by Criticks, if *ῥοαί*, Robes, especially *White Robes*, doth not sometimes in the use of the Word, properly and peculiarly import upper Garments of Honour and Dignity, which great Persons are cloathed upon withal: And if at any time the Word is strictly used to express such, I would then say, That it means so here: For he speaks of Robes of Glory, and those granted anew. Sure I am, that *ῥοαί* is so used *restrictim*, sometimes, as the Word *Robe* amongst us is used, both *pro Veste Senatoria*, the upper Robes that Senators wear (and so among the *Greeks*) and also *pro Veste Sacerdotali*, for Priests upper Garments; in both which respects, the *Pharisees* affected to wear such Garments. *Luke 20. 46. Mat. 12. 28.* Which Places we Translate, *They desire to walk in long Robes* ('tis the same Word) the Ensigns forsooth, of their Dignity, Rule and Greatness.

C H A P. VII.

What is meant by the Phrase, 2 Cor. 5. 3. Of Being found Naked.

THE Third Consideration is about the Import of this Addition, *And not found Naked*: It must have an Emphasis in it. For he contents not himself to say, *If being Cloathed*; but he illustrates it also by its opposite, *And not be found Naked*. One Reason was, to knock off the Hands of many Carnal and Temporary Professors of Christianity found in all Ages, who pretend to this Hope of being cloathed upon with this Glory when they dye, as well as sincere Professors, for whose sakes he reasonably puts, *Us, If we be not found Naked*. This is spoken in relation unto Persons, and it is but a partial Reason, but chiefly it is added to express the perfect *Contrary Condition* of such as are not cloathed, namely, to connote the woful and miserable Condition of such. It notes out not only a bare Vacuity of that Cloathing, though that Fundamentally; but further the *Damage*, the *Detriment* and *Misery*, that is the *Consequent* thereof; namely, that they shall not only for ever be deprived of that Glory others are cloathed upon withal, but as naked Souls be opposed to *Wrath*, and have no Fence or Shelter from it. And this carries it far beyond, what that other Sence of theirs talks of. Now to strengthen this Sence of *Nakedness Spiritual*, There are Three or Four Things help forward the arguing of it.

1. It is argued from the further Analogy of the Story of *Adam*. As to understand that Phrase *Of being cloathed*; we had Recourse to the Image of God in *Adam* at his first Creation: So now suitably to find out what it is to be found naked, we must have Recourse to him in his fallen State. Thus *Beza*, though to another purpose, sends us thither, and says, there is here an Allusion to that *Nakedness* of his: And so he illustrates, how the Body at the Resurrection is naked, if found without Glory. But I shall have Recourse to it, and to the Identity of it, as shewing the Condition of the Souls Misery in appearing before God destitute of *Righteousness*, in relation unto which appearing, the Word *Found*, is here added.

We read, *Gen. 3. 7, 8, 10, 11. That their Eyes were opened, and they saw (or) knew they were naked, and were afraid, and hid themselves from the Presence of the Lord because they were naked*; as really, so also in their own Sense. Though were

were bodily Naked afore; yet now, and not till now, they discern this Nakedness Spiritual, and are sensible, not that of Want of bodily Cloathing, they needed not have fled from God's Presence for that; *Who will harm you, if you do that which is Good?* To be sure, God will not: But they found they had now lost the Image of God. But that was not all, for that Loss simply alone considered corrupt Man laieth not to Heart, but the Consequent Misery ensuing hereupon was that which amazeth them. Their Consciences found themselves now laid open to Confusion and Shame afore God's Presence, and exposed unto his Wrath, his Image being gone: And therefore, they out of Horrour hid themselves from God, being afraid, as the Text there hath it.

2. A Second Evidence of this is, that in other Scriptures, wherein Cautions about Spiritual Cloathing are given (as also here) there the like Caveat of taking heed of being found Naked, is in like Manner given; even as here, *If being Cloathed, we be not found Naked:* And to my Knowledge, to no Sense else are the Words thus turn'd both Ways. I shall mention the Places, *Rev. 3. 17. Thou knowest not, that thou art Wretched, and Miserable, and Blind, and Naked. I Counsel thee to buy of me White Raiment, that the shame of thy Nakedness do not appear;* namely, when thou comest thy self to appear afore God. So then, it is not the want of that Cloathing simply, but the Consequent of it, *the Shame of that Nakedness*, for which that Nakedness is mentioned. And who upon considering this, will not be ready to say, That this to be sure is spoken in Allusion to our first Parents spiritual Condition, reproaching those to have been more wretched then their first Parents. For in *Genesis* 'tis said, *That their Eyes were opened, and they knew they were Naked:* But, *thou knowest not* (says Christ here) *that thou art Naked*, yea, and Blind too, in that *thou art not sensible of thy Nakedness*, as they were. To the same Effect (*Rev. 16. 15.*) He presents to them the Misery, and the woful Consequence of not keeping their Garments; *Lest he walk Naked, and they see his Shame;* the like is in *Ezek. 16. 4, 5, 7.* Their spiritual Nakedness is set forth by their *being cast out to the loathing of their Persons in the Day that they were born.*

3. And indeed otherwise the Addition Cloathed, and not Naked had been superfluous. For if it were intended as in our ordinary way of Speech it is; not to be Cloathed, and to be Naked, and so *e contra*, are all one and the same. So he had spoken in this Phrase, but the same Thing which in that other of *being Cloathed* he had done. But thus taken it puts a further and higher Matter upon it, namely; That look as those, who are Cloathed in that Manner that hath been spoken, shall be Cloathed upon with Glory: So they that are found Naked, are exposed unto Shame, and cast into utter Darknes. It imports an opposite State of Misery, unto that Glory which the true Saints are Cloathed upon withal.

4. But that, which when added to these, chiefly Argue the Word *Naked* to be taken in this spiritual Sense, is the Word *Found*, which the Apostle would needs also put in, and not simply say, and *not be Naked*, but *be not found Naked*. *Found!* I would ask of whom? Of God? Yes surely. *We have a building of God* (so ver. 1.) *For to be Cloathed upon withal by God;* according as we are found of him, *if we be not found Naked* (says the Text) namely by God. Which the Apostle Peter thus expresseth, *2 Pet. 3. 14. That ye may be found of him (God) in Peace.* It is a judicial finding of God, as a Judge now coming to dispose of Us to Life or Death, according as he shall find us Naked, or Cloathed: And it is put to the worser Part, if found Naked. 'Tis a judicial Word to this Day, you say, the Jury found it so, or so upon Trial, namely. So the Phrase is in the Scripture too; *Found a Liar*, *Prov. 30. 6. Found Guilty*, ver. 10. So when God punisheth, he is said; *to find out Iniquity*, *Gen. 44. 16.* As also in Relation thereto, he is said, *to make Inquiry or Search for Blood*, *Psalms 9. 12.* And truly as the Instance of *Adam* hath helpt us to understand, what to be *Cloathed*, and to be *Naked*, is: So also, it will help to find out, what 'tis to be found *Naked*. God staid a while, but in the cool of the Evening he came, and came to make Inquisition in what State *Adam* was. *Adam where art thou*, *Gen. 9. 9.* *Adam* had lost God's I-

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mage, and Naked God found him, and cast him out of Paradise. The Phrase is yet more express, when Christ cometh to judge of Men's Conditions, in order either to Life or Death, this is that very Thing, which (as in *terminis* it is held forth) God makes the Subject of his grand Inquest, *Cloathed or Naked*. Mat. 22. 11, 12. *When the King came in to see the Guests, he saw there a Man, which had not on a Wedding Garment.* If you will have it in the Words of the Text. *He was found Naked.* Friend (says he, as to Judas) *how comest thou hither, not having a Wedding Garment?* And you know what follows, *Cast him, where weeping and wailing is.* Christ hath a Time when he purposely Visits, *When the King came in,* says ver. 11. And 'tis a Day wherein he adjudgeth to Hell, Ver. 13. And his Eyes search narrowly, and pry into every ones Condition. He Spies out a *Man*, which had not on a Wedding Garment, not one escapes him. And so on the Contrary, one that hath put on Christ, and is Cloathed with his Righteousness, and with Holiness of Heart and Life, which is the Cloathing we speak of, he is said to be *found in Christ.* Which was Pauls aim against that Time, *Phil 3. 9. That I may be found in him, not having mine own Righteousness, but that which is through the Faith of Christ.* Against that Wedding Feast it is granted, the Believer to be arruied with this Robe, as you heard out of *Rev. 19. 7.* And now all these Things, how far do they shut off that other Interpretation?

IV. The Fourth Consideration shall be about the Time of Gods *finding* Men, and making Inquisition, whether Cloathed, or Naked in Order to Glory or Shame. Now if the Time of our Dissolution be a Time, in which this solemn Inquisition is made, and at which every Soul is *Found*, and Viewed, whether Cloathed, or Naked in order unto Shame, or Glory: Then this Interpretation still lies fairer: For it is the Point in Hand. Let us consider, 1. As to the Thing it self, whether this be not a Time of such a Judicature? 2. Whether any Hints make for it in the Text?

1. As to the Thing it self, The Time after Death is the first most solemn Time, wherein God makes this Inquisition. For *first*, Then it is, that God takes solemn Cognizance of Souls, and their spiritual Condition: When he calls for them, and they appear solemnly afore him. This the Instance of *Adam* is a Preident to us of: It was a Private Day of Judgment, as this also is. God staid a while, and was Patient, but when he call'd *Adam* Personally unto him, and he appear'd afore him, *Adam* was found Naked: And God past a Trial, and a Sentence upon him. Why now at Death it is, that God *takes away Mens Souls*, Job 27. 8. 'Tis God that doth it, whether it be he sends for it by a good Angel as he did to *Lazarus*, or by a bad one, *Luke 12. 20.* God said, this Night they shall require, or call for thy Soul back again; for alas, it was but Lent. You see there, it is God gives the Particular Commission, and sends for the Soul to himself, *God said, &c.* His Children he sends for Home (as the Phrase, *Ver. 8.* of this *2 Cor. 5.* imports) as Men for their Children at the University, or in Travel. And Wicked Men he sends for, as a Justice doth to apprehend a Felon, to clap him up in Prison against the Assizes: So says *Mercer* on that Word in *Job*, *He shall take away his Soul;* that is, hale, and pull it out of its own dwelling, unto Prison, and Judgment. So 'tis, that it is said of all Men, *The Soul returns to God that gave it,* and Lent it, *Eccles. 12. 7.* It returns to God, then, or at that Time, when the Body goes to the Earth. I find in that great Assembly that glorious Presence (*Hab. 12. 23. Where Angels and Spirits of Just Men are made Perfect;* that is, Souls are swallowed up into Life) that in the next Words, there is this Description of God, even as he sits amongst these, *and to God the Judge of all.* For even now, afore the Great Day of Judgment; and whilst Men's Souls are in a separate Estate, he sits as a Judge of all both Good and Bad, amongst those glorious Spirits. Which is seen in this, That the Spirits of Just Men are taken up by a Judgment past on them, ere they sit down there: And in like Manner he is a Judge of others also (for of All it is, he is said to be the Judge) and so by the like Judgment, the Souls of Wicked Men are cast into Prison: As it is expressly said, of the Souls of the Old World, after

after God had taken them away by Death, 1 Pet. 3. 19. Now it is a certain Rule, God never judgeth, or casts into Prison, until he hath past a Trial upon those he so commits, and hath found them so or so: You find it in the Case of *Sodom*. But especially, he casts no Soul into Prison, until he hath found him Naked. This the Parable shews, when the Guests appear'd afore him, he then saw a Man without a Wedding Garment: He then took Cognizance of it, and him: And further, he examines him, and convinceth him, he wanted it, and then, and not till then cries, Cast him into utter Darknels, where weeping and wailing is. So then, if upon Dissolution Mens Souls are cast by him into utter Darknels, and Prison, it is, and must be, because they are then and at that Time found Naked, and Judged so by him. And though there is a Publick Judgment at the great Day to Manifest, Justifie, and Publish this afore all the World: Yet at Death there is a more Private and Personal Judgment, and a finding of Souls, whether Cloathed or Naked: And a disposing of them accordingly, either to a being *Cloathed upon* with Robes of Glory, if *found Cloathed* with Grace (as the Souls of Martyrs, *Rev. 6.*) or cast into Hell, as the Rich Mans Soul was, *Luke 16.* The one is as the Assizes, the former as the Private Cognizance and Commitment of the Justice of Peace, perhaps long afore the Assizes.

If now, surrounded with this Light, we will but with an impartial Eye look round about the Words here, and the Context, we may easily discern, that they are most naturally accommodate to express the State of Souls after their Dissolution. Certainly, if they suit, or fit any Time, or Season, that can be supposed; they are eminently applicable unto this, and therefore so intended, as may appear by some Characters in the Text.

1. To begin with what was last spoken of, there are Two Judgments, one at Death, the other at that great Day: Why may it not then be rationally conceived, That after his Discourse of this separate State of the Soul ended, *Ver. 9.* he therefore purposely brought in the mention of that Publick Judgment, *Ver. 10.* *For we must all appear before the Judgment Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be Good or Bad.* Having in the beginning of that his Discourse, (*Ver. 3.*) spoken of this other, that is more Private and Personal at Dissolution; and so of both Judgments, this as precedaneous unto the Souls Glory whilst separate; that Latter as foregoing that ensuing Glory of Body and Soul conjoined: Surely, the setting the one thus with the other hath a great Comeliness in it, and makes an Harmony in this Structure of his Discourse.

2. But 2dly, The Apostle himself had set for us, and pointed us unto the Time of Dissolution, as the Time when our Hopes are; that if our Bodies were Dissolved, we have a Glory to be Cloathed upon withal. And in these Words he puts in a necessary Caution, if so be, we be found preparatively Cloathed, and not Naked; which no Man can deny, but that as to the Thing it self, complies fully with that Time. It hath therefore been a Wonder to me, That any should pass all this off to another Time, and say, that of this Time, this is not to be meant at all. Truly, I will take the Apostles Time afore any other, when all Things thus correspond and agree with it. Nay, if he had not set it, I should have been induced to have applied it to that Time. If you had any Prophecy, and saw all Things punctually to agree, and to Center in such a Point of Time; would you not say, this surely is the Time, and these the fulfilling of it?

3. But 3dly, The very Metaphor used by the Apostle, and chose out here as *ex proposito* to express himself by, *viz. Not to be found Naked*, doth secretly, and yet most elegantly Connotate (together with, and over and above all that else hath been spoken of the import of it) the very separate state of an ungodly Soul, now come out of the Body, to be the very Subject he is a speaking of. Such a Soul at Death goes Naked forth of the Body; for which I do not urge, that we go Naked out of the World in *Job's* Sense, for that is meant of the Body, as well as the Soul: For he had said afore, *Naked I came into the World*, and that to be sure is meant of Body and Soul conjoined,

yet so, as of the Two in worldly Respect, the Wicked Man comes less Naked into the World, then he goes out of it; for at coming in, many Children come Cloathed with right to Inheritances in this World, and there is a great Difference of Persons in that Respect: So as by Virtue of their Birth, they have all good Things in a readines for them richly to enjoy. Besides, that the Soul is then Cloathed with a Body, which makes it capable of the Enjoyment of all Things in this World, therefore the Apostle comparing both Conditions together (1 *Thess.* 6. 7.) says of the Latter only, as more undoubted and apparent, that tis certain, *We carry nothing out of this World*: For the Soul then is stript of the Body also, and no such Respects attend it into the other World. Nor will I urge, that Death is as a Birth; namely, into that other World, and so the Soul it self now goes Naked, as Soul and Body once did into this, stript of all. I will not follow the Allusion, that the Sorrows or Pangs of Death are usually termed *Birth-throws*, *midwa*, nor how that Angels (Good or Bad) attend the Delivery, as Midwives, to catch the Poor Naked Soul, and carry it *to the Father of Spirits*, as God is call'd (Heb. 12.) Who, if it be a true Son, owns it, blesseth it, covers it with Glory; but if it be a Bastard, rejects it. But I go upon that better Warrant, That the Apostle hath here a glance at the State of Souls stript of their Bodies, inasmuch as at the 4th Verse he expressly termeth Death, a *being uncloathed*, as in Relation to the Body, which none can deny: But yet still (observe it) when he speaks of Godly Men (as there) he Terms it, but a *being uncloathed*, that is, a mere want of the Body, for he is still Cloathed with Grace: But speaking of Wicked Men's State when Dead, he Terms it Nakedness, not only or barely in respect of their Bodies, but chiefly in respect of a Nakedness every way, that doth accompany their Souls, in regard of the want of Grace, and of Christ's Righteousness; and in regard also of Shame, Wrath, and every Thing else, that Nakedness in Scripture can, and doth spiritually import. Now the taking of *Uncloathed*, Ver. 4. to be all one with *Naked*, Ver. 3. is one cause of the Mistake in our Interpreters: Whereas the *being Naked*, is spoken by way of Ignominy, as hath been said; and so shews, how from that Time such a Soul is exposed to Shame and Misery. Yea, and thereby actually enters into that Misery; and that because, it is now separated from the Body. And that is the genuine Notion I insist on, for Explication of which, though indeed it is true, that the Soul was really Naked, when in the Body (as *Moses* seeing God, that is Invisibile, did view the People of *Israel* Naked, *Exod.* 32.) yet the Miseries of its Nakedness do not break in upon it until now, when it is dispoiled of its Body; nor doth this appear till then, for Confirmation of which consider,

1. That by God's own Ordination, the Time of this Life, and of the Souls being in the Body, is ordained as a Screen betwixt God and Men's Souls. The Body is as a *Midst* Thing between him and the Soul: And so it becomes through God's Ordination, a Time of Patience, Long-Suffering, as to those in *Noah's* Time it is said to be, and yet when they were Dead, their Spirits were cast in Prison. And answerably, Men's Soul whilst in their Bodies are said to be *preparing for Wrath*, (Rom. 9.) with much Long-suffering on God's Part, *Rom.* 9. 22. There is a Sluce betwixt Gods Wrath and them, but in the other World when out of the Body, the Naked Soul and God himself do meet. The Soul then, and not till then, returns to God immediately; though in this Life the Apostle tells us, he is not far off from any of us, *Acts* 17. Now the Soul lies Naked to all God's Wrath, the Cataracts of Heaven are set open, and it hath no Shelter, for the Sluce of God's Patience is with the Dissolution of the Body pull'd up. And this following upon Death, the Apostle did most elegantly so express it, as Connotating at once all these Things.

2. As there is this Truce betwixt God and Men's Souls in the reality of the Thing: So at the Dissolution of the Body, and not till then, it is that Men find themselves Naked. When is it, *That the Hope of the Hypocrite*, is said to *Perish*, but when *God takes away his Soul*. To the very last Moment, he in
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the Parable was Ignorant of this: And therefore upon the Challenge, that he wanted a *Wedding Garment*, 'tis said, *He was Speechless*. Till then, *Many Men know not, they are Naked*, Rev. 3. 17. And therefore in respect of their Eyes being then, and not till then opened to discern it, they may be said to be found Naked, as in the Text.

5. The Fifth, and last Consideration concerns the Manner of these Words coming in here, *Ver. 3. If so be, that being Cloathed, &c.* *eye*, some express it by way of *Limitation*, that is of restraint unto the truly Godly and Believers, to shew this Priviledge of being *Cloathed upon with Glory*, to be proper and confined to them alone, with Difference from all others, that are found Wicked and Ungodly. I would rather call it, *an wholesome and necessary* both Condition, and Caution, given by the way to the Saints themselves, together with *Relation specially had unto carnal and presumptuous Professours*, who pretend Assurance, and profess to know and groan for Death with the same Expectations, as the Apostle brings in the Saints.

1. It is by way of a necessary Condition, Col. 1. 22, 23. *Christ will present you Holy, and unblameable in his sight, eye, if so be, ye continue grounded in the Faith, &c.*

2. It is by way of a necessary Caution unto Saints, to keep and hold fast their Garments: In which Manner, that useful Parenthesis comes in, Rev. 16. 15. *Blessed is he that Watcheth, and keepeth his Garments, lest he walk Naked, and they see his Shame.* 'Tis usual to insert such Admonitions, so in this very 2 Cor. 5. 9. *Wherefore we Labour, that whether present or absent, we may be accepted of him.*

3. It is by way of holding forth to all, the Truth and Genuineness of Christian Profession in their Expectation of Glory, *If so be, that being Cloathed, &c.* Even as Eph. 4. 21. The same Words is used. *Ye have not so learned Christ, if so be, that ye have been Taught by him, as the Truth is in Jesus.*

4. It is spoken with special Respect unto presumptuous Professours, That there being a Faith and Hope in them concerning these Things, that is not genuine but counterfeit, they might be put in Mind to search into themselves, whether they had this *Wedding Garment*, yea, or no. There were wise Virgins that had Oil in their Vessels, and Foolish, which had not, and so were shut out, so here is the same Case. Thus Rev. 3. 17, 18. That Admonition comes in, *Thou saist I am Rich, and increased with Goods, and have need of nothing: And knowest not, that thou art Wretched, and Miserable, and Poor, and Blind, and Naked. I Counsel thee to buy of me Gold tried in the Fire, that thou mayst be Rich; and White Raiment, that thou mayst be Cloathed, and that the shame of thy Nakedness do not appear, and anoint thine Eyes with Eye-salve, that thou mayest see.*

And truly this in the Close, for the Confirmation of that Interpretation we have given of *Cloathed, &c.* as that which respecteth Grace, as a prerequisite to Glory, or being *Cloathed upon*; I may add some Remarks on those Words, *If so be also, that being Cloathed.* 'Tis not *eye* barely (as in the Places cited) but *et* also is added unto *Cloathed*. 'Tis Calvin's Observation (and for ought I have elsewhere found) his alone. *This Sense, (says he) namely of being Cloathed with Grace and Christs Righteousness, is fetcht out of the Particle etiam, or also (as it ought to be Translated) which for Amplification sake was without doubt inserted, as if Paul had said, there is and shall be a new Garment upon Death ready for Believers, if so be in this Life also, they have been Cloathed.* And I must Confess, the Emphatickness, that this *Etiam* or *Also* puts upon this being *Cloathed*, did as much serve to put my Mind off from all those other Interpretations, as any Passage else whatsoever in the Words. And when I went to let down in my Mind their Senses, of being *Cloathed* with a Body; and then put but these Words, *if so be also* in therewith, they seemed all dilute unto me, and there appeared not any Thing, that should deserve such a notoriety, such an Exaggeration or Amplification. But if we Interpret it of Grace and Christs Righteousness, they are so Rich, so noble a Cloathing as are worthy of such a Mark of notoriety express'd by the Word *Also*, and being Pointed

Atque hic Sensus elicitur ex particulâ etiam, quæ amplicandi causâ laud dubiè inserta est. Ac si dixeret Paulus novam vestem fidelibus amoret paratam fore si quidem in hac etiam vita vestiti fuerint. Calvinus in verba.

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at thereby, as prerequisite to Glory. And in the like way of Exaggeration, or Eminency doth this Word *et* or *Also* come in, *Ver. 5. Who hath also given us his Holy Spirit.*

Objection.

There are Two Objections, I find, made against these Words being made a Condition, or Caution given to Saints.

Answer 1.

1. That in the foregoing Sentence, there being no Promise made, nor no positive Declaration of any Thing, as requisite to be done, or to be in us; but only the common Desire of all Saints expressed, *viz. to be Cloathed upon*, unto which as so expressed, a Condition or Caution to be added seems not proper.

Answer 2.

It is True, it is not a Condition of the Desire, or Act of Groaning it self, as it comes from them, but of the Object or Thing it self desired; namely, *being Cloathed upon, which shall be* (says he) *if we be also Cloathed.*

Answer 3.

Whereas there may prove an Over-weening and Mistake in some that pretend to Desire or Groan after this, or a Negligence in the best, to take heed to be fitly qualified: Such a Caution is in that Case seasonable to be made to them; though it be not properly a Condition of the Desire it self.

And 3dly, We may carry up the Reference of these Words also higher, even to relate to, *Ver. 1.* as thus. *We have an House in Heaven, if this were Dissolved; if so be, that being Cloathed with Grace, &c.* And so it serves as a Condition thereof.

Objection.

The Second Objection is this, That he speaking these Things of the most eminent of Saints, as himself and other the Ministers of the Gospel (*Chap. 4.*) And so of all Saints, whereof many were assured of their present Condition in Grace, and so of Salvation (*We know, &c.*) or at least of such Persons, as he takes for granted are Holy: In this Case to add, *If so be ye have Grace, and be not found Naked,* was for him to Detract from what he had supposed already of those, He spake of.

Answer.

1. I Answer, It is to shew the necessary Connection that is betwixt Glory and having Grace, and Continuance therein to the End. Although the Persons be such as have the Things that accompany Salvation, yet *Paul* of himself says, *I est, when I have Preacht to others, I my self be a cast away,* *1 Cor. 9. last.* And to the sincerest *Colossians* reconciled by the Blood of Christ, (*Col. 2. 21.*) He yet puts in this Caution or Condition (*Chap. 1. 22.*) Unto their being presented at the latter Day by Christ, *If ye continue in the Faith, &c.* And thus too in *Rom. 8.* *There is no Condemnation to them that are in Christ.* So he begins, and in the end of the Chapter (says he) *None shall separate us from the Love of God,* and yet (*Ver. 13.*) He gives this Caution unto such, *If ye live after the Flesh ye shall Die: But if ye through the Spirit mortifie the Deeds of the Flesh ye shall Live.* Other Answers might be framed out of what hath been spoken afore.

Nor doth this Interpretation, that it should be meant of the Time of Death, exclude the Glory at the Resurrection, as if *being Cloathed with Grace, and not found Naked* were only a necessary Condition at a Mans Death: But would stand a Saint in no stead at the Resurrection (which might be made another Objection) No: But all this is true, first of the Soul at Death, and then at the Resurrection; again, also, for as then, there will be a new and open Judgment afore all the World: So a new Inquiry, by ripping up our Hearts and Lives to be, Whether we had been Cloathed or Naked in this Life before, and at our Deaths. And Grace, and Christs Righteousness that we had here in this Life, will then stand us in as much stead, as they did at Death.

C H A P. VIII.

The Words of the Text Explain'd, and their Coherence with the First and Second Verses.

II COR. V. iv.

Verse iv. *For we, that are in this Tabernacle, do Groan, being burthened: Not for that we would be Uncloathed, but Cloathed upon, that Mortality might be swallowed up of Life.*

THE First Verse expresseth the *Common Faith* of the Primitive Christians in this great Point: *That, when their Bodies should be dissolved, they expected a Glory for their Souls afore the Resurrection.*

The Second Verse expresseth, the lively and vehement Working of their Affections, *in groaning Desires* thereupon, by, and through Dissolution to arrive at that Glory: Which Groans are the immediate Effect of that *Faith*.

The Third Verse is a Caution intermingled by the Apostle, as by the Way, unto all that professed this Expectation, *To be sure to get, and keep their Garments, lest they be found Naked* at their Dissolution, and so frustrated of that Glory, and exposed unto Shame and Wrath, *Rev. 16.*

In this Fourth Verse, he returns a-fresh to sigh forth the groaning Desires of himself, and other Saints after the same Glory with a greater Vehemency and Enlargement of Affection, then was afore expressed. That he assumeth the uttering the former Desires expressed in *Verse 2.* is evident in the very reading of the Words; and confirmed by this Parallel between them.

1. He had said, *Ver. 1. If this Earthly House of this Tabernacle, &c.* Here in *Ver. 4.* He says, *We that are in this Tabernacle, &c.*

2. He had said, *Ver. 2. We in this do Groan to be Cloathed upon with our House.* He speaks the same in *Ver. 4.* So that he brings down, we see, the First and Second Verses into this Fourth Verse: And therefore the Substance, Spirit, and Scope of both Verses is by Infusion soaked into, and contained in this Fourth Verse, and is further impregnated and heighen'd.

If the Question be, *What in this Repetition of his, is added to what had been expressed afore in Verse the Second?*

The Answer is, that in this Fourth Verse he farther gives the *true and genuine Account*, upon which a sincere Believer is moved thus to *Groan*, with a most accurate Distinction from what are the false Grounds, whereupon all other sorts of Men are moved to Wish, or Groan for Death, as Christians use to do: And so the Thing, which is New in this Fourth Verse, is both the *Manner* of these Desires, together with the *explicite Ground* thereof, neither of which had been so nakedly and distinctly expressed in that former 2d Verse.

The Scope, which by many Interpreters is put upon the Words, is, that many Christians knowing and believing that, in that ordinary Way and Course, which is set and appointed by God we are to wait until the Resurrection, for the Accomplishment and Perfection of our Glory. And also, that in the mean Time our Bodies must first be Dissolved, e're we can come to, or arrive at that consummated Glory of Soul and Body together: And that Nature in us thinking at this Dying (all Men naturally abhorring Death) that therefore it should be here intended, that the Saints do Groan as being burthened with the very Thoughts of Dying, and therefore do secretly Desire not to Die at all. Which (say they) is expressed in those Words, *not to be Uncloathed*, that is, not of their Bodies at all. But instead thereof, their Desires do vehemently Soar to this; that they might both Bodies and Souls (whilst they remain

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main yet unparted) be glorified together without any more ado: And that thus at one leap they might without taking the Degree of Death be Cloathed upon with their House from Heaven, in full consummated Glory the first Instant, whilst yet they were Cloathed with their Bodies; and this they would have effected, and by Virtue of such a Change as is mention'd in 1 Cor. 15. *We shall not all Die, but we shall be Changed in a Moment, in the Twinkling of an Eye.* And this Change, which is answerable to the Resurrection of others from the Dead, will swallow up all Mortality of the Body so, as we shall be at once compleatly swallowed up of Life. This Interpretation they give under the Countenance of the foresaid Change, which will yet be but the Lot of some Saints, and indeed of those only, who shall be found alive at the Instant of the Resurrection, which Priviledge yet these would have to be the Desires of all the Saints here, as that which they would rather wish? As also, because of that seeming Paralel between those Two following Words of the Apostle there, 1 Cor. 15. 53, 54. *For this corruptible must put on Incorruption, and this mortal must put on Immortality; and then shall be brought to pass the saying; Death is swallowed up in Victory.* Which Words they judge exactly Paralel with these Words here, *Cloathed upon, that Mortality might be swallowed up of Life.*

But the Scope and Sense, which I contend for, runs upon a clear contrary Supposition (which Supposition the Apostle did begin his Discourse with *Ver. 1.*) founded on those Words. *If our Bodies be dissolved, &c.* Wherein he doth not only tacitly imply, that the ordinary Course, set by God for the Saints arrival at Glory, is the Dissolution of their Bodies: And that the Saints generally know, and make Account of this: But he further makes the Supposition of this, as *de Facto* in the Event, that when that this shall once be done, and come to pass, *That our Bodies be dissolved, that then we have an House, &c.* And this he laies as the Foundation, whereunto he suits the rest of his Building in this following Discourse to their Relief against the Time of this their Dissolution; and the Groanings and Desires after the Glory which shall follow that Dissolution. And as in the Second Verse, he had begun to express their general Desires after it; so here in this Fourth Verse he persisteth with a reiterated Vehemency to set out their Groanings continued still upon the same Supposition, that if their Bodies be dissolved once, they know they have an House to be Cloathed upon with; they looking upon Dissolution only as the common Gate and Passage appointed by God, whereby their Souls in their several Ages and Generations shall first and soonest come to that blessed Attainment, which is their first Entertainment in Heaven.

Now that the Words of this Fourth Verse will comply with and give themselves up to this Sense and Interpretation, and fully suit with it, will appear, when I come to open every Particular in the Words. In the mean while, we may aforehand take up a new general Reason, for the confirming this our grand Assertion, that the Glory of the Soul separate upon Dissolution is in this Fourth Verse continued by the Apostle to be set out as the Object of a Believers Groanings, as well as it had been in the Second Verse. And the Reason hereof is drawn from the Series and streight Current, that runs thro' all in a Succession from the First Verse, with the other Verses down to this Fourth Verse, and likewise which this Fourth Verse retains with the former, and then descendeth down to the Fifth Verse also: Which Reason you may frame in this Mould. That look what Glory it is, and *what* Subject in Man it is, that is the Object of a Christians Faith in the First Verse, and of a Christians Groanings in the Second Verse: The very same Glory, and the same Thing in us is, that which the Apostle intends as the Object of a Christians Desires and Groanings here in this Fourth Verse. But the Glory of the Soul separate upon Dissolution is that Glory, which is held forth in Verse the First and Second, &c. Therefore the same is intended in this Fourth Verse also. That the Glory of the Soul separate, &c. is the House intended, *Ver. 1.* I have before largely, and I hope invincibly proved. And that the same Glory (in *Ver. 1.*) is intended also, in *Ver. 2.* as that which *we Groan for, desiring to be Cloathed upon with our House, which is from Heaven,* is evident also.

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For as in the First Verse, he declares what their Faith was; *We know, that if this be dissolved, we have, &c.* So in the Second he shews, what their Affections were pitcht upon, this their Groaning being the Effect of that Faith: And indeed, it is impossible in this Condition, but that the Glory which by Faith they expected (*Ver. 1.*) it should be the very same they Groan for, *Ver. 2.* For Affections follow Knowledge home to the Door of that Object, which Knowledge apprehending doth propose unto us. And the other main Proposition, *viz.* that the Glory, we are said to Groan after (*Ver. 2.*) is the very same with the Object of our Groaning here (*Ver. 4.*) is evident.

1. Because this Fourth Verse is, a re-assuming (for the Substance) of what was said in the Second Verse, and also in the First Verse, as uttering the same Groaning Desires, though with a fresh renewed Vehemency. But yet it is a Groaning after one and the same Glory, which Glory is therefore in the Fourth Verse continued to be expressed under the same Metaphor he had used afore Verse Second, namely, to be Cloathed upon; even as *Ver. 2. Desiring to be Cloathed upon with our House, which is from Heaven;* of which House also he had first spoken, in *Ver. 1. We have an House in the Heavens.* Although herewith he over and above adds a further, and more plain Explanation, what that House and Glory we are Cloathed upon with is, even a *swallowing up this Mortality of Life.*

2. Again Secondly, He utters the present Condition of the Saints till Dissolution, under one and the same Metaphor, which he had used in *Ver. 1.* and *Ver. 2.* In Verse the first, he speaks of *Our Earthly House of this Tabernacle;* In *Ver. 2.* he says, *in this* (namely, this Tabernacle) *we Groan:* And then he useth the same Word again here in *Ver. 4.* more indigitately, *We that are in this Tabernacle,* still to refer us to the first Verses, as speaking to the same Thing, which this Fourth Verse speaketh to. For otherwise, he might have simply said, *we that are in the Body;* but by repeating this Metaphor of Tabernacle, He again would mind us of the Short Continuance of the Souls abode therein; and also, of that Existence the Soul, the Indweller is to have, when that Tabernacle shall be Dissolved.

3. And thereby Thirdly, He shews he would have us carry down those Words, in *Ver. 1. We knowing, that if our earthly House of this Tabernacle were Dissolved, &c.* As in common to be repeated, and supplied in the Fourth Verse. And then the Connexion will thus run Current through all the Four Verses: *We, who are in this Tabernacle, knowing that, if this earthly Tabernacle were Dissolved, we have a House in the Heavens to be Cloathed upon withal, do therefore Groan to be Cloathed upon therewith: And therefore do also Groan for Dissolution in order therunto; for we know, that if this Tabernacle were but once Dissolved, we have another House ready, &c.* Thus those Words in *Ver. 1. If this Earthly Tabernacle were Dissolved,* will still follow us down hither into this Fourth Verse, and will Challenge, that it should be admitted and taken into the Interpretation thereof: And thereupon this will inevitably follow, that the Glory of the Soul upon Dissolution is that, which is the Object of this Groaning in this Fourth Verse.

4. Lastly, That one and the same Glory is steadily and Homogenially thus carried along, through 1, 2, 4th Verses, the very first Words of the Fifth Verse do conclusively shew: *He that hath wrought us for the self same Thing, is God.* What is this, but that one and the self same Glory before spoken and treated of, whether under the Metaphor of an Heavenly House; and being Cloathed upon therewith, or more plainly expressed, as a Life that swallows up Mortality? This Glory is one and the self same Thing, that he had been speaking of in the Fourth Verse, and in all the rest of the former Verses. The Apostles whole Discourse is a Woof of Thread, and one and the same runs through all: And the want of Attendance unto this strict uniform Connexion of the Matter of these Verses one with the other hath been the Cause of those Mistakes in those fore-specified Interpretations; wherein some Expositors have taken Liberty to interpret these Verses of several sorts or subjects, rather of Glory, as of the Soul separate in one, and in another Verse of the

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Glory that shall accrue upon the Resurrection of the Body, and of that Glory only: And then in another Verse, they interpret it of a Third Way of coming to Glory, *viz.* that Change of Body and Soul without either dying or rising again. Whereas the Apostles Discourse doth speak of one and the self same Thing, as in *Ver. 5.* He on purpose and professedly speaketh. And so the whole Discourse is spun of an even Thred, and 'tis apparent, that he speaks of the Glory of a separate Soul all along.

Only I shall premonish the Reader in this Place once for all, That this Plea of mine put in of the Glory of the Soul separate, as now it hath been stated, is far from excluding that consummated Glory at the Resurrection to be also intended. For a Believer may have in the first Place, as next in Prospect, the Glory of his Soul, when separated in his Eye and Desires, and yet withal he may have ultimately in View that further Glory of the Resurrection, to come after, as that which he expects and longs for also, but yet each in their due Order. These Two, both the Things themselves, and our Desires after them may, and do well successively both stand together: And therefore I oppose that Opinion of the Glory at the Resurrection, no further, then as any would have that Resurrection Glory solely to be meant, and would exclude altogether the Apostles Intendment of the separate Souls Glory in the mean Time. But as for the other Sense of a Believers having Desires not to Die at all, but to be Changed: If this Sense I have now given be the genuine Purport of the Words, it will indeed (I Confess) perfectly overthrow and exclude that other Interpretation of a Desire of Non-Dissolution, for that is contradictory to this of mine: And indeed unto the Apostles Supposition at first, *If our earthly House be Dissolv'd*, that leads on to all that follows, as hath been observed.

I shall now give a general Division of the Words of this Fourth Verse. The Groanings of a Christian after Dissolution being the common Scope and Subject of this Verse, the rest thereof as belonging to, and setting forth those Groanings may be divided into general Parts, whereof some will admit of lesser Divisions after.

1. The Persons, that Groan, are set out with their present Condition, *We that are in this Tabernacle.*
2. The occasion of their Groanings, and the Cause why they Groan is express'd to be their *being Burthen'd.*
3. There is a Vindication of Christians in their Groanings after Dissolution, with Difference from all other Men, in these Words, *Not for that we would be unclothed.*
4. There is the true Account it self why they Groan, *Being burthened, not that they would be Unclothed, but Cloathed upon with their House in Heaven.*
5. That Glory is signified by that Metaphor more plainly expressed; *That Mortality might be swallowed up of Life.*

I shall first consider the Persons, and their present Condition as represented in those Words of this Fourth Verse, *We that are in this Tabernacle.* Some restrain the Word *We*, unto the Apostle himself, and his Brethren the Apostles, and those eminent fellow Labourers with him in the Ministry, because of these he had spoken in the Persons *We*, and *Us*, and *Our*, all along in the Fourth Chapter, in his setting out their Sufferings, Labours, and Persecutions: And this, which with some Difference (as to the Frequency and Hazard of them) from other ordinary Saints (as appears in *Ver. 12, 14, 15.*) And so proposing themselves in all their Sufferings, and in this their Confidence of Glory, as Examples unto the Vulgar Ordinary Christians. And truly, if we should measure this by the ordinary Temper of Christians in our Times, we would be induced to think, that what the Apostle speaks of Groanings and Desires after Dissolution, and the Glory that follows should have been intended only of some of those eminent Saints then: Who had received the *first Fruits of the Spirit* (Rom. 8.) beyond what in Comparison other Saints have receiv'd. And indeed, how remote are Saints now a Days from those Desires to be dissolved: But on the Contrary are fearful of Dying. But yet considering,

dering, that the Apostle speaks of, and sets out those Persons or Subjects, who were intended by the General Character common to all Saints in the next Words, *We that are in this Tabernacle*: And also holds forth that Assurance of Salvation, and a *Joyful Waiting for that Day*: And also considering, that an Establishment, and Anointing, a Sealing, and the Earnest of the Spirit, were Priviledges common to those *Corinthian* Christians, and other Primitive Christians, together with the Apostles (as he expressly says, *Chap. 1. 21, 22.* of this Epistle) this warranteth us to judge, that this Word *We* was intended of the Body of Saints in those Days, and if there be any (as in our Days there be many) that do not thus desire and groan, it is yet their Duty in this their Condition, as well as it was the Duty of the Apostles: *We*, for unto the Saints he had both intended it and appropriated it, all along appears from these Words, *We know we have an House*; expressing the Common Faith of Believers: And in *Verse the 2d.* he says, *We groan after our House*; and he terms it *Our House*, as being the proper Demains of them as Saints, their Free-hold, and distinct Property, and accordingly he annexeth their present Condition in common, as was said; *We in this Tabernacle*. The Truth is, the Popish Commentators would fain carry it unto Apostles and Eminent Christians alone, who they say, went immediately to Heaven. And they assign a middle Place, *Purgatory*, for the *Vulgus Sanctorum*, for the Common, Vulgar Saints; whereas if the Scripture should be intended generally of them, and of their being taken up into Glory at Dissolution, that Middle State would utterly fall to the Ground.

We that are in this Tabernacle: That is, that have our present Existence, or Being in the Body, which is our present Tabernacle: *We* that lead as yet a Tabernacle Life. He says, not meerly we groan in this *Tabernacle*, but *We that are in this Tabernacle do groan*; putting a further and more especial *Emphasts* upon it. And thereby he doth not only tacitly insinuate,

1. The Soul to be the Person, that indwells in that Tabernacle our Bodies, at the present for a while.

But, 2. He intimates withal, that there is another State, Existence and Condition of other Saints, namely, of Souls *out of this Tabernacle* upon Dissolution: Whose Condition these Tabernacle Saints had in their Eye, whilst they utter their Desires after such a State, as far more desireable, and which they are aspiring unto, and thereby they are provoked the more to groan after the same, and indeed our Attendency to this very Discrimination of one sort [*We*] in this Tabernacle, and of another sort implied, expressed by the Word [*We*] in the Word *They*, who are out of it, may have a great Influence into this our Interpretation, and add a mighty Confirmation to it.

And to this purpose it is to be noticed, that as, by that fore-mentioned Character of the Ground and Manner of their Groanings, he intended to distinguish Saints from other Men, as has been said, and will be demonstrated: So by this Periphrasis; *We that are in this Tabernacle*, he intendeth to difference the State of Saints on Earth from their Brethren and Fellow-Citizens in Heaven, so styled *Phil. 3. 20. Rev. 6. 20.* 'Tis as if he had said, some of us are already housed in Heaven, in our Standing-House there. (as *Ver. 1.* and *Ver. 4.* he calls it) Whilst others of us dwell yet in Tabernacles to be dissolved. GOD's Family is said to consist *Of some on Earth, and some in Heaven*, *Eph. 3. 15.* The Words there, *Of Whom* (namely, Christ) *the whole Family in Heaven and Earth are named*, speak of two Parts of the same Family, whereof some are in their Country-House, some in the City-House. Thus in like manner here, He by way of Discrimination setting out that one Part or Company of them abiding on Earth, [*We*] *We that are in this present Tabernacle*; He thereby insinuates another Part or Company that are in Heaven, both making up the whole Society and Fraternity of Saints belonging to God. And there is a further differencing Character, and Note of this Distinction, which follows and confirms this, *viz.* That we only in this Tabernacle are those that groan, whereas the other have their Desires satisfied in a great measure (*Rev. 6.*) and do not groan, not being burthened, as we on Earth are.

And this Difference of State between the Saints on Earth, and those in Heaven,

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other Scriptures do in Phrases similar to this in like manner insinuate. Thus in this very Chapter, *Ver. 10.* He says, *Every Man shall receive* (at the Day of Judgment, namely) *the Things done in this Body.* That Clause of Limitation imports, as another State to be of their Souls out of their Bodies till that Day of Judgment; so that they shall be responsible, and answer only for the Things done whilst in their Bodies, and not for what they shall do when out of them in that separate State. Between Mens Deaths and that Judgment-Day there doth intervene a long Space of Time, as for Instance, take *Cain's* Soul, it hath been perhaps five Thousand Years out of his Body in Hell, and during all that time, both his or others Souls so existing separate out of their Bodies have not ceased to act some way or other; but yet (says the Apostle) He, or they, shall answer only for what was *Done in their Bodies*, in Distinction from what they do in the separate State of their Souls: And thus the Distinction of; *We in this Tabernacle*, is in a like Analogy to be understood.

And now if in this Place e're we go further, we shall look round about us, and set all Things together, but so far as hitherto we have gone, unto what other Intent or Purpose more imaginably Congruous, and more Artificially fitting one Thing to the other in this his Discourse should the Apostle insert; yea, reiterate and inculcate this Clause, *We that are in this Tabernacle*, then that which we have been proving. For having begun his Discourse in *Ver. 1.* *We know, if this Tabernacle were dissolved, we have an House or Glory ready for us:* He (in this *Ver. 4.*) doth again once more remind them of their Souls being the Inmates, and that their Bodies were but Temporary Tabernacles, shortly to be taken down and dissolved; and that then their Souls are to exist out of them. And he also makes this superadded Insinuation, that other of their Brethren who have been dissolved, have taken Possession of these Eternal Habitations, whilst themselves remain still in this Tabernacle Life, burthened and groaning, And why should they be brought in hereupon (in *Ver. 2.* and in this *Ver. 4.*) *again groaning, and groaning again:* But because they have in their Eyes and Hearts, whilst they thus groan, that other State of Glory, which those blessed Souls, that are out of those Tabernacles, are in Actual Enjoyment of? And if they sigh and groan, because themselves are burthened, they put forth another in the Consideration thereof. And besides, What Glory is this they groan for, but that which at the first was begun to be set afore them, as a Mark of their High Calling? *We know, that if our Earthly Tabernacle be dissolved, we have an House in Heaven.* And what other House is it they groan to be cloathed with (as it there follows) but that same very House which upon Dissolution, their other Brethren, that are out of this Tabernacle, have already taken Possession of afore them, and with the Thoughts of which House ready for them, they in the first Verse had comforted themselves: *That if this (their) Tabernacle were (in like manner) dissolved, we have, &c?* For it stands prepared for us, were we but once dissolved and absent from the Body, as in *Rom. 8.* we find it more plainly spoken. And the Consideration of those Things do whet our Desires, and make them more eager to be at home (as the *8th.* Verse expresth the State of Glory of the Soul separate) *at Home*, that is, in our afore said Houses of Glory, and in our own Country, as that Word importeth. How Congruous and Concinnate are all those Passages round about us, from first to last in such their mutual Reflections one upon another, and Connexions one with another as to this Sence, we contend for?

We do groan earnestly, as *ver. 2.* 'tis translated. And have we not reason think you, when not only by Sense we feel such heavy Loads, as we that are in this Tabernacle do hourly sustain and suffer; and whilst withal by Faith we know, what Blessedness there is ready for us in the other World, and which we know, our Elder Brethren are admitted into, and do now enjoy (they having got the start of us, by their being dismissed, and got out of this Tabernacle afore us) and have their Mortality swallowed up of Life, whilst we (poor Souls) are the oppressed Ones of the Earth, under all sorts of Miseries, and do carry about with us a Body of Death, and are restrained the while from that other Enjoyment, only by our Existence in this Tabernacle; and nothing
else

else lets, or is between us and so great an Happiness, which is our Inheritance?

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The fresh and renewed Thoughts of these Things set together (as by the Apostle they are on purpose penned.) How mightily (may we well think) would they move the Heart of Christians, that are assured of their Salvation! No wonder, if he says it *once*, *We groan, desiring*, v. 2. and then says it *twice* in this 4th. Verse again. Even as on the contrary he doubles it, *Rejoyce, and again I say Rejoyce*; as with a Joy of all the most intense and vehement. Oh! thinks such a Soul, if I were but dissolved once, it would not barely quit me of these *Burthens*; but it would instantly put me into that Possession, my Fellow Brethren are already in. And what is Dissolution, it is but the shooting the Bridge, the Gulph between the one State of a dying Life here, and that other of Glory, when the Mortality of this dying Life shall be swallowed up of that, which is Life in the Fulness of it. And thus, upon those Terms as it is thus stated and apprehended, the Saints being surrounded with those Thoughts, A Dissolution becometh the joyful Object of their Groanings, as it is of the Apostle's Desires; *Phil. 1.* and though Dissolution be not explicitly said, yet it is virtually and implicitly in the Scope, or in the Strength of all manifestly intended, and desired as a Means to that further End. [*We that are in this Tabernacle*] and the rest that follow, from the making a Not-dying at all, or an absolute Non-dissolution to be the Object of their Desires in this place, which the other Interpretations would put both upon it and us. Thus much for the Description of the Persons that groan, &c. and what may be argued therefrom; I shall now consider the Occasion of their Groaning,

Groan being burthened; That's the *Second Head*, and is brought in here as the approximate Occasion of their Groanings, but chiefly as conducing to his illustrating that Difference (which follows) between the Saints and others in their Groanings after Dissolution. The Words; *Being burthened*, come in between these two Speeches. 1. After the Words *We that groan*. And, 2. Before those latter Words, *Not for that we would be unclothed*; and so pays Contribution to both, and hath its Aspect to, and Influence upon both. That is, first it hath a respect unto their *Groaning* as some Occasion of it, though a less principal One: For then, having done that Service, it serves another, *viz.* That from thence the Apostle should take rise to explain *How*, and *Why it is*, and *How*, and *Why not*, that we Christians do groan for Dissolution, with Difference from other Men.

Two Things are herein to be attended.

1. A Tacit Concession or Grant, that indeed a Christian is a burthened Creature. And comparatively to other Men, the *most burthened of any other*; which in the foregoing Chapter he had related of himself, and others his Brethren

2. That they are sensible enough of those Burthens, and are unto their own Sense and Feeling thus burthened. For hereupon they *groan*, which must be out of a Sense thereof.

1. There is *this Concession or Grant*, that indeed of all other sorts of Men a Christian is the most Burthened in respect of the Multitude, Variety, and Greatness of his Grievances: We having not only all the Miseries, that are *Tributa vivendi*, the common and ordinary Taxes and Tributes of Life in this World, that come upon us in common with others, as Sickness, Loss of Friends, and the like; but further, we have all sorts of *Persecutions*, that are *Tributa Christi*, the Double, yea Centuple imposts for our Religion. As to our Names all Men speak Evil of us, and we are *as the off-scouring of the World* to this Day. And then, in *real Damages*, in *Estates*, &c. we are by Reason of *Persecution without a certain abiding Place*, we suffer *Hunger, Nakedness, Imprisonments, Banishments, Deaths*, (all which he recites in *Chap. 4.*) And all which he sums up into that Total, in *1 Cor. 15. 19.* *In this Life, we are of all Men most miserable.* Not to mention the Burthen they carry about with them in their own Souls from Sins, which other Men make the greatest Comfort

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fort and Happiness of their Lives, and therefore are said to live in them, but which make us to cry out, *Oh! Miserable Men that we are, &c.*

2. He would have all Men know, that they are as sensible of those Burthens, as any other Men are or can be supposed to be: And that the Reason why they do bear them so patiently and silently as they do (only with Groanings and Sighings) is not from a sturdy Stoical Principle, as if they professed a want of Sense and Affection, which was the Counterfeit, and Palliated Profession of their wisest Philosophers, who would be esteemed eminent and singular for Wisdom and Vertue amongst Men. No, (says he) in Opposition hereunto, we acknowledge that we are Burthened, and are sensible to the Quick; and Groan after Death, yet not like unto other Men, but have another kind of Relief which supports us.

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The True, and Eminent Grounds of a Christians Groanings after Dissolution, severed from the false Grounds of other Men. That a Christian doth not desire Death meerly on this alone Account, that it will give him ease in freeing him from all the Miseries, and Sorrows of this present Life.

OF all other sorts of Men that were, or had been ever heard of in the World, the Christians in those Primitive Times were observed to be the greatest undervaluers of Life, and ambitious Aspirers after Death, and Dissolution. 'Tis made the common Character of them, *Rev. 12. 11. They loved not their Lives to Death*, and it was our great Apostles Publick Profession of, and concerning himself: *I count not my Life dear to me, so that I might finish my Course with Joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God, Acts 20. 24.* It was observed, that those first Christians came to Martyrdom, as Young Men and Maidens use to do to their Weddings; yea, as to their own Marriages. They cheartully being called thereto, exposed themselves to Death. As we are always delivered to Death, says the Apostle (2 Cor. 4. 11.) *So we are willing*, says he (2 Cor. 4. 8. And those Heathens that were Observators of this, being Strangers to the Principles of Christianity, not knowing the Grounds and Motives which inspired their Souls hereunto; imputed these high most raised Actions and Aspirements unto false Principles, or such Causes as they found in themselves, and that might any way be supposed to be in the Hearts of Men. And as in judging of a Christians Ways and general Course of Life, they attributed the singularity thereof unto *Pride, Hypocrisie, Affectation*: So in like Manner in this Point, of not loving their Lives, they ascribed this Eagerness after Dissolution, partly to Stoicism, and Insensibility, which some of their own Philosophers professed (of which Sect you read, *Acts 17.*) or to a wearisomness of Life, because they were so persecuted, and spoken against, or (as the Apostle hath spoken their Condition) because they were in this Life of all Men the most miserable: And so they were lookt upon in that respect as Men that wisht for Death, and could not find it. And this (besides what might therein concern the Spirits of Christians themselves) gave a just Occasion to the Apostle to lay down here that Account of the Principles, Christians go upon in this Particular, with Difference from what are, or were found in others, who at any Time wish and Groan for Death. But although the Apostle also acknowledgeth that *these Burthens* have some Influence (as there

For these things I refer you to Heathen Writers of the Primitive Times, as also the Apologies made for Christians.

there is all Reason they should) into their Desire after Dissolution, yet then take the Case as it is truly Stated in our Hearts, and all these Burthens arise not so high, or prevail not so far upon us, as to cause us to desire *Death simply*, (as the *Heathens* or others use to do) for an avoidance of present Miseries, but know (says he) that our Religion, and that alone presents us with, and holds up to our Faith, and assures us of, a Glorious Crown and Estate of Life, when this Mortal is ended, *whereby Mortality shall be swallowed up of Life*, whereof we have the earnest (*Ver. 5.*) and this is it, that raiseth and enobles our Spirits to this height of confident willingness to Die, as in the following Verse 6. expresseth.

He presenteth such a Principle (*Ver. 4.*) in the Name of Christians, as never was found in any carnal Heart, nor is, nor can be understood by them. He presenteth this Principle in these Words, *Not for that we would be Uncloathed, but Cloathed upon.*

These Words shew *Why*, and *Why not*, *How*, and *How not*, a Christian Groans after Dissolution, and so do of themselves fall into Two Parts.

1. Negative, or a removal of what might be supposed the Ground, *Not for that we would be Uncloathed*, or not that, that alone would ever Cause such a desire in us.

2. Positive, or the true prevailing utmost Ground, *Why*, and from which it proceedeth, *But for that we would be Cloathed upon.* And this Centers in the highest Thing, that the Object of their Aims could Center in, *That Mortality might be swallowed up of Life.*

It is of Moment to know the meaning of the Phrase, *For that*, since it is the Hinge upon which both the Negative and Positive do turn: Concerning which observe Two Things.

1. That in the Greek *ὅτι*, *For that*, is so Placed, as it indifferently pertains to either of these: For the Tenor or Station of the Words in the Greek runs thus, *For that, not we would be Uncloathed, but to be Cloathed upon.* And thus read it, having first served the Negative (which is the first Part) it stands as fairly ready, and was in its Posture reserved to be carried to, and joined also with the Affirmative or Positive Part, and is so to be joined therewith thus, *But for that we would be Cloathed upon.*

2. The true Import of the Phrase is known to render the Reason or the *Because*, why an Act or Action is said to be done, or not done. It Imports the *ὅτι* *propter*, or the *ὅτι* *propter*, *For the sake of which*, or the Respect upon which, or the End or Aim for which any Thing is done: And so here it serves to set forth the genuine Aim, or meaning of the Spirit of a Christian; and the true Reason or Inducement, whereby he is prevailed upon as to the Point of desires of his Dissolution. We ordinarily use the like way of Speech. Suppose a Brother, or some other near Relation, presenting a Suit against a Murderer of his Friend or Relation, should by way of *Account* or *Vindication* of his Act and his sincere Aims therein, utter himself at this Purpose. *I prosecute this Suit being thus nearly related and concerned in the Person, not for that I seek the Death of this Man simply as a Man, nor for that I have been injured by him, that so I might be revenged, but that Publick Justice might be done, and that both Divine and Humane Law, that he that sheds Mans Blood, by Man shall his Blood be shed, may have its due Course and be satisfied.* In this Speech this Particle [*For that*] though it be Placed in the Fore-front, *viz.* the Negative Part of his Speech, yet is what in common is carried to the other; *But for that I would Justice should be done, &c.* The Parallel between that, and this in the Text is easily discerned.

1. Now then, I shall first consider the Negative, *Not that we would be Uncloathed*, These Words are a professed Renunciation of such lower Ends and Motives, from having the sway in a Christians Desires of Dissolution, by which other Men are induced thereunto, and which yet they finding no other in themselves, were, and are apt to impute unto Christians. The Motives Negative herein, are Two.

See Stephens Thesaurus upon the Preposit. *cum* cum Dat (as here) put for ea Lege, ea conditione. Et *cum* for propter. See also Franciscus Vigerius in Prepositi- one *cum*: Also Glossus Philologia, Lib. 3. Tract. 6.

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1. In these Words, *Not to be Uncloathed*; being taken singly and alone, That is, we Christians do not Groan to Die merely to be uncloathed or rid of our Bodies, which was one of the noblest and highest Grounds, the wiser and great Spirits among the *Heathens* did pretend unto, and gloried in, as that which made them willing to Die. They had such Valuation for that Diviner Part, their Souls; and thought so contemptuously of the worst Part, their Bodies; that they looked on Death, as a Freedom from the cumber of them. And thus under the Metaphor of being Cloathed, the Apostle hits and meets with that Principle, which the Sagest of them cheerfully embraced Death upon, which was to put off the Body, as a Man would do a heavy Garment, that clogs and hinders him, to the end to be more Agile, Nimble, Lightome, and Active; as they Thought their Souls would be, when they had their *mittimus* from their Bodies.

σῶμα, i. e. Corpus quasi σῶμα, i. e. Sepulchrum.

They taught the Immortality of the Soul, as well as we Christians, and also the free-acting of the Soul without the Body, but with all they taught their Disciples to contemn the Body, and complained of the Conjunction or Immersion of our Souls with it and into it, as if the great God had done it wrong, to put so Divine and Vigorous a Spirit into so dark and damp a Dungeon or Prison (that was their ordinary Word *σῶμα quasi σῶμα* so Plato) and in the Book of Wisdom you may see, how the Effects of this Principle had tainted the *Jews* themselves, for *Solomon* is brought in there saying, was a Soul put into a defiled Body. They thought the Souls high-born Aspirments, and Soarings, to be Captived, Depress'd, Obstructed, and kept down (as a Soaring Bird kept in a Cage) and its Activeness to be confined, and interrupted by the Souls Conjunction with the Body. Like as a Man in Prison sees but out of a Loop-hole, or through a Grate, so (thought they) the Captived Soul, takes in Things by outward Senses; and therefore they look upon being uncloathed and out of it, and look consequently upon Death as a Goal Delivery, or as the Letting a Bird fly loose in the open Air, the Native Element for it. The Apostle contradicts this Principle, and insinuates that we Christians have Learn'd otherwise, that the Conjunction of the Body and Soul was a Happy Match, when God first made it; and made Man a *Living Soul*, (Gen. 2.) That is, a Soul ordained to live in a natural Body. This was that which originally from the First and for ever the Soul was ordained for, although we do find, that by being fallen into Sin, it is not only appointed for all Men once to Die, and were it not for our Hope that is renewed in the Soul, and for the Glory which, upon Separation from the Body, it shall be therefore Cloathed upon, the Soul of it self subsisting alone, would be a most Lame, Weak, and Imperfect, and Unactive Creature. And further, that the Body is thus a Clog to the Soul, is but accidental through Mans own default: And hence we Christians dare not simply wish for a Freedom from our Bodies, or Groan for Death. Therefore we dare not in our desires wish for Death, and so Contradict and Blaspheme God's Ordination, as their best Philosophers have done; but we wait God's Pleasure to whom we Live, and to whom we Die. That the Apostle in this Passage should have some Glance, and Eye upon those Principles of the *Heathen*, we perceive by the honourable *Elogium* he presently gives of the Souls dwelling in the Body, whiles he Terms it a being at home in the Body, for so indeed it is in the Ordination of God, and its natural Institution and Make: And therefore to be rid of it, and simply to be Uncloathed is not, for that, or for which we desire to Die. This is the first Motive disclaimed in this Negative.

But it will be replied, that the Burthens that you otherwise bear in the Body (which you confess) do yet raise up these eager Desires in you. For Answer to this there is,

2. A Second Negative, wherein this other low, and under Motive more common to Man, and which was more ordinarily imputed to Christians is disclaimed, and that is, *Not for that we are burthened*; that is, our being burthened is not the reason, whereupon alone we would be uncloathed. Which Word had immediately preceded, and now put that into the Ballance with the former, yet

yet both that and the former weigh not unto such a Prevalency, as would alone excite, and draw forth those vehement Desires in us.

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This Word *Burthened* is placed (as you may well observe) purposely between these two; *We that are in this Tabernacle*, the Words before it, and those that follow, *Not that we would be unclothed*. It is placed so on purpose, (I say) that it might illustrate the more, and render the Genuine Desires and Aims of a Christian herein the more Illustrious. It first, referring unto our being in this Tabernacle, declares, that whilst we are in it, we are and shall be burthened: But then again, its Reference unto these Words, *Not that we would be unclothed*, serves to this Sence, that although we be thus burthened, it is not upon the Load hereof, that the Saints do determinately desire to be unclothed, no, if that were all, this alone would not be prevalent with us: And so it is, as if he had said, we groan being burthened, not that we would be unclothed simply for Ease from them, not upon that Consideration alone or chiefly. Thus *Beza* renders the Coherence, *Non tædet nos vitæ ipsius; Not that we are weary of Life; viz. by reason of our Burthens, Sed futura desiderio ardemus*, but we are enflamed with Desires after that other Life to come. So as though it be said, we groan being burthened, as we have reason, and that may also be taken in to help forward such our Desires, even as lesser Aims, that alone would not be effectual to move unto such or such a thing, do yet contribute together with a greater One: So here, our Burthens are but the less principal, they are not that, which alone or chiefly do sway, they are far from making up the full Motive, why we should desire to dye. They indeed may and ought to be considered, and it was fit the Apostle should make mention of them, for the Reasons before specified, when we opened the Import of what was in that Word; yea, they are some kind of Ingredient Motives thereunto, especially when we have so great a Glory as the certain Consequence of Death in our View; but yet otherwise these hold no Ballance. And you may observe, how these Words, *Not for that we would be unclothed*, come instantly in as treading upon the Heels of the before-mentioned, *Being burthened*, as a Correction and Allay; as if he had spoken too much, in saying, *We groan being burthened*. And this would seem, as if he were there upon the Point of calling in again that Word, at least, that though he let it stand, being (as we say) out, yet that he might not be misunderstood in it, as if that did cast the Ballance; he corrects the Sence of it, no, says he, we would not be unclothed, *for that we are burthened*, since that bears no Weight comparatively in the Scale: But more Generous and Glorious Aims in the positive part weigh most, *viz. that Mortality should be swallowed up of Life*. As if he had said; that of our Burthens is not worthy of Consideration in comparison of the other; They are but the smaller Dust of the Ballance, too light to cast the Scale, but it is that Eternal Weight of Glory, which being dissolved we shall be assuredly possessed of, and which we have in our Hearts, and eyes that mainly turns the Ballance; whereas other Men, especially the Heathens in those Times, if they were in a Distress, and burthened, there was no other *Ho* with them, but presently to dye, so to avoid and escape out of their Burthens, and so in a pett they were wont to dye. This was ordinary amongst the great Spirits among them.

But the Christians, who are more Noble, have not so learned Christ, who himself gave us an Example in this particular, who though a Man of Sorrows more than all other Men, yet waited, until he had finished the Work, his Father had given him to do, and until his Time was come, yea, and also prayed not that we should be taken out of this World, namely, until the Time appointed by the Father. Therefore, we that are in this Tabernacle by GOD's Appointment, set, and placed there, as Centinels or Perdues in War, are patiently to endure those Burthens as Chastisements for our Sins, which God brings upon us, or which by sinning we have brought upon our selves. We are to endure them also to honour the Profession of our Religion, and with Submission to the Will of God to wait his Time of Deliverance, which we ought not to anticipate, we ought to attend the time which he hath fore-appointed, being well assured that of all things outward (which GOD hath taken upon

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him to determine in this World) the Time of Saints, their being in the Body is the most wisely set, and fixed of all others. For if of Men in general it be said *Job 7. 1. Is there not an appointed time to Man upon Earth?* then especially of Holy Men, that are so dear to God, whose Death is said therefore to be precious to him, and therefore the Time of their Lives must needs be so too; for in relation to their Lives their Death is said to be precious, when, and how he will appoint it. *My Times are in thine Hand,* (says David) *Our Breath, and all our Ways* (says Daniel.) Thus of all Mankind the Saints, Whether they live, or, whether they dye, are the Lords. Rom. 14. 8. *The Lords* in a special manner, and by a special Propriety, and Interest in them. He is a Sovereign Lord both of Time and of them, as he that is the Grand Master, and Lord, and Disposer of Life, Who *Hath the Keys of Death,* and to Whom *Belong the Issues of Death,* and therefore the Saints are quietly to *Wait all the Days of their appointed Time;* and for this Cause they do not, nor dare not, out of a *Weariness,* or Burthen of Life, desire to be unclothed: Though when Death shall come, and God's Will therein be manifested, they then will, and do relieve themselves with the Thought of being eased from those Burthens, which are therefore in this Argument here mentioned. And this, as it is the true Posture of a truly instructed Christian (especially when assured of God in Christ), so it is the Meaning and Drift of the Apostle in this Place.

It is to this purpose observable, how to the End to shew that those Persecutions and Burthens are not the predominant Incentives, or Fomentors of such vehement Desires of Death; he in the 6th. and 8th. Verses doth in his own Name; and in the Name and Behalf of true Christians in the Conclusion utter their Spirits thus. *Therefore we are always confident,* or *Daring* as the Word imports. Then he says it a second time, v. 8. That is, our Spirits do indeed rise up the more, and are steel'd against all Encounters, come what will come through the Will of God upon us. Indeed we have a Boldness in all, because if the worst come, that can come, we know the certain Issue. So far then are true Christians from Pusillanimity, or Shrinking of their Spirits into that Hole of Death, as an Evasion from their incumbent Burthens, that there is a Boldness and Erection, or Insurgency of Spirit raised up against all these, as more than Conquerors in them; and all by reason that we know (as he had said v. 1.) *If our Earthly Tabernacle be dissolved, we are secured and insured, we have an House in Heaven.* And this Speech in v. 6. and v. 8. doth come in as an Inference from his Doctrine, taught from the first Verse downwards.

We being then set in this World by God to live to him, and unto his Glory, and to abide his Time and Will for so doing, as Christ did: Nay, we being set in the midst of Sufferings ought to eye him, his Will, his Glory, and to have our Desires so poiz'd by our Judgments, that tho' our Desires run out in Groanings to be swallowed up of Life for our own Happiness, yet our Wills, as they are thus poized by our Judgments, will return this modest Answer which immediately follows in Verse 8. *We are willing rather to be absent from the Body,* though as it follows there, it is to be present with the Lord. Unto this last Issue and determinate Upshot doth all come, *To be willing rather.* Indeed the *Affectionate* Part in their Groans is vehement and ardent; but the determining and resolving Part in their *Wills* is moderate, and is uttered but by a *rather,* a little more than Indifference. And therefore, as if he had uttered too much Confidence in the other Word, *We are always confident,* he corrects it by a softer Expression, *We are willing rather,* for this Consideration, after-mentioned by their Wills, deliberately rises in the greatest Vehemency by the breakings in of Glory upon them, as being Men in a Streight between two, like as a Needle equally distant between two Load-stones: As the Apostle speaks of his own Desires, *Phil. 1.* There is such a Mixture of Considerations meet in it; as though they have great Affections rise up one way, yet they are checkt again with the Thoughts of God's Will, that they should do him Service by their Lives, which make them but willing rather.

And the Opening of this Negative Part of the Apostle's Vindication, and Renunciation of these lower Ends argues a more Noble, Elevate, and Generous

rous Temper and Frame of Spirit. And we gave a Character of a true Christian, worthy of the Profession of our Christianity, whereof all other Professions do fall short: And answerably this Interpretation, that I have driven in this 4th. Verse, speaks of far greater Spiritualness, suited to a Gospel Spirit by far, than that they should be supposed to desire a Change without dying at all, such a Desire having a Foundation only in that Loathsomeness to dye, which is so Natural to us.

C H A P. X.

The Positive Ground or Reason why a Christian desires Dissolution is; That the Weak, and Sinful Life which he now lives, may be swallowed up of an Heavenly, and Eternal Life.

THAT, which is next to be consider'd, is, the Positive Account of what is the predominant Reason and Respect, upon which we Christians groan for *Dissolution*. But for this we have in these Words, *That we would be cloathed upon; that Mortality might be swallowed up of Life*: In which are two Things to be attended.

1. His expressing of that Glory upon Dissolution, under the same Metaphor he had before taken up in *V. 2.* and in the same Sence and Extent he had there used it in. It is as if the Apostle had said, *The Aim of us Christians is not simply to dye, and be uncloathed; but that our Souls be cloathed upon, with that Glory; which upon our uncloathing is prepared for us*: He intending *Cloathing upon* in the same, and no other Sence in this Verse, than he had used it in the second Verse; This Verse being a Repetition of the Substance of that. How *Being cloathed upon* in that second Verse respects the Glory of the Soul at Dissolution; and is thus termed *A cloathing upon*, in respect unto the Soul's first having been cloathed with Holiness, in the Time of this Life; as the Preparation to it; I have before largely explained and proved, in the Opening of that Verse second; to which I refer the Reader.

2. The second Thing to be considered is, What is the Issue or Consequence, and likewise what is the Aim of being thus cloathed upon. It is, to have the Mortality, in which we live, swallowed up of Life; which doth more really explain, what is the Substance of the Soul's Aims in its Groaning, than what describ'd under the dark Metaphor of being *Cloathed upon*. Herein he speaks plainly, and not in Parables or Metaphors; and interprets what he means by *Cloathing upon*. For indeed this latter Clause, *Mortality being swallowed up of Life*, doth swallow up into it self all, that had been said of Glory in the former Words. For, 1. It oppositely answers unto the Words, *We groan being burthened*. In the Substance thereof is this Word *Mortality*, which is the opposite to this of Life; and it includes, and takes up into it self All those Burthens, the Soul had under that Word, *Burthened*, complained of; as the Subject Matter it groans to have swallowed up, and abolished.

2. These Words, *Swallowed up of Life*, speak the whole Spirit, and Quintessence of that Glory, which that other Metaphor, of *Being cloathed upon*, can be supposed to intend. *This Life*, says the Apostle, *Pure Life*; a Life so Rich, so overflowingly abundant, as by the overcoming Vehemency thereof, it doth in an Instant consume All that is Evil, or Mortal in the Soul, and all Misery, and Imperfection appertaining to that Condition, which it had whilst in the Body.

There are Two Principles in a Holy Soul, fore-mentioned, which do carry it forth unto these Aspirments.

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1. The Grace and Holiness it is cloathed withal (v. 2, 3.) which, being but an Imperfect Preparation to Glory, maketh it restless to be cloathed upon fully with that, which is its sole Perfection: Even as naturally as Matter prepared and disposed, useth to long after that Form, which it is prepared unto. And this is more plainly insinuated in the next Verse, v. 5. *Now he, that hath wrought us for the self-same Thing, is God, who also hath given unto us the Earnest of the Spirit.* It is, what hath been wrought in us by God, that puts us upon this Desire of being cloathed upon.

2. The Second Principle, upon which a Christian desires Dissolution is, The Taste, which a Soul hath already had of an Heavenly Life here, which the Word *Groaning*, and *Desiring* do import, that Taste being the Drawer forth of those Desires, after a more full and perfect Enjoyment of that Life in God. Thus speaks the Psalmist, *If so be you have tasted how good the Lord is*; and to the same purpose he says, in another place, *Thy loving Kindness is better than Life.* These sweet Sippings the Soul hath had; A little further Lift (says One) would have lift my Soul to Heaven. They do enthrust the Soul unsatisfiedly to desire to drink down the whole of that Sweetness and Blessedness that is in God, or rather (as the Word here in the Greek signifies) to be drunk up of that Life it self; as a Drop is by the Ocean.

Thus you have seen the Inwards of a Christian, the secretest Workings of his Heart and Affections in his Desires of Death cut up before you, as by a two edged Sword, that divides between the Negative, *What not*; and the Affirmative, which declares, *What are* a Christian's principal Motives herein. This gives Demonstration of the Nobleness of a Christian's Spirit; and the Apostle turns this flaming Sword both ways. And indeed then a Matter comes to be fully cleared, when that which is spurious, false and counterfeit, and yet hath an Appearance of Truth, is separated from what is true and genuine: Which our Apostle hath here performed, even as in other Affections (to discover the Spiritualness of them) it is his Wont to do. Thus in point of Godly Sorrow, and Mourning for Sin, (which is a most spiritual Disposition, when rightly stated; as it flows in a Christian's Heart) in this very Epistle, he thus speaks, *Chap. 7. 9, 10. I rejoyce not, that ye were made sorry, but that ye were made sorry to Repentance; for ye were made sorry after a godly manner.* 'Tis turned both ways you see (even as here) Negatively, and Affirmatively, so to express with all Clearness the Genuine, Spiritual Temper, of that Grace with difference from all other Sorrow, though for Sin: And both alike are distinguished: This here, and that of Godly Sorrow, there. *I rejoyce* (says he) *not simply, that ye were made sorry.* Although it were for Sin; and in like manner, says he here, *Not for that we would be uncloathed,* as simply so considered, or meerly to be eased of our Burthen; so the Negative in both are Paralel. And then, there giving the true and proper positive Ground of that Sorrow, he says; that he rejoyc'd; *That they sorrowed after a godly manner.* And here in this Text, he answerably gives the positive Ground of a Christian's Groaning, *viz. To be cloathed upon, and swallowed up of Life.* And thus the positive Principle in both are paralel also: And so that Text of *2 Cor. 7. 9, 10.* most aptly serves to illustrate this Text of *2 Cor. 5. 4.*

The Interpretation of these Words, *That Mortality might be swallowed up of Life*, will best be managed by way of Affoiling, or Answer to one of the greatest Difficulties, or Objections, that doth, or may occur against this Interpretation of mine, which I have again and again given: An Objection, which hath even almost universally induced Interpreters to another Exposition.

The first Difficulty or Objection lies thus; that this Phrase is used of the Resurrection of the Body: *1 Cor. 15. 54. When this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death shall be swallowed up in Victory.* And therefore say they, this Verse must be intended of the Change of the Body at the Resurrection; (for that is the Argument the Apostle treats of in that Chapter; and thereunto is this Speech, of *Swallowing up*, applied;) even then when there will be the Last, and Total Change, and Consummation of all Mortality whatsoever. And the Word *Swallowing up*, imports

ports with it also both a *sudden*, and a *complete* Change, A Totality, a Consummation; which is not made of all Mortality until the Resurrection: And I confess, that *Æstius* his so pungent urging the Paralel of the Phrases there, and here, that the Phrase there carrying it to the general Resurrection, therefore it should be so here, did the most stick with me of all Objections else to move me to think, that the Glory of the Resurrection should only be intended in this Place also. It is also to be consider'd, that it is the *Body*, which is in common Acceptation the sole Subject of *Mortality*: (As here the Word is translated.) As also that until that Day there is not a final swallowing up of Mortality.

But on the other Hand I found, that there is at Death a *Mortal*; *τὸ θνητὸν*, and that, which truly and in a most just Sence is to be Termed a *Death*, which at Dissolution is done away; yea, and a far greater Death, then what is remov'd at the Resurrection of our Dead Bodies: And this Death is then *swallowed* up with as much *suddenness*, and with as great a *vehemency* of Power, as shall in the Resurrection be put forth upon our Bodies: And this Death is then swallowed up by a Life, which is transcendently such, and only deserves (in some respects) *the Name of Life*; and into which now at Dissolution the Soul is taken up, and swallowed up withal. These Considerations made me still adhere to this my Interpretation. It may be farther added, That this Phrase *Swallowed up*, &c. here is at least as applicable unto the Change made upon the Soul at Death, as it is unto the Change made upon our Bodies at the Resurrection: And indeed is to be applied, and intended of both. For if *Calvin* says, it is uncertain of the Two, which was meant (although he professeth to incline unto our Interpretation) throughout the whole of the Apostles Discourse; then I dare be bold to say, if both may be meant, then both should be. It is, and hath been a certain Rule with me, that when a Scripture doth equally, or some way alike perpend, or incline towards Two Acceptations of the Words, and so may take in Two Senses, that are not repugnant, that then it is to be in a Latitude taken in both.

I shall therefore demonstrate that at Dissolution, there is a Mortality swallowed up of Life; and so the Words are applicable, as well unto the Condition of the Soul then, as at the Resurrection they are applicable to the Condition of the Body.

1. In these Words, *this Mortal*, we have the Thing said to be *swallowed up*: And by Reason of this Word, those who are for the other Interpretation think, they have an Advantage for them; because the Soul is Immortal, and so it cannot be said of it, that *Mortality is swallowed up of Life*: But most properly of the Body at the Resurrection, that Phrase, or Words may be used.

But although the Soul in the Substance of it be immortal; yet take the *Condition* of Life which it now leads whilst in this Tabernacle, and it may be most truly said, it hath a *Mortality* adhering to it, yea, inhering in it, as the Adjunct of it. There is a Mortal State the Person is in; there is an Animal Life, (as one calls it); there is a Dying Life, a Life of Death, in which as to a great Part the Soul now Lives: And it is the present State, or this dying Life of the Soul, which he here speaks of. For,

1. He speaks of that, which we have in this Tabernacle: (*We that are in this Tabernacle*;) and so whilst we are in this Tabernacle, we have a Mortal Body, which we carry about with us, which shall be swallowed up. It is the present Mortal Body afore Dissolution, as much as that Future Mortality after in the Grave, He first Points us unto.

2. What he had in the foregoing Sentence expressed by *Burthens*, that accompanied this Life, the same he intends, and comprehends under the Notion, and Name of Mortal: And it is, as if he had said, it is this Mortal Life; *that so Burthens us*. What is implied in both these Expressions is, that one and the same Thing, though under Two several Words, which we Groan at, longing to exchange them for the abundancy of that other Life: And thus all the Frailties, and Miseries that are now the Adjuncts, or Tributes of this Life, come into the Total of this *Mortal Life*. For,

3. It

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3. It is termed so, as it is set in Opposition unto that other *Life* (of which it is swallowed up) that which is *Life only*, and only deserves the Name of *Life*: The true, and Eternal *Life*: *Life indeed*. And as all those Happinesses, and Blessednesses, that are the Concomitants of that State, are termed *Life*, so all the contrary Miseries of this present sorry *Life*, we lead in the *Flesh*, are comparatively termed a *Mortal Life*, or a dying Condition. And you may observe, how in that 1 *Cor.* 15. *Mortal* there is set in Opposition unto *Immortality*; because the Subject there, that is said to be *Mortal*, are the dead Bodies of Saints, which are by the Resurrection made *Immortal*: But here it is opposed unto *Life* in the quintessence of what is *Life*: 'Tis opposed to *pure Life*, to the Substance of *Eternal Life*, whereof the Soul we all know, is the immediate, and most proper Subject: And therefore oppositely this *Mortal*, or miserable *Life*, which the Soul leads in this Body, (whilst we are in this *Tabernacle*) is that, which is stated *the Mortal* here. Inasmuch as though the Soul it self is an immortal Spirit, yet the *Life* it leads, and lives in this Body is (set those small Twinklings of the *Life of Grace* aside) but a *Mortal, Frail, Dying Life*, that deserves the Names of *Death*, rather than of *Life* which a gracious Soul, being sensible of, therefore Desires, and Groans after this next Change. In our ordinary Language we use to say of *Dying*, that it is *the Change of a Mortal Life, for an Immortal Life*.

Other *Proofs* out of other Scriptures, for the Analogy of this Phrase, are many. Consult that first fatal Sentence against us, *Gen.* 2. 17. *That Day thou eatest, thou shalt surely Die*: Did not *Adam* live after his eating the forbidden Fruit, Nine Hundred and Thirty Years; how is he then said to have Died that very Day? The meaning is, that from that Day he entered into a State of a *Mortal Life*, inasmuch as his whole *Life* was but a lingering *Death*, in regard of the Frailties, Miseries, and Sorrows of it. It is the Language also up and down in this very Epistle: Every Danger a Man is exposed unto, is termed a *Death*. In the very Chapter afore my Text; *We that live, are always delivered to Death*: *Chap.* 4. 11. *In Deaths oft*: *Chap.* 11. The like we have 1 *Cor.* 9. 10. Every Sickness is a little *Death*, for it tends to *Death*: So every Cross: All *Worldly Sorrow of Heart* is a *Mortal Thing*, and so expressed, 2 *Cor.* 7. 10. *Worldly Sorrow causeth Death*; and sometimes it presently kills: *As Nabals Heart died within him*, 1 *Sam.* 25. 37. Every worldly, carnal Sigh and Sorrow is a step towards *Death*: Every Infirmity hath a *Mortality* in it, and gives a stroke at *Life*: For it is not the last Blow fells the Tree, but each; yea, every small one, that takes away the least Chip. *Solomon* hereupon plainly Terms this present *Life*, a *sick Life*; yea, (*Eccles.* 4. 2.) He Terms it a *Life worse then Death*: *Wherefore* (says he) *I praised the Dead, which are already Dead, more then the Living, which are yet Alive*: That is, I commended, and valued the Condition of a Man that is out-right *Dead*, and put out of his Pain, rather than of Men *Living*, but as between *Death*, and *Life*, All whose Motions are but *Throws to Death*: As those of a Fish out of the *Water*, its Element. Now forasmuch as he prefers *Death*, his meaning evidently is, that their *Life* in respect of the Miseries that accompany it, hath in a true estimate more of, what may be justly termed *Death*, than the *Mortal State* of their *Tabernacle*. So then to be sure, there is *Mortal* enough in both these Respects, which is fit Matter to be swallowed up of *Life*, and this at a *Godly Mans Dissolution*.

I shall next consider the other Phrase, *Swallowed up*, which also is as fitly applicable to this Change at *Death*, whether we consider the suddenness of it, or, the Perfection of the Attainments of the Soul thereupon: Both which this Word imports as fully, as it can be supposed to import them both at the *Resurrection*, in 1 *Cor.* 13. 10. *When that which is Perfect is come, then that which is in Part shall be done away*. The Word *καταργηθήσεται*, is elsewhere Translated, *Destroyed, Abolishd*. Thus in *Rom.* 6. 6. The Apostle speaking there of the *Body of Death*, which was Crucified with *Christ*, says, it is *to be destroyed*, which is at once, suddenly, totally, perfectly done at *Death*: And in the 8th Verse of this 1 *Cor.* 13. it is rendered, *Vanisheth*: As the *Shadows* do,

do, when the Light comes in upon them, They disappear suddenly, in a Moment, and perfectly: Thus that Phrase there, *done away*, and *swallowed up* here, are in Effect all one: Only there it is applied unto a doing away of what is *imperfect*, by a full Perfection coming in upon it: Even as the imperfect Light of the very first dawn (if the Sun were supposed to rise the next Moment after that dawn) would be done away, and swallowed up into perfect Light in an Instant: But this swallowing up here is applied also unto Miseries, and Frailties, and Corruptions: But the Thing, or Matter it self comes all to one: For if there come in upon us such a *Perfection*, as *doth away* in an Instant all Imperfections of Gifts, and Graces, and renders them *Perfect*; (whereof that Speech, *1 Cor. 13.* is intended;) then to be sure Corruptions are done away together therewith; or else their Graces would not be made perfect, as at Death they are said to be by this Life succeeding.

If the Question be, Whether what is spoken in *1 Cor. 13.* be intended of the Time of Dissolution?

The Answer is fair on our side: For he speaks of that Time, when Faith ceaseth, and is turned into sight; *Ver. 12.* *Now we see through a Glass darkly* (namely by Faith;) *but then Face to Face; now I know but in Part, but then shall I know, even also as I am known, and now abideth Faith;* but then Faith, and the Knowledge by Faith, are done away; *Ver. 8.* Now bring these Words, to the Words of the Apostle, in what follows my Text, *2 Cor. 6. 7.* *Whilst we are at home in the Body, we are absent from the Lord: For we walk by Faith, and not by Sight: And so are absent; not seeing, as we are seen, Face to Face: But when we are Absent from the Body, and present with the Lord; as Ver. 8.* Then as those that are present we see Face to Face. So then, both Places do speak of Dying, and of the Change that is made then; in the one, Imperfections are said *to be done away, by what is perfect*; and accordingly their Souls are termed, *Spirits made perfect*; *Heb. 10. 23.* In this other, all Miseries, and Burthens of a Mortal Life, and Condition *are swallowed up.* Thus then the Phrase is matcht, and that by the like; (and indeed, for Substance the same) and that too in respect of the Time of Dissolution.

What is it, that this Mortal is swallowed up of? It is swallowed up of Life. And upon a strict, and narrow View and Consideration it will appear, that it is more proper to apply this to the Change of the Soul at Dissolution, then to that of the Body at the Resurrection: For what Life is it? *the Sons*, that Life; the Text calls it; that which only is *true Life: This is Eternal Life, to know Thee the only true God, and Him whom thou hast sent;* *John 17.* And *1 John 5. 20.* *This is the true God, Eternal Life: God, and Christ is this Life, who is the Fountain of Life: And your Life is hid with Christ in God, Col. 3.* And of this Life it is; that the Soul, the Immortal Spirit in Man is the immediate, and proper Subject, and capable thereof. The Body hath but an overflow of it; *viz.* the shine of that brightness of Glory, which is in the Soul; as the Lanthorn shines with the Light that is put into it: Within the Body is but a Glory suitable to its Capacity, as it is a Body; but it is *our Hearts shall live for ever: As Christ promiseth, as the Effect of his Death: Psalm 22. 26.* Now if it be such a *pure Life*, that is here said to swallow up this Mortal (in the Sense it hath been interpreted in) then that Change, which is made upon the single Soul it self at Death, when the Soul alone Exists, lies more fair to be intended. For this Expression of Life nakedly, and barely speaks the very Spirit, and Quintessence of that Happiness, which it then singly enjoies. It is a *pure Life of Living in God*; as knowing him, and seeing him Face to Face. You may observe in that *1 Cor. 15.* when the Change of the Body is insisted on; (whether the Change of them that are Alive, or of them that are Dead, raised by a Resurrection out of the Grave) that there he expresseth that Change of the Body by an Adjunct; that is proper to the Body: *This Mortal, says he, shall put on Immortality; this corruptible, Incorruption:* Which are the opposite Attributes of the Old, and New Bodies: *Mortal, and Corruptible, of the Old; and Immortality, and Incorruption, of the New: But here, he instead thereof, says, Life:*
That

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 Forſius in
 Locum.

That *Life*, (as hath been ſaid;) which is the proper Happineſs of the Soul: *Forſius*, who is of the other Opinion, and would draw this Verſe, and all the reſt unto the Change of the Body, becauſe of this Word *Mortal*, ſeems yet aware of this, and therefore takes on him to correct the Apoſtle in his Speech, or ſaying; being ſwallowed up of *Life*. It ſhould be rather (ſays he) ſwallowed up of *Immortality*; becauſe that Word, would carry it to the Change of the Body: But by his leave, the Apoſtle as on Purpoſe changeth the Word in this Second Epistle, from what he had uſed in his Firſt Epistle; and ſays, ſwallowed up of *Life*: And *Life* imports the Subſtance, the Eſſence of *Life*; but *Immortality*, a Continuance of that *Life*: The one is the Subject, the other the Adjunct, and therefore theſe are mentioned as diſtinct, 2 *Tim.* 1. 10.

And it doth indeed moſt elegantly, and lively let out this great Change of the Souls *Life* made at Death: That whereas whiſt it was in this Tabernacle, it lived a Sick, Dying, *Mortal* *Life*; for it is then taken up into the great Element, and Fountain both of *Souls*, and of *Life*, to live in God, who is the Father of Spirits, and great Element of Souls; from whom they came, and unto whom they return: (As Sparks do to their Native Element of Fire) And who is the Fountain of *Life* (as the *Psalmiſt* calls him) ye, *Life* it ſelf. So as by their being taken up into him, they are of *Him*, and by *Him*, and into him ſwallowed up; even as *Darkneſs* is ſwallowed up of *Light*; and indeed, in *Him* is *Light*, and no *Darkneſs* at All; no *Death*, no *Frailty*, no *Sin*. And therefore no ſooner is a poor Soul, coming forth of the Body; having yet had in it ſelf (to that very Inſtant) a Body of *Death* cleaving to it (like one of the *Palsie*, half of him is *Dead*, yea quite *Dead*) but this Abundancy of *Life*, that is in God, inſtantly ſhales off, Works out all that *Filth*, *Frailty*, *Miſery*, and *Purifies*, and makes the Soul *White*, and *Perfect*; and renders it to be all *Life* and *Joy*s, and *Activity* in God; and it doth this in an Inſtant: Even as on the *Contrary*, Mens natural Spirits are lickt up by a blaſt of *Lightning*; or as if you ſhould ſee a Lump of *Mettal*, full of *Droſs* cleaving to it, caſt into an hot *Furnace*, (made ſo vehemently hot, as thoſe are, when *Bells* are caſt;) you would ſee that *Fire* in an inſtant purge away, and conſume all that *Droſs*, ſwallow it up, and aſſimulate the *Mettal* unto it ſelf, that the *Mettal* it ſelf would appear all of it, as *Fire* it ſelf. My Brethren, this *Life* of *Ordinances*, and that *Communion* we have with God therein, is but a dull *Furnace*; our *Luſts* melt ſlowly; yea, it is long e're we can get our Hearts to melt in *Sorrow* for them: But this *Furnace* of Gods immediate *Preſence* arrived unto at *Death*, is a quick, and fiery *Forge*; melts, diſſolves, ſeparates the Soul from all its *Droſs*, *Imperfection*, *Corruption*, and quits it of all in an inſtant; and further, makes as great a *Change* in it, as if you ſhould ſee a *Diamond* taken out (if you could ſuppoſe the *Sun* had that *Vertue*) of *Mud*, and from a *Sink*, and made to ſhine a glorious *Star* in *Heaven*: To expreſs all which, the Apoſtle moſt happily choſe out this Word; *ſwallowed up of Life*.

I ſhall conclude, That if we will rightly, and truly Judge in this Matter, between theſe Two; 1 *Cor.* 15. And this of 2 *Cor.* 5. We muſt be ſure to take, and put theſe Two together; both, *Mortal*, and *Swallowed up*, &c. And if we compare that *Mortal* that is ſwallowed up at *Death*, with that *Mortal* that is ſwallowed up at the *Reſurrection*, we ſhall find that at *Death* there is a greater *Mortal* (obſerve, how I pitch on that;) that is as a *Sacrifice* to be ſwallowed up then, then there is by the *Reſurrection*: For here is a *Body* of *Sin*, and *Death* ſwallowed up, beſides all the *Casualties*, *Calamities*, *Miſeries*, *Obnoxiousneſſes* to *Sorrows*, which as ſo many *Mortal* *Wounds*, that *Feſter*, will make an *End* of, and ſwallow up this poor *Life* in the *End*. But at the *Reſurrection* all the *Mortal* that is ſwallowed up, is but the *Body* taken out of its *Duſt*. There is no other *Mortal*, but this to be done away then: For all theſe other *Mortals* were taken away afore, at, and upon the Souls departure from the *Body*; and there is no other *Mortality* then remaining to be ſwallowed up, but this of the *Body* only. I confeſs indeed, that in this Reſpect, That *Change* at the *Reſurrection* will excel, inasmuch as it is the *Laſt* Act, and

and the Consummation of all; and that then both Soul, and Body will have a greater Access, and State of Life and Glory, than the Soul whilst separate had: Yet still there will not be so great a swallowing up of so great Mortality, as there is at Death; nor will it fitly be said, that the Life of the Soul (that had a Perfection of Grace and Glory afore the Resurrection;) is then swallowed up of Life, in so high Comparison unto what it had afore: But with respect of sinful Corruption, and Mortality Abolish'd, and so of spiritual Life induc'd into the Soul, there is at Death that Difference, as will justly bear the stile of a being swallowed up of Life; and it is as sudden a Change, and by as strong, and vehement a Power wrought in us; as at the Resurrection.

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C H A P. XI.

That as the Soul is the immediate Subject of Grace, which is a Preparation to Glory, and capable of it: So the Soul is instantly after its Departure out of the Body receiv'd into that State of Glory.

II COR. V. v.

Verse v. *Now he that hath wrought us for the self same Thing is God, who also hath given unto us the Earnest of the Spirit.*

There is no Point of more Moment to *All*, nor of greater Comfort to *Saints*, than what shall become of their *Souls* when they Die: 'Tis our next Stage; and Things that are next, use more to affect us. And besides, it is the beginning, and a taking Possession of our Eternity.

That these Words should aim at this *self-same thing*, cannot be discerned, without consulting the fore-going Part of the Apostle's Discourse: And yet I cannot be large in bringing down the Coherence, having pitch'd upon what this fifth Verse contributes unto this Argument; which alone will require more than this Time allotted, having also very largely gone through the Exposition of the fore-going Verses elsewhere: And I now go but on where I left last. But yet to make way for the Understanding the Scope of my Text, take the Coherence in Brief thus

In the 16th Verse of the fore-going Chapter (where the Well-head of his Discourse is to be found) he shews the extraordinary care God hath of [*Our inward Man*] to *renew it Day by Day*; where *inward Man* is strictly the *Soul* with its Graces, set in Opposition unto *Our outward Man* [the Body with its Appurtenances] which he saith daily *perisheth*, that is, is in a mouldring and decaying Condition.

In the first Verse of this Fifth Chapter, he meets with this Supposition: But what if this outward Man, or *earthly Tabernacle* be wholly *dissolved* and pull'd down, what then shall become of this *inner Man*? And he resolves it thus, *That if it be dissolved, we have an House, a building of God in the Heavens.* And what is the [*WE*] but this inner Man (he had spoken of) *renewed Souls*, which dwell now in the Body as in a *Tabernacle*, as the Inmates that can subsist without it? And it is as if he had said, if this inward Man be destituted of *one House, we have another.* God that in this Life was so careful over this *Inner Man*, to renew it every Day, hath made another more ample

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Provision against this great Change. It is but it's *removing* from one *House* to a *better*, which God hath built. As your selves (to speak in your own Language) if Wars should beset you, and your Country-house were plundered and pull'd down, you would Comfort your selves with this, I have yet a City-house to retire unto.

Neither is the terming the Glory of Heaven, and that as it is bestowed upon a separate Soul, an *House*, alien from the Scripture-Phrase, *Luke 16. 9. That when you fail, they may receive you into EVERLASTING HABITATIONS.* Death is a *failing* ('tis your City-phrase also when a Man proves Bankrupt) A Statute of Bankrupt comes forth then upon your Old Houle (*Statutum est omnibus semel mori*) and upon all you have; and *then* it is that there is a *receiving* or entertaining that otherwise-desolate Soul into *Everlasting Habitations*, that is, into an *House Eternal in the Heavens*; as the Text.

Nor yet is the Phrase of terming Heaven a *City-house*, remote neither: For *Heb. 11. ver. 13. Abraham and the Patriarchs died in Faith*, (Mark that!) in Faith or Expectation of what? He had told us, *Ver. 10. He looked for a City whose Builder and Maker is God.* What is a *City*, but an Aggregation and heap of *Houses* and Inhabitants? Multitudes had Died afore *Abraham*, and gone to Heaven, from *Adam*, *Abel*, *Seth*, downwards; and God promiseth him *Peace* at his Death, and a being *gathered* to those *Fathers*, *Gen. 15. 15.* There was then a *City* built, and already replenish'd with Inhabitants; and amongst others, an *House* provided for him, that is, his Soul *built* of God, and ready furnished against this removal.

In the Second Verse he utters the working of the Affections of Christians towards their *being Cloathed upon with this House*; and so in Order to this Enjoyment of it, their *DESIRING* even to be *Dissolved*: Which *Paul* also utters of himself, *Phil. 1.* Now if the First Verse speaks of the *Glory* of a separate Soul when he calls it an *House*, this second Verse must intend the same.

In the Third Verse he gives an wholesome *Caution* by the way; and with-all insinuates, why he used the Word *Cloathed upon*, in the fore-going Verse, *thus*, speaking of the *Glory* of such a separate Soul, even because it is absolutely necessary that all our Souls be *found Cloathed* first, and *renewed* with *Grace* and *Holiness*, and not be *found Naked* at our Deaths, that is, not *devoid of Grace*, and so exposed to *Shame* and *Wrath*, as *Rev. 16. 15.*

The Fourth Verse gives a genuine and sincere Account, why a Christian doth thus groan, and that after *Dissolution* it self, in order to this *Glory*; which he sets out with an accurate *Distinction* of their Desires of *Dissolution*, in difference from *like* Desires in all *other* Men: First, *Negatively*, not for that *being burthened* we desire to be *uncloathed*, or dissolved; that is, simply for ease of those *Burthens*: Nor out of a despising of our Bodies we now wear (as their *Heathen* Wise-men and Philosophers did, and others do) No. But Secondly, *Positively*, For this, as the Top-ground of that desire, That we would be *Cloathed upon* with that *House* (spoken of *Ver. 1.* and that still taken in the Sense, spoken of in the 2d. *Ver.*) to the end that this *Mortal, Animal Life* which the Soul (though *Immortal* in it self) now leads in the Body, full of Sins, clogg'd with a *Body of Death* and Miseries; (each of which hath a *Death* in it) and so it lives but a *dying Life*; that this Life may be Exchanged, yea, *swallowed up* by that which is *Life* indeed, *The only true Life, the knowing God as we are known, and enjoying him*: All which, as to our Souls, is truly performed at our *Dissolution*; although the final swallowing up the Mortality of our Bodies also, doth yet remain to be accomplish'd: Which will be done at the latter Day, at that Change both of Body and Soul, though in respect of the Body, it will be compleated as then more *fully*.

The Current of the Four former Verses running thus steadily along in this Chanel; the Stream in this Verse continues still the same.

There is one Word in this Verse; [*ἡς αὐτὸ ἔστιν*, For the self-same Thing, God hath wrought us] which serves as a clue of Thred drawn through the Windings of the former Verses, to shew us, that one and the same Individual Glory

Glory hath been carried on all along, and still is in this Verse also. So then we see where we are.

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What this *self-same Thing* should be, ask the first Verse, and it will tell you, it is *That House Eternal in the Heavens, a Building of God*, prepared by him against the Time that this earthly House is dissolved. Ask the second Verse, it is *The same House we groan to be Cloathed upon with*, when the other is pulled down. Ask the Fourth Verse, and more plainly: It is *that Life*, which succeeds this Mortal Life the Soul now lives in this Body, and swallows up all the Infirmities thereof. And then here it follows, *Even for this self-same Thing, &c.* So then, if the Glory of the separate Soul be the Subject of any of these Verses, then of all, and so of this Verse also.

And to be sure it cannot be that extraordinary way of Entrance into Glory by such a sudden Change, both of Soul and Body into Glory at once, without Dissolution, should be the *self-same Thing* here aimed at. For it was not the Lot of any of those *Primitive Christians* (of whom the Holy Ghost here speaks this) [*He hath wrought us for this Thing*] that they should be in that manner Changed, and so enter into Glory: But the contrary. For they all, and all Saints since for these 1600 Years, have put off their *Tabernacles* by Death, as Peter did, and speaks of himself, 2 Pet. 1. 14. and therefore the Scripture (or Holy Ghost) foreseeing, as the Phrase is, Gal. 3. 8. This Change would be their fate, would not have uttered this of them, [*God hath wrought us for this*] whom he knew God had not designed thereunto.

Neither is it, that those groaning Desires spoken of in the fore-going Verses, 2, 3, 4. is [*That self-same Thing*] here (as some would) for indeed as *Musculus* well: If the Apostle had said, *He that hath wrought this Thing in us, &c.* That Expression might have carried it to such a Sense: But he saith, *He that wrought us for the self-same Thing*: And so 'tis not that desire of Glory *in us* is spoken of: But *us, our Selves and Souls as wrought for that Glory.*

If it be asked, what is the special proper Scope of these Words, as touching this Glory of the Soul? The Answer in general, it is to give the *Rational Part* of this Point, or *demonstrative Reasons* to Evidence to Believers, That indeed God hath thus ordained and prepared such a Glory afore the Resurrection. And it is, as if the Apostle had said, Look into your own Souls, and consider Gods dealings with you hitherto, *viz.*

1. The Operation of his Hands. For what other is the Meaning or Mystery (says he) of all, that God is daily so at Work with you in this Life? What else is the End of all the working of Grace in you, and of God that is the Worker? This is his very Design, *He that hath wrought us* (that is, our Souls) *for this very Thing is God.*

Besides the Evidence *the Work* gives, there is *also* over and above the *Earnest of the Spirit* given to your Souls, now whilst in your Bodies, in Joy, full of Glories of the same kind (as Earnests are) of what fulness of Glory they are both capable of then, and shall be filled with, when severed from your Bodies, *Who hath [also] given us [the earnest] of the Spirit.*

We Preachers have it in use, as to alledge Proofs of Scripture for the Points or Subjects we handle. So to give *Reasons* or *Demonstrations* of them. And so doth our Apostle here of this great Point, he had been treating of: And such Reasons or Demonstrations run often upon *Harmony* and *Congruity* of one Divine Thing or Truth kissing another. Also upon *Becomingnesses* or *Mectnesses*, that is, *what it becometh the great God to do.* For Instance; in giving an Account, why God in *bringing many Sons to Glory*, did choose to Effect it by *Christs Death*, rather than any other way. *It became him* (says he) Heb. 2. 10. *For whom are all Things, and by whom are all Things, &c.* And so in the Point of the Resurrection, 1 Cor. 15. 21. *Since by Man came Death, by Man came also the Resurrection of the Dead*; that is, it was *Congruous*, *Harmonious*, it should thus be; the one answering correspondently to the other. The like Congruity will be found couched here, in Gods bringing Souls to Glory, afore that Resurrection.

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Now there are two sorts of harmonious Reasons couched in the fore-part of these Words, *He that wrought us for this, is God.*

I. That it is *Finis operis & operantis*, The End of the Work it self upon us; and of God as an Efficient working for an End: *God hath wrought on us for this very Thing.*

II. It is *Opus Dignum Deo Authore*, A Work as he is the great God, and as a Thing worthy and becoming of God as the *Author* of it: *He that hath wrought us for this Thing, is GOD.*

There is a Third Point to be superadded, and that is, It is *the Interest of all Three Persons*: Which how clearly evidenced out of the Text, will appear, when I have dispatched these former Doctrines.

Observation.

That it is a strong Argument, that God hath provided a Glory for separate Souls hereafter, That He hath wrought us, and wrought on us a Work of Grace in this Life.

Ere the Reason of this will appear, I must first open Three Things, natural to the Words: Which will serve as Materials, out of which to make forth that Argument.

I. That the *Thing* here said to be wrought, is Grace or *Holiness*; which is a Preparation unto *Glory*. (1.) *Grace is the Work*. And so, *Phil. 1. 6.* termed, *The good Work*. A frame of Spirit, *Created to good Works*: *Eph. 2. 10.* *We are his Workmanship, created unto good Works*. The Text here says, *Who hath wrought us*: There similarly, *We are his WORKMANSHIP*. And (2.) Secondly, This *Work* is a Preparation to *Glory*. For, for one Thing to be first wrought in Order to another, is a Preparation thereunto. Now saith the Text, *He hath wrought us for this Thing*; and *Rom. 9. 23.* It is *in terminis*, *The Vessels of Mercy, which he had AFORE PREPARED TO GLORY*; which was by working *Holiness*: For it follows, *Ver. 24.* *Even us whom he hath called*. Likewise, *Col. 1. 12.* *Who hath MADE us MEET to be Partakers of the Inheritance of the SAINTS in Light*. Meet, by making us *Saints*. So then, *Had prepared, Hath made Meet* is all one with, *Who hath wrought us for this Thing*.

2. What is the principal Subject wrought upon, or prepared and made meet for *Glory*? 'Tis certainly *the Soul*, in Analogy to the Phrase here. We use to say (when we speak of our Conversion) *Since my Soul was wrought on*. And though the *Body* is said to be sanctified, *1 Thess. 5. 23.* yet the immediate Subject is the *Soul*; and that primitively, originally: The *Body* by Derivation from the *Soul*. And hence it is, the *Soul* (when a Man Dies) carries with it all the Grace by *inherency*: *All Flesh is Grass which withers*; that is, the *Body* with all the Appurtenances, saith *Peter*, *1 Epist. c. 1. v. 24.* But you, having purified your Souls, being born again of incorruptible Seed (our Bodies are made of corruptible Seed, which is the Opposition there) by the Word of God, which lives and abides for ever: And this is the Word (he says, he means) which by the Gospel is Preached (every Day) unto you, *Ver. 25.* And by Preaching is engrafted in your Souls, purifying [your Souls] *Ver. 22.* In no other Subject doth that Word (as Preached) for ever abide. For the *Body* rots, and in the Grave hath not an inherent, but a *Relative Holiness*, (such as the Episcopal Brethren would have to be in Churches consecrated by them) because once it was *the Temple of the Holy Ghost*, who dwells in us.

And that it is the *Soul* the Apostle hath here in his Eye, in this Discourse of his in my Text, as that which he intends the Subject here wrought upon, appears, if we consult the Well-head of his Discourse about the *Soul*, which is the 16th Ver. of the 4th Chap. *Our inward Man* (says he) *is renewed, &c.* (there is your wrought upon here) whilst the outward (the *Body*) *perisheth*. Which *Soul*, in being call'd *the inward Man*, connotes at once both Grace and the *Soul* Conjunct together, and distinct from the *Body*, as well as from Sin and Corruption. Elsewhere it is declared the Subject first and originally wrought on, *Eph. 4. 23.* *Be renewed [in the Spirit of your Minds.]*

Minds.] Look round about the Text, and what is the [U.S] wrought on? Plainly this *Inward Man*, by the Coherence afore and after. Ask *Ver. 1.* If *our Earthly Tabernacle* (that is, our Bodies) *be dissolved, WE have, &c.* that is, This inner Man, our Souls, have; for the Body is supposed dissolved. So likewise, *Ver. 4.* [WE] *in this Tabernacle*, that is, our Souls in these Bodies. More expressly after, *ver. 8.* our very Souls, not only whilst in our Bodies, but when separate from our Bodies, have the [WE] given them; *We are willing to be absent from the Body, and present with the Lord.* The *We* present with the Lord, and absent from the Body, is, nor can be no other, than a separate Soul in its Estate of Widowhood. And so here, *Ver. 5.* Hath wrought U.S: The Soul bears the *Person*, carries away the Grace with it.

3. Add to this, the *Time* here specified in the Text, in which we are wrought upon: It is but this *Life*, and during the Term thereof. *Hath wrought us*, says the Apostle; not in the Future, *Who shall Work* us for it: That [hath wrought] referring to the work of Conversion at the first, *Who [HATH MADE] us meet to be Partakers, &c. Col. 1. 12.* And who doth continue still to Work us; the *Preterperfect* being often put by the Apostle for the Present, *God renewing the inner Man DAY BY DAY, Chap. 4. 16.* So working upon it, in order to this self-same Thing, continually. Unto which Words there, these here have an evident Aspect; yet so, as that Time of Working is but during this Life: For it is whilst the outward Man is Moulding, and that by *Afflictions, which during this Moment Work an Eternal weight of Glory, Ver. 17.* And that is expressly said to be *but this present Time, Rom. 8.* So then, there is NO PARABIT in that other World: But as *Solomon* says of Man, *There is no Work after this Life; No remembrance,* says *David: Namely, which hath any Influence into a Mans Eternity.* So there is no working upon us in order thereunto, after Death: *God hath done his Do [hath wrought] and Man hath finish'd his Course; as Paul of himself, and in this Chapter of my Text, Ver. 10. Every Man receiveth the Things done in his Body, be they Good or Evil.* Those Things that are done in this Body only; therefore only what in this Life he hath wrought. And for *this* he hath wrought us (says the Text.)

These Things premised, I come to the Argument to be raised out of them, to prove the Point in Hand.

1. That because Grace or Holiness are immediately wrought in the Soul, therefore when the Body dies the Soul shall be taken up into Life. That this is a meet and congruous Ordination of God, the Scripture it self owns, and seems so to pitch the Reason of it, in *Rom. 8. 10, 11.* *And if Christ be in you the Body is Dead, because of Sin: But the Spirit is Life, because of Righteousness. But if the Spirit of him that raised up Jesus from the Dead dwell in you, he that raised up Christ from the Dead shall also quicken your Mortal Bodies by his Spirit that dwelleth in you.* He gives an Account of what is to become hereafter both of the Bodies and Souls of them in whom Christ is. (1.) For the Body, that is condemned to Die, *The Body is Dead because of Sin.* By Body I understand the same which he in the 11th Verse Terms *the Mortal Body to be raised up*, which (says he) *is Dead* that is, appointed to Die, as one Sentenced to Death, you Term a *Dead Man.* And this [because of Sin.] It was meet, that that first threatning of *dying* should have some Effect to Evidence the *Truth* of God therein. Only God is favourable in his Ordination in this, that he arresteth but the Body, the *less principal Debtor.* But *that* (to be sure) shall pay for it: *It is appointed to all Men once to Die*, even for Men that are in Christ, as this Place of the *Romans* hath it. Then (2.) Follows, what remains, the Soul of such an one when the Body dies. [But] says he, (speaking by way of Exception, and contrary fate too) *The Spirit is Life, because of Righteousness.* The Spirit is the Soul in Contradistinction to the Body. *This*, when the Body Dies, is [Life] He says not *Living* only, or *Immortal*; but is swallowed up into *Life*: And why? *Because of Righteousness*, which is Christs Image; and so preserves, and by Gods Ordination upon Dying, elevates the *Soul*, which is the *immediate* and original Subject of it, (which

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Observe quod non in futuro dicit, Parabit nos. Nondum parabitur; ubi iam induendum est, &c. Musc. in locum.

Ecclef. 9. 10. Psalm 6. 5.

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(which is the Point in Hand.) *For this Thing* it is, God hath wrought it. But then, because the Query would be, Shall this Body for ever remain Dead, because of (this first) Sin, and bear this Punishment for ever? No: Therefore (3.) He adds, *He, that raised up Christ from the Dead, shall also quicken your Mortal Bodies.* So at last, and then bringing both Body and Soul together unto compleat Glory.

And the congruity of Reason, that is for this Appointment, is observable, something like to that 1 Cor. 15. *As by Man came Death, so by Man came also the Resurrection from the Dead.* For that Sin that condemned us to this Death, we had from the first Adam by *bodily Generation*, as the Channel or Means of Conveying it, who was (as other) *Father of our Flesh.*

The Arrest therefore goes forth against the Body, which we had from that Adam, because of that Sin, conveyed by Means of our Bodies: For though I must not say the Body defiles the Soul, or of its self is the immediate Subject of Sin; yet the *original Means* or Channel through which it comes down, and is derived unto us, is the *Generation of our Bodies.* The Body therefore congruously pays for this, and the Death thereof is a *Means* to let Sin out of the World, as the propagating it was a Means to bring Sin in: But an Holy Soul or Spirit which is the Off-spring of God, having now *true Holiness* and *Righteousness* from the *second Adam* communicated to it, and abiding in it; and being not only the immediate Subject thereof, but further, the first and Original Subject, from and by which it is *derived* unto the Body. The Womb, into which that Immortal Seed was first cast, and in which the inward Man is formed, and in respect of a constant abiding in which it is, that Seed is termed *Incorruptible.* Hence therefore, says God of this Soul [*It is Life*] It shall live when this Body Dies. There is *nothing* of Christs Image, but is ordained to *abide for ever.* *Charity never fails, His Righteousness endures for ever;* and therefore is ordained to conserve and elevate unto Life the Subject it is in, and that *is the Soul.* This, as a Foundation of the substantial Parts of this *first Reason*, out of this one Scripture, thus directly and explicitly holding this forth.

1 Cor. 13. 8.
2 Cor. 9. 9.

I come (2.) To the *Argumentation* it self, which ariseth out of these Things laid together. (1.) That the Soul is *the immediate Subject* of Grace. (2.) The *first* and Primitive Susceptive thereof. (3.) And it self is alone and immediately *capable of Glory*, which Grace is a *Preparation* to. And (4.) That God *afore* our Deaths hath wrought all of Grace he intends to work, in Preparation to Glory. Out of all these a strong Argument doth arise, That such a Soul upon Death shall be admitted unto Glory, and not be put to stay till the Time of the Resurrection, when both Soul and Body shall be joined again together. And that this holdeth a just and meet *conveniency* upon each, or at least, *all* these grounds, when put together.

1. Consider the Soul as the *immediate Subject* of this Working and Preparation for Glory. Hence therefore this Will at least arise, That the inherency or *abiding* of this Grace, wrought in this Soul, depends not upon its Conjunction with the Body; but so as it remains as an Everlasting and Perpetual Conserver of that Grace stampt on it; yea, and carries it all with it self, as a rich Treasure innate unto it where-ever it goes, when separate from the Body. I say, it either hath *in it*, or *appertaining unto it*, all that hath been wrought for it, either in it, or by it. Rev. 14. 13. *Blessed are the Dead which Die in the Lord: [And their Works do follow them]* They go to Heaven with them, and after them. And in what Subject else is it that the *Seed of God* remains *incorruptible*, or the *Word of God* abides for ever? Or how else comes that saying to be performed, 1 John 2. 17. *He that doth the Will of God endures for ever?* Having therefore all these Riches by it, and as compleat (as, here, it shall be;) Meet it is, it should partake the Benefit thereof, and live upon them now it is single and alone, and in its Widows Condition. And it is an opportune Season, that by a Glory given it for that Holiness, this should now appear, That it was the Soul which was the sole intrinsic and immediate Receptive of all this Holiness. This the first. Add also,

1 Pet. 1. 13.
Ver. 25.

2. Its being the *First and Primitive* Subject of Holiness, from which it is derivatively in the Body. Meet it was this Soul should not be deferred till the Appurtenance of it be united to it, but be served first, and admitted into that Glory ordained; and by having it self first Possession given of that Inheritance, the Body might in its Season be admitted derivatively thereinto from it, after that renewed Union with it by the Resurrection. Reason good, that look, *as, in Priority*, Grace, the Preparation unto Glory, was wrought: So, in that Order of Priority, Glory it self should be communicated. And therefore seeing its Fate is to abide awhile alone; therefore first to enjoy, and drink both the *Juice* and the *Fruit of that Vine* it is the *Root* of.

And (3.) It being in it self, when separate, as *immediately capable of this Glory*, as when it shall be again *United* to the Body: For what is the Essential of Glory, the *Substance* of that *Life* that swallows up all? But (as we said on *ver. 4.*) Gods immediate *Presence*, and our *knowing him Face to Face*, as we are known. Now of this the Apostle doth in the 6, 7 and 8 *Verses*, expressly inform us, That the separate Soul is not only capable thereof, but that it then begins to enjoy it: *Therefore* (says he) *we are always confident, knowing that whilst we are in the Body, we are absent from the Lord; (For we walk by Faith, not by Sight.) We are Confident, I say, and willing rather to be absent from the Body, and to be present with the Lord.* Where to be present with the Lord, and to live by sight, is expressly made the Privilege of a Soul absent from the Body; which can mean no other State, than that of the Soul between the Death of the Body, and the Resurrection. For whilst it is present in the Body afore Death, it is absent from the Lord; and when it shall be present with the Lord, after the Resurrection, it shall not then be any more absent from the Body. This Conjunction therefore of absent from the Body, and present with the Lord, falls out in no State else, but only in that interim or space of Time between. And let us withal view this Place in the Light, (by bringing the one to the other) which that Passage, *1 Cor. 13. 12.* doth cast upon it: *For now we see through a Glass darkly, but then Face to Face; now I know in part, but then shall I know, even as also I am known. [To see as in a Glass darkly]* there, is to [*walk by Faith*] here: But to see *Face to Face*, and to know God as we are known (so there) is all one; and to attain to sight, and to be in *Christs presence* (here.) And to be sure, the Body is in no Estate whatever capable of *knowing God, as we are known of him*: None durst ever affirm that. For besides that, the Spiritual Knowledge of God is proper to an Intellectual Nature: Further, *So to know God, as God knows us*, and so to be elevated to the *similitude of Gods Understanding*, is not communicable to the Body. We may as well dare to affirm God himself to be a Body, as that our Bodies are capable of ever being raised up *thus to know God*. Hence therefore, whether the Soul be *out of the Body*, as after Death, or so *in the Body*, as it shall be after the Resurrection; yet still it is the Soul that is immediately alone capable of that *Sight and Knowledge of God*. And therefore seeing it depends not on the Body, it is as well capable of it *afore the Resurrection* without the Body, as after the Resurrection *in the Body*.

Only this must be added, That whilst indeed the Soul is at *home in this Body*, (this earthly Tabernacle) it is not capable of this sight, of the Glory of God, that is, so as to continue in the Body, and enjoy it; for it would crack this earthen Vessel: as *1 Cor. 15. 50.* *Flesh and Blood cannot inherit the Kingdom of God*. And although *Paul*, as a *stander by*, was an *over-hearer*, and an *Eye-witness* (by way of Revelation and Vision) of what the Spirits ^{2 Cor. 12:} of just Men in Glory do enjoy: Even as on the contrary, the Angels are often *standers-by* on Earth, and *Overseers* of us, what is there in done, (as the Phrase is, *Zech. 3. 7.*) yet he was not estated into it, or admitted a Possessor thereof himself, no more than Angels into an earthly Estate; and therefore could not say, whether the Revelation vouchsafed him, might not be *in the Body*, as well as *out of it*: Whereas God had otherwise long since peremptorily determined that Question, *That no Man could see God, and live*; that is, at once continue in *this Body*, and see him *Face to Face*. And *Paul* here in
my

Chap. XI.

Magis conveniens videtur ut anima in quibus per prius fuit culpa & meritum, prius etiam vel puniantur vel premiantur. Aquinas cont. Gent. Lib. 4. cap. 91. Sect. 3.

Chap. XI. my Text also determines it, That *whilst we are at home in the Body*, (as now) *we are absent from the Lord*: They are two incompatible Estates. But still when *that which*, thus, *lets* (this Body) *is taken out of the way*, the Soul itself is sufficiently capable, as truly as ever it shall be.

4. But if this Argument from these be yet judged not home enough, but short; Then let us in the Fourth Place add what force the Third *Premise* will give to it, concerning the *Time* of Gods working on us, to drive all closer home; namely, That God *hath wrought* upon the Soul *in this Life*, all that he ever means to work, by way of Preparation for Glory. For this Thing God [*hath wrought us*] which though it might with the Enlargements and Sub-arguments that now shall follow, be made an Argument alone; yet I choose to cast it into this Total, to make the whole the more strong.

Therefore (4.) Gather up the Demonstrations thus: If the *Soul* be the *immediate* and *first* Subject of Grace, which is a Preparation to Glory, and capable of this Glory, when out of the Body; And God, the great Agent, or Worker, hath wrought all that ever he means to work in it, this way, by way of Preparation to Glory: Then, as Peter said in the Case of admitting the Gentiles to Baptism, *What should hinder* that these Souls should not be glorified, instantly, when out of their Bodies? If indeed, as the *Papists*, and corrupted *Jews* and *Heathens* have feigned, there were any Work to be after wrought, a *Purgatory*, or the like; Then a *Demurre* or *Caveat* might be yet put in, to suspend this their Admission into Glory: But the contrary being the Truth, then, &c. Now the Strength of the Argument from this latter, superadded to the rest, stands upon two strong Grounds.

First, If we consider what is *common* to God in this with all other, but *ordinary wise* *Efficients* or *Workers*, that are intent upon their Ends, which must be given to him, the only *Wise*, *All-powerful* God, (who is here said, as an *Efficient*, to work us for this End.) When any ordinary Efficient hath brought his Work to a Period, and done as much to such or such an End as he means to do, he delays not to accomplish his End, and bring it to Execution; unless some over-powring Impediment do lie in his way to it. If you have bestowed long and great Cost upon any of your Children, to fit and prepare them for any Employment; *The University* suppose, or other Calling; Do you then let these your Children lie *Truants*, *idle*, and *asleep at home*, and not put them forth to that which you at first designed *that their Education* unto? Will you suffer them (in this Case) to lose their Time, *Do you know how to do good to your Children?* And doth not God? We see God doth thus in *Nature*. We say, when the *Matter* is as *fully prepared* as ever it shall be, that *the Form enters without delay*: Now Grace is expressly termed a *Preparation to Glory*. Also God doth observe this in working of Grace itself, when the Soul is as fully humbled and emptied, and thereby prepared for the Lord, by *John Baptists* Ministry, as he means to prepare it; the Work of justifying *Faith* presently follows. In all his Dispensations of *Judgments* or *Mercies*, he observes the same. When Mens *Sins* are at full (as of the *Amorites*) he stays not a Moment to execute *Judgment*: So in answering the *Faith* of his People waiting on him for *Mercies*. And thus it is for *Glory*; *I have glorified thee on Earth*, (the only Place and Condition of our glorifying God) *I have finished the Work thou gavest me to do*: And now (what now, and presently now remained there, follows) *glorify me*, &c. Thus spake Christ our Pattern.

Secondly, There is *this* further falls out, in this Case and Condition, of such a Soul, as doth indeed call for this out of a kind of *Necessity*, and not of *Congruity* only. For whereas by Gods Ordination there are *Two ways* of *Communion* with him, and but *Two*, unto all Eternity; either that of *Faith*, which we have at *present*; and of *Sight*, which is for *hereafter*. Into these *Two*, the Apostle resolves all Gods Dispensations to us, *Ver. 7.* of this Chapter, *We walk by Faith*, (namely, in this Life) *not by sight*. And again, *1 Cor. 13. 12.* [*Now*] *we see in a Glass* [*Then*] *Face to Face*. These *Two* [*Now*] and [*Then*] do divide the Dispensations for Eternity of Time to come. The like

like in Peter, 1 Epist. 1. 8. *In whom though [Now] you see him not (as you one Day shall) yet believing:* If therefore when the Soul goes out of the Body, that way of Communion with God by Faith utterly ceaseth, that Door and Passage will be quite shut up; God having fulfilled all the Work of Faith (The Work of God) with Power, that ever he intendeth: Then surely Sight must succeed according to Gods Ordination, or otherwise this would inevitably follow, That the Soul would be for that interim, until the Resurrection, cut off from all Communion with God whatever; having yet all its acquired Holiness of Sanctification abiding in it, and Righteousness accompanying of it all that while. Look therefore as a Child hath Two, and but two Ways of Living, and when the one ceaseth, the other succeeds, or Death would follow; in the Womb it lives by Nourishment from the Navel, without so much as Breathing at the Mouth: But it no sooner comes into the World, but that former Means is cut off, and it liveth by Breath, and taking in Nourishment by the Mouth, or it must instantly Die. So stands the Case with the Soul here between Faith and Sight: So that we must either affirm, That the Soul dies to all spiritual Actings and Communion with God until the Resurrection, which those Scriptures so much do contradict, *He that believeth hath Eternal Life, &c.* and shall never (no not for a Moment) Die; (and in those Promises it is not simply a sluggish Immortality, but to Live, and Act, and Enjoy God (which is our Life) must needs be meant:) Or we must on the other side affirm, That the Life of Faith ceasing, and God yet having that way wrought all that ever he intendeth, That then, Sight of God Face to Face must come in its Place: Which indeed the Apostle in that 1 Cor. 13. affirms, in saying, *Ver. 10. When that which is Perfect is come, then that which is but in Part is done away.* There is not an utter ceasing of the imperfect, and then an interval or long space of Time to come between; and then, that which is Perfect is to come: But the Imperfect is done away by the very coming of that which is thus Perfect. And in the 12th Verse he explains himself, That the imperfect is this our seeing [Now] in a Glass darkly, that is by Faith; and that Perfect, to be that seeing God Face to Face, as that which presently entertains us in that other World. Nay, the Apostle admits not so much as a Moment of Cessation, but says, That the imperfect is done away, (ver. 10.) and vanisheth, (as ver. 8.) by the coming in of the Perfect upon it: And so the imperfect, namely [Faith] is swallowed up of the Perfect, namely, [Sight.] Now if we thus grant (as we must) this separate Soul to have this sight, or nothing now left it to enjoy God any way by; then it is no other than Glory, it is admitted unto: For, the sight of God Face to Face, and to know as we are known, is the very Effence of Glory, as it differs from Faith. Neither indeed is that ultimate Enjoyment, or Happiness in God, which Souls shall have after the Resurrection, any other (in Name or Thing) than the sight of God, as it is thus distinguished from Faith; and therefore the Soul is now admitted to the same Enjoyment it shall be Then for Kind, although it shall be then raised and intended unto far higher Degrees of Perfection.

And for a Conclusion, that which follows in that Place lately cited out of 1 Pet. 1. ver. 9. *Receiving the end of your Faith, the Salvation of your Souls,* may as fitly serve for the Confirmation of all these latter fore-going Notions, as to any other Sense Interpreters have affixed.

I am aware how these Words, *Receiving the end of your Faith, the Salvation of your Souls,* are Interpreted of that Joy unspeakable, and full of Glory, which the Verse afore had spoken of, *In whom, though Now ye see him not, yet believing, ye rejoice with Joy unspeakable and full of Glory;* so as in those Joys vouchsafed the Saints are said to receive the Salvation of their Souls, as being the Earnest of it in the same Kind, and so a Part of the Reward of Faith received in Hand, (as we say) and vouchsafed over and above the ordinary way of living by Faith. This Interpretation I no way gain-say, nor will go about to exclude: For I know, it doth consist with that other I am about to give, and is subordinate to it: But if this Sense should obtain, that it were, Directly, alone intended, yet by Consequence, and at the rebound, it

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doth strongly argue the Point in Hand. For if whilst *Faith continues*, God is pleased to vouchsafe such Joys, much more, when *Faith ceaseth*, He will vouchsafe a fuller Enjoyment: For why else are these *present Joys* termed *Salvation*? That is, in a sort *Part* of the taking *Possession* of *Salvation* afore-hand, and that as distinct from the *Right* to *Salvation*, which *Faith* in ordinary gives, without such Joys at all Times to all Believers: They have the *Name* given them, as being an *Earnest* of the same Kind, of that greater Sum. And again, why are these *present Joys* termed the *Salvation* of their *Souls*? But because *they* are intended by God, being also, *now* wrought immediately in the Soul, without the Bodies influence) to be an *Earnest*, that it is their *Souls*, when *without* their *Bodies*, shall have that fuller *Possession* given them; and so this *Earnest* assigneth this *Payment* to be made to this *Legatee*, the *Soul*, specified as the first *Receiver* of it. [2.] Every *Payment* having a *Day*, or *set Time* appointed for it, which the *Earnest* obligeth the *Trustee* unto, as well as to make *Payment* it self, and useth to be at the end of the *Performance* on his *Part* to whom the *Contract* is made, this therefore is as elegantly designed to be *the End* of their *Faith*; there's the *Day* of *Payment*. And [3.] It would be hard to think, that God should give forth Joys whilst *Faith continues*; and then for so long a *Time* as till the *Resurrection* withdraw all *Communication* of himself, both of *Faith* and *Joy* (through *Sight*) also. Surely they are not left worse than in this *Life* they were.

I also know, the *Soul*, being the eminent *Part* of *Man*, is often in *Scripture* by a *Synecdoche* put for the *whole Person*. And I must not deny, but that ultimately it is intended here, it extending it self to the whole of *Salvation* first and last after *Faith* ended. Which *Sense* on the other *Hand* many *Interpreters* are for.

I only *Contend* for this, That the *Salvation of the Soul* is intended also of that *Salvation*, which falls out in the midst between these Joys (*the Earnest*) in this *Life*, and that ultimate *Salvation* at the *Resurrection*, that is the *Salvation* of the *Soul*, whilst separate, as being the next. It hath a weight in it, that *Salvation* and *Damnation* should so often be said to be of the *Soul* by *Christ* himself, as *Mat. 26. 16. What shall it Profit a Man to gain the whole World (and so provide for his Body) and lose his own Soul?* And again, in speaking of the *Soul*, as considered apart from the *Body*, *Mat. 10. 28. Fear not them that are able to kill but the Body, and are not able to kill the Soul.* But that which is more *Conjunct* to my *Purpose*; it is observable, that this our *Apostle Peter* should choose to use in this *Epistle*, more than any other *Apostle*, this *Phrase* of [*Soul*] in relation to *Salvation*, either as being the eminent *Subject*, and sometimes as the *single Subject* both of *Grace* and *Salvation*: So in this *Chapter*, *You have purified your Souls*, &c. as the immediate *Susceptive* of the *incorruptible Seed* (as was observed.) Then again, in *Chap. 2. 11. Abstain from fleshly Lusts, which War [against the Soul]* and *8. 25. Ye are returned to the Bishop of your Souls.* Which he speaks as being the eminent *Part*, and (upon *Separation* from the *Body*) the special *Charge* he hath *Pastoral Care* of. And more directly to our *Purpose*, *Chap. 4. last ver.* he *Exhorts* them when they come to *Die*, to *commit their Souls to God*, as then being to be separate from their *Bodies*. Now it were hard to think, that this *Salvation* to come should bear the *Title* and *Name* of the *Salvation of the Soul* in this and other *Scriptures*; and that yet when this *Soul* shall in the other *World* come to subsist for a long *Time* single and alone, and then be properly and without *Figure*: A *meer Soul* without a *Body*, a *lane-some Soul*: That during that *State* it should not be the *Subject* of this *Salvation*, and so intended here, when more properly and literally, if ever, it is *the Salvation of the Soul*. And it would be yet more strange, that the *Phrase*, *Salvation of the Soul*, should be wholly restrained unto that *Estate* of the *Soul*, when remitted to the *Body* at *Resurrection*, and *only* unto that. And that *Word* the *Soul* should serve only *synecdochically*, as a *Part* put to signify the whole *Man*, as then it is to be raised up: But especially, it were strangest of all, if it should be confined and limited in this *Place* of *Peter*, wherein this *Salvation of the Soul* is set forth

Heb. 10. v. last.
Jam. 5. v. last.

forth for the Comfort of such as were to lay down their *Tabernacles* of their Bodies for Christ (as this Peter speaks of himself in the next Epistle) and whose Faith was then to cease with their Lives, whose Expectations therefore he would in this Case certainly pitch upon that Salvation of the Soul next, which is this of the *Soul separate*. To Confirm all which,

That, which further invited me to this Place, was this Phrase [*The end of your Faith*] especially upon this Consideration, that he speaks it unto such Christians, who in these Times were (as he foretels, Chap. 4. ver. 4.) shortly to be Martyred; and at present were sorely tried (ver. 7. of this Chapter) and in the last Verse of the Fourth he thereupon instructeth and exhorteth them to *commit their Souls* (when they Die) *to be kept by God*: And so understood in a proper and literal Sense, *this Salvation of their Souls* is in all Respects termed, *The End of their Faith*.

First, In that it is the next and immediate Event that Faith ends and determines in, as Death is said to be the *end of Life*. So noting forth, that when Faith ends, this Salvation of the Soul begins and succeeds it. *The end* of a Thing signifies the immediate Event, Issue, Period thereof. As of wicked Men it is said, *whose End is Destruction*, Phil. 3. and Heb. 10. last ver. Apostatic and Unbelief are said to be a *drawing back unto Perdition*. And on the contrary, there Faith is termed a *believing to the Salvation of the Soul*: And both Note out the final Event and Consequent of each, and *Salvation of the Soul to be the end of Faith*, when Men continue and go on to believe, until their Faith arrive at, and attaineth this Salvation of the Soul. To this Sense also, Rom. 6. 22. *You have your Fruit in Holiness*, and the [*End*] *Everlasting Life*. And the Apostle Peter having in the foregoing Verses celebrated the Fruits and Workings of their Faith in this Life, as in supporting them gloriously under the forest Trials, Ver. 7. and then sometimes filling their Hearts with *Joy unspeakable and glorious*, ver. 8. he here at last concludeth with, *what will be the End or Issue of it in that other Life*, when Faith it self shall cease; and what it is that then they shall receive, *Receiving* (after all this) *the end of your Faith, the Salvation of your Souls*, Κομιζόμενοι in the present, by a frequent and usual *Enallage of Time*, being put for the *Future*: For ye shall receive (or *being about to receive*) to shew the Certainty of it: That when Faith shall end, you may be sure on't, even of that Salvation (that great *Salvation* so spoken of by the Prophets, Ver. 10.) of your Souls, which as it hath *no end* to be put unto it, as Faith hath: So no Interruption or space of Time to come between (during which your Souls should not be actually saved) a Salvation of your Souls singly (whilest through Death they shall so Exist) as well as of the same Souls *primarily*, and more eminently, when both Soul and Body shall be reunited.

Secondly, The *End of your Faith*, that is, of your Aims and Expectations in your Faith: The *End* importing the Aim or Expectation, which is also a proper and literal Sense of that Word. And upon this Account also *the Salvation of the Soul*, when they should Die, that being the very next Thing their Eyes must needs be upon, is therefore here intended.

And 3. *The End of your Faith*, that is, as being that for which the great God (who *keeps us by his Power through Faith unto Salvation*, ver. 5.) hath wrought this Faith in you. Accordingly we find it termed *the Work of Faith*, 1 Thes. 1. 3. Which when God hath fully wrought, and brought to that degree he aimed at in this Life; (or to use the Apostles own Expression of it, 2 Thes. 1. 11. When God hath *fulfilled* the Work of Faith with Power, he then *crowneth* it with this Salvation of the Soul without End. As James speaks of *Patience*, when it hath had its perfect Work, Chap. 1. 4. compared with Ver. 12. and so speaks my Text, *for this self-same Thing he hath wrought us*. And therefore when this Faith shall cease which he wrought for this, he will attain his End without delay: And you (says he) shall attain your End also: And Faith thus ceasing, if *this Salvation of the Soul* did not succenturiate and recruit it anew, the *End of this Faith* were wholly and altogether present destructive Loss unto the Soul, in its well-being until the Resurrection.

Chap. XI.
 τέλος προ π-
 λείωσις.

4. The [*End*] signifies the *Perfection* and *Consummation* of any Thing, as Christ is said to be the *End of the Law*, Rom. 10. 4, And so the meaning is, That your *Faith*, which is but an *imperfect knowing* God, shall then, when it ceaseth, be swallowed up of *Sight*, (which is all one with *that Salvation* here) *tanquam perfectibile*, a *Perfection*, as that which is *imperfect* is said to be by that which is *Perfect*, 1 Cor. 13. 10. Thus much for the literal and proper Import of the Word [*End*.]

Now then, if we take the Word [*End*] in its proper Meaning, and the Word [*Soul*] likewise in its native proper Meaning also, which Sense in Reason should be first served (when the Scope will bear it) then it makes for that Purpose, more fitly, which we have had in Hand.

That nothing may be wanting in this last Place cited, to make up all the Particulars in the fore-going Sections insisted on: So it is, that the Apostle *Peter* doth further plainly insinuate, That this *Salvation* (here) consisteth in the *Sight and Vision* of Christ (which was one Particular afore-mentioned) accompanied with *Joy unspeakable, and glorious*. The Coherence (if observed) makes this forth clearly: For whereas in the Verse immediately fore-going, he had commended their present State of Faith by this, *Whom [NOW] though you see not, yet believing, rejoice with Joy unspeakable, and glorious*. That [*NOW*] *you see not*, (in this Life) is set in Opposition, and carries a Promise with it of a *Time to come*, wherein they should see, even as Christ said to his Disciples, *John* 13. 33, and 36. compared, *Whither I go, I [NOW] say to you, ye cannot come; but thou shalt follow me [AFTERWARDS]*. So here [*NOW*] *believing*, (which is the Principle at the present which you live upon) *you see him not*; but when the *End* of your Faith shall come, you shall then see him; and in this it is consisteth the *Salvation of your Souls*. So that still it carries on what I have afore spoken unto, That when Faith ceaseth, *Sight* cometh; yea, *perfects* and *swallows* it up, as was said even now, out of 1 Cor. 13.

And let me add this, That the Apostle on Purpose doth bring in the mention of this supereminent Fruit of Faith, (*Even Now when we see not*) that *believing, ye yet rejoice with Joy unspeakable and glorious*: On Purpose, I say, to make way for the raising up their Thoughts and Apprehensions, how infinitely transcending that *Salvation* of their Souls must be, when *Faith* ending, they attain to *Sight*, *To see him Face to Face*, whom their Souls have loved: It is implicitly as if he had said unto them, Oh! Think with yourselves, what Joy, what Glory that must needs be, which exceedeth and surpasseth this that now accompanies your Faith, in an answerable Proportion, as much as *sight* of Christs Presence, and Face to Face, must be supposed to excel the Knowledge of him by Faith, which sees him but as Absent, darkly!

And further, give me leave to improve this Notion: You may take this assured Evidence, That your Souls shall then see and enjoy God, when your Faith shall *CEASE*, which will be, when once your Souls shall come to be separate from your Bodies by Death: In that, even now, in this Life, it is your Souls and Spirits that are the immediate Receptives, or Partakers and Subjects of such glorious Joys.

The Soul enjoys them (though in the Body, yet) without the help or concurrence of the Body, or the Phantasms of it: Yea, such Raptures do *pass Understanding*, that is, the common way of Understanding, which by the use and help of the Body, or Images in the Fancy, the Mind exerciseth in other Things, and which do concur with the understanding ordinarily in *Faith*. But this Joy falls into, and is illapsed within the Soul it self immediately; yea, the weakness of your Bodies, and bodily Spirits, will not permit you to have so much of this Joy, as otherwise the Soul is now capable of by Faith. And therefore by this experimental Taste aforehand in your own Souls, you may be ascertained, That your Souls, when separate from your Bodies by Death, as well as when united again unto their Bodies, shall enjoy this *great Salvation*.

And thus much for the first Point raised out of the Words, which did undertake an Argumentation for a separate Souls Glory and Happiness. (1.) From the *Condition* of the Soul, as the immediate Subject of Grace wrought in it. (2.) From Gods Ordination of the *Work* wrought; to raise the Soul up to Life, whilst Sin should bring Dissolution upon the Body. (3.) From the *Scope* of the *Worker*, God himself; who as an Efficient will accomplish the End, when his Work for that End is finish'd. And all these, as comprehended in what the very first View and Front of the Words of my Text hold out, *God hath wrought us for the self-same Thing.*

C H A P. XII.

The Glory into which the separate Soul is receiv'd, demonstrated from this Consideration, that God is the Efficient of it.

BUT lo! a greater Matter is here. It is not simply said, *God hath wrought us for this*; but, *HE that hath wrought for this Thing, is GOD*: Thereby calling upon us to consider, How great an Hand or Efficient is here, *Even God*, who hath discovered in a transcendent Manner his Glory, in the Ordaining and Contriving of this Work unto this great End. Take it *Not* therefore as a bare *Demonstration* given from Gods working *US* to this End, such as is common to other Agents (as hath been said.) But further, a *Celebration* of the Greatness and Glory of God, in his having contrived this with so high an Hand, *like unto the great God*: And is as if he had said, There is a design in this, *worthy of God*; *HE* hath shewn himself in this, to be the *great God* indeed. *He that hath wrought us for this, is God.*

When Gods *ordinary Works* are spoken of, it sufficeth himself to say, God did *Thus*, or *This*: But when Gods *Works of Wonder*, then often you find such an illustrious Note of Reflection upon, and pointing at *Him*, to have done as *God*. And it is ordinary among Men, when you would commend the known worth of the Artist, to say, *He that wrought this, is such a Man*, so to commend the *Workmanship*.

And thus both when the Holy Ghost speaks of this Glory it self, (which is the *End for which* here) His stile is, *Whose Builder and Maker is God*, Heb. 11. 10. And in like Equipage here of *Preparation* to that *End*, he saith, *He that hath wrought us [for this Thing] is God*. In this very Chapter (2 Cor. 5.) (to go no further) when the great Work of Salvation, in the whole of it, is spoken of, he Prefaceth thus to it, *All Things are of God, who hath reconciled us to himself, &c.* that is, in *this* Transaction he hath appeared like *that God [of whom all Things else are]* and so more eminently in this than in *all*, or at least, *any* other Work. What there is said of *Salvation in the whole*, is here of that *Particular Salvation* of a separate Soul. You have the like Emphasis put Heb. 2. 10. *Of bringing many Sons to Glory [it became him]* says the Text. Now put all together, and the result is:

Observ. *That to have provided a Glory for separate Souls of just Men, wrought upon in this Life, is a Dispensation becoming the great God: Yea, and that there is an Artifice and Contrivement therein worthy of God, and like unto himself, such as he hath shewed in other his Works of Wonder.*

There are two Branches of this Doctrine, which I set otherwise out thus:

1. That it is a Thing becoming the great God, thus to deal with such a separate Soul, having been wrought upon.

2. That

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2. That God hath *designed*, and brings forth, *therein*, a *glorious Artifice* and Contrivement, such as argueth him a God Wise in Counsel, and Wonderful in Working.

1. *It becomes God*. The Account of this becomingness is best made forth, by comparing and bringing together into an interview, both the *inward* and *outward* Condition of such a Soul, and then the *Relations* which God bears to it, such as should thereupon move him (through his good Pleasure) thus to deal with it.

You know I at first undertook chiefly *Reasons of Congruity* or *Becomingness*, and such always consist of Two Parts, and when the one answereth and suiteth to the other, then the *Harmony* of such a *Reason* is made up.

1. Let US therefore consider, on the Souls Part.

1. The Species, the *Kind*, and *intrinsic Rank* of being, which this Creature (we call the *Soul*) thus wrought upon stands in afore God.

2. The *outward Condition* or *Case* this Soul is left in upon its parting with the Body, unless God takes it up into Glory.

1. For its *Rank* or *Kind* of Being, there are *Two Things*.

1. This Soul was by its *first* Creation a *Spirit*; and that in the Substance or *Native Kind* thereof; and in that Respect (considered apart for its Union with the Body) is in a more special Manner *allied unto God*, than all other Creatures (but Angels) are. You have the *Pedigree* of Man, both in Respect of *Body* and *Soul*, set out, *Acts* 17. the Extract of our Bodies, in *ver.* 26. *He hath made of one Blood all Nations of Men*: So then on that side (as we say) in Respect of our *Bodies*, there is a *Consanguinity* of all Men, being made of *one Blood*, between one another: But then in Respect of our *Souls*, *we are Gods off-spring*, *ver.* 28. And so on that side there is an Alliance (not of Consanguinity) unto God, upon the Account of having been Created immediately by him, and *IN the very Substance* of our Souls, made like him, and in his Image; and yet we are not begotten of his Essence or Substance, which is only proper to *His Great Son*: And in a Correspondency unto this, God is stiled *Heb.* 12. 9. *The Father of our Spirits*, in Distinction from *the Fathers of our Flesh* or Bodies: (see the Words) which *Alliance* or *Fatherhood*, take it as in common with *all Mens Spirits*, lieth in this, That he not only *created* our Souls immediately out of nothing, but in his own *Image*, as to the Substance of them, which Image or Likeness other Creatures did not bear, which yet were made out of nothing, as the *Chaos* was; both which appear, by putting two Places together, *Zech.* 12. 1. *He frameth their Spirits* (speaking of the Souls of Men) and that [*altogether*] saith the Psalmist, *Psalms* 33. 15. (so *Ainsworth* and others read it) that is, both, *each* of those Spirits; and also wholly and totally, every whit of the Substance of them: *Creatio est productio totius entis*; for *Creation* differs from *Generation* in this, that it is a *raising up* or *producing the whole* of a being out of *meer nothing*, that is to say, [*altogether*] whereas *Generation* presupposeth pre-existent Matter; as in the *Generation* of our Bodies, which are not *wholly* and *every whit* of God immediately, but the Parents afford the Stuff, *the Matter*, and the *Formative Virtue* besides, by which our Bodies are framed. So then, in respect of our *first* Creation, our Souls (apart considered) are thus allied to God, which our Bodies are not; being Spirits in the very being of them, that altogether do owe that their Being to him.

But there is a *taint* come upon the *Souls* of all Men by *Sin*, so as this *Alliance* is thereby worn out, yea *forfeited*, until it be *restored*. Now therefore these *Souls* (the only Subject of our Discourse) being such as God hath wrought, and so are become his *Workmanship* by a *new* and far nobler *Creation*, and thereby Created *Spirit* anew, according to what Christ says, *That which is born of the Spirit is Spirit*. Hereupon these Souls are *Spirit*, upon a double Account: As you say of Sugar, it is *double-refined*; so this is now become a *Spiritual Spirit*, or *Spirit spiritualized* and sublimated; yea, and thereby the *inward Sanctuary*, *The Holy of Holies*, the Seat of Gods most *Spiritual Worship*; which the Body is not, but only as it is the *outward Temple* or *Instrument* of this new-made Spirit.

John 3.

Rom. 7. 22, 25.

And

And hereupon that original *Affinity* to God of *Spirit* is not only *restored*, but *endeared*; for now there is both the *Stuff*, or the *Ground-work*, and then the *Workmanship*, or *Embroidery* upon it, and *both* of them the *Works* of God; that so look as the *Gold* wrought upon commends the *Enamel*, and then again the *Enamel* enhaunceth the *Value* of the *Gold*, so as both are considered in the *Price*; so it's here with *this Soul* wrought by God in both *Respects*.

2. Consider we now again the *Case* and *outward Condition* of such a *Soul*, that of it self would fall out to it upon the *Dissolution* of the *Body*.

1. It *fails* of all sorts of *Comforts*, it had in and by its *Union* with the *Body* in this *World*, *Luke* 16. 9. *When you fail*, says *Christ*, speaking of *Death*, 'tis your *City-phrase* when any of you break, and perhaps are thereby driven into another *Kingdom*, as the *Soul* now is.

2. Then, if ever, a *Mans Flesh* and *his Heart* fail, *Psalms* 73. 26.

3. And (which is worse) a *Mans Faith* faileth or ceaseth after *Death*, and all his *spiritual Knowledge* as in this *Life*, 'tis the express *Phrase* used *1 Cor.* 13. at the 8th *Verse*, and which is prosecuted to the *End* of that *Chapter*. And so all that *Communion*, it had with *God* in this *Life*, is cut off: It is of all *Creatures* left the most *destitute* and *forlorn*, if *God* provides not.

And yet *Fourthly*, It is now upon *Death* (which it never was afore) immediately brought into the *Presence* of *God*. *Naked Soul* comes afore *naked God*. *Eccles.* 12. 7. *Then shall the Dust* return to the *Earth*, as it was: And the *SPIRIT* shall RETURN UNTO *GOD* that gave it: It is put out of *House* and *Home*, and turned upon its *Father* again. Thus much as to the *Souls Condition*.

2. But *Secondly*, Let us consider what it becomes *God* on his *Part* to do. This is a *special Season* for *God* to shew his *Love* to such a *Soul*, if ever afore or after, an *Opportunity*, such as falls not out, neither afore, whilest it was in the *Body*; nor after, when it is united to the *Body* again at the *Resurrection*: If ever therefore he means to shew a *Respect* unto a *poor Soul*, which is his so near *Kindred* and *Alliance*, it must be done now. We read in *Psalms* 73. 26. *My Flesh* and *my Heart* faileth (as at *Death* to be sure it doth) but *God* is the *Strength* of *my Heart*, both in this *Life* and at *Death* to support me [and *my Portion* for ever] in the *Life* to come, without any *Interruption* or *Vacant space* of *Time*, as that [ever] imports: And that *David* spake this with an *Eye* unto the *Glory* to come, when *Heart*, and *Flesh*, and all in this *World* he fore-saw would fail him, is evident by what he had immediately meditated in the *Words* afore, *ver.* 24. *Thou shalt guide me* with thy *Counsel*, so in this *Life*, and afterwards (that being ended) shall receive me unto *Glory*. The *Contemplation* whereof makes him cry out again, *Ver.* 25. *Whom have I in Heaven* but Thee? For all *Things* else will fail me one *Day*, when my *Flesh* utterly fails me also: And *There is none* upon *Earth* (where he had at present many *Comforts* and *Comforters*) in *Comparison* OF THEE. You see *God* is the *Portion* of the whole of his *Time*, even for ever, as *ver.* 26. and his *Estate* in *Heaven* and *Earth* divide that *Time* and *Portion* between them, and no middle *State* between both, but when the one ceaseth the other begins, for between them *Two* must be the [for ever], and when all fail him, which he had on *Earth*, then *God* alone becomes his *Happiness* in *Heaven*. But this only in *General* shews, what *God* is and will be to a *Soul* in this *Condition*.

But I having undertaken to proceed by way of *Congruity*, I must further, more *Particularly* shew, how in a *Correspondency* to this *inward* and *outward* *State* of this *Soul*, he shews himself *God*, and how meet and becoming a thing it is for *God* to receive it into *Glory*, upon the *Consideration* of many *Relations*, which he professedly beareth to such a *Soul*.

1. *God* is a *Spirit*, and thereupon in a *special Manner* (as *Wisd.* 11. 26.) *The Lord* is a *Lover* of *Souls* above all his other *Creation*. So it is there, *Thou art merciful* to all because they are thine. O LORD THOU LOVER OF SOULS [God is a Spirit] when therefore this *naked*, and withal *sublimated Spirit* (by its being *Born* again by his own *Spirit*) and so assimilated to *God* himself, a *pure spark* now freed and severed from its *Dust* and

Ashes,

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 Luke 16. 22.
 Heb. 1. ult.

Athes, *flying up* (or is *carried* rather by *Spirits*, the *Angels*, out of their like spiritual Love to it as a Spirit) unto that *great Spirit*, that Element of Spirits, it will surely find Union and Coalition with him, and be taken up unto him: For if, as Christ speaks, *John 4. 23.* God being a Spirit, therefore seeks for such as *Worship in Spirit and Truth*, that is, he Loves, Delights in such as a Man doth in a Companion or Friend, who suits him. And doth God seek for such whilest they are *on Earth*? Then surely when such Spirits shall come to him, and have such a grand Occasion, and (indeed) the *first Occasion* in such an immediate way to appear before him, in such a manner and upon such a Change as this; as they never did before; these Spirits also having been the *Seat*, the inner Temple of all this spiritual Worship and sanctifying of him in this World: Surely God who sought such afore, will now take them into his Bosom and Glory: We also read *Isa. 57. 16, 17.* Of the Regard he bears to Persons of a contrite and humble Spirit, to revive them upon this superadded Consideration, that they are Souls and Spirit, and so thereby allied to him, the *lofty one*. Hear how in this Case he utters himself, *The Spirit would fail afore me*, says he, and *the Souls which I have made*. He speaks of their very Souls properly and respectively considered, And [them] it is which he considering, and it moves him unto Pity; for he speaks of that in Man, whereof God is in a peculiar manner the Maker or Creator [*The Spirit which I have made*] (says he) and it is one of the eminent Titles he takes into his Coat, *The Framer of the Spirit of Man within him*, *Zach. 12. 1.* as in many other Places: This is argued also, in that he speaketh of that in Man, which is the Subject sensible of his immediate Wrath. *I will not contend for ever; nor will I be always wroth.* (This I have observed in what is Publick of mine.)

Child of Light
 walking in
 Darkness.

Now what moves him to remove his Wrath from such an one? *The Spirit would fail* (says he.) Now doth God thus profess to have a regard to them in this Life, and that upon this Account, that they are Spirits, lest they should FAIL, or Faint; and shall we not think that when indeed otherwise they do fail (as after Death you have heard (even now) Christ himself expresseth they would) and would upon all these Considerations before-mentioned, sink into utter Desolation, unless they were received into Everlasting Habitations (as Christ there also speaks) Do we think that God will not now entertain them? *The Time is now come, the full Time to have Pity on them.*

2. God at this Season forgets not, but full well remembers his Relation of being [THEIR CREATOR] both by the *new*, and also *first Creation* (the *new* reviving and ingratiating the remembrance of the first) [*The SOULS which I HAVE MADE*] said he in *Isaiab.* But in our Peter this is more express, and mentioned as that, which indeed moves God (and should be accordingly a support to our Faith) to take Care of our Souls, when we come to Die, even upon this Account, that he is the faithful Creator of them, *1 Pet. 4. last.* Wherefore let them, that suffer according to the Will of God, commit the KEEPING OF THEIR SOULS to him, in well-doing, as unto to a FAITHFUL CREATOR. He speaks this specially unto such as were continually exposed unto Persecution unto Death for Christ in those Primitive Times; which therefore, *ver. 12.* he Terms the fiery Trial, and *ver. 17.* forewarns them of a Time of Judgment which was begun, and going on upon the House of God, such as they had not yet felt; who yet *Heb. 10 32, 33, 34.* had suffered Reproach and spoiling of their Goods (as Peter writes to the same Jews) hereupon Peter pertinently instructs them to commit the keeping of their Souls unto God. At Death you it is that, when Mens Bodies are destroyed, and so the Season, when their Souls to be separated therefrom, should be committed to Gods Care; as our Darling (as our Translation) or lovely Soul, when separate (as others) as Christ in David speaks, *Psalms 22.* And Peter had in his Eye Christs Example, and Pointed them thereunto, who at his Death committed his separate Soul or Spirit into the Hands of God, *Luke 23. 46.* And the Word commit is one and the same in both these Places: Only there is this Difference, that whereas Christ says, *Father I commit*, Peter substitutes another Title of Gods (there being more than one Relation moving

Psalms 22. See
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ving God, and strengthening our Faith to this) even of faithful Creator. And I understand not the first Creation only or chiefly here meant by Peter; but the second Creation chiefly (which brings into Repute and Acceptation with God the first again together with its own) and so God is thereupon engaged to be faithful in his Care and Provision for such Souls, according to his Promises: And faithfulness doth always respect and refer unto Promises; and my Reason why thus I understand it, is, because I find Gods Faithfulness still annexed unto his Calling of us, that is, Converting us, which is all one with this new Creation: *Faithful is he that hath called you*, that is, made you new Creatures, *1 Cor. 1. 9.* *1 Thes. 5. 24.* And I find that *David* also urges it upon God as a Motive, as in other Psalms. So *Psalms 138. 8.* *Forsake not the Works of thine Hands*, that is, this double Workmanship of thine of the first; and then superadded unto that, of the Second Creation, which he urgeth thereby to move him to Perfect the Work begun, and to be *merciful unto him for ever*, in the former Part of that Verse.

3. God professeth himself the FATHER of SPIRITS; which relation, though it speaks his being the Creator of them, at the first, yet hath something more of Bowels in it: It says withal something further, when it falls out that such Spirits as he is a Father unto by the first Creation, are also the Subjects of His Eternal Love, by Grace and Election unto the Adoption of Children, as *Eph. 1. 3, 4, 5.* See the Words. Which Love, having accordingly taken hold of their Souls by a Work of Grace wrought upon them in this Life, thereby owning them as his, in this Case, that God that is a Father of their Spirits by the Law of the first Creation, is in a more transcendent Manner become the Father of the same Spirit by Grace, and the second Creation superadded: Hence it falls out, in as parallel way, that (as was said) such Souls were become [Spirit] upon a double Account, that is Spirits for the Substance of their Being, and again Spirit, by being Born again of the [Spirit] so answerably it is, that God stands in relation unto them as a Father of their Spirits upon the like double respect. And this is equitable upon a very great Account; for his relation of Father is more eminent to his Grace by Election, and then again by the Grace of his second Creation, then it could be any way supposed to be by the first Creation. And therefore is set and pitch'd in like singularity and eminency upon the same Object, that is their Spirits. And hence it may well, yea must be supposed and acknowledged, That if God did make such a darling of the Soul, such an Account of it by Creation, as to entitle himself so specially the Father thereof, then certainly this Love of Grace much more hath in like Equipage taken up the same gracious special Relation in its kind of Father thereunto: Not only because Nature shall never be found to exceed Grace in its Favours; but that indeed the Motives are far greater, that God should extend the like and greater Priviledges where he meant to Love by Election and Choice, then he did where he loved only by a due and meet Law of Creation: So that when God shall profess himself a Father to their Spirits, speaking to such as are his Elect, he strongly insinuateth thereby, That he is by Grace likewise the Father of their Spirits in a peculiar Manner. And truly that Speech of our Saviour at his Death confirms it, *Father into thy Hands I commit my Spirit*: It was not barely as a Father of his Spirit by Creation (as you all know) but by Everlasting Love, and so in that respect also in a peculiar Manner the Father of his Spirit; and therefore as to a Father he commends his separate Spirit unto him. And this he did, although he was to rise again in less then Three whole Days space.

Now we read *Heb. 12. 12.* The Apostle to hold forth this very relation of Gods being a Father of Spirits, with this Promise thereunto annexed, That they should live: Which relation of Father, &c. although it be their explicitly spoken in respect of their first Creation (which is common unto the Saints with others) yet being uttered of and unto Men in the State of Grace (as those were supposed, whom he there exhorteth, and that to move them to be Subject unto him as such; with Promise, that they should live) it evidently

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dently respecteth not merely the Relation of Father in respect of what was past the Act of Creating them, but it looketh to the Future, That they depended upon him (as Children do upon Fathers for their Future Livelihood, so these) for to Live in him, and with him as a Father to their Spirits by Grace. For I take hold of that Word [and Live] this Life is well interpreted by *ver. 14. They shall see God*, that is, be glorified, and so I conclude all thus, that if he would have them be subject unto God in Holiness, as upon that Relation, as unto the Father of Spirits, with this Promise, That they should Live; then surely one special aim of the Promise is answerable, and hath this Eye, That God as a Father of their Spirits will therefore take Care of their Spirits singly, and so when separate, that they shall Live. And that accordingly he will give Demonstration of this special Relation Born to their Spirits (when the Occasion shall be) considered apart in bestowing this Life on them: And truly when its more proper for him to shew himself a Father, then when their Souls after their Subjection to him in Holiness here accomplished, and when that as naked Spirits they come to stand in need, and stand afore him in his Presence, being now turned out of House and Home, and quite Cashired out of this World, and come stript and naked of all but Holiness unto their Father (for it is said, *They return to God that gave them*) who proves to be their Father by Grace. And doubt not of it, but he will certainly then own them, and give them a Fathers Blessing, and not reject them as if they were but Bastards and no Children (as that Chapter to the *Hebrews* speaks) but as Spirits, who as Sons that have served him, and been Subject to him.

Add to this, Fourthly, God his being our God, which is more home to the Demonstration of this Point then all the former. The Text says, *He that wrought us for this, is God*. I add, he is your God. And this alone, if we will take the Scriptures Verdict, will carry it, and lo, as he is stiled, The Father of Spirits in common, and yet withal a Father of their Spirits out of special Love: So in like Manner, he is stiled both, *The God of the Spirits of all Flesh*, (that is, of Man, *Job 12. 20.*) thus in Common; and also to his Elect, *I am your God by Grace*. And these two Relations, God and Father, are commensurate, and exactly paralel, whether they be applied unto all Men
 Numb. 16. 22. Common, or to the Elect in special, he is termed, *The God of the Spirits*, and likewise, *The Father of the Spirits of all Men*: So in common, answerably he is Your God, and Your Father by special Grace to his Elect; both which in this latter respect you find yoked Hand in Hand, *John 20. 17*. Look how far he is a God of the one, so far a Father also extendeth in the other: And look how far that he is our God, so far reacheth also that he is our Father. If therefore the God of our Spirits to provide for them, because he is our God, then answerably the Father of our Spirits in the like peculiarness, because our Father. And so the Proof of this Fourth Particular will add further Strength and Confirmation to that we presented in the former.

Now that his being our God (which is the Substance of the Covenant of Grace) doth engage him to provide Glory for separate Souls, That one Instance of *Abraham* (*The Father of the faithful*, and we all his Sons personated in him) is a sufficient Evidence, God did profess himself, *The God of Abraham, Isaac, and Jacob*, and unto *Abraham*, *Gen. 15. 1.* personally, *I am thy abundant Reward*, (which respected the Life to come) and his Friend, *2 Chron. 20. 7.*

Now the Scriptures of the New Testament do improve this Relation of Gods unto us, unto Two Inferences drawn from *Abrahams* Instance: Whereof the one is the Point afore us.

The first is Christs Inference from thence, That therefore *Abrahams* Soul lives, and *Abraham* both Soul and Body shall rise again, *For God is not the God of the Dead, but of the Living*, *Mat. 22. 31.* Thus Christ.

2. *Paul's* Collection from the same Promise is, that God had provided in the mean Time for *Abraham's* Soul afore the Resurrection, a City, and an House therein for him. Thus *Heb. 11. 16.* *But now they desire a better Country, that is, an Heavenly: Wherefore God is not ashamed to be called their God,*
 for

for he hath prepared for them a City. To give Light to this, Paul had represented the Story and Case of *Abraham*, and the rest of the Patriarchs, in the Verses afore, to have been this; That God had indeed promised the Land of *Canaan* to him and them, *ver. 8, 9.* whereupon, *ver. 13.* it is said, That these all Died in Faith, not having received the Promises, being Strangers in the Land; yea, not having a Foot of Land in the Land of Promise, as *Stephen* speaks, *Acts 7. 5, 6, 7.* And also *Paul*, in the 9th Verse of this *Heb. 11.* Now then, when they Died, what was it their Faith expected in stead thereof? The 10th Verse tells us, *He looked for a City whose maker and builder is God.* From which compared, observe, That when he Died, his Faith was thus pitch'd to look for this City, in stead of that Land of *Canaan* promised. This was the Expectation of their Faith on their Part. Well, but how doth it appear, that this flow'd from Gods having professed himself to be *the God of Abraham, &c. his Reward, and his Friend?* You have this clear in the 16th Verse, where you have the whole summ'd up as the Conclusion of the Story, and as the Proof and Ground hereof; but now *they desire a better Country, that is, an Heavenly:* There is their Faith and Expectation when they should come to Die. Then it follows, *Wherefore God is not ashamed to be called their God, for he hath prepared for them a City;* which is spoken in full Answer to that their Expectation at their Deaths, to shew, that God in professing himself *to be their God,* he had thereby engaged himself according to his own intent in that Promise, to make this Provision for them at their Deaths: The Words are express, *Wherefore God is not ashamed;* what should this mean in this Coherence, but that his declaring himself to be their God did import and carry this with it, That he had provided this Estate for them at their Death, even an Heavenly; and, that otherwise (as the Apostle glosseth upon it) he had not come up unto the amplitude of, nor filled full this Covenanted Engagement and Profession of **HIS BEING THEIR GOD.** Will you have it in plain *English,* (as we speak) if he had not made this Provision for their souls, he would have been ashamed to have been called their God: Thus deeply doth this oblige him, That he is our God and Father, which is the Point in Hand.

And judge of this in the Light of all that Reason we have hitherto carried along; and again, let this Inference of the Apostle mutually serve to confirm us in all that Reason. For poor *Abraham* to be driven out of his own Country by God, who called him to his Foot, and said no more, but as a Master to his Servant, Take your Cloak, and follow me (who must presently, without more ado, trig and Foot it after his Master) as *Isa. 41. 2.* and then to live a Stranger in the Land of Promise upon the Faith, that God would be his God: Which Faith in him was also to cease when he came to Die. If this God in this Case should not have taken Care to Answer his Faith in some greater way, in stead of the Possession of *Canaan*; and that after, upon his being turned out of that Country too, which he sojourned in during this Life, if God had not provided another House, or Country, or City for his Soul, that was to live, to bring it into, when it should be deprived of all in this World; The Apostle tells us, God (in this Case) would have been ashamed to have been called his God: Which now, having provided so abundantly for him upon Dying, there is superabundant Cause to say, *God is not ashamed;* for that is a *diminutive,* implying, That he infinitely exceedeth that their Expectation could be supposed to be.

Let us but view the force of this Inference of the Apostles (and so of all the reasonings hitherto read) But according to Man, or what is found amongst Men, (and God will be sure infinitely to surpass Men in his Ways of Favour.) Take an ordinary Friend, if his Friend be turn'd out of House and Home, Plundred, Banished, driven out of all, as the Steward in that Parable, *Luke 16.* was, and comes to his Friend at Midnight, as in that other Parable, *Luke 11. 5, 6.* Will not his Friends entertain him into their Houses; as *ver. 9.* of *Luke 16.* yea, and rise at Midnight to do it, as *ver. 5, 6.* in that Parable of *Luke 11.* shall Profession of Friendship engage and oblige Men to do this, and shall

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shall not Gods professing himself to be our God, Father, and Friend, engage his Heart much more? Nay, will he not so entertain them, as shall exceed all wonderment? What need I say more than this? Wherefore *He is not ashamed to be called their God*: He will therefore give you an Entertainment that shall be worthy of his being your God.

Heb. 11. 6.

Gen. 15. 1.

The Fifth and Last Consideration is, That these separate Souls having done and finished all their Work, that in order to Glory God hath appointed them for ever to do, they now at Death appear afore him as a **JUDGE AND REWARDER**. And that is the Fifth Relation moving God to bestow at this Season such a Glory on them. How that then the Soul returns to God, you have heard again and again out of *Eccl. 12. 7.* and that it is upon the Account of his being the *Judge* thereof at the End of their Work in this Life. The *Chaldee Paraphrase* hath long since glossed upon it, *It returns to God, that it may stand in Judgment afore him*. In this Life it came unto God by Faith, as the Apostle speaks, *believing that God is, and that he is a Rewarder of them that diligently seek him*; and now at the end of its Faith it comes unto God for the Reward of its Faith, as some Interpret that *1 Pet. 1. 9.* (which we so largely have insisted on.) This is certain, That in that Promise to *Abraham*, To be his God, he intended and included, his being to him an exceeding great Reward. And so we come to Connect this Fifth Head with the fore-going. And therefore if the being his God, moved him to prepare that City against his Death (as hath been said) Then surely his being his Reward, doth also then take Place. I shall not omit it, because it falls in the next Chapter, *Heb. 12. 23.* That in that stupendious Assembly of Heaven, God the Judge of all is mentioned between *the Church of the First-born which are written in Heaven*; this afore: *And the Spirits of justified Men made perfect*; this after it: For there are none of these First-born, or the Spirits of just Men do come to sit down there, but they pass the Award of this Judge first, for they sit down by him; and surely, having done all their Work in the Time of that Day is allotted to each Man to work in, it is a righteous Thing with God to give them a Reward in the Evening of this Day, (which is Christs Time set for rewarding, and it is the Twelfth and Last Hour succeeding the Eleventh of the Day, *Mat. 20. 6, & 9.* compared) which is when the Night of Death comes. Now there is a Law given by God, that the Wages to a Man hired should be given him (by him that set him a-work) in his Day, that is, says the Septuagint, the very same Day, so as his Work, or the Wages of his Work, *Abide not with thee all the Night until the Morning*, says God, *Deut. 24. 15.* Did God take care for Hirelings, when their Work was done not to stay any space of Time, no not a Night, and doth he not fulfil this himself unto his Sons that serve him? Surely Yes: He defers not, nor puts them off to the Morning of the Resurrection, as the Psalmist elegantly calls it, *Psalms 17. last.* It abides not with him all that dark and lonesome Night, or space after Death, in which their Bodies rest in the Grave, which is termed *Mans long home*: And, *The Days of Darknes are many* (says *Solomon*) no; he Rewards them in the Evening of the Day, besides what he will add to it in the Morning. It is observeable, that *Rev. 6. 9, 10.* concerning the separate Souls slain for Christ, that whilst they cry for Justice on their Enemies only, *And when he had opened the fifth Seal, I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held. And they cried with a loud Voice, saying, How long, O Lord, Holy and True, dost thou not judge and avenge our Blood on them that dwell on the Earth?* That they had white Robes given them to quiet them in the meantime; *Ver. 11. And white Robes were given unto every one of them, and it was said unto them, that they should rest yet for a little Season*; till they heard that Vengeance also was executed on that Roman Empire for their Blood-shed. And thus to deal is a righteous Thing with God.

See *Burgenfis, Maldonat. &c. Lev. 19. 13.*

Deut. 24. 15.

Eccles. 12. 5.

Thus you have seen the Point confirmed from all sorts of Relations that God bears unto us, by congruous Reasons, that so it becometh God, the great God to do — *He that hath wrought us for this Thing, is God.* And so much for this first Branch of this second Doctrine.

2. The Second Branch of it is this, *That there is a glorious Contrivement and Workmanship carried on in this Dispensation of his, like unto the great God indeed.* This carries on this Point yet higher. For, it is not only an Ordination becoming God, (upon the Respects mentioned) but there is an Artifice, a Workmanship in it, such as he useth to shew in his Works of Wonder, even in this, That he should work upon Mens Souls in this Life, and then bring them into a Glory, he had in the mean space been a working also for those their Souls. This is the great God indeed.

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When God secretly bestows Cost and Curiosity in preparing Matters for such or such an end; and then again as hiddenly hath laid out a greater Art, Skill and Workmanship upon that End it self; and then hath exactly suited and matched the one to the other: When all comes to be finish'd, and both wrought and brought together, then will an Infinite surpassing Glory arise unto God out of all, which deserveth to have this Notoriety (that is here) put upon it, *He that hath wrought this for that, is God*: And lo, this is found here, which is demonstrated, if we view,

1. Each of these Workmanships singly and apart.

2. Jointly, as designed and fitted each to the other.

1. Each singly: If there were no such Ordination of the one for the other, yet so considered, they deserve to have, each, an [*He that hath wrought this, is God*] to be written under it.

1. For his Artifice, in working us in this Life. Learned *Cameron* hath but one Note upon this whole Fifth Chapter, and it falls to be upon this very Word [*Who hath wrought*] and it is this: This Word (says he) as used by the *Septuagint*, signifies *Rem expolire rudem & informem*, To polish a Thing that is Rude, and without Fashion: For which he gives Instance out of *Exod.* 35. 33. in *Bezaleels* Work (whom, as the 31, 32, Verses speak of him, *God had filled with his Spirit in all Wisdom, in all Workmanship, to devise cunning-work*.) And again, the same Word is used of the Temple-work (that other was for *Moses* Tabernacle) *1 Kings* 6. 36. by *Solomon*, which how transcendent a structure it was, you have all read or heard. An infinitely surpassing Art then hath the Spirit himself (who is the immediate Worker in this) shewn in the framing, and hewing, and curiously Carving and Engraving those living Stones, that grow up into a *Temple unto God*, *1 Pet.* 2. 5. especially considering the utter remoteness, indisposedness, yea crookedness and perverseness in the Matter wrought upon (our Souls, fill'd with the contrary Form and Workmanship of Satan) *Ye are his Workmanship*, says the Apostle, *Eph.* 2. 10. And truly, if we could enlarge upon all the varieties of Dealings God useth to each Soul to work it, the several sorts of gracious Dispositions he impresseth and carveth upon it; the manifold Actings of every Soul drawn forth by him, you may take a view of some in the very next Chapter to that of my Text, *2 Cor.* 6. from the 4. ver. *In much Patience, in Afflictions, in Necessities, in Distresses. Ver. 5. In Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings. Ver. 6. By Pureness, by Knowledge, by Long-suffering, by Kindness, by the Holy Ghost, by Love unfeigned. Ver. 7. By the Word of Truth, by the Power of God, by the Armour of Righteousness, on the right Hand, and on the Left. Ver. 8. By Honour and Dishonour, by evil Report and good Report: As Deceivers, and yet true. Ver. 9. As unknown, and yet well known: As dying, and behold, we live: As chastened, and not killed: Ver. 10. As sorrowful, yet alway rejoicing. As Poor, yet making many Rich: As having nothing, and yet possessing all Things. Ver. 11. O ye Corinthians, our Mouth is open unto you, our Heart is enlarged.* What a glorious Embroidery upon the Soul of a poor Believer will in all these Things appear, when finished! *Psalms* 45. 13, 14. *The Kings Daughter is all glorious within, her Cloathing is of wrought Gold: She shall be brought unto the King in Raiment of Needle-Work.*

In his *Myrothecium*.

ὁ ὁ κατασκευασ-
μενός.

2. For his Art and Workmanship bestowed in the Glory of the Soul in the other World; if any Work (but Christ, God-man) be his Master-piece, it is the framing of that House, and Building spoken of ver. 1. of this Chapter;

We

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We have a Building of God, a House not made with Hands : And the 11 of the Hebrews 10. exprelly useth two Artificial Words, τεχνίτης the Artificer in it, and δημιουργός the Artificer in it, and the Builder of it, that is, who hath shewn his Art and Skill in Building of it. So then in each his Workmanship appears. I do but add this towards the Confirmation of the main Point in Hand.

Hath the great God perfected both Works upon the Soul, as much as he means to Work in Heaven? Also prepared a Building for it? And will he then (think we) let both lie empty? Of the one, says Heb. 11. 16. [*He hath prepared for them a City*] of the soul, in like Manner [*He hath wrought us for this self-same Thing*] Will God (think we) leave this his House to stand desolate, when he hath been at such Cost in both? Doth any Man or Landlord build or repair an House, and then let it lie empty, when he hath a Tenant fit for it? God is said not to be a foolish Builder in respect to perfecting; and he is much less a careless Builder, to neglect to take his Tenants into it, when both are ready and fitted each for other. This for the first, viz. the Consideration of each singly.

Let us consider them next Jointly, that is, as they are in such a manner wrought apart, so as to suit and match one the other, when brought together in that manner, as it must be said of them. [*For this Thing hath God wrought us*] Yea, and therein it is he hath appeared to be the great God.

For therein, even to wonderment, doth the Glory of God in his Works appear, and that he is wise in Counsel, and wonderful in Working, when he hath hiddenly contrived one Thing for another, when as each are in themselves, and apart glorious. It is said by David of himself (and it is true of all Men in their Measure) Psalm 139. 15. *I was made in secret, and curiously wrought in the lowest Parts of the Earth*; that is, in my Mothers Womb, as the Context shews; which are termed the Lower Parts of the Earth, as when Christ is said, Eph. 4. *To have descended into the lower Parts of the Earth*; that is, to be conceived in the Womb of a Virgin; when a Child is born, a lump of Flesh animated with a Soul comes forth curiously wrought, &c. but wrought, for what? In Davids Person (in which this was spoken) it was for a Kingdom, the supreamest Condition of Enjoyments in this World. But in every other Man (that is Born) it is, that he was curiously wrought, in a fitness and capacity to all Things that are in this World, made and prepared exactly for it, long afore it came into the World; you may see it in Adam (our first Pattern) more lively. God was busie for Six Days in making this World, the Angels all that while stood wondring with themselves, to what end, or for whom all this was prepared. At the end of the Sixth Day, they saw God to set down into the World this little Thing called Man; and then they ceased their wonderment; for they saw all this World (prepared aforehand) set in Mans Heart, and all in Man curiously wrought and fitted for all Things made in this World, richly to enjoy, as 1 Tim. 6. 17. We may apply that in the Text to this it appeared, *That he that hath Man for this self-same Thing is God*; both Works of wonder apart, and yet as fitted to each other: All wonderment exceeding — I might much more enlarge upon the suiting of Christ the Head and Husband, and the Church his Body and Wife, wrought and growing up to him in all Ages, both apart, secretly and hiddenly prepared, and each so glorious in themselves, and yet put together. Let us refer our Admiration hereat until the latter Day. Just thus it is in fitting the Soul for that Glory: And again, that Glory in Heaven for that Soul: God works the one for the other apart. — The very similitude in the former Verses do import so much; he stileth Glory in Heaven a being Cloathed upon, and Holiness here he compares to an Under-garment, which that of Glory is to be put over, or upon: There was never a curious Artist in making Garments that ever took measure of the Proportions of an upper and under Garment, to fit the one to the other, as God hath in proportioning his work upon us here, and his Preparation of Glory for each of us in the World to come: He hath took exact measure, and his Law is

(that

(that designed his own workings on both Hands afore-hand) that every Man shall receive his own Reward according to his own Labour, 1 Cor. 3. 8.

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Now the Artifice of God in both these lies in this, That each are hiddenly contrived apart, and yet so gloriously matcht as wrought one for the other; which is an Argument as of two Artificers, the one in the *East Indies*, the other in the *West*; should the one make the Case, the other make the Watch, unknown each to other, and both Workmanships of the highest curiosity in their Kind, and when both brought together they exquisitely fit the one the other.

And what? Have I been telling you all this while an artificial pleasant Story? Doth not this Scripture tell the very same? For a Close, Do but now at last take a view and prospect of our Apostles whole Discourse. The *Round* and *Cicle* whereof begun at ver. 16. of *Chap. 4.* and endeth with my Text; and do you not find it speak (to use the Texts Language) the very *self-same Thing*.

1. He tells us there of an inward Man renewed, whilst the outward is a perishing, to the end it may live and subsist alone, when the Body is wholly dissolved; (there he laies his Foundation.) And is not this all one with what the Text says? God works us (these Souls) Day by Day: Even as the Child is curiously wrought in the Womb, to subsist of it self alone in this World, so this inward Man in that other.

2. He then immediately subjoins ver. 17. that all Afflictions (which are nothing else but the Perishings of this outward Man) as also all Things and Dispensations else that do befall us, they are secretly at Work too, all that while; to set to Work by God (who works the inner Man daily unto such a Measure of Grace) and these to work, and by his Ordination procure a proportionable weight (for God works all these Things in weight and measure) *our light Affliction works for us a far more exceeding and eternal Weight of Glory* — as shall in a comely and in the exactest Manner answer and suit that curious workmanship on the inward Man; and it is observable that the same Word for (working) is used in that Verse, that is used in my Text: But yet these are but outwardly a work, as inferiour Artificers or Instruments: Therefore,

3. He further declares, 1. verse of this Chapter, That God himself is at work about this Glory, who as the Master-workman, that hath the Draught and Platform of all afore him, drawn by his own designing, he viewing the inward Work on us, the outward Work of Means and Dispensations; and knows afore-hand what Degree of Holiness to bring us ultimately unto, he according unto these, as Patterns, is a framing a Building for us in Heaven, exactly suited to the working of all the other; which building he prepares and makes ready for this inner Man to entertain it, when the Body is Dissolved: *If our earthly House were dissolved, we have a Building of God, an House not made with Hands*, of either Men or Means, or of our own Graces; but of God. But every Soul hath a State of Glory proportioned to all these, 1 Pet. 1. ready built for it against this Time; even as Statues in Stone are framed and carved, to be set up in such a curious Arch framed for them by the Builder. Now then,

4. Add but the Words of my Text, which is the Close of this his Discourse: And it opens all the Scene, *He that wrought us for the self-same Thing is GOD*. The Apostles Conclusion answers his beginning; he began in ver. 16. *Chap. 4.* And the Circle ends in my Text. And this is God, who is wise in working and wonderful in Counsel.

Observ. III. *That it is the Interest and Engagement of all Three Persons to see to it, that a righteous separate Soul be brought to Glory at Dissolution.*

And this carries it yet higher, even to the highest, and gives the most superabundant Security and Assurance of this Thing that can be given and superadds above all the former. But you will ask me, How I fetch this out of my Text? Thus:

1. You

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1. You see here are Two Persons expressly named, *God [the Father]* namely, and the Spirit. This is a Rule, that where the Name *God*, and then some besides other of the Two Persons, *Christ* or the Spirit, are mentioned together, as distinct; there *God* is put personally (not essentially only) to express the Father: Now here the Spirit or Holy Ghost is mentioned distinct from *God*; for it is said, that this *God* hath given the Spirit; which also *Christ* so often speaketh of the Father, as I need not insist on it.

2. It is another Rule, That in any Scripture where Two Persons are mentioned, as concurring in any Thing, or Matter; there the other Third Person also must be understood to have his special share therein also; as when he wisheth *Grace and Peace from God the Father, and from Jesus Christ*; 'Tis certain, the Holy Ghost is as specially understood; as indeed we find him in that Apostolical Blessing, as distinctly spoken of as the Father or Christ. Thus it must be here, *Christ* must be taken in, who also in *John* is so often said to give the Spirit, when the Father gives him, as it is said here he hath, *For this same Thing*.

But 3. You have even *Christ* also not far off interested in this self-same Thing in the next Verse, and *ver. 8. Absence from the Lord*, whilst in the Body, *ver. 6. and Presence with the Lord*, when separate from the Body, *ver. 8.* This *Lord* is *Christ*; the Phrase of the New Testament concerning *Christ* runs in this Stile, To be with *Christ*, *This Day with me* — To be where I am, and see my Glory: So *Christ*. To be with *Christ* is best of all, and we shall be ever with the *Lord*. So *Paul*.

USE I. Doth *God* work Us for this Thing ere he brings us to it? What hath *God* wrought hitherto upon Thee or Thee, in order to this end? 'Tis a blunt Question, but the Text puts it in my Mouth: How many Souls are there living in the Profession of Christianity, that know not what this means, to have a work wrought on them (a-new upon them) over and above what moral Honesty (which was Nature's Portion) and the common Profession of Christianity adds thereunto, by Custom and meer Education. An honest *Turk* professing also and observing the Principles of his Religion, upon the Ground of his Education only (and a Religion every Man must have) will as soon go to Heaven as Thou; for all thy Religion is founded but upon the like Foundation that his is. I tell thee, that Christian Religion is not a Thing so cheap; nor Salvation by *Christ* at so low a Rate. Thou must have a work upon thy Soul suited unto all the Truths, thus professed in the Power and Efficacy of them. They must enter thy Soul by a spiritual Faith and Frame, and mold it anew to a Likeness to them. Carry home therefore the *Caveat* our Apostle hath put in *ver. 3. If so be that being cloathed, we be not found naked* of Grace and Holiness wrought, and *Christ's* Righteousness by spiritual efficacious Faith applied, (Faith in earnest) bowing the Soul to be obedient unto *Christ*, as heartily and as honestly, as it expects Salvation by *Christ*, as without which thou wilt never be saved. This is our Religion; and when at Death thy Soul (thy poor lonesome Soul) being stript of all Things in this World; even the Body and all, shall come afore the great *God* and *Jesus Christ*, what will the enquiry be? as *Mat. 22. 11. When the King came in to see the Guests, he saw a Man had not the Wedding-Garment*; he spied him out: *And the Man was speechless, ver. 12. Take him and bind him, (says he) and cast him into utter Darkness, ver. 13.* The other, that were Cloathed, were admitted unto the Marriage; and, (as the Psalmist, the Words of which are here alluded unto) *She was brought unto the King* (the very Title which in both these Places is given to *Christ*: See *ver. 11.*) *in Raiment of Needle-Work*, and this cloathing is of *God's* working; and so my Text falls in with both: There is no Admission unto *Christ* without it — This is the first Use.

USE II. Hath *God* begun to Work this good Work in thee? He will perfect it: Whereof the Text gives this Assurance, that he hath wrought it for this Thing, that is, for this End, and *God* will not lose his End: Besides, he says he hath given Earnest.

USE III. Thou Saint, be content to Live, for whilst thou livest, thou art under Gods working, in order unto Glory. Value Life; 'tis a Season of being wrought upon: And to be sure, thou shalt live no longer, than whilst God is some way or other a working this. What an Advantage is it, that all thy Sins, occasioned by living long, shall surely be forgiven, and nothing of thy score be uncut off for thee, but all the Righteousness that is wrought upon thee, and wrought by thee, (and therefore wrought by thee, because upon thee; for, being wrought upon, we work, and all is rather, *God hath wrought us*, than that we have wrought) *All thy Righteousness (I say) shall remain for ever.* All the Time thou remainest in this Life, thy Soul is ripening, or maturing for Glory.

How great a Comfort is that? In explicating the Doctrinal Part, I gave Instance of a Child in the Womb curiously wrought all that Time, in order to its living and subsisting afterwards in this World. 'Tis a dark Place, the Womb which the Child is wrought in; and it lives there in a stifled Condition, it cannot Breath, it takes Nourishment but at the Navel, (a way invented and prepared of God meerly for that Season) it lies boiling, tossing and tumbling, and sleeping away the most of its Time, and gives now and then a faint stirring, to shew it is still alive; and it is a Life scarce worth the Name of Life: Well, but all this is a being wrought and fitted to live another, freer, and braver Life in this World. And this is your present Case, your Life is hid, it is to come; all that you find in this World, is but [*that God hath wrought you for the self-like Thing*] And if this Child we spake of should be forced out of the Womb afore the due Time, it would have the more imperfect Life in this World: So here, if you could suppose a Saint should die afore the full Birth of his Souls being wrought on — Therefore be content to wait Gods leisure, until your Change shall come.

USE IV. No Matter what befalls thee, so it works towards this End; let whatever be, so thou findest God to go on with this Design, that he Works upon thy Soul; be it upward, in Communion with himself, or downward, in disowning thy self, thy Vileness and Corruptions, so it works. Thou hast Afflictions that break thy Heart (as Reproach broke Christs Heart, says the Psalmist in his Name) no Matter, so they work upon thy Soul. Know then, that they are set awork by the Hand that sent them, to *Work a far exceeding weight of Glory* for thee: *If by any means*, (says Paul) no Matter what, so the Work go on. A Carver comes with his Chissels, and cuts off this Piece, and cuts into that Part of the Stone: No Matter; a stately Statue bearing the Image of some Person of Honour is to be set up for Perpetuity, and is accordingly a framing: So though God carves his Image out of thy Flesh, no Matter. Comfort thy self, and think not much at any Condition, *whilst* (as Paul says) *it turns to thy Salvation.* Election sent thee not into this World to have a great Name (perhaps God will load it) nor to be Rich, or to have Power, but to *work thee for this self-same Thing*; and if thou seest that Plough a going (though it makes deep furrows on thy back, yea Heart) yet so, that this Seed be sown therein, rejoice, *For thou shalt bring thy Sheafs with thee.* For my self, so that I find Election pursuing its Design, *of making me Holy, and Blessing me with spiritual Blessings in heavenly Places* (as Ephes. 1. 4.) I care not (I would not care) what befalls me in this World.

C H A P. XIII.

Whether the State of Glory, into which separate Souls enter after Death, and in which they Live until the Resurrection, be not different from that, which they shall possess after that glorious Day, and in what the Difference consists.

BEfore I can set forth any positive Particulars of their Blessedness, I find it is necessary to Discuss this Question, Whether there be not Two several States of Glory after this Life.

1. Of Souls separate differing from *that*, which is,
2. After the Day of Judgment.

Towards the Resolution of this

1. I give this Explanation, that I intend not this Difference simply of Degrees of Glory, but of something further, although I confess I know not what Term to express it by, as whether I should call them several removes from *Glory to Glory*, or several Conditions of Glory rather than States. However I think there is more than a Difference simply of Degrees for this Reason; Because differing Degrees of Glory in the several Persons that are glorified do Accompany each of these States (if so I may call them.) As for Example, one Degree of Glory is given to *Paul*, another to *Apollos*, or to any one is given to Ordinary, another to more eminent Saints; Such Degrees of Glory are supposed to Accompany them with a various Difference, according to their Works. The Souls of Men that Die in the Lord, have in their separate Condition a Variety of Degrees of Glory among them, according to their Works: For of them it is said, (*Rev. 14.*) *That their Works do follow them*, which is all one as to say (as of the last Reward of Judgment it is said) they have a Blessedness proportionable to what that Condition will bear and suite to, or according to their Works. For *to rest from their Labours*, is equal and alike to All, but of the positive Reward it is said, *That their Works follow them* (as the measure of Gods Dispensation) and follow them to procure an answerable and suitable Reward unto that Condition, which such Souls are then in. This Difference therefore of Degrees runs along through all, from First to Last unto Eternity: But differing Conditions, or differing States of Glory is another Thing, and of that is the Query to be understood.

The Propositions therefore which I assert are these,

- I. *That there are several States after the Separation of the Soul, or after Death, which the Souls of Saints do run through.*
- II. *That they attain not their fulness of Glory, for all sorts of Glory, till after the Day of Judgment.*

It is evident from the Instance or Example of Christ himself our Pattern and Fore-runner in all; (for that Rule which Christ utters upon the Point of Persecution is General, and will hold true here.) *That the Servant is not above his Master*, who purchased all that the Servant is to enjoy. Now 'tis evident, that Christ himself as to his Soul did not attain a Glory during its separate Estate, in any Proportion like unto that he had when risen again; nor such as he had after he Ascended, and was received up to Glory, as *Paul's* Speech is, *1 Tim. 3. 16.* Nay, his Soul could not have attained it, for
although

although all that which his Soul was to suffer, was, as Himself said, *It is finished* (and unto the Consummation of the Sufferings of his Soul doth that Speech refer) yet his whole Person, yea, and his Soul remained still under a State of Humiliation; because his Body, and in Respect thereof his Person had not yet satisfied for the utmost Farthing, which remained still to be Paid, and therefore it had been improper for his Soul to have entred into a Fulness of Glory, whilst that Part of the Man Jesus, *viz.* his Body, the Copartner of that Soul; yea, of that Person was under that first Curse, which was, *To Dust thou shalt return*: His Soul also was in its Widowhood or Separation, and thereby as yet so far Partaker of that first Curse, *viz.* of being severed from the Body, which was a Part of the Curse, and is a forlorn Estate of it self, in Respect to the Primitive Ordination of God at the first Creation of Man.

Yea, Christ when ascended had not his full Glory, neither hath it, until that great Day of the Resurrection; for he is in Expectation of his Glory, being more compleated in the entire Conquest of all his Enemies, *Heb. 10. 13.* Likewise till then He wants his Body, which is the Church, which is his Fulness (*Eph. 1. 23.*) and therefore doth come then to be admired in all his Saints (*2 Thess. 1. 10.*) *When he shall come to be glorified in his Saints, and admired in all them that believe.* Only this Priviledge indeed falls on his Part, as He is Lord, and the first Fruits of all, that as He rose on the Third Day to the End he might not see Corruption; so being ordained *our Forerunner* (*Heb. 4.*) and to prepare a Place for Us, He therefore was first in the mean while to govern the World, and to enter into Glory long afore us; He yet expecting our Accomplishment, and we being Expectants of that full Glory, He in the mean Time enjoys. Hence therefore, it may well become Us, and it may well be entertained by Us poor Creatures, as to follow our Lord wherefoever He goes, so to pass through whatever Conditions he run through; and that not only, whilst our Souls are Widows to that other Part of Manhood, according to Nature (and it is becoming, that the Soul without it should not be perfect) but withal in Respect of that (Curse, I will not call it now, but) Sentence of Death pronounced against Us all in *Adam*, which arrested the Soul when it was first separated from the Body, and is continued during its separate Condition. The Soul therefore cannot be supposed in this Estate, to have that full Enfeoffment unto Glory, whilst the other half of Man, and it self too, remains under such a Sentence.

Hence the Stream of the New Testament Runs and Centers in the great Day, as carrying away the Glory from all afore it; and also, as being *that Day* for the Misery of the Wicked, as if there were none else till then. All is every where almost referred *unto that Day*, both for Punishment to the Wicked, and Reward to the Godly. The Bad are but as kept in Prison, (*1 Pet. 3. 19.*) though with some Torment (*Luke 16.*) but the great Punishment is to follow afer the Resurrection and Judgment, which is called therefore, *The Resurrection of Damnation*, *John 5. 29.* I will name but one Scripture common to both, *2 Thess. 1. 7, 8, 9.* *And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels. In flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with Everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.* Infomuch as it was the Occasion to the Fathers, almost generally to speak so low Things of this Interim Condition, and is an Occasion unto others, either wholly to deny any Glory to Souls separate, or greatly to diminish from it with Respect to the generality of the Saints departed, as the *Papists* and others do. And it is certain, that the Glory of the Last Day will comparatively rise to be so great, as this of the Soul separate hath no Glory in Comparison of it. And the Principles of our common Christianity (which are related in Scripture concerning this Point) afford this responsible Ground for it, harmonious to Reason.

1. For then, and not till then, Christ hath all his Saints about him, and himself (as was said) is compleat every way.

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2. Then, and not till then it is, that the Soul and Body are united together again, for Christ redeemed the Body as well as the Soul: And if the *Fathers* were not Perfect without us (*Heb. 11. 40.*) then by the same Reason is not the Soul Perfect without the Body. Gods charge to Christ was, as to loose none of his Number, so to loose *εὐδὲν* nothing of them, and therefore not only to entertain their Souls, but also to raise their Bodies. *John 6. 39.* And this is the *Fathers will*, which hath sent me, that of all which he hath given me; I should lose nothing, but should raise it up again at the Last Day. God hath the Soul of *Abraham* with him, but still he reckons he hath not *Abraham*, that is, the whole of him until the Resurrection; for from thence Christ argues, that *Abraham* must rise, because God is called *Abraham's God*, *Mat. 22. 32.*

3. At the latter Day, and not till then, there comes to be a full Assembly of all Saints, *2 Theff. 1. 10.* When he shall come to be glorified in all them that believe. He shall then have all about him, and his Body compleat; and till then, before that Time it will still be said as in another Case, there are Brethren not yet fulfilled. A general Assembly there falls not out until then, and if it was reasonable to quiet the separate Souls to stay till the rest of their Brethren should be killed, then it is as reasonable to quiet them to stay out their full Glory, till all of the Saints (whether to be killed, or not) are fulfilled, or their Number accomplisht, *πληρώσονται*, That so (as Christ says) *All may rejoice together*, *John 4. 36.*

4. There is the Solemnity, the Pomp of Christ's entrance, when (as the Apostle to the *Hebrews*, *Heb. 11.* speaks) where God bringeth his first begotten into the World attended with all the Angels, and appearing in the utmost Glory of his Father, on purpose to be admired in his Saints, and by the Glory he bestows upon them. No wonder then, if the great Glory be reserved to that Day, whereas this Admission of our Souls in the mean Time unto Glory is as a secret Entrance *incognito* (as we say) which is done every Day, and a-part singly.

5. The Glory of our Souls in the mean while is but an occasional Dispensation for a short Time, and brought in by Death the Fruit of Sin. They are in the Case of Friends, who by some present Disaster are put out of House and Home, and come to us unawares and on the suddain. This Condition is occasioned by the Curse upon *Adams* fall, *Thou shalt Die*. Souls thereupon returning to God, do recommend themselves into his Hands, as driven out of House and Home. He therefore bestows them (as it were) in the mean while, as well as may be for that Condition. He lodgeth them in Beds (*Isa. 57. 2.*) conveniently, suitably to that their Estate, but this is but for a shift, and till they shall be better provided for: But the Glory after the latter Day, was the great Thing designed afore Sin, or Death fell out, or redemption from Sin. That Fulness of Glory the Body and Soul was ordained unto, is the Center of all Gods Decrees concerning us. 'Tis *Regnum antemundanum*, and it shall remain for ever without any Accident, or Change to intervene, or interrupt it. *We shall be ever with the Lord*; whereas afore, though our Souls were with the Lord, yet so, as Christ and we seem for a Season to Part, and our Souls come down into our Bodies, and rise to meet the Lord (as the same Place shews) but this latter Dispensation of Glory is once for all, and to hold to Eternity one and the same unchangeably, *2 Theff. 4. 16, 17.* The Dead in Christ shall rise, and then be caught up to meet the Lord; *And so we shall be ever with the Lord*. That is the Condition afterwards which admits not (no, not, for the twinkling of an Eye) so much as any looking off from him, much-less a parting for ever. No wonder then, if God hath so reserved the Splendor of Glory for that Day, and then makes a new State of Glory, as if there had been no Glory afore.

The Third is,

1. To find out what is common to the Estate of Glory of a separate Soul, hath in common with the State after the Day of Judgment.
2. To find out what is properly belonging to the State of its Separation.

1. To

1. That we may find out what is common to both States, It is meet for us here to know and consider, that under the same Expressions found in Scripture common unto both, there is yet intended a vast Difference, and Disproportion, in the Glory vouchsafed either to the one or t'other. Therefore we must be aware of such Expressions, and not presently think, that the same are us'd common to both, therefore the same State of Glory is indifferently intended. Two great Errors I conceive have been committed about this Matter.

1. That the New Testament speaking so high, and great Things of the Glory both at, and after the Day of Judgment; the Glory of the Souls separate hath been too much Eclipsed to some Apprehensions, and utterly denied by others, and but carelessly and negligently spoken of by most, especially the Ancients.

2. Others Treating of it do Hand over Head, and confusedly shuffle together, or apply what is said of the one unto the other in such a Manner, as if there were not any Difference, as to the Souls Condition in either State, but only that the Body is glorified at Last: Whereas certainly by what the Scripture speaks, there must be found a vastly differing Disproportion between those Two States, and that not alone in Respect of the Conjunction of the Body to the Soul (which alone would not be so much, if the Souls Happiness in it self were not in its Proportion there-with also advanced) but in Respect of God's Communications of himself to the Soul it self, the proper Vessel of Glory. I may safely say of this Difference what the Apostle in comparing the Estate of the Law and Gospel doth; *2 Cor. 3. 10. That which is made glorious, in this separate Estate, hath no Glory in Respect of that which excelleth at, and after the Day of Judgment.*

See M, on Rev. 14. 13.

Now that which hath occasioned this promiscuous or confused way of handling the Blessedness of both Estates (as in Respect to the Soul) as if they were one and the same hath been this, that the Scriptures utter the Happiness of each Estate in many Things, under one, and the same Expressions, as common to both; and therefore it is inferr'd from thence, that the Thing it self is but one and the same, without any such excessive Disproportion to be found between them, especially seeing that in that State after the Day of Judgment, there is but only an Addition of Glory to our Bodies then Conjoined, but that of the Soul is one and the same in both States. As for Instance, 'tis said, that the State of separate Souls is a being with Christ, which (as *Paul* says) is best of all, and what is there said more of that State after the Day of Judgment? The Place also wherein the Souls are afore the Day of Judgment is said to be the Heavens, and the same is said of the Place after that Day: And therefore it would seem, that there should not be any such Difference between the one and the other. This is a common Apprehension and Inference there from. I shall endeavour to contribute some Things in General unto the clearing of these confused Entanglements, about this Matter by these Three Assertions, or Conclusions.

1. That indeed the same Expressions are used of the Blessedness of the Soul in both Conditions, yet,

2. That these Expressions must still be understood with a vast Difference, and Disproportion. Which

3. I shall confirm from this, that the very same Expressions are used in Scripture of extraordinary Communion with God and Christ in this Life, that are used of the State of Souls, either separate afore, or after the Day of Judgment: Between which yet, and that in Heaven all do acknowledge a vast Difference. And the Inference from all will be, that notwithstanding the same Expressions of these Two States in Glory: Yet a great and exceeding Difference may be found between them.

1. The same Expressions indeed are used of both States.

1. Both are called a Crown, which is given to that state of Souls immediately after Death; *Rev. 2. 10. Fear none of those Things which thou shalt suffer: Behold, the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have Tribulation Ten Days: Be thou faithful unto Death, and I will give*

Chap. XIII. *give thee a Crown of Life*: And yet a new Crown shall be set upon our Heads at the latter Day, *2 Tim. 4. 8. 1 Pet. 5. 4. 2 Tim. 1. 18.* All which Places refer to our crowning at the latter Day.

2. Both States are a being present with Christ. The Condition of the Soul when absent from the Body (*2 Cor. 5. 8.*) is said to be present with the Lord, and to be with Christ which is best of all, *Phil. 1. 2.* In like Manner of that State after the Day of Judgment it is said, *We shall ever be with the Lord.* *1 Theff. 4. 17.* That Expression also in *John 17.* is spoken of both States, *That they may be with me (says Christ) where I am, that they may behold the Glory which thou hast given me.*

3. Both are termed the sight of God and Christ. That State after the latter Day is so call'd, *1 John 3. 2. Beloved, now we are the Sons of God, and it doth not yet appear, what we shall be: But we know, that when he shall appear, we shall be like him; for we shall see him as he is.* When he shall appear, namely at the latter Day: And he speaks it as if we had never seen him afore, and as if then only we began to see him, and then also only began to be like him. And therefore a late Writer doth boldly restrain that sight, (*1 Cor. 13. 12. For now we see through a Glass darkly, but then Face to Face; now I know in Part, but then shall I know even as also I am known*) unto that of the latter Day for this Reason; that *Paul* there not expressing whither he spake of the Resurrection of the State in the mean Time; therefore *John* here determines it, and confines that also spoken by *Paul* unto our seeing him at the latter Day. But it is certain, that our Souls shall see him afore, *2 Cor. 5. 6, 7.* Then it is, when we are in the Body, that we walk *by Faith, and not by Sight*: But when absent from the Body, we are so present with the Lord, as we walk by Sight; as the Opposition of Sight unto Faith there shews.

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2. I now come to shew, That though the same Expressions are used, yet we are to understand the latter State of the Soul after the Resurrection as still exceeding the former, with a vast Difference, and disproportion, which will much reconcile Scripture, and dissolve Doubts about this Doctrine; the Assertion is made out many Ways.

1. All the Saints are in the mean while presented as Expectants, and so to have their Eyes fixed on the last Day, as if they over-look't this middle State between. And yet this Interim of the Souls Blessedness is a Part of their Eternity, *2 Cor. 5. 1. Luke 16. 9.* Where in both Places that Eternal House, and those Eternal Habitations, are spoken of the separate Souls Condition. Thus in the Old Testament, *David's* Expectation was, *Psalms 17. 15. When I awake (that is at the Resurrection) I shall be satisfied with his Image.* And thus *Job* also speaks, *Job 19. 23, 24, 25, 26.* And again, in the New Testament the Character of a Believer is, a Person waiting for the coming of the Lord *Jesus.* Thus the *Corinthians* are describ'd, *1 Cor. 1. 7.* Thus the *Thessalonians* are decypher'd, *1 Theff. 1. 10.* It was Christ's coming, that their Hope fix'd, and Terminated on.

2. Yea, the separate Souls that are in Heaven wait for it (*Rev. 6.*) and are comforted with this, that they shall stay, but till the Number of Gods Elects is fulfilled. That Place also in *Job 14. 14.* (*If a Man Die, shall he live again? All the Days of my appointed Time will I wait, till my Change come.*) *Ainsworth* in his Book entitled *Communion of Saints*, Interprets of the Souls waiting after Death, till that great Change shall be at the Resurrection; of which Change it is elsewhere said, *That he shall Change our vile Bodies, like unto his glorious Body, Phil. 3. 21. and 1 Cor. 15. 51.* It was that which the Eye of *Job's* Soul was then, and should all along the Time of his lying in the Grave, be fix'd upon.

3. Yea, Christ's Hope whilst his Body lay in the Grave, (although his Soul was in *Paradise*) was fixed on the Glory after his Resurrection, *Psalms 16. 9, 10, 11. Therefore my Heart is glad, and my Glory rejoiceth: My Flesh also shall rest in Hope. For thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption.*

4. Yea.

4. Yea, the whole Creation is brought in as waiting together with us, *Rom. 8. 19, 23.* For the earnest Expectation of the Creature, waiteth for the Manifestation of the Sons of God. And not only they, but our selves also which have the first Fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, to wit, the Redemption of our Bodies. The Apostle here holds up that Glory which is that Day to be bestowed, as the great Glory indeed; in the fore-view of which it was, that those Primitive Saints reckoned not the Sufferings of this present Time, worthy to be compared with the Glory then to be revealed, (ver. 18.) namely, at the Redemption of our Bodies spoken of ver. 23.

5. The Reward of the Saints is so spoken of, as if not any at all were given, until that Day, so *2 Tim. 4. 8.* Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that Day: And not to me only, but unto all them also that Love his appearing: Which is also called Christ his Day, or the Day of the Lord Jesus (*1 Cor. 1. 8. 5. 5. 2 Cor. 1. 14. Phil. 1. 6. Chap. 2. 16.*) the Day of Redemption (*Ephes. 4. 30.*) and *ἡμέρῃ ἐξοχῆν* that Day (*1 Thess. 5. 4. 2 Thess. 1. 10. 2 Tim 1. 12, 18.*) and the Day unto which our Reward is referred, as in those Places, is withal held forth; and in like Manner Peter also speaks (*1. Epist. 1. Chap. ver. 4.*) that their Life of Hope lies in Expectation of an Inheritance reserved in Heaven for them, ready to be revealed in the last Times.

6. The Punishments of Wicked Men in Hell, as well as this Glory to be revealed are both one, and the other alike spoken of as then only, and not afore to begin. *2 Thess. 1. 8, 9, 10.* In flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, &c. And this is spoken of that Time, When the Lord Jesus shall be revealed from Heaven with his mighty Angels, which is at that Day. And the Spirits of Wicked Men are said to be in Prison (*1 Pet. 3. 19.*) and tormented (*Luke 16. 25.*) and the Soul is said to be killed and cast into Hell after the Body is killed, as well as Soul and Body at the latter Day; *Luke 12. 4, 5.* That which is inferr'd from hence at least is, that there is a superexcelling weight of Glory then to be revealed, and communicated, which is hid in God till then (as in *Col. 3. 3.* the Apostle speaks) even as there was a surpassing Glory of Things of the Gospel, that lay hid in God during the Times of the Old Testament, as (*Ephes. 3. 9.*) and it may raise up our Hearts unto an Infinity of Expectation of what this Glory will rise up to in the End, by what we yet hear, and read, is the Glory of Souls separate afore that Day. As Job saith of God, *How little do we know of him?* So as little can we know, what he can or will do for his Children, and what Entertainments he hath for them in the other Worlds, he who hath an incomprehensible Power to Effect, and an Eternity of Time before him to perform all in: When we hear of this next State of Souls, and the Glory thereof we cannot Imagine what better Thing there is, or can be yet behind, which shall so much exceed: And yet there is so great an one as this fore-going comes not into Remembrance, as the Prophet speaks.

3. The Third Assertion which tends to reconcile these Two, is, that the like or some Expressions are used of such special Manifestations of God, and Christ, to the Soul, through Faith here on Earth, that are used of either of these States of Glory. And therefore look as a vast Difference is found between such Dispensations on Earth, from those in Heaven, so why upon the Premises may not such a Disproportion likewise be understood in an Analogy between those Two States of Glory, under one and the same Expressions? Especially, if we make up the Parallel, that look as there is a vast Difference between those special Dispensations on Earth, and such other as are ordinarily vouchsafed to Faith whilst we are on Earth, so in a Parallel way may in their Spheres the like be found between those Two States. Now the Instances that prove the same Expressions to be used of Gods special Manifestations in this Life, that are also used of the State of Glory, are many.

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1. These Manifestations are stiled *the Sight of God*. Thus *Job* speaking of an extraordinary Manifestation of God unto him, *Job* 42. 5. (And comparing therewith his Experiences in former Times) *I have heard of thee by the hearing of the Ear* (saith he) *but now mine Eye seeth thee*. Thus in like Manner the Prophet speaks, *Isa.* 6. 5. *Mine Eyes have seen the King, the Lord of Hosts*, which Christ interprets of *seeing his own Glory*, *John* 12. Now *Job* plainly termeth that his own Last; and present Manifestation vouchsafed him, *SIGHT*, in so vast a way of Difference from all former ways of Knowledges of God vouchsafed, or whatever fore-gone Discoveries had been made unto Faith; that he Terms those but as *an hearing of the Ear*, as if it were by another Sense, at least a lower Sense, but this latter was by *Sight*. And indeed such Revelations which he thus Terms *Sight*, are of the highest Kind of those vouchsafed in this Life; *Having Joy unspeakable and full of Glory* to accompany them, which we yet find denied by the Apostle *Peter* to be *SIGHT*, in Comparison of the lowest State in Heaven (*1 Pet.* 1. ver. 8.) in those Words, *In whom though now you see him not, yet believing, you rejoice with Joy unspeakable and full of Glory*. This therefore of *Job's* and *Peter's* was indeed but *Faith* and not *Sight* in Comparison to that of the Souls after this Life, of which *Peter* speaks (ver. 9.) terming the *Salvation of their Souls* the next *End*, and Reward of their Faith. Take any Christian that walks by ordinary Faith (which is but as walking in the common Day-light of the Sun, be it over-cast) and let him be set down with *Job's* Light, and his Spirit be raised up to that Presence, and Revelation that was made of God to *Job*: And that Soul will instantly say, now I see God so as I never did afore, and yet his former Faith must be acknowledged a sight of God; but this latter to differ as much from the former, as a Man walking in a clear Sun-shine Day, that looks full upon the Sun it self, doth differ from his walking in the ordinary Day-light in a dark cloudy Day. Thus far doth Faith, thus elevated differ, and transcend it self at such Times, and yet at this its highest Elevation it is still but *Faith*, but yet so far exceeding that ordinary Converse with God by Faith, that it is as no Sight in Comparison thereunto, For Faith at this its highest Elevation is *but of Things not seen*, *Heb.* 11. Why then may it not without Offence be said, that Vision or Sight of God and Christ which we shall have at the latter Day, shall be so far raised and elevated above what our Souls enjoied afore; as it will in Comparison be as if we had never seen them: And yet both be justly termed (as they are) the Sight of God and Christ, utterly differing from that of Faith in this Life: For the Sight is not as in a Glass only, as that of Faith is said to be, but Face to Face, each of them, as the Apostle speaking at once of the Sights of both those States to come in the other World in Opposition to that of Faith, expresseth it, *1 Cor.* 13. 12. The Sun if it were farther removed up into the Heavens would seem but as a Star, and therefore some have fancied each Star to be a Sun; though at such a Distance they seem so small to us as they do. Or if one looks through an inverted Optique Glass to view the Sun, yet then it appears but as a Star: But turn the other end, and it appears the Sun indeed. Now unto the Souls separate (though in Heaven) Christ is but as the Morning Star in Comparison of what at the latter Day God and Christ will appear to be.

Rev: 22. 16.

2. A Second Instance, That the same Expressions are used of Communions with God in this Life, that are us'd of those after, is the Phrase of *seeing Gods Face*, which all acknowledge the highest Expression of that Glory, in which the utmost of the Blessedness in Heaven doth consist: Yet even this is attributed to an high Communion with God in this Life. Thus it is said of *Jacob*, *Gen.* 32. 30. *And Jacob called the Name of that Place Peniel: For* (says he) *I have seen God Face to Face*. 'Twas spoken of an extraordinary drawing near of God to him, and so *Moses* also expresseth himself, *Exod.* 33. 11. *And the Lord spake unto Moses Face to Face, as a Man speaketh unto his Friend, &c.* And yet he saw but his Back-parts, ver. 23. *And I will take away mine Hand, and thou shalt see my Back-parts: But my Face shall not be seen.*

3. In this Life under the Gospel we behold the Glory of God in the Face of Jesus Christ, (2 Cor. 4. 6.) which yet is made the Difference between what is vouchsafed to us in the State of Glory (1 Cor. 13. 12.) and what we see in this Life, and yet again the same is used of the Kingdom of Christ; Rev. 22. 3. In like Manner in that Holy of Holies in the Heavens, where Christ now is, and where we shall be with him after the Day of Judgment, the Sight of God is termed a seeing his Face, and enjoying his Presence. So Christ (Psalm 16. 11.) speaks of it, *In thy Presence is Fulness of Joy*: And therefore (Heb. 9. 23.) he is said to appear, *ad faciem Dei*, before the Face of God (so Beza renders it) or in the Presence of God, as our Translation hath it.

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4. The Phrase of *being with God and Christ*, is a like used of strong Communion with God in this Life; and also of that Happiness in both States hereafter. David having his Heart for some time taken up a Morning with strong Fellowship with God says of it (Psalm 139. 18. *When I awake, I am still with thee*, even in this Life. And of the Souls State in Paradise, the like Expression is used. *To Day* (says Christ) *shalt thou be with me in Paradise*: *To be with Christ* (says the Apostle) *is best of all*. 'Tis spoken of the State of the Soul after Dissolution. Then again, the same Phrase is also used of the State after the Day of Judgment, 1 Thess. 4. 17. *Then we shall be for ever with the Lord*.

5. The Phrase of *Dwelling in God*, is a-like used of all States. In this Life we dwell in God, by ordinary Communion, 1 John 4. 15. *Whosoever shall confess, that Jesus is the Son of God, God dwelleth in him, and he in God*: And in extraordinary Manifestations the Soul dwells in God. John 14. 21. *He that keeps my Word, my Father will Love him, and I will Love him, and manifest myself unto him. And* (Ver. 23.) *We will come to him, and make our abode with him*. The same Expression is used of the States of Souls, 2 Cor. 5. 1. *We have an House of God*, which is interpreted (Rev. 7. 15.) *That God shall dwell upon*, so it is in the Greek. Finally, and above all after the Day of Judgment, Christ will then give up his present Kingdom to his Father, and God shall be all in all, (2 Cor. 15.) and the Kingdom, he shall then give up, lies in the Dispensation and Communication of himself to the Souls now in Heaven; for during the Time allotted his Kingdom he is as much in Heaven, as in Earth; Mat. 28. 18. And how much this Communication of God, when he is all in all will exceed, what is the Communication of himself to the blessed Saints now, none but God and Christ himself do, or can know.

If further unto these several sorts of Dispensations, through pure Faith vouchsafed to Job and others, serving to illustrate the like Difference in the other World, we shall also add those Visions, and Revelations made unto Stephen and Paul, whilst they were in this Life, it will much Conduce to enhance the Disproportion between two States of Glory. For Stephen, to whom the Heavens were opened, saw otherwise then by Faith the Glory of God, and Christ standing at his Right Hand; and yet this sight was but a far off, and but with his Bodily Eyes. Now assuredly, when his Soul was out of that his Body, he had a sight of both Gods Glory and of Christ, that transcended this, which his Soul had, whilst abiding in Flesh and Blood, or indeed was capable of; seeing Flesh and Blood cannot inherit the Kingdom of God in that Manner, as when the Soul is unclothed thereof. Some of the Fathers speaking of the Receptacles of Souls, term them *Atria à Longè*, but as the Courts or Suburbs of Heaven, and as a far off in Comparison, and those separate Spirits, they stile Souls *sub Altare, under the Altar*; as signifying, that in that State they do not yet see, nor can see the Glory of God, and Christ at his Right-hand in that Manner, as after the End of the World they shall see them; Whereas of that other State their Expressions are, that they shall be *Super Altare*, placed above the Altar; yea, in the Holy of Holies (say I) and so behold God and Christ in a nearer Manner.

If this Comparison made of Stephens Sight, which was above the Sight of Faith, and yet below what his Soul after enjoied, be not sufficient to demon-

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strate the Difference aforesaid; then let us climb a step higher. *Paul* at his Conversion had seen *Christ* appearing in his Glory (*Acts* 9.) as *Stephen* had done; and yet his Soul was preferred to an higher Sight, whilst he was wrapt up into the Heavens; and yet during that while also he remained, and continued but an Appartenance of this World; an Inmate belonging thereunto, and was to come down and Live here again as formerly: And yet this his Rapture, and Revelations, and Visions, did far exceed either that of his own vouchsafed him at his first Conversion, or that of *Stephens*: So as his Face shining with it he was a Candidate, or rather Inceptor of Glory. And yet still we must say, that *Paul's* separate Soul when it was carried into Heaven, and made Perfect, did, and doth to this Hour enjoy that Fruition of God and *Christ*, which all his Visions amounted not unto: For why? He was not then admitted into the State and Number of the Blessed Ones, but only taken up as a Stander by, *that over-heard Things unspeakable*; and yet this Vision infinitely exceeded any Revelation of any Kind or Degree formerly made to his Faith, or afterwards.

I conclude then, if Gods Manifestations in this Life admit such variety of Ascents, as we see by all these Instances they have done; why may not Gods Dispensations yet remaining for us in the other World, be framed unto so vast a Disproportion, as I have been arguing for?

CHAP. XIV.

A Particular Enumeration of the Glories of that State, into which the separate Soul enters immediately after Death.

THE Revelation being for the most Part, the Representation of a long and sad Story of Martyrdoms and Sufferings of the Church, ending in a glorious Kingdom of *Christ*, God was pleased to intermingle special Comforts suited to those Sufferings in the mean while, till that Kingdom shall appear. The Deaths and Martyrdoms of Saints are every where up and down related in that Book in several Ages; as *Chap.* 2. 3, 10, 13, 19. *Chap.* 3. 10. *Chap.* 6. 9, 10, 11. *Chap.* 11. 7, 8, 9, 10. *Chap.* 12. 11, 13, 17. *Chap.* 13. 7, 10, 15. *Chap.* 14. 12, 13.

2. Our Character of the Primitive Saints (for all the rest) is in *Rev.* 12. 11. *They loved not their Lives unto the Death*: I may say, that, as the *Apostles* were set forth unto Death Last; so these *Christians* first, not in Time only, but for Eminency. Saints have more Cause to prize their Lives for the opportunity of serving God in this Life than other Men: Yet that Part of Life, they might have lived until natural Death, and therein have done Service unto God, they valued not; those that were *Young* did not value it, but gave it up.

Now observe we his Method of Comforts for them, and all the Saints from First to Last, and all along.

1. In the very Prologue to that Body of Prophecy that follows (*Chap.* 5. 10.) e're any Seals were opened, or Trumpets blown, the Representative of the whole Church Comfort themselves with this, *We shall Reign on Earth*. They look'd at this, as that, which would be the Close and Conclusion, whatever falls out in the mean Time until then. And as answering thereunto at the very End, and Close of all we find the Event to correspond, *Rev.* 20. 4, 6. Then when all Enemies are destroyed, and after so long a Time in Suffering run out, this Kingdom fore-understood by them is then given them. But yet

yet still to shew what their Souls should have in the mean Time (for 'twas a long Time unto the Kingdom, especially to those first Saints well nigh 2000 Years) Christ takes special Care to insert in this Book, what the State of their Souls after Death should be till then, and he doth it set by, and at large upon Two eminent Occasions. There were Two eminent Times of Sufferings, and Ranks of Sufferers. 1. Those under *Heathenish Rome*, till Christianity overcame the Red Dragon. 2. From *Antichrist*, or *Christian Rome*, The Beast. Now observe,

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1. That in the midst of, or rather against the Time of the greatest Persecutions under *Heathenish Rome*, Christ to comfort them all tells them, what Glory he would in the mean Time give their Souls, *Rev. 6. 9, 10, 11.* And when he had opened the fifth Seal, I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held: And they cried with a loud Voice, saying, How long, O Lord, Holy and True, dost thou not judge and avenge our Blood on them that dwell on the Earth? And White Robes were given unto every one of them, and it was said unto them, that they should rest yet for a little Season until their Fellow-servants also, and their Brethren that should be killed, as they were should be fulfilled. This is spoken, but to the first Rank of Sufferers, the first Fruits of Sufferers by *Heathenish Rome*; and that now under the fifth Seal, at the last and greatest of their Sufferings in *Dioctesian's* Time. He chose there to insert it, though it was intended for all that suffered afore also, as those Words shew, O Lord, how long? They had Brethren you see to come, they had another Company that were to suffer under another Power *Antichristian Rome*; *Rev. 13. 10.* He that leadeth into Captivity shall go into Captivity, he that killed with the Sword must be killed with the Sword, here is the Patience, and the Faith of the Saints. Lo God who speaks once and twice, speaks a second Time in special to those, as he had done to those other, and that upon the Occasion of a most eminent and general Suffering by that Beast; *Rev. 14. 12, 13.* Here is the Patience of the Saints; here are they that keep the Commandments of God, and the Faith of Jesus: And I heard a Voice from Heaven, saying unto me write, Blessed are the Dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them.

Wherein, 1. Observe the Juncture of Time wherein 'tis spoken; and to this Purpose take Notice, that this 14th Chapter describes that Company which Christ had had all along Antichrists Reign, *ver. 1, 2, &c.* (as the 13th Chapter had done Antichrists Adherents) and the 14th Chapter describes also the several Progresses of the Gospel by Three Degrees, and when it came to the Third Degree (*ver. 9.*) that Professors enlightened by the Gospel began boldly and with a loud Voice to challenge that Beast of *Rome* to be the Beast or Antichrist, and that they would all be damned (*ver. 10.*) if they entertained not the Gospel, which was done by *Luther*, &c. Then arose the greatest Persecution that ever had been afore. The Time hereof lasted long between *Luthers* first Preaching and the Reformation, or quiet Harvest by Supream Authority crowned, which follows; *ver. 14, 15, 16.* And I looked, and behold a white Cloud, and upon the Cloud one sat like unto the Son of Man, having on his Head a golden Crown, and in his Hand a sharp Sickle: And another Angel came out of the Temple, crying with a loud Voice to him that sat on the Cloud, thrust in thy Sickle and reap, for the Time is come for thee to reap, for the Harvest of the Earth is ripe. And he that sat on the Throne thrust in his Sickle on the Earth, and the Earth was reaped; it was a great Time of Sufferings. Thus Twice God spake it, and that a-part unto each.

Then 3. At the 20. Chap. he speaks at once to both, when all Sufferings were over, and Comforts them with the coming in of that Kingdom or new *Hierusalem*, which they had rejoiced so to think of afore-hand at the first, when it was as then almost 2000 Years off.

1. The first sort is Those that had been Beheaded for the Witnesses of Jesus and the Word of God, those who were the Primitive Sufferers, Witnesses that Jesus was their Lord, and King, and Saviour, and that themselves were Christians, that was their Testimony.

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2. Another sort is those, which had not Worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands.

And, 3. The first Promise made Chap. 5. is Prophefied of, to be fulfilled, They lived and reigned with Christ a Thousand Years, and had the Honour of being Priests and Kings, which from the first was said of them. Chap. 1. ver. 6. And hath made us Kings and Priests unto God and his Father.

Let me add this, I take it: The Promises unto the overcomers at the close of every Epistle, to the Seven Churches are for the most Part, if not all of them, made concerning the Blessed State of the Souls of Saints in Heaven, and in Christ's Kingdom afore the Day of Judgment; which I shall now describe to you, from Particular Instances concerning the State of a Believers Soul departed, Collected for the most Part out of the Book of the Revelation.

Having by these Generals made my way. I come to the Particulars, that any way concern, or that are Ingredient into, the Glory of Souls separate.

1. When the Soul goes forth out of the Body at Death, the Second Death hath no Power over it, Rev. 2. 11. He that overcometh shall not be hurt of the second Death. This Promise is unto one, who hath finished his Course with a Victory, which is at Death; and so still in the close of all those Epistles, it runs to him that overcometh: And in the Verse afore (ver. 10.) it is expressly declared, that that overcoming is at Death, as having been a Conflict until then, Be faithful unto Death, &c. The Promise therefore concerns the Soul at, and upon, and so after Death, and hence to Comfort them at, and against that first Death; it is said, that the second Death shall not hurt them, namely then: This Negative in view may seem but a small Matter to the Expectations of Believers, but it is a great Matter to us as Sinners. For

1. It imports, That the Devil that hath the Power of Death, shall not lay an Hand, or so much as a Finger touch on them. A Believer doth then after Christs Example, commend his Soul into the Hands of God, and God as a faithful Creator (1 Pet. 4. 19.) will be sure to keep them from Satans clutches, when thy Soul goes forth, he shall not hurt nor fright thee; for God will give him a Charge, as he did to Laban concerning Jacob. There was a Dispute indeed between a good Angel and the bad in Jude, what should be done with Moses Body, but not the least altercating Word past about his Soul: And God will cut off all Disputes about thy Soul also, as he did about the Soul of Moses. God himself secured that from all Debates, of Angels good or bad about it. Some have understood those Words, Dent. 34. 5. (which according to the Hebrew are read, Moses Died, ad os Domini, at the Mouth of the Lord) with this Paraphrase (which some of the Jewish Writers also did conceive to be this Sence) Ad osculum oris Domini, at the Kiss of the Mouth of the Lord: Even as the nearest loving Friend (as was the Roman manner) useth to take the last Breath of his dying Friend into his Body with a Kiss, that so did God suck out Moses Soul into himself.

See Ludovicus Capellus in Epist. Jude 9. Deus ejus animam quasi exsugendo eduxit.

As a Lapidary says upon Deu. 24. 5.

But Believers have a plainer Warrant, and clearer Word of Testimony (however that Paraphrase is elegant) from the Apostle, Heb. 2. 14. That Christ through Death, having destroyed him that hath the Power of Death, that is, the Devil: Hath (thereby) delivered us from the fear of Death (and so of the Fear of the Devil at our Death) unto the Fear of which all Men are justly Subject, not at Death only, but all their Life Time. But Believers have no Cause at all of any such Fear, for that of our Saviour added, may mightily add to our Comfort at that Hour, John 5. 24. Verily, verily, I say unto you, he that heareth my Word, and believeth on him that sent me, hath Everlasting Life, and shall not come into Condemnation: But is passed from Death unto Life. This is a great Priviledge for a Man apt to fear, that when his Soul is forth, the Devils may appear about him. But do not fear, Hands off, says Christ. Thou carriest a Pass-port and safe Conduct with thee Signed and Sealed, and if thou need not fear the second Death, thou needest not fear the Devil, that hath the Power of that Death.

2. Thy Soul shall have Angels to wait on thee, to take thy Soul when it comes forth, as the Midwife doth the Child, when it comes forth of the Womb. The Angels carried *Lazarus* Soul into *Abraham's Bosom*, *Luke* 16. 22. The Devils take others Souls away. Of Apostates whilst they Live, Christ says, that *Men shall take them* (*John* 15.) as the *Pharisees* did *Judas*, which is an heavy Judgment: But at Death the Devils take their Souls, *Luke* 12. 20. *This Night they shall require thy Soul.* Who are those they? Hell is a Prison, so in *Peter*, *1 Pet.* 5. *Luke* 12. 58. *And the Judge delivers to the Officer, and the Officer casts in Prison.* This Officer is the Devil, that hales Souls to that Prison, and therefore *Paul* says of him, that *He hath the Power of Death.* Indeed at the Day of Judgment the good Angels (*Mat.* 25.) are said to throw both Men and Devils to Hell, but until then the Devils are the chief Leaders of Wicked Mens Souls to Hell.

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Now that the good Angels should do this for us at Death, it is for State, and to Grace us, as Kings send some great Noblemen of their Court to attend those (they would Honour) into their great City, and unto Court; and it is by this Christ shews his Value of Us: And as at the latter Day, when the Wedding is to be solemnized he will come himself and fetch us, (*John* 14. 3. *And if I go and prepare a Place for you, I will come again, and receive you unto my self, that where I am there ye may be also*) so now at Death. In the mean while he sends his Angels, to bring his espoused unto him.

3. The Soul is in Heaven instantly. 'Twas Three a Clock Afternoon, when Christ Died, and about after Six the Day ended; and the Even of the Passover the next Day began soon after, as the *Jewish* scruple shews, about the Thieves hanging on the Cross any Part of that Day to come; for which they brake their Legs to dispatch them afore the Evening, which was the beginning of that next Day; as you read, *John* 19. 31, 32. And Christ knowing what would fall, and that they should Die afore that Evening of that next Day began; spake unto the good Thief on this wise. *This Day thou shalt be with me in Paradise:* That is afore Night comes. Heaven is ready long since, and reserved for you (*1 Pet.* 1. 4, 5.) and thy Soul hath been preparing, and making meet for it, and in an Instant it is *swallowed up of Life*, *2 Cor.* 5. 4. And the Angels like the Sun-beams or Flames of Fire are swift of flight, *flying swiftly*, as the Angel *Gabriel* said to *Daniel*, *Dan.* 9. 21: And hence, as soon as thou beginnest to be *Absent from the Body*, or ceasest to be at home in the Body, *thou art present with the Lord.* And *if this Body be dissolved* *ἔχμεν*, *we have an House ready prepared*, for Christ went to prepare it. *John* 14. and he hath prepared for every Soul his proper Apartment, *Mat.* 20. 23.

4. At thy Dying, so far as thou hast been *rich in Faith and good Works*, thy Heart will be strengthened, both at Death, and thy Passage to Heaven, to lay hold upon *Eternal Life*: And as thou art just a coming thither, and near to set thy first Foot on that most Holy Ground; thou shalt find a rich Entrance, *πλοσίως*, or an abundant large Entrance into those Holy Courts. Those Everlasting Doors, the broad Gates of Heaven will be thrown wide open for Thee; for loe here comes an Heir, a rich Heir of Life.

Habebitis Liberum et apertum ingressum,
Gerard in verba:

5. Either at the instant of Death, or in that Passage to Heaven, thy Soul shall be fully purified from Sin, and made perfectly Holy, *Heb.* 10. 23. The Church in Heaven is said to consist of Angels (whose stile is *the Holy Angels*) and of the Spirits of Just Men made perfect. These Just Men, whilst Men, and their Souls abiding in their Bodies, were but *just imperfectly*; though just in Gods Acceptation (as of *Job*, and others we read) but the Souls of these Men now when separate, are made *Perfect*; that is, in that sort of Righteousness (their *Sanctification*) wherein they were deficient afore. To the same Purpose the Apostle speaks, *1 Cor.* 13. 9, 10. *For we know in Part, and we Prophecie in Part. But when that which is Perfect is come, then that which is in Part shall be done away.* It is to be understood of a Comparison between the State of this Life, which is the Time and Condition wherein we are imperfect, and oppositely to that other State, when this Life is ended. Now we know but in Part, and Prophecie in Part: And there is the like Reason of Holiness,

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liness; we are Holy but in Part. And that it is after this Life ended, that that which is perfect doth begin, is evident from these Words, *when that which is Perfect comes, that which is imperfect is done away, and é contra, when that which is in Part is done away, then that which is Perfect comes.* Now at, and upon Death, it is that Knowledge and Prophefying are done away, and therefore then it is that Perfection begins; and although that way of Knowledge or Faith, which now we have is done wholly away, yet Love (*ver. 8.*) and so Holiness fails not, but is perfected. And the Reason for this is, because God then takes up our Souls into the *Presence of his Glory* for us, to *know him as we are known, &c.* which though it may admit of Degrees; as the Comparison of that after the Day of Judgment shews; yet it is for the kind of it a being admitted unto the Glory of God; and not to *know as in a Glass, but Face to Face.* Now though the Knowledge of God as imperfectly revealed in the way of Faith, may consist with an answerable imperfect Holiness, (as here it doth) yet the Communication and Revelation of the Glory of God it self unto Sight; cannot consist with imperfect Holiness: For if so, then it would be with a mixture of Sin remaining; which God who is a consuming Fire to all Sin, and every Degree thereof, will not, and cannot bear; and the Soul it self would have more Torment then Happiness in such a sight. *Moses* could not see Gods Face and Live, but when he was made Perfect he might. *David* says, *I will behold thy Face in Righteousness,* Psalm 17. 15. which otherwise he could not behold. The Substance of this Reason we find in *Jude 24.* *Now to him that is able to keep you from falling,* that is, into any grosser Evil (for he speaks that of his keeping us in the midst of indwelling Corruptions in this Life) *And to present you faultless before the Presence of his Glory with exceeding Joy.* This is when this Life is ended, and immediately succeeds the former; for there is no keeping us from falling in that other World; for the Danger of sinning is over: But then we being to be admitted to the Presence of his Glory must be found faultless, for that Presence of his Glory can endure no Spot, or Imperfection in our Grace, no not the least. That the Souls of Saints *are present with the Lord,* the Apostle often tells us, *2 Cor. 5. 8.* and that we are admitted to the Presence of his Glory, that Instance of *Stephen* shews, *That Stephen when dying saw his Glory,* Acts 7. 55. and *ver. 59.* He died crying, *Lord Jesus receive my Spirit;* that is, in respect unto a being received unto that Presence of his Glory, it was that our dying *Stephen* when his Soul was now departing, cries, *Lord Jesus receive my Spirit;* now unto what it is that Christ receives our Souls that (*Rom. 15. 7.*) informs us, *As Christ (says he) hath received us unto the Glory of God.* There indeed 'tis spoken of his having received us into the right of that Glory in this Life; but this new receiving us at Death is, and must therefore be his receiving us unto the Possession of it, which in this Life we have not, and otherwise there were no new Act of receiving, nor Addition to the former, now when we come to Die.

If any Doubt or Scruple ariseth in thee from hence, that thou findest at present an Infinite Depth of Sin, Lusts, and Corruptions, and the greater Part of thy Heart, like that of the Earth over-flown with that Sea. If thou art troubled, that thou hast had Experience of so slow a Procedure, and of so difficult a winning Ground upon them for many Years; though thou hast by Faith been continually applying Christs Death to them. And if hereupon thou art ready to say, how then shall I hope and believe, that in an instant all those Corruptions will be purged out, and Holiness perfected in me? For Answer: Consider,

1. That in this Work thy Soul is meerly Passive; whereas in working out of Corruptions whilst thou livest here, God goes the Pace of thine own Faith and Endeavours, and attempts his Work thereto, *Rom. 8. 13.* *If you through the Spirit mortifie the Deeds of the Flesh.* But in this last compleating and filling up of Holiness, God doth that alone upon thee, as a Reward of thy former imperfect Endeavours, and as a part indeed, or rather Foundation of glorifying of thee; and therefore look as in believing thou art Passive, so in this.

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2. 'Tis a new State and Condition, that thou art at Death entring into, differing from Faith. Thy Enjoyment of God after Death is to be by *Sight*, and accordingly thy Soul must be disposed for it, which it cannot be but by perfect Holiness; and therefore the like Time, and Pauses to work out Corruption, as were during the Life of Faith, are not to be expected. God suits the Dispensation answerable unto the State and Condition he puts us into.

3. You may help your Faith in this, by considering the great Change, which at the latter Day shall be in a Moment wrought upon the Bodies of the Saints, by him, who *shall Change our vile Bodies to be like unto his glorious Body, through his Power by which he subdueth all Things to himself*: The Bodies of these Saints, that are then alive, shall in *the twinkling of an Eye be changed*, and of Mortal be made Immortal, and of natural Bodies spiritual; and the Bodies of them in the Grave (that not stink only, but are rotted there) and the Atomes and Dust of many of them scattered, and dispersed) in an instant God will Work that great Change, which the Apostle so much celebrates, *1 Cor. 15*. And why shouldst thou not believe the same for thy Soul? Especially, seeing thou hast had Experience of so great a Change wrought in thee in thy Regeneration, from the State and Power of Sin that once held thee, which was a far greater Change then this, being but of Degrees of Holiness; but *that* was a Change from a total State of Sin, and the Power of it, unto Holiness, though imperfect.

6. There is a great Solemnity used upon the Souls arrival, and first coming thither. I shall take my first rise from that *24th of Jude: Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy*. There are Two Words, that import thus much.

1. A *presenting to himself afore the Presence of his Glory*.
2. A *doing this with exceeding Joy or Triumph*.

1. That latter of *exceeding Joy* is a Joy on all Hands, both on the Souls Part, which now first enters into Joy, and which to be sure hath good Cause to rejoice. The believing Soul rejoiced, when it saw not Christ, but only believ'd on him; and it rejoic'd with a Joy unspeakable, much more now then, when it sees him. There is Joy also of the glorified Saints, especially of those, that knew thee, and were there afore thee, who are therefore said to receive us when we Die, into their Eternal Habitations; *Luke 16. and 9*. Its spoken after the Manner of Men, as Friends use to entertain and welcome Strangers formerly known to them, that come from far, though they belonging to the same Country themselves were in afore them. And if there be Joy in Heaven *at the Conversion of a Sinner among the Angels*, as Christ says, then there is Joy at the new coming of such a Soul to Heaven, especially among those Angels, that bring them thither, and among those other Saints fore-mentioned. But above all, there is Joy in the Heart of God and Christ. For if there be Joy in thine own Heart, and in the Angels and Saints, much more in Christs Heart; for Christ hath the great Purchase of his Blood now come home, and his long expected venture is now arrived Safe and Past all Danger. And there is the same Joy in the Heart of God, *who chose Thee*, and had set his Heart upon thee from Everlasting, and thou comest home to himself, having been sent for by him; when thou hadst been long Absent from him, and wandering in a sinful miserable World. Did the Father of the Prodigal rejoice, and make a Feast, and justify by this, that *it was meet, he should make Merry and be Glad, because he, that was lost is found* (*Luke 15.*) then meet it is also in its Proportion, that there should be the like Joy, when a Soul, that hath been Absent from God his Father and his Fathers House (*John 14. 1, 2.*) so many Years, and during all that space in great Danger of having been lost through manifold Temptations and Hazards, and which had been all along so miraculously kept, and *preserved in Christ* (as is said in the first Verse of this our *Jude*) it is very meet that when he first arrives, and appears in *the Presence of his Father*, there should likewise be great rejoicing, and there is great Cause for it, and indeed the same Reason is for this, as was for the other. And truly, whosoever will consider each Word used here, as 1. *Presented to him-*

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himself, (now so as not afore) and, 2. But now first made perfectly *unblameable* and *faultless*, and now new come into God's Presence as not afore; may easily discern, that such a Thing as this (though spoken thus after the Use and Manner of Men) should be intended in this exceeding Joy.

As also it is evident, that it is intended of this first appearing of such separate Souls afore the Presence of God, which begins after this Life ended upon Dissolution. For at the first appearing in any ones Presence that Love us among Men, there useth such exceeding Joy to follow and accompany it. Besides, that this Joy refers to their having escaped, and past through so many Rocks and Hazards, which other Souls had Ship-wrack'd upon, as the whole fore-gone Scope of that Epistle had shewn, and thereby is to be understood in the first Place of that first Admission into Gods Presence, as also that this Time is the first when we are made compleatly Faultless, *Ἄμωμοι*, that Devils, nor Angels, cannot find any Matter of Blame, nor any such Thing, no not the least.

The first Word (that imports Solemnity) is, that 'tis said, *God presenteth them unto himself*, as Christ elsewhere is said to present us unto God. The Greek Word *ἔστημε* here used signifies both to Make, and to Establish, and so understood, it Imports God's making, or establishing us in perfect Holiness afore his Presence. It also signifies to *make Present*, or to set before ones Presence. And farther, if we compare this with other like Scriptures, it will prove in Sense and Scope the same *παρεστήμε*; for we find *Ephes. 5. 26.* that Word in like Manner spoken of Christ, *That he might present it to himself a glorious Church, not having spot or wrinkle, or any such Thing, but that it should be holy and without blemish.* And that *faultlessness*, there is especially spoken of Sanctification, as by the Verse afore appears, *that he might sanctifie it, &c.* So when he presents it perfectly sanctified to himself, as being her Husband, and she his Spouse; he is likewise said to present us to his Father, in whose Sight and Presence we are to appear; *Colos. 1. 22.* *To present you holy and unblameable, and unproveable in his Sight, &c.* In his Sight, there is meant of the Father, and the Word *present* in those Places is a Word of Solemnity used of presenting the Male Children unto God (and accordingly 'tis spoken of Christ when presented in the Temple, *Luke 2. 22.*) or of a Spouse unto an Husband when first brought into his Presence, as of *Eve* 'tis said (*Gen. 2. 22.*) *God brought Her to Adam* as his Wife. So then God the Father here, when he hath compleatly rendred and made us perfectly Holy, presents us to himself as his chosen Children, according to *Eph. 1. 4, 5.* *He hath chosen us to be Holy, and without blame afore him in Love, Ver. 4. And hath predestinated us unto the Adoption of Children to himself, Ver. 5.* And we being now at Death accordingly made perfectly Holy, and without Blame, he then presents us to himself (saith *Jude* here) and Jesus Christ, when any Soul his Spouse being made without wrinkle, and now cometh first so unto him, presents it to himself and to his Father, as his Spouse and his Child; and he doth this by the same Reason, as when the whole Church shall come together, being become without *fault, spot, or wrinkle*, or any such Thing (as at the latter Day, he then will present her to himself, and solemnly to his Father: Though that is done with infinitely greater Solemnity, when it is of the whole Church, as the Apostle (*Eph. 5. 27.*) tells us: But in the mean Time he doth it to every particular Soul, at first Approach into the Presence of that Glory. The same Reason in a Proportion holds for this latter as well as the former; so it is confirmed by this, that at the Saints Conversion, Christ is said to present us to his Father, to own and take us as first given to him by Christ; and he doth this often afterward by Intercession.

It was a memorable Speech of an Holy Man, when dying to this Effect; *Though I am now (said he) at present filled with the Assurance of God the Fathers Love, and that he will receive me, yet I should dread to appear afore so great a Glory, were not Christ there in Heaven to present me to him.*

C H A P. XV.

Of the Glories of Heaven, and the Happiness of glorified Saints therein.

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For I reckon, that the Sufferings of this present Time are not worthy to be compared with the Glory which shall be revealed in us.

MY Design is to raise up your Hearts to Heaven, and to consider that great Glory which God hath prepared for them that Love him, to open and describe Heaven, whereof there are many Uses both to those that are in the State of Nature, and those that are in the State of Grace. There is nothing more powerful to bring Men to Christ, nothing more proportionable to a Principle of Self-love: And there is nothing that is a greater Encouragement to the Godly, that they may willingly and with cheerfulness pass through the Afflictions of this Life, that they may pass through the Evil World with their Hearts raised up to Heaven. The Apostle from the 17th Verse to the end of this Chapter sends it in, beating this upon the Hearts of God's People in stealing their Hearts, and raising them up against Tribulations; and among the rest this is one Incouragement, to consider the Joy which shall not only be revealed to us but in us, which we shall be made Partakers of. The Consideration of Heaven which is so little Thought on by us Christians, this I would lay open to you: In the Excellency of which Glory, that we might more clearly behold it, we might look upon many Things, but I will only Name Two.

First, I will consider it Comparatively, and this the Text leads us unto, For I reckon not the Sufferings, &c. Secondly, Simply as it is in it self.

First of all, To know this great Glory, let us compare it with all other Things, with all the Goods the Creature can afford; with all the Things here below, which our Hearts dote so much upon, as Pleasures, Honours, Riches, Beauty, &c. They are not to be compared to it, it transcends all the Glory of this World, all the good Things we are capable of, one Leaf of this Tree of Life, is better then all the Fruits that grow in this World, *Rev. 22.* Out of the Bowels of this Earth are raised Gold, Silver, Pearls, and Precious Stones, which serve but for the materials of the Walls of this City and for paving the Streets of it; the most glorious Things this World hath, serve only for the Gates of the Temple. If the outside be so glorious, consider how glorious must the inside be, how beautiful must it be within? No Creature this World hath, is worthy so much as to shadow it; all the Creatures be
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swallowed up with this Glory, even as a drop is swallowed up with the Ocean. *Solomon* in all his Royalty, the most magnificent, rich, and glorious Prince the World ever had, lived indeed at the best Rate, he had the very quintessence of all earthly Glory, and Joys, in so much that a Queen herself was amazed to see his great Glory: Yet let me tell you, this *Solomon* which is now in Heaven, Ten Thousand Times exceeds all the Glory and Pomp he had on Earth; I say, the Glory he hath now in Heaven excels that Glory he had on Earth, being on his Throne in all his Royalty, even as much as he did then excell himself above what he was in his Mothers Womb. We see then the good Things of this Life are not worth talking of, they come far short, they are not worthy to be compared with this Glory of Heaven.

In the Second Place, compare this Glory with the Afflictions we suffer here, and it doth as the Apostle saith, weigh them all down, not only the Afflictions which befall one Man but all Men. Take all of them, be they what they will be, and lay them in one Ballance, and Heaven and its Glory in another, and it will weigh them all down, even as a Grain of Sand will be weighed down of the whole World. There is no reckoning to be made of them in Respect of Heaven, and yet one of these Afflictions will eclipse all the Good we enjoy here; for if we are afflicted, we take no Pleasure in all our worldly Contentments: Therefore we see that the Afflictions of this present Time are not worthy to be compared to the Glory which shall be revealed in us.

In the Third Place, To make a further Demonstration of this to you: There is a Joy which God's People are capable of in this Life; the Joy of the Holy Ghost, which is unspeakable and glorious, one drop of which transcends infinitely all the Joy the Creatures can afford us: My Brethren, have you ever heard of this Joy? Have you ever tasted of it? Hath God ever raised your Hearts to see it and his Glory? If you have but tasted, as the Apostle saith, *How good the Lord is*, you shall say with *David*, Psalm 4. *Lord lift thou up the Light of thy Countenance upon me. Thou hast put gladness into my Heart more then in the Time when Corn and Wine and Oyl increased.* This is the Joy which comes fresh from the Fountain: If the Devil himself when he transforms himself into an Angel of Light affords more Comfort to the Heart of an Hypocrite then the World can do: Why then, how much more doth the Joy of the Holy Ghost which comes from the true Fountains, if it be shed abroad in your Hearts: And hence it was, that the Martyrs suffered so willingly, and ran through so many Persecutions, and yet the Glory which is in Heaven, if it be compared to this, infinitely transcends it. The Joy which shall be revealed swallows up all these Joys which we have here, even as the Sea swallows up Mole-hills; it is nothing in Comparison of Heaven, it is but as a drop to the Ocean, and yet one drop of this Joy of the Holy Ghost is more excellent than Oceans of worldly Comforts. All the Joys of this World is but as a drop to the Ocean, nay the infinite Drops will make a Sea, yet infinite Worlds will not make Heaven; but indeed infinite Drops of this Joy will make Heaven, because it is of the same Nature; yet *this Joy of the Holy Ghost* is not comparable to the Joys in Heaven, why? Its but the earnest of our Inheritance, 2 Cor. 5. 5. *Now be that hath wrought us for the self same Thing is God, who hath given unto us the earnest of the Spirit.* God doth fashion and prepare his People here, by some small Revenues of their Joys, which shall come in hereafter; and all that the Holy Ghost makes us Partakers of in this Life, is but as a Six Pence in Respect of the whole Payment of Glory, we shall have in Heaven, *Phil. 1. 14.* The Scriptures calls it no more but the sealing of the Holy Ghost, the Earnest of our Inheritance. Indeed, it is of the same Nature with the great sum of which it is an Earnest; for you know an Earnest differs from a Pledge in this, a Pledge is of another Kind, but the Earnest of the same Kind with the Payment. And so the Joy of the Holy Ghost is of the same Kind with that which is laid up for

for us, but it is but an Earnest, and there is Difference in the Manner of producing it. Whatsoever we have here as our Earnest is but from the Light of Faith; we cannot see Christ from whom we have it, we only believe on him as he is Absent; we never saw him, and yet this Works a Joy unspeakable and glorious, 1 Pet. 8. Whilst we apprehend him by Faith, it is but as absent from him: *Therefore we are always Confident, 2 Cor. 5. 6. Knowing that whilst we are at home in the Body, we are absent from the Lord.* And if we have such Joy in his Absence, and seeing but a small Glimpse, or cranny of Light coming to us by Faith; if this I say, be so glorious, what will it then be, when we shall see him as he is, in which is fulness of Joy? By Faith we see him but not all, and this causeth Joy unspeakable and glorious, what then to see him in Perfection, and have his Presence in the fulness of it; whose Presence in the least Degree of it goeth far beyond all the Sight of him, we have in the highest Degree of Faith, yea in all the Degrees of Faith; and yet the least Degree of Faith excels all the Joy the World can give, and therefore do but think with your selves what Heaven is.

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Compare it with those Joys, and that Glory the Saints that are now in Heaven enjoy, which infinitely transcends both the good Things of this World, and the Joy of the Holy Ghost, and yet there is a Glory to be revealed after the Day of Judgment that will transcend the present Joy of the glorified Saints. The least drop of Joy here that comes from the Holy Ghost transcends the Joy of the World; the Joy the Saints in Heaven now have, as much transcends the Joy of the Holy Ghost as it doth that of the World, yet after the Day of Judgment, there is a fuller Treasure of Joy, to be broken up; and therefore let this raise up your Hearts to conceive of the exceeding weight of Glory laid up for the Elect; the Saints who are now in Heaven at the Well-head of Comforts, who bathe themselves in these Rivers of Pleasures they have, and are capable of more Joy than we can conceive of. One Saint in Heaven hath more Glory and Joy in his Heart, than all the Joy that is on Earth, and yet at the latter Day, their Glory will as far transcend that they have now, even as it doth ours upon Earth. I may say of their Condition as the Apostle doth, *Heb. 11. 40. God having provided some better Things for us, that they without us should not be made perfect.* While the Saints are without their Fellows, they are not come to the highest Degree of Perfection, *Heb. 12. 23. To the general Assembly and Church of the first Born which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made Perfect.* There is a Perfection to be given them (which they yet have not) when all their fellow Saints, all their fellow Brethren, when the whole Number of the faithful are together, then shall a new Treasure be broken up, *2 Thess. 1. 10. Who shall come (saith the Text, speaking of Christ) to be glorified in his Saints, and to be admired of all those that believe.* We do usually admire a Thing when our Expectation is exceeded, now the Angels and the Souls of the glorified Saints in Heaven, have seen and enjoyed many glorious Things already, and they look for far more glorious Things, but yet Christ will bring forth a Glory at that Day beyond their Expectations; he will not only be admired by wicked Men, but all that believe shall admire this, he will then put them to a new Amazement. Let now the Consideration of this Glory raise up your Hearts to seek for it, that so such an unvaluable and great Price may not pass out of your Hands, even the exceeding great Riches of Glory laid up for us: Again, stand amaz'd at the Love of God, that hath prepared such Glory for you.

Thus much Comparatively, Now Secondly, Let us consider this heavenly Glory simply as it in it self, and because Things are best known by their Causes we will begin with them.

And first of all, I shall consider the Efficient Cause of this great Glory, and that is the great God of Heaven and Earth, whose Greatness and Glory we can-

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cannot comprehend, but only by his Works. He is the Efficient Cause of Heaven, and all its Glory; he built this great City, and all his Works shall be like himself. If King *Ahasuerus* make a Feast, he will make it like a King; much more the King of Kings will provide for his Servants whom he Feasts, he made a World, and how glorious is it, but if he make a Heaven, think with your selves what a Heaven it will be: The Scriptures (*Heb. 11.*) commend this to us, comparing the 10th and 16th Verses together, *For he looked, saith he, for a City (speaking of Abraham) which hath Foundations, whose Builder and Founder is God; and then Verse 16. God is not ashamed to be called their God, for he hath built for them a City,* mark the Reason. In the first Place it is said to be a City, whose Builder and Founder is God, God is the Artift of it, he shewed his Art in it: In this building of Heaven God shewed himself an Artificer: Indeed God hath made other great Works, as the World; but he hath shewed no Art upon this in Comparison of Heaven. The Heavens which we see, are but the feeling of this Heaven which God hath prepared for his Saints, and yet they are very glorious, but yet he hath bestowed no cost in Comparison, he hath shewed no Art on it in Respect of Heaven; he hath bestowed all his cost on this, and in making Heaven he shewed himself an Artificer. And would you know the Reason of it? It is because Heaven is his standing House. Kings you know use to enrich their standing Houses, they bestow more cost upon them then others. Now this World my Brethren, is not a House that hath Foundation, but it was builded by God as a Stage upon which when Men have acted their Parts, it is to be thrown down; it is set up for a few Thousand Years which are nothing to him, and then he means to pull it down, and he will then burn it: But Heaven is Gods standing House, his Pallace, and therefore consider what great cost God hath bestowed on it. Again, it is said to be a City prepared, *Matth. 25. 24. Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the World:* He speaks as if God had been a great while in making Heaven (God hath been long in contriving it) nay further, saith Christ, *I go to prepare a Place,* as if it were still in finishing, or as if it were not yet finished. Not but that all Gods Works are Perfect from the beginning, but it is spoken after the manner of Men, that we might expect great Glory, for which there is such great Preparation. And (saith Christ) *If it were not so, I would have told you:* Think what you will think of it, and it will be answerable, God will fulfil it. Heaven is a City prepared; if there be but Preparation for a Coronation of an Earthly King a Month or a Quarter of a Year, there are great Things expected, and yet more is shewed; but now God hath been always in preparing Heaven, he hath been making of it from the beginning of the World. *David* laid up Materials for the Temple, and *Solomon* builded; so God prepares Heaven and Christ builds it. And therefore consider with your selves, there are great Things to be found, expect what you can and it shall be answered. And thus you see God hath made a Heaven with a Foundation, he hath been long in preparing of it, he set up the World in Six Days, but he hath been setting up Heaven, as I may so say, Six Thousand Years, and therefore let this raise up your Hearts to consider what a weight of Glory God hath laid up for those that Love him.

Secondly, Consider the meritorious Cause of it, which is Christ the Lord of Glory. Christ Jesus himself hath purchased it for us in his Blood, he hath laid the Foundation of it, his Blood was laid out for it; he spun this Thred of Glory out of his own Bowels, and therefore we may well argue the greatness of this Glory, seeing that his Blood hath obtained it; *Eph. 1. 18.* It is there called *the Riches of the Glory of his Inheritance.* All the Inheritance that Christ hath, he distributes unto the Saints: This is said to be a Purchased Possession; why, now my Brethren think with your selves, what shall be the Revenues of Glory purchased by his Death? Think what a large Possession the Blood of Christ will procure? Consider with your selves what this will amount to? And this is Heaven, Heaven is the Revenues of Christs Blood.

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Think, I say, what glorious Heaven it must needs be which Christ's Blood hath purchased for us? This is that he aimed at in laying down his Life for us; for Justification, Adoption, and Sanctification, are but the way to Glorification; and we are justified, adopted and sanctified all to this End, that we might be glorified. Consider therefore what Christ's Blood will be worth, what the Revenues of it will come to; and therefore what hath been said of Heaven, let it move you, and work upon you. If I should single out any Man present, any particular Man in this Congregation, as our Saviour did the Young Man in the Gospel, and bid him forsake all, and he shall have Treasure in Heaven: This would be a great Offer. Now I single out every Man here present; consider with your selves, you all stand arrested before God; you deserved to be accursed, and to be Eternally so, yet if you will leave all your Iniquities, Repent, and Believe, you shall have Glory in Heaven. Methinks now you should lay hold on this offer, and think no strictness too much, so you could get Heaven. If you were Merchant-like Men, you would not let Heaven, this precious Heaven pass you, you would lay hold on it, and spend all you had to get it; and to be made Partakers of those unvaluable Treasures. Do but think with thy self, thou canst not bid enough for it: *1 Cor. 1. 14. Strive and run, so run that you may attain, and every one that striveth for the Mastery is Temperate in all Things; Now they do it that they may have a corruptible, but we an incorruptible Crown.* And if Men be so careful here on Earth to obtain Temporal Preferments, much more then run to get that Preferment which of all other is the Chief, even Everlasting Happiness in Heaven. It is for Heaven an incorruptible Crown, for Heaven that transcends all other Things, and think with your selves how it will trouble you if you come short of your Prize? What a fearful and sorrowful Voice will it be to you, who can express your Anguish, when you hear Heaven and your Crown is parted from you? It was a pittiful saying to *Nebuchadnezzar, Thy Kingdom is departed from thee*; much more will it then be to any of us, to hear that we have lost Heaven; how will it astonish thee to hear Christ say, Heaven and thy Crown is departed from thee, thou must be turned to Devils for ever, this will be thy Condition to the End? It is our Duty to speak unto you, we can but Exhort you, we can do no more; *Matth. 10. 14. If they will not retain it, saith he, shake off the Dust of your Feet as a Testimony against them.* If ye look not to your Selves in this Life, this will be the Event of it. Oh how will it fret you to the Heart; what inutterable Perplexities will you be in, when you see others follow Christ to his Glory, and you your selves have that Curse denounced against you, *Go you Cursed, &c.* Alas then it will be too late to get Heaven: Oh! What Terrour and Amazement, what bitter Anguish to think Heaven came near unto me; it was offered me, and yet because I would not Part with some darling Sin, some beloved Corruption, some base Lust, I have lost my Interest in it; I must not Partake of those Rivers of Pleasures in Heaven. This certainly will be the Issue, except here, whilst you have space, you make sure this Crown to your selves by Faith and Repentance.

I proceed in the Third Place to the exemplary Cause; and the greatness of this Glory appears from this. This exemplary Cause is the Glory of Jesus Christ himself; consider, the great Glory of the Lord of Glory is the nearest Pattern of it, and therefore in Scripture that Glory the Saints shall have in Heaven is said to be *like his*, we shall be like the Lord of Glory. He is not only made the efficient and meritorious Cause, but also the exemplary Cause of this Glory, and what can be said more then this, we shall be made like to Christ Jesus, who is the Lord of Glory, the Eye of all Things, the First-born of every living Creature, in whom all Excellencies remain, and all fulness dwells; Oh then, what Infinite Glory to be like what Jesus Christ now is? Why, thou shalt be made like to him, *John 17. 24. That they may behold my Glory which thou hast given me.* But that is not all, though this was sufficient to make us Happy: A Beggar may be-
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hold the Glory of a King, and be never the Happier for it; nay, be more sad in his Thoughts, because none of his Glory reflects upon himself; but saith our Saviour, *John 17. 22. The Glory which thou gavest me, I have given them, that they may be one, even as we are one*; we shall wear the same kind of Glory which Christ wears, and he wears all the Glory both of Heaven and Earth about him at all Times, what kind of Glory shall we then wear? *We shall be made like unto his glorious Body.* As we were all born like *Adam*, so we shall be made like Christ, for we are said to be predestinated, to be made conformable to the Image of his Son, so that as we were predestinated to be made like him in Grace and Sufferings here, so likewise in Glory. We see here but as in a Glass the Glory of Christ, and yet are changed into the same Image from Glory to Glory; *2 Cor. 5. last, But we all with open Face beholding as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord*: If we seeing him here upon Earth as an Holy and Righteous Man, conceive him to have such Glory in him: Consider Brethren what that shall be when we shall see him as he is, what a Comfort will that be, when we shall see him Face to Face in Heaven, and being made Partakers of his Glory, we shall be like him, *1 John 3. 2. Behold now we are the Sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him.*

In the Fourth Place, Let us consider both the Object and Subject of this Glory. And First, The Object of this Happiness is not any other Creature, but God himself; no Creature in Heaven and Earth is the Matter of our Happiness, but God himself will be made Happiness to us; he will not only be the efficient Cause, but the material Cause of our Happiness: *Gen. 17.* He sums up all in himself, *I will (says he) be an All-sufficient God unto thee.* He Promises himself, not Heaven separated from himself, but he will give us his own Glory; and he doth not only Promise us great and glorious Things to be Created by him, but he himself will be our Heaven; *Psalms 72. Whom have I in Heaven but Thee, and there is none that I desire on Earth, besides Thee.* Mark the Phrase, indeed there are all other Things here on Earth which we may stand in need of; but saith David, though I have need of them, yet none of them all I desire besides Thee. God alone made David Happy, for indeed God himself makes Heaven, though there were neither Saint nor Angel: Indeed they are all there, but we need nothing but God and Christ to make us Happy. It is said of the glorious City described in the Revelation, this glorious City which is indeed the immediate Fore-runner of Heaven, *Rev. 21. 23. The City had no need of Sun or Moon to shine in it, for (saith he) the Glory of God did lighten it, and the Lamb is the Light thereof*: Why, my Brethren, though there be many glorious Things in Heaven, though there be the Fruition of the Company of Saints and Angels, yet that is not it which makes us Happy, but God is our Happiness. Indeed the glorious Societies of the glorified Bodies of Saints is very delectable, and Ten Thousand Times excels all the Delights of Creatures here below; yet I say, we have no need of them to make us Happy: It is but over-plus, God himself and Christ Jesus make our Heaven and Happiness. Think now with your selves what Heaven is, are we all able to consider what it is to have God to be our Happiness? It is impossible for you to conceive it, and for me to express it. I can no more reveal what God will do to you, then this Light can reveal the Light of the Sun, which can be known by no Light but its own. In the first Place God contains all Things; all manner of Divine Perfections are bound up in him. The Pleasures of this Earth are scattered here and there, and therefore the Soul goes wandring up and down from one Creature to another, from one Flower to another; because some Part of his Happiness is in one, some Part in another; but my Brethren, in God we have all Happiness summed up, and wrapped together; all our Delights are together

ther in him; *Rev. 21. 7. He that overcomes shall inherit all Things, and I will be his God, and he shall be my Son:* Consider with your Self that God himself can but inherit all Things, and indeed he is all Things; and if we have God for our God, we shall inherit all Things; he will be Meat and Drink, Wife, Husband, and whatsoever else unto us, he will be all Things to us himself; and therefore it is said, *1 Cor. 14. 18. That at the Day of Judgment, when Christ shall give up the Kingdom, then all Things shall be put under him, that God may be all in all;* which implies Two Things:

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First, That God himself will be our Happiness, he will be Happiness enough, for he is all in all.

Secondly, That he will be all unto us in a more transcendent Manner than the Glory of the Creatures, I may compare these Joys of Heaven to those Receipts which contain the very Spirits of Things, the very Life and Quint-essence of Things extracted out, a little Quantity whereof, as much as will lie on a Knives Point, is of more Vertue and Efficacy to work upon a Mans Body (because they are the Spirits) then a great Quantity of all other Drugs: So now these Contentments which God gives are the very Spirits of Comforts which will add more Happiness, than all the Drugs of worldly Pleasures can administer unto us. For all the Happiness that could be had here; nay further, all the Happiness God could Create to Men as Men here on Earth, are but as one drop to the bottomless Ocean of Gods Glory: And yet this falls short, this is too scant a Comparison: For I say; Infinite Millions of drops will at length make an Ocean, but Ten Thousand Millions of the Glories of this World cannot make up one drop of the Glory which is in God. Thus God will be all Things to us, and all Things in a Transcendent Manner.

Again, *Thirdly,* God will pour out himself unto us, he will give us Communication with himself of this his Infinite Happiness, he will pour out all his Glory unto us; *Ephes. 3. 19. That ye might be filled with all the fulness of God, which will give all Comfort;* open thy Mouth wide, he is able to fill it, for one drop of God will fill thee full; he will fill thee with fulness, and fulness of the best Kind: Oh! what ineffable Comfort will this be, when the Vessels of Mercy shall be thrown into this bottomless Sea of Glory. Therefore do but think with your selves, what a Happiness this will be, when you shall be made Partakers of Gods Glory, of all the Blessedness that is in God; for although he cannot give us his Glory essentially, yet it shall as truly seem to make us Happy as it doth to make him Glorious.

Fourthly, We shall be made one with him, they are Christs own Words, *John 17. 21, 22, 23. That they all may be one, as thou O Father art in me, and I in thee, even that they be also one in us, that the World may believe that thou hast sent me; and the Glory that thou gavest me I have given them, that they may be one as we are one, I in them and thou in me, that they may be made Perfect in one, and that the World may know, that thou hast sent me, and hast loved them as thou hast loved me.* My Brethren, what is it that makes God Happy, but God himself, and what is that which makes Christ so Happy, but that he is equal with God the Father? Now if God make himself Happy, how Happy shall we be then when we communicate with God in this his Happiness. To be one with him then must needs make us Happy, indeed we cannot be one with him as Christ is, for he is the brightness of his Glory, the express Image and Character of his Person, he is the natural Son of God, and of the same Nature with God, but we shall be made one with him so far as the Creature is capable of; and the next Union to that which God and Christ have one with another we shall have. And again, being made one with God, we shall rejoice in all that God rejoiceth in. That God is so glori-

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ous a God it shall make thee glorious, thou shalt have all those Joys by Revenues out of what he now lives in Heaven, thou shalt rejoice more in God's Happiness than in thine own, the more Happiness riseth to God, the more riseth to thee: That which is the Matter of Gods Glory be the Matter of ours; it is the Nature of Love, that it rejoiceth in the Love of the Person beloved; *John 14. You are my Friends, if you do whatsoever I command you.* Our Saviour saith also to his Disciples, *If ye loved me, you would have rejoiced, because I said, I go to the Father.* Now my Brethren, if we shall rejoice in the same God rejoiceth in, both in that Joy which is intrinsic within him, and in that Joy which is extrinsic, whereby he Delights in all his Works and Providence; if both these I say, shall be in us, how glorious shall we be? *John 15. 11. Christ saith, These Things have I spoken unto you, that my Joy might remain in you, and that your Joy might be full.* And this is not to be understood of our Saviours Joy, of the Hopes he had of them, but that the Joy which is in Christ shall be in us, that *my Joy*, saith he, *may be in you*, *Matth. 25. 25.* We shall enter into our Masters Joy, *Rom. 5. 2. And rejoice in the Hope of the Glory of God, and not only so, but we Joy also in God, through our Lord Jesus Christ.* We shall not only rejoice in a created Glory which he shall bestow upon us, but further we shall rejoice in Gods own Glory.

USE. Let us therefore take God for our Portion, whatsoever else becomes of us, whatsoever befalls us; let what will come, what Afflictions, what Throbs, what Miseries or Crosses will come, Heaven will make amends for all; God will be better to thee then all: Put them all in one Ballance, and God with that Glory he will bestow on you in another Ballance, and he will over-weigh them all, for they are not worthy to be compared to this Glory. This was it that made the Martyrs run through so many Persecutions and Tortures and that with chearfulness, they took God for their Portions, so they had him they cared not what became of their Bodies: For, saith *Paul, We look not to things which are corruptible, but to Things which are Eternal.* And because it is probable; yea, and more then probable, that there are Degrees of Glory in Heaven, that God will Reward every one according to their Works: Do not only Content your selves to go to Heaven, but endeavour to serve God more, that you may have great Glory in Heaven; be abundant in good Works, hoord up good Works, according to which Glory shall be weighed to you in Heaven. Let not Pleasures hinder thee of the least Degree of Glory, for to have but one Pearl added to thy Crown is more then the whole World: Commit therefore no Sin that might hinder your attaining of Glory, for what though God Pardon thy Sin? Yet thou loofest Glory which thou mightest have gotten whilest thou wast committing the Sin, the least Shred of which Glory transcends all the Glory of the World.

5. Now we come to the Subject of this Glory: The Vessel which shall receive this Infinite Mass of Glory, and that is the Soul, for it is called the Salvation of our Souls; the Soul which will hold so much is the Vessels of this Glory, for the Body shall be exceeding glorious, yet the Soul is the receptacle which must receive this Glory, *Rom. 9. 23. And that he might make known the Riches of his Glory on the Vessels of Mercy which he had before prepared unto Glory;* and *St. Peter calleth Christ the Salvation of our Souls, the End of your Faith, the Salvation of your Souls:* My Brethren your Soul, howsoever you value it, is capable of more Glory than this World can afford, the Pleasures of which will fill your Soul no more than one drop will fill a Cistern, or a little Shower the Place where the Ocean stands, *Eccl. 3. 11.* Now it is said, that in this Life God will put a World into the Heart of Man, and yet all that World will not fill it; why, my Brethren your Souls are narrow in this Life, in respect of that they shall be hereafter, they hold but little in Respect of that they shall hold in Heaven, they are

are but little Bladders which there shall be blown up, they are but clung Bladders in Respect of that they shall be in Heaven hereafter, which may appear in this: *Solomon* had a very large Heart, he had as many Notions in him as the Sands of the Sea-shore for Number, and yet the Soul of the least Child in Heaven, happily but new come out of his Mother's Womb exceeds all the Knowledge which *Solomon* had on Earth: Our Souls are capable of more Joys then the Senses can give, they are not able to satisfy it, it will drink up more Glory even in one Hour, then the Senses can provide in many Hundred Years, it will drink them all up at one Draught. My Beloved, your Senses cannot let in the King of Glory, such narrow Gates cannot receive such infinite great Glory, *Psalms* 24.

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In Heaven the Doors of your Hearts shall be opened, and when those Doors are open, even when the Everlasting Doors of your Hearts are open, they cannot contain this Glory, you must be contained in it; *Enter, faith Christ, into thy Master's Joy.* If the Joy of the Holy Ghost in this Life pass all Understanding, and Believing, and we rejoice with Joy unspeakable, and full of Glory: How much more in the World to come, shall our Joys pass all Understanding, when we shall have Fruition of God's Presence, which is Life it self? Your Souls have Two great Gulphs, *viz.* The Understanding and the Will, which must and shall be satisfied.

1. The Understanding shall be satisfied? Now faith *Solomon*, The Eye of the Body is not satisfied with seeing, it can comprize half the World in it, and if the Eye of the Body be so hard to be satisfied, much more the Eye of the Soul, and yet in Heaven this shall be satisfied, this Gulph shall be satisfied, *Psalms* 17. 15. *I shall be satisfied when I awake with thy Likeness.* He was to lay his Head in the Grave for a while, but he should arise when the Heavens shall be no more. As *Job* said, *I shall see him again;* so *David*, *I shall awake, and then I shall be satisfied with thy Likeness.* *Shew us the Father* (faith *Philip*, *John* 14. 18.) *and it sufficeth us;* you will say, if you could but see God, it would suffice, and indeed you may well say so, for the sight of God will suffice you. Why you shall see God, *John* 17. 24. For Christ doth desire this especially, those who are his, to make Happy, to be with him, to behold his Face: *Father, I will that they also, that thou hast given me to be with me where I am, that they may behold my Glory which thou hast given me.* So *Matth.* 5. 8. *Blessed are the Pure in Heart, for they shall see God;* they shall be able to behold him. If the Queen of Sheba, who had seen so much Glory before, and being a Queen had partaken of so much Glory in her self; if she, I say, was so astonished, so amazed, that she had no Spirit in Her when she saw *Solomon's* Wisdom, and his Magnificency in Honour, and Riches: How much more shall the Glory of God ravish us, Part of which we never saw, no not the Glimpse of it. Oh! How wilt thou be amazed with Joy when thou shalt see his Glory, and see him as he is, when we shall know as we are known, and God knows us as far as can be; *1 Cor.* 13. 12. *For now we see through a glass darkly, but then Face to Face; now we know but in Part, but then we shall know even as we are known, all our sight of him here, it is but as in a Glass.* Now what a great Difference is it to look upon a Man who is behind us, and to turn our Face and to look truly and stedfastly upon him? There is infinitely more Difference betwixt that Light we have of God by Faith on Earth, and that Perfect Light of him, and Fruition of his Glory, which we shall have in Heaven: Why the Eye of a Mans Body is but a small Thing, and the Apple of it much smaller, and yet by the help of this little Sun, the Body is able to take half the World into it at once: How much more shall the Eye of our Understanding conceive Infinite Joys (past our Apprehension here) when it hath the Light of God's Glory shining about it, *Psalms* 36. 8, 9: *They shall be abundantly satisfied with the fulness of thy House. And thou shalt make them Drink of the Rivers of thy Pleasures; for with thee is the*

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Fountain of Life, in thy Light shall we see Light. When as the Son of Glory comes to shine about us, we shall even draw God into our Souls; and thus you see the first Gulph shall be filled.

2. The Second Gulph of Man's Soul is the Will, thou hast a Will, and amongst all the Affections of it; Love is most comfortable (now that shall be fully satisfied, we shall be satisfied with Gods loving Kindness, *Psalms 73.*) for all other Affections bring Pain with them, but Love is always comfortable (*Phil. 2. 1.*) *If there be any Consolation of Christ, if any Comfort of Love.* We Love Things here on Earth that cannot Love us again, as Money, Riches, and the like; how much more shall we Love it self? Indeed, as *Solomon* saith, *The Love of Friends, is very delectable* (*Prov. 27. 9.*) *Ointment and Perfume rejoice the Heart, so doth the sweetness of a Mans Friend by hearty Counsel.* The same testifies *David* in his Lamentation for *Jonathan*, *2 Sam. 1. 26.* *I am distressed for thee my Brother Jonathan, very pleasant hast thou been unto me; thy Love to me was wonderful, passing the Love of a Woman:* But I say, though the Love of Friends be great, *Jonathan* exceeding lovely, yet they are not so lovely as God; for it cannot be affirmed of them, that they are Love it self as God is. Oh then! How pleasant will it be when this vast Affection of Love shall be satisfied? God will come into us and dwell with us, and do but think what a pleasant Thing it is to have the great God of Heaven and Earth to dwell together with the Creature in Unity, to have him who is Love it self to dwell in us to all Eternity. It is said (*1 Pet. 1. 8.*) *Whom having not seen you, in whom though you see him not, yet believing you rejoice with Joy unspeakable and glorious.* If that be a Cause to make you rejoice so unspeakably, how much more joyful will you be when you enjoy his Presence, not only to kiss him through the Lattice, as here we do, enjoy only his Presence through his Ordinances; but to lie in the Bosom of his Love, to be enfolded in those Everlasting Arms of his Mercy; to be loved of Love it self, to be made Partaker of all his Goodness. And God's Love is free, he loves us without any Cause in our selves: Why then Brethren, consider with your selves, what is the height, depth, breadth, and length of God's Love, what it is to be filled with all Fulness of God (*Eph. 3. 8.*) Oh what a bottomless Sea of God's Love shall we be flung into, one drop of which is better then the Gold of Ophir; yea, surpasseth the whole Earth!

In the Last Place, I will endeavour to shew the final Cause, and demonstrate the greatness of Heaven, by the end why God hath prepared all this Glory, and the Persons for whom.

1. For whom is it, that God hath been from Everlasting preparing Glory? Is it not for his Saints? Is it not for his Friend and Spouse? Is it not for *Sion*, *Heb. 12.* *But you are come into Mount Sion, and into the City of the Living God, the heavenly Hierusalem, and to an innumerable Company of Angels, to the general Assembly and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Just Men made Perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of the sprinkling that speaks better Things then that of Abel.* God hath reserved Heaven for us, Heaven is made for the Feasting of his First-born, he hath in Heaven all his Children about him, there shall be called a general Assembly of them, one will not be away. You know Parents bestow the most Cost when they have their Children all at once together; they respect no Cost, looking at the Joy, which is set before them: They have Joy unspeakable in the Presence of their Children together, and therefore at Times of rejoicing Men will send for their Children home. Now, my Brethren, God will have all his Children home, he will have a general Invitation, the great Congregation of the Elect shall be called together. He will have them all home, and therefore he must needs make great Provision. Consider

der what he hath vouchsafed to wicked Men, the Worst of Men; who run away with the Blessings of the World, though they are such as God hath set himself against to hate with an Eternal Hatred? Why then think with your selves what he hath prepared for those that Love him, whom with an Everlasting Love he hath loved in his Son, for his Sons sake which is as great as himself? Certainly to them he will communicate himself to the uttermost: I say, then think with your selves what God hath prepared for those that Love him.

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Secondly, Consider the End for which this is, and that is, to manifest his own Glory. He truly hath had a great deal of Glory out of this World already; for the Heavens declare the Glory of God, and the Firmament sheweth his Handy-work. He hath had a great deal of Glory out of this World by justifying poor Sinners, and sanctifying their Hearts, and also by Punishments inflicted upon wicked Men; but all this is nothing to that Glory he meaneth to have, not comparable to that he will have in Heaven, *2 Theff. 3. 10. When he shall come to be glorified in his Saints, and be admired of all them that believe.* We think wonderful Things of God, and yet all our Thoughts shall come far short of the Excellency of his coming, he will come beyond our Expectation, he will come to Purpose, to be admired of all them that believe. The Matter of Gods Glory, the Revenues of it must come out of you, the chiefest of his Glory; as for the Manifestation of it, must come forth of you, for he will come to be glorified in his Saints, he will then shew how glorious a God he is, by Manifestation of his Glory. It must come forth of that, he will come to be glorified in his Saints; he will then shew how glorious a God he is, by manifesting what glorious Creatures he hath made. It is not a little Glory that will Content God, it is not a little Glory that will Content a King when he meaneth to take State; *Rom. 1. He will glorifie himself as God, or else he would never have begun, he would never have gone about it, unless he meant to do it to the utmost.* And in what doth this his Glory consist? Why, in making us glorious, and the Manifestation of his Glory, as he is God, comes from us. It is true indeed, Gods essential Glory cannot be added unto us, but the Manifestation of his Glory shall arise to us, we shall have it communicatively, as when you see the Sun reflect upon the Waters, though you see not the Sun it self, yet you see as perfect a Manifestation of it, as if you should see the Sun it self: So likewise, though you cannot have Gods Glory essentially, yet you shall have it perfectly communicated to you, manifested in you; *2 Cor. 8. 23.* And therefore the Saints are there called, *The Glory of Christ.* Now think with your selves, God hath had Infinite vast Thoughts of glorifying himself; there hath been a Fountain of Thoughts in him for that Cause, and that unceasing Spring which hath run in God from all Eternity must needs make a vast Sea; and who must be the Vessels that must go into this, into whom all this must be emptied? Are they not those that Love him, those that he hath loved with an Everlasting Love? Why then, do but think with your selves, how unutterable are the Joys we shall have in Heaven.

I would add something more to it, if any Thing more can be added to it; and if I but mention the Properties, they will further add to this Glory and make it abound. Ple Name no more than those we have already laid down to our Hands; *1 Pet. 1. 45. Elect to an Inheritance incorrupted and undefiled, and that fadeth not away, revealed in the last Times.*

In the first Place, It is an Inheritance, the Deed of which runs for ever to Christ; and his Heirs. The subtlest Lawyer that is, yea such an one as can almost find a Knot in a Bulrush shall not be able to pick the least Hole in your Evidence. It is an Inheritance also, to which every one of you shall be Heirs, and shall have an Everlasting Possession in it. It is

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not in Heaven, as it is in this World, where the Elder Brother is only Heir, and goes away with the Inheritance, when many times the Younger are Beggars; but in Heaven it is not so, for there we shall be all Heirs and Coheirs with Christ: And the Reason of it is, because it is called the Inheritance of the Saints; *Col. 2. 12. Giving thanks unto the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light.* Why my Brethren, now you know Light is such a Thing as is common to all, so that if there were Ten Thousand Times more Men in the World than there is, they might enjoy it; neither doth any Envy at the Light another hath. Now Heaven is an Inheritance of the Sons in Light which we shall be Partakers of; and therefore there shall be no envying of one anothers Happiness and Light in Glory. You may be all Heirs; yea, you shall be all Heirs, there are no Younger Brethren. Again, alas in this Life the Livings we possess, and the Inheritance of them passeth from one to another, from the Father to the Son; yea, and further, all the Evidence they have will be burnt one Day; they will be made void at the Day of Judgment. The whole World will be burnt and what will become of their Inheritance?

2. But now Secondly, This Inheritance is *Eternal, Incorruptible*, 1 Cor. 5. 1. *For we know, that if this earthly House of our Tabernacle be dissolved; we have, A building with God not made with Hands, Eternal in the Heavens.* An Inheritance, that will be for ever. Why, now think what Eternity is, and think of it again, it will even amaze your Thoughts. Length of Time is that which multiplies our Joys here upon Earth; for to enjoy a Thing many Years is our greatest Joy, and if we can so enjoy it, there lies our Comfort; hence those Words of the rich Man in the Gospel, *Soul take thy rest, for thou hast Goods laid up for many Years.* What a Happiness then is it, not only to enjoy an Inheritance many Years, but for ever, to have Goods laid up for ever? What a Mercy is it that they are for ever? The Eternity of them adds to our Joys. It was a rejoicing to *David*, that God would give him a Kingdom; but more, that he would prepare a Kingdom to his House a great while, 2 Sam. 7. 18, 19. *Then went King David and sate before the Lord and said; Who am I, O Lord God, and what is my House, that thou hast brought me hitherto? And was this yet a small Thing in thy Sight, O Lord God, but thou hast spoken of thy Servants House, for a great while to come.* *David* took it for a great Favour, that God would bestow a Kingdom upon him, and yet, saith he, *This was but a small Thing in thy Sight:* What was it a small Thing to give a Kingdom? No, but there was another Thing more than a Kingdom, and that was, that his Posterity should sit on the Throne for a great while, this made the Mercy the greater. If Heavens Glory should last but for a few Days or Years, it were worth more seeking after than all the Things of this World. Now we make a great Strife for momentary Trifles in this World, but Heaven shall last for ever: It hath an Everlasting Evidence, it shall never have an End: The Day thereof is for a long Day, for it is for Eternity, and a Day. Again, *David* was to Die himself and to leave the Glory of his Kingdom to another, yet he took it for a great Favour and Mercy, that it was promised to his House for a great while; but now in Heaven we shall never Die; we shall possess our Kingdom in our own Persons to Everlasting: Whereas the Pleasures and Riches we enjoy here must go to others. The Rich Man in the Gospel sings to his Soul: *Soul thou hast Goods in store laid up for many Years; Eat, Drink, and take thy Rest:* But Mark the Answer, *Thou Fool, this Night shall thy Glory be taken from thee.* Now in Heaven it is far otherwise, we shall never be deprived of our Glory; why, let not the least Thought of Jealousie come into our Minds. For this Place is incorruptible, and not only incorruptible in it self, but also in those that enjoy it, we shall be ever with the Lord, we shall be the Persons. The Kingdoms of this World were brave Places if they might have no End, the Kings of them exceeding Happy if they might

might never Die, but live always: But alas, though they live like Gods, they shall Die like Men. Now in Heaven there is no such Thing, there is no Dying nor talk of Dying, but Mortality shall be swallowed up of Immortality; we shall enjoy those inexhaustible Rivers of Pleasures to Eternity.

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3. Now we come to the next Property. It is *incorruptible and undefiled*, 1 Cor. 5. 25. All the Comforts we have in this Life are mixt with Sin, yea with the Impotency of Sin and Misery; so that one saith well to this Purpose: Though the Joyes of a King be many and greater then others, yet they have as many Sorrows attending upon them as Joys, and if not Crofles, yet Sin the greatest Crofs of all, if Men be sensible of it: But Heaven is undefiled, there is no Anguish, no Grief, no Tears, no Sorrows, but Joys to all Eternity. There shall be no vexing *Canaanites* to trouble you, neither outward nor inward Enemies, *Isa. 35. And the ransomed of the Lord shall return and come to Sion with Songs, and Everlasting Joy shall be upon their Heads: They shall obtain Joy and Gladness, and Sorrow and Sighing shall fly away.* Here the of Sin afflicts us, the Punishments due unto the same affright us, one Man is troubled with a Lust which he would fain Master, another Man cries out with the Apostle, *O miserable Man that I am, &c.* Qualms come over many Mens Hearts for the guilt of Sin; and how many throes have they before they can get Sin abandoned! Another is vexed with some tormenting Malady and grievous Sicknes in his Body; but in Heaven we shall be freed from these Sorrows, there shall be neither Soul nor Body Sick, *Isa. 33. 24. And they in Heaven shall not say, I am Sick, the People that dwell therein shall be forgiven their Iniquity: There shall be no Thought of the Pardon of Sin, for the Inhabitants that dwell therein shall be forgiven their Iniquities:* That is, those Sins which they have committed in this Life shall be forgiven there. There is no Thought of Sin in Heaven, there it shall be everlastingly Buried in Oblivion.

Object. But you will say, this Glory may wither and decay; it may wax Old and Decline.

Answer. There is no fading in Heaven, for with God there is no variableness, no not so much as a shadow of Changing. The Glory of Kingdoms decay daily, and Monarchies fall; as the Roman Empire, what a glorious Monarchy was it! But now it is come almost unto a bare Title. But in Heaven there is no decaying, no failing, there is always a full Spring-Tide without Ebb. That Infinite Mass of Glory which thou shalt receive at the last Day, thou shalt keep for ever: After as many Millions of Years expired as there are Hairs on thy Head, it shall be as bright as it was on the last Day, and the Reason of it is because of God's Presence, we shall be present with him who is the Fountain of Life, whose Streams of Glory must needs Issue to Eternity, *For at his Right Hand is fulness of Joy, and Rivers of Pleasure flow from him for evermore:* So long as God fades not, Heaven will never fade: When God himself fades, when that Fountain can be dried up, then those Rivers of Pleasures shall cease flowing, but that is impossible, for he is the Well of Life. What is the Reason that precious Stones decay not, but that there is no Dross or Corruption in them? As the Diamond being pure in it self fades not away, but always keeps a Lustre and Splendour in it, whereas other base Stones that have Dross in them soon Decay and Moulder away. In like Manner, though this World have Dross in it, and by Reason of that perisheth, yet in Heaven there is no Dross of Sin or Corruption, and therefore it cannot fade.

Why now you will say again, grant all this you have said before, yet I doubt I may be bereaved of it: It may be taken away from me by Violence, for Kingdoms in this Life are taken away, and Kings are deprived of their Dignities.

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Dignities. But there is no fear of this in Heaven, it is kept for you sure enough, no Moths of Corruption to make you Sin, no Violence of Satans Temptations to make you fall: For though the Devil and Sin crept into *Paradise*, yet neither of them shall come into Heaven; (*Matth. 6. 20.*) *Lay up Treasures for your selves in Heaven, where neither Moth nor Rust doth corrupt, nor Thieves break in and steal.*

But you will say again, if I could once get thither, I had no cause to fear, I should never fall if I were once in Heaven; but I fear the Vileness of my own Heart, I fear I shall be defiled with my Corruptions and by Satan: And as *David* said, *I shall one Day perish by the Hand of Saul*; I am afraid I may perish hereafter, though I now be in the State of Grace, I may fall, and never come thither.

But look further, it is said, *It is reserved for you who are kept by the Power of God to Salvation*; you are kept for it, Christ hath reserved it for you, who saith further, *Of those which thou hast given me, I have not lost one.* If all the Power of the Creator lie for it, you shall not lose it: But it doth, therefore you shall not lose it. And Lastly, Thou shalt not stay long for it, thou shalt not be a Probationer, but till thy Death at the farthest: it is laid up ready for thee, a Crown of Glory waites and staies for thee. But now all these Things are shewed, this is the Misery, that we will not believe, *In my Fathers House*, saith he, *there are many Mansions*; *If it had not been so, I would have told you.* He will not deceive us, believe him on his Word; we use to believe the Promise of a Man we judge faithful, much more let us Credit God who is Truth it self. Therefore as ever we would be Partakers of these Joys, and have Part and Portion in these Eternal Comforts: Let the belief them be stedfast, and though there be many uses to be made of this, yet this is the chief, that we would believe this Truth. Indeed you believe, but I say unto you believe, and again believe: Those that entered not into the Promised Land, entered not, because they did not believe. This is the Cause that Men perish, and enter not into Gods rest, I say therefore believe God, seeing he hath fulfilled all his Promises, and hath not failed in one since the beginning. The Land of *Canaan* he gave according to his Promise long before (*1 Kings 8. 23.*) *Lord thou keepest Covenant and Mercy with thy Servants* (verse 26.) *Blessed be the Lord that hath given rest to his People Israel, according to all that he promised by the Hand of his Servant Moses.* If he hath promised that Ten Kings shall destroy the Whore (as indeed he did) she shall be destroyed, he will not fail in his Promise, he hath spoken, and he will make it good, he is abundant in Mercy and Truth; yea, he will be better then his Word. Let me speak therefore to you that are yet in the State of Nature, who still delight in your Sins: If you believed these Things, surely you would not dote on your Sins as you do; it would make you utterly abandon them: And also let me say something to you, whose Eyes God hath opened, who are in the State of Grace; surely, if you laboured more and more to perswade your selves of this, you would not be so glued to the World as you are; it would make you like Men of another World, you would be transformed, and be even as if you were in Heaven. Let then all your Carriage and Manner of Conversation be here, as if you were in your Inheritance above; let all your Thoughts be in Heaven, let your Hearts take Possession of this incorruptible Crown. whilest your Bodies are on Earth.

THE
WORKS

OF

Thomas Goodwin, D. D.

The Fifth Volume.

PART IV.

CONTAINING

DISCOURSES,

- I. Of the Glory of the Gospel.
 - II. Of the Supereminence of *Christ* above *Moses*.
 - III. Of the Reconciliation of all the People of God design'd, and effected by *Christ's* Death.
 - IV. A Brief History of the Kingdom of *Christ*.
 - V. Of the State of Glory to which *Christ* is exalted in Heaven.
 - VI. Of Thankfulness, which we owe unto God for all his Benefits and Blessings.
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A

DISCOURSE

OF THE

Glory of the Gospel.

CHAP. I.

The Words of the Text (Col. 1. 26, 27.) Explain'd.
Though God had before by various Ways discover'd the
glorious Mysteries of his Grace; yet the Revelation
of them by the Gospel, excels all the other.

COL. I. xxvi, xxvii.

xxvi. *Even the Mystery which hath been hid from Ages, and from Generations, but now is made manifest to his Saints.*

xxvii. *To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles; which is Christ in you, the hope of Glory.*

THE Apostle in this Chapter, from the 13th Verse to the End, draws a lively Character of Christ and his Gospel.

1. He describes Jesus Christ in all that fulness of the Riches of his Glory, wherewith he is Arraied and Represented in the Gospel, from the 13th Verse to the 23d.

2. He falls into a Commendation of the Gospel, which is that Mystery wherein is made known the rich Glory of Christ, who is the Glory of this Mystery: And if the Story that makes Christ known, be so full of Riches and Glory; what then is Christ himself, the Subject of it?

The Apostle doth both these on-set Purpose (as in the Fourth and Eighth Verses of the Second Chapter, he professeth) to divert and take of these *Colossian's* Mind from those vain, deceitful Speculations of Philosophy, and the Ceremonial Law, and Traditions of Men, gaudily and speciously set out with enticing Words, *Philosophy and vain Deceit*. He exposeth the beggarly Condition of those Rudiments (as he names the best of them, *Gal. 4. 9.*) and to display the Glory, and Riches of the Mystery of Christ in all its Brightness, he makes the enticing Luster of all other Wisdom (which had almost spoil'd that Glory of Christ (*Col. 2. 8.*) to vanish.

In the Words of my Text (*Col. 1. 26, 27.*) the Current of his Praise of the Gospels Glory swells highest, and runs with the deepest and strongest

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Stream. Within the Limits of which therefore I will confine my self (tho' much might be added from other Scriptures) as affording Matter abundant to set forth the Glory of the Gospel, by all that doth commend unto us any other Knowledge.

You have here the Rise and Original of it, as withal of Mans Salvation; how, and for what Ends God contrived it, and revealed it, and to whom. The great God (says he) took up a Mind and Purpose to reveal unto his Saints Infinite Riches of his Glory in it, and by it: And to that End framed this Wisdom on Purpose for them, and them alone. *It is made manifest to his Saints, to whom God would make known his Riches and Glory by it.*

2. You have the Subject of it, and common Treasury of all that Riches and Glory discovered in it, which is *Christ, Gods Son. Which Riches is Christ,* says the Apostle by way of Explanation. Now Christ's Riches are unsearchable (*Eph. 3. 8.*) and this Doctrine of the Gospel, is the Field this Treasure is hid in: And Christ being also the Lord of Glory (*1 Cor. 2. 8.*) hath filled it with a Glory answerable, with *Riches of Glory.*

3. You have the Gain and Benefit of it. For as it reveals God and Christ, and all his Riches and Glory; so being received and entertained by spiritual Knowledge and Manifestation in the Hearts of men, it makes those Saints Possessors thereof by giving them a Possession of Christ. And for your further Security, you have *them* in you, by having *him* in you, (who is the Treasury of all those Riches) at the present. But then, the glorious Knowledge of this Christ, as he is *in you*, is yet a future Pledge of a greater and more transcendent Glory to come, greater then this Gospel can reveal, or can be made known to you. *Christ is in you, the Hope of Glory.*

4. You have added hereunto, all sorts of excelling Properties and Royalties to commend the Glory of the Gospel, above all that are or can be supposed to be in any other Knowledge. 1. If depth and profoundness sets a Value, this is a Mystery in every Line of it. 2. If preciousness and abundance makes any Knowledge estimable, this is full of Riches and Glory. If 3. Secrecy puts an esteem on any Science, this *hath been hid from Ages and Generations, but now made manifest.* 4. If it recommend any Knowledge, that when the Secret is revealed, yet still it be not made common to the ordinary sort of Men; then the Gospel is most excellent, for though God hath revealed it; yet he retaineth and useth that Art in revealing of it, that he makes known the Riches and Glory of it only *to his Saints*: Others know it but in the outward Letter of it.

1. I shall take a View of the Rise and Original, of the Revelation of this glorious Mystery. I cast the brief Story thereof into this Frame.

1. Our All-wise, and infinitely Blessed God possessing in himself Infinite Riches of Glory, he thinks of Ways to make them known, and that to some reasonable intelligent Creatures, which by knowing of them might be made Partakers thereof; and have their Bosoms fill'd with all his Riches. For both to make them known, and withal to make them Possessors thereof are in the Text. The one in these Words, *Make known*, the other in those, *Christ in you the Hope of Glory.* The Text says, *ἠθέλησεν*, *He would*, he had a Mind, and Will, a longing Desire to do it; and communicate it to us to make us Blessed. That is the first Thing. *He would make known, &c.*

2. The Second Thing to be consider'd is the Persons, *to whom.* The Text says, *to his Saints.* *His*, that is, *his Elect*, whom he hath chosen to be Holy, *his Saints*, who are first his own by Election, and then made Saints.

1. They are His, singled out from all the rest to be his Peculiar, *his Elect.* *The Lord knows who are his.* *Thine they were* (says Christ, *John 17. 6.*) *and thou gavest them me; and they have kept thy Word.* And Father (says Christ, *Math. 11. 25.*) *I Thank thee, thou hast hid these Things from the wise and prudent, and hast revealed them to Babes; even so it pleased thee.*

Yet 2. He makes them Saints, to whom he communicates himself: Yea, he makes them Saints, by making himself known to them. Judas (not Iscariot) ask'd Christ (*John 14. 22.*) this bold Question, *How is it that thou wilt*

wilt manifest thy self unto us, and not unto the World? Christ there mentions not, the first Part of this Account here; namely, that they were his peculiarly, and not the World (which yet being alone with his Father in his Prayer, he then takes Occasion to mention to move him) but he gives them this other Part of the Account here. Because (says he) I manifest my self to Saints which you are, and I will cause you to be. His Words afore (in which Judas interrupted him) were these, at ver. 21. *He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.* And his Words in Answer to Judas fully import it, ver. 23. *Jesus answered and said unto him, if a Man love me, he will keep my Words: And my Father will love him, and we will come unto him, and make our abode with him.* This Answer was needful for their quickning to Obedience.

The Third Thing I add to this Head is, That God had afore the discovery of this Gospel, taken other Ways to make known something of the Riches of this Glory by them. But yet had all that while kept and retained this Knowledge of the Gospel as the Last, to excel, and exceed, and to put down all the former; which yet is but a Preparation to that other discovery in the Heavens; as all those former were to this.

Both these Assertions are clear: The first is evident from those Words, *He now hath made manifest*, that which was hidden from all Ages, &c. And yet we know that former Ages had much of the Wisdom of God among them, both Jew and Gentiles.

The other Assertion is evident from this; That the utmost discovery of this Mystery and of Christ now, is but the Hope; and so not the Possession of that Glory; which is to come. We are led therefore to consider a little those other Ways, God had already taken to manifest the Riches of his Glory by; as an Ante-masque to this that followed.

1. One way by which he began to manifest his glorious Back-parts, (*Exod. 33. 23.*) both to Angels and Men, was by the first Creation and the Works thereof, and in the Law and Covenant of Works. Whereof the first holds forth his Eternal Power and Godhead, *Rom. 1. 19, 20.* *Because that which may be known of God, is manifest in them; for God hath shewed it unto them. For the Invisible Things of him from the Creation of the World are clearly seen, being understood by the Things that are made, even his Eternal Power and Godhead; so that they are without excuse: Psalm 19. 1. The Heavens declare the Glory of God: And the Firmament sheweth his handy Work.* And the Angels that were Spectators of every Days Work, were infinitely taken with it; *Job 38. 6, 7.* *Whereupon are the Foundations thereof fastened? Or who laid the Corner Stone thereof, when the Morning Stars sang together, and all the Sons of God shouted for Joy.* They shouted for Joy to see him finish every Days Work. Then his Wisdom also is display'd in governing so great an Host, an Army of several Creatures to several Ends by perpetual Laws. I instance but in one, the placing of the Sun in the Heavens and the Motion of it, so disposed and ordered, as it could no where else be placed therein, without an apparent Inconvenience to some Parts of the habitable World. But he hath made a Tabernacle for it, and set out the Course thereof to visit all the Earth. It goes to it's Tropicks, and misseth not an Hairs breadth. There is Infinite Justice also apparent in his righteous Law; and withal Infinite Holiness in so exact a Rule of Righteousness, which was the Jews Wisdom and Glory in the sight of all Nations. For the delivery of which Law God came down, and made an Heaven upon a Dirty Mole-hill, Mount *Sinai*, and constituted *Moses* a Mediator, and put a Glory upon his Face, and then dress'd up an High Priest gloriously for his Worship, and erected a Tabernacle, and after that a Temple admirably Magnificent. How did the Jews boast of all these Things? *Rom. 2.*

But all this contented not our God, who would make known a further Mystery, *viz.* of the Redemption of fallen Man by Christ; which he kept hid and close in his own Breast, and not a Creature knew it, no not his Angels

gels (not as we now know it, in the Gospel) which were his nearest Courtiers and dearest Favourites. It lay hid in God, *Eph. 3. 9.* hid even from them, *ver. 10.* It was a Mystery, which when revealed should amaze the World, and put the Angels to School again; as if they had known nothing in Comparison of this, wherein they know over again all those glorious Riches which are in God; and that more perfectly and fully then ever before. Such is the Mystery of Christ revealed in the Gospel; which is the last Edition also that ever shall come forth in this World, and is now set out, enlarged, and perfected: Wherein that large Inventory of God's glorious Perfections is more fully set down with Addition.

The Reasons, why God did by Two Ways intend to manifest himself thus variously are.

1. Because he would shew forth his manifold Wisdom (which is the Reason given of revealing the Gospel, *Eph. 3. 10.*) *That to the Angels might appear the manifold Wisdom of God.* His Wisdom is so vast and large, that he could vary, and take more Ways then one to display it. And as he had two Sorts of reasonable Creatures to shew himself unto; so he had a double Way, a double Sample, and double Method.

2. God did so, because indeed that other Way was of it self too obscure, and too imperfect.

1. It was too obscure. For in the Gospel and Works of Redemption, the Angels came to see all that they saw before, and that more clearly and largely. They see more Power in Christ, the Power of God (*1 Cor. 1. 24.*) in raising himself up from Death to Life, *Declared with Power thereby to be the Son of God, Rom. 1. 4.* And they see also the exceeding Greatness of his Power, in raising us up also (*Eph. 1. 19.*) more then they did in the Creation. They likewise see a greater and clearer Instance and Manifesto of his Justice, in putting to Death his own Son, taking on him to be a Surety for Sinners: Then if a World of Worlds should have been damned for ever. And in Christ his Son also, they came to see a greater and far more Transcendent Righteousness then ever appeared either in the Law, or inherent in themselves.

2. That other Way was but imperfect.

For, 1. Those Attributes which God Accounts his greatest Riches and greatest Glory (*Rom. 9. 23.*) even his Mercy and Free-Grace, which he intends most to exalt, never saw Light till now.

But 2. Not only more of his Attributes come thus to be discovered; but further; the glorious Mystery of the Trinity come thereby to be more clearly unfolded, if not the first discovery made of the *Three Persons*; there being scarce the Footsteps of them distinctly to be seen in the Works of Creation, or in the Law. But now, when the Gospel comes to be revealed, and the Work of Salvation in it; then they were discovered to be Three Witnesses in Heaven (*1 John 2. 7.*) Witnesses to our Salvation. And their several witnessing comes to be known by their several Seals and Hand-works, set severally to our *Salvation*; bearing the stamp and similitude of their Three several Subsistences; so as by those Three Seals of the Election of Christ and Us, of our Redemption and of our Sanctification, we may know there are Three Persons, and how they do subsist: Even as in Mens Seals, their several Armes being Engraven, their Houses and Antiquity are known.

4. The Fourth Thing is, what new Model or Means it was which God singled forth to Print and Publish his whole and utmost Council to us by, after all those other; the Edition of which should thus excel all the former; and alone be full and adequate, and commensurable to his whole Design; even to manifest and communicate the whole, the full of all those Riches of Glory in himself, but once for all; and no more, that he shall not need to superadd any other, until himself immediately communicates himself Face to Face. The Text tells us, that this excellent Way of discovery is Christ communicated to us; it is *Christ in us, the Hope of Glory*. Which Notes out, not only Christ to be the Revealer, *the Prophet* (as *Moses* styles him) who by

Word of Mouth, or Way of Doctrine should discover the Glory of God (Which the Apostle fully renders to the Scope I have driven at, *Heb. 1. 1. God who at sundry Times, and in divers Manners, spake by the Prophets, bath in these last Days spoken unto us by his Son*) Whereas a fore-times God by Degrees and by Piece-meal *πολυμερῶς* uttered himself, one Truth at one Time, another at another by Drops, so it was for the *Matter*; and *πολυτροπῶς* after sundry Fashions and Forms, and Shapes, such as were Dreams, Visions, Types, &c. so for the *Manner*. This God hath now (as the Opposition imports once for all, in the last Days and by whole-sale uttered his whole Council, and this uniformly after one only plain and clear Manner and Way; by Word of Mouth from his Son, spoken by his Son, as the *Revealer*. So it follows, *Chap. 2. 3. Which at first began to be spoken by the Lord* (namely, Christ) but not only so, but that which the Text here holds forth, is that Christ as the *Argument, Subject, Matter*, is the Thing revealed. That alone takes up and fills the whole of this new Doctrine; which *Mystery* (says he) *is Christ*, namely, subjective: It is Christ known and communicated; and in him all God's Riches and Glory.

1. In him *all the Riches of God*, and the Knowledge of him are laid up as the Treasury and Subject of them; and so discovered and communicated to us objectively in the Knowledge of him. Thus, *Chap. 2. ver. 2, 3.* The Apostle further explains it. For having termed the Gospel (as here) the Mystery of God and of Christ; he adds, *In whom are hid all the Treasures of Wisdom and Knowledge*; not only to be revealed by him, or subjectively known in and by himself; but (which is the proper Scope of the Apostle) *objectively* set forth, and contained in him alone, and in the Knowledge of him made known to us.

2. In Him shines *the Glory of God* (*2 Cor. 4. 6. The Light of the Knowledge of the Glory of God in the Face of Jesus Christ*) as the lively Image of all his Features and Perfections, and Evidences of his inward Councils and Affections. That therefore which I here insist upon is. That Jesus Christ in all his Glories, is the great and eminent Subject of the Gospel, *Rev. 1. 1.*

3. *It is the Gospel of God* (namely, as the Author of it) *but it is concerning his Son Jesus Christ our Lord*. God had but one Son, and he made this Gospel on Purpose to Honour him, and set him forth. It is all, and every Word of it some way or other concerning him, or about him. God made it purpose-ly to set his Son Christ forth to us: And in setting forth his Son, himself also: It is therefore termed, (*Chap. 2. of this Epistle, ver. 1.*) The Mystery of God the Father, and of Christ. Christ in that Series of Truths about him held forth in the whole New Testament, is the Sum of this newly revealed Wisdom of God, *1 Cor. 1. 24.*

So then, God's Son, first made our Christ, and that by being made Man, is thereby further made a compleat Body and Systeme of a new Wisdom or Knowledge of the Glory of God. And correspondently is that Speech of the Apostle, *Chap. 2. ver. 2.* to be understood, that their Hearts might be comforted, being knit together in Love; and unto all Riches of the full Assurance of Understanding to the Acknowledgment of the Mystery of and of the Father, and of Christ. This was that Subject which terminated the Apostles Thoughts, as the Horizon doth the Eye; he regarded not to look beyond it to any Thing else. And surely, if unto God himself, his Christ is an aboundary, a Sum of that Wisdom manifestative, whereby he would make himself known to us, and rests contented therein, as the last and fullest till we come to Glory: Then he may well be so to us, and may we reckon our selves compleat in him; as *Col. 2.* How compleat and lively a Representation, Christ as revealed in the Gospel, is of the Riches of the Glory of God to be manifested to us in Comparison with all other, I shall shew by and by: When,

4. In the Fourth Place, I have added this, How real and lively a Demonstration or setting forth of Christ this our Gospel, the Mystery here is. The Story of that is this; the Apostles that lived and conversed with Jesus Christ

Chap. I.

saw with their own Eyes. He dwelt amongst us, (says the Apostle) *John* 1. 14. God wearing Flesh and Blood about him and appearing in it, was God manifest in the Flesh personally, *1 Tim.* 3. 16. And so they had the Priviledge in his Person to behold his Glory. And we beheld his Glory, (says he) the Glory as of the only begotten of the Father; so lively representing the Glory of the Father, that if they knew him, they must needs know the Father; *John* 14. 9. *Have I been so long Time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how sayst thou then, shew us the Father?* They beheld it also in his Doctrine, in his Works and Words, and gracious Converse, full of Grace in his Converse, and Truth in his Doctrine, as it follows there. *That which we* (says *John*) *have seen with our Eyes,* *1 John* 1. 1. *Which we have lookt upon, and our Hands have handled, of the Word of Life.* ver. 2. *For Christ our Life was manifested,* &c. And when he was gone to Heaven, the Holy Ghost came down and caused them to understand the end and intent, the use to us, the Benefits and the full meaning of all he did and said. He turned and translated to them the dark Mystery of his Sufferings written in Blood, which they understood not, his Resurrection, &c. into a familiar Language to be understood and learned by lost Sinners, of Remissions of Sins; Redemption through his Blood; dying, rising for them, in their stead; and a Thousand such Glories redounding to us, and in us, that are the Fruits and Results, and Reverberations of all he did and acted. The Holy Ghost came and took of *his*, even all that he had done, and deciphered and unridled it; shewed it to them. (As Christ says, *John* 16. 14.) and so glorified Christ afresh in that Comment of Gospel Light, he caused to shine in their Hearts. *He shall glorifie me, for he shall receive of mine, and shall shew it unto you.* And by them were all these Things in their Sermons Reported; (as Peter speaks, *1 Pet.* 1. 12. *The Things which are now reported by them* (said he) *that have Preacht the Gospel to you, with the Holy Ghost sent down from Heaven.* And whilst they thus Preacht him, God gave forth by their Ministry the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, *2 Cor.* 4. 6. *Even the Light of the glorious Gospel of Christ, who is the Image of God,* ver. 4.

But Alas! As Christ himself was gone to Heaven, and had taken up his Glory with him; and those that were Eye-witnesses of it, and should Report it unto us; are likewise gone off the Stage: The Holy Ghost therefore caused them to leave a Frame and Doctrine of the Gospel in their Writings, both the Story of his Life and Death by the Evangelists, which is but Christ written in Ciphers: And in their Epistles, which give that Story forth in plainer Letters, opening the Use, and End, and Intent of all. And these Writings opened by the Holy Ghost, and the Ministers of the Gospel hold forth all Pieces of it, and being set all together make an expresse Picture and Image of Christ, and all his Glories, who is the expresse Image of the Glory of God; and is therefore called the glorious Gospel of Christ, the Subject of it, who is the Image of God, and whose Glory this holds forth. Thus, (as *Paul* Preacht to the *Galatians*, *Gal.* 3. 1.) Before our Eyes Jesus Christ hath been Pictured *περίεγραψεν* *Depictus* *suit*; and that so really and lively, that he is bold to affirm, he was Crucified among them, even as well as at *Hierusalem*. The Holy Ghost did set them down (as it were) at *Jerusalem* by the Cross, and brought him forth Crucified before the very Eyes of their Faith, as really and expressly as if they had seen it done with their bodily Eyes. Let any other Tragick Story be told by the quickest and most Poetick Fancy, and it cannot be said, that it was done or perpetrated among them to whom 'twas told. But the Story of Christ and his Truths, and all that is told, is said to be done among them, whilst it is a telling. Yea further, the glorious Gospel accompanied with the Spirit, is not only compared to a picturing or painting by Colours the most lively and artificial that can be supposed; as in that *Gal.* 3. 1. But further, it is compar'd to the real Image of a Person in a Glass, in which you see his Soul shines out in all the casts of his Eyes, in all the Postures of his Demeanour, and all this in that sparkling Manner, as if all the Angels would

would Limb or Draw a Picture, they could not come near it. This you have in 2 Cor. 3. last. compared with 2 Cor. 4. 4, 6. In the one he says, *We see the Glory of God in the Face of Jesus Christ, in and by the glorious Gospel*: In the other he compareth the other to a Glass, *We all behold as in a Glass, the Glory of the Lord*. That look how far more lovely, the Representation of a Person is seen in a Glass, above what in a Picture; so is Christ in this Gospel. Let all the curious Artists in the World conspire to Paint the Sun, and bring all their orient brightest Colours, and let a Child but come and bring a Looking Glass; and what a Wan, Pale Thing is the one, to the Glory, Splendour, and Reality of the other? The Riches of the Glory of the Sun, no Painting or Colours can ever render; but a Looking Glass doth: And such is the Revelation in the Gospel made to Believers. *We therein behold as in a Glass the Glory of the Lord*; and therefore he calls it the glorious Gospel of Christ, even as in the Text.

If you ask, how this comes to pass? I Answer, by the Spirit that accompanies it. So in that 2 Cor. 3. last. *Even as by the Spirit of the Lord*, it is added. If the Spirit of Revelation, as 'tis call'd, *Eph. 1.* accompany not this Ministry and Descriptions of Christ, they are but as Pictures, or as dead Words use to set forth any other Narration. But the Gospel being the Ministration of the Spirit, he hath a peculiar Act to bring down the real Substance; (as *Heb. 11. 1.*) of the Things themselves uttered about Christ, which put together make up this Image of Christ, in the Understanding and Spirit of the Soul and Mind. Can Satan make a lively Shadow of a Person long since Dead, by Condensation of Colours, and his Light Shining therein appear to the Eye? The Spirit can do this much more of Christ, so as though you see him not in that Glory as he is (*1 John 3. 2.*) in Heaven, yet the spiritual Glory of Christ you see in every Truth the Gospel utters of him; and have real Communion with him thereby, *1 John 1. 2, 3.* Even as by laying your Eye to the least Beam of Light that comes in at a Cranny in a dark Room, you see the Glory of the whole Sun: And as you cannot see the Sun, but by it's own Light: So, nor Christ, but by a Light let down from himself; which the Spirit that is in his Heart, and in ours gives.

If you will ask how? I answer by Creation. So in that 2 Cor. 4. 6. *God that commanded the Light to shine out of Darkness, hath shined in our Hearts to give us the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ*. The Words we speak and utter of his Glory are but Words, and would be no more, though we were able to set them out with the Tongues of Angels. But if that Spirit that is in Christs Heart, and lies hid in this Word (as the Promise is, *My Spirit and my Word shall not depart out of thy Mouth.*) If he accompanies it to our Hearts, he presents the Things, and the real Images thereof to our Souls in and through those Words. He turns *verba in res*, as that Philosopher when Converted acknowledged. Which he doth to no other Men but to his Saints, to whom he would make known, &c.

So then to shut up this: Suppose you had an Absent Friend alive, whom loving, you desire at Times to behold in his Converse and Behaviour, and loving Aspect to you; and a Picture of him did not Content you; but you had a Glass, into which at Times the lively Image came; and in which he appear'd to you really in such and such Departments: Such is the Gospel when the Spirit accompanies it, and conveys Christ spiritually, and with the sight of Faith to the Soul. And this will help us to understand, why he is call'd Christ in us: Of which hereafter.

How should we Prize and Value such a Glass as this; Preserve it from soiling Spots, or breaking, and suffer it not to be perverted. You reject such as are false and misrepresent: You affect pure and clear ones: Oh then, keep to and preserve the Gospel in its Purity: You see your Husband in it, and his Beauty every Day.

Chap. I.

Ludovicus
de Dieu.

5. How compleatly doth this Gospel hold forth the Riches of the Glory of God in the Person of Jesus Christ, as a Redeemer and Crucified; 1 Cor. 4. 4, and 6. compared with 1 Cor. 1. 1, 23, 24. The Word is ἐν περσῶ-πω, 1 Cor. 4. 6. John 1. 18. *No Man hath seen God at any Time* (John 1. 18.) *The only begotten Son, which is in the Bosom of the Father, he hath declared him,* ἐξήγγισατο which Word (as your late Criticks observe) *Enarrationem notat, non tam Sermone aut Prædicatione, quàm Expressione & Repræsentatione factam.* It expressed him to the Life, and brought God forth out of his Invisibilty; Christ being (Col. 1. 15.) *The Image of the Invisible God.* There is indeed a full and compleat Image of the Glory of God, which shineth in his Person, as he appears in Heaven, whereof John, James and Peter had a Glympse (which transcends infinitely all that which the Gospel can, or the Spirit of the Gospel doth reveal of him.) And by this Glory (John 17. *That they may be where I am, and see my Glory*) we shall see and understand by Converse with him in Heaven more, infinitely more of the Glory of God in and by him. But this Glory, the Gospel treats not of, but only hints; we discern it but by collecting what Glory must needs be due to that Man, in whom the fulness of the Godhead personally dwells. But that Image of God, which in Christ this Gospel holds forth, is but the Hopes of that other Glory, and is a lower Thing then that which his Person wears in Heaven.

And yet this discovery of God in Christ transcends, what ever any way was or could otherwise have been made. The Back-parts of God, which we call his Attributes, his Power, Wisdom, Truth, Justice, which God calls his Glory to Moses, Exod. 36. and which we can not see and live: These are infinitely more really and substantially, and to the Life set forth to us, by what we know of Christ as a Redeemer in the Gospel; and do infinitely transcend, whatever of them either was, or could have been expressed in Millions of several Worlds fill'd all of them with several Sorts of intelligent Creatures, such as Angels and Men to never so great a variety, as the πολυ-πεινυλῶ σοφία of God could have diversified the Natures of them into.

There is a Threefold Image of God in Christ.

1. As he is his Son, without the Consideration of his dwelling in an Humane Nature; and so he is unto God the Father, that Image of himself by whom he understands himself. And were he not equal with himself, he should not understand or behold himself by him fully and perfectly. And Christ thus is in that Respect as Invisible, as Incomprehensible as God himself. For so considered, he is God, and dwells in Light inaccessible.

2. There is an Image of the Glory of God shining in his Person in Heaven, such as all that shall see it shall say (as they did, Mat. 17. upon a Glympse of it) that it is proper only to the only begotten Son of God.

But, 3. There is a glorious Image of all God's Attributes, which shines in the Person of Christ, (as he conversed here) and in the Works which Christ hath done for us, and in the Fruits and Benefits that redound thereby to us: Or in the Works of Christ, (which are the Beams whereof this Sun is the Body,) in us, now he is in Heaven leading us into Communion with himself. And they all make a compleat Image, and that more perfect of the Riches of Gods Glory: And this the Gospel treats of. The First of these is the Foundation of the Second, the Second of this Third: And do each exceed the other. There is a new and compleat Edition of all the Attributes of God, which results out of the Story of what he is, hath done, and is made to us.

In the 1 Cor. 1: 24. Christ is termed *the Power of God, and the Wisdom of God.* He calls him by Terms of the Attributes of God *in abstracto.* And if the Question be, How we are to understand it? Not of what Christ is essentially meerly as God, or simply as the Son of God, which was the first, nor yet

yet as in his Person as God-Man, he hath an infinite Wisdom and Power inherent in him, which was the Second; but as he is made to us by his Works of Mediation for us, and the like; and in respect of what his Person is made to us. Which is clear by the Context: For he speaks of Christ as he is Crucified, and of the Power of God shewn, and put forth in Calling and Converting our Souls by the foolishness of Preaching. *It pleased God, through the foolishness of Preaching, to save them that believe,* ver. 21. And so it follows, ver. 23. *We preach Christ crucified, unto them which are call'd, the Power of God.* The like is as clear to be understood of Christs being the Wisdom of God, which is attributed to him in Respect of what he is made to us; so ver. 30. *Who is made unto us Wisdom,* &c. And both these, the Power and Wisdom of God appeared in Christ, in what he did and suffered. And therefore Paul subjoins Chap. 2. 2. *As to know nothing but Christ* (of which I spake afore) so he adds, as Crucified. So then Christ as Crucified; and by the like Reason made Flesh, and walking holily, dying, overcoming Sin, Wrath, Satan, Hell, Rising, Ascending, and then Converting, Justifying, Glorifying us: In all and each of these Works performed by him, he is the Power of God, the Wisdom of God: And so even in these a perfect Edition of all those Attributes. And for the same, and by the like Reason, he may be Entitled, the Truth, the Life, the Love of God, as he is in other Scriptures. The Truth of God, because he ratified all the Promises, and confirm'd them true. The faithful Witness, *God's Amen.* So he is to the Love of God, *1 John 4. 26.* Where God is said to be Love, not in respect of what he is in himself, but in what he is to us in giving his Son; *God so loved the World, that he gave his only begotten Son.* And not only so, but he, who himself was God *laid down his Life for us;* Chap. 3. 16. Sinners, Enemies, which all commend that Love, *Rom. 5.* And thus is the Love of God made manifest to the utmost; Chap. 4. 9. That whereas none could see the Infinite Love of God, as it is in himself. Thus *John* in that very Place, *No Man hath seen God at any Time,* ver. 12. Nor can, nor could ever have come to have fathomed the Infinite Sweetnesses of Love and Kindnesses, that lie at the Bottom of that Heart: Therefore God to express the utmost of it gave Christ; that in the Love of Christ, we might comprehend the heighth, the breadth, the depth of that Love that yet passeth Knowledge; as *Eph. 3. 19.* Then to instance again in Power, *Adam* and the Angels saw Gods Power in the Creation of the World, *Rom. 1. 20.* But in Christ's, and his Work of Redemption, he came to see infinitely far greater Works then these, as Christ speaks. Look upon him in the Womb, and see God and Man's Nature united into one Person. *The Power of the most High over-shadowing his Mother,* Luke 1. 35. Which Word was sought out to shew; how great and incomprehensible a Power, mysteriously and secretly wrought within that Vail, in the framing, and then uniting that Humane Nature to the Son of God. As great Artists, as curious Limners, &c. work within Doors; conceal their Work whilst a doing; so the Spirit doth his Power: And if the framing the Body of Man, and the Union of the Body and Soul is wondered at by *David,* as so curious a Piece of Workmanship; and therefore wrought as it were under-ground: *I am wonderfully made,* says he, *in the lower Parts of the Earth.* How much more wonderful was the framing an Habitation for the fullness of the God-head to dwell in, and uniting God personally thereunto? Look again upon him on the Cross, a weak and sorry Man: For as *2 Cor. 13.* *He was Crucified in weakness;* and yet left and found in that weakness, but on purpose to make an Infinite Power of God appear; his Power was perfected in that weakness; look on him as a poor Man made up of Flesh and Blood, bearing the Wrath of God, and all the Sins of the World: He bore that Wrath that brake the back of Men and Angels, and crush'd the strongest Creatures to Hell, and brake their Bones without recovery. But this weak drop of Flesh and Blood is back'd and steel'd with so great and Infinite a Power, as he eludes and over-comes it. Yea, and it is impossible that he should be held under it, *Acts 2. 20.* Then see him rising, and flinging open the Gates of Death, the Grave, and Hell, declared to be the Son of God with Power by

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the Resurrection from the Dead, *Rom. 1. 4.* Like another *Sampson* taking these Gates of Brass off their Hinges, and carrying them on his Back to the Top of the Hill he ascended from Heaven. Measure but the distance between the low Estate of his Body in the Grave, and of his Soul on the Cross; and that super-exalted Estate of Glory in the highest Heavens (and what Compasses our Mathematick Instruments, can the most enlarged Understandings frame within their own Thoughts to take this Elevation?) So transcendent a Power appears in raising up this Christ from Death to Glory. Which the Apostle doth greaten accordingly; *Eph. 1. 19.* and makes it the highest Pattern of Power that God ever put forth. *According to the working of his mighty Power which he wrought in Christ, whom he raised from the Dead (so low) and set him at his own right Hand in the heavenly Places (so high) far above all Principalities and Powers, &c.* View the like in Holiness. The Glory of God's Holiness is so great, and his Eyes so pure; that when he beheld the Holiness of his best Creatures, the Angels (and in any other that had been meer Creatures, if supposed greater then they, it had been all one) his critical curious Eyes reckon it but Folly (the Angels, the Inhabitants of Heaven) are not clean in his sight. But here is an Holiness of a Man in whom God dwells, satisfies his Curiosity, and though indeed it cannot profit him; as *Psalms 16. 2.* Christ confesseth; yet he can find no fault with it. It cannot but fully please him, for it is the Righteousness of God. See the Difference of the Strength, the Efficacy of these two Holinesses, and by that guess at the transcendent Excellency and Vertue of the one above the other. Sin, the least Sin is stronger then all the Holiness in Men or Angels: For the guilt of one Sin no sooner arrested an Angel, but it instantly expelled all Holiness out of his Heart, and wip'd out the Memory of all his righteous Works. And no sooner seized it on *Adam*, but it drave out of his Heart, as his Person out of *Paradise*, all that stock of Holiness was laid up in him for all Mankind; forc'd it forth of his and all our Hearts, being but imputed to us. And yet loe the Holiness of Christ is such, that when the guilt of Sin of all the Elect were thrown upon him, and reckoned by God and himself as his own; yet his Holiness is of such a Sovereignty, that it preserves him from the Infection thereof: Overcometh Sin, Death, Hell, the Law; and Triumphant, Cries out, *Oh Death, Where is thy Sting? The Sting of Death is Sin: The Strength of Sin is the Law: But thanks be unto God, who hath not only given Christ, but this Christ the Victory.* For the Strength of his Holiness is such, that tho' it preserved not him from being hurt by the Imputation of our Sins; but laid hold on by us, and imputed by God unto us, it expels all the virulent Poyson and Venom of the deadliest Sins out of our Hearts. Yet oh what a Demonstration of an Infinite Holiness is here?

4. There is the greatest of Justice and Wrath against Sin. That God should put to Death his own Son for Sin, when he became but a Surety for it; was a clearer Manifestation of his Anger, and an higher Piece of Justice against Sin; then if he had made, and there sacrificed Millions of Worlds.

5. There is the clearest brightness of his Righteousness, such as is not found shining in the Law, or in their Hearts; I mean of *Adam*, or the Angels: For this at the utmost, serves but to justifie themselves, and there is little enough of it too; the Weight of the least Dust in their Ballance, would cause a Rejection of them as too Light. And if the Righteousness of them all by a general Contribution were contracted into any one of them, it could not serve to free one Sinner from one Sin. Yea, only one sinful Act in themselves would make a Forfeiture of all the Good in them, or that had come from them: But here is a Righteousness of that Efficacy, as serves for Millions of Sinners: Of that breadth, as is able to cover Worlds of Sins, and Millions of Worlds: Of that length, that it reacheth to Eternity, an Everlasting Righteousness; and no Sin in God's People can wear it out, or evacuate and lessen the Vertue of it. All the Divine Perfections mention'd before.

6. Not only all before, are more gloriously and perspicuously set forth in a new Edition of them, but with Addition also of the discovery of

of some Perfections in God ; which no way else had come forth unto our Comprehensions. Yea, those Attributes which God Accounts his greatest Riches and highest Glory ; as *Rom. 9. 23.* his Mercy and Free-Grace, which he desired most of all to exalt in the Manifestation of himself, never saw Light till now. That great Love wherewith he loved us, hidden in his Heart, now brake forth as *Joseph's* to his Brethren. His Love to *Adam* and Mankind in him, was but providential founded on the Law of Creation, whereby he loveth the Works of his Hands as such ; and whilst they should Love God, God would Love them. But here is a Love issuing from what is in his own Heart as the Fountain of it, and a Spring, yea a Sea to feed it : A Love in Christ founded on him, and in nothing in the Creature : The same wherewith he loves him to Everlasting, Peremptory, Unchangeable. Mercy and Free-Grace, which are the richest Jewel in his Crown had never else appeared. The Doctrine of Salvation through Christ, being the Stage set up on purpose whereon only it is represented, and off from which it is no where else seen. Upon which it Acts it self the greatest Part, and gives all the other their Parts, and manageth, ordereth the whole Scenes ; all Passages begin and end with it, and tend to this, *That by Grace we are saved.* The Saints Title is, *Vessels of Mercy*, *Rom. 9.* The whole Plot and Frame is made up of Mercy, and is so call'd, *1 Pet. 2. 10.* The Doctrine it self that brings this Salvation, is termed *Grace* ; *Titus 2. 10, 11.* It begins, sets all a Work, and ends all in Glory.

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USE. Let us then, both Ministers and People be exhorted, to study and search into this Gospel. My Brethren, what ever other Knowledge we may Pride our selves in, and wear out our Brains about the searching into ; yet this is that which is the Riches of the *Gentiles* and *Saints*, (as this Text hath it.) The Pearls of the World, *Matth. 13. 45.* The Glory of the Ministry, *1 Cor. 2. 7.* Which God ordained for our Glory ; namely, Apostles and Ministers, the Preachers of it. The clear revealing of which was the desire and longing of the *Patriarchs and Prophets*, who though they knew the legal Covenant as well as we, yet this Doctrine of Salvation, Christs Sufferings, Gods Grace was it they enquired into, *1 Pet. 1. 10, 11, 12.* That is, sought to God by Prayer, and searched diligently : Searched, using all the means of reading, meditating to attain to the Knowledge of it, and all this *diligently*. Spent, and Thought it worthy of the chiefest of their Pains. And all the Answer they could get, was this, That they delivered these Things for us ; it being ordained for our Glory. Which *Paul* therefore, that had profited so much in the Knowledge of the *Jews* Religion, *Gal. 1. 14.* professeth, *Phil. 3. 8.* *That he accounted all Dross and Dung, for this excellent Knowledge of Christ.* For he makes his Knowledg therein his chiefest Excellency ; *Eph. 3. 4.* There is a *Parenthesis*, wherein you would think he boasted, speaking of his own Writings, whereby, when ye read (saith he) ye may understand my Knowledge in the Mystery of Christ. The first obscure Dawning, made *John the Baptist* (who did but Point at Christ,) greater then all the Prophets that were afore him.

What do I speak of the Study and Glory of Prophets and Apostles? It is the Study of the Angels, and which they think worth their greatest Intention. Look into those Two Places, *1 Pet. 1. 10:* *Eph. 3. 10.* *Which Things the Angels desire to prey into.* Those glorious Creatures that knew God in his Legal Covenant and Work of Creation, (and those in Heaven saw it more glorious, then this Visible World) more fully then ever *Adam did* ; that have the immediate Participation of God himself, have his Face to read Lectures in Day and Night : Are yet glad, if they can get but a peep and glimpse of the way of saving Men by Jesus Christ, as being a Knowledge of a greater Excellency then otherwise they have any. Yea, and so desirous are they to learn it, that they are Content to go to School to the Church, *Eph. 3. 9, 10.* *That to Principalities and Powers, might be made known by the Church:*

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But what need I speak of Angels, Prophets or Apostles? It is the great Study (I may so speak with Reverence) the Wisdom and great Learning of God himself, who was the first Professor of it, call'd so *αὐτὸς ἐξοχῶς*, 1 Cor. 2. 7. speaking of the Gospel (says he) *We speak the Wisdom of God in a Mystery*; and that a hidden Wisdom before the World was. *Hid in God*, Eph. 3. 9. It is God's Art and peculiar to himself. Whereas of other Knowledge Men and Angels have common Notions infused at first Creation, to attain to and pick out of themselves. But this is his Wisdom, which he alone had studied; and which none knows, but those to whom he reveals it.

C H A P. II.

The Excellency of the Gospel, proved from the Profoundness of the Knowledge revealed in it.

I shall now go on to Discourse the Excellency of the Knowledge of the Gospel by those Properties, that do lie in order in the 26th Verse.

In this 26th Verse (as I have told you) there are Three Properties ascribed to this Knowledge of the Gospel, which God hath made known himself by.

1. Here is the Depth and Profoundness of it, in that it is call'd a Mystery.

2. Here is the Secrecy and Hiddeness of it, it was hidden from all Ages and from Generations, till the Apostles Time, and till Christ came.

3. Here is the rareness of the Revealing of it, now when it is revealed: It is revealed only to his Saints. *Even that Mystery which hath been hid from Ages and from Generations, but now is made manifest to his Saints.*

I shall open these Three Heads to you in their Order.

First, It is call'd a Mystery, that Word importeth more eminently these Two Things.

1. A Profoundness and a Depth of Knowledge.

2. A Secret and a hidden Knowledge.

Now because this Second is contained in the Words afterward [*hidden from Ages and Generations*] therefore I shall only speak to the First.

The Knowledge, I say, of the Gospel, and the Things that are known therein, they are all Deep, they are Profound, they are Mysteries. Mysteries for their Depth. In 1 Cor. 2. The Apostle speaking of this Wisdom of the Gospel, he calleth it a Mystery, as he doth here, and he calleth it a Mystery for it's hiddeness too. So ver. 7. *We speak the Wisdom of God in a Mystery, even the hidden Wisdom which God ordained before the World, &c.* But if you read, ver. 10. You shall find that he calleth the Things revealed in the Gospel, the Deep Things of God. *The Spirit* (saith he) *searcheth all Things, yea, the Deep Things of God*; meaning the Things contained in this Mystery. And hence therefore it is called a great Mystery, 1 Tim. 3. 16. *Great is the Mystery of Godliness, God manifesteth in the Flesh, &c.* Now when it is call'd a great Mystery; it is not in Respect of it's being hidden, but in Respect of the Depth and Profoundness of it. Things may be carried hiddenly and secretly, that have no great Depth in them: Therefore now Mystery imports more then meerly a being hidden.

And (my Brethren) in the General, How can it be otherwise, but that all the Things the Gospel revealeth, every one should be Depths and Mysteries? For it is the Wisdom of God, call'd so in a special Manner. So in that 1 Cor. 2. 7. *We speak the Wisdom of God in a Mystery.* It is therefore a Mystery, because it is a Wisdom of his inventing: And therefore containeth

eth nothing, but Depth in it. What saith the Apostle, in *Rom. 11. 33.* (It is a Place full to this Purpose) *Oh the Depth of the Riches both of the Wisdom and Knowledge of God!* And of what Wisdom and Knowledge doth he speak? You must know that of all Epistles, that of the *Romans*, is a Systeme of Divinity methodically laid down, and the Apostle having in the latter Chapters uttered those great and glorious Things of the Gospel, and fetched them all out from the very Bottom of God's Breast, he having handled Election and Reprobation just before; and the Calling of the *Jews*, and how that God had shut up all under Sin, that at last he might have Mercy upon all, when he had waded now so far into all these Depths, that he felt himself as it were over Head and Ears; he breaks off abruptly that whole Discourse, and cries out, *Oh the Depth of the Riches, both of the Wisdom and Knowledge of God!* Like one that is wading into the Sea; when he is gone so far, that he begins to be up to the Neck, to the Chin, he then cries out, *Oh the Depth!* And comes back again: So doth *Paul* here, it is as if he had said, O ye *Romans*, I have gone as far as I can, and now I am even swallowed up, I can go no farther, *Oh the Depth!* The Things of the Gospel are Depths (for that is the Thing, I quote this Place for.) It is a deep Knowledge, because it is that Knowledge which God appropriates unto himself as his Invention.

Which may easily be made out by a small degree of Comparison. *Solomon* in *Prov. 18. 4.* saith, *That the Words of a Wise Man are as Deep Waters;* but yet, though the Words of a Wise are as deep Waters, another Wise Man may fetch it out. So he tells us in *Prov. 20. 5.* *Counsel in the Heart of Man is like deep Water, but a Man of Understanding will draw it out.* But now take Kings amongst Men, and of all others, if they be wise (for that is *Solomon's* Supposition) their Hearts are unsearchable; so he saith in *Prov. 25. 3.* Where he compares the Heart of a wise King (such as he himself was) to the Heavens for height, and to the Earth for deepness; *The Heaven for height (saith he) and the Earth for depth, and the Heart of a King is unsearchable.* And the Reason is, because that they deal with metaphysical Things (as I may so call them) that is, they deal with Generals, as with all States and Nations about them, and what their Interests are with them, and their Animosities against them; and they deal with all the Factions of their own People; and they know all the Provocations of them, there are a Thousand such Secret Things by which their Actions are guided that the People know not, they having therefore such a mighty Compass in all their Transactions, their Subjects cannot search into their Hearts. Now then, if the Heart of a King be thus unsearchable, what think you is the Heart of God, who had in his Eye all Souls in all Ages, who hath had Millions of Worlds in his Thoughts, which he could have made, afore this World was? In that *1 Cor. 2.* When the Apostle would commend the Gospel, because it is the Wisdom of God, what doth he do? He sets by it the Wisdom (which is the greatest Wisdom in this World) of Princes, and of the great Ones of the World; *We speak Wisdom (saith he, ver. 6.) yet not the Wisdom of this World, nor of the Princes of this World, that come to nought; but we speak the Wisdom of God, &c.* He instanceth you see in the Wisdom of Princes, as the greatest Wisdom of all the rest; and he makes that to vanish, and to come to nought before the deep Things that are in the Heart of God (as he expresseth it, *ver. 10.*) before the Depth of this Wisdom, which God himself hath revealed. In *Psalms 36. 6.* *David* makes the Judgments of God to be a great deep; by the Judgments of God there he means the Works of his common Providence, his Ways of governing this World, whether in ways of Mercy or of Judgment, for he doth not mean merely ways of Judgment strictly taken for Justice; for in the Scripture Phrase, the Judgments of God, are as well his Works of Mercy, as of Justice; and the Works of his common Providence are meant, which appeareth likewise by what followeth in the next Words, *He preserveth Man and Beast;* that is, his ways whereby he preserveth Man and Beast, and governs all the World, they are a great Deep. But if you come to the Salvation of Men, He is the Saviour of all Men, by common Providence,

Providence, but especially of those that believe; if you come to those Judgments, *O how unsearchable are his Judgments and his Ways past finding out!* Saith the Apostle in that *Rom. 11.* When he had spoken of his Ways of saving Men.

The greatest Wisdom that was ever set up in this World by the Princes of it, is the Kingdom of *Poperie*, it is a Composition of all sorts of Policies, called therefore a Mystery of Iniquity by the Apostle in *2 Thes. 2.* and you shall find in *Rev. 17. 5.* That the Whore that rideth upon the Beast, hath this Name written in her Forehead, *Mystery Babylon the great, &c.* It is a very strange Thing, that God in his Providence should so order it, that in the Old Mitres that the Popes used to Wear, there was Ingraven in the Inside *Mysterium*, but since they were challenged out of the Revelation to be that great Antichrist and Whore, they have left it out. It is a wonderful Thing to read their Schoolmen and Casuists in their Prosecution of what concern'd the Frame of Religion they have invented, what great Depths (but Depths of Satan, which he hath helped Men to invent) what Harmony one Head hath in it answering to another, what a great deal of Profoundness of Learning there is in that Systeme and Fabrick. Now this great Mystery, I may call the Gospel of Antichrist, it is another Gospel made on Purpose, and set up by Satan to advance his Eldest Son Antichrist. And as Satan did make a Gospel for his Eldest Son, a Wisdom which the World never knew before, and which for the Depths of it is called a Mystery of Iniquity; surely my Brethren, when God himself shall go and make a Gospel for his Son Jesus Christ, to reveal by it the Riches of his Glory unto the Saints, what Depths think you must needs be in this glorious Gospel. It is called the Mystery of Christ, in *Eph. 3. 3.* And when Paul boasteth of the profoundness of his Knowledge, he doth it *of his Knowledge in the Mystery of Christ, Colos. 4. 3.* And as was said before, *Without Controversie, great is the Mystery of Godliness, God manifested in the Flesh, 1 Tim. 3. 16.*

The Mystery of Christ's Incarnation for the reconciling of the World (to Instance but in that) was such a Mystery, as all created Understandings could never have brought forth. For consider but this, how Things did stand between God and Man (let me but State the Difference and the Controversie, as I may say between God and Man) First, God laid this for a Conclusion, that he would not put up the least wrong from his Creature, but he would have full Satisfaction from the Sinner. In the Second Place, it was as clear and as apparent, that no Creature could satisfy him, neither the Sinner nor any for him. And yet Thirdly, God stood upon this too, He would have Satisfaction from a Creature, and that Nature that had sinned should satisfy. Do but lay all these Three Things together. If God now should have gone and referred the untying of this Knot, to a Consultation of all intelligible Natures, Angels and Men that ever were or shall be; it would have wilder'd, plunged their Thoughts unto Eternity: And after Millions of Years of Consultation they would have returned this Answer, they could think and find out no way. Therefore saith he, *Great is the Mystery of Godliness, God manifested in the Flesh;* and it is without Controversie so too, that is, it is such a Mystery, as whoever understandeth the State of the Controversie before between God and Man, and this to be the Answer; he must needs acknowledge, that there are Depths of God in it, and that no other could have invented it, it carries its own Testimony of Divinity with it; without Controversie saith he, or universally must this be received to be a great Mystery, *God manifested in the Flesh.*

That is a deep Knowledge and containeth Depths in it, which contains nothing but the Reconciliation of Contradictions, to make Things, which in appearance are seeming Contradictions meet. But so the Gospel doth all along, I shall give you Instances, and some Scriptures for them too.

Take the Doctrine of God's Election and Free-Grace; That at once a Creature should be loved with the greatest Love of God, and yet be a Child

of Wrath at the same time; (as before Conversion he is) can you Solve me this? That he should be a Son, and an Enemy. The Apostle hath it, *Rom. 11.* where he tells you (speaking of the Jews in the Root) *That they are beloved for the Fathers sake, and yet Enemies for the Gospels sake.* And in *Eph. 2. 1.* he it hath plainly, *We* (that is, I Paul and the rest) *were by Nature the Children of Wrath,* and yet Paul was a chosen Vessel beloved of God, even from Everlasting with the highest and greatest Love. So were the *Ephesians* he speaks this off, and it was therefore a Love born to them afore, which was the Cause of this their quickning and bringing out of that Estate. That one and the same Man should at the same Time be Blessed with all spiritual Blessings in heavenly Places; that you have in the very next Words, *But God who is rich in Mercy, for the great Love wherewith he loved us;* Namely then, when we were thus Children of Wrath: As is evident by that which follows after that, even when *we were yet Dead in Sins* (out of that love) *hath he quickned us,* as it is *Eph. 1. 3.* and yet be cursed with all the Curses written in this Book, and stand under them. What an amazing Wonder is this? It is plain that every Man is so, *For cursed is every one that continueth not in every Thing that is written in this Book to do it.* It is applicable unto all. The Reconciliation is easie, the Gospel makes these seeming Contradictions meet, for if you take Man Person as considered in Christ, he is thus Loved and Blessed; but if you take his Person as considered in himself, without any to stand between God and his Sin and Guilt, he standeth under the Curse of it. So that both these are true of him, one in the one Sense, and the other in the other.

So likewise, when the Prophet considered in *Isa. 53.* That God had a Son as old as himself (as I may so speak) and equal to himself, he breaks out, *Who can declare his Generation?* Here is a Depth.

Our Saviour Christ himself puts some of these Riddles to the *Pharisees.* Saith he to them, in *Mat. 22. 43.* Solve me this, *If David call Christ Lord, how is he his Son?* The Gospel salveth this.

That a Virgin should conceive a Son; this was a Riddle to *Mary* her self, *How shall this be,* saith she to the Angel in *Luke 1. 34?* The Gospel revealeth this.

That this Man Jesus Christ, should be in Heaven when he was on Earth, and should be said to descend from Heaven as Man; and yet never was there then when he said it: This was a Riddle that Christ posed *Nicodemus* with, he stood wondering at the Doctrine of Regeneration, that a Man must be Born again; what saith Christ, do you wonder at that? I'll tell you a higher Riddle than that, *No Man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man which is in Heaven,* *John 3. 13.* And if you Mark the Coherence of this with the Verse before, you shall see he utters this as an heavenly Mystery beyond that which he had express'd of Regeneration, which he saith was but an earthly Thing in Comparison of this; *If, saith he, I have told you earthly Things and ye believe not, how will ye believe, if I tell you of heavenly Things?* So you have it likewise in *John 6.* When Christ had told them, that they must eat his Flesh, and drink his Blood; they strove amongst themselves saying, *How can this Man give us his Flesh to eat?* And many of his Disciples when they heard it said, *This is a hard saying, who can bear it?* When Jesus (saith the Text) *knew in himself that his Disciples murmured at it* (they were those that were not Believers, though Disciples) He said unto them, *Doth this offend you?* Can you not understand this? I'll give you an harder Thing, *What, and if you shall see the Son of Man ascend up where He was before?* And yet he was but the Son of a Virgin, and was (as Man) never but in her Womb.

These Riddles the Gospel you see unfoldeth. Now as the Person of Christ affords all these Mysteries and Depths, so his Obedience affords more; That that God that made the Law, should be subject to the Law, and fulfil it himself: This you have in *Gal. 4. 4.* *He was made of a Woman, and made under the Law:* That God who is nothing but Spirit, should have Blood to redeem Men by; this you have in *Acts 20. 28.* *Feed the Church of God, which He hath purchased*

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chased with his own Blood. That He, that is God blessed for ever should be made a Curse; this you have in *Gal. 3. 1.* That He, that is the Holy One of *Israel* should be made Sin; ay, and what's more, he that cannot endure Sin, for nothing is more contrary to the Holiness of God than Sin, and yet he *that knew no Sin, was made Sin,* this you have in *2 Cor. 5. 21.* That God should never be more angry with his Son than when he was most pleas'd with him, for so it was when Christ hung upon the Cross, God did find a sweet smelling Saviour of Rest and Satisfaction, even then when he cried out; *My God, my God, Why hast thou forsaken me?* Again, that God should be free in pardoning, and yet notwithstanding receive the fullest Satisfaction, even to the Rigour of Justice: Here is a Riddle to all the World, yet you have it in *Rom. 3. 23, 24. Being justified freely by his Grace;* but how? *Through the Redemption that is in Jesus Christ.* Why, if there were a Price by way of Redemption paid, how was it freely by Grace? Yet it is both. And that it should ever be said, *That God is Just, and the justifier of him that believeth on Jesus;* so it follows, *ver. 26.* That though he doth justify out of the freest Grace, yet he is in the most absolute manner Just in doing of it; thus to bring Mercy and the Extremity of Justice to meet, what a Reconciliation is this? I'll give you another, for indeed the Doctrine of the Gospel is nothing else, it is made up of these. God requires Satisfaction of his Son Jesus Christ in his Humane Nature, and God must be satisfied with something that is not his own, for you can never satisfy any one with what is his own already. How can this be reconciled? Why my Brethren, the Humane Nature being join'd to the Second Person, he hath that Right in it that the Father and the Holy Ghost hath not, it is his own in a meer peculiar Manner; for it is one Person with him, which it is not with the other Two Persons. No Creature could have made Satisfaction unto God, for whatsoever the Creature had, was Gods own already; but this Second Person, Jesus Christ, he could say to the Father, I will give you that which is mine own, I have such a Propriety in it as you have not; and yet all Things is Gods: This you see is reconciled in Christ, and therefore it is put upon redeeming us with [HIS OWN] Blood.

So come to Justification: What an amazing Wonder is it, that a Man should be Ungodly at the same Time that he is justified, and at the same Time that he is sanctified too. The Scripture is clear for this; *Rom. 4. 5. Abraham,* not only at his first Conversion, but a long Time afterward; yea, in his whole Life, looked upon himself as a Person Ungodly, and to be justified by God as Ungodly, considered in himself.

So if you come to Conversion, there is no Man that truly turns to God, but he turns freely to him, it is the freest Act that ever Man did, or else he he will never be saved; yet notwithstanding, though it hath the highest Freedom in it, it is wrought in him by an Almighty Power, even the same Power that raised up Christ from Death to Life. Here is the highest Freedom of Will, and God's Everlasting Purpose and Power mix'd together.

Come to the Life of a Christian after Conversion, take it as the Gospel hath revealed it, and it consisteth of nothing but seeming Contradictions. The Apostle in *Gal. 2. 20.* reckons up together Two Contradictions in appearance; saith he, *I am crucified with Christ, nevertheless I live; well, yet not I; this is strange, but Christ liveth in me, and the Life which I live in the Flesh, I live by the Faith of the Son of God.* My Brethren, for one Soul to live in another, and by another ones living in him, and that should be his Life, it is only the Doctrine of the Gospel that makes these Things true. *Adam* knew no such Thing, there was no such Art and Skill in his Life. That likewise in *Phil. 2.* God should work in a Man all, both the Will and the Deed, and yet the Man work freely with God; this is a seeming Contradiction, and yet made good by the Gospel.

I have mentioned these, and have given you Scriptures which holds them forth to you in very Terms. I might Mention a Thousand others: And I'll give you the Reason why I Mention them; it is not only to confirm the Point in Hand, but let me tell you this, and know it for a Truth, the Cause of

of all the Errours that have been in the World hath been the want of reconciling these Things together.

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The *Arrians* found great Things spoken of the Manhood of Christ, as of a Divine Man, and therefore they denied that he was God. They could not reconcile these Two, how God should be Man, and Man should be God, that both should be joined together; therefore taking Part with one, they Exclude the other.

Our Lord and Saviour Christ is God blessed for ever; therefore say the *Papists*, he did not suffer the Displeasure of God in his Soul; why? Say they, can God Love his Son, and be angry with him at the same Time? And he that is God blessed for ever, can he be made a Curse in his Soul? Yes, take him as a Surety. They take Part with one Truth of the Gospel to exclude the other; whereas the Gospel is a Reconciliation of both these, and therein lies the Depth of it.

So in Point of Justification, Say the *Papists*, Can a Man be justified by the Righteousness of another? Are not the Saints Holy in themselves? And doth not that make them Holy? Is not the Wall White with the whiteness, that is in the Wall? It is the want of reconciling these seeming Contradictions, that is the Ground of that Errour. I'll give you a greater Contradiction in Appearance to Humane Reason, a Man is Ungodly and Godly, a Sinner and justified at the same Time. This is true, the Scripture holds it forth to be so.

As for the *Socinians*, They say, there is no Satisfaction for Sin, for if God Pardon freely, how can he Pardon for a Satisfaction? Whereas the Scripture is clear, that there may be the freest Grace in it and yet Satisfaction too, and the Truth of the Gospel lies in reconciling these Two, and that's the Depth of it; but they take Part with one Truth to exclude another.

Take *Antinomianism* as you call it. All those glorious Truths of the Gospel, that a Man is justified from all Eternity, yea, and glorified from all Eternity too; &c. Men cleave to all these Truths, whereas other Truths are to be joined with them. A Man before he believeth is unjustified, therefore he is said to be justified by Faith; and he is a Child of Wrath until he believe. All Believers are now glorified, and sit now in heavenly Places with Christ, considered in their Head Christ; yet notwithstanding, what poor miserable Creatures are they here below? Take Believers in their own Person they are not so, but considered in Christ they are thus. I am perfectly Sanctified, and perfectly Holy considered in him, and I was Crucified with him; yea, but the remainders of Corruptions are still. All Men would desire to be more glorified than they are here, yet they are perfectly glorified in Christ, considered in him. Here is still taking Part with one Truth to exclude another, whereas both must be taken in. So others Object, they cannot conceive that God should be angry with his Elect, and chastise for Sin; for if he nothing but Love me how can that be? 'Tis easily answered, there is Anger that proceeds from Love. Though Mens Sins are forgiven without Interruption, yet there is a binding of Sins in Heaven; so saith *Mat. 18.* expressly.

Take *Arminianisme*. What is the Foundation of their Errour? It is meerly a want of reconciling seeming, though not real Contradictions in the Gospel. As for Example, they know not how to reconcile Man's Free-will with God's peremptory Decree. Say they, if God out of his unchangeable peremptory Love to a Man, work irresistibly upon his Will, how can his Will be Free? Why, the Freest that can be for all this; for consider this, who hath more Freedom of Will, than the Humane Nature of Jesus Christ? For if he had not had the height of Freedom of Will, we could never have been saved by him: Yet infallibly and irresistibly and with the greatest Necessity that

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ever could be, was his Will carried on always unto Good: I say, the taking Part with one Truth without reconciling it to another, hath been the Foundation of many Errours; and therein lies the Depth of the Gospel in reconciling all seeming Contradictions whatsoever.

All these Mysteries, I say, hath God knit up in the Gospel, to shew his own Wisdom, and to befool the wise Men of the World. So that now considering all those poor and petty Plots of reconciling Nations and Kingdoms, all the ways of Accommodation, whereby the greatest Difficulties are resolved between Men and Men, and Kingdom and Kingdom, wherein the wise Men, and the Princes of the World so Glory (for their Wisdom lies in ways of Accommodation, and reconciling Things, and in them they spend their Thoughts, and in them they Pride and Magnify themselves) I say, take all those Depths of State, and the least of these Depths that are in the Gospel makes all the Wisdom and Policy of the World to vanish before it as meer Folly. *It confoundeth the Wisdom of the Wise, and brings to nothing the Understanding of the Prudent,* so the Apostle saith, 1 Cor. I. 19.

I might likewise shew you, that the Gospel in the Knowledge of it is excellent in Respect of the Depths that are in it, so in Respect of all that Harmony and Correspondency that there is in the Gospel of one Truth with another. The Excellency of Knowledge lies as well in the suiting of one thing with another, as in the profoundness of the Things themselves. Now there was never such an Invention as this, that as it is said in *Ecclesiastes*, *God hath set one thing against another*; so the Harmony, the suiting of all Truths one with another here, in that glorious manner, is no where to be found in any Wisdom or Art whatsoever. The Philosophers found a great deal of Harmony in the things of this World; for the Skill and Art that God hath stamped upon the Creatures consisteth in the Harmony that is between one thing and another.

Now the Observations would be infinite that might be made of this kind. How our Sinfulness and Christ's Satisfaction and Obedience answers one another: There's nothing in thy Soul that thou canst Object, but there is that in the Gospel which will Answer it particularly. And so of all other Truths, it may be said they kiss each other. My Brethren, it is the Thread that runs through all Divinity, therefore a Man must make a whole Body a System of Divinity that will do this; and when it is done, there is nothing more Glorious.

Now the Gospel is not only a Mystery and a Depth, in Respect of Wisdom, but let me give you another Depth; and that is a Depth of Love, which is laid up and revealed in this Doctrine and Knowledge of the Gospel, *Ephes. 3. 16. That you may comprehend with all Saints the Height, and Depth, and Length, and Breadth of the Love of God which passeth Knowledge.* Sin is a great Depth, which the Law lays open; therefore saith *Jeremy*, Chap. 17. *The Heart of Man is desperately Wicked, who can know it?* And *Solomon* saith in *Eccles. 7. 22. I thought my self Wise enough, I set my self to find out, and to know the wickedness of Folly:* But he could not find out that Depth of Wickedness that is in Man's Heart, or make an Anatomy of the Heart: And poor Souls, when they are humbled find it so, and the damned Spirits in Hell find it so; for what is it they Study, and shall do to everlasting? Their own Sinfulness and God's Wrath, their Parts being extended and set upon the utmost Tenter-hooks, and their Sins being set in order before them, they Study nothing but their Sins, and Meditate nothing but Terror; and this is Hell. But now there is a Mystery of Love as well as of Wisdom revealed in the Gospel, a Depth that swalloweth up all the Depths of Sinfulness that is in the Elect, yea and if they were a thousand times vaster than they are. The Apostle in that place I quoted even now, *Eph. 3. 16.* speaks of Heights and Depths, and Lengths and Breadths

Breadths in the Love of God ; he compares it to a mighty Sea, which swalloweth up Hills like Mole-hills ; a Sea which is of that Depth, that the Thoughts of Men, though they shall be Diving to all Eternity to the bottom of it, shall never come thither ; a Sea of that Length and Breadth, that tho' they are Sailing over it to everlasting, yet they shall never come to Shore : It passeth Knowledge, saith he. God's Heart, my Brethren, is as deep in Love as it is in Wisdom, yea and his Love was it that set his Wisdom to work, to find out all those Depths whereby to shew his Love. And therefore it is an observable place in *Rom. 11. 23.* (which I quoted at the first) *O the Depths* (saith he) *of the Riches of the Knowledge and Wisdom of God!* You would think that the Apostle there speaks only of the Knowledge and Wisdom of God ; no, he means Mercy and Love, as well as Wisdom, or rather Wisdom set a Work by Love ; and it is clear by the Context, for he had spoken in the words before, of God's shewing Mercy to the Elect, *That through your Mercy* (saith he) *they might obtain Mercy :* For God hath concluded all under Unbelief, that he might have Mercy upon all ; *O the Depth,* &c. Having spoken of Love and Mercy which God intends to his Elect, and the Ways and Contrivements that Wisdom hath to shew Mercy, he cries out, *O the Depth of the Riches both of the Wisdom and Knowledge of God!* And there in *Rom. 12. 1.* where he comes to make Application of all, what saith he ? *I beseech you therefore Brethren, by the Mercies of God, that you do so and so.* We have two Gulphes in us, two Vessels, Understanding and Will, and both these must be fill'd : Why the Gospel contains two Depths in it, the one to fill your Understanding, the other to fill your Will and Affections for ever. It contains a Depth of Wisdom, and it contains a Depth of Love ; it is a Mystery of Wisdom and it is Mystery of Love. And so now I have dispatched the first Property of the Excellency of the Gospel, that it is a Mystery.

I shall but make a short Use of it, and that is only this. These are great Invitements unto Men to become Saints, and being so, to search in a more especial manner into the things of the Gospel ; you know great Understandings seek after Depths, as good Swimmers do after great Rivers, and will not go to Shallowes. It is said of the *Leviathan*, that he playes in the Sea, there is room enough to do so. If any thing invites the Understanding of Man to be searching and prying, the Depths of the Gospel will do it.

And let me add this to it (which as it inhanceth the Worth of the Gospel, so it should set on our Spirits after the Knowledge of it, and the Knowledge of it as Saints, the Depths of it are so great that it will always produce new Knowledge ; though you know but the same Things again, yet your Knowledge shall be always new, why ? *Because it passeth Knowledge.* Go take all other things that are the greatest Riddles and Secrets in the World, and when you once know them, you know them, and they become Trivial when you once know them. There was a Secret in Nature, which the World almost for Three Thousand Years did not know : I am sure the Heathens did not, and that was the Cause of the Eclipse of the Sun and the Moon, and they stood all wondering (as of late the *West Indians* did) when such a thing happened : Now we know that the Moons coming between the Sun eclipseth it, and the Shadow of Earth coming between the Moon and the Sun eclipseth it ; and this great Riddle that amazed the World, we count it now we know it but a trivial Thing ; and who almost when the Sun or Moon are eclipsed, thinks of it with any Admiration ? But when the Depths of the Gospel are unfolded to you, you may still search into them, and search further with new Pleasure, and to a renewed Understanding they are always New and Fresh. There is no New thing under the Sun, saith *Solomon* in *Eccles. 1.* And he speaks of natural moral Knowledge : But there is nothing but New things which are above the Sun, which Believers know : Therefore as the Mercies of God are New every Morning, so the Thoughts of these Mercies they are to an Holy Heart precious, sweet, New every Morning. And you shall find this, that as you grow up more in Holiness, still the Things you knew before will be New to you ; the very same

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Things, besides your Enlargement in other things that you did not know before: So the Apostle clearly saith, in 1 Cor. 13. 10. *When that which is Perfect is come, that which is in Part shall be done away: When I was a Child, I understood as a Child, but when I became a Man I put away Childish things.* Every new Degree of spiritual Light swallowed up what he knew before, that he thinketh that he did not know it before, the Knowledge of it, or that New Light, being so pleasant to him.

Now, my Brethren, to have the Mind of Man not only to have Depths made the Object of it, but the Holier he grows to be carried on to further Depths, to be led along thus with continual New Knowledge, there is nothing more Pleasant; and yet this the Gospel is, and all the Depths of it. And then when you shall have Depths of Love added, a Sea of Love breaking in upon your Hearts, at every Thought, (if the Apprehension be wound up high) to fill a Mans Will and Affection, as the other fill'd his Understanding; this must needs fill the Heart with unspeakable Pleasure and Joy, and Contentment, in the View and Contemplation of this great and high Mystery. Now if we had Holiness enough, and Love enough, and Faith enough, and grew in these, this would certainly be our Case. And so much now for this first Property of the Gospel that is here mentioned, that it is called a Mystery.

CHAP. III.

Another Demonstration of the Excellency of the Gospel, that it is a secret Mystery, an hidden, and concealed Wisdom.

COLOS. I. 26.

—Which hath been hidden from Ages, and from Generations, &c.

I Come now to the Second of those Properties or Adjuncts that are Attributed or Ascribed unto the Gospel, mention'd in this 26th Verse, to set forth the Glory of it, and that is the secrecy and hiddenness of it. *Hidden* (saith he) *from Ages and from Generations.*

That which is here Translated [*hid*] is in *Rom. 16. 25.* Silence, not spoken of, it was kept Secret, at least the Mystery of it. *Now to him* (saith he) *that is of Power to stablish you, according to my Gospel, and the Preaching of Jesus Christ, according to the Revelation of the Mystery, which was [kept Secret] since the World began.* The Apostle Paul in all the foregoing Part of the Epistle, had laid open the great Things of this Gospel, and now at the latter end of all in the Conclusion of it (because that it is the Revelation of the Gospel for which we are most of all to bless God) he makes that Doxology, or closeth it with this Praise and Thanksgiving unto God: *Now to Him that is of Power to stablish you, according to my Gospel, and the Preaching of Jesus Christ, according to the Revelation of the Mystery, which was kept Secret since the World began, but now is made manifest; To God only wise be Glory, through Jesus Christ, Amen.* He doth involve and interweave the Mention of the Glory and Excellency of this Gospel, as that for which there is Glory to be given

given to God in all Ages and by all Nations (for so the Doxology runs) and this for ever.



It is said here to be *hid from Ages, and from Generations*. Interpreters, some of them, do make a Difference between these Two; namely, *Ages* and *Generations*, that the one doth import all those Times of Eternity (if they may be called Times) before the World was; and the other, all the Times that have been since God made this World, since indeed Time was. I shall give you the Sense, in which the Gospel may be said to be hid in both Respects.

If, in the first Place, we take [*from Ages*] to be all the Time before the World was (as in *Acts* 15. it is, *known unto God* (saith he) *are his Works, even from Everlasting*) then this Gospel was hid with God, even from Everlasting. In *1 Cor.* 2. 7. he saith, *It is the Mystery, and hidden Wisdom which God hath ordained before the World*: And in *Rev.* 14. 6. it is called, *the Everlasting Gospel*. And therefore you shall observe likewise in the Place quoted even now, *Rom.* 16. 25, 26. he saith, *It is a Mystery, which was kept Secret since the World began* (so our Translators read it, it is the same Word which is used here for Ages) and is now made manifest according to the Commandment of the Everlasting God. Why comes in the Epithete of that God which hath been from Everlasting? But because the Gospel hath been so too, and hath been kept Secret not only from the Time since the World began, but from Everlasting also.

You will say unto me, in what Respect should the Gospel be said to be hid even from Everlasting, when there was no Creature to know it?

I Answer, because it was that Knowledge which in God's esteem even from Everlasting he resolved he would be sparing of, and ordained to reserve to himself. The Things of the Gospel they were (as the Apostle tells us, *1 Cor.* 2. 10.) *The Deep Things of God*, that lay (as I may so speak) at the bottom of his Heart, the great Secrets, which he esteemed such even from Everlasting. And whereas for other kind of Knowledge he had but a common Regard, not much caring or standing upon it, when he should reveal it, and so thought with himself; as for the Knowledge of other Things, I can set no Time for the Revelation of them (that is, in Respect of any peculiar Account or Value I have of them, though all Things fall within my Decree) but I will give means to Mankind to know any Thing else presently; but this of the Gospel saith he I will reserve. Other Things in God that he meant to reveal, they lay uppermost in his Thoughts, &c. they were common, he cared not how soon they were known. But these were the Deep Things of God; God hath not been sparing or nice (as I may express it) of any other Knowledge whatsoever, that in this World he meant to reveal to the Sons of Men, either the Knowledge of the Creature or of his Law; but this of the Gospel he locked up in his own Breast, he had a peculiar Cabinet for it, and it lay under a Lock of his own Decree not to manifest it, till the fulness of Time should come. And therefore, it is said to be *hid in God even from Everlasting*. There is a Phrase in *1 Cor.* 2. 10. speaking of this Gospel (as in that Chapter he doth) he saith, *The Spirit searcheth all Things, yea, the deep Things of God*. It is express'd after the manner of Men, and that Phrase with that Emphasis: *Yea, the deep Things of God*, implies, that God as other Artists, and those that are wise, when he hath any Thing that is rare, and which he Cares not to let every one see, keeps it close. In the like manner you have a Phrase at the 9th Verse of that Chapter, *Eye hath not seen, nor the Ear heard, neither have entred into the Heart of Man, the Things* (the Things of the Gospel, namely, for he speaks of the Gospel in that Chapter) *which God hath prepared for them that love him*. Prepared, when? Why prepared even from Everlasting, for as *Austin* well expresseth

presseth it, the Decrees of God (saith he) they are but the Preparations, the Contrivements of all those Benefits and Mercies which God intended to bestow upon us.

Secondly, It is said to be hidden also from Generations, that is, from Ages since the World began: So the Apostle speaks, looking backward to former Times. I shall give you the Particulars, in Respect of which it was said to be hidden from all Generations past.

The Gospel as it is now revealed, was hid from all Nations.

1. It was hid from the *Gentiles*, so as it was New to them: And that is plainly one of the Apostles Scopes here. He writes to *Gentiles*, and he would magnifie the Mercy of the Revelation of the Gospel unto them; and therefore if you Mark it, he saith, *Ver. 27. To whom (namely, the Saints) God would make known the Riches of the Glory of this Mystery [among the Gentiles]* And so likewise you have it in *Eph. 3. 8. Unto me, who am less than the least of all Saints, is this Grace given, that I should Preach [among the Gentiles] the unsearchable Riches of Christ: And to make all Men see what is the Fellowship of the Mystery (namely to the Gentiles, that they should partake of it) which from the beginning of the World hath been hid in God.* In so much, as some Interpreters would make in all these Places, both that in *Rom. 16. 25.* and this Place in the *Ephesians*, and likewise this Text in the *Colossians*, the Mystery intended, to be the revealing of the Gospel unto the *Gentiles*. But it is clear that is not the meaning: The Mystery that was kept hid, is not only that the Gospel should be Preached to the *Gentiles*, but it is the Things of the Gospel it self, it is the Mystery of the Glory of it, it is *Christ the Hope of Glory*; and it is (in the *Ephesians*) *the unsearchable Riches of Christ*: And more plain, in *1 Pet. 1.* the Things conceal'd to former Times there, are not only said to be the Revelation of these Things to the *Gentiles*, but the Things themselves, the Salvation it self, as you shall find if you read the 10, 11, and 12. Verses of that Chapter.

2. It was kept hid even from the *Jews* also, it is therefore indeed called a Mystery; for what is properly a Mystery? It is not the Thing meerly hid, wholly kept so close as that there is nothing said about it, but when there is that said about it, which doth obscurely and darkly reveal it, and yet hath a further meaning which afterwards cometh to be opened. Even thus as to the Words that *Adam* spoke concerning his Wife, *That they Two should be one Flesh*, what saith the Apostle of it, in *Eph. 5. 32. This is a great Mystery*, saith he? Why? Because darkly under the Union of Man and Wife, was intended the Union of Christ and his Church. *I speak*, saith he, *concerning Christ and his Church.*

Now it is therefore called a Mystery even to the *Jews*, because although they had the Gospel, the Substance of it, yet it was vail'd, and the Carnal *Jew* he understood all in the Letter, and looked to nothing in the Gospel; and as you have it in *2 Cor. 3. 13. There was a Vail put over Moses his Face, so that the Children of Israel could not stedfastly look to the End of that which is abolished*; namely, to what was revealed unto them under the Law. But now the Gospel is come, all is open, (as if you should speak of a Riddle, and when you have done, give the meaning of it) and then they saw that all that the Prophets and *Moses* had written, was written concerning Christ. But I say, the *Jews* in the Time of the Law, saw not this Mystery intended in it. You shall find this in that Place of the *Romans* I quoted even now, *Chap. 16. ver. 25, 26. According to the Revelation of the Mystery, which was kept Secret since the World began, but now is made manifest, and by the Scriptures of the Prophets (mark that Expression) according to the Commandment of the Everlasting God, made known to all Nations.* Would you know, saith he, why the Gospel is called a Mystery? God had hid a great deal of it obscurely up and down among the Prophets, and Christ hath sent out his Apostles to make known and reveal what all those Prophets intended, which they themselves did not know, not in the clearness of it as we do, they had as it were the Letter, we have the Mystery unfolded. Therefore says the Apostle Peter *1 Pet. 1. 10.*

1. 10. Of which Salvation, the Prophets enquired and searched diligently, who prophesied of the Grace that should come unto you: Unto whom it was revealed, that not unto themselves, but unto us they did minister the Things that are now reported unto you, &c. So that indeed the Mystery, and the Meaning, and the End, at which all those Things aimed that the Prophets delivered, they themselves fully knew not; they were to write the Scriptures, and they enquired after, and searched diligently what those Things which they wrote did signifie; but it was answered them, *That not unto themselves, but unto us they did minister the Things that are now reported.* But now in the Times of the Gospel (saith he in *Rom. 16.*) *By the Scriptures of the Prophets, it is made known unto all Nations:* Men had only hints before, but now by opening the Prophets, and laying Things together, the whole Business is unfolded, and this Mystery is come out. And this is properly a Mystery, and in this respect the Gospel was a Mystery, hidden even from the Jews themselves. Therefore, to give you another Place, there is a little Particle in *Eph. 3. 5.* very observable, *By Revelation he made known unto me the Mystery, which in other Ages was not made known unto the Sons of Men.* What, did they know nothing of the Gospel? Yes saith the Apostle, they might, but it was in a Mystery, it was not made known to them, saith he, as it is now revealed (Mark that Particle, *made known as it is now*) to his Holy Apostles and Prophets; that is, the Prophets of the New Testament upon whom the Holy Ghost fell, who opened unto them all those Prophecies of the Old Testament, and they saw clearly nothing but Jesus Christ in them. Hid it was you see from the Gentiles; hid it was also from the Jews, in respect of the Revelation of it. Hid it was also.

3. From the Angels, and from Adam in Innocency. The Angels might know that they were to have a Head in whom God did unite them unto himself; and they might know it, as the Fathers of the Old Testament knew there should be a *Messiah*, by whom they should be Redeemed; but how, and who, and what he was, they knew not; and in that Respect they are said, in *1 Pet. 1. 10, 11.* to Pry into these Things; which Place I shall not mention much; but I shall give you another Place, which will comprehend both; namely, that the great Things of the Gospel were kept hidden from Angels and from Man also. And it is in *1 Cor. 2. 9.* compared with *Isai. 64. 4.* (out of which, the Words in the *Corinthians* are taken) *As it is written, Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the Things that God hath prepared for them that Love him.* Now in *Isaiab* it is thus, *Since the beginning of the World, Men have not heard, nor perceived by the Ear, nor hath the Eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.* To open these Words a little. When he saith there in the *Corinthians*, *Eye hath not seen, nor Ear heard, &c.* it hath Reference to what was said, *Ver. 7. We speak the Wisdom of God in a Mystery, even the hidden Wisdom, which God ordained afore the World:* And it hath Reference also to *ver. 8.* where it is said, *Which Wisdom none of the Princes of this World knew;* and he brings a Proof why none of the Princes, none of the corrupt Men of the World ever knew it, *a majori*, from a far greater Argument; for saith he, these great Things which the Gospel reveals for the Salvation of the Elect, have not only not entred into the Heart of corrupt Men, but they have not entred into the Heart of Innocent Man, not into the Heart of Adam himself. How do I prove that? From that in *Isai. 64. 4.* *Since the beginning of the World,* saith he, *Men have not heard, &c.* which Phrase the Apostles often use, when they speak of the Gospel being hidden, as in *Eph. 3. 9.* he saith, *It hath been hid from the beginning of the World.* But you will say, he excludes not Angels? Why truly, if you Consult the Place in *Isaiab*, he saith, *That none hath seen, O God, besides Thee;* who doth he speak to? To Jesus Christ, as a distinct Person from his Father; why? It is clear by this, because he changeth the Phrase; *None hath seen, O God, besides thee;* what He hath prepared, not what thou hast prepared, but what he hath prepared; as if he had said, besides Thee O God the Son

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Son, knewest what God the Father hath prepared for those that Love him, none else but only Jesus Christ which was in God's Bosom knew it. *Neither Eye hath seen, nor Ear heard, nor hath it entred into the Heart of Man*: There is but those Three Ways of knowing, either from the inward natural Principles, which are in the Heart of Man; and so a Thing enters into a Man's Heart from the Principles of Reason, which are in a Man's self; why saith he, all the Principles that were sown in *Adam's* Heart, or in any Man's Heart else, would not have afforded this Knowledge, it would not have entred into a Man's Heart. And then all the Way of Knowledge by the Eye, or Observation of the Creatures, could never have afforded this Knowledge, or the least Jot of it. No all the hearing by the Ear, all the Communication that God should have made to *Adam*, would not have laid open these Things to him. And it is plain, that *Isaiab* speaks of the Things of the Gospel, not only by the Quotation of his Words by the Apostle *Paul*, but from the Desire of the Church there, that God would bow the Heavens and come down, and reveal these Things to them; bow the Heavens (saith he) and come down, touch the Mountains, &c. Even as the Mountains when God gave the Law bowed down before him, so he expresseth the revealing of the Gospel under the same Terms.

Having gone over all these Places, there is one Place more, in which all that I have said out of the *Romans*, and out of the *Corinthians*, and out of the *Colossians*, and out of the *Ephesians*, concerning the hiddenness of this Wisdom, is in a manner contained, and it is in the Old Testament, and for ought I know in the oldest Book of the Old Testament, even in *Job*, Chap. 28. which I shall open to you as clearly as I can; the Truth is, I had not thought it had lain in that Place, till I found the Learned *Ainsworth* refer to it, though but in a Word.

Ainsworth
Communion of
Saints.

Most Interpreters I find refer all the Matter in that 28th Chapter, to the 12th verse of the 27th Chapter, and that there *Job* begins his Preface to all the Discourse that follows. *I will teach you* (saith he) (it is Translated) *by the Hand of God*; but *Piscator* reads it, *Of the Hand of God*, that is, that shall be the Subject I speak of, *and that which is with the Almighty, will I not conceal*, that which is Secret and laid up with him: Where he professeth to hint to them a Secret Counsel and Wisdom, which was in God beyond what they had spoken, a Wisdom which they knew little of, and which God kept Secret from all Living. All the Discourses of *Job's* Friends, what had they been about? They had been about God's outward Dispensations, how God punisheth Wicked Men for their Sins, and they confine themselves to that Discourse, to the Works of God's Providence, and an Enumeration of his legal Proceedings in a way of Justice to Sinners, which was a common ordinary Notion then in the World, and which suited those Times under the Law of Nature, under which it is Thought *Job* lived. Now in this they prided themselves in their Discourse, therefore *Job* to confound them, and not only to Confute them, but Shame them too; he professeth to hint to them another Wisdom, which they did not Exercise their Thoughts about. Why saith he, *Ver. 12. You speak nothing but what is ordinary, Behold, all ye yourselves have seen it, why then are ye thus altogether Vain?* Or Boast your selves of such a Knowledge as you have uttered, by which you condemn me, as if I were a wicked Man? (for by it they had condemned him, because God punished wicked Men according to their Works) and so *Job* goes on to repeat what they had said, as you will see, if you compare the 13th Verse to the end, with the 20th Chapter. But saith he, whereas you think that this Knowledge you have uttered, hath such a great deal of Depth in it; I'll tell you, or teach you of the Hand of God; that is, of God's Eternal Purpose for so you shall find it (as *Piscator* well observeth) in *Acts* 4. interpreted; *They were gathered together, saith he, to do whatsoever thy Hand and Counsel determined before to be don. I will not conceal* (saith *Job*) *that which is with the Almighty*; there is an higher Wisdom, which He in his Eternal Purpose hath order'd beyond that which you see in the Works of his ordinary Providence, which you neither mind nor search into. Having thus Prefaced his following Discourse,

course, he doth in 28th Chapter, as both *Beza* and *Jansonius* observeth, begin to speak of this Wisdom, and to Commend it to them. And see how he sets it out, you shall see it will fall in and open all the Scriptures I have already mentioned.

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First, He compares that Wisdom, which he would set their Thoughts a work upon, which they neglected, and out of the Rigour of their legal Spirits condemned him; he compares it, I say, First, With all Humane Wisdom; and he tells them plainly this, that there is a great deal of Wisdom in the Hearts of Men; and instanceth in the Art that Men have to find out all the precious Things that are hid in the Bowels of the Earth; so *ver. 1.* *He findeth out, where there is a vein for Silver, and a place for Gold;* he taketh Iron out of the Earth, and he hath such Skill as he can make Brasse out of a Stone; and if a Flood break out while he is digging under the Earth, he can overcome that Difficulty and remove it; and he digs up Stones out of the Earth where Bread grows, one would have thought Man should have been contented with Bread; no, but he digs up the Earth, where he finds Stones that are the Place of Sapphires, and which hath Dust of Gold: And *ver. 10.* (says he) *He is able to cut out Rivers among the Rocks* (for he speaks of Man and his Wisdom, which God hath given him in all this) *and his Eye seeth every precious Thing.* Well, but when he had thus described the Art of Man from the first Verse to the 12th. saith he, though Men have all this Skill and this Art: *Yet where shall Wisdom be found, and where is the Place of Understanding?* And by Wisdom here he means the same that *Solomon* doth in the *Proverbs*, viz. that Wisdom that shall save Men, as appears in the Last Verse: For *Job* interlaceth many Discourses of Christ, speaks of him as the Redeemer, *I shall see him with these Eyes*, saith he, and he whom he calleth the Redeemer elsewhere; in this Chapter he calls Wisdom, which was to be the ordinary Phrase of the Old Testament, and so of those Times by which they did call the *Messiah*. He complains in the 13th Verse, that Man who had all this Art and Skill to find out all Things else, yet he sought not after this: *Man knoweth not the Price thereof, neither is it found in the Land of the Living;* you may go almost all the World over and hear no Man speak of it, no Man values it. He speaks not of that Wisdom which is in God infinitely, for that is not a Thing for Man to obtain, and so under that Consideration to value it as *Paul* did, when he esteemed all as Dung in Comparison of it; Man knows it not, saith he, he would never have enhanced the Price of it (as afterward, *ver. 16.* *It cannot be valued with the Gold of Ophir, with the precious Onix, or the Sapphire*) but to raise up the Hearts to seek it: He speaks just as *Solomon* doth in *Prov. 8.* when he speaks of Christ.

Secondly, As he compares it with all the Knowledge that Man hath, so with all the Knowledge that the Creatures materially can afford. Go over all the Creatures, they all do not contain one Jot of that Wisdom; so saith the 14th Verse, *The Depth saith, it is not in me, and the Sea saith, it is not in me;* for they do afford to Man's Understanding no hint at all of any such Thing, not a whit to be known of the Knowledge of God in Christ is in the whole Frame of Nature. *Whence cometh Wisdom then?* (*ver. 20.*) *And where is the Place of Understanding?* *Seeing it is hid from the Eyes of all Living, and kept close from the Fowls of Heaven.* Whence comes it? That is, Who is the Author of it? And where is it to be found? That is, What is the Subject Matter of it? The Depth affordeth it not, it is not to be found there, the Creatures though they hold forth the Foot-steps of God, yet they do not hold forth this Wisdom. He tells us afterward, in *Ver. 23.* *That God understandeth the way thereof, and he knoweth the Place thereof;* (for as the Apostle saith, in *Eph. 5.*) It lies hid in God, and *Job* saith, that God had kept it close, and doth keep it close from all; and so he reckons up all Things that are to be reckoned up, he reckons up the Sons of Men; *It is hid*, saith he, *from the Eyes*
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of all Living, that is, of Mankind; and kept close from the Fowls of Heaven (as you have it in your Margents) as metaphorically he calleth Angels; for otherwise, why would he ascend from the Eyes of all Living, speaking of Man, to the Fowls of Heaven, unless he spake of such Creatures, as have more Understanding than Man, namely, Angels, for so in Scripture they are called. And saith he, *Ver. 22. Go down to Destruction and Death,* and they will say, *we have heard the Fame thereof with our Ears;* all our Fore-fathers that are Dead, they knew not the way of it neither; tho' they have heard the Fame of it; The Devil heard it when he was Cursed, he heard it with a Witness, that both his Ears tingled when he heard it; and all our Fathers that are Dead, heard the Fame of it, knew there was such a Thing, as *Job* also did, but they had not that clear Revelation of it. It being hidden therefore from all these, *It is God,* saith he, *that understandeth the Way thereof, and he knoweth the Place thereof; That God that looks to the Ends of the Earth, and seeth under the whole Heaven; That God that makes a weight for the Winds, and that weigheth the Waters by measure; That God when He made a Decree for the Rain, and away for the Lightning of the Thunder; Then did He see it, and (as your Margent hath it) did number it, or revolved it in his Mind, he recounted it, he prepared it, yea, and searched it out. He saw it, that is, he had it in his View, as the chiefest Wisdom of all else, greater than whatever else he was a doing in making the World: And He Numbred it, that is, He Accounted it as the choicest of all Knowledge else: And He prepared it as a further Thing than the Wisdom He stamped upon the Creature, and He did as it were by Study search it out. You find these Phrases fall in with what the Apostles themselves use of it.*

If you ask me what Wisdom this is that *Job* speaks thus of? It is (as I hinted afore) that Wisdom whereby Men are saved, which was the Title that then in those Old Times they gave to the *Messiahs*, and the Fear of Him, and the Knowledge of Him, and of God. If you look in *Prov. 8.* (and this Book of *Job* was written long afore that of the *Proverbs*) you shall find that *Solomon* useth the same Expressions that *Job* here doth, and he makes a Description of Jesus Christ under the Title of Wisdom, and of that way of Salvation that was then but obscurely revealed, and afterward more fully manifested in the Times of the Gospel, even the *hidden Wisdom of God*, as the Apostle calls it. *Solomon* in that 8th of the *Proverbs*, *ver. 11.* saith, *That the Knowledge of it is better than Rubies, and that all the Things that may be desired, are not to be compared to it.* *Job* useth the same Expression, *ver. 18.* *No mention shall be made of Coral or of Pearls, for the Price of Wisdom is above Rubies:* Had it been the Wisdom of God himself, which God everlastingly keepeth to himself, and is not to be pryed into; *Job* would not have put that Price upon it to incite Men to the search of it. So likewise you shall find, that *Solomon* makes the same Complaints that *Job* doth, that the Sons of Men receive it not, value it not. And as *Job* saith, *That God when he made a Decree for the Rain;* then did He see that Wisdom and prepared it, and searched it out; so *Solomon* useth the same Expressions also, *Prov. 8. 28.* *When He established the Clouds above (its the same Expression) when He strengthened the Fountains of the Deep, when He gave to the Sea his Decree, &c.* Then saith Wisdom, *I was there, and was daily his Delight, &c.* And that you may see how one Scripture openeth another; you shall find in *Eph. 3.* where it is called a hidden Wisdom, he saith, *To make all Men see what is the fellowship of the Mystery, which from the beginning of the World was hid in God, who created all Things by Jesus Christ.* Now what saith *Job*, and what saith *Prov. 8.* Saith *Job*, *When God did give a Decree for the Rain; When he established the Clouds above,* saith *Solomon*, then did He see this, He had this in his Eye, but he kept it close as a further Wisdom, than what he was a making and stamping upon the Creatures: *It was hid in God,* saith the Apostle, *who created all Things by Jesus Christ:* In the Strength of Christ God-man did he Create all Things, and had then in his Eye the Lord Jesus, whom he meant to propound to the Creature as the Head of the Creation. It is a Wisdom also

which

which is not in Nature but distinct from it; for *Job* saith, *When he made the World he saw this.* And then he useth the very same Phrases that are used of the Gospel. There are Four Things said of it. 1. He saw it. 2. *Recensuit* (so *Piscator* translates it) He numbered it with himself, recounted it. 3. He did prepare it. 4. He searched it out. Now do but look in *1 Cor.* 2. 9, 10. where the Apostle speaks of this hidden Wisdom, and you have the very same Phrases. *We speak the Wisdom of God in a Mystery, which God ordained before the World. The Things which God hath prepared* (the *Septuagint* useth the very same Words in the *Greek*, which the Apostle doth here) and then he searcheth it out, *The Spirit*, saith he, *searcheth the deep Things of God.* And my Brethren, to add this as the Conclusion, it is that Wisdom by which Men were then saved, that *Job* had here in his Eye: Now what Wisdom was it that Men were saved by then? It was by that obscure Knowledge they had of God in Christ held forth in the Promise, which did Cause them to cleave to him, and to fear him, and to worship him, and to depart from Evil: Now look in *Prov.* 8. and compare it with the last Verse of this 28th of *Job.* Saith he there, *ver. 12.* speaking of Wisdom, *I Wisdom dwell with Prudence, and find out Knowledge: The Fear of the Lord is to hate Evil, &c.* and *ver. 20.* *I lead in the way of Righteousness, &c.* And so he goes on, and in the Conclusion shews, how that the Knowledge of Christ, and of the Gospel as it was then revealed did work Men to cleave unto God, to fear God, and to depart from Evil; that was the Way whereby Men were saved then. So *Job* tells his Friends here, you tell me saith he, of Gods dealings with me in an outward way of Providence, but you mind not the Wisdom of God, what is that? *The Fear of the Lord, that is Wisdom, and to depart from Evil, is Understanding.* Now in the *Jewish* Language, the Piety of those Times, by which they are said to believe in God and to be Religious, is still express'd, *by the fear of the Lord:* And he in the New Testament, that is called a Believer, in the Old is called a Man that feareth God, for that was the Wisdom Christ was made unto Men in the Old Testament. I say, as Faith is the great Thing in which the Language of the New Testament runs, so the fear of the Lord is the Language of the Old: There are a World of Places for it. *Psalms 34.* *Come ye Children, and I will teach you the fear of the Lord:* Therefore it is called the beginning of Wisdom, when they came thus to know God, for it is called the fear of the Lord, because it was that by which they were to fear God and come to the *Messiah*, a fear which made them wise unto Salvation. The same Christ by teaching them his fear then, made them wise to Salvation, which teacheth us now; only our Religion is expressed by Faith, theirs by Fear, because there was little Gospel mixt with it; it wrought in a legal Way, in a way of Bondage then, ours in a way of Adoption. So that it is clear, that *Job* speaks of that Wisdom whereby Men are saved according to the Notion of those Times, having some hint of some further Wisdom which was hid in God, which was not in Angels, nor in Men, and which God himself in the End would reveal. And so you have as I conceive truly the meaning of that Place in *Job.*

USE, Is the Gospel thus a hidden Wisdom, hidden from Ages and from Generations? This should cause us to value, and put the highest worth and esteem upon it. Amongst all other Considerations that should move us to it, this is not the least. We see the greatest Wits of the World, and the greatest Understandings, have still been taken with Antiquity, with any Learning and Knowledge that is Ancient, especially when it is hidden too. How do Men prize an Old Copy of a Father (as they are called) which hath lain hidden in some hole in a Manuscript, and is now revealed! How doth a great Scholar value such a Thing! They think it a Glory to be the Publisher of such a Thing. To have an Old Copy of the New Testament, though it doth not differ Three Words throughout the whole from what we commonly have, yet if it be an Old Copy (as lately one of the *Septuagint*

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written 1300 Years ago was sent over) what a value is there set upon it! If the Prophecy of *Enoch* which *Jude* quoteth (and such a Thing they say is extant in *Africa*) were now found out, how would it be valued! If it were common here, how would it be esteemed! *Solomon* you know wrote of Herbs and Plants, from the Cedar in *Lebanon* to the Hyssop that Springs out of the Wall, if these Books that are lost were now found, what a Price would we set upon them! O my Brethren, a far greater than the Wisdom of *Solomon* is here, and far more Ancient, for here is the Wisdom that was hid in God from Ages and Generations, even before the World was, which lay at the bottom of his Heart, which are the deep Things of God. Here is a whole Edition (for so the Gospel is) of a New Testament, of a new Knowledge of God, in Comparison of what the Fathers had. Here is the Wisdom of God himself, which was kept close from the *Gentiles*, from all Nations Four Thousand Years, kept hid from *Adam* in Innocency, kept hid from Angels, kept hid from all, that his own Spirit even searcheth into these deep Things of God. How should this whet on our Souls to be skilful in, and to study this Gospel, and to know all the Secrets of it; to seek unto God, for that Holy and Blessed Spirit who writ this Word, and hath hid herein all the Treasures of Knowledge which are to be revealed to us. This did commend it to the Primitive Times; *Paul* still in all his Epistles, as you have seen in that of the *Romans*, in this of the *Colossians*, in that of the *Ephesians*, in that of the *Corinthians*, makes it a mighty Matter, that unto them this Gospel was revealed that was hid before, that God had broke up a new Treasury, not of Notional Divinity; but of the Knowledge of himself, even the Mystery of the Father and of Christ, as it is called in *Colof. 2. 1.*

But you will say unto me, this indeed did mightily commend it to our Fore-fathers, that lived in the Primitive Times to whom it was first made known. In regard to them it was admirable, that it should be 4000 Years before it was revealed, and then made known unto them, and that they should be the first: But for us we are born under it, and it hath now been 1600 Years since it was made manifest. Therefore what is this to commend it to us?

I Answer *First*, It did lie hid however 4000 Years afore the World knew it; and that thou shouldst have thy Lot to be born in the Days of the revealing of this Gospel, and shouldst come to know these Things which were hid to the Ages before, as a Favour; for thou mightest have been born in the midst of those 4000 Years.

But *Secondly*, So did God order it in his great Wisdom, that though the Law was given (I Paralel it so) in *Moses* his Time, yet there was a Time (as that of *Manassehs*, and of other of those Kings) in which the Law was in a manner lost, and the Priest searching in the Temple doth by Chance find it. This hath been the Case of the Gospel since God delivered it to these Times, for this Doctrine of the Gospel in the greatest Glory, and the Riches of the Secrets of it, was obscured for more than a Thousand Years, yea, from the very Apostles Time a Mystery of Iniquity began to work, and another Gospel to be raised up that darkned the true one by Degrees, till Antichristianism over-spread the World, when as all the World, and the Learned Men of the World ran after the Rudiments of the World and not after Jesus Christ, and the World was spoiled thorough School-Divinity, and thorough Philosophy, as the Apostle speaks, *Colof. 2. 8.* And it is not many Years since, that great and glorious breaking forth of the Gospel began in the Time of *Luther*; when God did break up another *Indies*. He gave the Pope a World, the *Spanish* World, the *West-Indies*; He set them a Work about the first Part of the Wisdom spoken of, in that 28th of *Job*, to find out a Vein for the Silver, and a Place for the Gold: And he gave another *Indies* of the Gospel unto us of the *Protestant* Churches, and it had been Happy for us to have kept ours, and to improve it as they have done theirs. But my Brethren, though God begun and renewed the Knowledge of this Gospel, yet the Saints will find digging Work enough in it, even to the End of the World. You shall find in the very midst of the Book of the *Revelation*, when Fourteen Chapters

ters of it were spent, that it is there said, *Ver. 6. I saw another Angel flie in the midst of Heaven, having the Everlasting Gospel to Preach unto them that dwell on the Earth.* He speaks of the Time of Antichrist, for in the 13th Chapter, he describeth the Beast, how he ascendeth out of the Sea; and in the 14th, he describes the Saints under Antichrist, and how he tyrannized over them, especially at the latter End, when the Light of the glorious Gospel of Christ breaks forth. And whereas they accuse the Gospel of Novelty, no, it is an Everlasting Gospel, saith he. And God did set a Work many before us to Preach this Gospel, and how did they begin to Preach it? (for it went on by Degrees) They fell upon Images first, they bad People take heed *Fear God, and give Glory to Him, and Worship Him, that made Heaven and Earth;* that was the first great Thing which the Protestants laid open, when they first began to Preach the Gospel. Afterwards they began to challenge Rome with being the Antichrist, that was the second Angel. And then a Third comes, and saith, *That whosoever drinks of her Waters, and of her Cup shall Everlastingly be tormented;* so that Men that are learned and knowing Men living in that Religion cannot be saved. And then in the 15th and 16th Chapters there come seven Angels out of the Temple, and they still reveal more and more. Thus doth God by Degrees go on, so that within these 100 Years, we in our Age, ever since that great Light first brake out (especially here in this Kingdom) have had the Light of the Gospel rising still clearer and clearer, and so it will do till Antichrist be destroyed, for he is to be destroyed, to be melted (so the Word is) by the dawning of the Sun of Righteousness, who is coming upon the World. Therefore in *Isa. 11. 8.* he saith, *The Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea;* he hath the like Expression in *Hab. 2.* And he speaks of the latter Times, for he speaks of those Times before, and upon the Calling of the Jews; and that is clear by *ver. 11.* of that *Isa. 11.* *It shall come to pass in that Day, that the Lord shall set his Hand again the Second Time, to recover the Remnant of his People;* he had deliver'd them out of Captivity once, and he shall do it again the Second Time, saith he. Now go take *Ezekiel*, he prophesieth likewise of those latter Times, and he useth the same Expression of the over-flowing of Waters by Degrees, in *Ezek. 47.* speaking of a glorious Temple, that was to be set up in the latter Days (that's clear by all the Passages of that Prophecy) he saith, *He saw Waters issue from under the Threshold of the House* (that is, of the Church) and saith he, first I was led thorough Waters, and the Waters came up to the Ancles; afterwards the Waters were to the Knees, and then to the Loins, and at length a River that could not be passed over, for the Waters were risen, Waters to Swim in, and when he was returned to the Brink of the River (that you may know what Times he speaks of) he saith, *There were very many Trees on the one side, and on the other.* Now compare this with *Rev. 22.* There you have the same Trees and the same Waters (speaking of the latter Times of the Gospel too, as *Ezekiel* doth) whose Leaves did heal the Nations every Month. So that he speaks of the growing of the Knowledge of the Gospel by Degrees, which should be as Waters that cover the Sea. The like you have in *Zachary* where he prophesieth, that in the latter Times there should come a Day, which should be clearer towards Evening: In the Times before this, saith he, it shall be neither Light nor Dark (which I believe are our Times) and it shall begin to clear up towards Evening (it is in *Zech. 14. 6, 7.*) and he useth the same Expression concerning Waters, *Ver. 8. Living Waters,* saith he, *shall go out from Jerusalem, &c.* And *Dan. 12. 4.* *Many shall run too and fro, and Knowledge shall be increased.*

I speak it for this, that although the Gospel was revealed to the Apostles so long ago, yet God hath so ordered it, that to us now it is new again. My Brethren, Let me say this to you, *It is a Faith once given,* so *Jude* tells us. When the Apostles had given it out of their Hands, what, will God send Apostles to recover this Gospel again? No, it is a greater Glory for God by Degrees, and by ordinary Light in the Hearts of his Ministers and his People

Chap. IV.

People to recover this Gospel, (which was thus blasted by Antichrist, in the latter Days) that it shall have the same Purity in Doctrine and Government that was in the Primitive Times, I say, for God to do this by Degrees and by ordinary Means, it is a greater Glory then to send Apostles; it were an easie Matter for him to pour out his Spirit upon Men immediately as He did then, but he chuseth rather to do it by ordinary Means as he hath done; yea, and will go on to do it, and will never leave to do it, till he hath brought it to that heighth, when Jesus Christ shall come to possess his Kingdom, the Brightness of whose coming, the Dawnings of it, shall consume Antichristian Doctrine and Worship. It is a greater Matter for him to work a Miracle by ordinary Means in a way of ordinary Providence, than to shew these great Miracles that he did among the *Jews*, and the like; as indeed he hath in an ordinary Way done as great Matters for this Kingdom, as ever he did in *Egypt* for the bringing of his People out of that Bondage. It is I say an easie Matter for God to go and create a new World, and the like; but therein lies his Glory, that he will restore Things, and reduce them to the Primitive Purity by ordinary Means, and not send extraordinary Persons to do it.

Antichrist brought in all his Darknes by Degrees, and it shall go out by Degrees. The Mystery of Iniquity began to work in the Hearts of Men in the Apostles Times, and Darknes grew more and more till Midnight: So the Mystery of the Gospel works likewise, and these Dawnings shall increase more and more till the perfect Day; and the Issue of all these Confusions that are now, when Jesus Christ hath done his work, will be some glorious Thing. God hath given Pastors and Teachers (as the Apostle saith) to all Ages, and one Age doth teach another, and they all tend to the edifying of the Body of Christ, till we come unto a perfect Man, unto a measure of the Stature of the fulness of Christ. All the Light of the former Ages is drawn down to this Age, and in this Age Men suck in their very Education the Light of the former Ages, and so are prepared for a further growth, and so in the End the latter Age of the World will have a fulness of Stature again. And the Scope of all this is, though it is a Mystery, yet God hath so ordered it in his Providence, to endear it to us, to make it a new Mystery to us, even as if he had had Apostles afresh; for it was obscured, and it hath broke out afresh after it lay hid a Thousand Years.

C H A P. IV.

That the Knowledge of the Gospel is a most excellent Wisdom, because as a peculiar Favour, it is communicated by God onely to some Persons.

COLOS. I. xxvi.

But now is made manifest to his Saints.

HERE is the Rarity and Scarceness of it, when it cometh to be revealed [*But now is made manifest to his Saints.*] And this is the Subject which I shall insist upon.

In the handling of this, I shall do Two Things.

1. Give you an Explication of the Words.
2. Enlarge upon that Theam, to shew from thence, the Excellency of the Gospel.

I. For Explication. If you mark it, the Apostle doth not say, which is now made manifest to me; Although *Paul* makes the Manifestation of it unto him, to be the means to manifest it to all the Saints; for as elsewhere he saith, it was a Treasure in an earthen Vessel committed unto him; and therefore in the 23d Verse, and the last Words he saith, *Whereof I Paul am made a Minister*; and in the 25th Verse, the first Words, *Whereof I am made a Minister*. But how is he made a Minister? For to reveal it to the Saints, therefore he doth not only say, is revealed unto me; but, *now is made manifest to his Saints*.

The Gospel, although it was at first revealed unto Apostles and Prophets, yet the End and Intent of it was, that it should be revealed to all the Saints. You have this expressly in *Eph. 3. 5.* comparing it with this. In the 4th Verse, he had called it (as here) *The Mystery of Christ*; in the 5th Verse, he saith, *Which in other Ages was not made known unto the Sons of Men, as it is now revealed to His Holy Apostles and Prophets by the Spirit*. One would think now, that the Apostle here should only intend, that this Gospel is revealed to the Doctors and Teachers of the Church, to the Holy Apostles and Prophets. No, read the 9th Verse. It is (saith he) *to make all Men see* (that is, as these Words restrain it, all the Saints see) *what is the Fellowship of the Mystery, which hath been from the beginning of the World hid in God*. It was not revealed only to Apostles and Prophets; *But now* (saith he) *is made manifest to the Saints*. And therefore in the 23d Verse of this Chapter, saith he, *If you continue in the Faith, grounded and settled, and be not moved away from the Hope of the Gospel, which you have heard, and which was Preached to every Creature under Heaven*. So that not only the Holy Apostles and Prophets of the New Testament received it, and it was manifested unto them, but to the Saints also. Therefore in the 25th Verse of this Chapter, *I am made a Minister of it* (saith he) *according to the Dispensation of God, which is given to me for you*. So that indeed it was given to the Apostles, but only that they might make it manifest to the Saints; and hence therefore he saith, *But now is made manifest to His Saints*. I shall not need to enlarge more upon this, in the way of opening it.

II. I shall come therefore to the Thing it self, viz. The Rarity of this Gospel, and of the Mysteries of it, and shew you the Excellency of it in this Respect.

But is now (saith he) *made manifest to His Saints*.

He speaks as if God were dainty of this Knowledge. He reveals it to Saints, and to Saints only; and to *His Saints*. There is a Revelation of it, which the Saints only have (as I shall shew you anon, and Answer Objections to the contrary) in *1 Cor. 1. 24.* he saith, *That to them that are called, both Jew and Greek, Christ is the Power of God, and the Wisdom of God*. We all say, that He is the Power of God only to them that are called, for He only works effectually in them: But that Scripture also tells us, That He is the Wisdom of God only to them that are called, they so understand the Mystery of it, as none else.

And then, if you Mark it, he commends the Knowledge of the Gospel to us by this, that it is revealed to [His] Saints, His whom He had chosen, whom He had singled out. Certainly, if there had been any Knowledge better than other, he would have reserved it for [His] Saints. There is an Emphasis in that. You know, God chose a Man beloved of him (for so *Solomon* was called) and as a Testimony of his Love to him, He gave him above all Things else, Knowledge; so that he abounded therein above all that were before him, or shall be after him. And *Daniel* that had great Mysteries opened to him, is call'd, *A Man greatly beloved*. I quote these Examples for this, to shew that that which is a more special excellent Knowledge

ledge of all others, God would reserve it for them. *To you, saith Christ, it is given to know the Mysteries of the Kingdom of God, speaking to his Disciples; To you it is given, it was a Gift, and a special Gift. And therefore in Mat. 11. 25. We read of that great Thanksgiving which Christ makes to his Father, I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes. He revealed them to his Saints, and those whom He had chosen.*

My Brethren, God reserved the Gospel to reveal it first unto his Son, (you shall see the Order of it) so you read, in *John 1. 17, 18. The Law came by Moses, but Grace and Truth (that is, the Gospel) came by Jesus Christ. No Man hath seen God at any Time: The only begotten Son, that is in the Bosom of the Father, He hath revealed Him.* The Lord reserved this Knowledge which was hid from Ages and Generations for his Son to declare it first; it came by Him, He brought out the Gospel first. And you have the like, in *Heb. 2. 3. Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him.* You see that God prized this Gospel so much, as He revealeth it first to His Son.

And then next to His Son, He chose out Holy Apostles. Had not they been Holy Men, He would not have revealed it to them, to be the Broachers of it, as they were. *Holy Apostles and Prophets, saith he, Eph. 3.*

And then Lastly, The End of the revealing of it to all these, is that His Saints may know it. It is [to His Saints] in Distinction now under the Gospel from the Saints in the Old Testament. The Saints then, were Infants in Knowledge, and they took up their Faith much upon Trust. But God under the Gospel, doth to reveal the Gospel by His Spirit, that His Saints themselves see into the Mystery of it, understand it, take in the Comfort of it. And I take that to be the meaning of the Promise of that Covenant, in *Heb. 8. 11. where he saith, They shall not need every Man to teach his Neighbour, but they shall all know me saith the Lord, from the least to the greatest.*

Now then to Answer some Objections, that will be made about this, by which this Truth will be the more Clear.

First, You will say unto me, is this Knowledge so much commended to us, that it is reserved thus, and made manifest to His Saints, why doth not all the World know it? Is not the Gospel preached to every Creature under Heaven? There is an Objection lies not far off the Text, for ver. 23. he saith, It hath been preached to every Creature under Heaven.

I Answer, When our Saviour Christ, in that *Mat. 11. 25. Gave thanks to his Father, that He had hid these Things from the Wise and Prudent of the World, and revealed them unto Babes.* Yet in the Verses before, you shall read that these Things had been revealed to the wise Men of the World, and yet hid. Read *ver. 23. And thou Capernaum, which art exalted up to Heaven, shalt be brought down to Hell.* Christ, had preached to *Capernaum* more than to all the Cities that were in *Judea*, or belonging to it. It was *Capernaum* in *Galilee*, of which the Prophecie went, that *Galilee* should see a great Light. It is Recorded by the Evangelist *Matthew* upon Christ's going to *Capernaum*, because He made that the principal Seat of all his Preaching. But yet, though *Capernaum* were lifted up to Heaven, in respect of all those glorious Truths of the Gospel that were preached by Jesus Christ thereunto; there were but a few Babes that were therein, that did receive it; and He thanks his Father, that he had conceal'd it from all the wise and prudent, and revealed it only unto those Babes. It's true indeed, that the Gospel is preached unto every Creature, and God is free of it; infomuch as the Apostle saith, *Rom. 10. Have not they all heard?* But then he asketh withal another Question, *Have they all believed?* And therefore saith Christ, in *Mat. 13. 11. To you it is given, to know the Mysteries of the Kingdom of God, but to them it is not given, though they heard it.* And therefore I may say of the Gospel, as the great Philosopher *Aristotle* spake of his Writings, when he had Published the Lectures which he had read to his Schollars, unto the World; *Alexander* found fault with him, for now saith he,

you have debated all your Knowledge by making it common; no faith *Aristotle*, for they are *Edita non Edita*, though they are Published yet they are not Published, for none will understand them now they are Published but only my Schollars, whom I have read them unto, and are Privy to my Scope in them. So it is true of the Gospel, that though the Myſtery of it is made known unto every Creature, yet it is *Editum non Editum*, though it be Published, yet it is ſo Published as only thoſe that are taught of God underſtand it in the Myſtery of it.

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Again, to Answer this, that you may ſee the Priviledge of the Saints herein. Although the Gospel is Published unto every Creature under Heaven, yet it was the Manifeſtation of it to *His Saints*, that was the Motive and Ground of Publishing it. The World ſhould never have known one Tittle of it, had it not been for *His Saints* in the World, unto whom He meant to convey his Mind and Meaning. And therefore you read in *Jude*, ver. 2. that it is called, *The Faith once delivered unto the Saints*. It was delivered unto them, and delivered for their ſakes, the World had never known it elſe. And therefore the Apoſtles themſelves ſo far as they knew it, are called Holy Apoſtles, they had not thus known it elſe. And when they did know it more than other Men, they were but Stewards; for ſo you know they are called in *1 Cor. 4. 1.* *Let every Man account of us as Stewards of the Myſteries of God*; now though the Steward receive Money for his own Expences, yet the chief of the Money he receiveth, is for the Expence of the Houſhold. Go take *St. Paul* with all his Knowledge, and the moſt of that Knowledge he did receive, it was not for own ſake chiefly, it was for the Saints; and therefore he ſaith, *To me it is given, who am leſs than the leaſt of all the Saints, that I ſhould Preach among the Gentiles the unſearchable Riches of Chriſt*; To what End? *To make all Men ſee, what is the Fellowship of the Myſtery*, &c. Hence therefore you ſhall find in Scripture, that where God had abundance of People, there the Apoſtles were guided and inſtructed by the Holy Ghoſt to ſtay long. I have much People in this City, ſaith God, unto *Paul*, when he came to *Corinth*, and therefore he continueth there a Year and Six Months teaching the Word of God amongſt them; and when he would have gone unto one Place, he was hindered, and carried unto another, why? Becauſe ſtill the Preaching of the Gospel went where God had his Elect Saints. Therefore in the Words before my Text he ſaith, *According to the Diſpenſation of God, which is given to me for you*. The Apoſtle had a great deal of Knowledge, but ſaith he, *I am a Debtor* (ſo he calls himſelf in *Rom. 1. 14.*) *I am but a Steward, I have received it for you*. It is the Saints that God principally aimeth at. Therefore, if He did give it to the Apoſtles but for the Saints, then the World, carnal Men, come only to hear of it by the Saints, becauſe the Saints are amongſt them, unto whom God would make it known.

But again you will ſay unto me. Do not carnal Men know it as well as the Saints, why then, is it made their Priviledge?

I Answer, *Fiſt*, That carnal Men do know the Gospel, and know much of it, and they know it to their coſt. Say the *Phariſees* unto Chriſt, *Are we blind alſo?* Ay ſaith Chriſt, *If ye were Blind you had no Sin*.

But *Secoſdly*, The Knowledge that carnal Men have of the Gospel, is by Hear-ſay. There is no Truth of much Moment (if you take the Matter of Truth) that is revealed fiſt to them. You ſhall find in *Eph. 3. 5.* That the Men that God revealed it fiſt unto, were the Holy Apoſtles and Prophets, and in *Peter* it is ſaid, the Scripture was written by Holy Men. Had they not been Saints, Holy Men, God had not revealed it unto them. Others may receive it as by Tradition from Hand to Hand, but the Men to whom God doth reveal any further Light of the Gospel are Holy Men.

But you will ſay unto me, Now it is given by thoſe Holy Apoſtles and Prophets, and laid up in the Scriptures, may not all Men, or any Man underſtand it? *No*, For as you have it, in *2 Pet. 1. ult.* The Scripture is not of private Interpretation (and he ſpeaks eſpecially of the Gospel) that is, it

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is not in the Power of any Man's Understanding to apprehend or know the meaning of the Word; *But* (saith he) *Holy Men of God spake as they were moved by the Holy Ghost*; and therefore as the Scripture was written by the Holy Ghost, so it must be the Holy Ghost that must interpret it. Take all the wise Men in the World, they are not able to understand one Scripture, it is but private Interpretation, the Holy Ghost therefore, the same Spirit that guided the Holy Apostles and Prophets to write it, must guide the People of God to know the meaning of it, and as he first delivered it, so he must help Men to understand it.

But you will say yet further, do not carnal Men understand the Mysteries of the Gospel, and that by the Spirit of God?

I Answer, yet still there is a Mystery, that all the carnal Men in the World do not understand. In *1 Cor. 2. 7. We speak the Wisdom of God in a Mystery.* He doth not only say, it is a Mystery in it self; but he saith, it is still spoken in a Mystery. And what is the Reason? Because that carnal Men even when it is spoken, yea, when it is apprehended by themselves in a notional Way, yet they do not know and apprehend that Mystery, that still is in it. You shall find, that the Scripture speaketh of all the Knowledge, that carnal Men have of the Truths of the Gospel, as of no Knowledge. In *1 Cor. 8. 1, 2.* speaking to those among the *Corinthians* that were puffed up, carnal Spirits, that Thought they knew all Things; saith he, *We know that we all have Knowledge, so ver. 1.* but what saith *ver. 2?* *If any Man think that he knoweth any Thing, he knoweth nothing yet as he ought to know;* so that now a Man may have all Knowledge, and yet notwithstanding he may know nothing as he ought to know. In *Prov. 9. 10.* he had spoken before of Wisdom (and by Wisdom still is meant Jesus Christ revealed, for that was the Title they gave the Messiah in those Times) now saith he, *The Knowledge of the Holy is Understanding;* there is no Knowledge or true Understanding in the Matters of the Gospel, but only the Knowledge of the Holy. You know there is a Form of Godliness in the World (so you have it in *2 Tim. 3. 5. Men shall come having a Form of Godliness, and deny the Power of it.*) As there is a form of Godliness that is not true Godliness, so it is as certain there is a form of Knowledge that is not true Knowledge. I'll give you a Scripture that is fully answerable to it, it is in *Rom. 2.* saith he, *Thou knowest His Will, and approvest the Things that are more excellent, being instructed in the Law;* and *Ver. 20. Hast a form of Knowledge, and of the Truth.* Mark the Expression; as there is a form of Godliness which is not true Godliness, so there is a form of Knowledge that is not true Knowledge, that is but the Picture of it.

And therefore my Brethren know this, that there is no Man, that is become a Saint, but as for the Truths he doth know out of the Gospel, knows that of them which no carnal Man in the World knows. I will give you but this Instance for it; Go take any Man that hath never so much Knowledge both in Law and Gospel, and if God turn this Man to him, you shall have him say, that all Things he knew before are known anew by him; he that had all Knowledge before, he now professeth he had none as he ought to have had. And therefore (by the way) will you know what it is to be Converted? It is to know over all anew, that you knew by Education. It is plain by that of the Apostle, in *2 Cor. 5. ult. If any Man be in Christ Jesus, he is a new Creature, old Things are past away, behold all Things are become new.* What doth he speak this of? He speaks it especially of Knowledge; and that's clear by the Verses before, for saith he, *Though we have known Christ after the Flesh, yet henceforth we know him no more so,* all our Knowledge of him is new: *Therefore if any Man be in Christ, he is a new Creature;* what is the Effect of that? *Old Things are past away, all Things are become New:* Old Things become new in this Knowledge.

But you will say unto me, How can this be, for carnal Men speak the same Things of the Gospel that others do?

But yet let me say this unto you, although a Godly Man can express no more in Words than the other doth, yet he knows that of the Gospel which the

the other doth not; yea, he hath such a Knowledge of it, as in Comparison of his the others is no Knowledge. I shall first say this, that the Notions and Apprehensions that are in the Heart of a Saint of spiritual Things, never entred into the Heart of any carnal Man in the World. It is the Apostles Expression in *1 Cor. 2.* and I'll give you the Reason of it. It is a received Truth and acknowledged by all, that we have no Knowledge in our Minds; but that which we receive, and which we have by the Images of Things which our Mind conceiveth. All Knowledge which the Mind hath, it is by forming of some Image of a Thing within it self. Now if the Image which is formed up in the Mind, differ in one Man and in another, than the Knowledge differeth. As for Example, if I have seen the Picture of a Man, I have an Image in my Mind of that Man according to his Picture, but if I have seen the Man himself, why, here is another manner of Image formed up in my Mind that have seen him, which is not formed up in the Mind of any Man else, which hath but seen his Picture. Now all the Knowledge that carnal Men have of the Gospel, is but by Images received from the hear-say of it only; but the Knowledge which Holy Men have, is by the impress and Image received from the Thing it self made known unto them by the Holy Ghost. I remember one once said of the late Queen *Elizabeth*, I have seen her Picture faith he, but I have one Picture of her that I will not sell for all the Pictures of her in the World: And what was that? I saw her but once faith he, and the Image of her remains still in me: Which Image he could Convey to no Man living. Even so the Image and Impress, that which entred into the Heart of a spiritual Man of the Things of the Gospel, is a different Image to what is in the Heart of a carnal Man: And yet now, if the one should go and describe, and speak of the Things of the Gospel, he would express it no otherwise than the other, for there is something still that cannot be expressed. As for Example, take the Sun, there is something in the Sun that can never be pictured; and what is that? The Life and Glory and Heat of it, and yet therein lies the Excellency of the Sun. So there are those Things in Christ, and in the Gospel which can never be pictur'd out by Words; that unless Jesus Christ hath by his Spirit manifested himself to a Mans Heart, he is never able to take it in. And therefore, now when a carnal Man, and a godly Man speak both of the same Thing, he that is a godly Man can speak no more than what the other can take in notionally; yet he understandeth further, he hath seen that which no Words can Paint out or Picture forth. Therefore, now if you ask me what it is the Saints know, which another Man knows not? I Answer you fully, he himself cannot tell you: For it is certain, as to that Impression which the Holy Ghost leaves upon the Heart of a Man, that Man can never make the like Impression on another; he may describe it to you, but he cannot convey the same Image and Impression upon the Heart of any Man else: Therefore Two Men shall talk of the same Things, and yet mean different Things in Matters Spiritual; why? Because the Gospel runs in a Mystery, revealed to His Saints, and to none else.

But further, in Answer to this Objection. Though carnal Men do know the Gospel, yet you shall still find that they will divert to other Things, and not make this the main of their Knowledge. You shall find (and it is a Thing to be wondred at) that in the Times of the Gospel, when it shone most gloriously, still Men that were of corrupt Minds they diverted to Questions about the Law, and to Chronologies and Genealogies, and to a Thousand other such Things. So you find it in *Tit. 3. 9.* and *1 Tim. 6. 4.* and *1 Tim. 1. 7.* And this I say, they did when the Gospel did shine most gloriously about them. Men will run out into Critticismes and the Duties of the Law and Knowledge of Sin, and a Thousand such Things; they will Tythe Mint and Cummin, but the great Things of the Gospel they neglect. Our Saviour Christ therefore, doth tell it as a wonder in his Answer to *John the Baptist, The Lame are healed, the Blind restored to sight, and the Poor receive*

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ceive the Gospel: For Mens Spirits to be taken by the Gospel, he makes it a mighty Thing. You shall find, if you compare, *Mat. 11. 12.* with *Luke 16. 16.* That when the Gospel began to be Preached, all those good Souls that were Holy and Godly were infinitely fired with it. Saith he in *Luke 16. 16.* *The Law and the Prophets were until John, but since that Time the Kingdom of God is preached,* and every Man presseth unto it, that is, the Saints did. Now compare it with *Mat. 11.* and he tells us there, *That from the Days of John, the Kingdom of Heaven suffereth Violence, and the violent take it by force.* That is, the Gospel did so mightily Fire the Spirits of Men, of those that were Holy and Godly, that they did climb up, for so the Word signifies; it is the same Word that is used in *Exodus*, forbidding the People to climb up to the Mount, when the Law was given: Now saith he since the Gospel is preached, they climb up to it with all Violence, so he expresseth it, both in respect of Multitudes that press to it, and in respect of the Fire in their Spirits.

Again, though carnal Men do take in the Gospel and many of the Truths of it, yet they are apt to mingle it, and imbase it, and practically in their own Hearts; to turn it to another Gospel. as the Expression of the Apostle *Paul* is *Gal. 1.* when their Notions and speculative Judgments are Orthodox about it; they will build their Faith, and their Hope as well upon what is in themselves, as upon what is in Christ: You shall therefore find in Men that profess the Gospel, (as the *Jews* and the *Gentiles* did) those of the Circumcision and Uncircumcision, that as those, that are after the *Flesh* favour the Things of the *Flesh*, and those that are after the *Spirit* the Things of the *Spirit* (as the Apostle elsewhere speaks) so those that have legal Spirits and are still Carnal, they favour the Things of the Law. Therefore in *Gal. 3. 7, 9, 10.* verses compared, you shall find, that the Apostle gives a different Title in respect of their cleaving to the Gospel. Saith he, *ver. 7.* *They which are of Faith* (that is his Phrase) and so *ver. 9.* *They which are of Faith:* He Names them as if they were a Sect; a different Kind and strain of Men. He means those which followed the Gospel, and their Hearts closed with it; for saith he, *ver. 2.* *Received ye the Spirit by the Works of the Law, or by the hearing of Faith?* That is, by the hearing of the Gospel. And hence he denominateth a Company of Men, *They which are of Faith;* saith he, *ver. 7.* and oppositely he describeth another gang of Men, *ver. 10.* *As many as are of the Law;* that is, that are of that strain; let them know never so much of the Gospel, yet still (as the Apostle saith, *Rom. 10. ult.*) *They will seek Righteousness, as it were by the Works of the Law.* They will turn the Gospel into Law, and turn Faith and all Duties else into a Form, and make it as a Law; that as the *Jews* of Old, that had the Gospel given them in Types and Sacrifices, turned all that Gospel into meer Law, as meerly commanded as Duties of Works: Not viewing Christ in them, so will carnal Men do with the Things of the Gospel, and will do it to the End of the World, they desire (as he saith *Gal. 4. 21.*) to be under the Law, they will run that way still, and nothing but the Grace of God can draw them off.

It is a great Matter my Brethren, what Truths they are that a Mans Heart closeth with and pitcheth upon, and maketh the eminent and top of his Religion. Mark what I say, it is the greatest Thing in the World, and doth as much distinguish carnal Men, and spiritual Men as any Thing whatsoever. I shall give you but an Instance or Two. In *Mark 12. 31.* There comes a Scribe unto Christ, and he doth express the height of his Religion, and Christ acknowledgeth that he went very far, and he expresseth it with a great deal of Difference from the common gang of Men in the World. Master saith he, *Thou hast said the Truth,* (for he asked Christ, which was the first Commandment of all?) For saith he, *There is but one God, and there is no other but He, and to love Him with all the Heart, and with all the Understanding, and with all the Soul, and with all the Strength, and to Love a Mans Neighbour as himself, is more than all whole Burnt-offerings and Sacrifices.* Here is
a Man

a Man now, that being under the Law doth pitch upon the most inward spiritualness of it. Whereas the common ordinary *Pharisees* put all their Religion in Fasting twice a Week, in paying Tithes, in offering Sacrifices when they sinned, and all this they did in a formal Way: Why saith this *Scribe*, they are all deceived in this, the main of Religion lies not in this; but Master I say as thou doest, the main of Religion lies in loving God with all a Man's Soul, and although 'tis true a Man must offer Sacrifices, yet here lies that which I pursue after. What saith Christ upon it? He doth not give such a Testimony of all the *Pharisees* or of that sort of Men, the *Scribes*, as he doth of this Man. *When Jesus saw that he answered discreetly, he saith unto him, thou art not far from the Kingdom of Heaven.* It is pity now; he pitch't upon the most spiritual Part of the Law, to the height of it, but wanted the Gospel; yet Christ told him, *that he was not far from the Kingdom of Heaven.* I quote it for this, that this Man he was so far inlightened, that he knew where to put the height of the legal Religion, and he put it right, to Love God, saith he, is more than all Sacrifices. Now as this Man doth pitch upon that, which is the most spiritual Part of the Law to put Religion in it; so the Saints are taught to do in Matters of the Gospel. There is an outward Form as it were of the Gospel, you may easily turn it into a Form: But see what *Paul* saith, and what the height of his Gospel Religion was, *Phil. 3. 3. We are the Circumcision saith he; who? which Worship God in the Spirit, and rejoice in Christ Jesus, and have no Confidence in the Flesh.* We are taken off of any Thing in our selves. This is my Religion, and this is the true Circumcision; let them pursue after the other Circumcision that will, I pitch upon this. Therefore it is a great Thing to see, what it is that Men contend for in their own Spirits; as the Main, and Spirit, and Life of Religion. When the Apostle *Paul* did come to *Corinth*, he tells us, *That he determined not to know any Thing among them, save Jesus Christ, and him Crucified;* (so you have it in *1 Cor. 2. 2.*) and he would have spent the main of his Epistle (and so likewise when he wrote this to the *Colossians*) in holding forth the Gospel to them, but he was put by his Scope, for he saith, they were carnal, and they put him upon deciding of I know not how many Things, about covering and uncovering, and about all the Orders of the Church, which they had either violated or neglected; but saith he, *I determined to know nothing, save Christ and him Crucified,* for here lies the height of my Religion; and he complains, that he was forced to spend an whole Epistle (as he doth the main of that) in nothing, but in resolving such Cases. And therefore my Brethren the Saints still close most with Christ, and the pure Gospel make that the height, the top of their Religion, and tho' they may be put upon other Things in the several Times they live in, various Duties that are to be done; yet there is something else in their Eye, which is more than Burnt-offerings and Sacrifices; namely, the Knowledge of Christ and him Crucified, and to Worship the Lord in the Spirit, is more than all these, though Religious Duties are Evangelical too.

Again, 4. To add an Answer or Two more which are in the Text, *Col. 1. 27.*) and in the Context, the Saints only know the Gospel in the Riches, and in the Glory of it. They only know it, so as to value it; *1 Pet. 2. 7. To you therefore, which believe he is precious.* They only know the Riches, and the Preciousness of it. Go bring a Jewel to a Child and to a Jeweller, they both know it, but the Jeweller only is able to value it; and so are the Saints only capable of Prizing the Gospel. And therefore in *Mat. 13. 25.* He only is said to be the wise Merchant-man, that when he hath seen the Pearl, knoweth the Worth and Value of it, so as that he Sells all for it.

In the 5th Place, The Saints only know it, so as to have their Hearts comforted by it, and by all the Riches in it. You have thus much expressed in the next Chapter, *Col. 2. 2. He desired, he saith, to see them, and those of Laodicea,*
that

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that their Hearts might be comforted, being knit together in Love, and unto all Riches of the full Assurance of Understanding to the Acknowledgment of the Mystery of God, and of the Father, and of Christ. Though others are brought to see the Mystery in the Letter of it, yet none else but the Saints come so to see the Riches of the Glory of it, as to have their Hearts comforted thereby. And what is the Reason? Because the Saints, when they know the Mystery of the Gospel and the Riches of it, do but know what themselves are Worth. All the Riches which they see to be in it, they see to be their own, and if they attain to the Riches of Assurance of the Understanding of this Mystery, they attain to the Assurance of the knowing of their own Comforts and of their own Riches, and so (as the Apostle saith) their Hearts are comforted. Go take other Men, though they are able to count and cast up these Riches, yet they are but as learned Lawiers that study other Mens Estates; or as Surveyors of Lands that set out what other Men possess, and what their Titles are to them, or Cash-keepers for Merchants that tell over other Mens Moneys; but for the Heir, the Possessor himself, for him to tell over all this, is all the while to study his own Riches, and so his Heart is comforted according to the Value that is in them. And therefore saith the Apostle here, *which riches is Christ in you*, it is your Christ. Therefore now a Believer, the more Knowledge he hath of the Gospel, the more his Heart is comforted. To another Man all the Truths of the Gospel, are as but Flowers pluck'd off the Stalks; they do not grow upon his Heart, therefore they Die and Wither; but a Saint hath a Root within, upon which all these are ingrafted, and therefore he continually feels the fresh Savour of them; there is still a fresh Sent and Verdure, and sweet arising from them whereby his Heart is comforted.

And then again, 6. Though other Men may know the Mysteries of the Gospel, yet the Saints only know them with the Riches of Assurance. *That your Hearts* (saith the Apostle) *may be comforted being knit together in Love, unto all Riches of the full Assurance of Understanding, to the acknowledgment of the Mystery of God and of Christ.* If other Men do know and understand the Mysteries of the Gospel, and the Harmony and Correspondency of one Thing with another therein, it is but as the Knowledge of Mathematicians as I may so express it. You shall have in the Mathematicks a Supposition given, that if this, and this be true, then all the following Conclusions, do harmoniously and naturally follow thereupon, and Answer thereunto. As to give you an Instance: There are Two Sort of Opinions, the one holds that the Earth standeth still, and the Heavens move; and another Opinion, that the Earth moves about continually, but the Heavens, the Sun and Moon, and all these stand still. Now suppose which you will of them, the one makes out their Opinion in a way of Harmony and Correspondency, as rationally as the other. So now carnal Men, that want Faith in the Principles and Foundations of Christianity, can yet say with themselves, if these Principles be true, why there is a glorious Correspondency of one Truth with another, all Truths do harmoniously Kiss each other. But now a Saint, he hath Riches of Assurance of Understanding of the Principles themselves, he apprehends them by Faith, and doing so, he vieweth all the Conclusions that are built thereupon, with an Assurance of Faith, and this no carnal Heart in the World doth.

Lastly, The Saints do so know the Mysteries of the Gospel, that the Things they know of it, are to them the Hope of Glory. This also the Text suggesteth, *which is Christ*, saith he, *in you, the Hope of Glory.* They do begin to know, and to conceive what Heaven will be by that Prelibation, by that taste, which they have of what Truths and Things the Gospel reveals to their Faith. The savour and relish they have of Communion with God and with Jesus Christ, and the Things revealed in and by the Gospel, doth give them a hope of that great Glory which shall be revealed. And so much now for those Differences, that are between the Knowledge of the Saints, and the Knowledge of carnal Men of the Things of the Gospel.

USE, My Exhortation shall be unto all, to procure and heap up to themselves what of spiritual Knowledge possibly they can, in these Mysteries of the Gospel, for you encrease your Riches: The Truth which by it, I speak unto all, but especially unto you that are Schollars, who come * hither to furnish your selves, as *Scribes* fitted for the Kingdom of Heaven, to bring forth out of your Treasures and Store acquired here both New and Old, as Christ speaks, to buy the Truth as *Solomon*, so as to be able to teach it to others; you come as Whole-sale Men to buy by the Great. Therefore Treasure up as much, and as many precious Truths as you can, and Grace withal to vent by Retail in the Country, when you are sent Abroad.

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* This was Preach'd in his Younger Time, when he was Fellow of Katherine Hall in Cambridge.

First, Enquire and Learn where these Treasures are to be had, even in the Scriptures. The Merchant who knew the Pearl, was fain to buy the Field, there the Pearl lay: *Timothy* from a Child had read the Scriptures, and so should you do; they are able to make a Man wise unto Salvation, and make the Man of God perfect; as the Book of Nature when thoroughly known, make a perfect Physician for the Body; so doth this Book of the Scriptures make a perfect Divine: Search the Scripture, says Christ, for they speak of me; as Christ is the Treasury of all Knowledge, so the Scriptures of Christ. These Scriptures lie scattered in all the vains of the Prophets and Apostles, dig for them as for Silver, take pains and travel to understand them: As *Daniel's* Phrase is (*Dan. 12.*) Many shall run too and fro, and Knowledge shall be encreased. Do as Merchants, who travel from Place to Place, so do you from Scripture to Scripture, comparing one with another, and Knowledge will be encreased.

Secondly, Go to the Markets and Ware-houses, of those that have laid in, or discovered much of this Treasure (that is) use the Helps of Godly Mens Writings and Conferences: The Help of Saints both Dead and Alive, why? Because it is made manifest to the Saints. The Angels do learn of the Church, and why not we; even *Paul* desires to see them at *Rome*, that they and he might be mutually comforted by their mutual Faith, therefore Exchange, and Truck one with another. The Knowledge of any one Man is imperfect, some have more skill in one Point, some in another, and so in several Ages several Truths have been delivered and revealed *πωλύμερως* by Fragments and Pieces, therefore use the help of all; why? Because it is made manifest to his Saints; and it is not made manifest in all Points unto all Saints, but they have it amongst them. We know but in Part, saith the Apostle, much more thou: Therefore Saints should Truck and Exchange one with another. There is no Man in the World that is as *Paul* was, whom the Apostles themselves could add nothing unto, who yet professeth that he knew but in Part. The Angels themselves they learn of the Saints, they learn of the Church, therefore do thou so too. In *Eph. 4. 11, 12, 13.* and so *ver. 16.* a Place that falls fully in with this he saith, that Christ hath given to the Body, and He speaks of the universal Church, Apostles and Prophets, and Teachers, and Pastors from his Time to the End of the World. For it is until all be come to keep to the Unity of the Faith, and to cause them to grow up to a fulness of Stature in Christ; the meaning of which to me is this, that the whole Body is fitly joined together, and compacted by that which every Part supplieth the whole Universal Church, from the Times of the Apostles down-wards to this very Day; The Ministers and the Saints that have been in former Ages, being tied unto us by Bands and Ligaments, have propagated the Truth unto us. So as indeed it is every Part of the Church that helpeth forward the other, it is the Church in one Age, that helpeth forward the Church in another, and one soweth, and another reapeth: And the Body (take the whole Compass of it in all Ages) is fitly joined together, that it may cause every Age, and every Saint to increase according to his Proportion. Therefore, if God have revealed this Mystery unto his Saints, we must acquaint our selves with Saints, not only with Saints living but dead, and we may have a great deal of Knowledge from their Writings, for it is the Ordinance of God, that the Body in all Ages fitly joined together, should increase by that which every Part supplieth. We have had
a great

a great deal of Knowledge from the Age before, and that which is coming shall have much Knowledge from us, and so one Age being fitly joined to another, doth cause the Body to grow to the fulness of the Stature of Christ; and this is that which Christ also says, *John 4. 29.* one Age sows and another Reaps, that all may be one together.

3. Go to him above all, who hath the Key of Knowledge, *Jesus Christ.* *Rev. 3. 7* Pray to him, as you have it; *1 Pet. 1. 10.* *They search'd, and enquir'd,* i. e. they studied, and prayed, use both, as the Apostles were to spend the Time in both, *Acts 6.* It is a Mystery which God only makes known; and you know how to deal with him; *James 1. 4, 5.* *If any lack Wisdom, let him ask it of God,* whose special Promise in the New Testament, is to teach all that are his to know him; as you cannot see the Sun without the Light of it self, so nor the Riches of the Glory of Christ without his Spirit, who is called the Spirit of Wisdom and Revelation, who only knows *these deep Things of God,* *1 Cor. 2. 11.* As the Mysteries of the Gospel are, that lie at the bottom of his Breast. The Well is deep, we have nothing to draw with.

But you will say, God hath revealed himself in the *Scriptures*, and it is but reading them, and I have Wit enough to understand them.

I Answer, it was the Spirit that wrote that Word, which is not therefore (says *Peter*) of any private Interpretation, that is, no Mans or Mens private Understandings without the Assistance of that Publick Secretary of Heaven can understand them: *Optimus mentis sue quisque est interpres,* he only hid the Treasures of Knowledge in that Field, and he only knows where they lie, what an Advantage is it then, by Prayer to unlock God's Breast, to obtain the Key of Knowledge, that unlocks God's Study, and can direct to all his Notes and his Papers?

Fourthly, Look to it that thou art a Saint, *To whom God will make known the Riches,* &c. otherwise you cannot receive them; you will count them foolishness as have been shewed; you will take them but as upon Trust, you will not be able to see the Particular Secrets that are revealed in the Gospel. The Saints are they that first find out, and do preserve the Truths of the Gospel in the World: It is certain, if there were none but carnal Professors in the World, this Gospel would soon be lost, *1 Tim. 3. 9.* The Mystery of the Faith is preserv'd in a good Conscience, and without a good Conscience it leaks out. And *2 Tim. 2. 13, 14.* *If we believe not, yet he abideth faithful; he cannot deny himself. Of these Things put them in remembrance, charging them before the Lord, that they strive not about Words to no Profit, but to the subverting of the Hearers.* It was once delivered unto the Saints, and it is the Saints that preserve it, and shall do to the End of the World. In *Isa. 35.* you have a Prophecy of the Kingdom of Christ, and of the Times of the Gospel (as you shall find it to be by reading that Chapter) and he says, that there shall be an High-way, and it shall be called the way of Holiness, and the unclean shall not pass over it; but it shall be a way for wayfaring Men, and though Fools, yet they shall not erre therein; that is, if they be Men that have a Mind to go to Heaven, whose Hearts God doth sanctifie, though otherwise they are Men of low Parts, and mean Understandings, they shall not erre; why? Because they are Holy, they are Saints, and he hath made manifest this Gospel of his unto his Saints, whereas the Unclean shall not so much as cross the Way, nor pass over it.

The Apostles and Prophets themselves were Men of Holiness, or God had not revealed the Gospel Mysteries to them, as the first Publication of it by them. It is therefore emphatically said, *Eph. 3. 5.* *As now it is revealed unto his Holy Apostles and Prophets:* It will however to be sure help you to get the start of any other, and Grace will do this; *1 Cor. 2. 12.* *Now we have received not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given us of God.* A Godly Man hath a renewed Principle, is made a spiritual Man; a natural Man brings only natural Parts, a regenerate Man supposed to have as good; hath a further Power of

of discerning given him; 1 Cor. 2. 15. *The Spiritual Man discerneth all Things.* 'Tis his own Art, and as wicked Men are oftener wiser in their Art and Generation, than a *Child of Light*; the Reason will stronger hold, that a Child of Light may easier be wiser in his; and therefore *Solomon* says, *The Understanding of the Holy, is Understanding.* Trust not the Judgments of Unclean Men, though Ministers in the Matters of Grace, this is a Godly Mans Art not a wicked Mans; though never so Learned, and a Man will Trust an Artist in his own Trade rather than another. *The Understanding of the Holy is Understanding* (says *Solomon*, Prov. 9. 10.) especially in the Ways of Holiness.

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C H A P. V.

The Excellency of the Gospel, consists in the Riches of Spiritual Knowledge manifested in it.

COLOS. I. 27.

To whom (viz. His Saints) God would make known what is the Riches of the Glory of this Mystery, &c.

THough others know the Things of the Gospel, yet those to whom God intends the intimate Knowledge of it, are the Saints. All Gods Care and Contrivance is, that His Saints may know it, and that He may so reveal it, that all His Saints shall know it, He hath taken a sure Course for that; and as for others He leaves them to the Darkness and Blindness of their own Minds. *To whom God would make known, &c.*

The greatest Controversie now on Foot is this, who they are, that are the Supream Judge now upon Earth, of all the Mysteries of the Gospel.

1. The *Socinians*, they would have Humane Reason to be the Judge; that God should have so Writ the Scripture, that it should be made known to all Mens Understandings, that have but Humane Reason in them, and that God would make known to Humane Reason, instead of making known to His Saints, what is His meaning in all the Things delivered in the Gospel. Now I Confess, that what they say hath the greatest Reason in the World in it, if God had intended, that the Gospel should be made known in the Spirituality of it unto all Mankind. But they do not consider both, that it is a Mystery; and that God would have it so made known only to His Saints. Indeed, if God had meant to satisfy all Mankind, then the Scripture and all these Mysteries would have been so delivered, as Reason should have subdued them, and been able to have been Master of them, and taken them in. But the Care God took in writing the Scripture, was to have His Saints satisfied, and they to take in the Mysteries of it. These I say, would bring all the Scripture to the Bar of Humane Reason, and would have the Holy Ghosts meaning, in all the Places of Scripture concluded within the Circle of a Syllogism, and believe no more than the Power of Reason can convince them of. Reason indeed subserveth, for this is a certain Truth, that there is nothing that a Saint by Faith apprehendeth, but when he apprehends it, he sees the

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greatest Reason, from the Harmony of one Truth with another fall in with it that may be: One Scripture doth suit so with another, and one Theological Truth so with another, that there is nothing more agreeable to spiritual Reason, than what in the Mysteries of the Gospel are held forth. But my Brethren, Reason will never alone work out these Mysteries. There are Two Principles in the Heart of Man, (and you would wonder they should be the greatest Enemies either of them, that can be) The one is natural Conscience, and the other is Humane Reason. They were the Two Principles that were set up in *Adam*, and therefore they would be the predominant Principles still. Now God hath set Faith over them both. He will have Faith subdue Conscience; my meaning is this, Conscience shall subserve Faith, it shall serve to give Directions to a Believer how he shall walk; so the Law doth, and so Conscience doth; but if you will make that the eminent Principle, a Man will fall into a legal Temper, and all his Comfort will come from his Conscience, and not from his Faith. So on the other side, if you will make Reason the predominant Principle, when you come to judge of the Matters of Religion; it is a good Servant indeed, but if you will make that the Supreme Judge, you will understand nothing, or little of the Mysteries of Salvation, for God hath appointed Faith, and Faith in the Saints to receive them all.

2. The *Papists*, make a Pope that shall determine all Controversies, as our infallible and standing Judge led into all Truth. And I Confess, had God meant in delivering the Mysteries of the Gospel to have satisfied all Mankind, and to have resolved all their Consciences, and all their Scruples in interpreting Scriptures, He would have had some such Judge: He would have had either an internal Judge common to all Mankind, which Humane Reason is, or an external Judge which all Mankind should submit unto as to an Oracle. But my Brethren, whatsoever Power on Earth shall be set up, the great End and Scope of God in Writing the Scriptures, is to make Things known to His Saints, and He hath taken a Course, and made Provision for them beyond all these. And what is that?

1. He hath given to His Saints His Spirit, who writ the Scripture, who knows the meaning of all the Mysteries therein, and He is the Supreme Judge; and to be sure He gives this Spirit unto His Saints: *We have not received the Spirit of the World (1 Cor. 2. 12.) but the Spirit, which is of God, that we may know the Things that are freely given to us of God.* Here is my Word, here is my Spirit saith He. Where ever God hath a Saint, He doth by the Ministry of the Word convey His Spirit into that Saints Heart, and teacheth him this Mystery; and let the World quarrel, that they have not an infallible Rule to judge by; God never meant to satisfy the World, He meant to make this Mystery known to His Saints. *We have not received the Spirit of the World, saith he, that is, we have not only received that Principle, or that Ability to judge of Things which the World hath, which carnal Men in the World have, and whereby worldly Things are judged, which is that of Humane Reason, &c. to beat out Truths that way only, but we have received the Spirit which is of God.* Here then lies the great Wisdom, and Love, and Favour of God to his Children, that He hath taken a Course and made Provision for them, He hath given them His Spirit (for He can give His Spirit to whom He will) and He will certainly lead all those He means to save, into so much Truth as shall save them.

2. As God hath given to His Saints His Spirit, so He doth give to them alone an Understanding on Purpose to know the Things of the Gospel; *1 John 5. 20. We know that the Son of God is come, and He hath given us an Understanding that we may know Him that is true.* As they have the Holy Ghost as a Guide, so they have an Understanding Created on purpose for to know Him that is true; and therefore you may observe, that still the Apostles in their Writings, Pray, *That the Eyes of their Mind may be Enlightened, &c.*

3. As He hath given them a renewed Understanding, so He hath put a new Creature, His own Image, into the whole Man; and what is the Image of God, that He thus puts in the whole Man? It is a Thing suited to all Truths more or less: And because this Image is imperfect, hence therefore it is, that there being Corruption and Darknes in the holiest Men, they cannot relish all Truths: Darknes prevailing in respect of some Truths, more than the Light of God's Image in them; even as it doth in respect of Ignorance of some Sins: But yet I say, as He hath given them His Spirit, as He hath given them a renewed Understanding on purpose, a new Eye, so He hath given them a new Creature, His own Image stamped upon their Wills and Affections, which favoureth and reliseth what is true, as what is agreeable unto it. God hath put into every Creature a Taste, and a discerning of what shall nourish it. A Man by his Taste discerneth what is Good and what is Ill for him in a great Measure, what agreeth with his Stomach and with his Nature, finds what inflames him, what poisoneth him, what comforts him, the whole Man feels it: So is it here, God hath suited all the Truths of the Gospel to the regenerate Part, that as some Philosophers; said all Truth is interwoven in the Soul of Man, so to be sure, all Truth is interwoven in the Image of God in a Man. And as the Senses in a Man are suited to Objects in the World, a Mans Eye to colours, his Ear to sounds, his Stomach to Meats; so hath God made the Things of the Gospel to suit the regenerate Part, and the regenerate Part to suit them. And therefore in that *1 Cor. 2. 9.* The Things of the Gospel are called Things prepared for them that Love him; they are suited, suited on purpose as it were to them: And in *Phil. 1. 9.* The Knowledge of the Saints it is called Sense, *This I Pray, that your Love may abound more and more in Knowledge, and in all Sense;* so the Word is in the Original, and in your Margents, we Translate it in all Judgment, but it is a Judgment which ariseth from, or at least is joined with Sense, a Taste, a suitability that the Soul hath to the Things revealed. And so much now for the clearing of that also; *To whom God would make known, &c.*

I come now to those Two other Properties, that in this 27th Verse, are attributed to the Gospel of Jesus Christ. The one, that it is a rich Mystery; and the second, that it is a glorious Mystery. *To whom (saith he) God would make known, what is the riches of the Glory of this Mystery, &c.*

Riches and Glory here, doth not only refer to Christ himself, (though mainly to Him as the Subject of the Gospel; as those next Words [*which is Christ in you, &c.*] imply,) as if that Jesus Christ only were the Riches, and the Glory that the Apostle here intended; but it refers to the Mystery, to the Doctrine that reveals this Christ also, which by Reason of the Riches that are in Him, which it revealeth, is a rich Mystery and glorious. It refers therefore both objectively unto Christ, and likewise to the Gospel that reveals Him: Because that Christ himself is so rich and glorious, therefore is the Gospel which reveals this Christ rich and glorious also. And indeed according to the *Hebraisme*, that is, that Phrase that the Jews use to speak in, which the Apostles do likewise often use in Writing the New Testament, these Two [*Riches of Glory*] are Terms convertible, and his meaning is this, that the Gospel it is either rich in respect of the Glory of it, or glorious in respect of the Riches of it; so as none knows whether the Riches or the Glory of it be greater. I shall first of all, therefore open to you the Riches of this Mystery.

Observ. *The Gospel it self which revealeth the Lord Jesus Christ, and the Free Grace of God in Him, is a most rich Gospel.*

In *2 Cor. 4.* The Apostle having spoken of the Gospel (as you shall find, he doth all along in that Chapter from the 1st verse to the 7th) and laid open the Excellency of it in the Glory thereof, what saith he when he hath done; *We have this Treasure in Earthen Vessels, that the Power might be of God,*
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and not of us. I am (saith Paul) but a poor Man, I am but an earthen Vessel, made of the same Clay mingled with Sin, that other Men are made of, yet God hath been pleased to betrust me with a World of Treasure. What a World of Treasure was lost, though it was not lost, for he had Preached it out, and Writ it; but what a World of Treasure was broken, when that earthen Vessel was broken: And what was that Treasure? It was (as the Coherence evidently carries it) the Gospel. Hence is it that every Believer, that believeth this Gospel and the Truths of it, is said to be *rich in Faith*; James 2. 5. and in 1 Cor. 1. 5. to be *rich in all Knowledge*. The Knowledge of the Gospel is a rich Knowledge, and the Faith of the Gospel is a rich Faith, and the Gospel it self is a Treasure saith Paul, which poor earthen Vessels carries about with them. Now Riches imply these Three Things.

1. A Preciousness.
2. Abundance.
3. Profitableness and Gain.

And the Things the Gospel revealeth, and the Truths contained therein, and the Knowledge thereof unto those that are the true Owners and Possessors of them, and do make them theirs, are Rich in all these Respects.

First, There is a Preciousness in all the Truths the Gospel doth reveal. Not only Jesus Christ is said to be Precious, as the Foundation and Corner-stone; (that you have in 1 Pet. 2. 6. *I will lay in Sion a chief Corner-stone, Elect and Precious*;) but the Truths that are built upon Christ, are all Precious too, so you have it in 1 Cor. 3. 11. I saith he, *As a wise Master-builder have laid the Foundation which is Jesus Christ, the great Precious Stone of all the rest; Now if any Man shall build upon this Foundation, Gold, Silver, Precious Stones*; so he calls all the Truths that are built upon this Foundation, there is not a Truth of the Gospel, but it is more worth than Gold, more rich than precious Stones; and then he expresseth all the Falshoods that Men build thereupon by Wood, and Hay, and Stubble that will be burnt up, but by Gold and precious Stones, he means those Truths that will abide the Fire. So that every Truth of the Gospel that is built upon Jesus Christ, that is the Superstructure of it, are all Pearls and Precious Stones, and Gold, and Silver; they have Degrees of Excellencies indeed, but they all have a Preciousness in them. I shall not need to inlarge more about it, I will only quote one Place, and so open the Particulars in which the Gospel is Precious, Prov. 3. 15, 16. speaking there of Wisdom, he saith, *The Merchandise of it is better than the Merchandises of Silver, and the Gain thereof than fine Gold*; and if there be any Thing better than these, (and yet the World hath turned these up as the great Things that should Master all the rest) he prefers it before them. Precious Stones you know are more precious than Silver and Gold, why saith he, *Wisdom is more precious than Rubies*, and yet because the Hearts of Men imagine there is something more precious than these, he addeth, *All the Things thou canst desire are not to be compared unto her*. This he speaks of Wisdom, which is the Knowledge of Jesus Christ, and he speaks of it as he knew it even under the Time of the Law, he valued every Truth, and every Part of it above Gold and Silver, and Rubies, and whatever the Heart of Man could think Precious.

Every Truth of the Gospel, is Precious in these Five Respects.

1. Antiquity makes Things precious. Small Pieces of Coin that contain not much in value, if they be old are priz'd, any old Meddal, or old Pieces of Brass, or of Gold, and Silver coined in the Time of the Roman Emperors, or in the Time of the Grecian, any Piece, that hath *Alexanders Image* and Stamp upon it, and the like; How do your *Antiquaries* esteem it? How more Precious do they think it than a great deal of Gold! Now if Antiquity commend any Thing to you, why there is never a Truth of the Gospel but was coined in Heaven, and coined from Everlasting: It is the Everlasting Gospel, and it bears the Image of God upon it.

2. Things

2. Things far fetched are Precious. *She fetcheth her Merchandise from afar,* saith *Solomon*, Prov. 31. There is not a Word of this Gospel, but it came from far, it came from Heaven. Jesus Christ came himself from Heaven on purpose to reveal it, *Heb. 12. 25.* comparing Law and Gospel together; says the Apostle, *If they escape not that refused him that spake from Earth, much more shall not we escape, if we turn away from Him, that speaks from Heaven.* Who doth he mean by him that speaks from Earth, and who by him that spake from Heaven? Why *Moses* and *Christ*? *Moses* gave the Law, the Law came by *Moses*, and the Law came but from Earth; but the Gospel, every Tittle of it, came from Heaven: The Law comes out of a Mans own Heart, it was Written in Mans Heart on Earth, namely in *Adams* Innocency, and there is a great deal of it Written even in the Hearts of Wicked Men, *They do the Things of the Law, which are written in their Hearts,* saith the Apostle; *Rom. 2.* But not a Word of this Truth of the Gospel was written in *Adams* Heart, no, it was Written in God's Heart, it was hid in God, it came from Heaven.

3. Things that are dearly bought you Account Precious. There is not one Truth of the Gospel, but it cost the Blood of Jesus Christ. You will easily grant, there is no Grace you have, but it cost Christs Blood; why my Brethren, there is no Truth you have that is a Gospel Truth, but it cost the Blood of Christ: The Law did not cost Christs Blood, for the Law was written in *Adams* Heart, and without the Supposition of his Death, it was given to *Adam* in *Paradise*; but not a Tittle of the Gospel, not a Promise of it, but depends upon the Blood of Christ; *In Him all the Promises are Yea, and Amen,* 2 Cor. 1. and they are therefore exceeding precious Promises; so *Peter* calls them, 2 Pet. 1. for they all cost the Blood of Christ, we could have had no Promise, if Christ had not paid for the Thing promised, not a Promise had been written, if Jesus Christ had not Died to make it so, they had all been Blanks but for His Death.

4. Things charily and warily laid up are Precious. The Gospel and all the Truths of it have had the richest Cabinet that ever was. First, It had God's Heart, it was hid in God (as I said afore) *Eph. 3. 9.* Then there was a Copy of it transcribed into Christs Heart, and He came into this World full of Grace and Truth, as full of the Truths of the Gospel as He could hold. Then doth God transcribe it out of Christs Heart, into the Hearts of His Elect; 2 Cor. 3. 3. *Ye are manifestly declared to be the Epistle of Christ ministred by us, written not with Ink, but with the Spirit of the Living God, not in Tables of Stone, but in Fleshly Tables of the Heart.*

5. Things that perish not, but still do vindicate themselves from Corruption, they also are Precious; why is Gold and Silver precious? Because that Gold if put into the Fire, though 'twill melt, yet 'twill not be lost, 'twill not be consumed. But 1 Pet. 1. 7. *Faith is more precious than Gold;* why? Because it perisheth not, though it be tried in the Fire; Gold in Time will perish, if you try it too often 'twill come to nothing, but Faith the more you trie it the more precious it is, there is not a Dram of it lost at any Time. And the Doctrine of Faith, and of the Gospel is of the same Nature, 'twill never perish, and it will still vindicate it self from Corruption; tho' Men mingle it, as always in the bringing forth of Truths, certainly Men mingle a great deal of Dross, and of their own Wisdom and Artifice, but that Spirit, that is in the Truth it self, will Work out all that Dross in Time. Never take Care to have the Truth of God clear, we may be doubtful of it in many Things in our Age, its certain the next Age, or an Age after will clear it, the Truth hath a Spirit in it that will still purifie it. In 1 Cor. 3. 13. Saith the Apostle there, where he calls Truth Gold, and Silver, and precious Stones, *Every Mans Work* (saith he) namely, every Ministers Work, whether he preach Truth, or whether he preach Falshood, whether he preacheth Gold, Silver, precious Stones (so he calls the Truths of the Gospel) or whether he Preach Wood, Hay, Stubble; *it shall be made manifest, for the Day shall declare it, whether it be precious Stones or no, because* (saith he) *it shall be revealed by Fire, and the Fire shall trie every Mans Work of what sort it is.* He speaks evidently of the Doctrines Men preach or hold forth

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forth in the World, still there will come a more clear Day-light that shall reveal them, and there will come a Fire, and if it be Hay or Stubble, or what ever it is that is Dross, or Falshood, or Errour mingled with the Truth, it shall be burnt up; as when you go and burn Cloth of Silver or of Gold, all the Cloth is burnt up; but the Silver and Gold remains, so it is here; and the Holy Ghost will never leave, till He hath purified His Truth thoroughly. Therefore the *Psalmist* saith, *The Words of the Lord are pure Words* (Psalm 12. 6.) *as Silver tried in a Furnace, purified seven Times.* You know, they that purifie Silver to the purpose use to put it in the Fire again and again, that it may be thoroughly tried: So is the Truth of God, there is scarce any Truth, but hath been tried over and over again, and still if any Dross happen to mingle with it, then God calls it in Question again; if in former Times there have been Scriptures alledged, that have not been pertinent to prove it, that Truth shall into the Fire again, that what is Dross may be burnt up; the Holy Ghost is so curious, so delicate, so exact, He cannot bear that falshood should be mingled with the Truths of the Gospel. Thats the Reason therefore, why that God doth still Age after Age call former Things in Question, because that there is still some Dross one way or other mingled with it; either in the stating of the Opinions themselves, or else in the Scriptures that are brought and alledged for them that have past for Currant, for He will never leave till He hath purified it. The Doctrine of Gods Free Grace, hath been tried over, and over, and over again. *Pelagius* he begins and he mingles his Dross with it, he saith, Grace is nothing but Nature in Man; well, his Doctrine was purified, and a great deal of Dross purged out; then comes the *Semi-Pelagians*, and they part Stakes, they say Nature can do nothing without Grace, but they make Nature to concur with Grace, and to have an Influence as well as Grace; and the Dross of that was burnt up. The *Papists* they take up the same Quarrel, but will neither be *Pelagians* nor *Semi-Pelagians*, yet still mingle Dross; the *Arminians* they come and they refine *Popery* in that Point anew; still they mingle Dross. God will have this Truth tried Seven Times in the Fire, till He hath brought it forth as pure as pure may be. And I say it is, because that Truth is thus Precious. And so much now for that first Head, that it is a rich Gospel in regard of the Preciousness of the Truths that are therein.

The Second Thing that is proper to Riches, is Abundance. Now the Doctrine of the Gospel hath abundance of Truth and Knowledge in it. Take all Philosophy, all the Books of Humane Wisdom and Learning, if they were all distill'd, if you could Extract the Quintessence of them all, there is not so much Knowledge as one Book of the New Testament contains. In this *Colos. 2. 3.* saith this Apostle there, do you stick to the Knowledge of Jesus Christ, and do not leave that, *For in Him are hid all the Treasures of Wisdom and Knowledge.* There is all sorts, both Wisdom and Knowledge, and there is all Wisdom and Knowledge, and there are all Treasures of Wisdom and Knowledge hid in this Christ, who is revealed to you in this Gospel. It is all Knowledge by way of Eminency, as they use to say *Metaphysicks* are, it contains all Knowledge, because it swallows up all the Axioms of all other Sciences; I may say of all other Learning and Knowledge whatsoever, they are all by way of Eminency swallowed up in the Truths of the Gospel. As the Person of Jesus Christ contains by way of Eminency all the Excellencies in the Creature, so the Knowledge of Jesus Christ contains all the Excellency of whatsoever Knowledge can be had, the Knowledge of governing Kingdoms, the Knowledge of Nature, or the Things of Nature, or the Knowledge of the Law, or of whatever else. Our Saviour Christ as He was full of Grace, so He was full of Truth; *John 1. 14.* *We saw His Glory, as the Glory of the only begotten Son of God, full of Grace and Truth;* He came so rich into this World, He had such abundance of Treasures, that He brought forth continually some Truths or other. He was full of Grace to fill the Will and Affection, and full of Truth to fill the Understanding and Judgment; and those Truths did comprehensively take in all sorts of Truths that

that ever were uttered in a transcendent Manner. *Solomon* he had a Heart as large for Knowledge in natural Things, as the Sea is full of Sands, he had as many Notions in his Head, as there be Sands upon the Sea Shore. This *Solomon*, *Jesus Christ* that came from Heaven he had his Heart larger than the Sea, as large as Heaven it self, He was full of Truth. Saith *David* who knew but the Law (I mean the Law in Distinction from the Gospel, as we know it, and as it is now revealed) yet saith he in *Psalme 119*. *I have seen an End of all Perfection, but Thy Law is exceeding Broad*; he saw such a vastness in the Knowledge of the Law as he stood agast at it; as if a Man should stand in the midst of the Sea, it is so broad, so vast, he cannot see where it ends; I can see to the End (saith he) of all Perfection else, but I cannot see to the End of Thy Law, it is so full, so broad. And therefore in *2 Cor. 3*. The Apostle tells us, they did not see to the End of his Ministry; ay, but my Brethren, the Gospel is much more endless, for what doth *John* say in that Place quoted even now, when he said, Christ was full of Grace and Truth, he speaks in Opposition to the Law, *The Law came by Moses*, saith he, *but Grace and Truth by Jesus Christ*, and we saw his Glory, and we saw Him full of Grace and Truth; *Moses* his Law was but a scanty Business, though it was exceeding broad, and *David* saw an End of it; but the Knowledge of Christ, and of what is contained in the Gospel they do so abound, as they are unsearchable; so the Apostle saith, *Eph. 3*. *That I may Preach among the Gentiles, the unsearchable riches of Christ*; and *Paul* himself, though he had abundance of Revelations (as he saith in *2 Cor. 12*.) yet he professeth, that he knew but in Part, such Abundance is there in the Truths of the Gospel. The Times of the Gospel therefore, they are like the Times of *Solomon*, in which the Scripture saith, Silver was as the Stones in the Street; so *Jesus Christ* hath fill'd the World with the riches of the Gospel, for so the Gospel is called, *The Riches of the Gentiles*, and the riches of the World, wherein the precious Truths revealed concerning Him, they are as common as the Stones in the Streets, and as many for number; if Men had Eyes to see them, and Hearts, and Heads, and Hands to dig for them, and search them out of the Mines in which they lie. And so much now for the Second Head, *viz.* That the Gospel is a rich Gospel, in regard of the Abundance of Truth and Knowledge contained in it.

Thirdly, All the Truths of the Gospel are likewise rich in regard of the Gain and Profitableness of them; they do make those rich, that are the Possessors of them. There are in the World a great many Curiosities of Knowledge, which Men do Pride and Boast themselves in; the Trial of the Secrets of Nature, and the Experiments thereof, but usually all such Knowledge doth impoverish all those that are retainers to it; But the Knowledge of the Gospel is clean otherwise, it possesseth them that know it by Faith of all the Treasure it revealeth. It is not like Stories that do set forth glorious and rich Things to you, yet when Stories do so they do mightily take you, but you may read such Stories and be poor Men still: But the Gospel as it reveals to you infinite Riches, so it possesseth you of them; therefore what doth the Holy Ghost say here? *Which Riches is Christ in you*, saith he, for the Particle [which] refers to Riches as well as to Mystery, and indeed to both. And therefore in *Prov. 3*. a Place I quoted afore for the Preciousness of Wisdom and all the Wares thereof, it is not only compared to Rubies for the Worth and Preciousness of it, but for the Gain and Profitableness of it also; *Happy is the Man that findeth Understanding, for the Merchandise of it is better than the Merchandise of Silver, and the gain thereof than of fine Gold*: And if the Heart of Man in its vast Desires, could think of any more precious Things unknown, stretch the Compass of your Desires to the utmost, yet saith he, *All the Things thou canst desire cannot be compared to her*: So *verse 15*.

If you ask me, wherein lies this Riches? It lies in Wisdom, says *Solomon*, and that Wisdom is Christ, says the Text. *Which Riches* (saith he) *is Christ in you*. We all acknowledge that God is infinitely Rich and Blessed in himself:

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himself, *Phil. 4. 19. My God shall supply all your need, according to His Riches in Glory by Jesus Christ*; Riches in Glory, for God's Riches lies in Glory most, and He communicateth them all to Believers in and by Jesus Christ, and Jesus Christs becoming yours (*Which is Christ in you, saith the Text*) hence you come to have a Title and Interest in all those Riches of God, that God himself possesseth. This is certain, that Jesus Christ is worth all that God is worth; He is Gods only Son, and He is His Heir (He is said to be the Heir of all Things, *Heb. 1. 7.*) and God will not give one Penny from Him, as I may so express it to you. Now this glorious Gospel which we Preach, if received and entertained, makes Jesus Christ yours, and all His Riches. And therefore in *1 Cor. 3. ult.* The Apostle thus pleads the Title of a Christian, *Whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things present, or Things to come, all are yours, and ye are Christs, and Christ is Gods.* Here I say you have as the Inventory of a Christian, so the Title by which all Things are derived to him. *All Things are yours,* saith he, why God himself is worth but all Things, and Jesus Christ (as I said) is worth all that God is worth; *All Things are yours, for ye are Christs, and Christ is Gods.* And therefore in *Rom. 8. 17.* We are said to be *Heirs of God, and joint Heirs with Christ*; not only Heirs of God, as a Son is said to be the Heir of his Father; that is, that he is the Bequeather, but we are said to be Heirs of God materially, Heirs of God himself, for He is our Inheritance; and we are Joint-heirs with Christ; we are so put into God's will, that as Men are said to be Joint Purchasers with another, so we are said to be *Joint-heirs with Christ*: Joint Purchasers we are not, that is Christs Prerogative alone, but when it comes to Matter of Inheritance, then we are Joint-heirs with Christ.

And that which we are to possess, is a free Estate; *Rom. 8. 32. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all Things?* There is not only all Things that you possess, and the Title, as Joint-heirs with Christ, but you have it freely; there is no Debts to pay out of it, no Portions, no Legacies, but you are Heirs of all Things, and of all Things freely.

And then do but consider what the Revenues of Christs Blood are. Look what both Christs Personal Interest in all Things would convey to you, so much is a Christian worth; and look what the Purchase of Christs Blood is, so rich is a Christian also, that entertains the Gospel. I say Two Things. *First*, Our Saviour Christ is personally the Heir of all Things, and you have the same Title He hath, being Joint-heirs with Him. Then this Heir laid all that He was Heir of down again to make a further Purchase; and do but think now what a Purchase this must needs be, what Riches it must needs arise to; In *2 Cor. 8. 9. Ye know the Grace of our Lord Jesus Christ, that though He was rich (for He was rich, as He was the Heir of all Things) yet for your sakes He became Poor; why? That ye thorough His Poverty might be Rich.* Jesus Christ is first Rich as the Heir, and ye are ordained Joint-heirs with Him, by that Title; but He that is the Heir of all Things becomes Poor, and Poor on purpose to Purchase, if it be possible more Riches, or the same over and over again: As it is in *Phil. 1. 8. He thought it no robbery to be equal with God,* as in Glory so in Riches, He had as great and as good an Estate as God himself hath, and it was no Robbery, it was no stealth. He came not by it by any such course or way, it is no unjust Claim, that He laid to it; yet He emptied himself, He left himself not worth one Farthing; He emptied himself, so saith the Text, as in respect of Glory, so in respect of Riches; He became Poor, and as we may express it, not worth the Ground He went on, for He had not a Hole to hide his Head in, Women ministred unto Him. Now I say, this Heir of all Things made over all His Riches, and did it all for you; it is said in that *Prov. 3. The Merchandise of Wisdom, is better than that of Fine Gold*; when Wisdom, Christ himself (I do not say, that is the meaning of the Place, only I allude to it, and speak in the Expression of it) shall put forth all the Riches He hath in a way of

Merchandize

Merchandise to have it returned again, and become Poor to make us Rich, do but think now what Riches this must needs amount unto.

Now the Gospel therefore is a rich Gospel, not only because it doth reveal, and is the Story of all these Riches, but because it possesseth you of them, and is your Bond for it. The Gospel I say, and all the Promises of it, are the Bond that you have to shew for all these Riches, and in that respect it is Rich. When our Lord and Saviour Christ laid down all His Riches, and laid down His Blood to purchase Riches for us, what is it that He hath to shew for it? He hath but the Promises of the Gospel, which God hath made to him, and made to us in and thorough Him; therefore as a Man is said to be Rich, though he be Rich but in Bonds, if they be sure Bonds, so is a Christian, he is Rich in Promises. Compare for this, *Eph. 3. ver. 6.* with *ver. 8.* At the 6th verse, saith he, *That the Gentiles should be Fellow-heirs, and partakers of His Promise in Christ, by the Gospel.* Now what is it the Gospel containeth? Read *verse 8.* *That I should preach among the Gentiles, the unsearchable Riches of Christ:* Where lie all these Riches? They lie in the Promises; we are now Partakers but of the Promises of the Gospel: They are unsearchable Riches, which cannot be told over to Eternity, and the Promises are the Conveyers of them, and in these Promises do our Estates lie for the present, but it is a sure Estate; and in this respect *Peter* calleth them, *Exceeding great and precious Promises*, *2 Pet. 1. 4.* And therefore, although you will say, a Christian hath nothing; it's true, but he is Rich in Promises; and our Apostle Answers it in that *2 Cor. 6. 10.* *As having nothing, yet possessing all Things;* why? Because a Christian possesseth Christ; *Which Riches is Christ in you*, saith the Text here. It is all one to be rich in Bonds, and rich in Money told by you, and that's all the Difference between your Estate here, and in Heaven; in Heaven you have the Money, the Thing it self; and here you have the Possession of the Bonds themselves.

It were Infinite to go over all the Inventory of a Christian, I have therefore done it in a short brief Sum. Here are riches in Christ to pay all thy Debts the the first Day thou comest in; and to pay all thy Debts thou shalt run in to God, (and it would have begger'd all the Angels in Heaven to pay for one Sin) and when that is done, thou hast a Righteousness so rich as the Angels never possess, a Robe stuck so full of Jewels (for such is every Action of Christ, and all His sufficiency) as never came upon the Angels back. Every Grace thou hast, is a rich Thing; *Rich in Faith*, *James 2.* *Rich in assurance*, *Col. 2. 1.* In a Word, hath God any more Riches? His Spirit, is as rich as Christ too, and thou hast Him, it is a Phrase used in *Tit. 3. 6.* *He hath poured His Spirit richly on us;* so it is in the Original and in your Margents. And then thou hast all the riches of Glory in the World to come, when thou art to be the Possessor of all this. And this the Gospel reveals to thee, and makes thee Possessor of it that art a Believer; and although the meanest Christian, if he have but the least Knowledge of the Gospel is possess of this, yet the more he comes to know the Gospel, the more he comes to know his own Riches.

First, Therefore my Brethren (that I may make a Use or Two of this, and so pass on to the next) it is a very great Invitement to us to be acquainted with all the Things of the Gospel of Christ; for still what dost thou do? Thou dost but Study over thine own Riches, and increase thine own Inventory, comest to the Knowledge of Things thou never dreamest of should be thine. The Angels do Study the Gospel, and Pry into it, but it is not their Riches; it is not which Riches is Christ in Angels, but it is, *Which Riches is Christ in you.* It is a Thing worth your Observation, that in *Eph. 3.* speaking of the Excellency of the Gospel, and the Riches of it; he saith, that it is made manifest to all Men, and likewise to Angels, but with this Difference, unto Men it is called the unsearchable Riches of Christ; so *ver. 8.* *That I should preach among the Gentiles the unsearchable Riches of Christ;* but when he speaks of the Angels knowing of it, he calls it Wisdom: So *ver. 10.* *To*

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the intent (saith he) that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold Wisdom of God. The Angels are taken with the Wisdom of it, but thou maist be taken with the Riches that are in it; not only with the Wisdom of it, though that takes the Angels and may take thee, but it is Riches to thee, but Wisdom only unto them.

Secondly, Is the Gospel thus rich in its Preciousness and Abundance; then let us take heed, that we do not Sell any Part of the Truths of the Gospel, which have been revealed to us. *Buy the Truth* (saith Solomon, Prov. 23. 23.) *but Sell it not*; for if you do, you Sell your Riches, you Part with your Estates. This Kingdom, and this City (for ought I know) hath been the greatest Mart of Truth, for this last Age, of any Part of the World, and Wisdom hath cried her Wares here more than in any other Place. There is nothing more the Riches of a Kingdom or a City than the Gospel, it is the Expression the Holy Ghost hath in Rom. 11. 12. Where speaking of the Gospel, when it was revealed to the *Gentiles*, he calls it, *The Riches of the Gentiles, and the Riches of the World*, in the same Place. Take heed therefore of parting with any of the Truths of the Gospel, those Truths that have been cried, that have run thorough the Fire so much in all Ages, for let me tell you this, that when God did first deliver to the Saints in the Primitive Times, all that the Apostles said went then for Currant in a manner; but when they were gone, God presently went and begun to put every Truth to a Trial, first one and then another.

That there is one God, and one Christ His Son, and that he is God as well as Man, and hath a true Humane Nature; all these Fundamental Truths, were the Exercise and Conflicts against Hereticks and Heathens, that the Holy Christians in the Primitive Times suffered for. Then God put this Truth into the Fire, whether Christ was God or no, and all the World turned *Arian*; but He tryed it, and it hath stood, and doth stand, and is continued to this Day. He hath likewise put the Doctrine of Free-Grace into the Fire, He began to do it presently after *Arianism* was down, He hath tried it over, and over, and over, and it is still propagated purer and purer. Now I say, all those Truths that God hath thus suffered to run thorough the Fire, which we now possess by the Blood of Jesus Christ, and by the Blood of Martyrs, and the Conflicts of the Saints in all Ages should be preserv'd by us. I beseech you give not up those Truths, for they are your Riches: Shall we now in this Age Question the Foundation of Religion? (For so some do) will you Sell away those Things that have been derived to us Age after Age at such Cost? O let us possess them as our dearest Treasures. Let us value the Truths of the Gospel as *Paul* did; I profited (saith he) in Knowledge more than any of my Brethren, Equals, or as much as any. Oh Thought he once, when he had got a Form of the Knowledge of the Law in his Head, what a Treasure have I? But saith he, *Phil. 3. 7, 8. The Things I counted gain to me, thought my self rich by them, I esteemed all to be, but loss and dung for the excellency of the Knowledge of Jesus Christ my Lord.* My Brethren, let us not Sell the Truth, God never takes it away from a Nation or a People, till they Sell it as *Esau* did his Birth-right. The Lord had made the *Jews* His Market for Truth, to them were committed the Oracles of God, *Rom. 2.* and therefore because He had committed to them the Truth, and they had been the Pillar of it, when the Gospel came to be Preached, they must have the first offer of it, they must have the refusal of it before God would carry it to another Market; *It was necessary* (saith *Paul* and *Barnabas* Preaching to the *Jews*, *Acts 13. 46.*) *that the Word of God should first have been spoken unto you, but seeing you put it from you, seeing you refuse it, carry your selves unworthy of it, we will go to the Gentiles.*

And

And Last of all, Let the Doctrine of the Gospel dwell plenteously in you, *Let it dwell richly in you*, for so the Expression is, *Colos. 3. 16.* And let us labour to be enriched with all the Knowledge of; as it is in *2 Cor. 1. 5.* Let us grow rich in Faith, for the more you know, the richer you are.

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But you will say, I am estated into all the Riches of the Gospel, if I have but the least Spark of Faith, and all the Riches of Christ are mine.

I Confess that all the Riches of Christ are thine. But let me tell thee this, the more thou growest after thou believest in the Knowledge of the Gospel, the more thou growest in the Knowledge of thine own Riches, and what a Happiness is that! And though thou hast all the Riches of Christ, and all the Promises, and all the Truths of the Gospel tend for to Comfort thee, and to make thee Happy and Rich, and will one Day make thee so; yet in the mean Time, till thou increasest in the Knowledge of it, till thou hast Assurance of the Things thou knowest, thou art in thine own Apprehension but a poor Man. *There is that maketh himself Poor, but is Rich*, saith *Solomon*, which is the Case of many poor Souls, who either want Assurance, or else do content themselves with a little Knowledge, only so much as may save them. So that now here is the Advantage of a Man growing in Knowledge, that the more he knows of the Gospel of Christ, the more he knoweth his own Riches; and if a Man had no other Work, but to tell over Money newly given him every Day, he would surely count it the pleasantest Work in the World. If thou couldest grow every Day in a new Degree of Knowledge, whilest thou dost thereby grow the more in the Knowledge of thine own Riches, how Happy must thou needs be! And so much now for that Attribute, that is here given to the Gospel, it is a Mystery, and it is a rich Mystery.

C H A P. VI.

That the Gospel is most Excellent, because it is a most glorious Revelation of God, and Christ to us.

THE next Thing that is (in *Col. 1. 27.*) attributed to the Gospel is, that it is a glorious Gospel. The Apostle when he speaks of the Glory of Things spiritual, usually gives the Title of Riches to them; thus in *Rom. 9. 23.* When he speaks of the Glory that is in God, he calleth it Riches of Glory; so in *Eph. 1. 18.* when he speaks of Heaven, he calleth it Riches of Glory; and here when he speaks of the Gospel of Christ, he calleth it likewise Riches of Glory.

I need not stand to give you many Scriptures, in which the Gospel is called glorious. I shall quote you but one or two. *First*, That in *1 Tim. 1. 11.* According to the glorious Gospel of the blessed God, and he speaks it in Opposition to the Law clearly; he saith, that the Law is good, *ver. 8.* but when he comes to speak of the Gospel, he calls that glorious; for Glory is the superexcellency and superlative of Goodness. You have one whole Chapter (*viz. 2 Cor. 3.*) that shews the Glory of this Gospel, and indeed more than that one Chapter, for the Apostle doth enlarge his Discourse of it to the 6th Verse of the 4th Chapter, and there also he calls it Treasure (as in *ver. 7.*) as he had called it Glory in all the Discourse before; and as he had done in *Timothy*, so here in this Chapter of the *Corinthians*, he compares it with the Law. He doth acknowledge, that the Law had a kind of Glory in it, so

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ver. 7. If the Ministration of Death written, and ingraven in Stones, was glorious, so that the Children of Israel could not stedfastly behold the Face of Moses, for the Glory of his Countenance, which Glory was to be done away; how shall not the Ministration of the Spirit be rather glorious? For if the Ministration of Condemnation be Glory, much more doth the Ministration of Righteousness exceed in Glory. I shall take all these Arguments afore I have done, to shew how glorious the Gospel is, both because it is the Ministration of the Spirit, and because it is the Ministration of a glorious Righteousness but now I only quote it for this in the General, that the Apostie though he attributeth a Glory to the Law, yet in Comparison of the Gospel he makes it no Glory, for so it follows, ver. 10. *Even that which was made glorious, had no Glory in this respect, by Reason of the Glory that excelleth.*

The Law was glorious (and yet that Glory which it had, he saith, was but a made Glory.) *First*, In the Promulgation of it, which indeed was a very resemblance of the Day of Judgment, for God when he came to give the Law to Sinners, came down from Heaven and placed his Tabernacle upon Mount *Sinai*, like unto a Judge, attended with glorious Angels (for the Law was given by Angels) and with many glorious Miracles, Thunder, and Earthquake, and Fire, and Smoak, and the Sound of a Trumpet. Even as the Glory of a Kingdom is most seen, when they go to Enact Laws, for then the King and all the Nobles go in their Parliament Robes; and so your Judges, when they go to Execute the Laws, to Condemn Men, go attended with the sound of a Trumpet, and Halberds, &c. So God when He came to give the Law, came attended with all this Glory.

And then *Secondly*, As the Law was glorious in Respect of the Promulgation of it, so in Respect of the Matter of it: For the Moral Law, of which the Apostle specially speaks, for he speaks of that Law which was written and engraven in Stones, had a Glory in it; why? This is a certain Rule, whatsoever holds forth the Image of God hath a Glory in it, for the least Ray or Beam of God hath Glory in it, and if the Law be the Image of God, if God be glorious that must be glorious too; now the Law holds forth the Image of God's Mind. Therefore it is, that Man in his First Creation is called the Glory of God, because he was the Image of God, and hence therefore the Grace in *Adam* was called Glory, and so I think it is the best Interpretation, or at least-wise one great Part of the meaning of that in *Rom. 3. 23. All have sinned, and come short of the Glory of God;* (it is meant of the Image of God plainly, for in *1 Cor. 11. 7. The Glory of God, and his Image are made all one,*) they are fallen from that Grace and Righteousness which at first God did implant in them, by which they were justified, and so are come short of the Favour of God, which did shine upon them. And hence likewise in *2 Cor. 4. The Gospel is said to be glorious, because it holds forth Jesus Christ the Image of God;* now the Law therefore containing the Image of God, had a Glory in it materially. In these Two Respects, I say the Law was glorious: 1. In the Promulgation of it, God put a State upon it when He deliver'd it: And, 2. In Respect of the Matter of it, because it contains the Image of God.

But now my Brethren, the Gospel infinitely excelleth in Glory in both these Respects. I will not stand so much upon the first, because it is not so proper to the Text, yet somewhat I will say of it. The Gospel in the Promulgation of it, had all the Glory that could be put upon it. What greater Glory than for a King before he comes himself in State, to have a Train of Men of Four Thousand Years? So had Jesus Christ, before He came into the World to give the Gospel, what a long Train had He? For all the Patriarchs and Prophets were but His Fore-runners, his Train, Men that went before Him, and at last came *John the Baptist*, who was greater than all those Patriarchs and Prophets, because he came next to Jesus Christ, and because he spake more Gospel than all of them had done. You have an exprefs Place for it, in *Isa. 40. 3, 4, and 5. Verses* compared, where the Glory of the Gospel is held forth by this, that it had this Fore-runner,

The Voice of him that crieth in the Wilderness, Prepare ye the Way of the Lord, make straight in the Desert a High-way for our God, &c. and saith he, ver. 5. The Glory of the Lord shall be revealed. Because it was so great a Glory, He ushereth it in thus by *John Baptist*: It's true indeed, there was no Sound of a Trumpet, nor no Earthquakes; but you shall see there was as much, for after all this Train was past, and all these Fore-runners gone by, comes Jesus Christ himself, the Brightness of his Fathers Glory, and the express Image of His Person; *Whose Shooe latchet*, saith *John Baptist* (who was yet more than a Prophet) *I am not worthy to unloose*. Compare for this but the first Chapter of the *Hebrews*, and the Third Verse of the Second Chapter together. In the First Chapter, he saith, *That in these last Days God hath spoken unto us by his Son*, and then he sheweth what a Son this was, *that He was Heir of all Things, and that by Him also God made the Worlds, that He was the express Image of His Fathers Person, and all this to the End, that he might shew forth the Glory of the Gospel*; as appears, *Chap. 2. ver. 2.* For saith he, *If the Word spoken by Angels was so stedfast and excellent*, how much more shall that Word be which was spoken by so great a Lord; so *ver. 3.* And when Jesus Christ did first come to be inaugurated, before He Preached one Sermon (for His Inauguration is recorded by the Evangelists before He Preached one Sermon) it was by a Voice coming immediately from Heaven; saying, *This is my well beloved Son, in whom I am well pleased*. You have the same afterwards in *Luke 17.* when He was transfigured, when He appeared all in His Glory: *Moses* his Face did but shine, but Jesus Christ's Face, Clothes, and all shone all over, and then cometh a Voice from Heaven too: *This is my Beloved Son, in whom I am well pleased*, hear Him: It is a Preface to the Gospel, here is a Lord of Glory saith He, when He had shewn Him in all His Glory; here He is, hear Him, take that Gospel that he delivereth from His Mouth, for here is the reality of *Moses* his Shadow. There was a Voice came from the excellent Glory, so *Peter* hath it; which is more then the sound of a Trumpet which Angels made upon the Mount at the Promulgation of the Law. Here when this Gospel came to be delivered, when it was first begun to be spoken by the Lord, all the Three Persons give Witness and Testimony, and instead of Angels the Holy Ghost cometh down, and instead of the Voice of Angels, here is a Voice from Heaven, even the Voice of God himself; and instead of *Moses* shining with his Face, here is *Moses* and *Elias* both appearing in Glory with Jesus Christ, who put them down clean; for saith *John*, speaking of His Transfiguration; *We saw His Glory, as the Glory of the only begotten Son of God*; which Glory of His was as evidently to be distinguished from the Glory of *Moses* and *Elias*, as the Glory of the Sun is from that of the Stars. And my Brethren, what was the Purpose of presenting Christ in that Glory upon the Mount? It is evident, it was in Answer to the Glory of *Moses* his Face, who was the Deliverer of the Law, and that upon this Ground; because there is a Voice come from Heaven, from the excellent Glory; saying, *This is my beloved Son*, hear him.

And then when Jesus Christ, the Lord of Glory, that first gave this Gospel, went to Heaven; what follows? Why a World of Glories, Beams of Glories were still scattered to confirm it; *1 Pet. 1. 10.* *Of which Salvation the Prophets did Prophecie, and of the Sufferings of Christ, and of the Glories that should follow* (so it is in the Original.) For when Jesus Christ himself ascended and entred into Glory, He poured down glorious Gifts; He poured down a glorious Spirit, He poured down this Gospel, whereof He had but the Substance of it in brief Sayings, which the Apostles delivered to us; so you have it in *Heb. 2. 3.* As it was first Preached by the Lord, so he saith it was confirmed by Signs and Wonders, and divers Miracles, and by giving of the Holy Ghost. And this was the Glory of the Gospel in respect of the Promulgation of it, which indeed is not so much the Scope of the Text; yet because the Apostle in that *2 Cor. 3.* speaks of the Promulgation of the Law, and of the
 Glory

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Glory of it in that Respect, when he compares it with the Gospel and the Glory of it, I thought good a little to handle it. But,

Secondly, As the Gospel exceeded the Law in Glory, in respect of the Promulgation of it; so let us compare the Matter of the Gospel with that of the Law, and we shall find it likewise to be transcendently glorious in that respect also. The Law I told you was a glorious Law, because it contained the Image of God, so far as dead Letters could hold forth that Image. The Law written in *Adams* Heart was the Image of God, and that being blotted out, God took a Copy of what was in *Adams* Heart, so that indeed the Law is rather an Image of the Image of God, than the Image of God properly; it is but the Image of the Image that was in *Adams* Heart, and but a literal Picture of it. But now the Gospel must needs be much more glorious: Because,

First, It is the Gospel of Jesus Christ who is the express Image of the Person of His Father; so you have it, *Heb. 1. 2, 3. Who is the Heir of all Things* (speaking of Christ) *the brightness of His Glory, and the express Image of His Person.* Now do but look how more glorious the Image of a Man in his Son like himself, who hath the same Reason in him, and Properties of all Kinds that himself hath, excelleth the Image of his Mind, or of his Thoughts delivered in Writing; so doth Jesus Christ excel that Image of God expressed in the Law. And it is this which makes the Gospel so glorious, because it is the Gospel of Christ, who is the Image of God; so the Apostle saith in *2 Cor. 4. 4. Lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them*; hence therefore in *Isa. 40. 4.* Christ is called, *The Glory of the Lord.* Therefore look how far the Image of God stamped upon Jesus Christ, exceeds the Image of God in *Adams* Heart; and therefore must needs excel the Image of God in the Law, which is indeed but the Copy of the Image; so much doth the Gospel exceed the Law in Glory, and all the Knowledge of it. The Law I say is the Copy of the Image of God in Mans Heart, but the Gospel is the Glass in which the Image of God in Christ, and the Glory of Christ appeareth.

I will not stand to enlarge much upon that Subject, to shew you how transcendent an Image there is stamped upon Christ; I have done it elsewhere, in opening the 18 and 19 Verses of this Chapter. And that Jesus Christ is the great Subject of the Gospel, I intend by the Blessing of God to speak of that, taking *Chap. 2. ver. 2.* where the Gospel is called, *The Mystery of God, and of the Father, and of Christ*; these being the Subject of the Gospel. I will now only shew you, how glorious the Gospel must needs be that doth hold forth the Glory of Christ, and how lively it holds it forth.

My Brethren, let me tell you the Story of it a little. The Apostles that lived with Jesus Christ, *They saw His Glory, as the Glory of the only begotten Son of God*; so you have it, in *John 1. 14.* And as *Johns* Expression is (and he speaks feelingly) in *1 John 1. 1. That which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled*; they handled Him, that is, they had a sensible Knowledge of Him, their Ears took in His gracious Words, their Eyes beheld Him, beheld His glorious Miracles, beheld the Glory that God stamped upon Him, when He was in the Mount, and had that Voice from the excellent Glory. Well, but Jesus Christ is gone to Heaven, and all His Glory is taken up with Him, and these Apostles that saw His Glory, were all to leave the Earth; and therefore though it is true, that we shall one Day be where He is, according to His Prayer, *John 17. 24. That we may behold His Glory*; yet how in the mean Time should we come to see this Image of God, and the Glory of Jesus Christ, who in that Place of *Isaiab* is called *the Glory of the Lord*? Jesus Christ therefore did by His Apostles frame up a Doctrine of the Gospel, which is left Written by them; for He having delivered it unto them, they have declared it unto us; so you have it in the forementioned

Place.

Place, 1 John 1. 3. *That which we have seen and heard, declare we unto you.* He declared it first to them, and they while they lived Preached the same Gospel by Word of Mouth, and then left it unto us in Writing, that so in the opening of it by Pastors and Teachers to the end of the World, we may come to see Christ, as the Apostles did in respect of His glorious Excellencies. Now this glorious Gospel which the Apostles have thus left in Writing, and which we poor Ministers in all Ages do Expound as well as we can unto you, what is it? It is the lively Image or Picture of Jesus Christ, who is the express Image of the great God, and of all His Glory; and hence is it a glorious Gospel. When the Apostle Paul preached to the Galatians, what saith he of the Gospel he Preached? Gal. 3. 1. *Before whose Eyes (saith he) Jesus Christ was pictured;* so the Word signifies, or painted, written out. The Gospel my Brethren, is the liveliest Picture of Christ that could be. But you will say, Pictures do not represent the Glory of a Thing? No more they do not, if you would Picture the Sun with the liveliest Colours that could be, you could not Picture the Glory of it; what hath God done therefore? He hath made His Gospel not only a Picture of Christ, but He hath made it a Glass. So the Apostle saith in that 2 Cor. 3. 18. compared with Cap. 4. ver. 4. *We all with open Face beholding as in a Glass, the Glory of the Lord;* namely, of Jesus Christ, *who is the Image of the Invisible God.* What is the Reason he calls the Gospel glorious? Because it is the Image of Jesus Christ; and how doth the Gospel hold that forth? Not only as a Picture, but as a Glass, and a Glass if the Thing be glorious that shines upon it, will represent not the Thing only, but the Glory of it too: As if you hold a Looking-glass to the Sun, you shall not only see the Picture of the Sun in it, but the Glory of the Sun, and the Sun in his Glory. Now the Glory of God, that shineth upon the Face of Jesus Christ (and therefore ver. 6. We are said to have *the Light of Knowledge of the Glory of God in the Face of Jesus Christ*) and the Face of Christ shineth in the Gospel as in a Glass; hence we come by looking into the Gospel to see His Glory, and therefore the Gospel it is a glorious Gospel. To open this a little to you: A Glass it is the most lively way of representing Things absent that can be invented, for it doth not represent Things in dead, lifeless, and wan Colours, as Pictures do, but really. It is a middle way of representing a Man, between seeing a Mans Picture, and seeing the Man himself. It doth represent him so lively and clearly, that though indeed it is not so comfortable as seeing the Man himself, yet it is much more comfortable then seeing the Picture of the Man drawn by all the Art in the World. Therefore it is said here, *We behold as in a Glass the Glory of the Lord;* now it is a rule in Opticks, and a true one, *Quod videtur in speculo, non est Imago,* that which is seen in a Glass is not a meer Picture, but it is the Thing it self; if you see a Man in a Glass, though you do not look directly upon the Man, yet you see the Man himself: Only with this Difference, that when you look upon the Man himself you see him by a direct Act, and you see him by an Image taken off from the Man himself, coming into your Eye, but when you look upon him in a Glass, you see him by a Reverberation as I may so express it, the Image of the Man is beaten back again. That I may express this Thing to you: The Eye of a Man sees nothing, but by the Image of the Thing some-way or other coming into it, and therefore now when you behold any Man, if your Eye be looked upon, there is the Image of that Man in your Eye. Now if a Glass doth take that Image (and a Glass it is an artificial Eye as I may call it, and the Eye is a natural Glass) I say, if a Glass doth take in that Image, it beats it back again; and that is seeing a Man in a Glass; whereas, if you see the Man Face to Face, his Image is convey'd immediately into your Eye; but go now and hold a Glass before that Man, and the same Image which you received directly into your Eye by seeing him immediately, is in the Glass, which if you behold, that Image is reverberated or beaten back again to you. As an Eccho is your own Voice beaten back again, so is a Mans Image which you behold

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in a Glass. And therefore it is the most lively way of seeing and beholding a Thing that can be, why? Because you do not see a meer Picture, but you see the Man himself by a reverberated Species, that is, by the likeness of him beaten back again to your Eye. And thus my Brethren, doth the Knowledge of Christ in the Gospel, and in Heaven differ. In Heaven, there you see Him by sight, why? Because as the Apostle saith, *We see Him there Face to Face*, but in the Gospel, *We see Him as in a Glass*, but still the same Christ, really represented in the Glass of the Gospel, above all Pictures whatsoever, whom one Day we shall see Face to Face in Heaven. For the sight we have of Christ in the Gospel, is not meerly Notional or Literal, but it hath a reality in it; and therefore we are said to see the Glory of the Lord in this Glass, this Glory could never have been painted, for the Glory of Christ it must be Beams shed immediately from himself, and to see Jesus Christ with His own Beams, though shining in the Glass of the Gospel, is to see Christ himself. And therefore you see how the Apostles speaks, as they compare the Thing we see Christ in, to a Glass; so they compare the Faith we see Him by, to sight plainly, *Heb. 2. 8. We see Jesus crowned with Glory and Honour*. Alas, they had not Eyes of their Bodies to look up into Heaven, but their sight of Christ was so lively, as He was represented in the Glass of the Gospel, that the Apostle saith, *We see Jesus crowned with Glory and Honour*. So that my Brethren, suppose that you had a Glass that did perpetually retain the Image of an absent Friend, suppose you had not only a Picture of him but a Glass, that look what Image he had when he looked upon it, when he was present that Image sticks in it still; what would you give for such a Glass? Some Nations do use to keep their Dead in a Glass, which being artificially closed up, preserves them from stinck; but alas, it is but a dead Friend in a Case of Glass. But here is another Artifice that Jesus Christ useth, He hath framed by His Spirit a Doctrine of the Gospel, which is delivered to us in the Writings of the Apostles; which doth retain a lively Image of Jesus Christ, and if Men when they come to hear it Preached, or when they look into it, bring the Spirit with them, they see the Glory of the Lord there.

But now you will say unto me, How can this be? How comes this to pass? Is not the Word preached, or read, or thought upon, not meerly Words, and so the Picture of Things, and of Christ, as all other Stories of Men are? They are better indeed than Emblems are, the Ceremonial Law was nothing but Emblems of Christ, but the Gospel is a plain describing of Him in Words, but yet as he said, Poetry and Oratory is but the Picture of Things; how should this Word written and preached come to be a Glass to represent Christ thus lively?

I will give you the Reason of it, for the Apostle doth it in that *2 Cor. 3. 4.* he saith, *That it is the Ministration not of the Letter, but of the Spirit*. The Gospel my Brethren, hath a Spirit lying hid in it, and which goes along with it, and if the Holy Ghost did not accompany it to the Heart of a Believer, it would but speak meer Words of Christ, even as the Law spake but meer Words, it would be but a meer Letter, for indeed the Gospel of it self, is but the Ministration of the Letter to worldly and carnal Men, whose Eyes God doth not open (so saith the 4th Verse of the 4th Chapter of that *2d Corinthians*) *It is hid*, saith he, *to them that are lost, in whom the God of this World hath blinded the Minds of them, which believe not*. But it is called Spirit, and there is a Spirit that doth accompany it, and as he saith in *Isa. 59. 21. The Word and the Spirit shall not depart out of thy Mouth*: And the Holy Ghost thus accompanying all that is said of Christ and His Glory in the Gospel, He createth (let me say it, for it is true) such Apprehensions of Christ, and of all the Things spoken of Him, which never entred into the Heart of any carnal Man in the World; He createth a new Light by which you do really view Jesus Christ, although by Faith, and though as in a Glass, yet a real sight you have of Him beyond all the Story of Words and Hear-say whatsoever. It were indeed but the Ministration of the

Letter.

Letter, if there were only but a verbal and hear-say Knowledge of Him, no, but whilest you read Words in the Scripture, or hear but Words in the Preaching of the Gospel, there is a Spirit goes along with it, whose peculiar Artifice it is to make it to be as a Glass, to see Jesus Christ in the Doctrine of it as you see a Man in a Glass, and that sight is a lively and real sight of His Image. Whilst we do Limb out Jesus Christ by Words, as well as we can (for what we express is still but literal, in Comparison of what a Man if he be a Believer apprehendeth while it is express, and we are to use all the Art we can to express Things to you, whilst I say we are doing this) the Holy Ghost that dwelleth in the Word, and dwelleth in the Heart of Believers, begetteth such a real Image of Christ by that which is spoken, that they behold the Glory of the Lord as in a Glass, and are changed into the same Image from Glory to Glory as by the Spirit of the Lord. It is compared to the seeing in a Glass, because there is a Subsistence given by the Holy Ghost to the Things spoken of, beyond all Pictures, or Words, or Notions. And hence do but observe what follows in the Text (which I shall afterwards more distinctly open) *Which saith he, is Christ in you,* which importeth thus much, that while that Jesus Christ is known by a Believer in the Doctrine of the Gospel, He becometh Christ in him; He is not only known by him as a Man knows the King, but He is known as when a Man knows the Sun, the Beams of it cometh into his Eye. So that the Apprehensional Knowledge that a Saint hath of Jesus Christ by Faith, the taking in of Christ by Faith, is so real a Thing that it is called Christ in a Man. And I take that to be the meaning of that in *Gal. 3.* (which I shall further open anon) where he saith, *Till Christ be formed in you,* and so *Piscator* takes it.

I shall endeavour to make this further plain to you thus. You may see an Imitation of this work of the Holy Ghost in this; suppose there were a Man standing Two or Three Houses off from your House; it is possible by the Reflection of Looking-glasses set one against another, to see the Image of this Man in a Glass in your own Room. Is the Art of Man able to do this? The Art of the Holy Ghost is able to do it much more. You see Satan, what doth he do that is a Spirit? Whereas Men can make but the Picture of a Man, what can Satan do? Absolutely he will make a Man appear before one as a Man, in lively Colours, not a bare Picture. This Artifice Satan hath: My Brethren, the Holy Ghost accompanying the Doctrine of the Gospel hath a further Artifice, though you see not Christ Face to Face (that is reserved for Heaven) yet you shall see Him in a spiritual Glass, you shall not only see Him as described by Words, but you shall have those lively real Apprehensions of Him created in your Mind (and you have so, if Christ be in you) as puts down all the literal and hear-say Knowledge in the World, it is like the seeing of a Man's Image in a Glass. And therefore, now observe it, in that *2 Cor. 4.* (for I have still recourse to that) the Apostle hints how it cometh to pass, that you come to see thus by the Spirit. He gives the Reason there, why that the Gospel that is thus glorious is hid from the Eyes of the World; saith he of some, *Ver. 4. Whom 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.* But how is that Light wrought? Read on, *Ver. 6. God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.* It is done you see plainly by a Creation; He createth a Light in the Soul of a Man, out of that Darkness that is in him. And without this, let a Man stand under the Gospel a Thousand Years together, he would only know Christ by hear-say: But if the Spirit cometh and createth a Light, this Light shall carry the Image of Christ to the Soul; such an Image of Him as never entred into the Heart of any carnal Man, though he knows never so much of the Gospel. I shall make it plain by opening the Apostles Comparison. Every Beam of Light always carries with it the Image of that Thing which it is the Beam of: If you do behold a little

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Beam of the Sun coming thorough a Pin-hole in a dark Room, run to the Beam, lay your Eye to it, that Beam conveys to you the Image of the whole Sun: So when as there cometh a created Light into a Mans Soul by the Holy Ghost, joining with the Gospel which speaks of Christ, he who is a Believer, by his Eye of Faith taking in that Beam of Light, beholdeth Jesus Christ that Image of God, beholdeth the Glory of Christ in the Gospel thus described, in such a Manner as no Creature else is able to apprehend. It is I say, because the Light of the glorious Gospel is commanded to shine out of Darkness: It is a Light that is given, so saith the Apostle, *He hath given us the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ.* And therefore now in *Isa. 60. 1, 2, 3.* Where he speaks of the Glory of the Gospel, which shall one Day break forth to the Jews, he expresseth it in these very Terms; *Arise, saith he, for thy Light is come, and the Glory of the Lord is risen upon Thee.* When as the Light of the Gospel cometh and shineth into a Mans Soul by the Creation of the Holy Ghost, the Glory of the Lord cometh into him too, he beholdeth the Glory of the Lord as in a Glas. And hence my Brethren it comes to pass, that a Man doth see the Lord Jesus Christ really in the Glas of the Gospel. The Understanding understandeth every Thing *per phantasma* as we say, the Fancy of a Man: Still when the Understanding works to understand any Thing, the Fancy of a Man begets the Image of the Thing in his Mind: When ever you hear Story told of a Thing done in such a Place, by such or such a Person, still your Fancy will be working the Image of that Thing or Person in your Mind, though it be a Story told, you never heard before; for God hath appointed the Fancy to give the Mind a Subsistence of what it understandeth. Now when God cometh to reveal spiritual Things, the Fancy could never take them in, it could never give any Subsistence to them, it hath no Images to make of them: What therefore doth God do? He createth Faith. And what is Faith? It is not *Phantasia*, but *Hypostasia*, it gives a Subsistence (so the Apostle saith, *Heb. 11.*) a Reality to the Things we understand, even as the Image of a Man in a Glas is a real Thing, it is a Subsistence, so God and Christ they have a Subsistence, a reality in a Mans Spirit. And hence my Brethren it comes to pass, that the Soul doth Form up out of the Gospel glorious Apprehensions of Christ, for as the Gospel holds forth Jesus Christ in His Glory really, so by the help of the Spirit, the same Image that is in the Gospel, is begot in my Heart of this Jesus Christ; that is, real and glorious Apprehensions I have of Him, which are wrought in me in and by the Gospel, and according to what the Gospel describeth of Him. And as I said afore, it is Part of the Apostles meaning in that Place of the *Galatians*, when he tells them, *I am in Travel, till Christ be formed in you;* he doth not speak in respect of Sanctification, that he laboured to have the Image of Christ formed in them in that Respect, for they were sanctified and had not fallen from that; but saith he, I endeavour till such Time as those Apprehensions you have had of Christ, which you have lost, be formed in your Hearts again, and that your Understanding take Him in aright.

So then to close up this first Thing of the Glory of the Gospel in respect of the Matter of it, here is the Sum of all that I have said. *First*, Here is Jesus Christ; He is the Image of God, the most glorious Image of God that ever was: Here is the Gospel appointed to be a Glas to represent this Glory of Christ, describing Him not by Words only and in a literal Way, or by a Picture, but in a Glas, lively and really, and so the Gospel becometh a glorious Image of Christ, even as if you hold a Glas to the Sun, there is a glorious Image of the Sun in the Glas, and hold your Eye to that glorious Image of the Sun in the Glas, and that Image is begotten in your Eye; so is it here, the Gospel being the Image of the Glory of Christ, having the Holy Ghost in it, the Heart of a Believer coming to it by Faith, takes in all that Glory, so far as it is revealed to him, and so having further and larger Apprehensions of Christ, He is formed in him, and as the Gospel hath Christs Image in it, so he hath Christs Image in his Heart, so the Apostle indeed tells

tells us, in that *2 Cor. 3. ult.* *We are changed into that Image from Glory to Glory.* To see a Thing my Brethren, that is glorious by its own Light, it always makes a glorious Sight, a real Sight: The least Beam of Christ it helps you to the sight of him, if it be a Beam of himself. You may hear of Him by hear-say as of other Things, but if (as the Apostles Expression is) there shine into your Hearts but a Beam from himself by His Spirit, it doth convey the reality of Christ to you, it makes Christ to be in you, as the Text saith, although you do not see Him Face to Face: If the Sun were down at this Instant, if there were a Glas that took in the Beams of it above the Earth, I might always see the Sun in that Glas; so though Jesus Christ be in Heaven now, yet the Gospel being that Glas in which the Image of Christ is, I may have a real and lively Representation of Him, so far as the Gospel reveals Him. And so much now for that first Thing in respect of the Matter.

I will but add a Comparison, to shew you how much the Glory of the Gospel exceedeth that of the Law in this Respect. Compare it either with the Moral Law, or with the Ceremonial Law. 1. Go take the Moral Law; why? the Moral Law it is a Glas too, and a Glas that revealeth God, or rather what the Image of the Mind of God is: Yet it is meerly a Glas of the Image of God in *Adams* Heart, it is but a Copy of the Image of God in Man, and so it is rather a Glas to shew Man to himself than God to him; you have it in *James 1.* (for it is good to compare the Similitudes, the Scripture useth one with another) *If any Man be a bearer of the Word (saith he) and not a doer, he is like to a Man beholding his natural Face in a Glas, but he beholds himself, and goes his way, and straightway forgets what manner of Man he was.* Whilst you look into the Law, you see what an Image of God was once in you, and by comparing your selves with it, you see your own Deformity now, and so I know not how far, by a remote Consequence, you see what a Holy God, he is that gave such a Law: But it is not a Glas that representeth God, but a Glas that representeth your selves, and representeth that Image that was in Man by Nature. And therefore the Apostle calleth it only a dead Letter written upon Stones, rather than a Glas, when he makes a Comparison of it with the glorious Gospel. 2. Go take the Ceremonial Law, that was join'd to it, and that reveals more of the Gospel, for indeed that was nothing else but Gospel in Shadows, and you shall find that, because it had Gospel in it, 'tis called glorious too; there is Glory attributed to it more than to the Moral Law simply or alone considered. Hence the Ark, which was Jesus Christ in a Shadow, is called *the Glory of Israel*; in *1 Sam. 4. 22.* and so in *Rom. 9. 4.* *To them belonged the Adoption, and the Glory,* namely, the Ark. And so the Temple, is called a *glorious high Throne*, in *Jer. 17. 12.* And in *1 Kings 8. 11.* *The Glory of the Lord* filled it at the Dedication. Yet what is all this now in Comparison of the Gospel, this Gospel that is now revealed, the Glas that we see Christ in? The Law is called glorious only, because as if the Sun should shine upon a Cloud in a Rain-bow, it took in the Sun that was a rising before we saw it. All this in Comparison of the Gospel is but a Shadow, it is but as the Glory of the Sun in a Cloud, but the Gospel is a Glas, that look as you would think, what a great deal of Difference there is between the seeing of a Man a Glas, and seeing his meer Shadow, such a Difference is there between that Knowledge of Christ which the Ceremonial Law afforded, and this which the Gospel now affordeth. You have it expressly in *Heb. 10. 1.* (Let us go up and down still, and examine the Scriptures which speak to this Comparison.) *The Law* saith he, *having a Shadow of good Things to come*; (he speaks expressly of the Ceremonial Law, for the Moral Law had it not) *and not,* saith he, *the very Image of the Things.* It was so far off from having the Image of it, saith he, that it had but the Shadow of it. But now what saith he of the Gospel? *We behold as in a Glas,* saith he, *the Glory of the Lord.* It is more than a Shadow, nay, more than an Image or Picture, you see the Thing in a reality. The Glory of the Lord, that fill'd that same first Temple, what was it? A
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Cloud, a meer Mist, it was no more, yet it is called *The Glory of the Lord*. But what is it that appeareth in this Glas? Read *Mal. 4. 2. The Sun of Righteousness shall arise with healing in His Wings*: He speaks of the coming of Christ, for he was the last that Prophesied, he had said at the 3d Chap. ver. 1. *The Lord shall suddenly come to His Temple*; and presently in Chap. 4. he saith, *That He is the Sun of Righteousness, that shall arise with healing under His Wings*. Nay further, that you may see how the Scripture still speaks in this Language; the Apostle in *Col. 2. 17.* speaking of the Ceremonial Law, saith, *They are the Shadow*, which saith he, vanisheth when the Body is come. You will say, the Shadow doth never use to arise till the Body comes? Yea, but if the Body be the Sun it self, if that come, all the other vanish, so they did when the Sun of Righteousness did arise. Hence therefore in *Hag. 2. 7, 9.* it is said, *That the Glory of the Second Temple should be more than the first*, why? Because Christ the Sun of Righteousness is the Glory of it, He is called the *Glory of Israel* in the Song of *Simeon*, *Luke 2. 32.*

And the Gospel is the Glas in which we see this Sun. And so now I have done with this first Thing, in Respect of the Matter of it that the Gospel is thus glorious, because that Jesus Christ, who is the Lord of Glory shineth in it thus really, and clearly, and fully, as in a Glas, and that compared with the Knowledge that the Old Testament afforded. I might also compare it with that Knowledge which may be had by the Creatures, which is a Glas too; for you may behold God in the Creatures, but the Truth is, they hold forth meerly the Handy-work of God, you do not see God there as in a Glas. But I will not stand upon that.

Secondly, The Gospel is glorious in Respect of the Matter of it, because the Riches of the Glory of God shineth in Christ revealed in this Gospel. This is intimated too in that *2 Cor. 4. 6.* where he endeth the Discourse of the Glory of the Gospel; *He hath shined in our Hearts*, saith he, *to give the Light of the Glory of God in the Face of Jesus Christ*. But to give you a Scripture or Two more for it in a Word, *1 Tim. 1. 11.* I quoted it before, to prove that the Gospel is a glorious Gospel, for so it is called there; but Mark what follows; it is called, *The glorious Gospel of the blessed God*; observe that Expression, there is a Connection between those Two, why he should give that Attribute to God, when he calleth it His Gospel, and a glorious Gospel: Why it is not only a glorious Gospel, because it holds forth all the Glory of God but because it doth communicate; and Gods End in revealing it is to communicate His Glory, and to make Men blessed: And the plain meaning of it is this, as if he had said, the Lord, that great God, being so Blessed in himself, having such Riches of Happiness and Glory in himself, He did so overflow, He did so over-bound in himself, that He meant to make others Happy with this Happiness in himself; for He is God All-sufficient, and being so full of Blessedness, and His Blessedness consisting in His own Glory, He inventeth the Gospel, contriveth in His own glorious Wisdom the great Design of His Son Christ, in whom He would reveal himself, who is the Subject of the Gospel, that by revealing of it, He might communicate that blessedness unto others. He did it not only to hold forth His own Glory, and to manifest how great a God He is, but He did it as a blessed God that delighteth to communicate that Glory unto others, and He doth it by the Gospel, that so as He was blessed in himself, He might by the Gospel communicate His Glory, and bless others. For my Brethren, look as Envy ariseth in a sinful Creature that is miserable, when he sees another Happy, and he doth it naturally; so doth the desire of communicating what Happiness one hath arise in the Heart of him that is truly Noble and perfectly Happy and Blessed. And so it did in God. Am I thus blessed in my self saith he? I will have others blessed by Me, to whom I will communicate this Happiness and Glory; and He therefore inventeth this Gospel, which is therefore called the glorious Gospel of the blessed God.

Of all Things, Gods Mercy is His Glory, and while you look upon the Face of Jesus Christ, you there behold nothing but Grace and Mercy shine in the Gospel. *We behold (saith he) the Glory of God in the Face of Jesus Christ*; that as in the Face of a Man you behold his Disposition toward you, so you see the Disposition of God in the Face of Christ, you see His Mercy, you see His Glory. Not a whit of this did shine in the Law, not a whit of Mercy or Free-grace, and yet that is the Glory of God. In *Exod. 33. 18, 19, 20.* *Moses* there desired to see the Glory of God. *I beseech Thee, saith he, shew me Thy Glory.* Saith God, *Ver. 19. I will make all my goodness pass before thee.* But how should all His goodness appear? Cloathed all in Mercy, for it follows, *I will proclaim the Name of the Lord before thee, and I will be gracious to whom I will be gracious, and will shew Mercy on whom I will shew Mercy.* The Law speaks not such a word; No my Brethren, this is the very bottom of the Gospel, the bottom of Gods Heart, here is His Glory, *I will be Gracious to whom I will be Gracious, and shew Mercy on whom I will shew Mercy*; it is the glorious Gospel of the blessed God, that being Blessed in himself, thus resolveth to be gracious and good to poor Creatures, to such Sinners as we are. *Moses* had seen the Glory of God upon the *Mount*; he had seen the Glory of God in delivering the Law in a great deal of State; after all this, *Lord, saith he, Let me see thy Glory:* What is Gods Answer? *I will be Gracious to whom I will be Gracious, &c.* Here is my Glory. And this Glory shineth in the Gospel, and if you will see it, look upon the Face of Jesus Christ: You may see Jesus Christs Face in the Glafs of the Gospel, and in that Face you may see all this Grace and Mercy shine. And so I have done with the Second Thing, namely, the chief and principal Matter of the Gospel. It revealeth, 1. Jesus Christ in His Glory. And, 2. It reveals the Glory of God in the Face of Jesus Christ, and all this as in a Glafs. I come now to the Third.

3. The Things that the Gospel communicateth and conveyeth are all glorious. The Apostle compares it with the Law too in this Respect, in that *2 Cor. 3. 6, 7, &c. God hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit, for the Letter killeth, but the Spirit giveth Life. If the Ministration of the Letter written and engraven in Stones, was glorious, How shall not the Ministration of the Spirit be rather glorious? For if the Ministration of Condemnation be Glory, much more doth the Ministration of Righteousness exceed in Glory: For, even that which was made glorious had no Glory in this respect, by reason of the Glory that excelleth, that is, the Gospel.*

In the First Place he tells you, that the Gospel is the Ministration of the Spirit of God: *It is not the Ministration of the Letter only, saith he, but the Spirit*; and he meaneth the Holy Ghost plainly, for in the last Verse of that Chapter, he saith, *That by beholding as in a Glafs the Glory of the Lord, we are changed into the same Image, even by the Spirit of the Lord, that is, by the Holy Ghost.*

Now do but lay these Two Things together. *First*, That the Gospel only communicateth the Holy Ghost to you. And *Secondly*, That the Spirit is a Spirit of Glory upon whomsoever He resteth; and then the Gospel must needs be, in respect of its Communication, a glorious Gospel. To make out both these to you.

Look as when Jesus Christ was Baptized, that excellent Glory opened, and the Holy Ghost descended upon Him; so when the Gospel is Preached doth the Holy Ghost descend upon the Elect, and look upon whom the Holy Ghost resteth, he is the Son of God. As He said to *John*, *John 1. 33. Upon whom thou shalt see the Spirit descending and remaining on him, the same is he*; so it is here. In the Primitive Times when they heard the Gospel preached, the Holy Ghost did visibly, and apparently, and instantly fall down upon them. And now He falls upon them, so as to turn their Hearts, and to inable them to see the Glory of the Lord Jesus Christ, which is more than falling down upon Men in extraordinary Gifts, simply considered, if there were nothing else: For to have the Holy Ghost to fall upon a Man
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so as to dwell in him for ever, to take Possession of his Heart, and to bring him to Glory, is more than to have extraordinary Gifts, which many had who never were saved. Now it is the Gospel only which helps you to the Holy Ghost, and not the Law. What saith the Apostle in *Gal. 3. 2.* *This only I would learn of you, received ye the Spirit by the Work of the Law, or by the hearing of Faith?* No, it was only by the hearing of Faith, only by the hearing of the Doctrine of the Gospel, that is, the Doctrine of Faith, for that is meant by Faith there, as in many other Places of Scripture. The Law indeed, as the Apostle saith, *Rom. 7.* is Holy and Spiritual, but it is not the Conveyer of the Spirit; though it be a spiritual Thing it is but a spiritual Letter, saith he, it is not the Ministration of the Spirit it self, but so is the Gospel.

Now as the Gospel only conveyeth the Holy Ghost to Men and the Knowledge of it; so the receiving of the Holy Ghost, is to receive all Glory: For the Holy Ghost will never rest, till He hath glorified you fully and perfectly. As Jesus Christs work was to redeem you, so the Holy Ghosts work is to work all Grace and Glory into you; therefore when you receive the Holy Ghost, you receive all Glory, in the Seed and Foundation of it. It is the Foundation of our Union with Christ; they that are joined to the Lord are one Spirit; it is by the Holy Ghost. To give you an expresse Scripture for it; *1 Pet. 1. 14.* *The Spirit of Glory shall rest upon you.* And the giving of this Spirit of the Holy Ghost unto you, is more than all Grace and Glory that ever you shall have. If you would ask now what is the substantial Glory of a Man, that is the Foundation of all his Parts and Wit, and makes him capable of the Glory the World puts upon him, without which he would loose all in an Instant, what is it? It is his Soul that dwelleth in his Body; take that away and he is a Beast; nay, take that away and he is a dead Carcass, he is sown in dishonour instantly as soon as that is gone: Therefore in *Gen. 49.* The Soul of Man is called his Glory, *Into his Secret,* saith he, *let not my Glory enter.* Now look what the Soul is to a Man, that is, the Holy Ghost to a Holy Man. He is the Foundation of all Glory, of all Grace: When He hath given you the Spirit, He hath given you all the Grace and Glory in the Foundation, that ever you shall have, for He will never leave you till He hath wrought you up to Glory: And the Gift of Him is the Earnest of Glory, so He is called expressly in *2 Cor. 5. 5.* Jesus Christ is the Glory of the Lord to you objectively, but the Holy Ghost is all Grace and Glory efficiently, yea in Heaven; and when you receive Him, you receive Glory, because you receive a Spirit that never rest till He hath made you glorious; and this Spirit you receive by the Gospel, and by nothing else, by no Knowledge else, either of the Law or what-ever else. Hence therefore the Gospel that communicateth this is called a glorious Gospel, in respect of what it ministreth, for saith he, if the Ministration of the Letter was glorious, which did give nothing else but the literal Knowledge of the Law in Mens Heads, then the Ministration of the Spirit is much more glorious. That's the first Thing the Apostle saith.

The Second Thing the Apostle saith here in this *2 Cor. 3.* is, in respect of a Righteousness which the Gospel doth convey. You shall find it at the 9th Verse of that Chapter: *If the Ministration of Condemnation be glorious, much more doth the Ministration of Righteousness exceed in Glory.* By Righteousness here he means the Righteousness of Justification clearly, why? Because he doth oppose it to Condemnation. He doth not mean the Righteousness of Sanctification, no, he means the Righteousness, whereby we are justified, the Righteousness of the Lord Jesus Christ. Why saith he, what doth the Law do? Alas saith he, the Law, although it be a glorious Thing, for it reveals the Image and Mind of God, yet it doth but shew you your own Unrighteousness, and leaveth you where it found you. A Man sees his own Face as in a Glass, and soon forgets what Image he had, sees his Spots and Deformity, and sees the Sentence of Death written in his own Countenance, and in the Threatnings of the Law, he sees himself look like a Dead Man, guilty

of Death, and that is all the Law holds forth: But saith he, the Gospel is the Ministration of Righteousness, and that Righteousness is glorious, and therefore the Gospel is such which ministreth it; for that is the Thing he aims at.

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Will you know what Righteousness it is? Why it is the Righteousness of Christ; and in the last Verse of that 3d of the *Corinthians*, that Righteousness of Christ, is called His Glory clearly; *We behold*, saith he, *as in a Glass the Glory of the Lord*. As he means the personal Glory of Christ, so he also means His Holiness and Righteousness for Justification. How prove you that? Because it is that into which we are Changed, into the same Image by beholding it: For whilst a Man Eyes Christ, to be justified by Him, look what Righteousness he laies hold upon by Faith, the Image of that Righteousness is wrought in his Heart. And therefore the Apostle here speaks in a more special Manner of the Righteousness of Christ, which the Gospel is the Ministration of, *It is a Ministration of Righteousness, and of the Glory of the Lord*, saith he.

Now then do but think, what a glorious Righteousness the Gospel reveals and offers to Men. It is the Righteousness of Christ, and the Righteousness of Christ must needs be glorious; why? He is the Lord of Glory. The Righteousness of the Angels, is not glorious in this Respect. They are glorious Creatures, but they are not Lords of Glory. When you speak of the Will of a King, what do you call it? His Royal Pleasure. If you speak of a Message he sendeth, what is it? A gracious Message, be it what it will be; why? Because you put these Titles upon his Person, therefore you put the same upon whatsoever he doth or thinketh. This is the Manner of Men. My Brethren, Jesus Christ is the Lord of Glory, did He work upon a Trade as a Carpenter? It was a glorious Action, it was a glorious Part of that Righteousness which He performed in Obedience to His Father; for He was the Lord of Glory; and therefore I say His Righteousness, is called, *The Glory of the Lord*.

But besides this, it is glorious also in another Respect; *viz.* Because He to perform this Righteousness, and in performing of it, laid all His Glory down, and therefore it is as much worth as the Glory He left. His Death is valued at the rate that the Life which He might have led in Heaven is worth. *They Crucified the Lord of Life*, saith he. And the Obedience He performed, hath the value and the stamp upon it of that Glory, He might have had. He was equal with the Father, in Glory and in all Things else; and He emptied himself of it all, laid it all aside, and took upon Him the Form of a Servant, and became obedient even to the Death; His Righteousness is therefore a glorious Righteousness, because it is to be valued by that Glory He laid aside, and might have had to perform it; so much as He fore-went to do it, so much it is to be valued at. God the Father was sensible of it; *Father* (saith he) *glorifie me, as I have glorified thee on Earth*. I'll give you one Scripture more for it, it is in *John* 1. 14. *We saw His Glory, as the Glory of the only begotten Son of God*: What was that Glory? In a special Manner His Grace and Holiness. How do you prove that? It follows in the Text, *Full of Grace and Truth*. Now my Brethren, it is the Gospel that doth communicate to Sinners, to Men condemned to Die Everlastingly of themselves in Hell, all this Righteousness of the Lord of Glory, makes it theirs. If they get but this Righteousness upon their backs, what glorious Creatures think you must they be? Yet it is the Gospel that communicateth it to them, and puts it on, thorough the Holy Ghost by Faith, as the Apostle in *Gal.* 5. 5. *We thorough the Spirit wait for the Hope of Righteousness by Faith*. In *Rev.* 12. 1. you have a *Woman clothed with the Sun*. Is not here a glorious cloathing? What is that Sun? It is the Sun of Righteousness, it is the Lord made our Righteousness, it is the Lord Jesus Christ and His Glory, it is His Righteousness which a Man is cloathed withal. Is not this a glorious Gospel then, that doth not only shew you the Glory of this Sun, but wrappeth you about with the Beams of it, cloatheth you with it? The Angels, are poor, beggarly Creatures,
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that's the Truth of it, as we may so speak, to a poor Sinner cloathed with this Righteousness. The Text saith, *Solomon* in all his Glory was not arrayed like to the Lillies of the Field; so the Angels in Heaven, in all their Glory, are not cloathed like one Sinner here upon Earth, that is cloathed with the Righteousness of Jesus Christ. This Sun of Righteousness was never put upon their Backs, not to be Righteousness to them. He is a Means of conveying Grace and Good to them, but to be the Lord our Righteousness, so He is only to Sinners; and thus He is only revealed and communicated in the Gospel. What is it that makes you glorious in Gods Eyes? It is not your own inherent Grace, in any Comparison, it vanisheth, it is nothing; no, it is your being cloathed with Christ, with this Sun, this is it which makes the foulest Creature, an ugly Toad, (for so a Sinner is of himself) thus glorious in the Eyes of God. A Wife shineth with her Husbands Beams, and so doth every Believer with the Righteousness of Christ. As the Moon shineth with a borrowed Light that the Sun cloatheth her with; and her own intire Light, without that of the Suns (as you see it in an Eclipse) it looks like the bottom of Red Brasse, such is your own inherent Righteousness if Jesus Christ take His away from you. But take the Moon out of an Eclipse, when she is cloathed with the Light of the Sun, what a glorious Creature is she? So is every Believer, when he is cloathed with this Sun of Righteousness.

Thirdly, When a Soul is thus by means of the Gospel, cloathed with this glorious Righteousness which the Gospel revealeth, He is able with open Face to behold the Glory of God in the Face of Jesus Christ. When as *Moses* his Face did shine, which was a Type of the Law, they could not behold the Glory of it, there was a Terrour in it, it was the Glory of a Judge condemning which did shine in *Moses*, for he had the Law in his Hands; but when the Holy Ghost hath once communicated to you, and you come by Faith to put on the Lord Jesus Christ and appear before God, then you dare (as the Text saith) with open Face, behold and look God in the Face; why? Because you behold the glorious Mercy and Favour of God in the Face of Jesus Christ; which is called the Light of His Countenance, that is lit up upon you too; that as the Favour of a Man is seen in his looks, shines more there than in all other Parts of his Body, so is the Glory and the Mercy of God, it is seen in His Face, even in the Face of Christ. Therefore in *Psalme* 90. 15, 16. The Favour of God is called His Glory, *Let thy Glory* (saith he) *be upon thy Servants*. This the Gospel revealeth to you, you behold the Glory of God, that is, His Favour, in the Face of Jesus Christ.

Fourthly, The Gospel, doth not only thus convey the Holy Ghost to you, to dwell in you for ever; cloatheth you with this Righteousness; enableth you with open Face to behold God (and the more glorious God is, when you see Him nothing but Love and Favour, you will never be dazzled with that Sight; that is the Reason you are not terrified, because all His Attributes appear in Love, *God is Love*, saith the Apostle) I say the Gospel doth not only do all this, but it changeth you into the same Image from Glory to Glory, so saith the last Verse of that Third Chapter. You might look in the Law long enough, even look your Eyes out, and never be changed. In the Law you may see your Spots, but you go away as full of Corruption as you were before: You may there see and read your own Destiny, and read your own Duty, but it will not change you one whit. *A Man beholdeth his natural Face in a Glass*, saith *James*, *and goes his way, and straight-way forgetteth what manner of Man he was*; if it have an Impression in his Memory, that is all; but saith the Apostle, we in this Glass of the Gospel, *behold the Glory of the Lord*, and are thereby changed into the same Image. If that an ugly and deformed Woman or Man, could have a Glass that if they see but a beautiful Person in it, they should be changed into the same Image, what would they give for it? My Brethren, this doth the Gospel do.

But you will say, If it doth change me into the same Image, is that Image Glory too? Yes, so it followeth, *We are changed into the same Image from Glory to Glory*; that is, from one Degree of Grace to another. All the Grace the Gospel works in you, is glorious, for it is the Image of Christ in whom shineth the Glory of God. And therefore in *Eph. 5. 20.* The Apostle there speaking of Sanctification (for to me it is clear he speaks of it, both by the Words before and after) he saith, that He hath cleaned us and washed us with Water by the Word, that He might present us to himself a glorious Church, not having Spot or Wrinkle; for when He hath done (he speaks of what He will do at latter Day) when He hath fully sanctified us, He will present us to himself a glorious Church, not having Spot or Wrinkle, or any such Thing, but that we should be Holy and without Blemish. I quote it for this, that every Degree of Grace is Glory, and when that is fill'd up, there is a Glory in it which Jesus Christ reckoneth such, is pleased to look upon as such, for it is His Image. *He shall greatly delight in thy Beauty*, saith he, *Psalms 45.* What is that Beauty? *She is all glorious within*; so it follows there in that *Psalms*. And my Brethren, let me tell you this, so far you are changed into his Image, that you never look upon him in the Glass of the Gospel, but you go away with some further Degree of Holiness wrought in you, if you see Him really as in a Glass: You may come to a Sermon and hear Notions indeed, but if you get a real sight of Christ you will be changed; and I say so far as we see Him, so far we are changed; here we seeing of Him but as in a Glass, in His Holiness, and in His Righteousness, as He is described in the Gospel, how He walked while He was here below (for so the Gospel represents him) we are changed into the same Image, into the same Image of Holiness and Righteousness from one Degree to another. But now at latter Day, when He shall appear, we shall then be changed into His Image too, for we shall see Him as He is, and when we see Him as He is, we shall be as He is, in His Glory in Heaven.

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I will add but one more, It doth not only change us into a glorious Image, which is called Glory, but it doth work in the Hearts also of Believers a Joy that is glorious: And this, although it be but the Hope of Glory, yet that Hope of Glory works a glorious Joy in the Hearts of the People of God. It is a known Place, that in *1 Pet. 1. 8, 9.* *Whom having not seen, ye Love; in whom, though now ye see Him not, yet believing, ye rejoice with Joy unspeakable and full of Glory.* *Whom having not seen*, that is, Face to Face, but having seen Him in that Glass of the Gospel for to the sight of Things in a Glass is the sight of Christ in the Gospel compared, even the sight of Faith; yet because it is not seeing Him Face to Face, the Apostle saith, *Whom having not seen, &c.*

It is not every Act of Faith that works this Joy, but Faith may be so elevated, as it will work and bring in Joy unspeakable and full of Glory: That Phrase is it I quote it for; it is called unspeakable, because it exceeds the Sense and the Understanding, that is, the Understanding cannot naturally take in such Joy, or apprehend what it should be; as in *Phil. 4. 7.* *The Peace of God is said to pass all Understanding.* The Pleasures of the Senses are great, but the Pleasures of the Understanding are far greater, but saith he, this is a Peace, and this is a Joy that passeth all Understanding. We read in *John 20. 20.* *That when they saw the Lord they rejoiced*; so when a Believer, though but by Faith seeth the Lord Jesus Christ, though but in this Glass, and that but darkly, hath but Glimpse of Him, yet it begets a Joy which is unspeakable. And it is not only said to be unspeakable, but to be glorious. All the Joies in this World are mean Things, Things that Men shall be ashamed of, but this saith he, is a magnifick Joy. True Joy is a solid Thing, but you see the Apostle riseth higher, it is saith he, full of Glory, or as the Word implies, it is dipt, it is steeped in Glory. Now I say, it is not always thus, that whensoever any one seeth Christ by Faith, that this Joy is wrought; but it is by Faith

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though, that is, Faith elevated, yet so as it is but a sight of Christ in the Gospel, and that by Faith when ever it is wrought. It doth not I say always accompany an Act of Faith, that is plain and clear from the next Words, *Receiving the End of your Faith, even the Salvation of your Souls.* You see here that Joy unspeakable and glorious, which God sometimes Works in the Hearts of His People, is called the End, the Reward of their Faith (for so in *Prov. 23. 28.* the Word End, there signifies Reward) and the meaning is this, that when a Man hath a long while believed and glorified God by a way of sheer Faith of Recumbency, then God doth Reward him, gives him a Reward of his Faith, by giving him Joy unspeakable and glorious, which is called the Salvation of the Soul. And that, that is the meaning of it, is plain by this, because he speaks in the Present Tense, *Receiving,* he saith not, *ye shall receive,* but, receiving the Reward of your Faith the Salvation of your Souls. And if you mark it, it is called likewise the Salvation of your Souls, now the Reward which we shall receive at latter Day, will be the Salvation both of Soul and Body; and of that the Apostle speaks in *Rom. 8. 23.* which he saith, there we wait for; but there is a Salvation of the Soul, which a Man receiveth now, and therefore in the 24th verse of that *Romans 8.* he saith, *We are saved by hope,* by Hope of that Glory at present: And so in *Eph. 2. 8.* *By Grace ye are saved.* Now then our Eyes beholding this Salvation of the Lord, having the Evidence of it, the Soul is fill'd with it, it is saved, it receiveth the Reward of its Faith, the Salvation of the Soul. And thus my Brethren, it is full of Glory, the least Dram of it, is like Elixir, it expelleth all trouble: *We rejoice* (saith the Apostle in *Rom. 8.*) *in the Hope of the Glory of God.* It exceeds, and weigheth down all the good Things here. And this the Gospel communicateth to us.

I will mention no more Particulars, whereby the Glory of this Gospel is held forth to us, but proceed to the next Particle, passing by such uses as I might make of what I have said of this Glory.

That which is next to be consider'd is, that the Glory of this Mystery shines among the *Gentiles.* There is never a Word, but it doth hold forth something of the Excellency of this Gospel. You know, I have made a Comparison of this Gospel with the Law; and shewed you how the Law had a Glory in it, which yet was no Glory in Comparison of that which the Gospel hath, which I have opened in divers Particulars. Let us now compare the Law and the Gospel together, in another Respect also. When God did give the Law, He gave it but to one Nation, the *Jews,* whose Land was no bigger than the Dominion of *Wales;* Psalm 147. 19. *He sheweth His Word unto Jacob, His Statutes and His Judgments unto Israel, but He hath not dealt so with any Nation, and as for his Judgments they have not known them.* But now, what saith the Apostle? He did keep from Ages and from Generations, a further glorious Mystery to be made known among the *Gentiles,* that is, to all Nations. You have a Place in *Numb. 24. 21.* (that I may speak coherently to the Point of Glory, the Gospel is a glorious Gospel, and it is glorious in this Respect) when the People of *Israel* had sinned against the Lord, against the Law that was newly given, God doth at *Moses* his intreaty Pardon them for the present, *I will pardon them according to thy Word, but as truly as I live* (saith he) *all the Earth shall be filled with the Glory of the Lord.* I know that many Interpreters do interpret this to be meant thus, that God would take a Course, that His Justice in punishing of this People should be known to all the World, and so He would fill the whole Earth with His Glory. But I take it (and I shall give you Scripture for it) that He here makes known, and manifest His own Counsels of His one Day rejecting of the *Jews,* to the End He might provoke them to Jealousie, as the Apostle saith, He having given them a Law, and they sinning thus against it; well saith he, *I will not contain my self within this Nation, but I have a Glory which I will fill all the Earth withal;* and that indeed is the Knowledge of the Glory of the Lord Jesus Christ. I shall give

give you a Scripture for this Interpretation, it is in *Isa. 6. 3.* For there the Phrase of filling the Earth with His Glory, is again used, and no where else that I know of in the whole Scripture, answering to that Phrase that God had used in that Place of *Numbers* afore-mentioned. Now when as it is said here in *Isaiab*, *The whole Earth is full of his Glory*, what do you think is spoken of? Why, it is Jesus Christ revealed sitting upon His Throne with His Train filling the Temple, hardning the Hearts of the *Jews*, and giving Commission to His Apostles to go and preach to all Nations. How is that manifest? Look in *John 12. 40.* where Christ himself quoteth this very Chapter in *Isaiab*, *ver. 10,* and *11.* *Go and tell this People, Hear ye indeed, but understand not; and see ye indeed, but perceive not; make the Heart of this People fat, and make their Ears heavy, and shut their Eyes; lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert, and be healed:* And upon that follows their casting off, *Then said I, Lord, how long? And He answered, until the Cities be wasted without inhabitant, and the Houses without Man, and the Land be utterly desolate.* But is this spoken of Christ? Yes, read *John 12. 40.* *He hath blinded their Eyes, and hardned their Hearts, that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them;* these Things (saith he) said *Isaias*, when he saw His Glory, and spake of Him. Here is plainly in this Prophecie of *Isaiab*, the Oath fulfilled, that God sware in that Place of *Numbers*. And God swears it in that Sense (as I said even now) that *Paul* speaks in *Rom. 11.* when he laies open the Riches of the Gospel, he says he did it, that he might provoke to Emulation them which were of his own Nation; so doth God here: Have they indeed sinned thus against my Law, which also Typically holds forth Christ; well, though I pardon them for the present, yet I have a Glory beyond all this, which I will fill the Earth with, when I send my Son into the World, and which I have reserved for the *Gentiles*, and for all Nations. And therefore this Gospel must needs be infinitely more glorious than the Law, God now breaking up His Treasures, and fulfilling His Oath, to provoke the *Jews* if possible unto Jealousie. He reserved some better Things for us, as the Phrase is *Heb. 11. ult.*

And as He reserved a greater Glory for us than that of the Law, so, to speak to the other Property (for the Gospel is called both rich and glorious) he reserved a greater Treasury of Riches, when as He would break open His Mind to the *Gentiles*. You have it under these very Terms expressed in *Ephes. 3. 8, 9.* *To me is this Grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all Men see, what is the Fellowship of the Mystery, &c.* When all Men, all sorts of Men were to see it, and God meant to communicate it to the World, then He brings forth His Riches, the unsearchable Riches of Christ, *Which had been hid* (as it is here) *from all Ages and Generations.*

So that now this Particle in this Text [*among the Gentiles*] it is not Idle, it hath an Emphasis in it, it hath this Emphasis in it, that God did reserve the fulness of His Glory, and the Riches of Christ, till such Time as all the World was to come in, He would have all the World to be Spectators, and He would have all Men know, what is the Riches of the Glory of this Mystery among the *Gentiles*, and therefore I say, He reserved the Revelation of it till then. And so much now for that Particle.

I shall only here as the Coronis of all spread afore you: This great Truth which concerns us: That though God's primary Aim in giving the Gospel, is to make it known to his Saints: Yet because the Elect in Nations, in the Succession of Ages are infinitely Numerous; and none knows where this Inheritance will fall, or upon whose Posterity. Therefore the Gift of the Gospel unto the several Nations of the *Gentiles*, was, and is indefinitely bequeathed to the *Gentiles* by God, as a National Endowment, as a National Inheritance to every Nation it takes Place in: It is not to be judged given to the

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Saints of a present Age that enjoy it; but indefinitely to the whole Lump of a Nation, even as you call, The proper Native Commodity of a Nation, A Staple Commodity to the Nation: Although every Man in that Nation Trades not in it, yet it is National as proper to that Nation, as benefitting the Nation, and no Man is excluded from traffick in it. Because in process of Time none knows upon whom in that Nation it may fall; therefore every Nation is to look upon it, as a National Interest and Concernment.

C H A P. VII.

How it is the Glory of the Gospel, that Christ is not only reveal'd in it, but Christ so known by the Believer is in Him.

COLOS. I. xxvii.

Which is Christ in you the Hope of Glory.

THE Apostle in the former Words, having laid open the Glory and Excellency of the Gospel; the Riches of the Glory (saith he) of this Mystery among the *Gentiles*, he closeth up all that he had said of it with this short Application, *Which is Christ in you the Hope of Glory*. He doth not only hold forth Jesus Christ, as the Subject of the Gospel (and yet the highest Glory the Gospel hath, is that Christ is the Subject of it.) He doth not Content himself to say the Riches of which Mystery is Christ, as he saith afterwards, *Chap. 2. 3.* where he calls the Gospel, *The Mystery of God, and of the Father, and of Christ, in whom are hid all the Treasures of Wisdom and Knowledge*; but he addeth, *Which is Christ in you*. How excellent the Gospel is, because Christ is the subject of it, I have partly shewn you all along; I shall therefore now shew you, why this cometh in here, [*Which is Christ in you*] and what is the Apostles meaning thereby.

In the first Place, I take it, the Apostle brings this in here by way of Application, for their Comfort. When he had shewn them all these Glories which the Gospel holds forth, by holding forth of Christ, he tells them, this Christ is in you, if you be Saints, He is your Christ, by whom you have Possession of all these Riches; and that in so intimate a manner that they are not only without you, but you have them all within you by having Christ, *Which is Christ in you*, saith he, and with this Addition, *the Hope of Glory*, of a greater Glory than yet you have received.

And when he saith, *Which is Christ in you*, the least of his meaning, if at all, is that the Image of Christ is in them, as some would have it. *Though we are changed into the same Image, from Glory to Glory*; yet I know no Place, where the Image of Christ is called Christ, or Christ in us. There are many Places where the Image of God is said to be in Christ, but no where the Image of Christ is called Christ. He that is in Christ is a new Creature;

Creature; and in Jesus Christ there is neither Bond nor Free, but the new Creature; and we are created in Christ Jesus unto good Works; so the Apostle still expresseth himself. There is one Place indeed, which hath a seeming shew of it, that Christ in us, should be put for the Image of Christ in us, and that is that in *Gal. 4. 19.* *That Christ may be again formed in you;* but that is not the meaning of that Place, as I shall shew anon. However it cannot be the meaning here, at least-wise not the only meaning, for it is too narrow, too poor a Thing, that after he had spoken such great and glorious Things of the Gospel of Christ, he should go and contract all the Riches and Glory of it to the new Creature which is in us, to the Image of Christ in us; no, it is Christ personally, Christ himself certainly that is here meant.

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I shall as briefly as I can, give you all the Interpretations of this Clause, that have fallen into my Thoughts. My Scope is not to go and handle how many Ways Christ is in you, but in relation to the Context, to the Coherence, to the Gospel which he had commended before.

First, Therefore, *Christ in you*, implies, that that Knowledge which they had of the Lord Jesus Christ, take the Object of that Knowledge, it is Christ. I appeal, saith he, to your own Consciences, you *Colossians* that have taken in the Gospel as you have done, taken in Christ, in the Knowledge of Him, whether yea or no, there is not abundance both of Riches and Glory hath been manifested to you concerning Jesus Christ; and this Knowledge which you have of Christ here in this Life begotten by the Gospel, I appeal to you, whether it be not the greatest Evidence of a future Glory; it is impossible it should rest here, but as this Christ in whom you know so much Riches of Glory is now *in you the Hope of Glory*: So when you come to be with Him for ever, do but think what a Glory you will be fill'd withal then. I take this I say to be the first Part of the meaning, that it is *Christ in you, Objective*. And this is to me clearly one Part of his Scope, for he speaks in respect of the Gospel revealing Christ to them, whereby they behold the Glory of Christ, which gives them hope of that Glory afterwards with Him.

That which must make good this Interpretation is this, that the Knowledge which the Saints have of Jesus Christ is called Christ, and Christ in you. I told you before, that the Gospel is compared to a Glass, and it is called the Gospel of Christ, because it representeth Him; and the Doctrine of the Gospel is ordinarily and familiarly called Christ in the Scripture. Now that Knowledge, that Representation which is taken from Christ himself in the Gospel, by the Eye and Faith of a Believer, is called Christ in him. And as the Gospel it self being the Glass of Christ, is called Christ, so the Sight of Christ, that Image of Christ (I call it now Image, as being an objective Image, as I may so express it, not subjective, the Grace that is in you, but) that Knowledge that is in you of Him, taken from himself in the Gospel, which a Believer hath, is called Christ in him. In *Gal. 1. 16.* *Paul* speaking there of the Revelation of the Gospel to Him, at the 12th Verse, saith, *I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ;* Christ himself revealed it; now at the 16th verse, he saith, *It pleased God to reveal His Son in me, that I might preach Him among the Heathen.* The Knowledge that he had of Jesus Christ by Revelation in the 12th Verse, is called in the 16th Verse the revealing of Christ in him, mark the Expression; and it is the revealing of Christ in him, that he might preach him to others. God gave him an intimate Knowledge of Christ in his own Heart, the Light of the Knowledge of God in the Face of Christ did shine in his Heart, that so he might preach it unto others; and therefore when he saith, *He revealed His Son in me;* it is all one as if he had said, *He revealed the Gospel,* for it was that he might preach the Gospel. And he speaks not only of an experimental Knowledge, I mean, that is not all the Purport of it, that he had Experience of it, and what it wrought, for that he might have had without Revelation. Neither doth he mean only that the Image of Christ was in him, and that God revealed

His

Chap. VII. His Son in him by enabling him to walk as Christ walked, for it was not the Image of Christ only which he preached, but it was Christ himself. Therefore now it is the Gospel, and the Knowledge of Christ in the Gospel, that is called the revealing of His Son in him; and it is said to be revealed in him, because he had it immediately, that is the Reason, why it is said to here of *Paul*, in Opposition to other Apostles.

There is another Place that I shall give you for this, and that is *Gal. 4. 19. My little Children, of whom I travel in Birth again, until Christ be formed in you.* They had not lost the Image of Christ in respect of Sanctification in their Hearts, for certainly they were Men that were Holy, but the Truth was this, they had been diverted from the Knowledge of Christ which at first they had received, they were diverted to another Gospel as he saith, *Chap. 1.* and so to another Christ, *Moses* had been formed in them. He doth not say, until you are formed in Christ, but until Christ be formed in you. He cannot mean the Person of Christ dwelling in them, Why? Because that is not formed, that was formed in the Womb of the Virgin, and now is glorious in Heaven, therefore it must be the right Notion and Apprehension of Christ in the Gospel that he meaneth; it is as if he had said, till you be fully Evangelized; and as both *Piscator* and *Parcus* interprets it, till you be fully restor'd to your former true Knowledge of Christ; now you are full of *Moses*, he is formed in you; that appears by the 21st Verse, for there were some amongst them that were so full of the Law, that there was nothing but Law almost in them; now in Opposition to this, saith he, I long till such Time as Christ be formed in you, till there be a compleat Knowledge of Christ, according to the Nature and Genius of the Gospel begotten in you. And this is called Christ.

Now, why should the Knowledge of Christ in the Gospel be called Christ in us, speaking of spiritual Knowledge?

1. The Reason is clearly this, there is no Knowledge else in the World can be called the Thing that is known:

2. I shall shew you, that Christ as thus revealed in the Soul, may truly be call'd Christ. There is no Knowledge else in the World, can be term'd the Thing that is known. When a Man hath the *Species*, or Image of an Horse, or Man in his Mind, or the Thought thereof, you cannot call that Image, a Man or an Horse, because all natural Knowledge is but a meer Phantasm, but the Knowledge of Jesus Christ in the Heart of a Christian is Christ in him; why? Because that Faith which we know Christ by doth give a Being, a Reality, and a Subsistence to the Thing that is known. I mentioned it upon another Occasion, in opening that Place, *Beholding as in a Glass the Glory of the Lord*; and I shall enlarge upon it now, that you may see still how one Thing follows another. In *Heb. 11. 1.* Faith is there called *Hypostasis*, that which doth give a Subsistence to the Things hoped for; so as indeed in the beholding of Christ, and by beholding of Christ, He is in me, there is a Reality, a Subsistence to me of Him. To open and explain this to you a little. The Difference of the Spiritual Knowledge of Christ, and of all natural Knowledge whatsoever; I shall give it you as briefly, and as plainly as I can. You must know this, and you do know it, for you feel it within your selves, that God hath annexed to the Understanding of a Man a Fancy, which we call *Phantasia*, I speak it in Opposition to that other Phrase in the *Hebrews*, where Faith is called *Hypostasis*; Now the other Word, *Phantasia*, cometh from *Phanos*, and *Stasia*, it sheweth its Office; for it makes Things absent from the Mind to appear, and yet but to appear, it doth not give a Subsistence to them, it is but *Phanos Stasia*. Think where you will of any Thing; if you hear a Story told you of a Thing done at *Rome* in a Church, of such a Person, or the like, your Mind will be thinking of a Church, or framing the Image of some Person of whom the Story is told, though you were never there. This is natural to the Mind of Man to do it. This is the Work of the Fancy, which is annexed and joined to the Understanding

Understanding of Man in his natural Knowledge. And the Reason, why God did annex to the Understanding of Man that Faculty of the Fancy, which makes Things which the Understanding would understand, appear to it, (for so the Word implies) is because the Mind of Man would still behold something; and because the Thing is not present it self, hence therefore God hath made the Fancy to give an Appearance, still to feed the Mind with a view of the Thing it would understand, and so the Mind is supported in the Understanding of what it doth understand by the Assistance of the Fancy. Now the Lord having prepared for His People and Children spiritual Objects of another World, himself and Christ: Alas, the Fancy is not able to take in the Image of himself and of Christ; it will not serve the Understanding to any other Knowledge of Him than meerly Notional or Literal, hence therefore He hath put in that Grace of Faith, which is not *Phantasia* to the Understanding, but it is *Hypostesis*, so the Word is *Heb. 11. 1.* it doth not give an Appearance, but a real Subsistence to the Things the Mind would know, and as the Fancy helpeth natural Knowledge in the Understanding of natural Things; so doth Faith spiritual Knowledge, and indeed is all one with it. And hence therefore the beholding of Christ, and of the Glory of God by a Believer, is not by way of Fancy meerly, but it is by way of Subsistence, the Heart findeth a reality in what it believeth, and it hath so great an Impression, as it changeth the Heart into the same Image, which all the Fancies of natural Knowledge in the World will never do. And my Brethren, this is plainly *Jesus Christ in you*, in one Sense; and therefore now we find in *Eph. 3. 12.* That Christ is said, *To dwell in our Hearts by Faith*, for Faith hath by the help of the Holy Ghost that sight of Him, that makes Him real to a Mans Soul. As now how doth the Sun dwell in the Eye, or in a House, the Sun is in the Heavens, so is Jesus Christ, as *Acts 3.* hath it, the Heavens must receive him, until the Times of Restitution of all Things, and yet He is in the Heart of a Christian, *Christ in you*, saith the Apostle; How comes this to pass? Why, look as though the Sun is in Heaven, if it shine into the Eye it dwells there, for there is the real Image of the Sun begotten in the Eye, and as it is said to be in the House, when it comes in with its Beams and its Light, which if a Man put his Eye to he may see the Sun; so is it here, there is the Light of the Glory of God, in the Face of Jesus Christ, that shines into the Heart; and I say, this is the first Thing that is here intended, when he saith, *Which is Christ in you*; he doth appeal to those that had known Christ in the Gospel, if there were not an insearchable Riches of Glory, a vast Glory in Him, even so far as they had known Him, which did give them a Hope of Infinite Glory yet to come, though this Knowledge was yet imperfect, and therefore was ordained to be built up in the World to come; for (as I hope to make plain and clear to you) there is nothing is a greater Evidence of a Hope of Glory to come in Heaven, than that Knowledge we have now of so great a Glory in Jesus Christ. Jesus Christ in us now is an imperfect Thing, and yet hath so much Riches and Glory in the sight of him, as gives us a certain Hope that there is a Perfection of it to be one Day: So you have it in *1 Cor. 13. 12.* *Now we see thorow a Glass darkly, but then Face to Face; now we know but in part, it is an Imperfection which must be built up, but saith he, then shall we know, even as we are known.* So now that is the first meaning of this Phrase, why it is that he having spoken of the Riches of the Glory of the Gospel in it self afore, addeth, *Which is Christ in you*; that is, that Knowledge which the Gospel hath begotten of Jesus Christ in you, I appeal to you how rich and glorious it is, though you do not see all of it, and it doth give you a Hope of a Future Glory to come.

Now to cast in other Additional Imports, which will come in and stand with this, and help to fill up the meaning of it.

Secondly, *It is Christ in you*, that is (he speaks still by way of Application to them for their Comfort) this is for your Comfort, that whatsoever

ever Glory, and whatsoever Riches of Jesus Christ the Gospel laies open, it is all yours, it is all in you, and for you. Which Riches of Glory, and which Mystery, and all, *is Christ in you*, and in you the Hope of a further Glory. When *Marcion* the Heretick, had wrote a Gospel, as the rest of the Evangelists had done; said an Orthodox Christian of him, it is my Christ that is in your Gospel; implying, that he had no Part in him, though he had written so of Him. But all that this Gospel saith of Christ, is your Christ, it is Christ in you, as the Apostle saith, *1 Cor. 3. ult. All is yours. for ye are Christs, and Christ is Gods.* The Gospel (saith he) which I commend to you, it doth not only tell you of Riches and Glory, it doth not only talk of it as other Stories do, but it makes all this yours; *The Riches of the Glory of this Mystery among the Gentiles, which Riches is Christ in you, Christ made yours.* It is a deep Phrase this, and it imports the Possession that a Christian hath of Christ, and of all Riches of Glory in Him.

I shall open as parallel to my Text, another Scripture *Col. 3. 11. Where there is neither Greek nor Jew, Circumcision nor Uncircumcision; Barbarian, Scythian, bond nor free, but Christ is all and all.* His Scope is this, as *Rock* hath well observed upon the Place, that all outward external Priviledges, belonging to the new Creature, were nothing at all valued by him; it is not the Priviledge of any Nation, that is so much to be consider'd, therefore saith he, *It is neither Greek nor Jew:* It is not the Priviledge of any Profession of Religion, that a Man is of this Opinion, or of that Opinion, that he is circumcised or uncircumcised: It is not the Priviledge of Tongues, or Learning, or Wit, neither *Greek*, nor *Barbarian*; the *Greeks* were a wise and learned People, the *Barbarians* rude, but Men of Spirit, as the *Turkish* Nation now. It is not Riches or Honour, or any external Condition that is valued by the new Creature, *there is neither bond nor free*, saith he. But then what hath the new Creature that undervalueth all these Priviledges in lieu of them? He hath Christ, who is All in himself, and is in all. He doth not only say, that Jesus Christ alone is All, the meaning whereof is this, go take the Old Man, though it hath a Thousand Things to make it Happy, yet it hath not one Thing alone that is instead of all to make it Happy, but it hath several Thousand Things that must always go to make a Creature Happy, but saith he, one Jesus Christ doth it, *Jesus Christ is All.* But that I note it for is this, to Remark the Phrase in All, He is not only said to be All unto All, but He is All in them All, *He is all, and in all*, saith the Apostle: He puts an Emphasis upon it by way of Difference, from all outward Things whatsoever; He is not only in stead of all to Christians, but He is All in all Christians, and in every Christian, He is All in them, that is, they may find Jesus Christ in themselves to be that to them which all Things else are. As for Example, go take a King, or any great Person in the World, though he hath all Things that this World can afford him, yet all these Things are but all to him, they are not all in him, for all that goes to make them comfortable are out of himself, Honour is out of himself, Riches out of himself, dainty Fare and Beauty all out of himself, the Wisdom he hath indeed that is in himself. But now take a Christian, as Jesus Christ is all Things to him, so Jesus Christ is in him. All other Things, and a Man may be severed, because they are but all to a Man, but if all Things were all in a Man, a Man could never be but compleatly Happy: But so it is here, *Which is Christ in you*, He is not only all to you, but all in you; go, whither you will go, you carry Him about with you, that is all to you. And so now, that is a second Thing which this Phrase importeth, why the Apostle addeth it here; saith he, if you have Christ in you, you carry about with you where-ever you go Him that is all to you, come what will to you, you can never be parted from this Christ, for He is in you; He is Christ in you, all these Riches, and the Hope of Glory likewise.

Again, this Phrase [*Which is Christ in you*] is thus added upon the Commendation of the Gospel; because, when a Man comes fully to know the Gospel, the more still he knows of the Gospel and of Jesus Christ savingly, the more he comes to be nothing else in himself, and to himself, but Christ. My meaning is this, Take a Man that hath his Spirit Evangelized (as the Scripture Phrase is) that is, that is Gospelized, the more his Spirit takes the Gospel in, the more all he is, and all he hath, and all he doth, becomes to him nothing but Christ. Let the Gospel have its full and perfect Work, and Jesus Christ full Admission into your Hearts by Faith, if He be fully formed in you, you shall see neither Law, nor nothing else in Comparison of Christ, He will swallow up all; that though other Things be in you, the Law is written in your Hearts, and the Image of Christ is in you, yea, but Christ is all; *Christ in you*, saith the Apostle; all Things are turned into Christ, and he gives the Glory of all to Christ, all is Christ in you. *I live*, saith the Apostle, *and yet not I, but Christ liveth in me*, Gal. 2. 20. He doth not only say, he lived a Life to Christ, as you have it in 2 Cor. 5. 19. *That we should not live to our selves, but to Him that died for us*, but he saith, *that Christ liveth in him*; what Life is it, that is in the Branch, or in the Buds? It is the Life of the Root; so saith he, *It is not I that live, I am but a Branch, It is Christ that liveth in me*. Jesus Christ converteth the Life of Nature, the Civil Life, assimulateth all the Actions of a Christian to himself; He liveth in him. When a Man cometh to be perfectly Evangelized, it is *Christ* in him. Even as the Members of the Body, do live a reasonable Life, but the reasonable Life they live, is meerly from the Head; it is the Life of the Head in the Members: The Tongue talketh Reason, where hath the Tongue that Reason? It is the Life of the Head in the Tongue: That these dull Members of ours live rationally, it is, because they live the Life of the reasonable Soul. So now thus doth Jesus Christ to me, He liveth in me, it is not I that live that spiritual Life, that I have in all that I do in Matters of Religion, it is Christ that liveth in me. He doth not only say, that he liveth with Christ, as if Christ was the Author of his Life (and so it is, for I having had a Life from Him, I live with Him) No, but He is so the Author of my Life, as He is the root of my Life, and He liveth in me, rather than I live, as having had Life from Him. And his Scope was to shew, that he was Dead to the Law; saith he, *I can never be a Jew again, while I live, why? Because I have received Christ into me, and there is a Life of Christ in me, so that I can never return to my Works, return to the Law again: That is his Scope in that Coherence: And therefore, you know, he defineth one, that is of the true Circumcision, that he rejoiceth in the Lord Jesus Christ, Phil. 3. 3. And God forbid, that I should rejoice in any Thing, saving in the Cross of Christ; so Gal. 6. 14. Why? If I live, it is Christ that liveth in me; and if I Die, to me to Die is Jesus Christ, is Gain: If I act any Thing, it is not I, but the Grace of Jesus Christ in me: If I have any Strength it is the Strength of Christ; Be strong in the Grace that is in Christ Jesus, 2 Tim. 2. 1. If I be sanctified, it is not Grace, so much as Christ, is made Sanctification. The Truth is, that as a Man still grows up more and more Gospelized in his Spirit, so Jesus Christ is in him, and works out all Things else, till there be nothing but Christ in him; melteth the Soul into Christ, as Sugar is melted into Wine: All a Mans Graces, whatsoever he doth, he turns it all into Christ, as it is all from Christ: As a Beam is nothing, if it be cut off from the Sun, so there is nothing in what the Soul is, or desireth to be, but so far forth as it is knit to Christ, and cometh from him, and is received from him. My Brethren, I use to say, that Grace is nothing but a company of Nothings, and a company of Alls, as I may so express it to you. It makes the Heart to be nothing in its own Righteousness, but Jesus Christ to be all: It makes the Heart to be nothing in its own Abilities*

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to do any Thing, but Jesus Christ to be all: It makes the Heart to be nothing in its own Ends, but to set up Jesus Christ in all: It makes the Heart to be nothing, in respect of being accepted for any Thing in it self, but to be graciously accepted in the beloved, to be all in that Respect: It brings the Heart to be nothing in Comfort, to seek for nothing of Comfort, but what is to be had in Christ, in the Face of Christ: It makes the Heart to be nothing in Valuation of it self, but Jesus Christ to be all. These Things indeed we all fall short of, but this will be your pitch, that there shall be nothing but Christ in you, not you in Christ, but Christ in you, if your Spirits be truly and fully turned to the Gospel, if they be Evangelized. *That you may know, saith he, the Riches of the Glory of this Mystery, which is Christ in you.*

Lastly, It may also come in here by way of special Instance, To shew, that, that Union, which Jesus Christ hath with the Saints, and in the Saints, whereby He and they are all one, and by which all the Glory He hath, and Riches in Him, are made theirs; that, that Union, I say, of Jesus Christ and His Saints, *Christ in them,* is one great and eminent Mystery of the Gospel, and the greatest Hope of Glory. There are saith he, a World of glorious Riches and Mysteries in the Gospel, but I will give you one Instance, which of all other is the greatest, or at least the comfortablest to you, and that is this, that Christ and you are one, that Jesus Christ is in you, and so the Hope of Glory. So that he speaks, I say of the Union, that is between Jesus Christ and Believers, as of all other the greatest and the richest Mystery, at least the most comfortable unto us, which the Gospel holds forth, and is the Foundation of all Glory, and of all Grace, it is the *Hope of Glory.*

He instanceth, I say, in that, both because it so much concerned them, and their Comfort by way of Application; and also, because in it self it is one of the greatest Mysteries, and a Thing of the greatest Moment for Believers to know.

First. It is one of the greatest Mysteries of the Gospel.

I observe this, that all Divines, when they come to speak of the Union that we have with Jesus Christ, and Jesus Christ with us, they do generally make this Apology, if they handle it any Thing largely, that of all others it is one of the greatest Mysteries. Still I say, they make that Apology, that great is the Mystery of our Union with Christ, and Christ with us. Therefore the Apostle might well in the close of all say, by way of one Instance of the greatness of this Mystery, *Which is Christ in you.*

There are Two Things in the New Testament, which the Holy Ghost doth put an Emphasis upon, and calleth them great Mysteries, and they are Two Unions. The First is, The Union of the Humane Nature with the Godhead, in the Person of Christ, 1 *Tim. 3. 16. Without Controversie, great is the Mystery of Godliness;* what is that Mystery? *God manifest in the Flesh,* that is, the Godhead was manifested in the Humane Nature of Christ uniting it to it self, and in that Humane Nature shining gloriously as God. This Thing, that God was made Flesh, that the Son of God was made Man, he saith, is a great Mystery. The Second great Mystery, is, that this Son of God made Man, should be united to a Body of Men, His Church; His Saints: That Christ should be in them, as God is in Christ; and for that you have, *Eph. 5. 32. This is a great Mystery;* saith he, having discoursed before of the Union of Christ and His Church, under the Representation of the first Marriage of Adam and his Wife in Paradise, and so he interpreteth himself, and saith he, *I speak of Christ, and His Church;* for the [but] there is not Adversative, but Explicative, that is, when I speak of a great Mystery, I mean the Union of Christ, and His Church. It was a Mystery, that, that Union should be infolded in Adams Marriage, and it is a great Mystery in respect of the Thing it self. To give you a Scripture or Two for this.

The Mystery of the Union of Christ with his Church is so great, that Christ himself parallels it, and setteth it out by the Union which the Godhead had with him, and His Union with the Father. So you have it in *John 6. 57. He that eateth my Flesh, and drinketh my Blood, he dwelleth in me, and I in him.* Here is now the Union between us and Christ, here is *Christ in us.* How doth he parallel this Union? Read *Verse 57. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.* The Scope is plainly this, All Life, saith He, is by Union with the Fountain of Life, I being united to my Father, who is the living Father, do live by my Father. He speaks of himself as He is sent, as He is Man, as He took up a Humane Nature. *The living Father, saith He, hath sent me,* and so knit and united me to himself, and to the Godhead, and as thus sent, *I live by him,* and you saith he, *do live by me;* and (as he saith elsewhere) *Because I live, you shall live also;* why? Because as it is *John 14. 20. I am in the Father, and you in me, and I in you.* That which I quote it for at this Time is this, that He parallels our Union, and the Life we have by Virtue of our Union with Him, with that Union of His Humane Nature, with the Godhead, and with the Father.

And because I am fallen upon this Place of *John 6.* I shall a little open it to you. You shall find, that this is the great Mystery that stumbled the World, yea, that stumbled His very Disciples, many of them, so that they went and left Him. In that Chapter you have a Sermon of his, in which He told them, that they must by eating His Flesh, and drinking His Blood come to be united to Him, and whosoever did so was united to Him: Now saith, *Verse 60. Many of His Disciples, when they had heard this, said, This is a hard saying, who can bear it?* It is a hard saying, for how can one believe it? Nay, say they, It is an intollerable, an insufferable saying, whose Ears can bear it? And they were Disciples too, *Many of His Disciples said.* And the saying, is not only the eating His Flesh, but it is all His whole Sermon about it, that He would dwell in them, and they should dwell in Him, by eating of His Flesh. Saith Christ, *Doth this offend you?* I will make the wonder yet greater; *Verse 62. What, and if you shall see the Son of Man ascend up, where He was before?* He poseth them with a greater Mystery, and that is the near Union of the Humane Nature with the Divine, so near that He that is now on Earth, is also in Heaven by Communion of Properties, tho' all those that were Reprobates did not see Him ascend with bodily Eyes, nor all the Saints neither; but I am gone saith He, and when you hear that I am gone to Heaven, verily, you will think then, that there can be no Union between me, and those that believe in me, for there can be no eating of my Flesh, or drinking of my Blood. If therefore you wonder at it now, how will you conceive of it, when I am gone up to Heaven? But saith He, I will solve the Mystery to you, if you will understand it, *It is the Spirit that quickeneth, the Flesh profiteth nothing.* I have a Godhead in me, a Divine Nature (for that is meant by Spirit often, when Christ is spoken of, as, *He was put to Death in the Flesh,* that is, in His Humane Nature, but quickened by the Spirit, that is, by His Godhead) I have, saith he, a Godhead dwelling in this Humane Nature, though this Flesh you cannot eat, and though, if I have nothing else but Flesh I could not dwell in you, nor quicken you, nor give Life to you, yet having a Spirit, a Godhead in me, it is that which quickeneth. And how doth He quicken? And how doth He cause you to dwell in him, and himself in you? Why saith He, by the Words which I speak unto you; while you by Faith chew upon the Word that describeth me, as I am the Saviour of the World, as I give my Flesh for the Salvation of the World, the Godhead that is in me, and the Holy Ghost that dwelleth in me, causeth me by Faith to dwell in you, and so to give you Life; for so it follows, in that *63d Verse, The Words, which I speak unto you, they are Spirit,* and spiritually to be understood; and saith he, *they are Life.*

There is a great Question amongst Divines, whether we are first united to the Humane Nature of Christ, and by it to the Godhead, or immediately to the Godhead? For my Part, this Place mightily helpeth me to resolve the Question, *It is the Spirit*, saith he, *that quickeneth*, that is, the Godhead (now He had spoke of Union before) and so by Virtue of uniting to the Godhead of Christ, there is a quickening of us: And though we are united to whole Christ, yet to the Godhead first.

I shall give you another Scripture, that this is the great Mystery of the Gospel, it is in *John* 14. 20. (a Place I named afore, and did but name it) The greatest Mystery that is in the Gospel, was reserved for the Apostles to know it, when Jesus Christ should be ascended, for then the Holy Ghost fell upon them, for to reveal to them the great and glorious Things of the Gospel. Now what saith Christ there? *At that Day*, saith he (namely, when the Holy Ghost is come, for He had promised to send the Comforter in the Words before) *ye shall know that I am in my Father, and you in me, and I in you*. These Two are made Paralels. The Apostles had had their Union with the Father, and with Christ before now, they had it at this Time, when He spoke unto them, but saith He, then you shall know it, you shall understand it, both *experimentally* in your own Hearts, and you shall know the *Mystery* of it, *so as to teach* it unto others, for so the Apostles did, they received this Knowledge by the Holy Ghost to communicate it to others. And this great Mystery (which the Apostles then did not so clearly understand, but should fully know it when they received the Holy Ghost) He reduceth you see to Three Heads, and all are Matters of Union, and indeed the one dependeth upon the other. *First*, Saith He, you shall understand this great Mystery, that there is an Union between me and my Father, and the Humane Nature and the Son of God, and so that I am one with Him, and that is the Foundation of all your Comfort. This they understood not at first; *To believe in God, believe also in me*, saith He. *Secondly*, You shall know that as I am in my Father, so you are in me, that is, that God the Father did from Everlasting make me a publick Person for you, and I stood in your stead, and you all were in me, when I did whatsoever I did here upon the Earth, and you are in me when I go to Heaven; it is an Union representative between you and me. And *Thirdly*, You shall know that I am in you, and you shall feel it, and that is a communicative Union as I may so express it. And every one of these is the Foundation of the other; you shall find, saith He, that as the Union of my self with the Father, and the Union of the Humane Nature with the Son of God, is the Foundation of my being a publick Person for you, why I was able to Die, and my Death to be Effectual; so you shall find the Power and Virtue of all these communicated to you by my being in you; you shall be sensible of this Union. This I say is the great Mystery, which was reserved for the Holy Ghost to reveal unto the Apostles themselves. And because, that the Comfort of all lies in this latter, to feel Christ is in me, for by that I climb up to the other; hence the Apostle singeth it out, when he would hold forth, and bring home to their Hearts the Riches of the Glory of the Gospel as theirs, and that Christ is theirs, and that they are one with the Father, and that Christ did represent them from Everlasting, &c. He instanceth only in the latter, *Which is Christ in you*.

My Brethren, This is so great a Mystery, as that the Angels do not know it as we do, for they are not united with so near an Union to Jesus Christ as we are. As He took up our Nature into a greater nearness with God, and did not take up the Nature of Angels, so He takes us up into a nearer Union with himself and so with God. It is a Mystery indeed, that the Angels stand and admire at; *seen of Angels*, saith the Apostle, and so it is admired by them, that Christ should be in us, but they do not feel it as we do, and therefore of all Mysteries it is the greatest.

CHAP. VIII.

The Glory of the Gospel farther manifested, for as much as Christ the great Subject of it, is in the Work of God upon us, reveal'd in the Soul.

GAL. I. xv, xvi.

xv. *But when it pleased God, who separated me from my Mothers Womb, and called me by His Grace.*

xvi. *To Reveal His Son in me, &c.*

MY designed Subject is, *The Application of Christ to us*; or, *The appearing of Christ in us*. There is *Christ in Redemption*; which Work was wholly transacted out of us, between Him and His Father: And the Work thereof I have handled. But this is *Christ in Application*; or as brought home to our Hearts, which is as necessary for our Salvation, as that other of *Redemption*.

You hear a great deal of talk of *Christ within us*: But as that talk runs, truly another Christ is meant thereby, than that Christ God-Man, that *Jesus* who was Crucified at *Jerusalem*. But indeed, *Christ within us*, is no other than that very same *Jesus*, who was and is out of us; and both one and the same, even *Christ* dwelling in the Heart by Faith, and manifested in us, and to us.

Brethren, There is the Work of Election which is the Fathers: There is the Work of Redemption; and both these wholly are performed without us: God was in *Christ* reconciling the World: That is, the Father and *Christ* giving Himself for us a Ransom: 'Twas he that Died, and offered a Sacrifice, and now is risen and ascended, long afore we were, and 'tis He that now intercedes in Heaven, and transacts all with His Father for us; and thus indeed considered, He is a *Christ* without us: But the same *Christ* is in you, when you are turned to God (or rather, that turns you to God; *Acts 3. last*) and are called by His Grace, as the Apostle saith here; when it pleased God to call me by His Grace, and reveal His Son in me; then you have the same *Christ* that is without you, revealed in you, and brought home to you; you have the whole of Him First and Last within you, according to what measure God hath appointed you in *Christ*: As you had the whole of Himself given as a Price for you, *Eph. 5. 2*. It is the same *Christ* without us, and the same *Christ* within us; only what He is, or did for us without us, the same is applied to us: And it is this *Christ in Application* (which is the very Word, the School-men use, of this Matter) I would make my Subject: And as concerning that, the Doctrine with which I shall Centre in, is, That *Christ* revealed in us, comprehends the whole of that Work of Application, First and Last: Or thus, That the whole Bulk and Summ of our *Practical Religion* (as you use to call it) is resolved into God's *revealing Christ*, and *Christ's revealing Himself within us*, from First to Last, throughout our whole Lives: Which Comprehensiveness, *Paul* surely intends here: For, in saying, when God revealed his Son in me, though his first Calling was the first beginning thereof; yet he withal took in what from thence he had gone on to do throughout the rest of his Life, for the same End that at First; For that Revelation at first, was, That he might Preach what was revealed unto the *Gentiles*. God as He had begun,

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begun, went on still to reveal Him more in me, that I knowing more and more of him, might be enabled to reveal more of Him to others, to whom I was sent; only then He began with Me.

This Phrase [Revealing Christ within me] hath made a great deal of do among Interpreters, as well as amongst us of late Days. It is a strange Thing, that *Hierome* so long ago, should unluckily stumble upon the very Notion of the *Quakers*; or that which in those Days the *Pelagians* held: Namely, That what Light of God was in Nature, or Light of Moral Good in the Conscience, was the Grace of Christ; which is all one with what our *Quakers* Foundation is. And he fell upon this in opening this Text: When it pleased God to reveal Christ in me, saith he, doth imply and suppose, that Christ was in him before his Calling; and his Calling was but a Revealing, a Discovery, of what was by Nature in him: *Revelatur quod prius fuit in eo*: And plainly and boldly he saith, *Perfpicuum est*, It is plain from hence, that by Nature there is the Knowledge of God; and that no Man is born without Christ: This is the Language that this Man stumbled then upon.

And truly, this Interpretation of *Hieroms* so scared many Interpreters, as it diverted them from the true Sense (though it be plain enough) though not to his Sense, to say, That Christ was revealed in him, this Phrase, they knew not what to make of it, taken in the plain Expression: Therefore

Some Interpreted it thus, *When it pleased God to Reveal His Son by me. In Me*, they turned to *Per Me. Voluit per me filium cognitum facere*, so *Grotius* took it. Brethren, there is an apparent Contradiction to this in the Text; for he makes the end of God's revealing Him in him, to be, That he might Preach Him to others, which Denotes that to have been the final Cause of God's revealing Him first in himself: Therefore there can be no other Meaning than this, That God was pleased first to reveal His Son in him, when He called him; that is in the Person of *Paul* himself; That he having the experimental Knowledge of this Christ within himself, in his own Heart, and his own Soul, for his own Salvation, he might be able to reveal him to others the more effectually, suitable to that in *2 Cor. 1. 4. Who comforteth us in all our Tribulation, that we may be able to Comfort them which are in any Trouble, by the Comfort wherewith we our selves are comforted of God. When it pleased God to reveal His Son in me*; to make Him known sensibly unto me, and to apply Him experimentally in and to my Soul: He did this, that I might (having the Knowledge of Him for my self, as the Truth is in Jesus) make Him known to others. And the Words afore, *He called me by His Grace*, shew that he speaks of his first Conversion, which was the Fruit of his Election: *When it pleased God, &c.* And it was *then*, that God began to reveal Christ savingly unto him, or any Man, as the main Intention of Gods calling a Man, and as the chief Thing above all others revealed, or to be revealed at a Mans Conversion; though God reveales Sin (you will say) He convinceth the World of Sin, and of Judgment, and Holiness: Yea, but He revealeth Christ ordinarily above All, and in All. But of all Saints that ever were or shall be, God pitcht *Pauls* Heart upon Christ at first, though he saw his Sin too, *Rom. 7.* and the Sin of unbelief especially, as he saith in *Timothy*. And the Knowledge of Christ was the eminent Work in *Pauls* Conversion, and gave him a compleat Knowledge of Him at first, because of the eminent present Service God had for him to do: For immediately (he says) he consulted not, but fell to Preach Christ instantly, whom he thus knew.

Calvin, Interperets it *Mihi*, revealed Christ to me, which he would carry unto the Revelation of the Doctrine of Christ in the Gospel, whereof he had said, *Verse 11, and 12. The Gospel which was Preached of me, is not after Man: For I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ.* And he and the former have their Criticisms, and Hebraisms for this.

Beza * indeed admits of that reading; to reveal it to me, *Mibi* (for so Calvin had afore Expounded it: But says, That it signified some further and larger Matter; and that from the like Hebrew Propriety, being all one with [מבי] and so signifies the Grace of God to have come down from Heaven into his very Soul in the Revelation of Christ.

And Cornelius a Lapide †, among the Papists, says, some indeed read it He revealed it to me; but the Word is, He revealed it in me; That he might signifie, That his Spirit drank in this Revelation of Christ into himself, within the very intimacy of his Heart; so that Christ should be in him, and speak in him, when he preach't to others. And he hath his *Hebraism* for this too.

The main Sum and Substance of Christianity then is, That Christ be revealed in us, and not only to us: That you come to have Christ by Application, in and to your Souls. Christ brought down into your Heart; yea, and this is the Design of Election: When it pleased God (saith he) who separated me from my Mothers Womb, and called me by His Grace, to reveal his Son in Me: It was the Design of Gods good Pleasure towards him from Eternity, as the Word imports.

But you will say, why do you bring in Paul an Instance, to make this generally the Sum of our Christianity, first and last? You will say, This Instance shews it to have been Pauls Condition in and after his Conversion: But what is this to us Inferiour Christians, To propound his Example to us? Truly, because, take but the Substance of Religion and of true Conversion, and it is common to Paul and us. Indeed Paul differed from us, in some particular Priviledges about this Matter: He differed from us herein, 1. In the manner of having this revealed; for he had it by immediate Revelation, as the 12th Verse tells you, *I neither received it of Man, neither was I taught it* (i. e. by the Ministry of Men,) *but by the Revelation of Jesus Christ*: Where [of Christ] notes not out Christ as the Object of the Revelation, but as the Worker: Christ Himself converted him, and Christ Himself revealed Himself to him; and the Father likewise, as the Text here hath it: But as for us, we have it by Man: Ours is by Means of Instruction. And yet, that Knowledge of Faith, which we have of Christ, is called a Revelation, *Eph. 1. 17.* speaking of ordinary Christians, he prays, *That they may have the Spirit of Revelation in the Knowledge of Him*: That is, of Christ. Thus as Adam, was made a Man, Flesh and Bone, as we have, but he was made immediately by God: Take other Men, they have the same Members of Body, and Faculties of Soul like, and answerable unto what Adam had, but we have them immediately by Generation from Man: So it was with Paul. Again, 2. Paul and we differ in the Measure, Paul had it by Whole-sale; as Adam was made a perfect Man the first Moment; and Paul had the whole Systeme of the Revelation of Christ in himself to his Soul: He knew whole Christ at first, more or less: He might know more of Him by Degrees afterwards; but at that present he had a whole Knowledge of Him; and the Reason is apparent from the End of it; which was, That he might preach Christ immediately: He had that in Three Days, which others grow unto in many Years; He was so fully instructed, and made the Man of God so perfect, as in the 2d Chapter of this Epistle; he says, That the other Apostles, that were Pillars, and had lived long with Christ, and had the Spirit come down upon them, to inlighten them in what Christ had taught them; added nothing to him.

All then, that God works upon you savingly, from First to Last, is a discovery of Christ, some way or other, in you. It is either the Knowledge of His Person, or it is a Conformity to Him; or it is Dispositions suited to what you know of Him: Workings upon us, and Operations of God upon us suitable to what is in Him; and this I call, The Sum or Substance of our Religion.

Chap. VIII.

* *Mibi sed tamen illud videtur quoddam etiam amplius significari, quod apparet ex Hebraeorum Idiomismo: Et videtur eo dicendi genere significari, Dei gratiam Caelus in animum ipsum illabi ut Græca etiam Scholia notant.*

† *Dicit, potius [in me] quam [mibi] ut significet spiritum suum intimo Corde imbibisse, ut Christus in eo esset, & per eum loqueretur.*

Chap. VIII.

Even as to the first Work upon a Man, when he is humbled for Sin: My Opinion thereof is, That, in a Man that shall be saved, it is a different Work what is in wicked Men, that have Terrours of Conscience, and shall not be saved; and that accordingly there is in it a part of Conformity to Christ crucified; and I shall give you Scriptures for it; *Gal. 2. 19.* He speaks of being Dead to the Law through the Law; which is to be convinced of Sin, and it is effected by the Power of Christ crucified, so as if you ask, How came *Paul* to be thus dead to the Law? He tells you, *Rom. 6.* that it was by the *Body of Christ*.

The very Work of Humiliation is a Conformity to Christ; and it is a beginning of revealing Christ in us: And if a Man will look back upon all hath been wrought in him, he shall see, That it is all Christ.

But however, that, which is the Eminency of Christianity, the Bulk and Substance of it; *That*, to be sure, is all of it Christ in us: It was *Paul's* Eminency, That Christ was the Sum of all he had and did; to the end, that he might know and preach Christ; and it is the whole of Christ that God reveals sooner or later, more or less, in and to all Christians; whether they know it or no.

If any ask, Why, when he speaks of revealing Christ in us, he should rather say revealing His Son in us? My Answer is, The Word [Son] comprehends the whole of Christ.

I shall give you but an Observation or Two more.

1. Happy is that Soul, that in Conversion or Calling was pitcht first on Christ; or soon upon his Conversion. If you that are now Converted had lived in our younger Days, you would have seen, that we were held under *John Baptist's Water*; of being humbled for Sin, and the Work of Sanctification. But now, Happy it is with some, whose Lot it is, that their Conversion-work begins with Christ: Next after their Humiliation for Sin, they are pitcht upon Christ: The Work upon *Paul* was in this Manner, who had the Advantage of us this way, for Christ Himself appeared to him, and yet he was humbled, and saw Sin to be above measure sinful, *Rom. 7.* and therefore the Work of Humiliation is necessary unto Faith in Christ.

2. Another Observation is, That whoever of you will be Preachers of the Word, get Christ revealed in you, that you may preach Him unto others, out of the Experience of that Revelation: *John* eat the Book, and then wrote it; as you have it in *Rev. 10.*

3. Blessed is he, that from his first Conversion was pitcht upon reaching out the Experiences he had to others. Some Men have, as *Paul* had, their inward Motion to be Ministers upon their being called; as *Paul* had it conjoined therewith. And as God separated *Paul* from the Womb for both: So He hath seperated such.

A
DISCOURSE

Of the Supereminence of

Christ above Moses :

OR, OF

The more excellent Glory and Power which accompanies his Promulgation of the Gospel, than did accompany the giving of the Law on Mount *Sinai*.

HEB. XII. 25, 26, 27, 28, 29.

25. See that ye refuse not him that speaketh : for if they escaped not, who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven.
26. Whose Voice then shook the Earth, but now he hath promised, saying, Yet once more I shake not the Earth onely, but also Heaven.
27. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
28. Wherefore we receiving a kingdom, which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear.
29. For our God is a consuming fire.

HAGGAI II. 5, 6, 7, 8, 9.

5. According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you : fear ye not.
6. For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land.
7. And I will shake all Nations, and the desire of all Nations shall come : and I will fill this house with Glory, saith the Lord.
8. The Silver is mine, and the Gold is mine, saith the Lord of hosts.
9. The glory of this latter house shall be greater then of the former, saith the Lord of hosts : and in this place will I give peace, saith the Lord of hosts.

THE Apostle is upon a Comparison (or rather, that there is no Comparison) between Christ, as giving forth the Word on Mount Sion, and Moses upon Mount Sinai. This Moses in delivering his Law, he reckoneth of but as a Man on Earth ; and so infers from thence (to greaten Christ) if they escaped not who refused him, that spake on Earth, much more shall not we escape, if we turn away from him that speaks from Heaven. The vast disproportion between these two Teachers, he argues from that infinite distance that is between the situation of their Seats, and Places they spake from : Moses's Chair (as Christ terms it) was placed on Earth,

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so low, at the Footstool: But Christ (*Christus Cathedram in Cælis habet*) hath his Chair in Heaven (as was said of old of him) so high above the others as are the highest Heavens. Neither let this so great lowering *Moses* and his Law, unto Christ and his Gospel offend you, oh ye Jews, as too bold or contemptuous. For *Paul*' had your own *John Baptist* to bear him out, who when in like manner he would compare himself with Christ and his Doctrine with his own, (to the end to exalt both it and him) he casts himself, and the highest Point he could reach to, as low as Earth, *John* 3. 31, 32. *He that is of the earth is earthy, and he speaks of the earth.* And such a Teacher I acknowledge my self to be (says he) when set with him *that cometh from Heaven*; and such also my Doctrine is in comparison of his, *who speaketh what he hath heard and seen*, namely in Heaven, from whence he comes. What *John* thus speaks of himself, *Paul* applies to *Moses*. And *John* in his Ministry was greater than *Moses* and all the Prophets, put all into the same Scale together with him, *Matth.* 11. 11, & 13.

The Apostle *Paul* doth urge us farther to consider those infinitely surpassing and more glorious *Effects* of Power and Majesty, which do issue from the Voice of him that speaks from Heaven in the Gospel, and accompanies the delivery of it as a Testimony of the Glory of the Matter uttered in it; which, the more lively to represent, he compareth them with those former effects which accompanied the delivery of the Law when it was given by *Moses*; *Whose Voice then shook the earth*, (says he) *but his Voice now shall shake both earth and heavens.*

From which advance he 3dly raiseth another Mount yet higher, namely, a Consideration of that superexcelling Glory of his Kingdom, which his Gospel uttered, by him brought to light, and gave Believers the right and assurance of: All these Effects accompanying both Law and Gospel, being but slighter Works and Effects of an inferior sort, and lower make and production: Things but made in comparison of the Things of his Kingdom, which Christ should bring in.

Now by these *shakings*, &c. the Apostle meaneth and intendeth those new, strange, and (in comparison to those under the Times of the Law) unparalleled Changes, Alterations, and abolitions of Things which were already begun in his time and view, to be made in this World, and are to go on till they are to be consummated at the latter Day. And these are the Effects and Concomitants of this word the *Gospel*, and of his Voice that dictates it. All which *Removals* should be but the Preludiums and fore-running Preparations unto *that Kingdom* of his, *which cannot be shaken*; which all those shall issue and determine in, as infinitely more glorious than all things else we now see or know, by how much all these *are* but made to be pulled down, and then removed, as the Rubbish that lies in the way to that his Kingdom to be erected: *But we have a Kingdom*, the Gospel speaks of, *which cannot be shaken*: Which therefore let us firmly expect, and adhere unto, and *serve God acceptably*, in the expectation of it in the midst of all these *shakings*. This for the coherence, and as an outside shew of the meaning of the words hung forth at the entrance, inviting you to the Sight within. Let us now enter and view each Particular more thoroughly and exactly.

The words of my Text, in *ver.* 26, & 27. (though I have read the rest afore and after) do fix upon this latter Point, namely, the *vast different Effects* and *Demonstration* of Power, by all sorts of alterations in Heaven and Earth, that shall accompany the Coming and Kingdom of Christ all along the Times of the Gospel, in comparison of those that attended upon the giving of the Law of *Moses*. And this I have also fix'd on to be my present Subject.

The Particulars to explain that Difference are two.

1. The Difference of those Effects themselves when compared.
2. The Allegation of the Prophecy in *Haggai*, for the Proof of that Comparison, and likewise the Pertinency of that Allegation.

Which two being by way of general Premise dispatch'd, I shall more closely grasp those which are the greatest Difficulties in the Text in their own Place.

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1. The difference of those Effects themselves compared.

The First Part of the Comparison are the Prodigies that fell out at the Birth and bringing forth the Law, the shaking of the Earth, &c. *Whose Voice then shook the Earth*, says the Text out of the 19. *Exod.* 18. *The Mountain quaked greatly*, and the Sights in the Air upon the Mount were so terrible, and the Voice then heard so dreadful, *that they could not endure it* (ver. 19. 21.) But yet, so as the Force and Efficacy of all these reach'd no higher or further than the Earth and Air, which signified the Lowness and Earthliness of the Frame and Form of Worship given, and also to be of that sort, which one Day as the Earth was then, should be in the like manner it self, shaken, as the Apostle here unfolds the Mystery of it.

And withal (to that end to greaten Christ and heighten the Comparison of his Gospel effects with these the more) he hints us to consider, that it was even our Christ, which then gave the Law, and that it was his Voice, though hiddenly and concealedly; the Power whereof shook the Earth, *whose Voice* (saith my Text) *then shook the Earth*, for though Angels are said to have given the Law, it being termed, *Heb.* 2. 1. *The word spoken by Angels*, yet the Lord God (which was Christ) stood hid under those Angels; so expressly, *Exod.* 20. 21. *You have seen that I have talk'd with you from Heaven*. And though *Moses*, as a *Mediator*, is said to have given it visibly forth, *Gal.* 3. 19. compared with *Deut.* 5. 5. yet you may see what a poor slight Mediator he was by his Carriage in it, and to have been but a Cypher or Shadow of our Christ, whose Voice then and now speaks, and made him to tremble. You may read how *Moses* stood by quaking and trembling, whilst the Law was uttering, like a frail forry Man of Earth (as he was) for no sooner did he begin to feel all things shaking under him, but he cries out; as *Verse* 21. *I exceedingly fear and quake*. He shewed what a Man he was, and how constituted, but of the same Matter the Mountain it self (that was the first shaker) was of, *Earth and Dust*; which our Apostle alledgeth to shew his Law in comparison of this Gospel to be like unto him *Earthy*, and ordained to be shaken.

Corollary. And this as it is the clearest Scripture in the *New Testament*, that it was Christ that gave the Law, so it is as evident a proof that he is God, whose Voice it was that spake those Words, and said, *I am the Lord thy God, thou shalt have no other Gods but me*; which Voice then shook the Earth, in testimony thereof at the uttering of them. This is the first Part of this Comparison.

2. The second Part is a comparative Inference, how far greater and more surpassing outward Effects, and Signs and Tokens of Power and Glory must needs be ordained to accompany the Coming of Christ himself, and the Dispensation of the Gospel from him, inferred from this, that his Voice then shook the Earth, &c. wherein two Things are to be considered,

1. The surpassing Excellency of the Effects themselves.
2. The Ground and Rationality of the Apostle's Inference, when from a Comparison made with the other, he argues and infers the Excellency of those Effects themselves under the Gospel.

1. For the Superexceeding of the Effects themselves under the Gospel.

1. If he shook the Earth then, he will shake Heaven now; that is, as Christ in his own Case speaks, if you wonder at this, you shall see *greater Wonders* than these. *The Father loveth the Son*, and to shew us that he is the Son himself, *He will shew him greater Works, that you may yet marvel*. Thus here, if he then shook Earth, he will now shake both Earth and Heavens too.

Which Phrase, to open it first in general, is a Proverbial Speech, to express how far higher and greater things he will do; even by so much higher as the Heavens are above the Earth: That look, as it would in all Mens Apprehensions be a Demonstration of greater Power, for one to shake the Pillars of Heaven, and make the Stars quiver, the Sun to tremble, in comparison of shaking Houses and Glass-windows on Earth, which we see great Noises as of Thunder-Claps, and great Ordinances are won't to do. So in this,

2. As in the Object shaken this riseth higher, even to the shaking *Heavens*, so in the issue of the shaking either the one or the other. For whereas *then* he did *but shake*, he will now *not only shake but remove*; and then he did *but shake* the Earth, and in the Earth that Mountain the Law was given upon, which yet stands where it did; under the Gospel he will not only *shake but remove*, not the *Earth* only, which he shook but in part afore, but even the *Heavens*, which he then left untouch'd. But now he shakes, yea, and he means to remove, *v. 27. Thus this word once more signifieth the removing of those things that are shaken as things made*, on purpose to give Demonstration of his Power in their removal, and withal of that superexcelling Glory of that Kingdom, to which these Things are but made to give way unto; and observe it (for it must be our Guide, and serve to bring us to the full of *Paul* and *Haggai's* meaning, that the Apostle puts the Emphasis upon) even this, *That he shakes so as to remove*. And this he alledgeth as *Haggai's* Scope.

2. For the ground or rational Part of this Inference, namely, why, upon giving the Gospel, these Effects should rise so much higher, the Account stands thus,

1. If *God* (whom here the Apostle affirms *Christ* to be) will anew come come down into the World a second time, he will surely make his Discovery therein exceed the former; 'tis his manner so to do, especially if the first be but a shadow or Type of the same Person in lesser Discoveries (as *Moses* was in this of *Christ's*) and in that respect but as the Earth; then the second or next succeeding, whatever it be, will rise as high as Heaven in comparison of the former. Now *Moses* as a Man on Earth, gave forth his Dispensation, but *Christ* as the Lord from Heaven, therefore his must accordingly in its proportion exceed. And his Argument runs thus, It was *Christ's* own Voice, which then did shake the Earth, when he gave the Law. Now if he being then hid (himself concealed under the Administration of Angels, therefore, *Acts* 7. 30, 31, 32. in his speaking to *Moses*, he is some times termed *an Angel*, sometimes *the Lord*) and also stood disguised under *Moses* receiving the Law as his Type, did yet own and second that Dispensation, so far as to shake the Earth, &c. in testimony of that underhand, and remote presence of his, what effects will his Voice have, when he comes personally to appear, and professedly as Son of God to dwell in Man's Nature personally united to himself, and therein to deliver a new Doctrine (namely, the Gospel) especially (*now*) that is after his having been on Earth, and there first had himself conversed with Men, but now is ascended again to Heaven. And from thence speaks and rules, who, in his Person, *was the Lord from Heaven*, *1 Cor.* 15. and *in Heaven whilst on Earth*, and so Lord of both Earth and Heaven, and hath received all Power both in Earth and Heaven: To give full proof of all these things, he will therefore surely shake, both Earth and Heaven, and shew he is able to shake and remove both. So much for the Inference, and ground of the Apostle's arguing, as elsewhere he doth the like from *Adam* to *Christ*, *1 Cor.* 15. 45, 46. by way of a superexcelling Comparison, which is his way of arguing here.

For the Allegation out of *Haggai*, and the Pertinency of it, to this his Scope, which is the next and great Thing to be insisted on, I observe that the Apostle's Custom in this Epistle (he writing to *Jews*) is to assert nothing but what he brings proof for out of the *Old Testament* (as all along appears) he writing to such, who (as *Peter* speaks) gave heed to that sure word of Prophecie of old, and thus here he quotes *Haggai* 2. 6, 7. For thus saith the Lord of Hosts, yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land. And I will shake all Nations, and the desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts.

The Prophecie is evidently of *Christ*, his Person and Coming, whom he intireth *the Desire of all Nations*, according to other Scriptures, as also what in himself he is, and should be unto all Believers. *Jacob* had before by the like Circumlocution described him to be that Person, to whom the gathering of the People should be. The Septuagint translates it *the Expectation of the People*, he being the Center of all their Desires, and dearest Affection, whom *Kings and Prophets*

phets desired to see. Luke 10. 24. or as *Isaiab* 11. 10. To him shall the Gentiles seek, or as Christ out of *Esai* of himself, In his Name shall the Gentiles trust, it is the Periphrasis of the *Messiah*. Thus multitude of Places, the Land of Desire, speaking of *Canaan*, *Zech.* 7. 14. is put for a Land most pleasant, and every one the Object of Desire. Thus Things, or Persons lovely, are termed desirable, or *Things of Desire* every where in the Prophets, and a Person most dear as a Wife, is called by *Cicero*, *desiderium meum*, my Desire, even as we now say, my Love, and as Christ is thus by *Haggai* entituled, the Desire of all Nations, and to come as such; in like manner *Malachi* (in a Correspondency to this Prophecy) terms him *the Lord, and Messenger of the Covenant, whom ye* (speaking to the Jews) *seek and delight in*, *Mal.* 3. 1. That which is our Happiness or chiefest Good is the Object of *Desire* when waited for, of *Delight* when enjoyed; and such is Christ both to Jew and Gentile coming to be Lord of both. And the Harmony between the Prophecie of *Malachi* and *Haggai* is the more full, because both prophecie, whilst they speak these things of his coming, and both Prophecy of his filling that Temple, then built, with Glory.

Now, 2. The Pertinency of the Apostle's singling out this Scripture thus, evidently meant of Christ is very observable; for it not only serves to prove *in terminis* the thing it self, he would assert, namely, the shaking of both Earth and Heaven, when this Messiah should come; but further, it ratifies also the Foundation of his very Comparison here made, namely, that if God did so great Wonders at the giving the Law by *Moses*, that he will do greater when the Messiah promised should come. To this purpose observe how in the Words just before, the Prophet pointeth them to what *Paul* here, even to God, had done in *Moses* his time for the People, as a Ground and Foundation of Inference, that he would now again, upon the approaching times of the Messiah do greater, Read *v.* 5. 6. 7. *According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. For thus saith the Lord of Hosts, yec once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land. And I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts.* As if he should have said, you know how greatly then for you, I shook the Earth: I shook *Egypt* afore I gave the Law, I shook the Earth at the giving the Law, and I shook all, and all the Nations round about you in casting them forth for you, after I had given it. Now once more, I will a second time begin, and go on to do greater things, and shake Heavens also, and the Sea, and dry Land, and all Nations, and shaking remove all in them that is made.

Now the Difficulties that are met with in this Text by them that have travelled through it, are eminently two.

1. Concerning the time which this Prophecie and Promise should concern, [now he hath promised] or when it is this Promise, either was, or is to be performed, and in what Center of time, we may find *Haggai* his Intention, and *Paul's* Application hereof in this Epistle to this time, [Now] to meet and agree.
2. The second is the Explication of these *Heavens* and *Earth*, and the shaking and removing of them, what these import.

Now for the first. There is no Controversie as to the designment of this Time in the general, *viz.* that it being opposed to the time of giving the Law, therefore it should note out some time under the Gospel, for *then* is clearly opposed to *now*, whose Voice then shook the Earth; But now he hath promised, &c. So that some Part or Piece of Gospel-time, in opposition to the time of the Law, should be designed, is acknowledged by all hands. But the difficulty is, whether this (*Now*) of the Performance of this Promise, was only the time of the first giving forth the Gospel (as the *Then* he shook the Earth, was) or upon, the first giving the Law; and so to design that time only, when Christ was on Earth, and his Apostles had begun to preach the Gospel: And this so as with that time, all this should end and determine, and with it the Commission of *Haggai's* Prophecie, as extending to no further time. This

This some assert, observing, 1st. *Haggai* to speak evidently of Christ's first Coming, and of the Signs and Prodigies which were found to accompany his being on Earth, in *shaking Heaven and Earth* &c. of which hereafter. And, 2^{dly}. they observe the great Change and Shaking that fell out thereupon in the World, in giving forth the Gospel first by Christ, then succeeded by the Apostles, whereby the Gentile Nations were then converted, and Christ, the desire of all Nations, even the utmost blessing their Hearts to the utmost enlarged could desire, revealed to them, and so come amongst them. And, 3^{dly}, they observe that among the Jews, to whom *Haggai* directed his Prophecy, there was a shaking and removal of that former Frame of Worship, &c. (or, as *Paul* to the *Colossians* expresseth it, *a blotting out the Handwriting and nailing it to his Cross, and so taking it out of the way*) set up by the Law of *Moses* ; and instead thereof, that *eternal Kingdom*, the Kingdom of Heaven (as the Gospel, and the Doctrine, Worship, promises of it, are called) set up once for all. After which God will bring in no new nor further Doctrine or Worship. Hence therefore, it is judged by many, that the time of *Haggai's* Prophecy doth end and determine with this in a full and complete accomplishment : As also *Paul's* Scope here, his Intent being (as they judge) in his Application hereof (he writing to the Jews about the change of the Jewish Worship, &c. which he had inculcated all along in this Epistle) to put a conclusion to this his Argument, which had been the subject of his Epistle : And to that end alledgeth last of all this Prophecy of *Haggai's*, as fore-telling this Change which they had seen upon Christ's coming, as no other than what was foretold by him should come to pass upon Christ's coming (who now spake to them from Heaven, as this alteration clearly evidenced) *viz.* a new Doctrine : Unto whom therefore, and his Doctrine, he most vehemently now at last exhorts them to attend.

Others observing (as they judge) *Paul* to step over the mention of Christ's coming, and to carry the Minds of those he wrote to, unto *other shakings and removals of Heaven and Earth* yet to come ; they on the opposite side have restrained *Paul's* Scope and Intention, to the Change which is yet to be made upon the second coming of Christ ; the Reasons for which I shall give anon : But then how to reconcile *Paul* and *Haggai* together is still the Difficulty : For if *Paul* carries it to the second coming, and yet *Haggai's* Prophecy, doth expressly intend the first coming : Or, if *Haggai* intend, the first, how can *Paul* (who cited Scriptures pertinently, and so as might convince the Jews he wrote to) apply it to the second ? especially as a Promise made in *Haggai* yet to be fulfilled.

I shall endeavour, as I am able, to search and give forth the full Intent and Scope both of *Paul* and *Haggai* in their utmost Latitude, and try if all these may not justly be reconciled by an amplitude of Interpretation of either. I shall begin with *Paul's* Scope first, and then with *Haggai's*, and so proceed to a Reconciliation of them.

1. For *Paul's* Mind herein, I shall proceed by degrees ;

As, 1. That his *Now* here, takes not in the Time of Christ's being in the Flesh only, but the Age of the Apostles, the present Time he spake this in, which is clear. For his *Now* refers to that *Now* of Christ's speaking from Heaven, τ λ α λ ϵ ν ι α , *ver.* 25. and therefore speaks of him, as being ascended to Heaven ; and from thence now *speaking* to us on Earth ; and it was now some Years from his Ascension, when he wrote this Epistle ; he was not only come (as *Haggai* speaks) but gone again into Heaven ; and he says not, *refuse not him that hath spoken from Heaven* ; in respect that he being a Man from Heaven when on Earth, first gave the Gospel, but as one that now continues to speak from thence.

Then, 2^d. the just Reason of this will carry *Paul's* Scope, not only to be fixed to that present *Now* or Age, but all along to the end of the World. For, 1st. by and for the same Reason alledged, that he did shake the Earth and the Heavens then in *Paul's* time, by and for the same Reason, he must be acknowledged to continue to do it in all Ages after : Now the Reason he attributes it unto *then*, was that he was *then* speaking from Heaven : And so his Voice then had this effect of shaking Heaven and Earth. Therefore by the same Reason, whilst from
Heaven

Heaven he shall thus speak to Men, he will continue to shake both Earth and Heaven during all that time: His Voice, whilst he speaks from Heaven, will shake Earth and Heaven. As even that Parallel of his shaking the Earth, when he gave the Law, serves also to persuade. For look as whilst the Law was a speaking by the ministry of Angels, he is said to speak from Heaven, *Exod. 20.22.* and all that while his Voice continued to shake the Earth: So here, whilst the Gospel is dispensed by the Ministry of Apostles and Ministers to succeed them, he is all that while said to speak from Heaven as well as at first; and during that time, he for a Sign and Token of the Power of it, continues more or less to shake Earth and Heaven: And therefore as he hath not ceased to speak, nor doth to this Day, so, nor hath he ceased this shaking. And therefore 2dly. The Apostle speaks in the Language of the present Time, *σείω, I shake*: That whereas of his shaking the Earth at his giving the Law he speaks in the time past, whose Voice *then shook* the Earth; and whereas also the Prophet *Haggai*, as Prophecy of it had said, *I will shake, σείσω*, (so the *Septuagint*) which Interpreters have observed, but not considered enough the Purport of it; yet of this he speaks in the time being, *σείω, I shake*, I am a doing it now, when this was writing, and in that Age, and I still shake whilst I speak. As therefore he then was and still is a speaking from Heaven, and it is the Messiah's Voice we hear; so as he did then, he also doth still shake, and will do to the end of the World, when he will come himself again, and by his own immediate Voice, elevated louder than ever; as a Man transact that great Affair of Judging and Convincing, all Men Face to Face, and together therewith shake and remove Heaven and Earth, once for all, even for everlasting. As therefore the Exhortation the Apostle useth, *refuse not him that speaks from Heaven*, (which is founded upon this Motive: [For now he hath promised, saying, *I shake Heaven and Earth*]) must needs be acknowledged to take hold of us: So likewise this Motive or Foundation it self, which that Exhortation is made upon, must be granted in like manner, to hold and continue in force together therewith; and therefore the performance of it, (which keeps it in force) continues so to this Day as well as then; yea, and as some observe from those words, *He hath promised, SAYING I shake*, that word *saying* had reference to that of the 25th Verse, *him that speaks*, or *to him speaking*, as particularising *what* among other things he is a saying and speaking now from Heaven to us, to move us to attend to him: Even this of the Prophet [*I shake, &c.*] tho' said by way of Prophecy afore, yet is now said by himself from Heaven over again by way of renewed Promise and Performance. From Heaven he still says, *I am he that shake Heavens, &c.* therefore hear him; or, as *Paul*, and *therefore refuse him not*.

3. From those words of *St. Paul*, *Now he hath promised*; that is, from that Particular of it; that he calleth it a *Promise*, as *yet to be performed*, this Assertion is yet more and more argued; for he says not, which according to his Promise he hath performed, as he would have spoken, and was meet to have been said if it had been fully accomplish'd; but, as being a Matter still under a Promise, which is always of things yet to come, as Faith and Hope are, and so yet to be performed. *Paul* says, he now hath promised, the Constellation of that Promise of *Haggai* (tho' in part performed) yet still reigning, and in its Influences, not having the whole of those Events (it portended) as yet come to pass: And for this *Paul* giveth an inanswerable Argument, That still much of it must remain under Promise; for the main import of that word [yet once more] which *Paul* puts upon it, is to note out that the thing to be effected, was the *removal of the things* shaken, as well as shaking them: And this to the end to settle and establish, *things which cannot be shaken*. Thus *Paul* expounded it, *v. 27.* *And this word in the Prophet [yet once more] (says he) signifieth the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken may remain.* And therefore it is an undeniable Argument, that *Paul's* meaning was to hold forth (and that argued by him, out of the words of the Prophet himself) that that Promise, was not yet fully performed, but the main thing intended, namely, *the removing work*, remained yet to be done, and so under Promise.

For it is undeniable, that upon Christ's first coming, and being upon Earth, the Heavens or Earth then shaken by him, whether you would understand the Jewish Worship, expound it of what you will, what was shaken by him was not actually removed but continued still, though loose and made weak; and those that confine it to the first coming, and Christ's being on Earth, interpret the shaking the Heaven, &c. of those Signs in the Heavens, as eclipsing the Sun and Moon at his Passion, in the Sea, when the Winds were calmed by him, &c. But still I urge as *Paul* doth here, these were not removed then. The Sun is where, and as it was, &c. yea, though the Vail of the Temple was rent then, to shew that in his Death the Jewish Worship had its fatal Blow given it virtually by his Death; yet actually it was not removed till afterwards, nay, not till after *Paul's* Time and Death, and this Epistle written. And I further urge, that for the same reason, that according to *Haggai's* Prophecie, the Jewish Worship was to be removed, namely, because shaken by Christ at his Death; by the same reason, the Sun, and Moon, and Earth, &c. are to be removed, ere this Prophecie shall end; for these also were shaken then; and the Apostle tells us, that the Prophet intended the removing of those things, that are or were shaken; yea, and the shaking, or putting out of Course the Heavens and Sea, then, did signifie, that one day they were to be removed; yea, the word signifies the removing of things *shakable* (or as the Margent varies it, *which may be shaken*) that are capable of it; and the Apostle adds as *of things that are made*; so then whatever things *are made and shakable*, whether it be Jewish Worship, or these visible Heavens or Earth, made for a time, and begun to be shaken by Christ then to shew they were shakable, and but as it were artificial Stuff made by God for a time, or whatever else was or is to come in the World that is humane, or set up by Men made with Hands, is according to that Prophecie to be shaken and removed, and therefore it must still needs remain, as a Promise unperformed, in the main part of its Accomplishment.

Yea, and 4thly, it may, according to this, perhaps not be found wholly contrary to the Apostle's Scope, but congeniate thereunto to say, That in those words, *But now he hath promised, saying*, (they referring to him that speaks from Heaven, *v. 25.* as was said) *Paul* doth bring in our Lord Christ, as now since his being in Heaven, a new ratifying and saying over again, the same Promise which had been delivered by *Haggai*, as that which was to receive a more full and perfect Accomplishment. It is Christ whom *Haggai* brought in at the first speaking these words. For in *Haggai* the Prophecie runs thus, *Thus saith the Lord of Hosts, I will shake, &c.* It was this Son of God, the Lord of Hosts, who gave the Law (for his Voice then shook the Earth) and who also spake this there, and promised to come in Mans Nature, and become the Desire of all Nations, and who, as *Paul*, since his going to Heaven says, [*Now hath promised*] namely, again, himself now *saying*, and using those his own Words, which, in *Haggai*, he had afore uttered by a Prophecie foretelling it afore his first coming, only because he speaks them now when he had begun to perform it, he alters the Tense, and says, *I shake*; and then the Result is but this, that the Desire of all Nations coming according to *Haggai's* Prophecie, and shaking all Nations as he was a coming, and shaking Heaven and Earth, upon his being come on Earth; and he having whilst on Earth, and upon his first coming, but performed part of what was intended, and incompleatly: It became him now when gone to Heaven, having Apostles to utter his Mind by from Heaven, as infallibly as ever by *Haggai* he had done; it was but futable, I say, to declare and utter by *Paul*, as also by *Peter* in their Doctrine, that he from Heaven had ratified and confirmed that Promise afresh, and that in the same Words before delivered, especially there being so much of it yet behind; and so main and essential a Part thereof, yet left unpay'd, so that he renews his Bond for performance of what is behind, his former Bond in *Haggai* remaining uncancell'd till the whole should be fully paid in, and he only renews it for more Clearness and further Security.

And

And so there are according to these Two last, the Third and Fourth Positions: Two Senses to be given that well stand together of these words, *But now he hath promised, saying,*

1. That *now* under the Gospel, the time is come of which and concerning which he hath or had thus promised in *Haggai*, and this is correspondent to the Third Position.

Or else. 2. The sense of the words refers to the time of renewing again this Promise, that is, *Now* again he hath promised since he went to Heaven. The like Sense we find, *Heb. i. 6. And again, when he bringeth in the First Begotten into the World, he saith, &c.* where the Word [again] may either be taken as referring to *he saith*, that is, *again he saith*, as a new Quotation added to Two that went afore, to prove Christ the Son of God, and very God; or it may be taken as referring to *his bringing him into the World again*.

And as congruous to this last Meaning given *Ambrose* and *Chrysostom's* Glos upon this word [yet once more] may fitly be taken in; they supposing (as in this Explanation I do,) that Christ by his Apostles from Heaven now uttered this Promise after his First Coming in the Flesh: And if Christ be indeed thus brought in here by *Paul* after his being gone to Heaven, as renewing the Promise afresh, and saying *yet once more*; then it necessarily points out a second Performance yet under promise that should end all, and once for all: As not having so thoroughly performed what *Haggai* had prophesied of at his being on Earth, and so withal it gives an account of the reason and necessity of renewing this Promise. For *Paul* in his recourse to the words of *Haggai* having proved the Promise to be as yet unfulfilled in a great part, (when in the 27th Verse he urgeth, that [once more] in the Prophet's intention, to signify the removing of those things that were shaken;) therefore hence it was, that Christ had renewed or now again promised the same since his going to Heaven, That yet once more he would come and shake, so as to remove what he shook. Which was meet for him both now to promise, and hereafter to effect. And according to this intent, the words of the 26th Verse are to be understood as a new Promise now given forth: Yet renewed and made in *Haggai's* words, both for the Analogy and Likeness of the things promised by the one and other to be done, as also because he was now to do in effect but what *Haggai* also had promised should be done by him. And, as conspiring with this sense, you may take in the word once more used in the 27th Verse, to refer partly to the very words of *Haggai*, as a Proof that *Haggai* intended the same; and yet withal, that word is to be taken as an explanation of *what* this renewed Promise principally aimed at; as hath been explained.

Now in the Fifth place, That *Paul* here had in his Eye the Second Coming of Christ; or at least that effect that shall accompany it, namely, that shaking Heaven and Earth then, is evident.

1. There is not until then a full removal of all that is made, and that is to be removed; and then, to be sure; it will be done, finally and once for all: And whatever Removal else of any other Heavens or Earth can put in a Plea to have been intended, this which I alledge can and may plead the same Reason to have been intended: This hath a visible Earth and Heaven reserved for Christ, to shew his Power upon in the removal and change of them, *2 Pet. 3. 7.* The Heavens and the Earth which are now, are kept in store, reserved unto Fire against the Day of Judgment, and Perdition of ungodly Men. And if any other Heavens and Earth come within the Verge of *Paul's* Reason here, why they were at any time removed, [as of things that are made,] (which is the Apostle's Reason; and he speaks in the Language of Universality.) then all things whatever, one as well as another, that were alike, made to be removed at any time by God, do come within the compass of the same Premunire and Sentence, that any other Particular doth for a *qua tenus ad omne valet consequentia*: And as it is an Universal Law against all Men: *It is appointed for all Men once to die.* So is this an Universal Judgment pass'd upon all things; which the Word of God tells us, were made but to serve for a time

one as well as another; and therefore takes hold of these Heavens and Earth, which the Word of God doth declare to us to be kept in store for the Fire, and to be in respect of the Condition they now are in, or Use they now serve for; but as a Stage or Masque-house, which when the Story of this World is ended, is to be removed.

And, 2. More particularly the Apostle's scope is clearly to work a Dread and Awe in the Hearts of those he wrote to, of this great Person that speaks from Heaven; as one that threatens, and will execute Vengeance on them that will refuse to hear him: *Ver. 25. If they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven.* And to edge and pursue this Exhortation thus mingled with Threatning, he alledgeth this Promise of shaking the Heavens and the Earth one Day parallel to that at the giving the Law: And concludeth it with this, *For our God is a consuming Fire:* Therein more eminently pointing at that Change and Removal of the Earth and Heavens, and the destruction of wicked Men at the latter Day. Even as *Peter* had also spoken; and comparing the Words, we have an Eviction in them; *2 Pet. 3. 7. But the Heavens and the Earth which are now, by the same Word are kept in store, reserved unto fire against the Day of Judgment and Perdition of Ungodly Men.*

Neither, 3. Is there any other shaking the Heavens and the Earth which holds so fair and clear a Correspondency with that shaking the Earth by Christ, (which *Paul* here mentions as the Parallel of his shaking the Heavens intended by him,) which was at the giving the Law, as this of the latter doth; and may therefore be supposed more intended than any other: For then as at the 18th Verse of this Chapter, he came down with Fire and Smoke; *The Mountain burned with Fire*, and there was Blackness, Darkness, and Tempest; The Sound of a Trumpet, and the Voice of Words uttered by Angels, *Chap. 2. 2.* which they could not endure, *Ver. 18, 10.* So now there is parallel with it, his coming at latter Day, as to the *Thessalonians* in each Epistle *Paul* hath set it forth; *1 Thess. 4 6. The Lord himself from Heaven with a Shout, with the Voice of the Archangel and the Trumpet of God.* And, *2 Thess. 1. 8. With his mighty Angels in flaming Fire, taking Vengeance on them that obey not the Gospel of God.* And *Paul* speaks suitably, *Heb. 12. 25.* see you refuse not him that speaks from Heaven (obey his Gospel;) for if his Voice then shook the Earth thus, it will one day shake the Heavens, and he manifest himself a consuming Fire, rendring Vengeance unto such.

4. Add to this, that *Peter* having treated of this great Day, and burning Heaven and Earth by Fire, (as hath been cited, *Chap 3.* of his Epistle, from the 5th to the 15th:) He confirmeth the Doctrine of it, and his Exhortation thereon founded from the Testimony of *Paul*, who, as he says, had in all his Epistles; but especially now in an Epistle written to the *Jews*, (which is this to the *Hebrews*, to whom also *Peter* the Apostle of the Circumcision, directed these of his, *1 Pet. 1 1.* as is generally acknowledged;) inculcated the same. Now, where in all this Epistle to the *Hebrews*, can any Passages be singled forth, that hold so direct a Correspondency with those in *Peter*, as these words do? Both speaking so alike of the removing and burning Heaven and the Earth by the Power of Christ, who is a consuming Fire. So then, we have *Peter's* Testimony concurring with us in this Interpretation.

And thus much for *Paul's* more eminent Intention. I come to *Haggai's*.

It is in the Second Place as clear, That *Haggai* his Scope was, to fix the eyes of the *Jews* he wrote unto upon the first coming of Christ in the Flesh, and the signs and effects of that coming of his; both those which went afore, or accompanied his Presence on Earth, or followed presently after.

1. He must needs intend the First Coming of Christ in the Flesh, when he uttered that Promise, *Ver. 7. And I will shake all Nations, and the desire of all Nations shall come, and I will fill this House with Glory saith the Lord of Hosts:* Not only because that was yet to come, in the Days of his Prophecie, and it was the first Coming that was to come between his Times and this Second Coming of Christ

Christ; but because it was next and most in the eyes and expectations of himself and these *Jews* he spake to. And it was that Coming concerning which the promise of *yet a little while* was made, and must needs be supposed to have its first and immediate reference unto, put in for the relieving the impatency of that Peoples Spirits who had waited so long. Whereas, had it only and immediately respected the Second Coming of Christ, it had not been yet a little while to them, but far larger, (as now in our days it is since *Haggai's* time,) than from their coming out of *Egypt* until then.

2. His scope argues it; which was to encourage them to finish the Second Temple, and to comfort themselves against the outward meanness of it, in comparison of the former built by *Solomon*. And he comforts them with this, That the *Messiah* himself should come into this second Temple; *Ver. 8, 9. The Silver is mine, and the Gold is mine, saith the Lord of Hosts. The glory of this latter House shall be greater than of the former, saith the Lord of Hosts: and in this place will I give Peace, saith the Lord of Hosts.* He points to that material Temple then a building, as those words shew, *ver. 8.* and so his meaning is, Whereas the Temple of *Solomon* destroyed by the *Babylonians*, was in all outward respects far more glorious in Proportion, and was filled with a Glory from God at the Dedication of it: *Know* (says the Prophet) *that a greater Glory shall in the end fill this:* And *Malachi* utters the very same, *He whom you delight in* (their *Messiah*,) *shall come into his Temple, Mal. 3. 1.* (Where he so often preach'd and utter'd his Glory, *John 18.20. Jesus answered him, I spake openly to the World, I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and in secret have I said nothing*) And thus the *Jews* generally afore the Destruction of the Temple, understood the mind of this Prophecie to be, That that Temple should stand to the Coming of *Messiah*; but since, the *Jews* have sought Evasions, because, if granted, it is an undeniable Argument of our Christ being come in the Flesh.

3. The shaking of the Heavens and the Earth, *Haggai* himself interprets, *Ver. 21, 22.* of throwing down Kingdoms and Monarchies during that space or small remnant of Time left, as forerunning Signs that the King and Lord of all the World was a coming into it; *Speak to Zerubbabel, Governour of Judah, saying, I will shake the Heavens and the Earth; And I will overthrow the Throne of Kingdoms, and I will destroy the Strength of the Kingdoms of the Heathen, and I will overthrow the Chariots, and those that ride in them, and the Horses and their Riders shall come down, every one by the Sword of his Brother.* These Stirs began a little after *Haggai's* time throughout the Earth; and that the Prophet had those Confusions in all other Nations which were antecedaneous to Christ's First Coming in his Eye, is eminent by this, That for the comfort of the *Jews*, he tells them both, (*Ver. 9.*) That they in the mean time should have Peace, as in comparison of all other Nations they eminently had; as the Story of the *Macchabees* and of *Josephus* shew. And he says, That *Zerubbabel* and his Successors should be as a Signet, whom God would have a dear and special care to preserve (*ver. 23.*) in the midst of those general Commotions. Thus far *Haggai's* next and more immediate meaning doth reach.

The next thing is, To make the Reconciliation of these Two, *Paul* and *Haggai*. We must hold this fast as a most certain truth, That *Paul* here quotes that place of *Haggai* according to the true aim that the Holy Ghost intended; for he setting himself in this Epistle all along to prove what he asserts out of the Old Testament, his scope therein being to confirm the *Jews* he wrote to in the great Points of Christian Religion; They would expect (being many of them unsettled,) that the Proofs which he should alledge, should be punctual and convictive; and in that he so expressly termeth that shaking a Promise in his time, and yet to be fulfilled; it necessarily argues it so intended by the Holy Ghost, as a thing then promised and prophesied of by *Haggai*. For the reconciliation and demonstration thereof, I shall lay down these Four general Assertions.

1st. General Position is, That the scope of *Haggai* as well as *Paul*, is to comprehend and sum up all the Proceedings and Transactions of Christ under the Gospel throughout his whole Reign, in shaking and removing what is *heterogeneous* or opposite to his Kingdom, and advancing thereof to its perfect Glory. And this Position alone, if cleared, will sufficiently reconcile both, and justify *Paul's* Quotation as pertinent. I shall clear this Assertion in such a manner as at once to prevent Objections, as well as establish the truth of it by degrees.

1. I observe in *Haggai* Two Things distinctly prophesied of; the one, *The Coming of Christ the Messiah*; the other, *I will shake the Heavens and the Earth, &c. and all Nations*. And then take this along with you, to prevent a great mistake, That the Holy Ghost's intention in his mention of the latter, is not only or barely of them as Signs and Tokens that should fore-run or accompany that his coming. (The restraining it unto which alone, hath caused a narrowing of the Prophet's scope;) but it is withal to be understood as the great design and consequent, or business of the coming of the *Messiah* as Lord of the World into the World. He speaks of the Work which he should effect, and came for, and is therefore one distinct part of this Prophecy, and as eminent as is the other of his coming. And to put such an eminent Observancy of it, he mentions it first in order, *I will shake, &c. and the desire of all Nations shall come*. Which order of the Words hath occasioned some to confine this *shaking* to what passed afore Christ's coming, and so only to the fore running Signs thereof, which must be acknowledged, is to be taken into the Prophet's scope. But to the full comprehension of his meaning, or the Holy Ghost's rather, This *shaking* is to be understood of a great design God had, farther than Christ's first coming; and so to hold forth one great part of the Counsel of God towards this World, in the Changes and Alterations thereof, as the main Errand of the *Messiah's* coming. And indeed, even those that most restrain it to the first coming of Christ, as Prodigies and Signs, &c. of it, do yet contradict themselves in this that they interpret.

1. This *shaking the Heavens* not only of what went afore his coming, but of what also after his coming whilst upon Earth. And,

2. That *the shaking of all Nations*, they interpret the Conversion of the Gentiles to the Christian Faith, which was after to be Christ's being gone to Heaven. And so according even to their Interpretation, it is not to be understood in this sense only of fore running Signs as to this sense, *I will do all these things afore, and then the desire of all Nations shall come*. And you may observe, that *Paul* here mentions not at all that part of the Prophecy of the *Messiah's* coming; nor did he cite it as a Proof or Evidence of the *Messiah's* being come, (though it served most fitly thereto,) but takes that for granted, and chiefly singleth out that part of it which was the designed Work of his coming when come, as that which is to be the demonstration of his Power and Glory, thereby to work a dread in the Hearts of those he wrote unto, and all Men to whom the sound thereof should come: How great a Person he was that now spake from Heaven, evidenced from the greatness of the Work which was the design of his coming, even to shake and remove the Heavens, and Earth it self, as was here prophesied of him; and who therefore would be to the refusers of him, a consuming Fire.

2. The word *once more*, or yet *once*, is, in the Prophet, not to be joined, or put in construction with this part of the Prophecy, *The desire of all Nations shall come, as to this sense, that yet once, and he shall come, and come but once*. That were an evident Falshood to have been spoken in *Haggai's* days; for *Messiah* had in the days of his Prophecy, both a first and second coming; as in distinction from the first, it is call'd *Chap. 9. 28*. You may therefore observe the Apostle applying and conjoining the word *once more* only unto this other part; *Yet once more, and I will shake Heaven and Earth*, leaving that other Particle [*it is a little while,*] to be applied to that other of his coming by the Prophet spoken of, taking and urging this yet once as properly belonging to his work of *shaking*. And,

3. As this word *yet once*, is to be understood as relating to this Work or Business to be done; so it was put in to signify and import the through and effectual performance of that Work, as the greatest and last that God hath a purpose

pose to do ; that it shall not cease when begun, till he hath thoroughly shaken, and removed, and settled once for ever that which shall never be shaken, and so, that it is the utmost and last that shall be done. God hath but this one Work to do, to remove all that is made, and to set up a Kingdom which cannot be moved : So that the Expression *once*, imports, he will make but one work of it. And in this sense, *Paul* urgeth the import and signification of the word [*yet once more.*] And this also discovers another mistake that diverts the interpretation ; for the word *once* sounds (at the first hearing of it) as if it noted out only some point of one Time, wherein all that is to be done, shall be at once done, or mainly some one special instant of Time allotted for what is to be done, and that done in a trice (as we say) once, so as not to be done again a second time. But if it be so understood, it cannot be applied to that part of the Prophecy concerning the coming of Christ ; for so it were a manifest Falshood ; and to say in that sense, *he shall once come*, were a contradiction to that which *Haggai* asserts, That he should come not only a first but a second time. But to apply it to this work of *shaking and removing all things* ; as noting forth the through and effectual doing of it, a doing it to purpose : This sense will admit a continuation of that Work for a long while ; yea, and therein a reiteration of doing the same thing towards it again and again, (when but imperfectly at first,) until it be done thoroughly and to purpose. and hath attained its full intended Perfection at last. A Man may be said to intend to write but one Book or Treatise once for all, and after it no other (as the utmost Sum of his Thoughts,) and yet be a writing it by Pieces for many Years, yea, over and over, till he hath compleated and perfected it. So here to say, *yet once more I will shake so as to remove, and then no more*, will bear and admit a shaking, and shaking again over and over ; first, one piece or part of an old Building suppose, and then another, till he hath perfectly renewed it, and set up another once for all in the room thereof For all is but one and the same work, though necessarily reiterated until perfected ; and that Perfection at last is the *once* that was intended : Or look as that may be said, to be but one Earthquake, which continuing for many days, hath yet many throbs and shakes down first one House, then another : Or, that travel but one Birth that yet hath many Throws : So here the word *yet once more*, will without any such contradiction, admit and take into its comprehension the whole Work of Christ's shaking and removing, from first to last ; and every part and parcel thereof, as belonging and appertaining to all and every Piece thereof, unto one perfect compleat Work, which when done is done once for ever. Now then, to restrain it unto those first Times of the Gospel, and the shakings that then accompanied Christ's first Coming, is to restrain it from the attainment of its full End, and limit it unto what is imperfect, and but the least Piece of this Work. So then, though this word *yet once* being applied unto Christ's Coming, or to those words, *The desire of all Nations shall come*, would exclude a second Coming ; yet being thus understood and applied (as it ought,) to the work and business it self, as the intent of his Coming, then it will also admit a first and second Coming, or a third, (if a third were to come,) and all of them prophecied of, when as all of them are in order to effect and complete the business that is at length to be fully done.

4. I observe, the Apostle doth indeed draw and interpret *Haggai's* shaking Heavens and Earth, &c. to this, That God's great design and τὸ ἔργον, or that one work (as we say,) is to remove what is made, divers from, or not belonging to a Kingdom, which he means to set up as his utmost Master-piece, once for all ; and then he hath done for ever, and will do no more. This is express'd, *Ver. 27, 28. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a Kingdom which cannot be moved, let us have Grace whereby we may serve God acceptably.* It is evident by the contexture of *Paul's* Speech, That he doth collect or infer from this Prophetick Speech of *Haggai* this Kingdom of Christ, which cannot be moved as intended and prophecied of by *Haggai*, as well as the removal of things that were made to be Preludiums or Anti-masques to it. That same *Wherefore, Ver. 28.* sounds forth this a Reference
to,

to, with an Inference from the Prophet's Speech; he strongly enforcing both from that one word of the Prophet, *yet once more*: For as *Beza* glosseth on it from the word *yet*, *ἔτι*, he infers the movable condition of all other things that are not ingredients, into Christ's Kingdom: And from the word *once more*, (as we use to speak,) he argues something that shall succeed it, and be in the room of it when the other is removed that shall remain, and so shall become a work of God's once for ever: And both these (I say) equally and alike are inferr'd from the Prophet's words.

Now there is nothing more consonant to Reason, than that the Prophet's scope should be to prophesie of Christ's Kingdom, under those Expressions of *shaking Heaven and Earth, &c.* as signifying thereby the removal and throwing down all high and potent Oppositions thereunto, or possessing the room thereof. Yea, and it became him as well to insert the Prophecy of this, then when he spake of his coming in the Flesh, as conjoined therewith, and the designed work thereof. For,

1. The setting up this immovable Kingdom of Christ, was the issue and mark of all the Prophets that have been since the World began, as old *Zachary* in his Song tells us. Of which *David* speaks, (upon whose Throne he knew *Messiah* was to sit, *Acts* 2. 30.) and others also in many Psalms, *Psal.* 82. and 93, 94, 95, 96, 97, 98, &c. And *Daniel* also speaks to the same purpose, *Dan.* 8. 2, 44. and *Chap.* 7. 9, 27. In all which (when you read) you will find the throwing down of all other Kingdoms and worldly Excellencies that have or should have never so firm a rooting in the World, are still prophesied of in order to the erecting this Kingdom of Christ: And so whilst many of the Prophets prophesied of the one, they necessarily intended the other. To express this out of *Daniel* once for all, *Chap.* 2. 44, 45. *The God of Heaven shall set up a Kingdom which shall never be destroyed, but it shall break in pieces the Iron, the Brass, the Clay, and the Gold, and consume all these Kingdoms, and it shall stand for ever.* Or, if you will have it in the *Psalmist's* words (reiterated again and again,) sounding nearer to the Apostles here, *The Lord reigneth, the World also* (that new World he brings in) shall be established, that it shall not be moved. Now then *Haggai* prophesying, though under another Metaphor, namely the shaking of the Heavens and Earth, the Sea and the dry Land; (which Phrases, how they serve to express the removing all these, or whatever else can be supposed made, or *heterogeneous* to it, I shall hereafter shew.) The Prophet doing this together and with the same Breath when he prophesies of *Messiah's* coming; this must needs be acknowledged with the rest of its fellow Prophecies, to point at and intend the bringing in the Kingdom of Christ, where, in order to the erection of it, he foretels the removing of all else, even from the heights above to the depths below; all else that possessed the room of it; especially, considering that the erecting this Kingdom is made by all the holy Prophets and Apostles, the End, or Errand, or Business of Christ's coming into the World, whereof together with it, this our Prophet here speaketh And further,

2. He that shall duly weigh the Prophet's inserting this Royal Title of his, *The desire of all Nations*, whilst he prophesies this of him, that he should shake all Nations, may perhaps easily be persuaded to judge this to be the most genuine and natural import thereof; even prophetically to shew *what he should be unto all Nations* when shaken and converted to him, even *their Lord and King*: Then, when he hath by shaking all Nations, converted them, and brought them under his subjection, and so taken, the words are found expressly to prophesie of this his Kingdom to be set over all Nations, and not over the *Jews* only: For we all know, that desire to another (which is all one, as to call that other ones desire,) is put to express subjection to him as a Lord or Superior; that of the Wife to the Husband: *Thy desire shall be to thy Husband*, which is explained, *And he shall rule over thee*, *Gen.* 3. 16. And again, *Chap.* 4. 7. the subjection of *Abel* as the younger Brother (by the Law of Nature then,) is likewise thus expressed, *Unto thee* (speaking to *Cain*,) *shall be his desire, and thou shalt rule over him.* And more pertinently in the same Language did *Samuel* prophesie to *Saul*, That he should be chosen, and set up as King by all the Tribes of *Israel*; he thus

thus expresseth it, *On whom is all the desire of Israel? is it not on thee?* 1 Sam. 9. 20. It is as much as to say, that their desire is to make thee their King and Ruler. And thus *Haggai* here says of all the Nations of the World receiving Christ for their King, *The desire of all Nations shall come, and shake all Nations*; so expressly prophesying of his Kingdom, and converting all Nations to him, and removing what is opposite to that his Kingdom among them.

Now from hence in the Fifth place, it will easily follow, That this Work and Design is such as the Proceedings of it do take up and run along through the whole time of the *New Testament*, the space of Christ's Reign, and is not to be limited to any one Particular, as the removal of *Moses's* Law, or the like. Yea and indeed, that was the Prophet's intendment, to include all as well as any one: Both which are evident, if we consider,

1. That the whole time of the *New Testament* is allotted to this Work, that is, the removal of what is opposite, and the advancement of his Kingdom: Christ hath both set that whole time to effect it in, and is continually a doing of it one way or other; *He must reign* (that is, continue to reign, having then begun to reign,) *until he hath put all things under his Feet, and subdued all things under him*; which therefore, while he reigns, he goes on to do Age after Age. And though some one Age may bring forth a full Birth of some eminent shaking of what had been long and fixedly rooted in the World before, yet the occurrence of those many Ages afore, had wrought together to the ripening of it; and when some one such Piece is compleated, then a new design is set on foot to shake some other thing that riseth up, or which was left in opposition to his Kingdom one way or other, so as this Work is perpetrated throughout that whole time. And this agrees with *Daniel's* Prophecy, (which, as you heard in the Matter prophesied of, agrees with *Haggai*;) who sets out the whole time of the *New Testament*, as the space allotted for this Work; whilst he foretellet, that in the days of the Fourth Monarchy a Kingdom should be set up, which, after the setting it up, should by degrees break in pieces all those Kingdoms, to advance its own Throne and Dominion for ever. *Dan. 2. 44. And in the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other People, but it shall break in pieces, and consume all these Kingdoms, and it shall stand for ever*: So that all the time, from the days when it first began (which was upon Christ's first coming, and ascending to Heaven in the Days of the *Roman Empire*,) to its attainment of the full sole Dominion, is allotted for the breaking in pieces, or in *Haggai's* Phrase *shaking*, in *Paul's*, *removing and subduing* all things else that stand in the way of it. And because this Kingdom was, when *Paul* wrote this; in existence, and actually begun; therefore *Paul* said, *de presenti, we receiving a Kingdom* which must shake and remove all things else. And thus *Paul's* [now,] *Haggai's* [yet once more,] *Daniel's* [days of the Kingdoms of this World,] are one and the same space of time set out, though a long one for this great work of shaking, that was to continue during that time. And,

2. It will hence follow, That *Haggai* thus prophesying of the Work of Christ's Reign and Kingdom, must be understood to have intended all such shakings, one as well as another that are in order thereunto; for the same reason, why any one shaking of one sort or kind, in order to advance Christ's Kingdom, should, and doth hold as well, and carry us on to any and to all other that tend alike to the same End. For though the things shaken may be divers, yet the work of shaking them is all of one and the same sort. But especially, because *Haggai* by his shaking, manifestly intended a removal, and a through removal of all as of one work, once for all, therefore no other than the total removal of all things, and so of one as well as another, though one after another, must be alike, intended by him. His once more extends it self to all that Christ himself (in whose Name he spake,) intended to do of this kind of work. I will do it once, that is, throughly, and so rest and cease from all such kind of work for ever. Now therefore, whoever should confine the Prophet's Aim and Speech to any one kind of shaking, in some one Age, (as suppose, that of the *Jewish* Fabrick in the Primitive Times,) when yet Christ had designed divers as great Works of removal

removal of other Things afterwards; would thereby, though unwarily, make the Prophet to speak an untruth: For after he had in Christ's Name said, *once more I shake*, and but once more I will shake, and then no more, but end and cease that kind of work, as that Word once imports; and Christ should yet afterwards shake other things as great, yea greater than the first that were shaken, even the Gospel Worship, and Administrations themselves, that came in the room of the *Jewish* by Christ's Institution, and last of all these Heavens and Earth; this would be untrue. Therefore this word *once more*, being thus put in, signifies both a total removal and a through shaking, as one entire complete work of all but Christ's Kingdom, and what in it was for ever to remain. Hence therefore necessarily it must take into the compass of it, all and every shaking of Christ's in their Successions in After-Ages from first to last, and bind and grasp them all into one Bundle. For if any were left out, and were after to be done, *Haggai's once more* having put a period to that kind of work, had precluded and fore-spoken their being never to be done: For why, God had by the Prophet set his *Finis* to that sort of work, and engaged himself hereby to do no more the like. On the other side, Whilst any one piece of this work were yet left to be done, it might not only be said, The whole work was imperfect, but that *Haggai's* Prophecy was not yet fulfilled and accomplish'd; for he prophesied of a full, final, and total Removal, in saying, but *once more I will shake*, and yet still something was left, and remain'd behind; it must necessarily therefore take in all.

4. This will more clearly appear, if we bring all or any such particular instances of shakings, which any have gone about to determine the date of this Prophecy withal, and to circumscribe its meaning in the Circle of it, to a due Tryal and Examination. The issue of which Tryal will be found this, That no Man will know where rationally to fix the *non ultra* of it in any particular Accomplishments, and to stay the Waves of it, but so as the like Reason will break in upon him, and carry him on to take in still more and more to the end of the World; or else some defect, or absurdity, or other, will appear in such a Confinement: Which will appear by bringing each in their order to their Tryal, and let them each put in their Plea.

1. Will any pitch upon these great Alterations in States and Kingdoms (which did fore-run his Coming, and took up the space between *Haggai's* and Christ's time,) and those Prodigies in the Heavens, which are usually cited by Interpreters, that fell out before Christ? If he will therewith shut up the extent of the Prophecy, he will not only, 1. Much eclipse the spreading glorious Beams of this Prophecy, but, 2. Exclude thereby these Prodigies and Miracles in the Heavens and the Earth, that were wrought when Christ was in the Flesh, and afore he went to Heaven. And,

2. Those that will further extend it to that date of Christ's Ascension, and so take in the Signs that accompany his being come, as well as those that fore-went it, still will find they leave out that glorious shaking of all in the Conversion of the Gentiles and Nations, which *Haggai* here, and all the Prophets spake of; and which is the greatest Evidence that Christ is not come only, but is ascended, and hath erected that Kingdom in all Nations which shall never be removed. For Christ was but new gone to Heaven, the Apostles found the House at *Hierusalem* only shaking under them, and Three thousand converted; when as afterwards the whole World was. He, upon his Ascension, receiving all Power in Heaven and Earth to shake both; thereupon the gathering of the People was to him, and all Nations began to desire him, and stand astonish'd at him. And so therewith we must admit the Alterations of the Primitive Times, wherein *Paul* and other Apostles saw this effected, and so *Paul's now*, to be that present Age. And,

3. Having gone so far, we shall be tolled on to comprehend in the aim of the Prophecy, that great and eminent Change above all other of *Moses* his Ceremonial Law, which the Apostle so much inculcates in this Epistle; That with the Change of the High Priest, there must needs be a Change of the Law; and

and herewith most Interpreters do bound it, as having received a fair and full accomplishment; This Change being, as they alledge, but once for all. For the Gospel or Kingdom of Heaven that comes in the room of it, is an everlasting Gospel: *And the Word we preach to you, saith Peter, abides for ever.* This Change indeed, because it fell out first, Interpreters have rested on, and thought it enough, yet to set up the Rest here, and stretch it no further, is evidently short and defective, and hath its Absurdities. For,

1. In this very Comparison which the Apostle here useth, *Moses* his Law-Worship, &c. doth bear but the proportion of the Earth; and therefore *Moses* is said to speak on Earth, (*ver. 25.*) in comparison of what Christ brought in; the Ordinances, Institutions, and Administrations of which, are call'd heavenly in opposition to them, (*Heb. 9. 23.*) as being given by him that was from Heaven. Now the Change that *Paul* brings the Prophet to foretel, is expressly said to be not only the removal of the Earth, but of the Heavens also. And so the Prophet's scope, is not accomplish'd in the Abolition of the *Jewish*, but even the heavenly Ordinances which had been brought in in their stead, must one day be removed by virtue of it; and to fulfil it, the Sun, and the Moon, and the Stars, the Ordinances that rule and govern the Times of the Gospel, must also be shaken and dissolved; so as that Change of the *Jewish* State is but a mean and a low one, in comparison of what *Haggai* meant and intended. Yea, and the Gospel Ordinances being removed as well as the *Jewish* was, Prophecy is to cease; the Lord's Supper, &c. to continue but till Christ comes. Nor *Paul* nor *Haggai* could have said, that God would shake but once, and mean the *Jewish* Earth only; when after that these Heavens were to be removed also, he thereby endeavouring to reach the highest and utmost Change whatever that could or ever should be. And,

2. Though the *Jewish* Fabrick was in *Paul's* time shaken, when he wrote this, yet it was not removed till after: For the Temple Worship stood some Years after this Epistle. And the Apostle speaks of a removal of what is shaken, not a shaking only; and so the Prophet also: And so it must yet be stretched to the Destruction of *Jerusalem* after the Apostle's Death. And if intended thus of the *Mosaical* Rites, then as yet it is not fully accomplish'd. For the *Jews* to this day, stick to and uphold those Observations of the Ceremonial Law, even all which their Exile out of their Country will permit them. And our Apostle tells us, that *Moses's* Vail is still upon their Hearts; but when converted, it shall be taken away, (*2 Cor. 3.*) so as it may truly be said, That it is removed, (as here:) And therefore till then, there is not (no not in that respect,) a full accomplishment of *Haggai's* Prophecy so understood. So then, still we are under this Promise unto the *Jews* Conversion; and the Prophet's Intention having gone these many miles with us, we may easily persuade our selves it will go throughout to the World's end, and reach the Day of Judgment, as by this invincible reason it doth. For till then the Ordinances of Heaven, the Gospel Institutions, will not be removed.

3. And it having stretch'd its Line over all Time to such Changes yet to come, we may as well enclöse within the compass of it all other Alterations of Religions, false and supposititious, that are and have been found in the World during all this space of Time, or shall fall out; and bring them in to pay Contribution unto *Haggai's* Prophecy; as that change of the whole *Roman* World from Heathenish Religion to embrace Christianity, and from Popish Idolatry to the Purity of Worship, and the Alterations of States and Kingdoms together herewith; and all these may be inferr'd by as good Warrant out of the Prophet as that Change made of the *Jewish* Religion and Kingdom; not only because these are all in Scripture Language denominated Heavens and Earth as well as any of the former: But further, because,

1. The shaking which *Haggai* prophesied of, was a shaking in all Nations; and so is not only, much less principally meant of the *Jews* or *Jews* Religion only, whose Law was given only unto that Nation and not the *Gentiles*, though converted unto Christ: It imports therefore, that Christ would make some

work in all Nations as he did in the *Jewish*: That look what was done to the Green Tree of the *Jewish* Religion, &c. should be done to the drie; the same else where. And,

2. It is not a shaking of Persons only in Conversion, but of things that are to be removed, they are the Subjects of this Abolition, which is evident from the interpreting it of that judicial Remove, which was not only effected by the Conversion of many of that Nation to Christ, which was but common to them with all other Nations; but chiefly it is to be understood of the Abolition of the Temple Sacrifices, &c. And by the like proportion of Reason, (this being a shaking of all Nations, not the *Jewish* only, as that which is more expressly and literally spoken than that of the *Jews*;) the shaking and removal of all things in all Nations, and not of the Conversion only of Persons in all Nations that are opposite to, or possess the Room of Christ's Kingdom, will come in to have been intended, and as eminently. And therefore,

3. The Apostle interprets it of the shaking all things made, not Persons only, as the principal Subjects of this Vengeance. And there are and have been in all Nations, things made, and so made to be destroyed: All things that are human in Religion, whether false Religions themselves, or what is Superstition in the true, comes under the same *præmunire* of *Haggai's* Prophecy, that the *Jewish* Religion did, and by juster Sentence, for that had a better Plea for it self, having been made by God; and to be sure, they are much rather to be removed than the Ordinances of the Gospel which were made by Christ himself, which yet must submit to this general Law, and suffer this Fall in the end, by virtue of this Writ of Prophecy that comes to us by *Haggai's* Commission. And,

4. If it be thus extended to Changes in Religion in all Nations, divers from the Gospel, and removing all such things that stand in a nearer competition with the things belonging to Christ's Kingdoms, then truly we may without much difficulty, be persuaded to take in all the Alterations, Shakings, and Removals, Civil, that have been in States for Religion sake, and in the quarrel of Christ and his Truth, which have at any time since fallen out in the World. For,

1. If those Alterations in Kingdoms which fore-ran the coming of Christ, as Signs of it, are taken in by *Haggai*, and so interpreted by *Haggai* himself, *ver. 20.* of this Chapter, (of which more anon;) then much more these Com-motions in all Nations that have followed upon his going to Heaven, (seeing those in Religion since Christ's Ascension are entertained into it,) not only because they are of the same rank and sort, and so may as aptly come into this Catalogue and Account, as their Fellows afore Christ did; but further, because these are proper and immediate effects of his being come; yea, demonstrations and puttings forth of his Power and Rule that was given when he went to Heaven: Whereas those other were but Signs of his coming to come, and so Warnings to the World, that when he should come, he would do the same, and far greater. And,

2. The Powers and Dominions in all, are and have been the great upholders of those things in Religion that were made to be destroyed; and so having still cast their Lott with them, will alike perish together: Yea, the Powers of this World have been the great opposers of the interest of Christ in all Ages; and are therefore more particularly set out as Christ's Mark to remove and subdue; *He must rule till he hath put down all Rule and Dominion.* And,

3. The *Jewish* State: The Scepter or Government of it, was broken, as well as their Religion abrogated; and so shall all other, so far as they stick to what is false. And,

4. States and Kingdoms, and the Governments, and Powers, and Ranks in them, are as ordinarily set forth by this Metaphor of Heaven and Earth, and the Changes therein, by the shaking of Heaven or Earth, as any other: And the shaking of all Conditions of Persons in them, when opposite to the Gospel, is more properly a shaking the Nations themselves (which is the Letter of the Prophecy,) than any other Accomplishment.

5. By the Conduct of these Threads that have carried us to this length of Time, the end of the World, to this extent of things, to all that is made in Religion, to all Powers that oppose and stand in the way of Christ's Kingdom, we may now be brought to think, that nothing is to be left out of the reach of *Haggai's* Net, but that it is cast over all that is any way or ever to be removed, and so throw this Line of Desolation over the visible Heaven and Earth we see, which we know one Day will be removed.

6. and *Lastly*, We may also think the last Days of the Gospel the special Times intended for the perfecting these Works of Christ. For,

1st, Though it be true that *Haggai* doth explicitly in his words and intendment, fix his Eye upon that first Coming of Christ in the Flesh, as that which he eminently points, *A little while and the desire of all Nations shall come*; yet this hinders not, but that his intendment was to prophesie of that Kingdom, he should come to set up in shaking all Nations, and removing in all Nations what was opposite thereto, during his whole Reign.

For all and every of such Changes he should make from his first coming to the end, were alike the end of that his Coming and taking Man's Nature, and their Original, their Motion and influence were from thence: This was the Spring did from that time set all the Wheels a going which have never since ceased; Wheel moving within Wheel, (as *Ezekiel*) until this Engine brought then into the World, hath forced down all the old Frame of things whatever, and set up a new, which Work hath in every Age gone on more secretly or openly to this day. And therefore it were derogatory to the Honour of Christ, to limit the Prophet's intent unto the Occurrences that fell out at his first Coming, or in that Age: And if there had been no other dependence between this great Design and his First Coming, than simply, that the putting it in execution bear-eth Date from thence, and it had its rise and beginning therefrom, it were sufficient reason that First Coming alone should be so eminently mentioned above any other, though the whole of what followed thereon were intended: But further, it was causal, and set it all a-foot. Nor was it needful in that respect explicitly to mention his Second Coming, though that should be for the compleat Accomplishment of the Work. Besides,

2. No wonder if the Prophet in his Times, Primarily and in the First Place, and explicitly did foretel his First Coming, because the time he lived in was that in which the *Jews* had their eminent, and in some respect, their only Expectation of the promised Messiah; The next great thing to be done, which their Eyes and Hearts were intent upon. And it is as little a wonder, if the Apostle in his time (after that coming was past,) carries on the Eyes and Hearts of these *Jews* he wrote to, to all that yet remained, to be accomplish'd of this Work, and was yet behind, (whereof the greatest part by far was to come,) and more especially to a Second Coming, which should accomplish it; which brings me to the Second Part of this Affoilment or Reconciliation of *Haggai* and *Paul* to be added to the former, to make the answer full: Namely, that one and the same Prophecy hath often such a comprehensiveness in it, as it may involve and take into it self many Accomplishments, and so be fulfilled over and over. Instances of this in Scriptures, we find many: That Voice in *Ramah* of *Rachel* weeping for her Children, which were *Ephraim* and *Benjamin*, Jer. 31. 15. foretold the Destruction of some, and leading others into the Captivity of *Babylon*; from whence the Promise is, They should be brought again into their own Border, and was then fulfilled: And yet this was verified in the Slaughter of those Infants in and about *Bethlehem*, by *Herod* in our Saviour's time, where *Rachel* was buried. Yea, and there shall be a like ground for this Lamentation a third time at the calling of the *Jews*, which is yet to come; for even unto that doth the Promise made then, reach. If *Rachel* were now alive, she could not but lament for her Son *Ephraim* and all his Posterity, as utterly lost; for they themselves know not themselves, nor none other in the World where the Ten Tribes are, or what Nation they are. She would cry out, *Ephraim* is not, he is a lost Child; yet they shall be converted, and own'd by God for his pleasant Child: *There is*

hope, says God, in thine end, speaking of the latter Day; *Thy Sons shall come into their former border*, ver. 17, 18, 19, 20. Thus the Destruction of *Jerusalem* prophesied of by *Isaiab*, Chap. 29. from ver. 1. to the 13th, for the cause there specified, ver. 13, 14. *Forasmuch as this People draw near me with their Mouth and with their Lips do honour me, but have removed their Heart far from me; and their Fear towards me is taught by the Precept of Men: Therefore, behold, I will proceed to do a marvellous Work among this People; even a marvellous Work and a Wonder; for the Wisdom of their Wise Men shall perish, and the Understanding of their Prudent Men shall be hid;* is applied by Christ, as a Prophecy of the like Superstitions, and Temper of the *Jews* Spirit in his time: So as the Cause of that Second Destruction of *Jerusalem* that followed by *Titus*, *Matth.* 15. 7, 8. *Ye Hypocrites, well did Esaias prophesie of you, saying. This People draweth nigh unto me with their Mouth and honoureth me with their Lips; but their Heart is far from me.* Both which Destructions of that City; did (God's Providence thereby shewing the Parallel that held between them,) as *Josephus* records; fall out on the same day of the Month. Thus also that Prophecy of *Jeremy*, Chap. 16 v. 14, 15. and Chap. 23. v. 8. *Behold, the Days come that it shall be no more said, The Lord liveth that brought up the Children of Israel out of the Land of Egypt, but the Lord liveth that brought up the Children of Israel from the Land of the North; and from all the Lands whither he had driven them, and I will bring them again into their Land that I gave unto their Fathers.* This was manifestly intended of, and fulfilled in their Deliverance out of *Babylon*; and as manifestly the same is intended of their Conversion and Deliverance yet to come in the Days of the Gospel out of all Lands, as Chap. 23. v. 6, 7, 8. where the same Prophecy is in the same words repeated, and there undeniably applied to the Times of Christ, and remains yet to be fulfilled: *In his Days Judah shall be saved, and Israel shall dwell safely: And this is his Name whereby he shall be called, The Lord our RIGHTEOUSNESSES.* Therefore, behold, the days come, saith the Lord, that they shall no more say, *The Lord liveth, which brought up the Children of Israel out of Egypt: But the Lord liveth which brought up, and which led the Seed of the House of Israel out of the North Country, and from all Countries whither I had driven them, and they shall dwell in their own Land.* I say it to be fulfilled (to use *Isaiab's* words) a second time, *Is.* 11. 11. To instance in no more Examples foreign to the thing in hand, but in such as are more parallel unto that which in *Haggai* we have in hand, (it being a Prophecy of Christ's Coming as a Redeemer,) as this also is: There is none that reads those words, *Isa.* 59. 20. *And the Redeemer shall come to Zion, and unto them that turn from Transgression in Jacob, saith the Lord,* but will presently have his Eyes upon Christ's First Coming in the Flesh to preach unto the *Jews*, which he did; especially, if he shall withal read *Peter's* Sermon to the *Jews* of that Age, speaking in the very words of that Prophecy, *Acts* 3. 26. *God hath sent Jesus to bless you, by turning every one of you from his Iniquities.* Yea, and *Jeremy* certainly, and the *Jews* in his days, had this First Coming of the Messiah in their Eye, and perhaps it only; and yet the Holy Ghost in penning this, had a further Eye upon his coming to them, as a Redeemer to convert them in the last Days. Therefore *Paul* guided by that Spirit, is bold to apply this as a Proof of Christ's coming in his Spirit, (or perhaps visible Appearance, such as made to himself when converted to Christ,) to convert the Nation of the *Jews*, after their rejection under these Times of the Gospel which is yet to come; *Rom.* 11. v. 26. *All Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away Ungodliness from Jacob.*

And why should not the like hold here in the Prophecy of *Haggai*, That although the Prophet himself, and the *Jews* he spake it unto, had their Eyes only fixed upon the First Coming of Christ, and the Alterations and Shakings then made; yet the Holy Ghost had a further Eye upon a Second Coming, accompanied with greater Shakings both afore and after. And,

2. This Rule must needs be acknowledged in a special manner to hold true, when there are many and several gradual Accomplishments of one and the same kind of Work done by degrees and parts, which are all of one sort or kind, and all at last to be cast up in one total Sum, and which may be reduced to one general

ral Head that comprehends them all. In this case a Prophecy may be applied to each of those Performances, and may be said to be fulfilled in the first, and yet to remain to be fulfilled, and still under promise in respect of a future Accomplishment. And such indeed is that instance last given, which upon Christ's first Coming in the Flesh, had an imperfect Harvest, and first Fruits of Performance in converting Multitudes of *Jews* in that Age, but so as to have a more full Harvest in the Conversion of all *Israel* at the last. This is undeniable in other instances; for that promise, *Old things are past away, behold all things are become new*; given forth by *Isaiab* at twice, *Ch. 8. 43.* and *Ch. 65.* hath a just accomplishment in the Conversion of every Sinner, as the Apostle affirms, *2 Cor. 5. 17.* *Therefore if any Man be in Christ, he is a new Creature; old things are passed away, behold all things are become new*; and so is every day fulfilled in the World. And when whole Nations renounce their false Worship, and entertain the Worship and Profession of Christ, it hath a more ample degree, but yet still it remains at the end, to be fulfill'd in his creating the New *Jerusalem*, *Rev. 21. 2.* *When the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God. And God shall wipe away all Tears from their Eyes; and there shall be no more Death, neither Sorrow nor Crying, neither shall there be any more Pain: for the former things are pass'd away. And he that sat upon the Throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And Isaiab manifestly aimed at it, Isa. 65. 17, 18, 19. For behold, I create new Heavens and a new Earth: and the former shall not be remembred, nor come into mind. But be you glad, and rejoice for ever in that which I create: for behold, I create Jerusalem a Rejoicing, and her People a Joy. And I will rejoice in Jerusalem, and joy in my People; and the voice of Weeping shall be no more heard in her, nor the voice of Crying.* And this, though it had an imperfect Accomplishment in *Paul's* time, in every true *Israelite* that was converted to God, who had a new Heaven in the renewal of his Mind, and a new Earth created in his Affections and Outward-man; yet *Peter* tells us, that still, in respect of the ultimate Accomplishment of it, it still continues under a Promise to be fulfilled, *2 Pet. 3. 13.* *Nevertheless we, according to his Promise, look for new Heavens, and a new Earth, wherein dwelleth Righteousness.* And thus here, as to the point in hand, the shaking of the old Heavens and Earth to bring in this new, being a work that hath many Parts, and Pieces, and Degrees. that go to make up the total of it; it comprehending the whole Work of Christ's Kingdom during his whole Reign from his first coming to the end; it had an accomplishment in what was done in the World in those Primitive Times, upon Christ's first coming. But he that should determine and end it there in his removal of the Jewish Worship, converting the Nations. or the like great Alterations thereupon made, should narrow that Prophecy of *Haggai* as much as he, that should confine *Isaiab's* intent to be meant only of each particular Believer's Conversion, when it is so evidently to be enlarg'd to the creating of a new World in which Righteousness shall dwell, that is, rule and reign, which we look for, even that World to come as in this Epistle to the *Hebrews* the Apostle termeth it.

A
 DISCOURSE
 OF THE
 RECONCILIATION
 OF ALL THE
 People of God,

(Notwithstanding all their Differences, and
 Enmities,) design'd and effected by Christ's
 Death.

Ephes. II. 14, 15, 16.

14. *For he is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us :*
15. *Having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself, of twain, one new Man, so making Peace.*
16. *And that he might reconcile both unto God in one Body by the Cross, having slain the Enmity thereby.*

** Printed in
 the First Vo-
 lume of his
 Works.
 Part III.*

YOU have heard the Story of the Enmity between the * *Jew* and the *Gentile*, how great and lasting it had been. You have also seen what Christ in his own Person did work for the staying of it both meritoriously and representatively on the Cross, in the Sacrifice of himself, and what force and efficacy that must needs have in the issue to bring about their actual Reconciliation, and to smother all Enmity.

I come now to the actual Accord, That the Vertue of Christ's Death did effect between these Jews and Gentiles in those Primitive Times, in the view of the Apostles and Christians of that Age, and which the Apostle *Paul* himself saw brought to a great Perfection when he writ this Epistle.

And it is requisite we have our Hearts and Eyes intent upon it, as a Token, and Sign, great and marvellous; these Two Works, The Conversion of the Gentiles; and, The mutual coalition of Jew and Gentile into one new Man, being of all other the greatest Miracle wrought under the New Testament; the most glorious Fruit of Christ's Death, and among the strongest Evidences of the Truth of Christian Religion.

And

And that the Greatness, together with the Reality and Truth thereof may appear, it is necessary, That I first shew out of the Records of *The Acts of the Apostles*, the Enmity or Distance that continued and remained in the New Christian Jews towards the poor Gentiles; for in the Jew, principally and originally, was the Root of *Bitterness*, and most deeply seated together with the sore Mischiefs which might have further arisen from them, even to the danger of a perpetual hindrance of the Gentiles Conversion.

It may seem strange to hear, that the godly Jews, after they had received Christ, the promised desire of all Nations as well as of themselves; yea, and the Holy Ghost likewise sent down from Heaven by Christ, should yet retain so great a degree of distance & *simultas*, towards the Gentiles, as we read and find was in them. It is a wonder, that their being filled with the Holy Ghost as with *New Wine*, should not have sweetened their Spirits, but that yet so great a Must of the Old Vessel should yet remain unwrought out in them. But God himself takes time to work out long retained Principles; and Men may thence well learn, so to do towards their Brethren.

And the dangerous Effects and Consequents of the *Jews* grudge against the Gentiles, do make it yet more strange, and aggravate the evil of it. For,

1. It would have been (if it had not been removed,) an eternal Bar and Obstacle unto the very Calling and Conversion of the Gentiles to the Christian Faith, and the propagation of the Gospel to them who were fellow Heirs of it, together with themselves; (than which, what can be supposed of more mischief!) But,

2. After that Bar was taken out of the way, and the Gentiles were called and converted, there yet still continued such Degrees and Relicks of this old Tincture as occasioned such actual violent and high Division in the Church between the then become *Gentile Christian* and the *Believing Jew*, that all the Apostles then living, with all their Skill and powerful Applications, could hardly cure and remove, which yet in the end was allayed, and both made one in the issue.

It is requisite for me, before I enter upon these Heads, especially the First, to set forth as in a brief Map, those several degrees of spiritual Latitudes and Distance which these Gentiles lay in, as to the Apprehensions and Calculations of the Jews. The Scriptures in general, had termed them *afar off*, both in the Old and New Testament, which is spoken of them in respect of their incapacity and remoteness from Christ and the Covenant of Grace; whereas of the Jews it is oppositely said, *They that were nigh*; (of both which more afterwards.) Now though all the Gentiles are said to be *afar off*, yet some were in further Degrees of Latitude than other; and the Jews accordingly in their Spirits, were less or more remote in converse with them.

I distinguish them into these Four Ranks or Climates.

1. The first were *Samaritans*, who were indeed in place Neighbours, but by their original Extraction Gentiles, as you read in the *Book of Kings*, who became Inhabitants of the Land of *Ganaan*, and succeeded the Ten Tribes therein, after that the most of the Ten Tribes were carried Captive. These also were circumcised, owned *Moses's* Law, profess'd of themselves to seek the true God, and to Sacrifice to him, as did the Jews, *Ezra* 4. 3. But were so corrupt in their observation thereof, and with such a mixture, that Christ says, there was no Salvation to be expected in their Profession. Though they were nearer in place to the Jews living in part of the Holy Land, yet from these the Jews were most alienated in their Affections, and abhorred them of all other Gentiles; as being nearer in the Profession of the same Religion, and yet so dissenting in the observation of it.

2. There were Gentiles who were become Profelytes to the Jewish Religion, that had join'd themselves to the Lord, *Isa.* 56. 6. had submitted to the whole Ceremonial Law, and to that end had received the Seal of Circumcision, having been first wash'd, or baptiz'd; and these, though Gentiles, were yet to the native Jews as any other of their own Nation; now as to such, there was no scruple in any Jew to converse with them: For they were accounted clean,
and

and came as freely into the Temple as themselves, and were called *Profelyti fœderis*, Profelites of the Covenant, *Acts* 56. 6. where they are termed the Strangers that join themselves to the Lord and take hold of the Covenant.

3. A third Set were such Gentiles, who though truly converted to the Acknowledgment, Fear, and Worship of the true God, wrought Righteousness according to the Moral Law, yet entertained not their Circumcision, nor the observation of the Rites of the Law Ceremonial, such as *Cornelius*, *Acts* 10. and others, who under the term of devout Men and Women, as those *Greeks*, *Acts* 17. 4. are distinguish'd from the Jews, *Acts* 13. 16, 43. The like was *Naaman* the *Affyrian* of old; and even these not circumcised, nor obliging themselves to *Moses's* Law, the Jews did reckon unclean.

4. A fourth Set were such as remained in their Gentilism, the Idolaters of this World, as *Paul* calls them, which were the generality of all Nations, which therefore the Jews did much more reckon unclean than the Third sort.

This Map or Division of the Gentiles, it is necessary to have in our Eye; for the following Discourse hath often reference to each of these sorts, (as occasion shall be given to make mention of them :) and by understanding this difference, we the better shall discern the approaches God made by degrees into this great Work of the Gentiles Conversion: Which Difference of the Gentiles is by this commended to our regard and observation, that the Holy Ghost thought it a Subject worthy to spend much of the Book of the *Acts* upon.

These things premised, I am to present you with the History of the Conversion of these Gentiles, even those whom the Jews esteemed more unclean; and that by these Jews themselves, and of the Difficulties and Bars that lay in the way thereof in the Jewish Spirits, even after their own Conversion to the Faith of Christ; and how this Wall of Division mouldred, and by degrees was dissolved, and levelled to the ground. The Narrative of which is of great use to us in our Dissention and Distances, (far less than these.) to assure us, that they may and will be, though by degrees abolish'd,

The Case between the converted Jews and the rest of the Elect Gentiles to be converted, stood thus: The time was now come, which had been foretold that the Gentiles should become the Spouse of Christ; yea, and the Ordination of God, was, that the Word or Means to convert them, was to go forth out of *Sion* to all the Earth, and those of the Jewish Nation (being such themselves converted,) were to be Instruments of their greater Call, or the Prophecies had not been fulfilled; and yet the nine first Chapters of the *Acts*, give us such a Character of the Patent Constitution of the new converted Jews, yea of the Apostles themselves, as renders them not only far and backward, but wholly averted; yea, in Conscience, kept off from the least endeavour after such a Work. They stand bound up in their Spirits not so much as to preach the Gospel to the Gentiles, though the Gentiles themselves should have sent to them, and have earnestly desired it of them; and like Men confined to a Circle, they dare not stir one foot that way. *Peter*, and the rest of the Apostles, that with Zeal and Boldness dared the utmost of Persecution to convert their own Countrymen the Jews, or circumcised ὀμυρτία of the Gentiles were yet under such an awe and bondage of Jewish Scruple, that in Conscience they durst not converse with an uncircumcised Gentile, though it were to save his Soul eternally.

And that which increaseth the Wonder, is, that tho' our Saviour at his Ascension had given in Commission, and in Charge, and in express Terms, to preach the Gospel to all Nations, and every Creature under Heaven, yet they were averse to any Converse with the Gentiles: So deeply had the Tradition and Enmity received from their Fore-fathers prepossessed their Spirits.

And I dare not affirm the reason of this to be, That the Calling of the Gentiles was wholly an *Arcanum* hidden to them. For besides that, even the Jews at this day, understand and acknowledge this to have been prophesied of, (as *Beza*, *Acts* 2. 39.) to fall out in the days of the *Messiah*; and what the envious and hardned Jews acknowledge now, cannot be supposed hid from them then, especially from the Apostles; our Lord also expressly foretold it, *Matth.* 9. 11, 12. *Jer.* 11. 32. and giveth it clearly in his last Commission; yea, it seems clear, that

Peter

Peter understood it (at least in the confused Notion,) by his interpretation of that Promise, *Joel* 2. 17, 20, 21. *I will pour out my Spirit upon all Flesh, and it shall come to pass, whoever calls upon the Name of the Lord shall be saved.* Which Promise, *ver.* 39. he declares, to belong to them afar off, who in their known Language were the Gentiles, (to encourage the Jews the more to embrace it;) and that by them afar off, to be called the Gentiles, are to be understood, the Old and New Testament give in Evidence both when they speak of their Calling, as *Peter* there; so *Isaiab* in the Old; and not to go far from my Text, the immediate foregoing 13 and following 17 Verses of this Chapter, *You Gentiles who were far off, are made nigh:* And, *ver.* 15. *He came and preached the Word to them that were afar off (you Gentiles,) and you that are nigh;* but how that this should be effected in the end, as yet neither he nor any of his fellow Apostles, knew the time when; nor yet had their Consciences received any particular Discharge or *Quietus est*, from those fore-mentioned Jewish Principles, but lay still bound up thereby from so much as conversing familiarly with the Gentiles; and therefore were much more restrained from any industrious setting themselves to convert them, by preaching the Gospel to them; much less baptizing them, or giving them the Holy Ghost, so as if they did understand so much, or that themselves were the Men designed to this Work: Yet how these Commands and Laws of not converting the Gentiles that lay upon them, (as they yet thought from God,) should be annull'd, they were ignorant of. For this is certain, That the Story of the *Acts* puts this aversness of theirs upon the remainder of that old Enmity and Principles of their Jewish Religion, taken in by Tradition from their Fathers; which appears evidently in the instance of *Peter*, and other *Jews*, as also the Practice of the rest of the Disciples that were the most zealous of winning others to the knowledge of Christ. First for *Peter*; The Story in *Acts* 10. informs us, what Chains they were he stood fetter'd with, which held him fast from giving consent to *Cornelius*, a Roman Gentile, (who yet was, in his Religion, come half way to him, being a Profelyte, a Worshipper of the true God, only was not circumcised, nor had submitted himself to *Moses's* Rites,) until God himself released *Peter*, and knock'd off those Fetters, with saying from Heaven, *ver.* 20. *Arise, go, nothing doubting;* and if you will know what the Scruple that made him doubtful was, himself expresseth it, *ver.* 28. You know (speaking afore his Jews,) how that it is an unlawful thing for a Man that is a Jew, to keep company, or to come unto one of another Nation that was uncircumcised, as *Cornelius* was; for we read the Quarrel was, *Acts* 11. 3. against *Peter* for this fault of his; That he went into Men uncircumcised; for else, those Profelytes of other Nations that were circumcised, and submitted to the Law, were accounted as native Jews, and called *Profelyti fæderis*. But God immediately shew'd me, (saith *Peter* thereupon,) that I should not account any Man common or unclean. Those words, nothing doubting, evidently import inward Scruples and Argumentations in their Mind contrary, by reason of these fore-mentioned Principles, and he took more notice on this as the eminent, if not sole cause of that Obstruction; inasmuch as he again repeats these very words in his Apology, made *Acts* 11. 12. *The Spirit bad me go, nothing doubting:* And in the 29th Verse of that Chapter, he saith, *I thereupon (God having struck off all contrary Apprehensions,) came without gain-saying.* So then he had hitherto stuck in the Mud of this Principle, and could not stir a step forth of it, to the saving of any Gentiles by converse with them. And,

2. As *Peter*, so all the rest of the Christian Jews that continued at *Jerusalem*, were of the same Mind and Spirit: For upon his return to *Jerusalem*, after this so happy Hansel of the first Gentile uncircumcised who believ'd on Christ Jesus: They all there quarrell'd with him for this which he had done, *Acts* 11. 2. *When Peter was come to Jerusalem, they that were of the Circumcision contended with him, saying, Thou wentest in unto Men circumcised, and didst eat with them;* and so they quarrell'd him much more, for having preach'd to him, and having baptized him. *Peter's* Apology argues, their Speech to have been most bent against that; for in the Conclusion there, *v.* 15. he thus speaks; *As I began to preach,*
the

the Holy Ghost fell on them; and I remembered the Words of the Lord about Baptism, &c. But forasmuch as God gave them the like Gift, What was I that I could withstand God? namely in this baptizing them; thereby also shewing his former averseness and unsatisfaction to such an Act, to have been such as theirs now was. Yea,

3. This was commonly received, and taken for granted Principles amongst all Professors of Christ, that were Jews in those First Times. You know, saith *Peter* to those Jews, *ver. 10.* how it is unlawful, appealing to the common Maxim that had obtained amongst them to that very hour. And,

4. Hereupon you read of a Shiness in the first Christian Jew, to preach the Gospel to any but such as were of their own Nation, or Profelytes circumcised and submitted to *Moses's* Law, who were all one in their esteem, as Jews, as appears by the Practice of those of the first at *Jerusalem*, who had been scattered from *Jerusalem*, *ver. 8.* who though they carried such a Fire of Zeal in their Bosoms, to seek to convert others to the Faith of Christ, yet carrying withal along with them these common Principles of their Nation and Religion, they were damped and restrained in their Spirits thereunto; for as they travelled through Heathen Countries, it is with a certainty recorded, that they preach'd the Word to none but to Jews only: So *Acts 11. 29.* that is, either Jews by Birth or Race, who were then and long afore dispersed over all Nations, as *Acts 2. 5.* shews, or such Profelytes which were to them as Jews, (as was said;) they perhaps (as some conjecture,) understanding Christ's Commission to preach the Gospel to all Nations, to have been still intended of the Jewish Nation, or Profelytes, as were in those Times dispersed throughout all Nations, as in *Acts 2.* appears; and so still compliant and consistent with those Jewish Principles, not conversing with any other Nations whom they accounted unclean.

Now this being the condition wherein things stood in that first Church of Christians, and these their Apprehensions, either their Judgments must be cleared of these Obstructions, or the Gospel would not have run and flowed forth through these Channels unto any of the Gentiles; and yet the Prophecies in the Old Testament, and God's Ordinations, were fix'd and peremptory, that the Gospel was to go forth from *Zion*; and these very Christian Jews were to be the very instruments of propagating of it: What, shall these all be frustrate, and Christ lose his Spouse through these Mens Scruples? No verily. This other Part therefore of this Story, namely, How this first Wall of Partition the Text speaks of, moultered by degrees, and in the end was laid flat, and an High-way paved through the Hearts of these Jews from *Jerusalem* to *Assyria*: This was a great Work, and it is to be marvellous in our Eyes. And the observation of it may support our Faith, (which is the end of my relating it,) under the like slow-paced gradual, yet sure Proceedings of our God, towards the effecting of that Union among the Saints in our Times.

The first step (though but a small one to what after followed,) was the Conversion of the *Samaritans*, (the first sort of those Gentiles I in that short Scheme made mention of,) a Mungrel between Jews and Gentiles, yet Inhabitants of the Holy Land, circumcised, and owning the Law of *Moses*, so as they were Jews in Profession. Concerning those, it was a while a matter of difficulty unto me, (as it hath been to other Writers,) how it came to pass, that these *Samaritans* being hated above all Nations by the Jews, (as the Speech of that Woman to Christ shews, *How is it that thou being a Jew, askest Drink of me that am a Samaritan? for the Jews have no dealing with the Samaritans.*) How, I say, it should come to pass, that these Christian Jews, *Peter*, and the rest, should without any hesitation, or scruple, or new extraordinary Revelation about them so freely converse with, preach to, and baptize these *Samaritans*, as in *Acts 8.* we read. *Philip* broke in first, then *Peter* also (who yet himself did still scruple,) doing the like. And *John* laid on Hands, and they received the Holy Ghost. The difference upon search, I found to lye partly in a more special Warrant and Command, given them by our Lord himself concerning these *Samaritans*; which the Apostle had

had more easily understood him in, than in that concerning other Gentiles, having also his own Practice to confirm them in it.

1. This Command he had at his Ascension said, *Acts* 1. 8. *You shall be Witnesses to me both in Jerusalem and all Judea, and in Samaria, and the utmost Parts of the Earth:* Which latter part of their Commission was perhaps more ambiguous to them; for they might still have understood it of Jews only that were then spread in all Nations, but *Samaria* was expressly named. And further, This was the recalling of a Prohibition given by Christ, *Matth.* 10. 5.

2. They might also perhaps consider and understand from his own Practice and peculiar Prediction in his Life, a special Design to *Samaria*, to be an Harvest ripe for them to thrust their Sickles into, after that *Judea* should be converted. 1. For his Practice. Himself had converted a *Samaritan* Woman, yea, and her fellow Citizens also, and abode two days with them, *John* 4. where, whilst he was upon the place, he measured out and quartered forth that Country, and the Inhabitants thereof for his own Harvest. And by having had in those first Fruits, he thereby had consecrated the rest of the same standing, to be reaped into his Garner with the Fruits of other upon his Ascension; concerning which, he therefore then renewed his Commission a Second Time.

3. But that which did further facilitate the Apostle's Preaching to the *Samaritans*, and gave them liberty to have compassion on these, with Difference from other Gentiles, was indeed the different condition of their Persons from other pure Gentiles: For the *Samaritans* were, tho' the most of them in their Original Gentiles, yet circumcised all, receiving and acknowledging the Five Books of *Moses*, expecting the *Messias*, *John* 4. Yea, many of the Seed of *Abraham* remained mingled among them, (without known distinction by Genealogies,) that is, of the Ten Tribes, it being their Country, and were all now alike Inhabitants of the same promised Land, and in all these respects, as immediately capable of the Preaching of the Apostles, as were the Inhabitants of *Galilee*, where Christ himself spent the most of his Ministry. For the Inhabitants of *Galilee* and *Capernaum* were the Posterity of those Gentiles brought in by *Salmanassar*, mingled with some Remainers of the Old Inhabitants of the Seed of *Abraham*, even as well as those of *Samaria* were; and in these respects, they are distinguished from other common Gentiles at large by Christ himself, in that caution (as I may call it, rather than a prohibition,) given in his Life-time, and but *pro tempore* for that time, namely *Matth.* 10. 5. *Go not into the way of the Gentiles, and into any City of the Samaritans, enter not, but go rather to the lost Sheep of Israel;* where he distinguisheth *Samaritans* from Gentiles, and prohibits them only with the *Rather*. The reason of that Prohibition or Caution having been, that the Gospel was first in order to be thoroughly preached unto the pure Jews: And seeing that for that small Space, until his Ascension, they had enough to do to go over and preach it in the Region of *Judea*, so as if they then should have step'd into the Cities of *Samaria*, they should not have accomplished that Work designed; therefore rather, says he, confine your selves for the present to *Judea*. In that new enlarged Commission, *Acts* 1. 8. (wherein he more particularly sets forth the course of the Gospels Progress,) he mentions *Samaria* still next after *Judea*, but with a manifest distinction from all other Gentiles afar of, when he calls the rest the Ends of the Earth: Yea, and this Difference was manifestly acknowledged by the rigidest Jew, then turned Christian. For though they contended with *Peter*, for going in to *Cornelius*, yet they murmur not, no not so much as mention his going in to the *Samaritans*; or doth he give any Account of it to them. Nay, it was warranted by his fellow Apostle before he went, *Acts* 8. 14. So then this of preaching the Gospel, and conversing with *Samaritans*, was an Exception grounded upon a special Reason from the difference between them and Gentiles, universally acknowledged by the Christian Jews.

And as for that Enmity and Estrangement of the common Jew from the *Samaritan* before-mentioned, it lay rather in Malice in their Wills, not in any express Prohibition that their Law gave them; which distance from these *Sa-*

maritans, a Zeal for the Conversion of Souls, soon struck off in these new converted Christian Jews. Well but for all this, that so open a door was let open into *Samaria*, and the Regions thereof; yet still they durst not go a step further, to baptize, or familiarly converse with any supposed pure Gentile, though Profelytes to the true God, if they were not circumcised, and subscribed not themselves to the Ceremonial Law; for notwithstanding this successful inroad into *Samaria*, which is recorded *Chap. 8.* of the *Acts*, We find *Peter* and all his Fellows with him, still at a stand, *Chap. 10.* to go in unto *Cornelius*, (though he was such a Profelyte as was just, holy, and feared God,) merely because uncircumcised; and that is the true Account why, notwithstanding the Conversion of *Samaria*, which was in order before that of *Cornelius*, that that is made the first instance of the Gentiles Conversion to the Faith of Christ, by two Apostles, *Peter* and *James*, *Acts 15.* says *James, v. 14, 15.* *Simon* hath declared, καθὼς πρῶτος, how first (so the words are,) God did visit the Gentiles to take out of them a People for his Name. Now how or what manner of Declaration had *Peter* made, (which *James* refers us to,) you had in the Verses foregoing. Brethren, you know how ἀφ' ἀρχαίων ἡμερῶν. From the first days, or early days, namely of the Preaching of the Gospel, God made choice among us, that the Gentiles by my Mouth should hear the Word of the Gospel, and believe God, bearing them witness, by giving them the Holy Ghost. These Gentiles he insists on as the first converted were manifestly *Cornelius* and those with him, and not the *Samaritans*, who had first believed through *Philip's* Preaching, and first by *Peter's*; and *Peter* appealing to the cognizance of many now present at that Meeting, says, *Brethren, you know how*; and refers both to those that were eye and ear witnesses, and present at *Cornelius's* House; and *Peter's* Sermon there made, as likewise to whom he had faithfully given the Narration, and who had rested thereon satisfied, *Chap. 1.* at both of which some were present.

I come therefore (where this hath brought me,) to a second Branch of this Story, and that is, to shew how this Wall of Distance and Separation from all the Nations was removed out of the way: By what means this great Sluce of Enmity was pull'd up that stop'd the Current and Overflow of the Gospel to the rest of the World. And of this, that last instance of *Cornelius's* Conversion, gives a full and particular Account, and you shall now behold all and every of the same Persons that you have seen scrupled and bound up to this, brought now in and unbound, and abundantly satisfied therein, (which was a marvellous Work of God.) 1st, *Peter*; 2dly, Then his Fellows; 3dly, Those Jews that had been scattered, (*Chap. 8.* and preached the Gospel only to the Jews;) And, 4thly, The generality of the converted Jews.

I shall begin first with *Peter*, the great Wheel and Engine that brought all the others.

After *Peter* had finished his Journey through *Samaria*, and the Villages thereof, and so return'd, *Acts 8. 15.* unto *Jerusalem*, we find him to take indeed another Progress into *Palestina*, to *Lydda* and *Joppa*, but so as to converse with Jews only, and visit in those Cities, those Brethren of the Jewish Nation that had believed. Thus, *Acts 9. 3.* And we find him, (or Christ's Spirit,) rather takes him at one *Simon's* House, a Jew, as his Name gives Evidence; for at none others durst he as yet lye or abide; and thereupon a Vision befalls him: And the Interpretation of it, with a Command to go unto *Cornelius*, which gave him such ample satisfaction, as everlastingly silenc'd all Scruple in him. And to this end, that now at once this door of Faith might be set open wide enough, without any more distinction or qualification of Persons, and difference of Gentile from Gentile, Profelytes of this sort, or the other, and make the way alike for the bringing in of all alike, whether they were legally pure or impure, clean or unclean; the grossest Idolaters as well as any other. God therefore made the Rule and Commission large enough, and seals the Warrant of it with a Vision from Heaven, the Mystery of which held forth this great Latitude. A Sheet from Heaven is let down, having four Corners fastned to the several Quarters of Heaven, wherein were all manner of four-footed Beasts, Wild Beasts,

Beasts, Creeping Things, Serpents and Fowls of the Air, whereof many were pronounced unclean: Yea, by the Law of Commandments given the Jews, many of them were abhorrent even to Nature, as Toads, and were now declared Purified, *ver. 4.* *What God hath cleansed, calling that common.* And these Beasts of all sorts, signified Men of all sorts, even Gentiles of all Nations, Professions whatever, though never so venomous. Thus Peter applies it, *ver. 28.* *God hath shewed me,* ('twas God's own Interpretation of it,) *that I should not call any Man common or unclean;* that is, in respect of that outward ceremonial Impurity, such as by that Law had been in fine both in Meats and in Beasts, and parallelly in Men. For now God had taken that away; and by that Sheet in which all, both clean and unclean, were met, was signified the Universal Catholick Church of the New Testament, which was let down from Heaven, *Gal. 4. 26.* and to be taken into Heaven as that Sheet in the Vision was, in which are all sorts gathered, all things in Earth, *Eph. 1. 10.* Jews and Gentiles; and yet from all the four Corners of Heaven to which this Sheet was knit; imparting their gathering to be from *East, West, North, and South,* to sit down with *Abraham,* and his Children: Upon this Vision and the Circumstances that accompanied it, (which often confirm the Mind of God unto us,) as that Messengers should be knocking at the Door, the while to bring in News of another Vision made to *Cornelius* to send for him: Peter hereupon professeth the greatest Conviction; *Chap. 10. 34.* *Of a truth, I perceive, that God is no respecter of Persons, but in every Nation he that feareth him, and worketh righteousness, is accepted with him.* He speaks as a Man, either whose Judgment was now altered, or but now fully convinced and determined of that which he had but an inkling of before, *καταλαμβάνομαι, I have it, I apprehend it, and take it in:* Although he had taken in the inkling of it afore, yet as it falls out in a new degree of spiritual Knowledge, especially in a matter wherein the Mind was any thing wavering, but is now confirmed therein; so Peter here professeth, as but now to take in the apprehension of it, as the word *καταλαμβάνομαι, I apprehend it, or, I take it in:* And that Phrase, *ἀπὸ ἀληθείας, of a truth,* notes not out only the infallibility and certainty of Light now came in, causing him to apprehend it as a certain truth, but that now he had experimentally seen the truth of it. Indeed, that Speech argues, that the Jews, yea Peter himself, had formerly been so rigid in their Judgments about such kind of Profelytes as submitted not to *Moses's* Law, that they questioned whether they were such as God did save. The like argues that Speech of those Disciples, *Acts 11. 18.* *Then hath God also to the Gentiles granted Repentance unto Life:* And though they had repented, yet it would seem, they doubted whether unto Life or no. And so he goes on to enlarge upon this, and to give a further account of his Satisfaction in it. I perceive now, says he, that this was indeed the Word (or Message,) and so parts the Gospel it self, which God sent to the Children of *Israel,* preaching Peace by Jesus Christ, Lord of all. The Spirit of God was promised to bring all things seasonably to the Memories and Understandings of the Apostles by Christ, but not understood, which had been by him spoken afore; which Promise was eminently fulfilled in this Passage of Peter's: For now he understood that Embassy of Peace on Earth, Good-will to Men spoken of, as the consequent of Christ's coming into the World, to concern all Nations; He remembered also the many Speeches which Christ himself had uttered when preaching this: He spake of the Calling of the Gentiles, *Matth. 8. 11, 12.* and *John 11. 32.* and how all were to be gathered into one and the same Fold, *John 10.* and so the Enmity to be removed. And Peter annexeth this Reason of confirmation of it, *He is Lord of all,* that is, of Gentile as well as the Jew indifferently; and now I fully remember (thought he,) how when Christ went to Heaven, he saith, *All Power is committed to me both in Heaven and in Earth;* and how, as an Inference from it, he added, *Go ye therefore, and teach all Nations;* the intent and evidence whereof he had now seen: And Peter further tells us, how a cloud of Testimonies came into his mind from all the Prophets, which afore he understood not so clearly, confirming to him this truth; it being God's manner to send extraordinary Visions with Testimonies of his Word coincident therewith;

thus,

thus, ver. 43. *To him give all the Prophets witness, as to be the Messias promised to the Jews; so to the Great Proclamation concerning him, That whosoever believeth on him shall receive remission of Sins, by those words πάντες τὰ πνεύματα, whoever believes.* He understood and intends the General Pardon now proclaimed under the Gospel to Gentiles as well as Jews. As it is the brief Sum and Substance of the Prophet's Predictions in this Point, so it fell out to be that very Promise which Peter out of *Joel* 2. 32. had been harping at in his first Sermon to the Jews, *Acts* 2. which he had interpreted to concern as well the Gentiles that were afar off as the Jews and their Children: But yet he then was himself far off from the clear and distinct apprehension of it, yet groped at it as in the dark; but now he hath a full clear distinct over-coming Light brought into his Soul about it, as often on the sudden, there useth to be unto us about things wherein we had but confused Notions we minded or heeded not. A general Notion he had of this thing then; but now all the Prophets, that is, such that were of the Old Testament, come in distinctly to his mind, with their several Verdicts and Testimonies hereunto. He had a sudden View, and thorough Light, which ran through them all as to this great Point; and such a View the Spirit often gives us in things we considered not afore.

And unto this general Sum and Substance of the Gospel, concerning the Gentiles Calling, drawn out of the Prophets by Peter, did the like Speeches and Quotations of Paul, fall in, and give their express Suffrage and Consent, *Rom.* 10. 11. where being upon the same Argument Peter is upon here, he speaks in the very same Language that Peter here doth: I need but read the words; for the Scripture says, *Whosoever shall believe in him shall not be ashamed: For there is no difference between the Jew and the Gentile: For the same Lord over all, is rich unto all that call upon him:* And then quotes the words of *Joel*, which to this purpose Peter also had done: *Whosoever shall call upon the Name of the Lord, shall be saved.* And that I may bring all this same to my Text, the very next words there do hold a correspondence with, and explain those other Passages of Peter's Sermons as directed to this scope, and each give Light to the other. Peter he says, *This is the Word which God sent unto the Children of Israel, preaching Peace by Jesus Christ, who is Lord of all.* In answer thereto, here Paul says of Christ, *He came and preached Peace to you.* What, did Christ ever preach to the *Ephesians*? No: Those words can have no better Comment than the words of Peter, namely, that Christ in many of his Sermons, though delivered only to the Children of Israel, yet proclaimed himself the universal Peace between Jew and Gentile; and there what follows, but an Answer to, and confirmation of that other Prefage rementioned in Peter's first Sermon to one and the same effect? He came and preached Peace to them that were afar off, the Gentiles, and to them that were nigh, the Jews: Peter's words are, *The Promise to you (Jews,) and to them afar off* So then, you see Peter now fully gained, and won to a reconciliation with the Gentiles. Then, 2. For the rest of the Jews with him, they came over to the same mind; for when in the 44th Verse, they saw the Holy Ghost fall on these uncircumcised Gentiles, as formerly he had done on the Jews: 'Tis said, ver. 45. *That they of the Circumcision which believed, were also nigh:* Even as many of them as came with Peter, and were so far convinced themselves, that at Peter's Command they baptized them, ver. 48. which they would never else have done. Therefore those other Jews, who as you heard out of *Chap* 11 contended with Peter about this Fact: They also, when they had heard a Narrative of all these things from Peter's Mouth, confirmed by the Testimony of them that were with him; even at the first, they were so far won upon as they held their Peace. Their Mouths were stop'd; but not only so, but there they glorified God; which argues not their Judgments only, but their Hearts, rejoicing that God had added the Gentiles to make one Body to himself with them; and they set down this as a final conclusion and determination (as to their Judgments) of this Controversie for ever. Then hath God also granted unto the Gentiles unto Life; which afore they doubted, as was observed. 3. For those other Jews that had been dispersed into several Countries

afore this fell out, and had as they went along scrupulously preached unto Jews only; they also were in the end fetch'd about to preach unto the Gentiles; yea, and the set scope of the ensuing part of that 11th Chapter, is to give a Narration thereof, on purpose subjoining that Story of theirs next this of *Peter's*, concerning *Cornelius* and the *Gentiles*, as being both one continued Woof of the same Thread, namely, a continuation of the account how the Gospel was propagated unto the Gentiles by other Disciples as well as by *Peter*, the Holy Ghost industriously setting these things together in one view, because this Work was the greatest thing done in the World since Christ's Ascension, and of the highest concernment; And that these other Jews did preach freely to the Gentiles, the next words shew, *ver. 19, 20, 21*. Now they that were scattered abroad upon the Persecution that arose about *Stephen*, travelled as far as *Phenice*, and *Cyprus*, and *Antioch*, preaching the Word to Jews only; and some of them were Men of *Cyprus* and *Cyrene*, which, when they were come to *Antioch*, spake unto the *Gracians*, *preaching the Lord Jesus, and the Hand of the Lord was with them, and a great number believed, and turned to the Lord*. There hath been a Question among some Interpreters, whether these *Gracians* to whom these Jews preached, were of *Grecian* Birth and Race, or Jews by Race, but living among the Gentiles, which making use of the *Greek* Translation in their Synagogues, were called *ἑλληνισταί*, or grecising Jews, (the word there used,) and which was commonly given to such Jews as live among the Greeks. But it is evident, as *Beza* long ago, and *Capel*, and others since, have observed from the contexture of the 29th and 30th Verses, that they were *Gentiles*, *Gracians*, by Race, and not *Jews*, (though perhaps Profelytes, such as *Cornelius* was; as those *Gracians*, *Acts 17. 4.* also were;) for *Luke* here having immediately afore related, how those of the Dispersion had preach'd the Word to none but Jews only, (*ver. 19.*) He doth then by the way of Exception, hereunto add, *ver. 20.* *ἤτις οὐ πάντες*, but there were some of them, &c. namely of that Company of the Dispersion that preach'd it to *Gracians* that were Gentiles. The opposition clearly carries it; so accordingly in the Manuscript Copy sent by *Cyril*, that worthy Patriarch of *Constantinople* to King *Charles I.* they are expressly called (as 'tis here translated,) *ἑλληνες*, *Gracians*, by Birth and Extraction: And to set out this Work the more, which the Holy Ghost's Eye was so intent upon, he adds, *And the Hand of the Lord was with them, and a great number believed and turned unto the Lord, ver. 21.* a great number, namely of that sort of *Grecians* whom they set themselves to preach unto.

And so that First Part of the Relation, how for a long time all of them generally had preach'd but to Jews only, comes in to make way, and give illustration to the latter part, namely, That yet at last some of them (that had been then narrow,) were set at liberty, and alter'd their Practice herein, and after *Peter's* Example, did preach to the Gentiles also, as he had done; and therefore it is, that this Relation of what became of those dispersed, (whose Dispersion is recorded, *Gh. 8.* at the beginning,) was deferred until now and then subjoined presently after that of *Peter* and the *Jews* fully ended, because it was a Story of the same sort and to the same purpose with the other, a continuation of the Conversion of the Gentiles; and how this Jewish narrow Spirit though it had for a while every where hindred, yet was still as fast removed in those Places, as well as at *Jerusalem*; and he sows both together as Pieces of the same Cloth; yea, and doth it perhaps to insinuate, how that the Noise of this Faith of *Peter's*, together with the *Jews* Satisfaction about it, arriving at the Ears of these *Jews* that were travelling abroad, was the occasion of this sudden and strange alteration of Judgment and Practice in them; which News overtook them not till they came to *Antioch*. For we read, *Acts 15. 2.* that in *Phenice*, which was one of the Regions these had travelled through afore they came to *Antioch*, the Conversion of the Gentiles was but News to them a good while after this, the reason whereof may be; that there was a quicker intercourse betwixt *Jerusalem* and *Antioch*, being two greater Cities than *Phenice* and *Jerusalem*, which appears from what follows in the next words, That the News of what was now done at *Antioch*, went back again as fast

fast to *Jerusalem* before it came to those other Places. Then tidings of these Things coming to the Ears of the Church which was at *Jerusalem*, they sent for *Barnabas* as far as *Antioch*, to shew their approbation of, and zeal to prosecute this happy beginning among the Gentiles, whose Success also in this new Work made among these Gentiles, the Holy Ghost records; for when he was come, *ver. 23, 24.* he both encouraged those already converted, and added now a full and open Trade of gaining Gentiles Souls, that had been as contra-banded Merchandize afore, and Factors were sent on purpose from the Jews themselves about it, and this Holy Commerce was set open in the World, and so an Union of Jew and Gentile into one new Man hereby effected and procured.

I have insisted the longer hereon, because the only work of Wonder set forth in these Passages, is and hath been usually understood to have been another, than simply the Story of the enlargement of the Church in Conversion of new Souls to Christ, and spreading the Gospel in those first Times; whereas the Holy Ghost's principal Design was to shew, how the Gentiles Conversion was laid and carried on, and so Jew and Gentile made one new Man, which was the greatest (as it was the first) Work Christ hath done since he went to Heaven; which *Paul* having seen effected, had a special Eye to it here in the Text, when he says, *He hath broken down the Partition Wall, and created both into one Man in himself.*

I have now mentioned one Man, (the great Apostle *Paul*,) whose part in this great Scene hath hitherto wholly been omitted. But if you inquire, how his Spirit stood pointed upon his Conversion to this conversing with, and converting Gentiles, and how and when wrought thereunto, the Return thereto is wonderful; Christ's Dealing with him in this particular, was not as with the other Apostles, whom he instructed by degrees, but he was together with his own Conversion at the same instant converted hereunto. He took it in together with that Milk or Seed of the Word that begat him unto Life; yea, so earnest was Christ himself, who immediately converted him, and zealous in this Point, that he seals his Commission to teach the Gentiles, with the first News of his own Salvation; and Truths that are impressed upon our Souls, at, or upon our first Conversion, are of the greatest moment to us, and have the deepest stamp, and are never worn out; and Duties which are then set on, we ever after do or ought most to mind, as being Conditions which God designed us to, and converted us.

Hear *Paul* himself tell the Story, *Acts 9. 15.* *The Lord said to Ananias,* (whom he employed first to bring the glad Tidings of Salvation unto *Paul*,) *Go thy way* (and tell him,) *he is a chosen Vessel to me, to bear my Name before the Gentiles, and Kings, and the Children of Israel.* The Children of *Israel* (you see,) do in *Paul's* Commission come in in the Rear, but the Gentiles are the first in his Commission; and the very same did God speak as expressly to him by Revelation, as *Paul* relates it, *Gal. 1.* yea, and if you observe the set and full scope of that relation of his Conversion in that place, it is evident to be on purpose to clear this very thing, (which he makes the Argument in the first part of that Epistle,) namely, how the Gentiles were admitted into the Fellowship of the Gospel without any subjection of theirs to the Jewish Ceremonies; and that he accordingly had had a Revelation from the first of his Conversion, to go and preach the Gospel upon such terms first to the Gentiles; and a great part of that Chapter is taken up with the Narration of the strange Workings about of his Spirit to this Point of the Compass to which it had stood clean contrary afore, as much as any other Jew whatever, as that singular Passage in the Narrative of his first Conversion shews. You have heard of my Conversation in times past, (says he,) in the Jewish Religion, being more exceedingly zealous of the Traditions of my Fathers, whereof this was one, and the most deeply rooted; but when it pleased God to reveal his Son in me; for what work? that I might preach him among the Heathen: And immediately, (for thus soon was he instructed in the main Article of his Commission,) I conferred not with Flesh and Blood; I went with so full a Conviction of this new Truth revealed to me, as that I would not so much as ask Counsel of any Man else; and then, whither did the Spirit carry him? Straight into *Arabia*, who were the World of Heathens, *Ismael's* Seed and Posterity, whose
Hands,

Hands, as in *Genesis*, were against every Man, and every Man against them, (like the *Wild Irish*,) of all the most barbarous; and he fell first a preaching unto them, without scruple or regard at all had to any Jewish Tradition, or to any Jew; and as his first Conversion had thus taught him this, so he accordingly bears this written in his Stile, and Title, and Glories in it, *The Apostle, Doctor and Teacher of the Gentiles*.

I have but one thing more to add: The universal Joy and Acclamations that was in the whole Church of God, at the addition and first rearing of this new and greatest part of God's House, the Gentiles; and this both in Jews, and others, which in all places they were generally filled withal, which the Holy Ghost in the end of every of these Stories takes notice of, and is as the *Epiphonema*. There was never such Joy on Earth as then upon all occasions; never such Joy in Heaven, as upon Christ's Nativity when the Angels sang *Glory to, &c.* For First, Those Jews which had withstood *Peter*, *Chap. 11.* They sing a Glory to God on high upon it, as the Angels did upon Christ's Nativity, *Chap. 11. 18.* *They glorified God, saying, Then hath God also to the Gentiles granted Repentance unto Life.* Then again, when the Gentiles at *Antioch* were converted, the News came instantly to *Jerusalem*; and they out of an earnest desire to know the truth of it, and to forward the work, sent *Barnabas*, who, when he came, and saw the Grace of God, Oh! how glad was he? The Holy Ghost could not but relate it; *He was glad, and exhorted them all*, says the Text. Then *Barnabas* searches out *Paul*, and in the end meets him, and they were well met, being alike spirited to this Work; and they are sent out, *chap 13.* to the Conversion of New Regions of the Gentiles: And this is the joyful account of that whole Journey, *Chap. 14. 27.* *They rehearsed all that God had done with them, and how God had opened the Doors of Faith unto the Gentiles.* Then again, *Chap. 15. v. 3, 4.* Going from thence to *Jerusalem*, and passing through *Phenicia* and *Samaria*, what News was it they carried which their Hearts were big with? Even this, declaring the Conversion of the Gentiles; and they caused great Joy to all the Brethren, even those that were Jews.

A B R I E F
H I S T O R Y
O F T H E
Kingdom of Christ ;
Extracted out of the B O O K of the
R E V E L A T I O N .

TH E Book of the *Revelation* is a *Tragicomical Vision* of the Occurrences of the World through all Times and Ages ; whereof this may truly be the *Title*, [*The Story of Christ's Kingdom.*]

CHAP. 4. The *Stage* for this is set up in the 4th Chapter ; there being a representation of *the universal Church in all Ages set forth, according to the exact Pattern of a Church visible, and instituted, into which all Saints on Earth should be cast.*

CHAP. 5. Then the *Prologue* follows in the 5th Chapter, where is Christ's taking on him the Government and Kingdom, by *taking the sealed Book*, and thereby undertaking to be God's Commissioner, to execute the Decrees contained in this Book, and to give the Vision of it unto *John* ; at which Instalment of him into the Kingdom, there is a Song of Praise sung to the Lamb, by the 24 Elders, and four Beasts, who are the Chorus in this shew, with a triumphing assurance and expectation of what will be the happy conclusion of all, *that we shall reign on Earth with him.*

The *Scene* or Place where all that was acted here in these Visions, is the *Roman Empire*, and the several Dominions of it *East and West*, called οἰκουμένη, or *the whole World.*

Then begins the *Story* it self to be acted at the 6th Chapter. The *general Argument* of which is, That whereas Christ's Government was to be executed and seen, 1st, In *putting down all opposite Rule and Power* that stands in his way, as *Paul* speaks, 1 Cor. 15. And then, 2dly, In a visible taking the Kingdom to himself and his Saints, which makes the Fifth Monarchy : Accordingly here the *Story* of this Book first shews, how Christ puts down all the opposite Rule, and Power, and Dominion whatsoever, in the fourth and last foregoing *Roman Monarchy*, in the several Successions and Revolutions of it, one after another, till that he hath worn them all out that were ordained to stand up in it. And these many Difficulties of his coming to, and obtaining his Kingdom, do exceedingly serve to make the *Story* of it appear glorious.

Then 2dly, It closeth and endeth in a glorious visible Kingdom which Christ on Earth sets up, and possesseth peaceably with his Saints, as the *Catastrophe* of all.

More particularly the *Story* is this, according to the several Contents of each Chapter.

Christ, when he ascends up to Heaven, finds the *Roman Monarchy* (whose CHAP. 6. room he was to possess,) stretched over *East* and *West*, even over all those Parts of the World where he was to seat his Church and Kingdom, and this wholly in the Hands, and under the Government and Power of one intire Monarch or Emperour, and under him altogether heathenish and idolatrous, and subjected wholly to Satan, set up as *the God of this World*: Christ first, he sets upon the Conquest of Satan's Ministry, and Worship in it; and by the preaching the Gospel, over-turneth that vast Empire as it was *heathenish*, throws down CHAP. 12. Satan from his Throne, and height of Glory in it, and brings it into subjection and acknowledgment of him as King, and turns both it and Emperours of it Christian in 300 Years. This is the Sum of the sixth Chapter of the Seal-Prophecy, and the twelfth Chapter of the Book-Prophecy.

But this Empire (though turned Christian in outward Profession,) yet ha- CHAP. 8. ving persecuted his Church whilst idolatrous, and after it was Christian (when *Arrian*,) therefore at the Prayers of the Martyrs slain, (mentioned, *Ch. 6. 11.*) and in vengeance of their Blood, *Chap. 8. 4.* he further proceeds to ruin the Civil Imperial Power of it, the Empire it self, by the Trumpets in the eighth and ninth Chapters. And the Empire then becoming divided into two, the *Eastern* and *Western Empire*, (as they were commonly called.)

1st. He ruins the *Imperial Western State* and Power in *Europe*, by the four first Trumpets, the Wars of the *Goths*, by four several steps in the eighth Chap- ter.

Then, 2^{dly}, He destroys the *Imperial Eastern State*, which stood after CHAP. 9. the other by two degrees: First, By the *Saracens*; then by the *Turks*; who are the fifth and sixth Trumpet, who possessed all the *Eastern Part* CHAP. 7. of this Day; and that is the Contents of the ninth Chapter. Only, e'er ever these Trumpets bring these Evils on the Empire, he seals up a com- pany of an Hundred forty four thousand Christians in the *Eastern Part*, as *Chap. 7. v. 2.* to be preserved and continued in the true Profession of his Name, under those two, the sorest and longest, (and there called the *Woe, Woe, Trumpets*,) which were to fall upon the *Eastern Part* of the Empire, in which Parts these Servants of his there sealed, were to lye, as appears *Chap. 9. ver. 4.* And this their sealing is the Sum of the seventh Chapter.

Now then that Old *Roman Empire* being thus removed in both Parts of it, yet still look as that *Eastern Part* of it, is left possessed by the *Turks*, in the ninth Chapter: So the *Western Part* of it in *Europe*, being broken into ten King- doms by the *Goths*, they consent to give their Power to the Beast, the Pope, who so becomes a Successor to the *Western Emperor*, and possesseth his Seat and Power, tho' under another Title; and so heals that Wound given: And this Beast the thirteenth Chapter describes, and gives the Vision of his *Rise, Power, time* CHAP. 13. of *his Reign*. And the seventeenth Chapter doth expound and interpret, CHAP. 17. under whose Anti-christian Tyranny (as great as that of *Rome* heathenish, or of the *Turks* themselves to *Christians*,) Christ yet preserves *another-like Compa-* CHAP. 14. *ny of an Hundred forty four thousand*, even the like number of Virgins who are sealed Christians in the *West*, (as under the tyranny of the *Turks* and *Saracens*, he had done the like in the *East*;) so himself keeping possession still by his Church, preserved under both, of both these Parts of the Empire, as his Inhe- ritage: And this opposite Company of 144000 Christians, opposite to the Whore there called *Virgins*, and their separation from her, and opposition to her, are recorded *Chap. 14.*

But now these two, the *Pope* and *Turk*, (both Enemies to Christ,) thus suc- ceeding in the Empire, and sharing the two Parts of it between them, Jesus

Christ we see, is still as far off from his designed Kingdom as he was afore : For *Mahumetanism* tyrannizeth in the one , *Idolatry* overspreads the other , as *Heathenism* had done the Empire ; and so he hath a new business of it to come unto his Kingdom, as difficult as ever.

CHAP. 15,
16. Therefore Christ hath seven Vials , which contain the last Plagues, (for he means to make this the last Act of this long Tragi-Comedy,) to dispatch the *Pope* and *Turk*, and root them out, even as the Seals had done *Heathenism*, and the Trumpets had done the *Empire* it self : And the Plague of these Vials are the Contents of the fifteenth and sixteenth Chapters.

The first five Vials do dissolve and ruin the *Pope's* Power by degrees in the *West* ; then the sixth Vial breaks the Power of the *Turk* in the *East* ; so making way for the *Jews*, whom he means to bring into fellowship of his Kingdom in their own Land.

But by these six Vials, their Power and Kingdom not being wholly ruined and removed ; Both *Turk* and *Popish Party* join, and putting too their utmost Forces ; and together with them, all opposite Kings of the whole World , against the Christians, both *East* and *West*, (who, when as the *Jews* are come in, and converted, make up a mighty Party in the World ;) unto the help of whom, against these and all opposite Power whatsoever, Christ himself comes , and makes but one work of it, and with his own Hand from Heaven destroys them : And so *it is done*, as the Voice of the last Vial is in the sixteenth Chapter.

CHAP. 17. The seventeenth Chapter is an interpretation, (who is the Beast and Whore.)

CHAP. 18. The eighteenth Chapter sings a Funeral Song of Triumph for this Whore's ruin ; after which comes in Christ's Kingdom, the *New Jerusalem*.

CHAP. 7.
to the 9th. Which new Kingdom of his, shall be made up of, 1st, *Eastern Christians* that endured the Bondage of the two Woe Trumpets, the *Saracen* and *Turks*, yet continuing to profess his Name ; and therefore unto those 144000 in the seventh Chapter, do succeed an innumerable Company with Palms in their Hands who have the same Promises of the *New Jerusalem* made to them ; the very same that are found mentioned in the twenty first Chapter, which shews their interest therein.

And, 2dly, This Kingdom of Christ shall be made up of *Western Christians* also, whose 144000 in the fourteenth Chapter, do arise in like manner to an innumerable Company :

CHAP. 19. Who, after the rejection of the Whore, *Chap. 19.* from the 1st to the 9th, are brought in singing in like triumph, decking themselves *for the Marriage in fine Linen*.

But, 3dly, This Kingdom of Christ shall be made up especially of *Jews*, dispersed both *East* and *West*, and over all the World ; and therefore hath the Name from them, *The New Jerusalem*.

With whom, 4thly, come in as Attendants of their Joy, *other Gentiles* with them, that never had received Christ afore : *The Glory of the Gentiles is said to be brought into it*.

CHAP. 20,
21, 22. And so both *East* and *West*, *Jew* and *Gentile*, and the Fulness of both comes in, and becomes one Fold for a thousand Years, under one Shepherd, one Kingdom under *this Root of David* their King, [*King Jesus the Conqueror*,] even as it first was under one heathen Idolatrous Emperour, when first Christ set himself to conquer it. And so is fulfilled that Prophecy of this his Kingdom, *Isa. 59. 19.* (where, after the final Destruction of all Christ's Enemies, foretold *ver. 18.*) *Then* (he says) *they shall fear his Name [from the East unto the West,] and the Redeemer shall come unto Sion.* Which words, *Rom. 11. 26.* *Paul* interprets of the *Jews* final Call, and this Restauration of the World with them ; *Even so Lord Jesus, come quickly.*

CHAP. 5. In the fifth Chapter, we have an Account of a Book with seven Seals, which none could open. In this streight comes Christ, and takes upon him the opening and fulfilling of the Book, and the Decrees therein : At this the *Chorus* fall down and worship.

Ver. 1. First, What is this Book? Many make it the Scriptures: But it is plain, it is a Book containing the Affairs of the World, and the Church, and God's Decrees about it. For upon the opening of every Seal, he sees a Vision, containing the matter of the ensuing Chapters, the 6th, 7th, 8th, 9th; and when the Seals were all taken off, *Chap. 10.* *John* is bidden to *eat the Book*, that he might prophesie again the other part of this Prophecy. So as it is this Book of the *Revelation* and the *Government of the Church and World* set forth therein, which Christ takes; and by taking the Book, undertakes to manage and exercise that Government; which agrees with what is said at the beginning of this Book, *Rev. 1. 1.*

Ver. 2. A strong Angel proclaimeth, *Who is worthy to loose the Seals thereof, &c.* The use of the Seals is not simply to shew it cannot be known, as *Daniel's* sealed Book is, to shew it could not be known till the end, *Dan. 12. 4.* but for the further setting out the Glory of Christ, who was only able to take the Book, and to loose the Seals. To take the Book, *1st*, God causeth a general Proclamation to be made to all Creatures, as some Kings have done for a noble Service, promising great Reward, as *Saul* did, *1 Sam. 17. 26, 27.* *2dly*, An Angel makes it, to shew that none among Angels could, and a strong Angel, that his Voice may reach all Creatures. The end of this was, First, To stir up strong Desires in *John*, and all else, to search into the meaning of this Prophecy; what he did in the first Chapter of *Rev. v. 3* here he provokes unto the same by this Proclamation. Secondly, Another end of it was, to set out the Weakness of the Creature, that the Honour of Christ might appear that he only can do this, it is the manner of God thus to endear Mercies to us as he endeared a Wife to *Adam*. He first brought all Creatures to him, that he might first see that there was not a meet help for him among them: So in the Work of Salvation, he lets the Soul try all means first, to run to Duties, and to all Helps, and then brings it to Christ: So *1 Cor. 1.* that the Power of God might appear, he first lets the World try their Wisdom, and then sends the Foolishness of Preaching to save them that believe, *ver. 21, 25.* It is a Question among the School-men, (*Whether any meer Creature could satisfie for Sin?*) Some say, they could; and some say, it is a needless Question: But it is a necessary thing to know, that a Creature could not; for it glorifies Christ the more, as in the present case it doth, that all Creatures here were first challenged: And this here is an Argument for that also; for if they could *not open the Book*, they could much less have *redeemed us*, for that is made a greater thing, *ver. 9.* where they sing, *That Christ was therefore worthy to open the Book, because he had redeemed us, Heb. 10.* God was not pleased with the Blood of Bulls and Goats, *ver. 5.*

Use. Hence learn we to renounce all Kings, Priests, and Prophets, in comparison of Christ; he is a Priest to redeem, and a Prophet to teach and reveal the Mysteries of God; and he is the King to execute all God's Decrees: It is good to go over all the Creatures, and to renounce them, and say, I will be saved by none of you. Suppose the Work of Redemption was yet to work, and God should make this Proclamation as here, Find me out a Party able to redeem, I'll speak to him; call a Council, seek one, (none would be found;) and how should we have howled, and wept? as *John* did here, and say, We were undone; and then suppose God should have set out Christ at last; but he would not put you to this plunge; 'tis the more love shewn by him, to find out Christ, and to speak to him himself to die for us, and do it to our Hands.

Observe from those words, *Who is worthy?*] It is not simply an Act of Power to break open the Seals, but to have Authority by worth; so that which puts the value on Christ's Satisfaction, was the worth of his Person, and so in this Act to open the Book: A meer Creature might have had as much habitual Grace, and performed as much Duty, but who is *worthy*? It is the Personal Worth which did it; *Such a High Priest became us, who is higher than the Heavens*, that is, than the Angels, *Heb. 10.* *2dly*, *None was found worthy*; the word is (*none*,) it is not restrained to Man, no Man, but never a reasonable Creature, in the *Heavens* Angels, *nor in Earth* Men.

Neither to look thereon,] that is, to look in it to understand it, for else *John* could and did look on it, *ver. 1.* *Now to loose the Seals, and open the Book*, is not simply

simply to know God's Mind in his Decrees, but to make the Vision of them to *John*, and to execute and fulfill them in times; it is in Allusion to those which take a Commission, who take it not only to look on it, but to fulfill it; it is a Commission sealed so, as this Proclamation is in effect: Who shall be able to be God's Commissioner, to take this Book, and make the Visions to *John*, and execute and produce them in their time?

And this appears from *Chap. 6. ver. 1.* still as the Seals are opened by the Lamb, there is a Vision made to *John* of what should be done; therefore the Lamb is presented not simply, as one that should take the Book, but that hath *Eyes and Horns; Eyes of Providence, and Horns of Power* to execute: And this agrees with the Allusion unto *Gen. 49. 9, 10.* where *Judah* is made a type of Christ, and called a Lion's Whelp, and the Scepter given him, and is called *God's Lawgiver*, to take his Laws from him, and execute them, (for in that respect it is, that *Judah* is called God's Lawgiver, *Gen. 49. 11.*) not in respect of the giving the Laws of God, but in respect of the executive Power to see them kept: So Christ here; and he so takes this Book, as to deliver it to us to execute the Decrees of it.

Ver. 4. And I wept much.] *John* weeps; he was called up to Heaven to see Visions; and now there was a stop, it was to set off the Mercy, and to try his Heart, and make the Joy greater.

Observ. 1. Our Infirmities shall not hinder God's revealing himself; though Unbelief may say, it will never be, yet Christ will go on to reveal himself, as here to *John*

Observ. 2. God in greatest Mercies, may make greatest Stops enough to bring to Despair, you shall see no hope e'er he grants them so to *John* here; so in the first Works of Conversion many times; and so in great Works he calls Men to, he may make a stop; *John* was called to see Visions, yet a stop and pause was in his View made.

Observ. 3. If by *John's Weeping* were meant, his praying to God in this stop put, then you see the way to obtain Revelations of God, is by Tears and Praying; so *Daniel* prayed and wept, *Dan. 10. ver. 2.* and then God revealed himself.

John is comforted by a Stander-by, 1st, By something to uphold his Heart; 2^{dly}, By the sight of the Lamb, *ver. 6.*

Observ. 4. The degrees God uses to comfort his People; 1st, To let fall something that gives hopes of Christ, to draw the Soul to wait: Then 2^{dly}, To shew them Christ himself; God might have shewed *John* the Lamb at first; but first he comforts him by a Stander-by; So *Job*, first heard by the bearing of the Ear, and then his Eye saw him.

Ver. 6. Christ the only opener of this Book, and giver of this Prophecie, is diversly expressed: 1st, He is called the Root of *David*, out of *Isa. 11. 10.* Christ put this Riddle to the Pharisees, How *David* could call him Lord, if he were his Son? So how could he be called the Root, if he were *David's* Son, and a Branch of him? The truth is, he is the Root of *David*, and of all the Saints; he was the Root of his Ancestors, the Father of his Mother; the Root of any Family in Scripture, is put for the eldest Son in it, who is as the Root of the rest: So *Isa. 14. 30.* I will kill thy Root with Famine, that is, thy First-born, the Root of thy House; for in opposition, he says, And the First-born of the Poor shall be fed; so *Mal. 4. 1.* that therefore Christ is the Root of *David*, the meaning is, that he is the First-born among all his Brethren, as *Rom. 8.* he is called, and *Psal 89. 27.* so God calls *David* in the Type, but intends Christ thereby, when he says, I will make him my First born, higher than the Kings of the Earth; and *ver. 29.* His Seed shall endure for ever: This is to be the Root of *David*, He is the First-born of every Creature, of whom the whole Family in Heaven and Earth is named, *Ephes 3. 15.*

2^{dly}, He is called the Lion of the Tribe of *Judah*: But why a Lion of the Tribe of *Judah*? It is a manifest Allusion to the Prophecie, *Gen. 49. 10.* wherein *Judah* (as this place shews,) is made a Type of Christ; and it warrants the Application of all there unto Christ.

Judab is called a Lion : 1. Because out of *Judab* came all the Worthies, and Lion-like Men, *Joshuah*, *Othniel*, *David*, all the Shadows of Christ; therefore, *Gen. 49. 11.* he is called *an Old Lion*, (as the Word is,) *a courageous hearty Lion* : So *2 Sam. 17. 10.* Valiant Men are called Lions ; such was Christ, *who durst engage his Heart to draw near to God*, *Jer. 30. 21.*

2. *Judab* had that Kingdom (whereof a Lion is the Emblem,) therefore Scepter and Lawgiver, *ver. 11.* are attributed to him ; so that it is as much as to say, Christ the King by inheritance, as *Judab* was, *hath overcome.*

3. *Judab* did take the Prey, (the Land ;) it was done by the Worthies of *Judab*, *Joshua*, *David* ; and when, as a Lion, they had taken that Prey, they couched and had rest ; as in *Solomon's Days*, *1 Kings 4. 21.* which was also prophesied of, *Numb. 23. 24.* *Behold, they rose up as a great Lion, and shall not lye down till he eat the Prey ;* and *Gen. 49. 9.* *He couched as an Old Lion ; who shall raise him up ?* So Christ, when he had led Captivity Captive, sits down quietly in Heaven couching, as lying in wait till the Day of Judgment, when he will appear like an old Lion that coucheth as if asleep, and then suddenly leaps on the Prey. Especially in the latter Days, when the Gatherings shall be to him, his Kingdom shall be as of a Lion among Beasts ; so *Micah 5. 8.* he Propheesies there of Christ's Kingdom in the calling the Jews, and of his Birth, *ver. 2.* now that Kingdom is the scope of this Book.

Ver. 6. *And in the midst of the Elders, stood a Lamb as it had been slain.* *John* had heard of Christ as a Lion, but he sees him as a Lamb. So many a poor Soul are afraid of him, but when you see him, and come to be acquainted with him, you will find him to be a Lamb, and a Lamb that hath Eyes to run to and fro through the Earth for you, and seven Horns, not to hurt you, but to butt his and your Enemies : We have not all Lion-like Thoughts of Christ ; as he hath, the Heart of a Lion, so he hath the Meekness of a Lamb. You may wonder at this mixture ; he is a Lamb to you.

1st, Why is he called a Lamb ? It is in allusion to the Sacrifices of the Old Law, which were most of Lambs ; the ordinary Sacrifices were two Lambs a Day, *Numb. 28. 3.* Here he was to represent Christ as a Priest ; as before, in being call'd a Lion, he was represented as a King ; and therefore it follows, *as it had been slain.*

2^{dly}, *In the midst of the Throne, &c. stood a Lamb.*] The Lamb stood nearer than the four Beasts, between the Throne and the Elders ; for he is a Mediator betwixt his Church and God.

3^{dly}, *As it had been slain ;*] that is, *First*, As if he were newly slain ; for his Blood is fresh continually, as if he were slain to day ; thou see'st thy Sins, as if they were committed yesterday ; and God views Christ's Blood, as if he were slain yesterday, *Heb. 9. 12.* *Secondly*, But *as slain*, to shew he doth not remain slain, but is alive, *Chap. 1. 18.* *I was dead, and behold, I am alive for ever more.*

4^{thly}, *Stood a Lamb*] *standing*, to shew he is ready to help. When *Steven* died, he saw Christ *standing at God's right Hand* as ready to receive him. 'Tis also to shew his readiness to interceed.

5^{thly}, *Having seven Horns ;*] *Horns* are put for *Power* to push with : So *Rev. 17. 12.* *The ten Horns are the ten Kings* : The seven Horns here, all Kingly Power ; *seven* is a number of Perfection, to shew Christ hath power to *open the seven Seals* ; and there are *seven Trumpets* and *seven Vials*, and Christ hath *seven Horns*, that is, power to fulfill all these. *Anti christ* rises like Christ, and comes with Power, *Rev. 13. 11.* but what discovers him he hath but *two Horns*, the Church needs not fear him ; the Lamb hath Horns to vindicate himself of his Enemies ; fear not Kings though ten Kings, *he is King of Kings* ; and fear not the Devil, who is a *roaring Lion*, for Christ the *Lion of the Tribe of Judab* is stronger than he, and will bind him.

6^{thly}, *And seven Eyes, which are the seven Spirits of God, sent forth into all the Earth ;*] the Spirit not in his Personal Subsistence is here meant, but in his instrumental working in Gifts and Providence, and so is called seven Spirits (before, in *Chap. 4. 5.* *The seven Spirits before the Throne* are Gifts in the Church which are from Christ ;) for he is the Fountain of Spiritual Gifts, and hath the
Spirit

Spirit without measure; but here by the seven Spirits in Christ, is not meant Gifts poured out, but Eyes of Providence sent into the Earth, by which he knows and sees all things in allusion to that, *Zach. 4. 10.* and it implies the perfect Knowledge and Providence of Christ to order all Affairs on Earth for his Church; so *2 Chron. 16. 9.* as before in *Zachary*, he did the Affairs of the *Persian Monarch* for the building of his Church.

Observ. Christ as Man hath both Horns and Eyes to guide and discern all things here below; his Human Nature is the Instrument of all God's Power; all goes through his Hands, and all the Works of God's Providence go all through his sight; he knows all is done in the World.

The next thing is, why Christ should be presented here in this: Christ under these Notions of a Lion of the Tribe of *Judah*, and a Lamb, and the Root of *David*, rather than any other: He speaks, *1st*, in the Language of the Old Testament, and of *John Baptist*, who was under the Old Testament, (who all spake of Christ:) So *Luke 24. 27. Beginning at Moses and all the Prophets, he expounded unto them the things concerning himself.* Now *Moses* called him a *Lion*, *Gen. 49. 9.* *Isaiab* calls him a *Lamb*, *Chap. 53. 7.* and the *Root of David*, *Isa. 11. 10.* and *John Baptist* calls him the *Lamb of God which bears the Sins of the World.* Now as all other things in this Book are set forth in allusion to the Old Testament, so these Descriptions of Christ also: *2dly*, He gives him these Titles in relation to *the Work of Redemption*, of which mention is made *ver. 9.* Now to that, Two Things are required:

First, A price to God, and so as a *Lamb thou hast redeemed us to God by thy Blood*, *ver. 9.* *Secondly*, Power to deliver us out of the Hands of our Enemies; so he is a *Lion that overcomes*,

3dly, It hath relation especially to the opening this Book, and executing the Affairs in it; and so these Titles are most proper.

For, *First*, He needed to die for it, and so is presented as a Lamb slain; for that Price that Salvation did cost, each *Revelation* to us must cost as much also; not simply his being the Son of God, and so knowing the Counsels of God written in his Decrees, was enough for him to make them known to us; but to reveal this Counsel to us, as in a Book to be opened to us, he must die, for our Sins hindered, and therefore he must die; Hence it is said, *Thou art worthy to open the Book, for thou wast slain*, *ver. 9.* And so, as a Lamb, he is said to take Sin away that hindered the Revelation to us.

Secondly, As a *Lion* he needed courage to approach God's Wrath, break through a consuming Fire to his Throne to take the Book; *Who hath engaged his Heart to draw near to me?* No Angel durst have presumed to come so near.

Thirdly, As a *Lion* he needed to overcome Death, and rise to execute the Contents of this Book. A *Lion*, they say, sleeps at first three days when brought forth, and then with the roaring of the Old *Lion* is roused, and sleeps the least of any Creatures; so Christ rose by the Power of his Father to sleep no more.

Fourthly, Being risen, he is set forth, *1st*, As a *Lion of Judah*, for in that Prophecy, *Gen. 49. 11.* as also *Psal. 60. 7.* *Judah*, in respect of his Kingly Office, is called *God's Lawgiver*, not simply in respect of giving the Laws, that *Moses* of the Tribe of *Levi* did, but because *Judah* executed them; now because Christ did here take the Book of God's Decrees, and undertake to execute and fulfil them as God's Commissioner, therefore he is in this place most properly in that respect the *Lion of the Tribe of Judah.* *2dly*, He is here set forth as a Lamb with seven Horns and Eyes, in as fit and proper respect to this as might be, as one not fit only to give this Prophecie, but to effect the things contained in it by his Horns and Eyes, and seven Horns and seven Eyes, to shew his full Power to open the seven Seals and the seven Trumpets, and to pour out the seven Vials, such a Prophet never was, who is not barely to reveal things, but to bring them to pass, and make them good, God gave Christ the Plat-form of the Occurrences to come, and Power and Wisdom to order the Accomplishment of them.

He is set also forth under both as a Lamb and a Lion; to shew his *Kingly* and *Priestly Office*; to shew, how by virtue of both, he makes us *Kings and Priests*,

as they sing, *ver. 10.* and so they having his Kingdom in their Eye, are confirm'd in the Promise of it by a remembrance of him; as a Lamb and a Lion thus strong and powerful; as a *Lamb* he purchaseth the Revelation of what concerns the Church; and as a *Lamb with Horns and Eyes*, he effects the accomplishment of it. And the Sum of this Book being to shew, how Christ rules the World and his Church, till he hath put down all Rule, and how he takes the Kingdom himself; therefore he is described as a Lamb in respect of his quiet governing the Affairs of the World and the Church until that his Kingdom come, and then as a Lion by open Force, takes the Kingdom and his Church as a Prey, out of the Enemies Jaws, and that by the right of a promised Succession from *Judah* and *David*; for which Causes, those Titles of the *Root of David* and *Lion of Judah* do here come in.

In a word, *First*, This Title of his being *the Root of David*, is to shew his *Right* and *Title* to that Kingdom he is to receive, of which *David* and his Kingdom was but a Type.

Secondly, His being a *Lamb slain*, is to shew both the *Right* and *Title* to that Kingdom, and *the Price* by which he purchas'd this his Kingdom, even his Blood.

Thirdly, His being a *Lion*, is to shew the *Power* by which he conquers and obtains, and then possesses it: Therefore this heavenly Chorus or Company here, when they do but see Christ, by taking this Book to undertake the accomplishment of this Prophecie; the conclusion of which is, his Instalment into his Kingdom; they in the Joy and Faith of it, cry out afore hand, *we shall Reign on Earth*, as looking on all was to go before it, as good as already done, and over-looking it all, having this Kingdom chiefly in their Eye.

Now, from the 8th Verse to the end, is a Doxology, or a giving Praise for the Lamb's taking the Book, which consists of four Parties or Companies.

First, Of twenty four Elders and the Beasts; *the Church of Men on Earth*, they begin and raise the Song, *ver. 8.*

Secondly, Angels they join and sing after, *ver. 11.*

Thirdly, Then all Creatures come in also, *ver. 13.*

Fourthly, The Beasts, as the Leaders, say in the end, *Amen*, and close it, *v. 14.*

Observat. Observe, *1st*, in the general, that the Sons of Men are the eminentest Praisers of God, they are the Precentors in this Heavenly Quire, and they conclude the Song; the reason is, because the highest work God did, is the Work of Redemption which concerns us, not the Angels; for which, yet the Angels praise him in the Second of *Luke*, as also here; yea, all the Creatures rejoice in our Redemption, *ver. 13.* but still we are the *First Fruits*, the top Leaders: The Angels follow; 'tis not said by them, *Thou hast redeemed us* to God by thy Blood; that concerns us; yet they sing Praise.

Observe, *2dly*, Learn to bless God for his Mercy and Goodness to others; so you see, the Angels do for us: They cannot sing, as we, with an interest, yet they praise God for it; and this is their highest Grace. Canst thou do so? Then comfort thy self, thou hast as good Grace as any in the Angels.

Observe, Yet, *3dly*, Learn to bless God with a sense of thy interest; that will raise thy Heart a degree higher, as the Church of Men are here rais'd, (*ver. 9. 10.*) in their Song by their interest. The Praisers of the Sons of Men are described:

First, *Having Harps.*

Secondly, *Golden Vials.* 'Tis an allusion to the *Levitical* Service in the Temple, where they had Musical Instruments and Incense in Bowls or Vials, which *Zach. 14. 20.* are called *the Bowls of the Altar*; not that Musical Instruments are to be in the Worship of God now no more than Incense, but as Incense was the Type of Prayer and Praises; *Psal. 141. 2. Let my Prayer come up before thee as Incense*: So these Harps are of that *spiritual Melody*, as the Apostle calls it, which *we make to God in our Hearts*, even of spiritual Songs in Christ, *Eph. 5. 19.* Therefore *John* himself interprets the *Odours* or *Incense* here, to be *the Prayers of the Saints*; their *Hearts* are the *Golden Vials*, having *Faith purer than Gold*, as *Pe-*
S *ter*

ter speaks; it being the Spring of all their Prayers; and their *Harp*s also are their Hearts, *corda & chordæ* are near a-kin.

And every one is said to have *Harp*s; for in Publick Worship all should join; the little Strings go to make up a Consort as well as the great. Though thou hast but little Grace, yet God's Worship would not be compleat without thee.

And whereas *John* calls these *Odours* the Prayers of the Saints, it makes nothing for what the Papists would collect hence, That the Saints in Heaven offer up the Prayers of the Saints on Earth: For, *First*, This Company are (as we said before,) the Church of Men on Earth. *Secondly*, These here offer not the Prayers of others, but their own; for both themselves make the Song, and it is a new one of their own making; and also the benefit they praise God for in it, is their own, Thou hast redeemed us to God by thy Blood. Those words therefore [*the Prayers of the Saints*,] are but the interpretation which *John* adds, and imply but this, That these were Saints, and their *Odours* were their Prayers.

Ver. 9. And they sung a new Song] [*new*;] you shall find in the *Psalms*, that when *David* had a new occasion in a further degree to praise God, he says, *I will sing a new Song*; and here was a new occasion given: *2dly*, *New*, in opposition to the *Old Song* under the Old Testament, as *John* 13. 14. *I give you a new Commandment*, that is, of the Gospel, called *new* in opposition to the Commands of the *old Law*; in the 4th Chapter of this Book, these Elders had sung a Song for the Work of *Creation*, *ver. ult.* but here they sing for the Work of *Redemption*, as *ver. 9.* which is the eminent Work of the *New Testament*, as *Creation* was of the *Old*; and therefore it is called a *new Song*. *3dly*, Here there is a more special reason why they should sing a *new Song*, for the *New Jerusalem* was in their Eye, *Christ's Kingdom* and their Kingdom; *we shall reign on Earth*, there *all things shall be made new*, and therefore their Song is *new*; a *new Song* for the instalment of their *new King*, thus *Psal. 96. 1.* (which is a *Psalme* of this Kingdom of *Christ*, as appears *ver. 10, 13.*) that *Psalme* therefore begins, *Oh! sing to the Lord a new Song.*

Observat. 1st, Learn to frame new matter of Praise and Affections upon every new occasion.

Observat. 2d, We are to bless God for *Creation* and *Redemption*, both to take in the mention of old Blessings when we give thanks for new, as a good Scribe is said to bring forth of his Treasure things new and old; so in Thanksgiving, we are to sing the old Song and the new.

The Matter of the Song is Praise to the Lamb.

First, The Person praised is the Lamb, *Thou art worthy*. In answer to the Proclamation, *Who is worthy? Thou*, and *thou alone*; for *to him*, and *by him*, and *for him*, are *all things*, *Colos. 1.*

Secondly, The things for which they praise him, are *1st*, For his *Death*, that he died to redeem: *2dly*, For his *Resurrection*, intimated in this, *Thou wast slain*; the one making us *Priests*, the other *Kings*; as follows, *ver. 10.* and to this end *Christ died, and rose that he might be Lord and King*, *Rom. 14. 9.* The word which is translated here *redeemed*, is in the Original *bought*.

Ver. 9. For thou wast slain, and hast redeemed us to God by thy Blood out of every Kindred, and People, and Tongue, and Nation.

Observat. First, That the Blood of *Christ* was paid as a Price to God to purchase our *Redemption*, *1 Cor. 6. 20.* *bought with a Price*; and in *1 Tim. 2.* he calls it a *Ransom*.

Observat. 2. That *Christ* hath not redeemed all Men; for it is not every Nation and Tribe, but out of every Nation the Elect only.

Observat. 3. In that they say, *Christ is worthy to receive the Book* because he was slain; it argues, this Book of the *Revelation* is a special Fruit of his Death; and so should be the more prized by us; before *Christ's Death*, we hear *Christ* himself say, *He knew not when the Day of Judgment should be*, but now he is slain, and hath taken this Book, he doth, *ver. 10.*

Ver. 10. And hast made us unto our God Kings and Priests, and we shall reign on the Earth. *Christ* was afore set forth as a Lion for a King, so as a Lamb for a Priest

Priest, and both were mentioned, to shew the grounds of our being both *Kings and Priests who shall reign on Earth.*

Observ. First, That this Comforted the Saints of old, even the consideration of Christ's Kingdom on Earth; and how peremptory are they *we shall reign*; they mention that, because, that is the end and scope of the Revelation, the conclusion of this Book, when the Seals are off, and the Book finish'd; and so they have it in their Eye; and they seeing Christ undertaking the accomplishment of all in this Book, whereof this is the issue, are confirm'd in the Faith of it.

Observ. Secondly, That this Kingdom of Christ on Earth to come, is a far more glorious Condition for the Saints than what their Souls have now in Heaven; for these here over-look that Condition which yet they were to run through, and their Thoughts fly to comfort themselves with this, *we shall reign on Earth.*

Ver. 11. In this Verse comes in the other Company of the Angels singing; who, First, for their number are Ten thousand times a thousand, and thousands of thousands in the 7th of *Daniel*; where the same Throne and Kingdom of Christ is prophesied of, there is the same number of his Guard of Angels mentioned.

Observ. 1. God hath another World of rational Creatures which we see not; and what a Story then will the Latter Day produce?

Obs. 2. What need we fear when there is so many for us? as *2 Kings 6. 17.* For their Station, they are behind the Elders, &c. yet round about the Throne, not so near as the Elders, they are the Guard of the Queen of Heaven, the Lamb's Wife the Church, *Psal. 34. 7.* Angels in compass round about them that fear him, and are sent out for their good, *Heb. 1. ult.*

Ver. 12. The Song follows, *Worthy is the Lamb that was slain to receive.*

Observ. 1st, Christ though he were worthy by Inheritance, yet he was also worthy by Purchase, to receive all these; so the words imply, (*that was slain.*)

2dly, As he hath seven Horns and seven Eyes, so he hath a sevenfold Praise.

3dly, And because they cannot praise him enough, they heap up words to praise him with.

4thly, None is worthy to be the King of all the World but only Jesus Christ; and indeed it were too much for any Creature. The Angels themselves were top-heavy of their Glory, which made them reel out of Heaven; but Christ hath the Godhead to poize him: No Beast is naturally a King of Beasts but the Lion, (says the Philosopher;) nor none worthy to be King of all Creatures, but this Lion of the Tribe of *Judah.*

The things which they attribute to him are:

First, Power, that is, Authority over all; so Christ says, *John 17. 2. To me all Power is given.*

Secondly, Riches, that is, Possession of all Creatures, *all things are his*, and so ours, *2 Cor. 8. 9. Christ who was rich, was made poor*; Riches of Glory, Knowledge, all are his.

Thirdly, Strength, joined with Power and Authority, able he is to work any thing, not as other Kings that have great Power and Authority, but no more Personal Strength than other Men; he hath therefore seven Horns.

Fourthly, Wisdom, and this as large as his Power and Dominions; he knows all God means to do, and sees all with his own seven Eyes, not other Mens, as other Kings do.

Fifthly, Honour, that respects what all Creatures bring in to him; they all adore and bow the Knee to him, *Phil. 2.*

Sixthly, Glory, both in his Personal Excellencies, and also what his Father gives him; he sits at God's right Hand, and with his Father governs, and shall come in his Fathers Glory, and in his Person is the Brightness of his Glory.

Seventhly, Blessing, which respects that Glory, which for his special Goodness to them, his Saints do give him; others give Honour to Christ; the Devils do, but not Blessing; that the Saints only do, for that respects Communication of Goodness, they only bless him whom he blesteth first.

Observ. Christ hath all desirable Excellencies in him, Beauty, Glory, Honour, Esteem, Riches, Strength, Wisdom.

Ver. 13. *And every Creature ;]* Every Creature in its kind shall worship Christ, *Phll. 2.* Every Creature comes in here, because when Christ's Kingdom is set up, they shall be renewed, *Rom. 8. 19. Psal. 69. 10, 11.* both *Creatures under the Earth*, Bodies of Saints departed, and precious Stones, &c. for all Creatures shall be used in a glorious Liberty.

The Church of Men began the Song, and these continue it ; for it is this Mercy to them that is Matter of the Song, and the Instauration of their King ; and therefore we are to be stirred up the more to do it, in that we see even all the Creatures do it whom it doth not so much concern.

Ver. 14. *And the four Beasts said, Amen ;]* and the Elders follow ; the Officers begin and end.

Amen,] seems to be an Ordinance, a word to be used by Officers first, and then by the People, as *1 Cor. 14. 16.*

A
 DISCOURSE
 OF
 Christ's Reward;

Or, of the GLORY which He receives in

HEAVEN,

As due to the Excellency of His Person,

And as the RECOMPENCE of

His Work of Redemption perform'd.

Rev. v. 12.

*Worthy is the Lamb that was slain, to receive Power, and Riches,
 and Wisdom, and Strength, and Honour, and Glory, and
 Blessing.*

I Design to give you a Particular (as we use to call it,) of that Estate of Glory which was Christ's due, and which our Lord of Glory parted with, and was emptied of; and compare with each, the Particulars of His emptied, humbled Estate, contrary thereunto.

And for this, I might refer unto those inherent Glories that were His due, to have broke forth from the first in Him; as also those Privileges, and Royalties of His; and so here, upon that Argument, set by them His standing out of all these, and emptying Himself of them during His humbled Estate.

I shall take that Royal Proclamation of His Glories which the Holy and Blessed angels His Heralds have made; and take what I find sum'd up in one Cluster, growing on one Stalk, or in one Verse, *Rev. 5. 12. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing*: That they speak it of Him as God-man, is clear, in that He is called the Lamb.

But before I enter upon the Merits of my Design specified, I must remove an Objection, That my running over those Particulars mention'd, will not be pertinent unto the Ends and Purpose which I even now propos'd; for the main Argument is, the Glories which were His due as God-man before His Redemp-
 tion

tion of us; and the laying down of that Glory, was the main Ingredient of that Sacrifice He offered up for His redeeming of us: But the Royalties there ascribed as worthy to be given Him, are what the Angels say, *He was worthy of for having redeemed us*; for the Account they give them hereupon, is as He is the Lamb slain, and not at all as God-man. For the removal of which, and clearing the aptness and meetness of the Allegation of these, as suitable in the Scope and Matter of them unto my forementioned purpose, I premise these Answers.

First, As to that, That the Angels should proclaim him worthy of all these *because slain*, and as the Lamb that was slain, as *ver. 9.* seems to carry it: Suppose that were the Scope, yet it is but to declare a superadditional Glory of Christ's, consisting in this, That He should merit by his Death what was otherwise naturally due to Him in His Person, who was slain; and so a redoubled Honour accrue to Him upon several Titles; That He who in Himself, and the Dignity of His Person, was worthy of all these, should moreover by the Merits of His Death, purchase thereby to be worthy of them also; and so that although He merited them by His being slain, yet it was but what his own by another right before, due to His Person, but now moreover to His Actions and Sufferings, and how that by them He deserved them also; and so in that one Description or Character of Him, both Dues are here both involved at once. *First*, The Lamb, noting His Person God-man; (and it is His Title given His Person now He is in Glory, throughout this Book.) *Secondly*, The Lamb that was slain; both which, under the same terms in effect, *Peter* indigitates, *1 Pet. 1. 19.* *Ye were redeemed with the precious Blood of Christ, as of a Lamb without blemish, and without spot*, where the preciousness of his Blood is inferr'd from the preciousness of his Person. *1st*, He mentions Christ, whom in his Person he expressly calls Elect and Precious, in the following *Chap. 2. 6.* and whom he sets forth in his Person as a Foundation to our Faith, and also unto his Merit for us, which is the approximate ground of our Faith: Then, *2dly*, He speaks of this glorious Person's being sacrificed to Death; for his Blood, there is said to be the price, *as of a Lamb without blemish, and without spot*, alluding to the Paschal Lamb his Type; for indeed, even the value of that Price by his Death was founded on the innate Worthiness of his Person, as to whom all these were due on the pure account thereof; for his having been slain would not have made him worthy of all these, if his Person that was slain had not been worthy of all these afore he was slain: Yea, and the Angels do mention his Death in this their Doxology of Praise, chiefly as a Description of his Person in this sense, That he whose Person was the *Lamb of God, (God man;)* and further, had been he that was slain, was worthy, &c. and of the two it is certain, the Worthiness of his Person far exceeds the Merits of his Sufferings and Actions.

Secondly, The like Allegation may be made concerning the manifestative Glory of the other Two Persons; for that very Glory which is personally due to each Person as God, they are yet proclaimed worthy to receive upon occasion of some special Work done by them; and thus it is with Christ here: Thus God the Father, of whom the Angels say, *Chap. 7. 12. Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever, and ever. Amen.* All these are his due as he is God; and yet, *Chap. 4. 11.* he (for of him 'tis spoken,) is proclaimed worthy to receive *Glory, and Honour, &c. for thou hast created all things*: Thus it is with Christ for having performed the Work of Redemption here.

Thirdly, 'Tis true, there is a Glory given to Christ, which wholly relates to the Work of Redemption alone, even as to God the Father also, for and upon his Work of Creation; who although he was God, and so Almighty, able to create, yet he could not have had the glory of creating, or being a Creator, unless he had actually created; though in that he is able to create, he might have been intitled to such a Power: And so Christ hath this Glory given, upon occasion of his being a Redeemer, and that he is a Redeemer; for he was slain, and without it he had not been a Redeemer; yet still look as God receives in and upon the Work of Creation, but the glory of his being God; the invisible things

of God being manifested therein, even his eternal Power, and God-head; so Christ in receiving the Glory of Redemption, receives but the acknowledgments of those Portions due to him as God-man, now further manifested in that Work.

Fourthly, In that he is said [to receive them,] after his being slain, this prejudiceth it not, but that they were due to his Person afore: For not only of God himself the same Phrase is used, *Worthy art thou to receive Glory*, that is, as given from all thy Creatures, *Rev. 4. 11.* 'tis spoken of him that sits on the Throne, (*ver. 10.*) but also here, as it is used of Christ, it refers to that actual Possession he had taken of Glory upon his Ascension, which is called *his entering into Glory*; after his Sufferings, *Luke 24. 26.* *Ought not Christ to have suffered these things, and to enter into his Glory?* All which, the Angels after his Ascension thus applauded, and cry *Euge to*; and in respect to this Possession then given, and received by him, it is said, he was made both Lord and Christ, *Acts 2. 34, 35, 36.* *The Lord said unto my Lord, Sit thou on my right Hand, until I make thy Foes thy Footstool: Therefore let all the House of Israel know assuredly, That God hath made that same Jesus whom ye have crucified, both Lord and Christ;* which is clearly spoken of his Ascension: And yet he was *Lord and Christ* afore.

And in the like manner doth the Revelation speak of his entering into Possession of the Kingdoms of the World, *Rev. 11. 17.* *Thou hast taken to thee thy great Power: It was his afore his Power as his due, and yet as now but the*

taker of it; and therein takes but what is his right into his own Hands: And the Phrase [takes to him] is usually spoken of one that hath newly taken to him a Right or Due that was detained from him, or out of his own hands, and exercised by others that kept it from him, yet belonging to him; and so here, when he is declared worthy to have received, &c. and to receive after his Suffering, it is to be judged, that he doth but take to him what was his.

And, Lastly, That all these were his by inheritance, as being God's natural eldest Son: You have expressly, *Heb. 1. 4, 5.* *Being made so 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? And again, I will be to him a Father, and he shall be to me a Son;* by inheritance, as being eldest Son, and the only begotten of God; yea in his very Conception, and the Union of God-man, he was the Son of God; and therefore, all this Royalty or Glory was then his due by inheritance, *Luke 1. 35.* *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee, shall be called the Son of God;* [called,] that is, shall have the Name of being God's Son, and therewith all that Dignity, Power, Glory whatsoever, that were due to him that was the only begotten Son of God, *John 1.* And the Angel shews, that he should have all these in Title as his right and due the first instant of his Conception; all which he yet had not in full and actual possession until he (as now here) was come to Heaven.

And therefore that it is here said, *Worthy is the Lamb that was slain to receive, &c.* imports not as if he received it only because he was slain; nor is it any way implied thereby, that it was not his right by Personal Inheritance, no more than that a King that is a while kept from his right, and obtains the possession of it by Conquest, may not yet be said to have it by inheritance also, yea, and so as he holds that to be the surer and better Title also.

In that very Chapter (where his Kingly Dignity is solemnized,) there are these three distinct Ti-

cles proclaimed of him, *First*, By inheritance, in that he is called the Root of Jesse: The eminentest and eldest in a Family, are called the Root, or the Father of that Family. So *Isa. 14. 30.* Now though David was the youngest Son, yet *Psal. 89. 27.* God said of him, *I will make him my First-born, higher than the Kings of the Earth;* who as in that Right received the Kingdom, to shew, That Christ as God's First-born, should by inheritance receive it also; which is the Title I am now a pleading. *Secondly*, He is called the Lion of Judah, who got the Land by Conquest; so *Jeshua* of that Tribe, Christ's Type. *Thirdly*, A Lamb slain that bought it with his Blood.

This Objection being thus removed, and the Text thus adapted to my intended purpose, I approach now unto my intended Design, which is to set in one view in two opposite Schemes or Draughts, these Personal Excellencies of Christ God-man, as it were in one Side or Page, (as in such cases we use to place things opposite or parallel;) and the contrary humbled Estate in the Form of a Servant on the opposite Page, as being *ἀντισημασία*, contrary one to the other.

I. Concerning these his Excellencies and Royalties due to his Person, I premise but Two Things in general e'er I enter upon the aforesaid particular Comparison.

First,

First, That these Perfections he is celebrated for, are in number seven, which is the number of Perfection; for they contain a fulness, and compleatness of Perfections, and those personally due to him.

The *Second* is, That they are the good and holy Angels, who behold his Face and the Father's, who do give him the Elogy and Praise of them; and the Testimony of Angels ought to have a mighty impression upon us: You see what a weight is put upon but one Angel's Testimony that gave Revelation to *John*, and it is as the Seal set to the whole Book, *Rev. 22. 16. I Jesus have sent mine Angel to testify these things*: What then is the Testimony of all the Holy Angels, the whole Quire of them? And so it is prefaced to these words in the foregoing 11th Chapter, *And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beasts, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud Voice, Worthy, &c.* This Witness of theirs must therefore have an answerable reverential Repute with us; for they must needs be held the most faithful and able witness in this Matter: Indeed, above all other Creatures, we Men redeemed do experimentally feel what he is, as he is a Redeemer, and know that (in that respect) better than they: And therefore there is that emphatical difference to be observed in the Song of the *Chorus* of Men, giving Glory to him, *Rev. 5. 9, 10. Thou wast slain, and hast redeemed us to God by thy Blood out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, and we shall reign on the Earth.* Oh! how feelingly do they enlarge upon it? But yet the Angels when they say, *Worthy is the Lamb that was slain*; tho' they go no further in their mention of it, yet they speak all this upon their own knowledge, and that a knowledge of Sight, and not of obscure Faith, as in a Glass darkly; for they see his Person every day, *1 Tim. 3. 16. taken up into Glory, seen of Angels*, and seen as now he is in Glory, since his taking up; and so are to be valued for the most competent Witnesses to this Matter of his Personal Glory, as also for the most faithful and impartial, in that he is of another nature from theirs; *He took not the Nature of Angels*, but yet they are so taken with, and overcome with this Glory of his Person now it is in their Eye, that not only they envy not at this his Exaltation as Man so far above them, as the evil Angels of their own Nature do, and for that Cause did, that you see on the contrary how they magnifie and extol it: You may well and worthily then receive their Testimony as next to that of God himself, and say (in allusion to what *John* says of God's Witness of Christ, *1 John 5. 9.*) *If ye receive the Witness of Men, the Witness of Angels is greater.*

And so I am more immediately arrived at that comparison I promised in each particular of these Glories set in opposition against every answerable humiliation, not only emptying of them in Christ's humbled Condition, but the perfect contrary brought upon him; and this the Holy Angels themselves give us occasion, and invite us to do, by saying, *Worthy is the Lamb that was slain*; they considered, and took in both into the Burthen of their Song.

Let us therefore (as I said afore,) turn that part of the Optick Glass that renders the Sun in its brightest Strength and Glory, and then turn the other end that renders it as a small Snuff, discoloured, and riding in Darkness and Blackness; and we may among other, make this use of it, when you come to the Sacrament to celebrate the *Memory of Christ crucified*, take a view of Christ in both: *First*, See him as Crowned with Glory and Honour, as the Apostle speaks they saw him, *Heb. 2. sitting on the Throne of Majesty on High*: And then as Crowned with Thorns, naked, despised, hanging on a Tree. You have them both in sight in that one *Ver. 9. We see Jesus, who was made a little lower than the Angels, by the suffering of Death, crowned with Glory and Honour.* And that *ῥῆξυτι* [a little] Lower, understand not of his Being, in that he was a Man, therefore a little degree lower; but it is spoken of the shortness of the time in which he was made lower; for otherwise, as for the lowness it self of Condition which he was brought unto, the comparison unto the Angels was not sufficiently expressive, it is too high to set it forth; for he was in that respect made lower than any Man; *I am a Worm; and no Man*, said he, *Pf. 22.* that afore had said, *My God, my God, why hast thou forsaken me?* And as you consider

consider any part of his Debafement, mingle this Thought with it ; Thus glorious fhould my Jefus have been at that time , but he gave himfelf, and all, away for me.

The firft Attribute is Power, that is, *Authority*, *δυναμις*, which is here put for *ἐξουσία*, (as fometimes elle-where) for here it is diftinguifhed from *ἰσχύς*, *Strength*, which is another of the Particulars that follows ; and it is a fure rule in interpreting this place, that each of thefe feven are diftinct from the other, elfe they obferved not the number feven, the number of Perfection ; and to fet out Chrifts compleatnefs thereby is his fcope, *John. 17. 2. Thou haft given him Power over all Flefh :* And, *Matth. 28. All Power is given me both in Heaven and Earth ;* even all that Power executive, (not effential,) which God himfelf means actually to exercife, or put forth, all this Power is committed to him ; as himfelf at another time faith, *John 5.22. All Judgment is committed to the Son :* And thus as in refpect of actual Exercife of Authority, Gods and Chrifts Power as God-man, may be faid to be of equal extent, one God, one Lord, of both whom are all things that are, fo by virtue of this he hath all fubject to him, *2 Pet. 3. 22. Angels, and Authorities, and Powers, being made fubject to him ;* fo as Chrif, by virtue of it, commands whatever is done in this and that other World, you have feen him in his greatnefs in this refpect.

See him now ftrippt of all this, *Matth. 20. 25. Ye know that the Princes of the Gentiles exercife Dominion over them, and they that are Great exercife Authority upon them :* Then, *ver. 28.* he propounds his Example, *The Son of Man came not to be miniftered unto, but to minifter, and to give his Life a ransom for many :* 'Tis as if he had faid, The Son of Man foretold by *Daniel*, (as in *Chap. 7. 13.* we find it,) to whom was given *Dominion and Glory, and a Kingdom, that all People, Nations, and Languages, fhould ferve him ; his Dominion is an everlafting Dominion, which fhall not pafs away ; and his Kingdom that which fhall not be destroyed,* *ver. 14.* Though it was his right to exercife Dominion on thefe petty Conftables, who, for fuch are Kings over the Nations, yet under him inftead of being over (fays he) all thefe forts of Attendants I minifter to all, and my whole Life is a Service devoided of all Authority but over Devils and Difeaſes, but otherwife it is a fubjection to all other ; and I am not only a Servant unto God herein, but am fubjected to Men ; and what was his end in this, but to make a price of Redemption for us thereof, together with his whole Life, *and to give his Life a Ransom for many ?* He is fubject not only to the lawful Authority of the *Roman Empire* as then extant ; but fo he would have been of any State he might have been fuppoſed to live in, which he confidered enough then ; the Exactors of Tribute required it of him by *Peter*, to put him in mind of it, *Matth. 17.* But he declared in his Answer to their Demand, himfelf a King's Son ; and therefore he fays, *ver. 26. The Children of Kings are free.* And in theſe words he ſpeaks to this effect, to give thee *Peter* a demonstration of what Authority and Dominion I have in this World, I will not pay it out of that ready Mony I have, or thou haft by thee, nor will I borrow it of any Man, but I will command a Fiſh to pay me Tribute, and with that do thou pay *Cæſar* ; fo as whilft he ſubjects himfelf to this Authority, he ſhews a greater Authority himfelf had, which *Cæſar* had not. This Authority, Power, and Dominion he gave away, and receded from it ; yea further, He that had Authority to command all in Heaven and Earth, (a far larger and ſuperiour Dominion than *Cæſar's* reach'd to,) was often put to hide himfelf, and fly from that Authority that fought his Life, as if he had not been able to have commanded the prefervation of it : Thus when a Babe, he was forced to go into *Egypt* for fear of *Herod* ; when come back again, to go into *Nazareth* for fear of *Archelaus* ; and when come to Age, he was fo divested, and emptied of all Power, as he was forced to retire into the Borders of *Canaan*, at one time to hide, and ſkulk, as we ſay : And again, *John 4. 1, 3. When therefore the Lord knew how the Pharifces had heard, that Jefus made and baptized more Difciples than John, he left Judea, and departed again into Galilee :* And another time, *John 11. 53, 54. Then from that day forth, they took Counſel together for to put him to death : Jefus therefore walked no more openly among the Jews, but went thence unto a COUNTRY near to the Wildernefs, into a City called Ephraim, and there continued with his Difciples :* Yea then,

when he was to be apprehended by a Band of Men, he yet considers enough what Power and Authority he had in Heaven for his Rescue, *Matth. 26. 53, 54. Thinkest thou not that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels? But how then shall the Scriptures be fulfilled, that thus it must be?* Even then he subjects and empties himself: If I should take this on me, *how should the Scriptures be fulfilled?* which have said, I must die, and suffer, and thus it must be: So at the Bar, he suffers himself to be arraigned by Authority, and to be smitten by an Under-Officer, as one that reviled the Authority, which the smiter of him judg'd he ought to have been subject to; yea, thought much at it that so poor a wretch as he should presume not to do it, *John 18. 22. And when he had thus spoken, one of the Officers which stood by, struck Jesus with the Palm of his hand, saying, Answerest thou the High Priest so? As if he should say, Answerest [thou,] so vile, so mean a Wretch as thou art, the High Priest so?* And he then also considers what was his due, and declares it afore them openly at the Bar, when they contemned him, as being then thorough his own willing emptying himself, in their Power. Thus, *Matth. 26. 64. Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the Clouds of Heaven:* That is, you have me^e now under, and this is your hour; and you think of me but as of another Man subject to you: *Nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the Clouds of Heaven.* What need I lay more as to this Argument but this, That he to whom all Authority in Heaven and Earth is committed, was accus'd and condemn'd, and the cause for which he was condemned, was, That he was a Rebel, and a Traytor unto Authority.

The 2d Particular Glory of which Christ divested himself for us is *Riches*, which some refer to those Riches of Wisdom spoken of *Colos. 2.* but *Wisdom* we find comes in after; nor are they *Riches of Glory*; for they are in like manner summed up in *Glory*, which also follows: But these Riches here are attributed to Christ as a King, (which is the subject of this Chapter;) and a Kingdom consists as in Authority, so in Riches, &c. and so these Riches do import *the right of Possession* unto all things whatsoever: The *Jus* or Dominion over all Creatures, as being his proper Goods and Chattels; and to this purpose it is said, *All is yours, for you are Christ's*; so that all are his first and originally; and our Right is but a derivation from him. We read that *Wisdom* (that is, Christ) says, *Prov. 8. 18. Riches and Honour are with me: The Earth is full, as of his Glory, Isa. 6.* (for that is spoken of Christ;) so of his Riches, as *Psal. 104. 24.* And of Christ it is that it is said, *Psal. 24. 1. The Earth is his, and the fulness of it; the World, and they that dwell therein;* 'tis spoken of Christ *that King of Glory*, as *ver. 8, 10.* of whom that *Psalms* is made: For 'tis he to whom those everlasting Doors did open when he ascended, as in the close of that *Psalms*: His Riches lye not in Chattels only, but in Persons also, *The fulness of the Earth, and the Inhabitants also*, as in that *Psalms*. The Angels here you see, acknowledge, That all Riches are his, and there withal that themselves possess not a foot of ground in Heaven but what is Christ's: And if they, the supreamest rank of God's Creation, are his Servants, as that Angel acknowledgeth himself to be, *Rev. 19.* and ministring Spirits, *Heb. 1.* (and Servants and Ministers about a great King, or great Person, are part of their Riches,) then surely, all things else must be put into this Inventory: Now see the *Grace*, the Love of Christ, as the Apostle speaks, *2 Cor. 8. 9. That though he was rich, yet for your sakes he became poor.* He emptied himself of the Possession of all, and left not himself so much as an hole to hide his head in; he speaks in relation to his outward possession of any thing: For his scope in that place, was to exhort to giving to others; and this Poverty was from his very Birth. Consider but how his Mother did lye in; (you that are rich, fine Dames, you will soon be sensible of this more than others,) she lyes In in Straw as Beasts at best, not in a Bed, no not in a House, but a Stable; and the Babe himself was laid in a Manger: His Parents that brought him up from an Infant, were poor, (and such must his Accommodations and Breeding be:) Witness the Offering they made

made at his bringing to the Temple, *Luke 2. 24.* And after in his Life, the World was not amended with him : He lives upon the Charity of others, and had but meerly wherewith to live : He is made dependent on Women, (who themselves have not to give, but out of that their Husbands allow them ;) thus *Luke 8. 11.* and therein was made a *Servant* ; for so is *the Borrower to the Lender*, as *Solomon* speaks. And at his Death, it continued still to be thus with him : He is fain to commend his Mother to another (to *John*,) to keep her when he is gone, having nothing himself to leave her : His Cloaths, though mean, were not his own to dispose of at that time ; but the Guards and Watchmen that waited him till Death, cast Lots for them afore his Face ; and himself considered it, and laid it to heart, as in *Psal. 41.* (made of him, and expressing his Heart, *ver. 9.*) It is strange, that in the midst of such Tortures he then hung in, he should mind this Circumstance, so small an one ; but we are thereby taught, that he considered every thing he suffered, as well as every Sin of ours he suffered for ; and was accordingly afflicted, that he that was so great, so rich a Person, if he had had his own in his right and due, should be brought to this, and stript of all ; and should have those his mean and worthless Cloaths to be disposed of afore his Eyes, in a way of sport, as well as otherwise : This wounded and pierced his Heart, as well as that they pierced his Hands and his Feet, and gave him Vinegar to drink, and wagged their Heads in scorn ; and his Poverty, and emptiness of all Comforts, and want of all Supplies in those respects, he was deeply sensible of : And the *Psalms* begins with, *Blessed is he that considers the Poor* ; for he was such, and speaks it as glad that any did consider him in that Estate.

The Third Thing instanced in, is *Wisdom*, which is as large as his Authority : He knows all things that are, or fall out within his Dominion ; which are all things. Kings see not with their own Eyes, but the Eyes of the Lord run through the whole Earth. He knew *Paul*, where he dwelt, *Acts 9.* as also that Church, *Rev. 2. 13.* *I know where thou dwellest*, and so all Particulars also ; and else, he were not a merciful High Priest as Man, if he knew not all our particular Straights as Man : He is the Bishop of Souls, and knows all his Flock himself : As Man he shall judge the World, and is ready to do it now, as *Peter* speaks ; and therefore knows all that God hath done, or will do, or all Persons to be judged, *All things are naked before him* ; (and that Him is Christ there,) with whom we have to do : And all these things he knows not by the hearsay of Angels, that are his Messengers sent by him, not to bring him Intelligence, but to execute his Will ; them yet he employs as Ministers for his Business : But he knows them all in himself, as he did that particular Matter then in *Mark 5. 30.*

See *Lapide*
in *Locum* out
of *Molin.*

Now let us see him in his Weakness, and emptying himself for a time in this respect : How ignorant was he of many things ? As of the Day of Judgment, and of *The Fig-tree, &c.* Yea, ignorant of Letters and Learning This they spake of him that had cause to know him, his Kindred that lived in the same place, and therefore name his Condition and Calling, and they that knew his Sisters, *Mark 6. 2, 3.* spake thus of him, *From whence hath this Man these things ? And what Wisdom is this which is given to him ? Is not this the Carpenter, (that hath lived always at his Trade, and wrought for us,) the Son of Mary, the Brother of James and Joses, and of Judas and Simon ? And are not his Sisters here with us ?*

A
D I S C O U R S E
O F
T H A N K F U L N E S S,

Which is due to G O D for His
Benefits and Blessings.

Pfal. 100. 4.

Be thankful to Him.

WHAT Thankfulness is, I will explain to you by these few Questions :

First, How being thankful differs from glorifying God ; for they are made to differ, *Rom. 1. 21. They glorified not God, neither were thankful.* Thankfulness being in the general taken as it is here, for the whole Duty of Man to God, is for substance all one, as to glorifie him ; for in the same thing wherein we glorifie him, we also give thanks to him : And therefore *Luke 17. 18.* Christ speaking of that Leper's Thankfulness, saith, None but he returned to give glory to God, that is, to be thankful to him. I know indeed, Thanksgiving is a peculiar Branch of God's Worship, when it is taken strictly ; but Thankfulness is larger, and extends it self to all Duties, which when they are done to God, as an acknowledgment of his Mercies and our Love, they may be termed Thankfulness : And so, though in the same Duties wherein we glorifie God, we are thankful also ; yet in several Considerations, and as coming from us upon several grounds, those Duties are sometimes called glorifying God, and sometimes being thankful : As if a Friend, a Son, or a Servant, should do all the same thing for a Man ; in the Servant that Act might be called doing him Service ; in the Son doing his Duty, and an Act of Obedience ; and in the Friend a Kindness : So here we standing towards God in all relations, and in regard of all those Relations, Obedience being due to him as he is a Father ; all that we do to him is called *Honour, Mal. 1. 6.* As he is a Master and Lord, it is called *Fear* in the same place ; as he is a God, gracious, that loads us with Benefits, it is called Thankfulness ; as he is a glorious God in himself, to whom Glory and Power is due, all is called glorifying him. Thus (*Psalms 50. 14, 15. 23.*) Thanksgiving is put for his whole Worship, and glorifying him so many ways ; and so in many Relations we are tyed in obedience unto God, as we can never want Motives to draw Obedience from us ; and therefore

so

so many Aggravations are there of neglect and want of performance of them.

To come then to the Difference between these Two ; God being so glorious a God, we are to do all to him, and for him, and obey him in all, and make him the end of all, which is called glorifying him. Suppose we were no way beholden to him, all this were a due to his Excellency and Glory, which might challenge it from us; might extort it, *Psal. 29. 2. Give unto the Lord the Glory due unto his Name* ; that alone would challenge all the Service, all the Praise that you do or could make to him ; but now we all are upon a further ground, to do all to him, and for him, because of all the many Mercies we receive from him : Now to return all in this relation, is called Thankfulness. To do all out of a sense of his Excellency and Glory that is in himself this is to glorifie him. But to do all out of a sense of his Mercies to us, and our obligation unto him, this is Thankfulness : So that (*Rom. 1. 21.*) it is brought in as a further aggravation, that though the Gentiles did, as it is in the Verse before, read many Characters of his glorious Power and Wisdom in the Creation and Governing the World, (the Heavens declaring his Glory, *Psal. 19.*) that though they knew this, yet they glorified him not, gave not the Glory which is due unto his Name; but, *Secondly*, Not only so, but though they knew they themselves had all from him, and that he loaded them with Mercies ; (so *Acts 14. 17.* speaking of the Gentiles, he saith, that notwithstanding their ignorance, yet God left not himself without witness, *in that he did good, and gave us Rain from Heaven, and fruitful Seasons, filling our Hearts with Food and Gladness* : All which are Witnesses and Testimonies of God's Love and Bounty) yet they, though they knew all this, and that they lived at his cost, were disobedient, and therefore their disobedience is aggravated here by this, that they were Unthankful.

The Second Question is, What Thankfulness is ? It is a free rendering to God the Glory of his Goodness; principally to the end we may glorifie it, and testify our love to him.

First, It is a rendering, and in that Act doth the Nature of Thankfulness consist, and hereby it is express'd, and this Act hath reference and relation to something received ; if I give any one any thing never so freely, if it be not in relation to something received from him, it hath not the nature of Thankfulness; it is giving not Thanksgiving, but when a Man begins first to consider with himself, what he hath received from God, and upon that ground he returns an acknowledgment of the Mercy; that which he doth return to him is, Thankfulness; and this you may see in *David*, *Psal. 116. 12. What shall I render unto the Lord for all his Benefits toward me?* Ye see how he considers the Benefits received, thinks what to return again, and upon what ground,

And therefore for Application, would you know whether you do all you do out of Thankfulness ; I ask you, whether it is a rendering to God ? That is, do you look upon God as the Author of all the good things you do enjoy ? And thereupon, do you bring forth all your obedience, and look upon it when you have done, but as a rendering to God again, even as all the Rivers come from the Sea, and return to it again ? So do your Hearts but as it were return to God, all you have first received from him ; otherwise, if you should do never so much for God, and not look upon it as a rendering to him, it were not Thankfulness if it came not from you upon that ground ; for if you think in your Hearts, though never so secretly, that you have added any thing to him, if you think with your selves thus : Why have I not prayed ? And I have fasted (as *Isa. 58. 2.* they began to murmur :) Thus to glory in any thing, as if you had not received it, (*1 Cor. 4. 7.*) as Men are apt to do, and as they at the last day will do, who heap kindness upon Christ : *Have we not prophesied in thy Name, and cast out Devils ?* as if he were beholden to them : So Men think that God is beholden to them if they repent, and do think every thing they do for God to be a great matter ; such Popery is in Mens Hearts : This is not Thankfulness ; but your behaviour, is as if you had given to him first : Whereas, says God, *Job 41. 11. Who hath prevented him, that I should repay him ; that is, who is aforehand with me in any thing* he

he hath done : There were other thoughts in *David* when he gave so largely to the building of the Temple, *1 Chron. 29. 13, 14.* We thank thee, saith he, *Of thine own have we given thee*; we have but rendred what was thine; given indeed it was, because willingly, *ver. 14. but yet of thine own*; so he looks upon it, and therefore it was Thanksgiving: For, says *David*, *All things are of thee, even this my Thanksgiving*, and all.

Secondly, It is a free rendring, and that is an essential property of Thanksgiving. What is restored must be restored willingly; if it be for slavish Fear, though a Man render never so much to God, it is Service not Thankfulness; for Thankfulness hath relation to Bounty, and consists in a likeness to it: Now one among many Conditions, as I observed in Bounty, was, that it should be free and willing; now therefore, therein Thankfulness must answer to it, as rendring must be done in relation to giving, as I said; so look how it is given, so it must be rendred; it is not Bounty unless it be freely given, it is not Thanks unless it be freely rendred, *Matth. 10. 8. Freely you have received, freely give*, as Christ saith in another case: Yea, Willingness is more required and looked at, than the Thing rendred in matter of Thanks: So it is also in Bounty; and so *Paul* makes it in the Bounty of the Saints to their Brethren, *1 Cor. 8. 10. That they began not only to do, but to be willing a Year ago*; it is brought in as a greater matter than to do, *Non tam effectus aestimatur quam affectus*; and so in like manner in matter of Thanks, *Non tam requiritur equalitas rerum quam voluntatum*, saith the School. The Woman that cast in her Mite, Christ says, had cast in more than they all, 'twas her freeness made it accounted so. Therefore *David* in the forenamed place, in rendring to God, put the Emphasis, Not in that he had rendred, but in that he had given so willingly; and after this sort. Wouldst thou know whether thou art truly thankful, or no? and desirest to be so, and to have it so taken? Look not only upon what thou hast rendred again to God, or how much, but how willingly; as, What willing Entertainment have all good Motions for God and the Advancement of his Glory in thy Heart? How came they off from thee? Dost thou follow thy Calling not willingly, but by constraint, as *Peter* speaks of Preachers, *1 Pet. 5. 2.* because thou knowest not how else to live? Dost thou pray to God, but yet art haled to it by thy Conscience as a Beast to the Stake, to avoid a Whipping, by Conscience, that night thou omittest it? Then it is not out of Thankfulness. Dost thou keep in upon the Sabbath Day, and write and note the Sermon, and repeat it, but thinkest thy Master's House, or thy Study, a Prison all the while, and wouldst gladly be taking other Liberties, but that thy Tutor or Master commands thee otherwise; and all that while, thou lookest at them as thy Jailours? If so, thou art then unthankful, though thou rendrest and dost never so much for God.

Thirdly, The third thing to be considered concerning Thankfulness to God, is the thing which is to be rendred, and that is Glory; that thing thou renderest must be such, as thou art sure his Glory doth arise out of it: So *2 Cor. 4. 15. That through Thanksgiving it may redound to the Glory of God*: So saith the Apostle there, and that is it God looks for in thy Thanksgiving; and the word Redounding is to be observed, because all that we can do adds no essential Glory to God; it redounds to it only, and manifests it. The reason is, because nothing else will be accepted at thy Hands: It is an excellent Rule *Aristotle* hath, speaking of the Matter of Thankfulness: What is it to be rendred? It is *Restitutio superexcellenti, honoris, indigenti, Lucri*; that is, if he be one who is far superiour above thee, and stands in need of nothing thou hast, then thy only and best way is to honour him all thou canst for his Bounty; restore Honour to him, and he looks for nothing else; but if he be one that stands in need, then thy best way to shew thy Thankfulness, is to recompence him some other way, give him of thy Substance, and relieve his Want: And now to this purpose, see what God himself says in *Psal. 50. 12. If I were hungry I would not tell thee*, (says God to the Formalist, (who thought to please him with Sacrifice, with killing Oxen and Goats;) *I have no need of thee*; but instead of these, *ver. 14 15.* he says, *Offer to me Thanksgiving; and glorifie me.* So also, *ver. 23.* they are put together, *Whoso offers Praise glorifies me*; it is the Praise of his Glory that is to be rendred, if thou wilt shew thy

thy self thankful; he doth not always require of thee again the things themselves which he hath given thee for the substance of them, but the glory of them all; all Comforts thou hast, he is content thou shalt enjoy them, and rejoice in them, so thou give him the glory of them all; Men equal to your selves you are thankful to, by giving them like for like; if they invite you, you invite them, but not so to God: *Go thy ways therefore, as Solomon says, and eat thy Meat with a merry Heart, and rejoice with the Wife of thy Youth, only acknowledge thou hast all from him, and that he gave all; and return the Strength of all to do his Will; and thou givest Glory and Thanks to him, when thou usest all to him, and for him: So Rom. 1. 6.* To eat to the Lord is linked with giving Thanks

Only I add this, That if the Glory of God need thy Wealth, and any thing thou hast, so as thou must part with them, or dishonour him; if the Lord need thy Afs, as Christ had the Messenger tell him, (so doth God sometimes condescend to do,) then let him have all; let Goods, and Life, and all go, even the things themselves in such a case; so if the Profession of his Truth call for thy Life, let him have it; if his Honour calls for thy Credit, let him have it; so if his Church need thy Estate, or any Business whereby his Glory, Gospel, may be advanced and enlarged, let him have it freely.

But yet, *Fourthly*, This is to be limited in the Point of Thankfulness, to the Glory of his Goodness; it must be that which we principally render, when we give him and reflect upon him the glory of his Wisdom, Justice, Power, &c. we praise him in those Relations, but are thankful to him in relation of his Goodness only. There may be a rendring of Glory in the other, but yet it is simply a due in Justice; but when we do this in relation to the Goodness which is in him, it is a further thing and is due upon a further ground. We honour and reverence many Men whom we are no way beholden to, and we are bound to do it; it is a Duty, and a Duty of Justice, and is called Observance: So *Rom. 13. 7. Render to all their Dues, Honour to whom Honour, Tribute to whom Tribute.* Here you see, it is a Rendring, which is not Thankfulness, it being otherwise a due in Justice; but when being obliged to Men for the kindness and goodness that is received from them, we therefore honour them and serve them, this is Thankfulness: And so when upon that ground we honour God this is thankfulness and therefore here it is made a distinct thing from glorifying of God; only this is to be added, That if at any time his Goodness be the ground and motive of giving him Glory, then, though we praise any other Attribute in him, or the effect of it, as set a-work by his Goodness, it may be termed Thankfulness; then it is Thanksgiving, when we praise the Lord for his Goodness, (as it is said, *Psal. 107. 8.*) or when his Goodness is the ground of it in our Hearts, and it spring thence.

Fifthly, The Fifth Thing to be considered, are the Ends of Thankfulness, which must necessarily be added to all this, and they are Two: 1st, Principally to acknowledge that his Goodness; and, 2^{dly}, To testify our Love: Though we strive to render to him the Glory of his Goodness never so much, never so long, and never so many ways as ample as can be devised, yet if the end be not principally to glorify it, and testify our love, it is not Thankfulness; if it be with an Eye to reward, principally to hook more in, it is not Thankfulness, it is buying and selling rather; for Thankfulness still hath relation unto, and must resemble his Goodness and Bounty, and answer to it; now that is true Bounty which gives, looking for no Recompence, or not principally aiming at it: So *Aristotle* defines it, *2 Rhet. cap. 7. Gratia est per quam gratis aliquid quis facit, non ut sibi quicquam subveniat, sed cui facit*, Bounty doing a kindness freely, not to benefit themselves, but the Party it is done unto; and so God doth; for even the Thanks he looks for is for your good, *Deut. 10. 13.* therefore now, if you have Hearts truly thankful, all you do for the Glory of his Goodness, will principally be to glorify that Goodness; and this was *David's* utmost End in that Thanksgiving of his, *1 Chron. 29. 13, 14. Now therefore, our God, we thank thee, and praise thy glorious Name. And what am I, that I should offer so willingly after this sort? praising God that he was able and willing to thank him, and to testify his love. See the holy Disposition of this thankful Man; when he had earnestly and willingly*

lingly rendred unto God, his Thanks are his next Thoughts, when he had done; What Reward will God give me again? No: But he falls a praising God afresh, that he was able to do what he did; and therefore, thus to glorifie God and thank him, this was in it self his utmost end; therein he rejoiced more than in any thing else: So it is said, *ver. 17. I have seen it with joy, says he, and thou that knowest the Heart knowest I have done it in Uprightness, willingly;* both are put in, not willingly only: So those that do all for Reward, may be very willing and forward, but we must be thankful in Uprightness also, (that is,) principally arguing to glorifie God's Goodness; for therein lyes Uprightness of Heart principally; it lyes in our Ends which then are upright, when God is principally aimed at: *David* thought this the greatest Mercy, that he was able to be thankful, though he ran most into debt when he went about to pay it.

I add and couple with this, this other End also, namely, that we ought to do all to testifie our Love, because Love being the Spring and Root whence true Thankfulness springs; therefore his End, that is truly thankful, is to manifest that his Love; therefore in *Pf. 116.* (which is a Psalm made on purpose, and wherein *David's* Heart is exceedingly enlarged with Thankfulness for hearing his Prayer, that he knows not again what to render to him, *v. 12.* he begins it thus: *I love the Lord because he hath heard my Prayer.* He makes profession of his Love to God for all the Love he had shewn him, as the ground of the ensuing Thankfulness; that being the thing that in his Thankfulness he would have God especially take notice of, because, he that knows what true Love is, knows that it desires to be paid in its own Coin chiefly, and therefore receiving all from free Love, he endeavours to return all again out of free Love; his Obedience therefore comes not from him simply to satisfy a Debt of Thankfulness he owes, (as many Men do when they requite Kindnesses, who return all but as a Debt, only to discharge themselves of a Duty and Obligation they owe; and so do many Mens Consciences discharge themselves of Duties to God, and are glad they are soon done) but he as a thankful Man hath a further aim than simply to discharge a Debt of it, and to have it taken notice of that such a thing is done, further to declare the willingness that was in his Heart when he did it; that especially he desires to shew, he hath a Design. As he takes notice of God's free Love principally to him in all, and thanks him for it more than for all the things he hath given him, so he desires that God would regard his Love in it rather than the Performance, and rather desires he should take notice of it than reward him again.

Having thus defined what thankfulness is, I will add these few things, further to illustrate the Definition. If further you will ask, (which makes a Third Question,) What ways you are to shew your Thankfulness? I answer out of the Definition given: Look how many ways God may come, to have the glory of his Goodness from you; so many ways are you to shew your selves thankful: As,

First, In acknowledging his meer Goodness in all, as the ground of all; which hath Two Things in it:

1st, That all ye are, or have, doth come from him, as *David* doth acknowledge *1 Cron. 29. 14, 15, 16. All (O Lord, as he confesseth there,) is of thine Hand, and is thine, not ours:* For we in our selves are Strangers here, brought into the World, first made by thee, and therefore possess nothing but thy Gift, and therefore all is thine: And so *Deut. 8. 17, 18.* if thou hast Wealth, say not, my Power or the Might of my Hand hath gotten me this Wealth; but remember the Lord thy God, for it is he giveth thee power to get Wealth, consider, it is he bestows all, which, because we are apt to forget, he gives you a *Memento* to remember to ascribe nothing to your selves, to get humble Hearts, to glory in nothing, as if we had not received, *1 Cor. 4. 7.* to look on our selves, if we have more Wit, or Wealth, or Grace, but as the Purse that hath more Money in it than another; but both, and Money and all is Gods'.

2dly, And also, we must not only thus acknowledge, that all we have is his, and from him, but also that all comes in meer goodness to us, and for nothing in us: So

David

David doth, *2 Sam.* 7. 18. Where acknowledging the reason why God gave him so much and not another, he says it was not for any difference in him; but for his words sake, which he had promised to *David*, and according to his own Heart had he done those great things; there were no other Motives but his Goodness, and what is in, and comes from himself out of his own Heart: He hath a great Heart, and therefore doth great things.

But, *Secondly*, We must not only acknowledge his meer Goodness, but also our own Unworthiness of any: This casts a further Shadow upon his Goodness, and as a Foil, further illustrates it; one that hath deserved to be cast out of Favour, is more bound to be thankful, than one that never offended: And therefore *Jacob* lays that as the Foundation, whereupon he reareth his Thankfulness, *Gen.* 32. 10. *I am less than the least of thy Mercies*; Where, *1st*, he acknowledgeth, that every thing he now had was Mercy, 'twas not simply Bounty, as to *Adam*, but Mercy which adds to Bounty: *2dly*, says he *I am less than the least*; take the least bit of Bread he did eat, even his Staff he was not only unworthy of it, but unworthier than it; always an humble Heart is a thankful Heart; study your own Baseness if you would be thankful.

Thirdly, This his Goodness and thy Baseness must not only be apprehended by thee, and conceived in thy Heart, but it must be acknowledged in words, tho' it is necessary that our Hearts should be sensible of both: And accordingly, we are therein to bless God also, *1 Cor.* 14. 16. we are to bless with our Spirits; *all within me*, says *David*, *Psal.* 103. 1, 2. The Heart and Affection within are the Instrument the Musick is made on; Thanks is called Melody, *Eph.* 5. 19. in the Heart; yet when the Heart is thus filled with a sense of God's Goodness and our Unworthiness, it must be acknowledged with the Tongue also; and Thanks is the Fruit of the Lips, *Heb.* 13. 15. and Calves of Lips, *Hos.* 14. 2. God's Praise is too big for the Heart; acknowledge all therefore privately in thy Prayers to God, and not only so, but also to others, *Exod.* 18. 8. When God had delivered the *Israelites*, *Moses* tells *Jethro* what he had done for them: *David* bids them come to him, and he would tell them what he had done for his Soul. Christ's reward of the Leper for healing him, was, *Go, and tell what is done for thee*. Instead of foolish jesting which our Mouths are full of, rather give Thanks, *Eph.* 5. 4. And if the Heart were full, the Mouth would be filled with Praise.

But yet, *Fourthly*, If we would shew our selves truly thankful, and give him the true glory of his Goodness, we must not think to render it in words only; but if the Glory of his Goodness may be any other way rendred, we must also endeavour to do it; for all we can do is too little: Therefore, *Psal.* 50. 23. he speaking of true Thankfulness says, *He that offereth Praise glorifieth me*; and he adds, *He that ordereth his Conversation aright*, he offereth the truest Praise, and glorifies his Goodness most: The Mercies of God call for another Sacrifice besides the Calves of our Lips, *Rom.* 12. 1. *I beseech you by the Mercies of God, that you present your Bodies*, that is, your whole Man, *a living, holy, and acceptable Sacrifice*. Now because they might mistake him, he shews how they must sacrifice themselves, which is (says he) your reasonable Service. *1st*, Dedicating themselves to his Service; and, *2dly*, That Service squared to the Word; (for so the Words in the Original signifie,) This is better than sacrificing thy Thousand Rivers of Oil; yea or thy Life. Thus *David* in that famous Psalm of Thanksgiving, *Psal.* 116. resolves to walk before the Lord, *ver.* 8. that is, to order all his course, so as God might be glorified and advanced; and I will pay my Vows, *ver.* 14. that is, all the Covenants he had made: *1st*, He resolved, that the Consideration of God's Mercies should quicken him to the performance of them, as his Vows in Sicknes, Vows in Distress, Vows in Sacraments; and, *ver.* 16. *I am thy Servant*, that is, I dedicate my self for ever to thee, as one that owed him all he had or could do; every Man should think with himself, as that King concerning *Mordecai*: These and these Mercies I have received from God; *But what have been done for him?* As *First*, What Sins have I left? (for therein Thankfulness is to be shewn;) Sin no more, says Christ to him, that was healed: Shall I be so unthankful, so un-

kind? Shall I requite the Lord thus, to be unclean, to be negligent in my Calling, dead to Holy Duties? Do you thus requite the Lord? Who hath made you, establish'd you, deliver'd you? as *Moses* argues, *Deut.* 32. 6. So also, when a Man quickneth up his Heart to abound with Holy Duties, and says with himself, I have received more Wealth, Wit, Credit, than others, what therefore shall I do for him more than others? When a Man considers, the Sins God hath pardoned, the Prayers God hath heard, the long time in the World God hath given him, and thinks he owes him his Life for every Mercy, even as long as I live, says *David*, *Psal.* 116. 21. A thousand Lives if he had them, tho' he should never receive more Mercy, yet for those he hath had, *I am thy Servant*, says *David*, ver. 16. *For thou hast loosed my Bonds, and therefore I will enter into new Bonds to serve thee*; looking on every Mercy as a new Indenture betwixt God and him. When a Man repeats God's Mercies over, and every one of them makes his Soul to bleed for his Sins, as *Nathan* did to *David*, to cause him to mourn: *Have I given thee thy Master's House, and Wife, and wilt thou serve me thus?* This is to be thankful even in mourning for Sin.

Fifthly, A Fifth way to shew Thanks, is, to honour God with thy Substance, *Prov.* 3. 9. to do good with thy Gifts, to profit others, *1 Cor.* 12. 7. to spend thy Sweetness and thy Fatness for the good of God and Man, and to consecrate all thy Learning, Wit, Wealth, to God, to use, and call for, and command, as if they were his own; this is to be thankful: And for this purpose, consider how much of their Estates the *Jews* under the Ceremonial Law, bestowed upon God and Holy Uses, besides their Yearly Tyths they payed, First-Fruits, brought Sacrifices and Offerings upon all occasions; these you are freed from; but yet thou art oblig'd to do good to his Saints, either their Souls or Bodies, with that thou hast received; as *David* did require, if none of *Jonathan's* Seed were alive, he might shew Kindness unto, *2 Sam.* 2. 9. So do thou say, where is a poor Saint I may do good unto, whose Bowels of Soul or of their Bodies I may refresh? And do it as God hath enabled thee: If thou hast not Gold or Silver, yet such as thou hast, give them, as *Peter* did, and as *Christ* bad them, *Matth.* 10. 8. They having received their Gifts freely of Healing and Preaching, freely gave; and do all this, to this end, that others may thank God for thee, more than thank thee, which is *Paul's* Motive to their Bounty, *2 Cor.* 9. 11, 12. You being enriched (says he) to all Bountifulness, which causeth through us Thanksgiving to God, and you to rejoice. that others are set a-work to glorifie God's Goodness in thee, by thine to them; for that should be the main Motive, as appears by his following words: *For hereby, says he, not only the want of the Saints is supplied, (which Pity may cause you to do,) but furthermore it is abundant, by many Thanksgivings to God.*

The fourth Question is, For what you must give Thanks, and be Thankful; I answer, *All things*: For, look how far his Goodness reaches, so far our Thanks should; now his Goodness runs through all things, so we must give Thanks for all, *Eph.* 5. 20. *1 Thes.* 5. 18. *in all, and for all*; that is, in all things, so far as God's Goodness is seen in them; and so even for Afflictions, as they come out of love and faithfulness, *Psal.* 119. and are appointed and ordered for our good, though in themselves they are not to be thanked for: So *Job* blesteth God in the midst of all; for he found God blessing him in them; for as we love not God but he loves us first, so neither can we bless him till he blesteth us. Praise him for all his Dealings; for though thou see'st not how they are all Mercy, and Truth; yet thou shalt see them to be so in the end.

Praise him for Temporal Mercies; every Creature is to be received with Thanksgiving.

Magnifie him for Mercies past, as well as those to come; eaten Bread must not be forgotten, but praise him especially for Spirituall, *Eph.* 1. 3. for these do sweeten all the other; and his Goodness is more seen in these: Bless him for his giving *Christ* for thee, and thee to Him, and Him to thee, and all Things with Him.

For publick Mercies also, as well as private, as of all Duties, Thankfulness become you most who are Saints, *Psal.* 33. 1. So to be thankful for publick

lick Mercies to the State you live in, is especially expected of you: For godly Men have publick Spirits, and also publick Mercies are principally intended by God for you; for all things are yours, the World, all Deliverances and Peace which a People have, 1 Cor. 3 last Verses; and publick Mercies redound more to God's Glory, 2 Cor. 4. 15. and your first Petition is, *Hallowed be thy Name*: So also be thankful for Mercies to come, as *David* praiseth God for the great Things laid up in store for those that fear him, *Psal.* 31. 19. as well as those he had then wrought for them. So also *David* praiseth God, 1 Sam. 7. 17, 18, 19. for the long time to come, that he had promised to his Seed the Kingdom, as a greater Matter than his present enjoying it.

The fifth Question you will ask, When we are to be thankful? I answer, At all times: For, look what time his Goodness is extended, which is at all times, then also must thy Thankfulness be returned; therefore that is added, *Eph.* 5. 20. *Always, and for all things*: As he said to the Queen, that when she left giving, he would leave begging: So, I say, when God leaves giving, then leave thou shewing thy self thankful to him; but his Mercies are renewed every moment, as the Rivers are as continually running to the Sea, as they are from it; so let thy Thanks flow to him, as his Mercies always flow to thee; all his Works are for ever; and so his Works of Mercy, and every one, is to be thanked for ever: If thou hadst received no more but thy Creation, if he gives thee Being and Life, resolve to be thankful whilst thou hast a Being, as *David*, *Psal.* 104. 33. *I will praise him as long as I live, and whilst I have any Being*. As Sin is an eternal Guilt, so every Mercy is an eternal Obligation; as they therefore are ever punish'd in Hell, because they can never pay the utmost Farthing, so we in Heaven shall be thankful ever; because we can never be thankful enough, he loads us with Benefits daily, *Psal.* 68. 19. Therefore we should praise him daily, as *David*, *Psal.* 71. 15. resolves to do.

The last Thing to be added, is, That look in whom God shews and extends his Goodness, in and through him give you Thanks, and return the Glory of it, and that is *Jesus Christ*: So *Eph.* 5. 20. for Thanks are Sacrifices, called the Fruits of the Lips, and Calves of your Lips, *Heb.* 13. 15. that is, they are instead of those Sacrifices and Offerings of Fruits under the Law, therefore bring them to the Priest to offer (as *Heb.* 13. 15.) for you must offer nothing without a Priest: Again, All is from God, through Christ, and therefore return all to God through him also, and give thanks for him above all, for he is all in all.

And so now in the last place, I will shew you the causes of true Thankfulness, which you may take, and consider, as helps to it: And they are,

First, A true consideration of God's Benefits received by us; which must of necessity be done, or else there can be no true Thankfulness, as *ignoti Cupido nulla*, so *Gratie nulla pro ignotis*: So then you must labour to know them, and that they are yours, *Psal.* 139. 14. *I will praise thee, saith David, for thy wonderful Works, which my Soul knows right well*; that is, makes full consideration of them, which makes me thankful therefore; for want of this, unreasonable Creatures are incapable of Thankfulness, because of Understanding, and yet wicked Men are worse; for *Isa.* 1. 3. *The Ox knoweth his Owner that feeds him, but my People do not consider*; that is, regards not, takes no notice of, and into consideration the great things I have done for them. And therefore *Deut.* 32. 6. their Unthankfulness is ascribed to Folly, *A foolish People and unwise, Stultus semper est ingratus*: Therefore get a Heart that takes notice of every Mercy; if thou prayest, watch how God doth answer thy Prayers, *Col.* 4. 2. *Watch in Prayer with Thanksgiving*; as if he had said, Still see how many Requests God grants; Watch to see how your Prayers come in, and it will afford much and plentiful Matter of Thankfulness; to this end, take notice of small Mercies as well as great; that is a true sign of a thankful Heart; and a means to encrease Mercies. In every Passage of the Day, in every Petition of thy Prayers, thou see'st Mercy, and an Answer; God takes this kindly at thy Hands, and he sees that none is lost; it is a Motive to him to give thee more; it is a sign thou art little in thine own Eyes, when every small Mercy is great to thee, as it was to *Jacob*. Forget not all his Benefits, saith *David*, *Psal.* 103. 1. not all, not one if

it were possible ; as when we would work our Hearts to godly Sorrow , we use to go over particular Sins ; so if we would work our Hearts to Thankfulness , go over particular Mercies, and labour to take notice of them , and know them ; so also remember them , which is but an iteration of Consideration : And indeed this is so necessary, that *Forgetfulness* is put for *Unthankfulness* ; and so *David*, *Psal.* 103. lays a solemn Charge upon his Soul, *My Soul, forget not all his Benefits* : He doth give himself a charge to remember them. And we had need have a charge laid on us to do this ; for nothing sooner waxeth old than Kindnesses ; Injuries are written on our Hearts with a Pen of Iron, but Mercies are written as in Water, *Psal.* 106. 13. They soon forgot his Works ; as *Pharaoh's* Butler forgot *Joseph*, so we forget God.

Secondly, A second help and cause of Thankfulness, is a true esteem and valuation of God's Mercies, which is to be added to the other : And to this end, we are to consider the greatness, and the number, and all the aggravations of them ; for some Circumstances in Mercies make them great. When *Paul* would express his great thanks, *2 Cor.* 9. *That thing which he gives thanks for, he calls unspeakable.* And in *1 Thess.* 3. 9. *What Thanks shall I give, saith he, for all the Joy we have for your sakes before God?* He thought it so great a Mercy, as no Thanks were great enough , the Gift so unspeakable , that as his Groans in Prayer, so in Thanks also were unutterable. Now if you would have such large Hearts, get a large Esteem of God's Mercies. See how *Ezra* esteemed the Mercy shewed his People, *Chap.* 9. 13. *Such a Mercy as this* : So think thou of the peculiarness of every Mercy to thee, how God hath not dealt so with others of thy Brethren, as he in the Psalm, *not so with any Nation* ; to this purpose also, cast up the number of them. So *David* did , *Psal.* 40. 5. *Thy Thoughts* (speaking of thoughts of Mercy,) *are more than I can reckon up to thee* : So *Psal.* 71. 15. *I will praise thee always, for I know not the number of thy Mercies* : And add to that a right esteem of thine own Vileness, that thou deservest nothing , but art less than the least ; and then every Mercy will be Mercy indeed ; nothing hinders Thankfulness more than Pride. *Hezekiah* rendred not because his Heart was lifted up, *2 Chron.* 32. 25. for a proud Man thinks every thing is due to him ; but a Beggar is thankful for a Penny. The People of *Israel* having proud Hearts, thought scorn of the good Land, *Psal.* 106. 24. thought it not good enough for them who were too bad for Hell ; we have nothing but this *Manna*, say they, yet it was Angels Food, and came from Heaven without their Labour ; and take heed of contemning these Mercies thou enjoyest, which because thou hast not what thou wouldst have, thou art apt to do ; there is no Mercy almost here, which in this Life is a pure Mercy, but something is wanting still, because indeed in our Works unto God, there is still something wanting, and we are wayward Creatures ; and because things do not come off adequately to our Minds, and so fully as we would have them, we therefore undervalue them. Such pievish things are our Lusts, that unless all be pleased, none are pleased.

Thirdly, There must be added to this a sense of God's Love to your Persons in every Mercy, or at leastwise there must be a Heart in thee that seeks after that Love in and above all other Mercies, and rests not in them without it : And such a Heart only is a thankful Heart. For, if the Heart be jealous of the want of his Love in all he gives, it will not be thankful, as the Children of *Israel* were not, they thought God brought them out of *Egypt* to destroy them ; and therefore murmured rather than gave thanks : And if the Heart be not sensible of God's Love, great Mercies are little worth to us ; for Love is that which makes them Mercies. A Dinner of Herbs in love, is better than a stalled Oxe without love : As when thou sittest down with a great Man , whose Heart thou fearest is not with thee, as *Prov.* 23. thou wilt have no great Heart to thank him for his Cheer : So also, if thou fearest that God's Heart is not with thee ; therefore *Psal.* 63. 3. *David* makes this the ground of his Praise, because he tasted his loving Kindness to be better than Life ; neither is it requisite only, that the Heart should know, that the Mercies come from God, but also that they

come

come out of Love. The Gentiles knew, that all they had was from him, *Acts* 14. 17. He left not himself without Witness, but they tasted not his Love in all as better than Life, and so were unthankful; therefore get Faith and Assurance of his Love in all, and that will make every Mercy a great Mercy, because flowing out of an eternal Love in Christ, so *Col.* 2. 7. Be you rooted and built up in Christ, and established in the Faith, abounding with Thanksgiving; and then every Dinner of Herbs, yea, every Cross, is interpreted in Love, and made a Love-Token; all his Ways accounted Mercy and Truth.

Fourthly, A fourth Help to Thankfulness, is Love again to God, which is wrought by the sense of his Love: This is necessary, for Love is the Ground-Song of this Melody, as the Apostle calls it: Therefore *David* makes it the Foundation of all his Thankfulness, *Psal.* 116. 1. and so *Psal.* 18. 13. for Love enlargeth the Heart, and it is the very Form and Essence of Thankfulness; and therefore the chiefest Cause of it; and therefore contrarily, Self-Love is the greatest hindrance of it; and also Love to the Creature hinders it too, for Self-Love keeps all to it self, and improveth all to it self, it contracteth the Heart, therefore in *2 Tim.* 3. 3. it is said Men shall be Lovers of themselves, and because such, therefore unthankful also, that follows, for that makes them content to take all Kindnesses, but to return none; and therefore that Goodness in Nature, (as we call it in Men) which makes them thankful is but so much Ingenuity, as restraining Grace hath gained from Self-Love, and so likewise Love to the Creatures if Inordinate is an hindrance, *Nullum habet malum cupiditas majus quam quod ingrata est*, for like Dogs that are greedy, cast one Sop to them they swallow it down, and then look you on the Face for another; so do Men possess with Lusts.

Fifthly, A fifth Help is Joy in God's Goodness, as when *Hannah* praised God for *Samuel*, *1 Sam.* 2. 1. she begins her Song thus, *My Heart rejoiceth in the Lord*: When you entertain God's Blessings with fulness, you cannot give Thanks for them; therefore upon Days of Thanksgiving, a liberal use of the Creature is allowed us, in the 8th of *Nehemiah*; for the Joy of the Lord is your Strength; for Joy dilateth the Heart and opens the Mouth, turns it and winds it up; and so *Luke* 1. 46, 47. *My Soul magnifieth the Lord, and rejoiceth in God my Saviour*: And *David* also, when he gave Thanks, *1 Chron.* 29. 17. he rejoiced exceedingly that day; only you must joy in God's Goodness; for if you carnally rejoice in the Creature, Spiritual Joy is damped, and then Thanksgiving is damped also, *Deut.* 8. 10, 11. *Lest thou being full and forget me*: They in the 14th of the *Acts*, verse 17. had their Hearts fill'd with Gladness, but yet walked in their own Ways, because it was Gladness in the Creature, not in God: Preserve Spiritual Joy therefore, and delight thy self in the Almighty.

Sixthly, We freely render to God the Glory of Goodness, by acknowledging his Goodness and our Baseness, and by yielding our selves, and all we have to his Service, and in all things, at all times principally to this end to glorifie that his Goodness, and to testify our Love; and all this to the Name of Christ.

U S E. The first Use is to exhort you to this Duty of Thankfulness, unto which, as you have the greatest Motive drawn from the Object of it, the Riches of God's Goodness (of all Cords the Cords of Love are the sweetest) so also from the Goodness and Excellency of the Duty it self; which, indeed, hath all kinds of Goodness met in it; for all good things the Philosopher reduceth to three Heads, 1. Things honest. 2. Things profitable. 3. Things pleasant, and all these three met in this Duty, a perfect Trinity of Goodness; so you have *147 Psalm.* *Praise the Lord*, for it is good, that is it is profitable, so *Rom.* 5. 7. and it is pleasant, and praise is comly; and therefore by the rule of Contraries, all kind of Evil is contained and met in unthankfulness; to which, even the very Heathen bear witness, *ingratum si dixeris, omnia dixeris*, all Evil is spoken in this one word, *viz.* Unthankfulness.

First, Thankfulness to God, is most profitable, 1. Because it is the way to get more, and unthankfulness is the way to lose all we have: Therefore *Phil. 4. 6, 7. Let your Requests be made known with thanksgiving*, otherwise Requests alone will not move God; it is not earnestness only, for what thou wantest, but withal Thanks for what thou hast, must prevail; as you use to put Water into the Pump to fetch more, so return Thanks to fetch more Mercies; whereas the want of Thankfulness, and returning all to God again, forfeits all the Blessings you have, *Deut. 28. 47, 48.* because you served not the Lord with Gladness of Heart in abundance of all things, you shall serve your Enemies in want, &c. Enemies are opposed to God a bountiful Master; Abundance to Penury, and Gladness to Grief and Sorrow of Heart; great odds you see therein, yet this Unthankfulness brings *Hos. 2. 14. I will take my Corn away*, says God, when they were unthankful.

Secondly, It is profitable, because even the Creature and Blessings you have, are blest to you by it, and thereby made good, *1 Tim. 4. 4.* the Creatures are good if received with Thanksgiving; mark it, he puts in that (if) for otherwise God's Curse goeth with them, which Thankfulness removed.

The second thing is, it is pleasant also both to God and Man, 1. Pleasant to God, *Eph. 5. 18, 20.* sing Psalms, making Melody to God in your Hearts, giving Thanks for that is the Ditty: So *Pf. 69. 30, 31. I will magnifie the Lord with Thanksgiving this shall please the Lord better than an Ox or Bullock.* As it is pleasant to God, so 2dly to Man, for Joy is always the ground of it; we never thank God truly, but our Hearts are warmed with his Love, and we rejoyce in him; therefore *Luke 1. 46, 47.* When *Mary* praised God, she said, *My Spirit doth magnifie the Lord, and rejoyce in God my Saviour*; and as Joy is the ground of it, so the Consequent and the Issue of it: When you thank God most heartily, then God fills your Hearts with Peace: So *Phil. 4. 6, 7. Let your Requests be made known with thanksgiving, and the Peace of God shall rule your Hearts*: Christians find it so, and those Blessings are sweetest to them, which they are most thankful for, that are won with Prayers, and worn with Thanks. Lastly, It is also comely, for it is paying a Debt, *2 Thes. 1. 3.* We are bound, and it is meet to give Thanks (says *Paul* there) it is all God requires, and all we can do. So in the *2 Sam. 7. 19, 20.* when he had repeated those great Mercies, and now, *O Lord* (says he) *what can thy Servant say more*, it was all he could do, he could but thank him, and out of Thankfulness serve him, and this is all God requires, *1 Thes. 5.* about the *18 v. This is the Will of God concerning you* Therefore as it is comely, as being the giving but a due, and less than his due, and yet all we can; so also honourable, yea, more honourable than praying is, *præstantius est dare quam accipere*; so to return than begg; therefore the Service of the World to come, and of Angels in Heaven is set forth by this.

Secondly, By way of use then let me shew you your Unthankfulness to God, and let you see what Unthankfulness is; I will briefly set it forth to you in three Degrees of it, which I will apply to you: The first Degree of Unthankfulness is, 1. When you want true Thankfulness, in expressing your Thankfulness, as when you want the true Grounds and Ends of it; among Men there is no greater falshood and dissemblance than in the matter of Thankfulness one to another, and much more to God; there are often the Matter, the Duties, the Tokens, the Expressions of it, both in Word and Deed, when as yet the Life and Soul of Thankfulness is wanting, for as you pray amiss, (as *James* says) so also you may be Thankful amiss: See you an Example for this, *Luke 18. 11. I thank God* (says the Pharisee) *I am not like other Men*: Here is one outwardly thankful, when yet he wanted the Power of true Thankfulness; for he gave not God the Glory of what he was, but in his Heart took it himself; he rendred an Acknowledgment indeed, as unto God, but yet gloried, as if he had not received it from him: Some Men will commend their own Worth and Gifts to others, by way of Thankfulness to God, when they aim more at glorifying themselves than glorifying of him.

So also when Men are thankful for Mercies, which indeed they have not received from God, nor have no Assurance and Evidence of; it is an ordinary thing for Men give to Thanks for Election, and the Work of Grace,

Grace, when inwardly their Hearts tell them, they have no Assurance of neither; to thank God for Mercies you have not, is to mock him, as the other gloried in what he had received, as if he had not received it; so some give Thanks for what they have not received, as if they had received it.

So also when Men seem to be thankful, and say, we bless God for the Means of Grace, and blessed Preaching we live under, and for the Company of God's People, and yet their Hearts are affected more with a value, and esteem of their Corn, and Wine, and Oil; and of their Quails more than Manna; all this is Unthankfulness. So when Men seem to be very stirring for God, forward of Duties, and fearful of Injuries and Wrongs to him, and yet do not this out of Thankfulness; this is Unthankfulness when it is not his Goodness they fear most in abstaining from Sin, as *Hos. 3. 5.* They forbear not wronging him because he hath been kind to 'em, not because the Love of God and his Goodness constrains them to Duties, neither is that they do for him in relation to what is past, and what he hath done for them; but still they look to things to come only, what Dependances they have on him, considering rather how they are in his Danger than in his Debt, not so much to requite him, who hath done so much for them; but lest he should reward them for all they have done against him, if in this Case, and on these Grounds only, you should offer Rivers of Oil to him, and give your Bodies to be burnt for him, yet you might be termed Unthankful; Thankfulness hath no greater End than it self; as when a Man looks upon God, as one who hath saved him from hanging in Hell, and one he owes his Life unto, and so would be content to do or suffer any thing for him upon this Ground, and is glad if God will but use him or call him to either, is greedy of Opportunities of rendring to him, and glad of an occasion wherein he may show himself to love him. Is thankful for nothing more than that; He is able to do any thing that pleaseth him, and may be accepted; this Man is a thankful Man; so much of this as you have in your Hearts, so much Thankfulness you have; that Man, who endeavours to quicken up his Heart, and says, I have received these and these Mercies more from God than any of my Equals, as *Paul* did, more Wit and Parts, and Learning, and Credit, and Opportunities, what shall I therefore do for him more than other Men? And so serves him; this is a thankful Man.

The second Degree of Unthankfulness I would convince you of, is much more than the former, *viz.* not rendring at all; not only rendring amiss, but not rendring at all, or not in any proportionable measure to the Mercies received. *Herod* had received much assistance in the making an *Eloquent Oration*, and God had made it take, but he gave not Glory to God; that was his Sin, he rendred not again; and so *Hezekiah's*, a good Man, he had received a great Mercy, he had the Lease of his Life renewed for 15 Years, and of his Kingdom with it, and a deliverance from *Zenacharib*; and this, at that time, when the rest of the Tribes were carried away Captive, and had a Miracle wrought for his sake which made him famous all the World over; namely, the going back of the Sun; and which made him to be thought dear to the God of Heaven, who, beyond the Course of Nature, lengthened the Day to show he meant to lengthen his Life; yet *2 Chron. 22. 25.* he is taxed, that he rendred not again according to the Benefit done unto him; his Heart was not wrought upon to be so much better after so great a Mercy, according to that proportion which might be expected; and so *Solomon* is taxed for this kind of Ungratitude, *1 Kings 11. 9.* God had been exceeding merciful unto him, not only in giving him the Kingdom, though a younger Brother, but in appearing unto him, and assuring him thereby of his Love, and Acceptation of him, that he was his God. Now, says the Text, by way of Aggravation of his Sin, *He turned away from the Lord his God, 1 Kings 11. 9.* who had appeared unto him twice. Is there any Man here had often Appearings from God? (for when after any extraordinary manner he draws nigh to you, it may be so called) And have not your Hearts been turned more to God after? Then these Appearings will be set upon your Score of Unthankfulness; so have you had much cost bestowed on you, much Means by the Lord of the Harvest, and Dresser of the Ground, and have you not brought forth meet Fruits, not only Fruits but meet
Fruits,

Fruits, *Heb. 6. 7.* you may be called unthankful Persons, because you render not again according to the Benefits.

So it is Unthankfulness when Christians are always whining and complaining, and discontented, for what they want, but never praising God for what they have, still a begging more, not considering what is past; indeed in Duties, you are to look to what is before, and not to what is behind, but contrary in Mercies, to what is past more than to what is to come, and if so much as you fall short in rendering as you might, so much Unthankfulness, much more are they unthankful that render not according to the Benefit received; but not at all, as many do not, but do take all they can get from God, but he gets nothing of them again; they have Houses to dwell in of his building, but pay him no Rent, pray not to him nor worship him in their Families, and so as to make a Church in their Houses; have Credit in the World, and Interest in Men's Hearts, but are loth to spend never so little of it for God and a good Cause, and to make use of their Interest in Men for his Advantage, but improve all to their own Ends only; that have Power put into their Hands (which the Apostle says is God's, and from him) and yet do not think with themselves how to employ it best for him, in the suppressing of any Sin, or the advancing of his Gospel; have Bodies and Souls that are of his buying and finding, but yet endeavour not to glorify God with either, as *Paul* exhorts upon that ground in *1 Cor. 6. 20.* do not begin to say in their Hearts as God taxeth them, *Jer. 5. 24. Let us fear the Lord who giveth Rain, both the former and the latter in their Season:* Nay, pay him not so much as good Words for all his Mercies, much less study not how to render, and to be really thankful; nay, Sacrifice to their own Nets, *Hab. 1. 16.* and say in their Hearts, their Wit, and Power, and Industry hath got 'em; their Wealth and their Learning (*Deu. 8. 14. 17.*) they think hath got them their Credit; their Friends have got them their Preferment; all these are unthankful Persons; the Earth rendereth Fruit to him that dresseth it, the Clouds return, the Rain they receive from the Earth, the Rivers empty themselves into the Sea, from whence they had their Streams; the Body of Man returns to the Earth whence it was taken, and the Spirit to God that gave it, only in your Hearts, and in your Lives, you return nothing again to the Glory of God's Goodness.

The third and highest Degree of Unthankfulness is not only rendering or not rendering at all, but requiting and rendering Evil and Disobedience for the Good received, which is the highest Degree of Unthankfulness; such was in the Children of *Israel*, and is in all impenitent Persons, who, *Luke 3. 35.* are called Evil and Unthankful: So *Nehe. 9. 25, 26. They took strong Cities, and a fat Land, and possessed Houses full of all Goods, &c. and did eat, and were filled, and delighted themselves in thy great Goodness; nevertheless they were disobedient, and rebelled against thee, and cast thy Law behind their Back, and kill'd the Prophets, and wrought great Provocations. So Jesurun waxed fat and kicked,* *Deut. 32. 15.* like full fed Heifers, who, when fat and lusty, kick at the Owner when he comes to yoke them for his Service.

Thus *David's Sin* is aggravated, tho' a good Man, *2 Sam. 12. 7, 8. Did not I anoint thee King, and deliver thee from Saul, and gave thee thy Master's House and Wines, and if this had been too little, would have given thee more?* For God makes one Mercy the Foundation of a greater; And why hast thou despised the Commandment of the Lord? Why hast thou used me thus, and set light by me? Is this thy Requital? This is the Case of all impenitent Persons, whom God out of the Riches of his Patience affords time to live here, as space to repent; yet this his Patience puts them from Repentance, and in the end Repentance so far off from them, that they can never meet, *Eccles. 8. 11. Because Sentence against an evil Work is not presently executed, therefore their Hearts are set to do Evil:* Because God defers punishing and cutting them off, they defer repenting, going on in Hardness of Heart, despising the Riches of his Patience, which leadeth them to Repentance: Deterrers of Repentance are unthankful Persons; therefore in the highest degree, they think to spend the best and most precious of their Youth, and to live in Pleasures, and give God the Dregs and the last Sands when the Glass is run, neither would they then repent, but that they needs must; and will it be accepted thinkest thou? no.

All the Blessings God in the mean time vouchsafeth them, they have used them against him, and they increase but the Fire of their Lusts, as God complains, *Ezekiel 16.* from the 15, and so on, *Thou takest my Gold and Silver (so God calls them) and makest Idols of them:* So I may say of all your covetous Worldlings, God's Silver and Gold you have made Idols of, & fallen down and worshipped them, and sacrificed all unto them, and *v. 19. My Meat I gave thee:* Thou art a Glutton, thou hast sacrificed to thy Lusts, made thy Belly thy God, that Strong Drink and Wine God gave thee thou hast sacrificed to Drunkenness, that Strength to Women, consumed all on thy Lusts (as *James* speaks) the Wealth you have had, which you should serve God with, you have but made use of it to live at a higher rate of Sinning, and procuring the sweetest and daintiest of Pleasures, and the daintiest and comliest Sins; that Wit thou hast had, thou hast used it not in giving Thanks, which the Apostle rather commands, *Eph. 5.* but in foolish Jest abusing the Scripture, mocking his Saints; that Power & Preferment thou hast is made use of by these perhaps to persecute God's Children & Ministers. So also thy Body that God hath at a dear Rate bought, thou hast dishonoured him with, & made the Members of it, Members of a Harlot; thou hast Eyes full of Adultery, & thy Strength to pour down Drink; nay, thou canst not give him so much as a good word, but hast his Name up in every Company, prophaning it by swearing, &c. art thou not unthankful? God by giving these Blessings, hath made thee more able to offend him, hath strengthened an Enemy, and by sparing thee so long, hath but made thee more bold to do it, and daring in it, and all his Mercies have but fortified thy hard Heart to hold out Siege against him, all the Creatures he set to woo thee to him, have got thy Love away from him themselves. Do you requite the Lord thus, O ye foolish and unkind, as *Moses* expostulates the Case, *Deut. 32. 6.* as *Christ* said, *For which of these good Works do you stone me:* So I say, for which of all his Mercies do you go on thus to sin against him? What, to fight against him with his own Weapons, his own Strength, to betray all he gives thee into thy Enemies Hands, what can be worse? What Iniquity have you ever found in him? When did he ever do you any Hurt?

God will one Day expostulate his Cause with you, and heap Coals of Fire upon your Heads if you turn not, because you rendered him Evil for Good; all the Mercies abused will be so many more Coals to make Hell Fire the hotter, and therefore all of you consider what good Things you have received, and enjoy from the Lord, and how unthankful you have been, and humble your selves and turn to him, for know, that nothing will condemn you more than sinning against Light and Mercies.

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